

Steadiness with God

Om. A-sa-to ma sad gam-ma-ya. Ta-ma-so-ma jyo-tir gam-ma-ya. Mri-tyor ma a-mri-tam ga-ma-ya. Avir avir ma e-dhi. Rudra yat te dak-shi-nam mu-kham. Tena mam pahi nityam. Tena mam pahi nityam. Tena mam pahi nityam.

Lead us from the unreal to the Real. Lead us from darkness unto Light. Lead us from death to Immortality. Reveal to us Thy Resplendent Truth and evermore protect us, Oh Lord, by Thy Sweet and Compassionate Face, by Thy Sweet and Compassionate Face, by Thy Sweet and Compassionate Face.

The subject of the lecture this morning is: Steadiness with God.

Steadiness with God does not come in one day. It is the supreme end of our spiritual life – to know that we are in God eternally and God is in us eternally. There cannot be any separation from God, either in life or death. That kind of conviction changes the whole pattern of our life. Normally we speak of loving God, but that is more or less superficial, because we have to attend to so many things in this world. Our mind wants so many desires to be fulfilled.

We are steady with many things in this world. The sky is steady. The trees are steady. The mountains are steady. The very earth on which we walk is steady. They are nature's manifestations and they do not care which people come and use that. So many millions of people have come in this world, looked at the same sky, walked on the same earth. They are gone but the sky is not gone. The earth is not gone. Nature is there -- nature as the glory of God.

We speak of love and love has many patterns. There can be superficial love, love for just four months or eight months according to our convenience. But the love that is steady... Even the love between a mother and a son can break away. The mother does not like to see the son's face and the son does not like to celebrate Mother's Day. The son says, "I am through with my mother." The mother say[s], "I am through with that rascal." [Audience laughs lightly.] Such is the worldly love.

Worldly love is changing. Worldly love is flimsy. But there are exceptions, no doubt. There have been exceptions. But if we speak of steady love, that is possible only with God, because God is the steady reality, unchanging reality in this world. And we too, in our depth, not superficially, we are changing. Our body is changing; our mind is changing; our life principle, prana is changing; and our ambitions, our desires, our emotions, everything is changing. So we normally in this world live a life, which cannot be called steady with a certain object or certain ideal. Even a great scholar is absorbed in his study and teaching. He is in complete love with his studies, with his subject. But yet he has to go one day!

So in this world we do not really find that what we call that eternal love, that steady love. When that steadiness with God comes, we become fearless. We do not care for anything. We do not care even for death, because we know, "If there is such a thing as death, that won't affect me. That will affect my body.

That may affect my mind, my family. But really speaking, I am always steady with God and God is always steady with me.” That steadiness is a great ideal and it can be only very partially found in this world of change.

Now steadiness of God, if we have grasped what it means, then it is a great ideal. Sri Ramakrishna used to say that the great purpose of life is to attain God, is to realize God. This realization of God, this attainment of God is steadiness with God, because when you are completely convinced that I cannot shake, I cannot change, I cannot go away from my beloved. God and my beloved God cannot leave me at any time. When this conviction is unshaking, then you become a different person. You may retain your old body, even [if] the body is ailing, you do not care, because you know you are not the body. The body may change. The body may face what you call death, but really speaking, such a person has no death, just as God has no death. So this devotee of God, this person who has attained steadiness with God, he too has... has no death. If what we call death comes to him, it does not affect him because through contemplation, through prayer, through the repetition of Holy Name, through Holy Company, this person has gradually built up his spiritual life, and a spiritual life means ultimately – steadiness with God.

A person who is steady with God is a different person. He is a saint in this world. He is a god in this world. He emanates love and unselfishness every direction because his life inside and outside is filled with God, filled with the eternal God. He does not think in terms of time or space. Such a person we adore, if we have read [the] life story of such wonderful persons who have made God his own, eternally own. For him there is no heaven to go [to]. There is no desire to fulfill, no passion to be attached to. His heart has become pure, crystal pure, white. Such a man is an asset to humanity and we have read accounts of such men and women who have loved God so much that he has... his love can be called steady. He has attained steadiness with God.

If you come in contact with such a person, you will see he is like other persons. He is moving; he is working; he is cooking; he is working in the office; he is attending to his family. Steadiness with God does not mean a person has to become a monk or a nun. He can remain where he is – but his inside is different. His inside, from his toe to the top of his head is filled with God. And who is God to him? That what is.

Whatever you see, whatever you experience, is that eternal Reality, God. We popularly call Him, “God.” But that same God is also within us, within our heart. He is sitting as the great truth in us. The great truth in us is not my individuality, my body, my restless mind, my immoral desires. These are not mine. Though apparently we are constantly living with these companions, but really speaking in truth, our real friend, unchanging friend is that steady God, who is everywhere, who is omniscient, who is omnipotent, who is all-powerful. All the movements of this world including the movements in my own life, in my own body are happening because of a sign from that God. “God is the great master of this world in which we live. And I am his eternal servant.” Such is the feeling, which is constantly present in such a person. We call them saints and seers or holy men – whatever name you would give them does not matter. But the

characteristic is – he has attained steadiness with God. God is not a simple word to him. God is an experience, just as in the outside world the space we see is an experience. The time in which we function is an experience. So God is an experience.

Such a person cannot cherish any hate to anybody, cannot cherish any meanness or jealousy, or cruelty to anybody. He is really an angel. And fortunately for us, such persons have been born in this world, here or elsewhere. There have been born men and women who have steadiness with God. He is a treasure to human culture.

Human culture has many aspects. When we speak of wealth, when we speak of honor, when we speak of status or position, we think in a certain way – in a worldly way. But this worldly way is a danger to the spiritual man. A spiritual man does not want to be tied to anything. He can love everything. He can be [a] friend to everyone and everything, but he cannot be tied. He is free, just as God is ever free! Nobody can bind God.

So, this man, this great lover of God who has attained steadiness with God, he is a free man. He cannot be bound by anything. But he is not an idle man. He will give his life, every moment of his life to the wellbeing of others. Every person is his friend; nobody is his enemy. For him, everything is beautiful, because God is beautiful. God's beauty is spreading everywhere. God's power and glory are spreading everywhere. He tries to find God's glory within himself. His own body, this mysterious body, how wonderfully it functions! It has organs through which we see. It has organs by which we work. But the signal has to come from God. Every movement of life is possible because of the presence of God. Such is his feeling. And, when we read the life story of these persons, they are... the threads of their personality passes to us.

When we read the life story of such a man or woman, we feel, let us also try! What is the use of living a day to [day] life which really does not give me any peace? I am constantly restless and I do not know what I want. So let us try this, which, this person about which I am reading, or this person whom I have seen, let us try to follow some of their life pattern. And it is extremely profitable.

That is called the beginning of spiritual life. You have found that besides maintaining the comforts of this body, besides contributing to the pleasures of the mind and the emotions of the heart, there is a different life, the life to search [for] God. And if there is sincerity, if there is earnestness... then searching is, when we begin to search for God, we already... we already receive Him, just as in the Bible we read, "Seek and you will find. Ask and it shall be given you. Knock and it shall be opened unto you." So God is ever willing to see that we become like Him. We become His true children. Just as He is ever-free, He is ever-loving and compassionate, just as He has no want or desire, so we too shall be like God.

Again to quote Jesus Christ, Christ said, "Thou shalt love the Lord thy God, with all your heart, with all your mind and with all your soul." Mind, heart and soul, these are three important components of our personality. Whatever happens [happens] through this – and many things have to happen through this in our worldly life, in our everyday life. We have to feel. We have to love. We

have to read. We have to learn knowledge. We have to work. But for a person who is seeking God, his heart, his mind, his soul is different. They are continuously occupied in the feeling for God, in the action for God, and in the contemplation of God. So if we meet such holy persons we are really fortunate. The traits of their character will pass to us and we shall be also true children of God.

Jesus Christ in the Bible says in another place... in one place he declares himself who he is. He declares himself as the soul, and he then says, "Ye are also the souls." Just as I am the soul – free soul, so ye too are also souls. And God sends His messengers from time to time. We call them avatars, incarnations. Through these avatars we learn how to love God, how to be steady with God. We are really fortunate if we have holy company, because that is very direct. By reading books, by visiting holy temples, things do not improve – not that they are bad and to be discouraged, but they do not really give us that depth of experience, what we call steadiness with God.

So remembering these great saints and sages we too should in our humble way, try to change the pattern of our life, pattern of our thinking, pattern of our actions. We may be tremendously active, but these actions do not bind us. If we live the life of Holy Mother, Sarada Devi, whose picture we see on the temple, by the left of Sri Ramakrishna's picture. She was a person of this type. She was constantly busy, ever busy in her home, in her village home, for serving poor people, for entertaining the visitors. And she would be constantly busy. If anybody would go to help, she would say, "No, no, no. I can do this for you. You are my guest. You are visitors. I have to do my... It is my duty to serve you." And she was such a busy person, people could not understand, "And where is [it] she... keeps her God?" She kept her God with herself. God was in her eyes, in her hands, in her heart, in her mind. Her whole being was through and through imbued with God. But outwardly she was a simple woman, very simple! She did not display her sainthood. She did not display anything extraordinary by which you would be able to say, "Oh indeed she is a saint, because in her body we see something which is uncommon." See, just plain ordinary woman.

So we should not connect love of God with something supernatural. God is not supernatural. This nature is the glory of God, the sun, this moon, the sky, the oceans, the trees, the flowers and the ground. These are all emanations from God. These are all of the same nature of this God, namely spirit. These experiences do come, to persons who like to, whose passion is to find God in the supreme way. And finding God in the supreme way means steadiness with God. Just as we are steady with many things in this world, so we shall be steady with God. Nobody will know, but my life shall do its work. It will communicate its holiness, its love, its purity, its unselfishness to others.

Wherever such a person goes becomes holy, becomes a place of pilgrimage. Such are the great things we can speak about steadiness with God. Steadiness with God is – has two factors: one, steadiness of God with us. We who are seeking Him, we are trying to love Him -- and [two,] steadiness of God with us. God loves us, more than we try to love Him, because out of His love, He has created these wonders. This wonderful world is really eternal God. We can

find God in the big things and in the small things. We can find God in every man and woman. We can find God in every part of my body and mind and heart. So, that is this great ideal, of steadiness with God. It is a pure spiritual life where there is no mysticism, where there is no supernatural elements, or something wonderful, which you can advertise. It is plain and simple, because God is plain and simple.

This whole universe, this whole creation is going on by God's sign. And we understand that, when we that love through simple practices of prayer, of contemplation, of repeating the Holy Name. We do not stop. If we go one step towards God, God comes towards us, ten steps, because God wants – God does not want to keep us in maya, to keep us in bondage. If one... Gita says, Bhagavad Gita, "Millions of people are trying to seek God. Of those, maybe half a million of people will do some progress, but it is only one, who will really understand God. That is the person who has found steadiness with God." [7:3]¹

So when we read these things, when we hear these words, we should throw away our doubt because this is not a creation of the artistic mind or fantastic mind. It is the truth -- so our scriptures say, so saints and seers say and it does not conflict with our profession. If we are working in the office, if we are working in the kitchen, if we are working in the garden, at every situation we are with God, because our relation with God is... steadiness! We have been steady with God, and God is steady with us. So, there is no question, no problem. That is the life pattern. It does not conflict with our work. We need not be afraid. This is an adventure of course, because every man is living in a life of sense enjoyment. But this person has risen above sense enjoyment. Sense enjoyment itself, for such a person has become the joy of God, because if God has pervaded everything, God also has pervaded our sense experience.

So this person's life we cannot really understand from the outside. That person himself or herself knows the reality of God and the value of God experience and the value of being always with Him.

Thank you.

Om. Madhu vAtA R^itAyate madhu xaranti sindhavaH.
 mAdhvlrnaH santu auShadhIH..
 madhu naktamutoShaso madhumat.h pArthivam.h rajaH.
 madhu dyauH astu naH pitA..
 madhumAnno vanaspatiH madhumAm.h astu sUryaH.
 mAdhvlrgAvo bhavantu naH..
 Om madhu madhu madhu² [Rg Veda 1:90, 6-7]

Sweet blow the winds and the very oceans give forth blessedness.
 [pauses – and modifies this a bit from his usual translation] May we have health and happiness. Sweet unto us be the nights and dawns. May every particle of mother earth be charged with blessing and may the heavens shower us with

benediction. Sweet unto us be the noble forest trees. Sweet unto us be the shining sun. Sweet unto us be all living beings. Om. Sweetness, Harmony, Peace.

1. Bhagavad Gita [7:3], Bhagavad Gita Trust, c. 1998-2009.

<http://www.bhagavad-gita.org/Gita/verse-07-03.html> accessed March 17, 2015.

2. [Transliteration of Rg Veda verse is taken from

http://satsangh.tripod.com/pujatexts/satya_baskegar.html] accessed June 26, 2012.

Alternate version of prayer with somewhat simpler spelling

<http://www.sacred-texts.com/hin/rvsan/rv01090.htm>

madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ |

mādhvīrnaḥ santvoṣadhīḥ ||