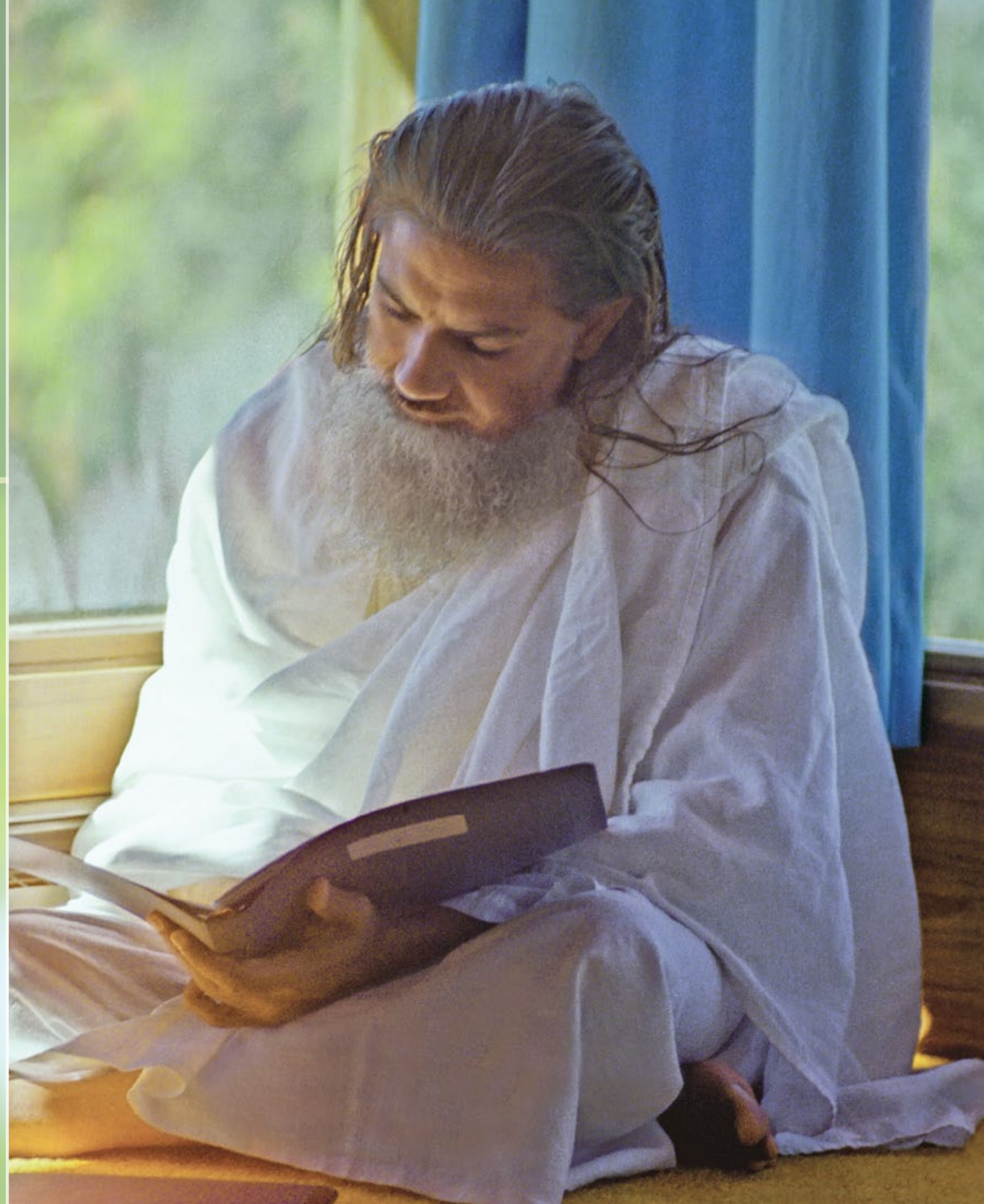


Satsang by Swami Amar Jyoti

# The Yogic Way of Living

The yogic way of living is being in tune, as much as you can, with the Divine, God, your Spirit. You work, eat, sleep, enjoy, relate and participate in life in a conscious way rather than an egotistical way.

**Y**OGA IS A WAY OF LIFE. In the Bhagavad Gita, Sri Krishna says: *Yogah karmasu kaushalam*—“Yoga is the tactful or skillful way of action.” When you are living a yogic life, work is play; life is relaxing, rejuvenating and regenerating. There is a process within our body metabolism by which the cells become purified rather than producing toxins. In Sanskrit, yoga means union: becoming one with God, the Cosmos, Pure Consciousness. Yoga also means the process to attain union. The yogic way



of living is being in tune, as much as you can, with the Divine, God, your Spirit. You work, eat, sleep, enjoy, relate and participate in life in a conscious way rather than an egotistical way.

Everyone is God in principle and reality, inherently, intrinsically. However, in the three-dimensional reality in which we live, you have to behave as is apparent, as you hear and see and feel and touch and smell. This is called *yathartha* in Sanskrit, realism, as we perceive with our senses. We have to behave and deal with others as we perceive, and at the same time believe and have faith that everyone is God, everyone is divine. This is the yogic way. Normally we get identified with people and situations in such a way that we lose touch with the inner principle. That is why we get tired, hectic, tense and worried—we lose that pivotal point, our succor, our origin: that God is *all*. This false identification is the root cause of every problem; otherwise there are no problems.

For example, let's say someone did something that invites your response or reaction. In that situation, one to one, you become so identified with the person or relationship that your inner Spirit or Light is forgotten right away—not gradually but instantly. You become one with that particular phenomenon, positive or negative, in such a way that you experience pleasure or pain, you suffer or enjoy, however the situation may be.

Now let's take the yogic way: the same person under the same circumstances has invited your response but you are not losing your touch with the Divine and your faith that this person is also divine. Then however you choose to relate to him or her, you will not become identified. You may deal outwardly in the very same way with that person or situation but your inner experience will be completely different. Even though you may not be realized and actually *see* God or Divine Mother in that person, you will not be the experiencer. You will simply be observing. You still deal in your own practical, realistic way but at the same time you are not affected. That is the yogic way of living.

Here also lies the difference between conditioned and unconditional love, *eros* and *agape*. In conditioned love you have lost touch and identification with your God, Consciousness, your Soul. Then whatever the nature of the other person, you love what you see, perceive or sensually experience. The person's nature and yours become identified in such a way that you enjoy or suffer, give or receive accordingly. You get locked into that experience of good or bad, pleasure or pain. In *unconditional* love you are

not losing touch with your Spirit or God or Consciousness within. You love the person in the same way but you remain conscious of the center of your Being. Your love is selfless. You may still express as you did when you were identified, but inside you are released of any burden or tension. And you can also see in the other person that she is God too, she is divine too, even if she is not aware of it. In this way of relating, you respond to the situation without making judgments. That is the beauty of the yogic way of life: you can still do what you want to do realistically, but it is releasing.

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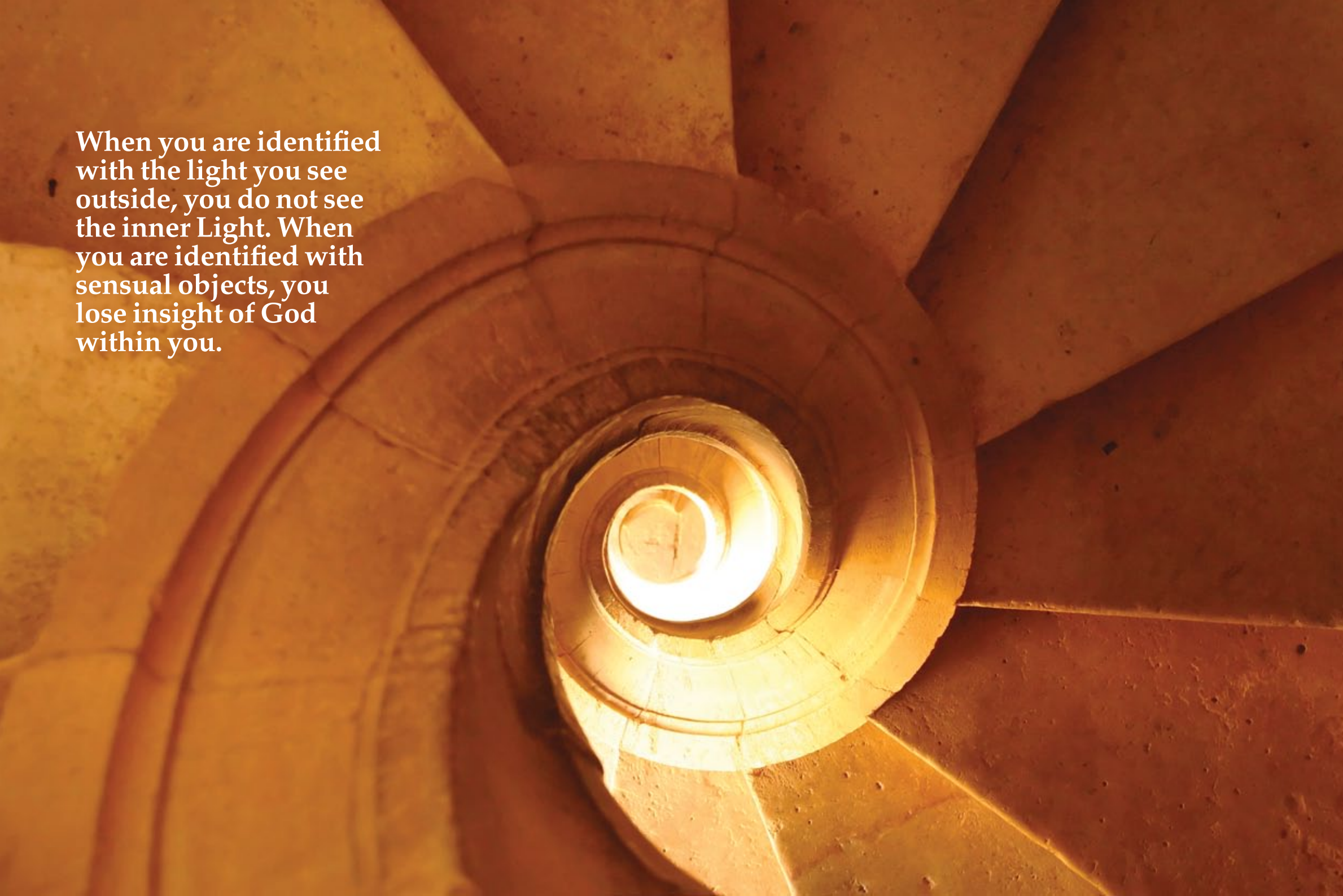
Mastering this does not come in a day. It requires the first step, which is aspiration. Aspiration is a starting point for seeking from the mundane to the Divine, from unconsciousness and ignorance to what you truly *are*. Some sages have called the second step courage, *sahasa* in Sanskrit. If you have aspiration but lack courage you will not reach. You see a high mountain peak and your aspiration is to reach there, but when you think of climbing it, your legs begin to tremble. You have to have courage to reach there. So aspiration is needed first of all, and then courage to reach your goal. What would be

the third step? Patience. Let's say you have aspiration and you have courage but you are impatient. After some time you may fall or slip or lose your grip. Only patient ones reach. Patience is *pratiksha* in Sanskrit. It is not that one virtue works alone; they are all satellites of each other: aspiration, courage and patience.

Although these are prerequisites for the path to Realization, you can also apply them to the world. If you have no patience what will you have? Anxieties. If you lack courage you will be weak. If you do not have aspiration, what will you have? Lower tendency

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desires. But if you have aspiration, courage and patience you will attain the next stage, which the sages call *prapti*: achievement, fulfillment or Realization. I did not bring in faith here because automatically if you have aspiration, courage and patience you have faith. Actually, you cannot be patient unless you have faith.

This reminds me of a story from folklore. There was a famous monastery in Tibet that was very

high and away from people. One day per year, on a *purnima* or full moon, the monastery opened its gates and hundreds or thousands would go for *darshan* or vision of the Divine. The lamas who lived there were considered to be highly realized souls and also were very long-lived. On that day, seekers who wanted to be initiated would also go, and some would be selected to be disciples of the lamas. It so happened that one

year on that full moon day, throngs of people went and waited as usual but the monastery gate did not open. The whole day and through the night they waited but nothing happened. The next day some said, "This year they are not opening the gate," so some left. Others waited a second day, a third day, but again the gate did not open. Each day more people left. Seven days passed and the only person remaining was a young man, a

seeker named Kashyap who had been waiting close to the gate. He was not even aware that everyone else had left until on the seventh day he looked behind him and saw that the entire throng was gone.

In the meantime he began to hear birds chirping, bells ringing inside the monastery, and other signs of life. He was not thinking of leaving but he was still wishing the gate would open. Many times it so happens that when we hope and hope or aspire, things do not happen as we imagine they will, but when we have given up, things begin to happen and we can't believe they are happening. On the eighth day toward evening Kashyap saw the gate slowly opening. Inside he saw a very old lama with white hair and beard descending the steps below the gate and walking toward him. Kashyap could barely believe his eyes as the lama came up to him and asked, "Won't you come in?"

Kashyap was astonished and replied, "Yes, I was waiting for eight days to come in, but why didn't you open the gate on the full moon day when there were throngs of people?" The lama replied, "All are not seekers. The majority of people come here because everyone else comes. Many want results without doing any hard work. If they get something without doing anything, they like it. If they don't get what they want, they leave. Among those who left over those seven days, there was none who had sufficient aspiration, courage and patience."

Then Kashyap asked, "Were you then testing me, sir?" The lama said, "No, I wasn't testing you; I was just seeing the things I knew would happen. I wanted to confirm that you are the only one who is ready and qualified to attain the realization of your aspiration." The young man was very happy but by then he had realized that the lama, whose face was radiant, was also blind. He asked, "Sir, how did you see the people who came when you are blind?" The lama replied, "I don't have sight in these eyes but my third eye is open. I can see more clearly than you. You can see up to a few miles but I can see hundreds and thousands of miles, and at the same time I'm still seeing you." Then the lama took Kashyap outside the monastery to a place where there was a cave. It was very deep and dark. He told Kashyap, "Go and sit inside and do not leave. I will reach food and water to you. Don't come out until I call you." Kashyap readily agreed. The story ends there, the point being that if Kashyap could wait for eight days



**Never forget that within the sinner, the downtrodden, the liar, the miserable or helpless, God is present. Worship the divine within and deal with the transgressor without.**

with aspiration, courage and patience, he could remain in the cave and attain *prapti*.

These are the qualifications needed for Enlightenment. And so it is in the world too. Those who have aspiration, courage and patience attain success in whatever they aspire for. Any person who becomes of the highest grade—how many hours and days and years they have practiced and perfected their art or field of expertise. They have the will to be persistent. They are the ones who reach their goal. Do you think that

radiant lama who could see thousands of miles away would have any problem seeing through the gate and who was waiting there? He saw God in Kashyap but still he realistically guided him to his destiny because at that stage Kashyap did not know his divinity. If that lama had said to him: “You are already divine,” Kashyap might have believed it but he would not have understood or achieved it. That is why the lama took him to meditate in the cave: the intense darkness was where he would see the Light. When you are identified

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with the light you see outside, you do not see the inner Light. When you are identified with sensual objects, you lose insight of God within you. For the time being the outer light is dazzling, but at the next moment it is frazzling. This is how the duality of nature works.

The way is through aspiration, courage and patience to Enlightenment. But if you use these qualities for achievements in the mundane sense, you lose the inner wealth. Worldly achievement is simply a daydream. We think daydreaming is unrealistic thinking while we are doing something else, but the whole of life is a daydream. When we make insignificant things our focus in life, we lose touch with the Infinite within us. From a human being we become a human *doing*. So you can see the contrast between the yogic way of living and the human way of living. With the yogic way you will not have tension or pain or misery. Otherwise everything we have built for a lifetime can be gone in the twinkling of an eye. One decision, one phone call, one signature can take away everything. This is how ego has to learn lessons. Though God is within you, Light is within you, you are Light—you have not *realized* this.

You have to be realistic in this material plane before you can realize the Absolute Reality within you. If you are avoiding realism or not present with a person or situation, you are unaware and unconscious. Only those who are conscious in this reality will be conscious in the higher Reality. So do not avoid sensory awareness and observation. Though this world is an illusion, a divine play, this is the phenomenon you are dealing with—therefore do not lose touch and contact with the Consciousness within. When you have learned how to deal with every person and every situation realistically, *as it is*, not out of prejudice or attachment, then you are conscious. When you are dealing out of attachment—protecting someone or being partial—then you are unconscious. We blind ourselves with attachments, greed, jealousy and selfishness such that we do not see the true realism of our experience.

When you behave blindly in the name of being good, in the name of someone or something being *mine*, that very person or situation will trouble you in the future because you did not see realistically: how the person is, how the situation is, how the relationship is. It will trouble you after six months, one year, three years, ten years, simply because you did not want to see it as it is. You avoided seeing what your senses or your intuition were

telling you. “Oh, but I believed God will do everything right.” God was doing all right, but you did not want to see it that way. You blinded yourself in different ways and created your suffering in the future, whether you call it the law of karma or anything else. Otherwise there is no reason in this world that we should suffer.

If you live realistically you will never have problems or suffering. You accept as it is, not as you want or don't want. What matters is what you *are*, not what you do and say. Being what you are will make you blissful. That is the difference between a human being and a human doing. What you do and accomplish brings its own results. If you avoid seeing the truth, you are bound to be deceived. The very dear ones you would “die for” will be the ones you will lose. Reality counts, even in this material world. It may not be the same as the Ultimate Reality but this is how we learn the lessons symbolically. Everyday reality is symbolic of the inner Reality.

In Sanskrit it is written: *Sama drishtena nata sama vatena*—“Believe and realize that God is within everyone, but deal with each as they are.” This is the best way to live. If a person does egotistical things, don't take him or her as divine from the outside. Inside, yes. Never forget that within the sinner, the downtrodden, the liar, the miserable or helpless, God is present. But since they are not behaving that way, deal with them the way they are. Worship the divine within and deal with the transgressor without. That is the yogic way of living. Whether you forgive or retaliate is up to you. If you take revenge you are bringing karma back to you; if you let go you are free. If you forgive you are a saint; if you take revenge you are human, but in either case you are seeing what *is*. If you live consciously in this yogic way, you will know how to live in the world and relate with others under all conditions and circumstances. 🌸

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