

***Topic:*** योग को सहज कैसे बनायें जब मन विचलित हो

**Three Steps to Make *Yog* Easy When Feeling Anxious**

***Class Title:*** त्याग - तपस्या - सेवा

***Tyaag - Tapasya - Seva***

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***Om Shanti!***

***Tapasya* (Yog) is a characteristic of our brahmin life. There are certain characteristics which make up our (human) life. *Tapasya* (Yog) is one such characteristic of the brahmin life. So we refer *Tapasya* (Yog) as an “Easy (or Seamless) Yog” as well, and Baba defines *Yog* as Remembrance. So we have noticed that Baba refers to *Tapasya* (Yog) as being both - powerful and yet easy (or seamless).**



**So first we should check deep within ourselves that if we call ourselves ‘*Sahaj Yogi*’ (Easy Yogi), do we actually experience that easiness while practising *Yog*? If we find our experience of practising *Yog* to be sometimes easy and sometimes difficult, then in those moments when we find it to be difficult, are we actually being a *Yogi* or a *Battler*? Whenever we are faced by a challenge (adversity), a battle begins within us. Would we call ourselves a ‘*Sahaj Yogi*’ (Easy Yogi) in those moments?**



**This you have to actually check in your life “Do I always remain in ‘*Yogic life*’ (in a Yogi State), or do I switch between living a ‘*Yogic life*’ and a ‘*Battler’s life*’? And if our *Yog* i.e. Baba’s remembrance is not everlasting (ceaseless), then it cannot be called a ‘*Yogic life*’.**





**You may be called as someone who practices *Yog* but not as someone living a ‘*Yogic life*’ (constantly remaining in a Yogi State). Because you are alive till there is life in (your) body. It isn’t like you have no life for one hour and for rest 23 hours you are alive - it doesn’t work that way.**



**So, the meaning of living a ‘*Yogic life*’ is that your *Yog* shall be everlasting (ceaseless). And the *Yog* can only become seamless (sahaj), or our *Tapasya* (Yog) can only be successful, as our Baba says in simple words and it is also in the Murli everyday, that we love our *Supreme Father*. We know the *Supreme Father* loves us all unconditionally - which is quite evident i.e. whenever we remember Baba from our heart in any adverse situation, Baba instantly offers us a tangible outcome.**



**So Baba certainly loves us all unconditionally, but do we hold similar intense love for Baba within us as well? And love is such a bond that it is difficult to ever forget it but easy to remember it. And if we compare our (spiritual) love to the worldly love, there is a difference. The worldly love gets divided into multiple parts. There also used to be a song during Baba's time "*A (single) heart got broken into thousand pieces. Some fell here and other fell there...*"**



**This is how it is in this world, some love is for our mother, father, uncles etc. This way our love gets divided in multiple parts. So, for us it is rather easier to only hold all different types of relationships only with the one *Supreme Father*. Even if we ever miss out on a single type of relationship with Baba, our *Yog* cannot be seamless (sahaj) and everlasting (ceaseless).**





**Some people think that the three key relationships we have with Baba - one that of the *Father* (of everyone), the *Teacher* and *Sadhguru* (the Bestower of Salvation), these should be sufficient and they question the benefit of having any other ‘secondary’ types of relationships with Baba, such as “*Baba is my companion*” or “*I am a Sita and He is my Ram*” etc. But you will find that if there is any path available for the brain (or mind) to roam around and it doesn’t - this is not possible.**



**So if we do not actually experience all our relationships with Baba, we may always say “All my relationships are with Baba. The one Baba is our world.” But in practical, if we are still holding on to even a single bodily relation in the world and have not fully established all our relationships with Baba, then our *Tapasya* (Yog) can never be pure. This is why, in order to make *Tapasya* (Yog) powerful and everlasting (ceaseless), I feel that it is must to establish all our relationships only with Baba.**



**As an example, sometimes (after Yog) we may feel like *“I have not made any particular mistake today but yet I am not feeling as much joy that we usually would experience (after Yog).”* In other words, the state in which we usually would be in (after *Yog*), we aren’t actually experiencing it. I haven’t made any significant mistake as well, but then why it (joy) isn’t there? The connection with Baba is there but the joy is not there, what might the reason behind it?**





**Well, most of the times we would find our heart (or mind) will actually be stuck with (or disturbed by) something specific because of which our connection with Baba gets diverted by those thoughts.**

**And for such moments - when we are being pulled away by those thoughts or that thing, we need a *friend* to help us feel light. And if we do not have that relationship of a *friend* within us, neither have any such experience of it, then our heart (we) will continue to feel heavy.**





**As Baba has said even in *Yog* if we practice while feeling little disturbed, we start trying hard to be in our seed state. It's just like a heart patient trying to climb a staircase with 84 steps, now how would that person feel? So whenever we find ourselves in such situation where we feel (emotionally) unstable, we try to be bodiless, seed stage etc., but the fact is what actually is bothering us will continue to cling onto us and even we won't let go of it as well.**



**So Baba has told us about many different stages to practice '*Sahaj Yog*' (Easy Yog).**

**Well, you can do the *heart-to-heart conversations* (with the *Supreme Father*). When you talk and share openly, it is only natural that your focus will shift away from the old stressful thoughts. Whenever a worrying thought enters our mind and if we share our feelings with someone to let things out, we feel light. So in such times, having a *heart-to-heart conversations* (with the *Supreme Father*) is *Yog* as well.**



**After doing the *heart-to-heart conversations* (with the *Supreme Father*) when you become light by talking (to the *Supreme Father*), then you will reach the seed stage. But do not waste time.**

**Some people keep battling with their concentration by repeatedly saying - “*I’m a soul. I’m a soul. I’m Baba’s...*” You are surely Baba’s but the your heavy thoughts are pulling you down. How would you do *Tapasya* (Yog) then? *Tapasya* (Yog) means *higher stage*, isn’t it? So this is also a reason behind why we often struggle to successfully practice our *Tapasya* (Yog), which needs to be completed properly.**





**And the third point about *Tapasya* (Yog) is that Baba refers to powerful *Tapasya* (Yog) as similar to the form of Shankar which is usually seen as that of a *Tapasvi* (Yogi). Like Shankar is never shown as properly dressed - which means “*being bodiless*”. Our body is our dress as well, isn’t it? So *being bodiless* meaning, as they show Shankar (in pictures) sitting completely bodiless and fully concentrated, in the same posture, with intellect fully concentrated (focused) as well.**





**Even if you see his body posture, you can feel it to be that of someone immersed in *Tapasya* (Yog). So make sure to practice this state of “*being bodiless*”. I’m a soul. Our *Yog* sometimes become difficult only because we keep singing the praises of Baba, we keep talking to Baba, but ever thought who actually is talking (with Baba)? Who is the one saying “*Baba*”? He is not (our) body’s Baba, but soul’s Baba.**



**Because of this it is always said in Murli - “*Consider yourselves to be souls and remember the Father.*” This is always Baba’s accurate line (statement) on remembrance. If I’m not in the *soul conscious* state, I wouldn’t be able to form a connection with the Supreme Soul. *Being bodiless* only means “*I am a soul*”. So we should be practicing being *soul conscious* in between as well.**

**So what does Baba says? No matter how busy you are, you might be busy with your daily work, even in your busy times make sure to practice *being bodiless* for couple of minutes.**



**So I feel that our *Tapasya* (Yog) would only be successful if we involve the stage of *being bodiless* in our daily practice as well. If *being bodiless* i.e. *being soul conscious* - “*I am a soul and making this body work*”, we should practice bringing this realisation few times while working. If we do not practice this few times and continue to sit during *Amrit Vela* (early morning), our *Yog* won’t be powerful, our *Tapasya* (Yog) won’t be powerful as it should be. However by putting in intense effort in practicing *Yog*, it would simply make us feel good and it slowly changes into *Bhakti*.**





**So the inner joy one should get, one should feel, while practising *Tapasya* (Yog), that isn't there because the concentration is divided. Isn't it? So for this reason *Tapasya* (Yog) means to practically establish and experience all possible relationships with one and only *Supreme Father*, and *Tapasya* (Yog) means to frequently practice *being bodiless* i.e. become *soul conscious*.**

***Om Shanti!***





