

It is the duty and privilege of each and every spiritual person to be a living and moving centre of that profound divine peace, which is the substratum or the innermost support, ever there in all its fullness, in all its depth and perennial nature, inexhaustible, profound, unfathomable peace, ever-present within each one of you as your inner reality, never absent, ever available.

By constantly thinking in a positive manner, of the happiness, welfare and peace of others, it brings about a transforming effect upon our own nature. We become a centre for radiating around us compassion, kindness, peace, light and joy. We make ourselves a channel for the manifestation of these qualities in this world of His. What greater blessedness can one have?

Swami Chidananda
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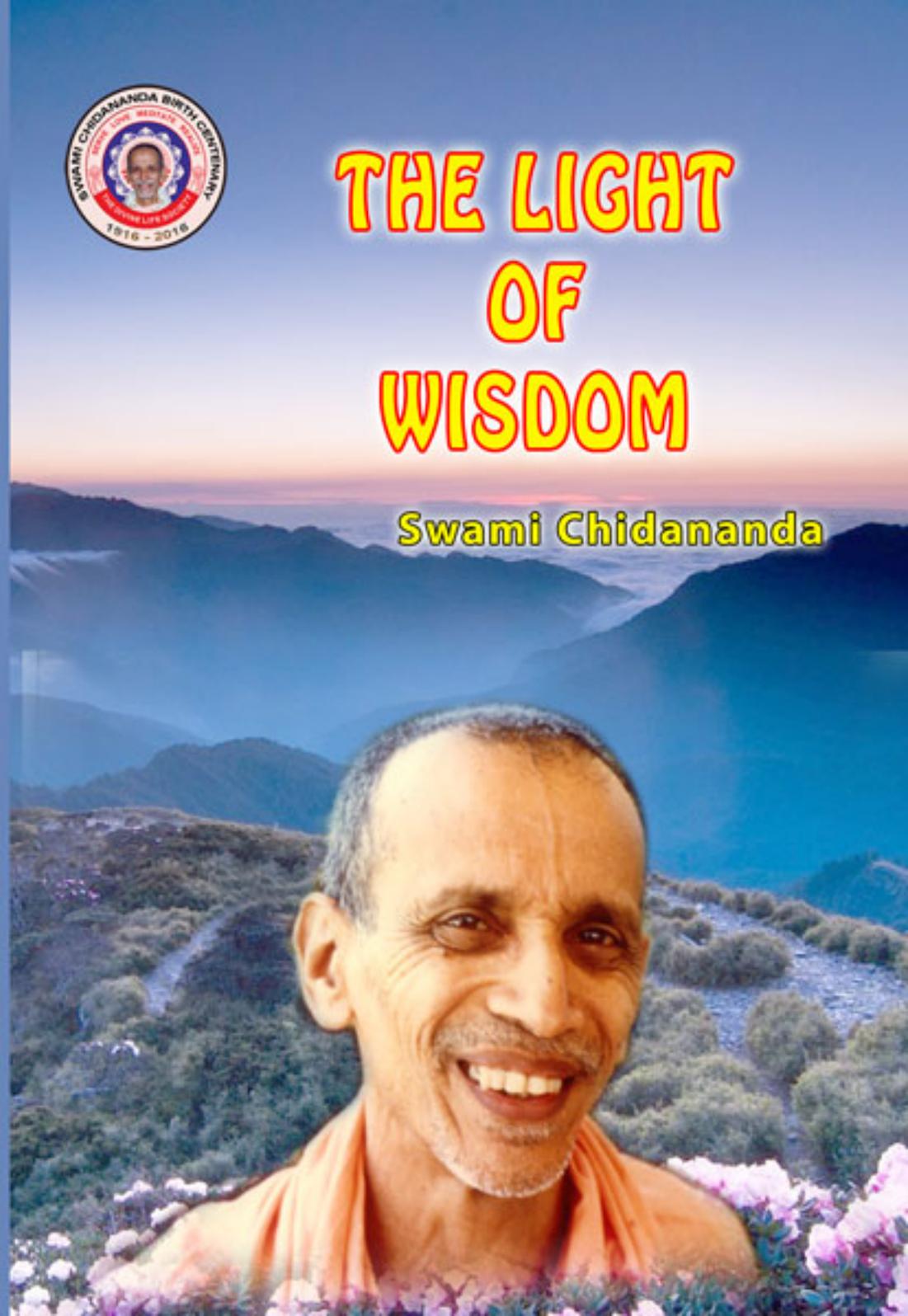


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THE LIGHT OF WISDOM

Swami Chidananda



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PUBLISHERS' NOTE

24th September 2016 marks the auspicious occasion of Birth Centenary of Worshipful Sri Swami Chidanandaji Maharaj. To commemorate this sacred occasion, the Headquarters Ashram has decided to bring out one hundred booklets comprising illuminating talks of Worshipful Sri Swami Chidanandaji Maharaj for free distribution.

To propagate Sadgurudev Sri Swami Sivanandaji Maharaj's gospel of Divine Life, Worshipful Sri Swamiji Maharaj travelled extensively in India and abroad and showed the path of divine life to countless seekers through his spontaneous and highly inspiring lectures. His lectures, in Sadgurudev's words, are the outpourings of his saintly heart, the revelations of intuitive wisdom.

We are immensely happy to bring out some of his hitherto unpublished lectures in a booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary. The present booklet '**The Light of Wisdom**' is a compilation of his four inspiring talks, one given at the Sadhana Shibir at the Musoorie Retreat in

1984 and three talks at the sacred Samadhi Shrine during the year 1998.

We express our heartfelt gratitude towards the inmates of the Headquarters Ashram for their loving service in transcribing, editing and compiling these talks.

May the abundant blessings of the Almighty Lord, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all.

—The Divine Life Society

1. THE LIGHT OF WISDOM

Om Mitraya Namah.

Om Ravaye Namah.

Om Bhaskaraya Namah.

Om Marichaye Namah.

Om Hiranyagarbhaya Namah.

Om Adityaya Namah.

Worshipful homage to That Supreme, all-transcending, infinite, eternal, all-full, all-perfect resplendent reality! The Brahman of the Upanishads, the Bhagawan of the devotee, the Creator, Preserver and Dissolver of universes, the Being pointed out by the Upanishads as the supreme goal of human existence by experiencing whom you become liberated once for all from all pain and sufferings!

This body-bound condition is in itself an affliction, a disease, an unnatural condition for you who are nameless, formless, ever free. Those who have attained illumination have clearly realised that you in your real nature are a part and parcel of that great Being. You worship that Being as God, and all scriptures try to describe it, and all the saints and sages who have become liberated, called out to us: "Come! Come! Walk this path which we have taken. We have attained that splendid Being, and all our sorrows have come to an end. We are in a state of perennial Joy. We have attained the peace that passes

understanding; we have attained the Bliss beyond all description.” They called us: “*Hey Martyah Shrunu Vakshyami Paramahitam Sankshepatah—*

O ye mortals! Listen! We have come to declare to you your highest good, your highest welfare. We will briefly tell you”:

In this land of the Vedas and the Upanishads, the Himalayas and the Ganga, in this land of the illumined and enlightened sages and seers, the highest value has always been given to knowledge and wisdom. All your suffering, all your weeping and wailing and beating of the breast is because you have been caught in the net of unwisdom, Ajnana. You are bound by Ajnana, ignorance. Jnana alone can liberate you. Darkness can only be removed by bringing in light. No other method will work. You cannot shout darkness away, you cannot curse darkness away, and you cannot drive darkness away by drum beating.

In Bharatavarsha the highest value has been given to knowledge. The highest praise you can give to a person is: “O you wise one! You possessor of knowledge! Jai Hanuman Jnana Guna Saagar—You are an ocean of virtue and Jnana.”

And this wisdom, this Jnana has always been equated with Light. Ajnana is darkness. In Ajnana you are blind, you cannot see. You cannot go ahead because you are not sure about the right direction. Only when you see, can you go in a definite direction. And you can see only when there is light. Light is an indispensable,

invaluable commodity in human life. And the Supreme Being is addressed as Supreme Light – the light of lights beyond all darkness:

*Jyotishaamapi Tat Jyoti Tamasa Param Uccyate
Jnaana Jneyam Jnaana Gamyam Hridi Sarvasya
Vishthitam*

“That light of lights beyond all darkness dwells within you. It is in the heart of all things”. Krishna in the Gita did not say ‘Hridi Sarveshaam’, He says: ”Hridi Sarvasya”. Therefore, become filled with knowledge. Know the reality. ‘Arise! Awake! Become illumined with knowledge’.

Uttishthata Jagrata Praapya Varannibhodata

Attaining the great ones—Nibodhata—fill yourself with knowledge; awaken from the slumber of ignorance. From the blindness of ignorance come into the light of wisdom! To say this, they used the words:

Tamaso Maa Jyotir Gamaya

‘From darkness, take us to the light’. Take us to the light of knowledge that liberates, so that there is no more coming into this life of suffering and sorrow. In another place, addressing Hanuman they say, “Jnaaninam Agraganyam” . Hanuman is regarded as the foremost of the wise, ‘Agraganya’.

Jagadguru Adi Sankaracharya also emphasised upon Jnana Yoga more than other Yogas. Not that he did not admit the validity of the other Yogas: Karma, Bhakti, Dhyana. Selfless

actions: Karma Yoga, devotion: Bhakti Yoga, meditation: Dhyana Yoga, wisdom: Jnana Yoga. These are the four great paths. But the greatest importance was given to wisdom. We all belong to the Dashanaami order of Jagadguru Adi Sankaracharya. We are monastics, Sannyasins in that line. And therefore, let us ever strive to attain wisdom and knowledge.

One of the important Sadhanas, spiritual disciplines and practices is therefore to study: study of the scriptures, Upanishads, Bhagavatam, Ramayana, Mahabharata, Brahma Sutras and Bhagavad Gita. *Svadyaya Na Pramaditavyam*—do not neglect the study even for a single day!

Among the indispensable ingredients that go to make up spiritual life, they mentioned among other things penance and austerity, daily unflinching study and an attitude of surrender to the Supreme: Tapas, Svadyaya, Ishvara Pranidhana. The daily disciplines that Patanjali Maharishi expounds in his Ashtanga Yoga are: YAMA: Ahimsa, Satyam, Brahmacharya, Asteya, Aparigraha, and NIYAMA: Shaucha, Santosha, Tapas, Svadyaya, Ishvara Pranidhana. Yama and Niyama are the entry points among the eight foundation or stages. The stages through which you have to enter into the realm of Yoga, are the vows you have to take of truthfulness, self-control, purity, non-covetousness and leading a simple life. And among the daily disciplines that you must practice without fail are

inner and outer cleanliness, contentment, cheerfulness within, penance or austerity, daily study and an attitude of placing yourself at the feet of God in surrender. And such daily study leads progressively to knowledge, from knowledge to wisdom, from wisdom to enlightenment and through enlightenment to liberation. 'Na punaravartate.' That is the ultimate word. He does not come again into this wheel of birth and death. And this stage of knowledge—experience has always been equated with light.

In this universe of ours, the supreme source of light is Surya Narayana Bhagawan. Therefore, they called him Bhagawan and dedicated one entire Mantra to this aspect of Divinity which floods our solar universe with light. That Mantra is the 24 lettered Brahma Gayatri Mantra. They also addressed God as Savita, and in this Mantra the sun god Surya Narayana Bhagawan is addressed as Savita, and therefore they sometimes call Gayatri the Savitra Mantra:

*Om Bhur Bhuvah Svah
Tat Savitur Varenyam
Bhargodevasya Dheemahi
Dhiyoyonah Prachodayata*

We take shelter; we adore that worshipful light of lights, 'Savitur Varenyam'. May He illumine our intellects with the light of wisdom.

Out of the seven days one day has been set apart specially for directing our worshipful thoughts towards the sun. It is the sun-day,

Sunday. Tomorrow is dedicated to the moon, moon-day or Monday.

These ideas have arisen in this heart and have been offered at your feet, for what it is worth. Our culture is light oriented. Our scriptures exist to bestow knowledge and remove the darkness of ignorance and grant us enlightenment so that we may once and for all become free from all pains, sufferings and sorrows. To that Supreme Being, we pay our worshipful homage, who is in the form of the great light of lights beyond all darkness.

And while paying worshipful homage to that Supreme Being, we also offer our salutations and prostrations to beloved holy master Gurudev Sri Swami Sivanandaji Maharaj, whose one mission in life was to share and to bestow spiritual knowledge so that the darkness within us may be banished and we may be filled with light. His one great mission was Jnana Daana, bestowing knowledge. Serve, love, meditate, realise! Realisation was the one thing he insisted upon. To him, our worshipful adorations and prostrations; may his blessings be upon you all.

Hari Om Tat Sat!

2. HOW TO DRAW NEARER TO GOD

(Morning Talk given by Param Pujya H.H. Sri Swami Chidanandaji Maharaj, on 13th September, 1984, at the Sadhana Shibir Musoorie Retreat)

Om Sri Ganeshaya Namaha

Om Sri Vyasaya Namaha

Om Namō Bhagawate Sivanandaya

Radiant Immortal Atman! Beloved and blessed children of the Divine! Retreat participants, seekers and Sadhaks gathered here for this little spiritual fellowship, offered to us by the Supreme Universal Being, out of sheer infinite compassion, love and grace and by which offering He wishes to come closer to us or wishes us to draw closer to Him. Is such a thing possible? Because in this entire universe there is no closer relationship than the one between you and God! I can put it impersonally and say: 'There is no closer relationship than that which exists between the individual soul and the Universal Soul'. Or I can put it in Sri Sankaracharya's language: 'There is no closer relationship than that which exists between Jivatma and Paramatma'. He affirms this relationship as a relationship of identity, non-differentiation. "Jivo Brahmaiva na parah!"—the individual is no other than the Cosmic, the Universal.

So, this being the simple, irrefutable, experienced and established fact about the

situation that exists between you and the Reality that is within you and without and everywhere—to speak in terms of coming closer would be an error.

And it is an error, but an error that has to be condoned because to many of us it appears as though “God is far away, we are very remote from Him, so we have to do a great deal of journeying in order to reach Him.” Because such ideas exist, and such feelings prevail within the individual, we have to condone this error and say, “All right! Take it easy! Yes, granted that you are very far from God, from the peace and bliss that you are seeking, granted that He is a very remote Reality—all right! We will show you the way of getting closer and coming nearer to Him.”—“Nearer my God to Thee, nearer to Thee” that is what I desire, that is what I want. Even the greatest of teachers have accepted this situation which the seeking soul confronts them with, and they describe ways and means of getting closer. Just as you approach the sea, a cool breeze will be felt. In the same way, as you draw nearer to God, slowly there will be calmness of mind, you will be more serene, you will be less affected by little things which used to upset you, loss will be no loss and gain will not be regarded as gain; sorrow is equal to nothing. These are the signs that you are drawing nearer to the ocean of Satchidananda. And they say: “You must draw nearer to God and be close to Him. Upanishad

means staying close to God, Upasana means sitting close to God.

We say, God is all-pervading. He is an ocean of Satchidananda. All-pervading means Omnipresent, and yet we search, we run from pillar to post, knock at all doors. Therefore, what is that way to draw nearer to Him and closer to Him?

One way is such a spiritual retreat; one way is Satsanga. And so, we look upon this period of getting together in His name, for the love of Him, we regard this as being created by Him out of His infinite grace, to give us a chance to draw nearer to Him. At least we get far away from all those things which make us forget Him, which distracts our attention from Him, at least, we get far away. What is the value of this getting away from all the maddening crowd and the din and the bustle and the rat race? What is the use? Precisely that you suddenly become aware that He is very near! It makes possible for you to become aware that God is HERE, God is NOW—He abides in you; you abide in Him. His peace and joy is all-pervasive. It is to be had for the mere asking! He is always present—this is the use.

And therefore, with a sense of infinite gratitude for the Supreme Being for giving us this opportunity to become aware of His immediacy, of His Beingness, and then going back to the normal state of consciousness of human individuals, what is required to keep on drawing near to Him and moving towards Him, what is required is to

keep ourselves constantly in the light of knowledge?

One of the salient forms that ignorance takes is forgetfulness; forgetfulness of Truth, of Reality, forgetfulness of our eternal oneness with the Divine—that has to be replaced by the conviction that we abide in Him and He abides in us, that we are ever in a state of peace and bliss, ever in a state of perennial joy, ever in a state of light.

You try many things, Satsanga, Svadhyaya and chanting and meditation and prayer, and suddenly it comes to a stop! Why? Unfortunately, the human nature is so constituted that God has made not only day, but also night. When night comes, Sadhana comes to an end, Japa, meditation, Kirtan, Mantra-writing—everything comes to an end, and you go into a deep lethargy, deep Tamas—complete forgetfulness! So, the special activity that you have generated comes to an abrupt halt! Evidently you have to once again restart.

And sometimes restarting becomes quite a difficult thing! Once a number of us went to Badrinath in several cars, had Darshan and early morning of the third day we started. And suddenly, I saw that one of our cars ahead of us got stuck. The driver was making a fire underneath the said vehicle. I enquired, “What is he doing?”—“Swamiji! No worry! No worry! It is not a petrol car; it is a Diesel car; and because of the high altitude, that Diesel is frozen. So the driver has to warm it up, and then the car will start.” It

was the first time I saw a fire being made under a car!

If our inside is like this Diesel, then every morning we have to once again restart the process of spiritual activity, create a fresh awareness, shake off this forgetfulness and enter into a state of knowledge and light.

*Uddharet aatmanaatmaanam naatmaanam
avasaadayet,
Atmaiva hyaatmano bandhuh aatmaiva
ripuraatmanah.”
(Gita Ch 6/5).*

*One should raise oneself by one's Self alone:
let not one lower oneself; for the Self is the friend of
oneself, and the Self is the enemy of oneself.*

You are yourself your best friend, but you can yourself become your foe also, if you think negatively and become pessimistic and dejected and fatalistic. God has made the cycle that day is followed by night, and all the activities are put an end to. But when you emerge from slumber, you must emerge with a great, positive, keen, enthusiastic feeling: “Now, again the day has come, this is my opportunity; light has come, I must be up and doing, I must be active.” That is what the dawn should mean for you.

So, how to set about it? A great storehouse of knowledge has been created for our sake, and we are heirs to this great treasury. We have inherited this because we are not born as a cat or dog or donkey. No! We are born as beings with thinking, reasoning, logic, understanding, grasping. The

treasure that has been garnered and accumulated of this great science of the Self, Brahma Vidya, Atma-Vidya, is the spiritual science, the divine science—that is meant for you. It has been created for you, preserved for you, and then, handed over to you.

The 20th century has held for us great deal of pains and sufferings and problems. But the 20th-century also has held for us great treasures, great good fortune and great blessedness! Unparalleled enrichment has been the characteristic of this century, and we are all the beneficiaries of it. That which was inaccessible, locked up in Greek, in Latin, in Russian, locked up in ancient Sanskrit—everything is now accessible. Thanks to translations, to modern media, communication, printing, etc. Incredible! Till recently we did not know about the book *Philokalia* of the Eastern Orthodox Church because it was in Russian. It contains the 'Prayer of the Heart' or 'Jesus Prayer' which is Japa within the ancient Christian tradition. I went to Gangotri this year, and I saw in a Sadhu's Kutir the photostated copy of the entire *Philokalia*, sent from Australia to Gangotri by a man who had this rare book. For the Sadhu's sake he had photocopied and sent it. Do you think it would have been possible in the last century—in your father's and mother's time? No! That is the blessedness of this Century, that all wisdom is within our reach.

Therefore, if you start the day and want to brush off the dark veil of sleep and again enter into an eager pursuit of the state of illumination, the first thing that you have to do is read the scriptures. First of all bring knowledge into your consciousness, remove the darkness and bring light: Upanishads, Bhagavad-Gita, the New Testament. It is always good to stick to the classical scriptures because they are the living words. They are not mere human writings—they are revelations. If you are already sufficiently advanced, you need not take a book and open and read it. If you have the Upanishads or the Gita by heart, sit and start mentally repeating and enter into the light of the wisdom teachings of the Gita or the Upanishads. You contemplate and meditate upon it; then you have started the day in the right way.

Swami Bhumananda, a spiritual brother of mine, who has crossed 70 years, his Sadhana is to get up and recite the Gita from start to finish at one sitting. He doesn't have to open his eyes or open a book, and he recites it four times in a day. Another Swami knows so many scriptures by heart: Vishnusahasranama, the Gita, some of the Upanishads, Sri Sukta, Purusha Sukta and Narayana Sukta, Lalitasahasranama and the Sata-Rudriya, Namakam-Chamakam. How can darkness remain in such an interior, when so much light is invoked through these wonderful scriptures?

These teachings propound a great truth and arouse within you a certain state of consciousness; they also give specific instructions for your thinking, acting and living, and any contrary state of thinking and acting will immediately rob you of whatever you have tried to start the day with. After reading the Upanishads, contemplating the Gita, you should be careful and not start being crooked in your daily life and cunning and tell lies, being impelled by lust and greed or anger and jealousy or pettiness and clinging and wanting and desiring and craving—these are all the things which surround a normal human being every day. They may not be exaggerated; they may be in a subtle measure, but the principle is the same. These things are like the pollution that is everywhere in the atmosphere. In the same way, we also have a certain etheric atmosphere where there is pettiness, selfishness, ego, attachment, craving, desire and what the great enlightened Buddha calls ‘grasping’! You want to possess, you want to keep. This grasping may be in a dozen different forms, but it is the normal tendency of the human nature, until and unless we have transcended it and become established in a different plane of consciousness.

The next important point is, not to be beguiled and taken away from the right beginning when we have to enter into this etheric environment and atmosphere. We have to fill the waking consciousness with that same state of awareness, knowledge, light and correct direction.

To this end, they have also included certain guidelines in their wisdom teachings. It is very important to observe these guidelines and live in accordance with the instructions, and thus keep this direction with which you have started the day. Have that goal always shining before you, and keep on moving towards it.

So, spiritual teachings and scriptures are here enriching our life. They have the dual purpose of awakening and illumining, of guiding and directing, and to see that we go along the path that leads us to an ever-progressive, enhanced God-awareness.

And by that same light, you have also to actively exert and struggle; you have to be active in resisting temptations and putting aside any contrary pull, anything that is unspiritual, anything that is contrary to the goal which you are seeking to attain. You must be enthusiastically and actively directing your energies and efforts—you shall non-violently resist! You are wrong if you think that non-violence is non-activity.

Spirituality is not passivity. It is putting forth effort, not only to do what is to be done, but also to remove from your path anything that pulls you into a situation where you may be doing something which ought not to be done. That is why Gurudev summed up Sadhana and said, “Detach-attach”. Detaching also is an act. You must go on detaching as many times as the mind

goes there by habit—detach, and then attach. Cultivate Satsanga. Mind you, this is a process that has to be initiated and kept up each day! It is necessary to reactivate and reinstitute this process. This is an aspect of practical spiritual life which Gurudev wishes that we should always keep in mind. It is necessary because of the very nature of human life.

Prabhate mani Rama chintita java.

Samartha Ramdas, the great Guru of Shivaji, says: “Every morning O mind, you must evoke within yourself God-thought, and start going in that direction of God-thought.” So, ‘Uttishthata Jagrata’ does not have reference only to your ultimate condition in life; ‘Uttishthata Jagrata’ has a relevance for each day.

This is my little offering for this fourth day of our spiritual retreat, and it is being offered to you by all the great Gurus. They all call us to the life of wakefulness, to the life of alertness and awareness within, they all call us from darkness into light and from a contrary direction towards a Godward direction: ‘Bhagavaton-mukha jeevana.’

Today being Thursday, in the name of all the great Masters of ancient and mediaeval times and the teachers of recent times, the knowers of Brahman of past and today, in their name and on their behalf, I offer to you this very important view of your own spiritual life, this very important

glimpse of your own spiritual life, in the light of which you have to evaluate your living of it.

Are you doing what has been put before us to be done, day by day? Does your spiritual life contain all these things that have now been brought to your attention? This is the question you have to ask yourself. Then you will understand whether you are having that joy and serenity and peace or you are missing it. If you are missing it, it is not because it is not there; it is because you are not fulfilling the conditions. The remedy is to fulfil them. God bless you. Grace be upon you as it has always been and also the blessings of Holy Master Swami Sivananda and all the saints and sages.

That which has been listened to with attention has to be reflected upon with concentration; that which has been reflected upon and understood, has now to be implemented and acted upon; and that which has become your way of life, that has to be consummated by entering into deep, sustained meditation upon that which is heard, earnestly reflected upon and determinedly acted upon. Through such meditation life is transformed, darkness gives place to light, peace takes the place of restlessness, and a sustained joy now comes to occupy your heart and mind. Peace and joy, a state of light, serenity, all these are ultimately attained through such listening, careful reflection

and determined application and serious, sustained meditation. That is the gain we get and experience and enjoy in this very existence. So be it! May thus be the grace and blessings of God and Gurudev.

Lokaah samastaah sukhino bhavantu!

Asato ma sat gamaya

Tamaso ma jyotir gamaya

Mrityor ma amritam gamaya

Om purnamadah purnamidam

purnat purnamudacyate

purnasya purnamadaya

purnameva'vasishyate

Om shanti, shanti shantih

Hari Om Tat Sat.

3. SURYA NARAYANA—THE WORLD AWAKENER

Worshipful homage unto the eternal, all pervading and indwelling Reality, the one unchanging and ever-present Truth behind these ever-changing transitory names and forms that go to make up your universe. May grace ever shower upon you all from that Eternal Reality!

Loving adorations to beloved and worshipful Gurudev into whose presence you have come in spiritual fellowship at this morning hour. May his Kripa Kataksha (glance of grace) and Ashirvad (blessings) ever be with you, granting you all the four Purusharthas.

Gukarascha andhakarasha rukaara

tannirodhakrit

Andhakaar vinashitvad gururityabhidhiyate.

That being is known as the Guru who removes the darkness and brings about enlightenment. The first syllable 'Gu' stands for darkness and 'ru' stands for the removal of darkness. Therefore, one who removes darkness is a Guru.

The darkness of the night is removed by the sun when it rises with all its splendour in the eastern horizon. He is the world awakener, the world Guru. Therefore one of the greatest and most sacred of all Mantras is addressed to this

universal Guru, the Gayatri Mantra. They also call it the Savitra Mantra because Savitra is one of the names for the Sun God, Surya Narayan Bhagavan—Tat Savitur Varenyam. (Ishwara's glory)

In this way, we offer homage and adorations to the world awakener, to the world Guru, and he is a manifestation of the Supreme world preserver, world protector, world supporter, world nourisher: Lord Narayana or Vishnu. They call him 'Surya Narayana Bhagavan'. One day is set apart in each week for His special worship and adoration, and that day is today because today is Sunday, the day of the sun: Adityavara, Ravivara, Bhaskaravara.

The Guru awakens and ends the darkness. The world awakening Surya Narayana helps us, enables us to do this. For in this world only that part of our life is gainful when we are engaged in activity: in Sadhana, in Japa, in meditation, in worship, in the service of the Guru, in the service of the poor, in the service of the suffering, in acts of kindness, compassion, goodness, when we are engaged in adoration, worship, and in the practice of Yoga. When we can thus be engaged in action, that will ultimately bring us purification of the heart, increase of devotion, concentration, meditation, illumination, that is from the moment we wake up in the morning until once again we go to bed.

That part of our life which goes away in sleep is unfertile, unfruitful because no action is

possible. Life is only there biologically. In this state of Tamas, in this state of forgetting the world and inactivity, evolution comes to a standstill. No spiritual Sadhana or Abhyasa is possible, no activity that elevates and uplifts us like Seva, Paropakara, Dana-Punya, Karma Yoga. Therefore it is almost like a life held in suspension.

When we wake up, everything becomes possible, dynamism sets in; we begin by praying:

*Namostvanantaya sahasra moortaye
Sahasra padakshi shiroru behave
Sahasra namne purushaya shashvate
Sahasra koti yuga dharine namaha.*

Salutations to the eternal Purusha who has a thousand names and forms, a thousand feet, eyes, heads, hands, who is the Eternal Person and who holds thousands of crores of ages. Salutations again to that infinite divine Reality!

*Utha jaaga musafir bhor bhayi,
Aba raina kahan jo sovata hai,
Jo sovata hai so khovata hai,
Jo jagata hai so pavata hai.*

O traveller, come, come, arise and awake! The night has passed, day is about to dawn. Why are you still sleeping? Now is the time for awakening. Now is the time for fresh action, recommencing your onward journey towards the great goal of life. Come and engage in activity. For he who continues in sleep and slumber, verily he is losing. And only he who is awake and active is the gainer.

Thus, wishing us our own highest welfare, the great ones have issued the call for us to wake up: “Uttishthata jagrata prapya varannibodhata. Uttishthata jagrata”. This is the clue for us in what state we should always be, in which state we can justify God’s great gift of life by making use of it.

Therefore, let us ever be in a state of wakefulness. This is the one thing needful. This is the hallmark of a Sadhaka, of a true Yogi. “Wakeful among the slumbering, diligent among the slothful, aware among the heedless, such a one verily attains to the great peace, attains Nirvana”—that is what the great Lord Buddha has to say. May we all strive at every moment, ‘heart within and God overhead’, with sincerity in our heart and faith in God, that our life be one of extreme wakefulness, constant alertness and activity upon the path that leads to blessedness. This is true Sadhana. This is the sign of one who has heard the call, responded and is upon the path that leads to supreme blessedness.

God bless you all.

SEEK THE ETERNAL!

May all beings in this Universe attain happiness! O Lord, lead us from the unreal unto the eternal Reality. Lead us from the darkness of ignorance unto the light of supreme wisdom. Lead us from mortality and death to immortality and everlasting life in Thee. Peace! Peace! Peace unto all beings!

Radiant Immortal Souls! Beloved children of the Divine! May God bless you! May His Divine grace shower upon you all! May it fill and enrich all the days of your life with the gift of grace, with the gift of faith, of devotion and aspiration, and may it lead you along the path of light and joy towards the eternal shrine of divine consciousness.

Let us chant Om: the sound symbol of the supreme divine Reality, which is pure Existence, absolute Bliss, fullness and perfection. This 'Om' also symbolises your essential nature, your own true Self, not the perishable physical form, not the restless mind, not this limited intellect. Distinct and beyond these three factors, you abide as a radiant ray of the great Light of lights whom the religions call God. 'Om' symbolises your true Self and the great infinite Cosmic Being that is the origin and the source, the eternal support and the substratum of this spiritual Self. 'Om! Om! Om!'

Blessed child of the Divine! Recognise and affirm your Divinity and make this life a glorious process of unfolding and manifesting this divine nature through all thoughts, feelings and deeds. Live in the awareness of this essential Divinity which you are. Live in the awareness of the great goal of God-experience through the union with the Cosmic Infinite Divine. All the defects and limitations of this earth life are transcended in this magnanimous experience, and you become forever established in a state of absolute freedom, absolute fearlessness and total perfection. Come now! Live for this great ideal. You are a passing pilgrim here. This is not your true abode... a brief while you pass through life and then you are no more, and a while ago you did not belong to this universe or this humanity.

Have you ever asked yourself these vital questions: “What am I?”, ‘What is my true nature?’, ‘Where do I come from?’, ‘What means this life around me?’ and ‘What is my connection, my relationship with this life?’” Have you ever considered what the purpose of this brief sojourn here on this earth plane means? O pilgrim, O traveller on this highway of life moving towards an unknown goal, know your goal! Then alone can you live meaningfully and significantly. Otherwise it will lack direction, and it will be filled with dissatisfaction and a lot of disillusionment and frustration. Sorrow and pain will be the ultimate result of an aimless life. It will be at the mercy of

every pull and push of the forces of this objective universe.

But when you have a definite goal, it gives a direction to your life, there is stability, there is firmness. You are able to bear and overcome the passing events with the strength of this inner purposefulness. Life is meant for Divine Realisation—know this—and make life the process of attaining God-consciousness.

Purify your lower nature by selflessness and service. Control your senses. Conquer the desires of your mind. Become established in virtue. Develop a noble character. Take the vow of truthfulness, purity in thought, word and deed and compassion and kindness towards all creatures. And thus, living a life based upon such good conduct, move towards God who is the ultimate perfection of all that is good, auspicious and beautiful.

You have to awaken your essential Divinity from within, and that is possible only in the framework of a purified life. Lay the foundation of this ethical and moral life with all enthusiasm. That is the needed preparation. You must do this task here, now—not in an uncertain future. Holy Master Gurudev Swami Sivananda used to say, “D. I. N” which means, “Do It Now”. This is the time. Yesterdays are gone; they are no more available to you. Tomorrows are uncertain; when the tomorrow dawns, it is already today for you. You must act in the living present. Be aware that there is a noble mission. Life is not merely eating,

drinking and sleeping. Come, come therefore! Allow no more time to pass away!

Each dawn when the sun rises and you salute the new day, feel, "The Lord has given me a wonderful new day to be filled with sincere and earnest effort at self-culture and to move towards the grand destination, God-consciousness." Make that day a day of ideal living. Fill it with kind words, good deeds, selfless activities, service unto others, activities that bring benefit and joy into the lives of those amongst whom God has put you. Within your own family radiate goodness, love and a spirit of brotherhood. Make people happy. Benefit others. Let your life be a grand self-giving. Fill each day with such ideal activities.

Throughout the day keep an undercurrent of God-remembrance. Wherever your body might move about and act, in whatever things your mind may be engaged in, yet in your innermost being abide in God. Live, move and have your being in God. He is the immanent Presence pervading and permeating everything in this universe of His. Not even for the briefest moment is He absent. He is the ever present Cosmic Reality—invisible and subtle, but nonetheless real and true. And to this Cosmic Presence let all of us pour the love of our heart and soul. Live in the awareness of this Cosmic Presence. Let reverence fill your heart at all times; and with reverence and the spirit of worship engage in activity, remembering God at all times. Dedicate all your activities at the feet of the Divine. This is an easy, simple way to unfold

the essential spiritual consciousness within you and of moving towards God in the midst of your normal life. But it is an effective, a sure and unfailing way to a higher awareness and God-consciousness.

It is not necessary to renounce the external environment and go into a cave to practice this kind of Sadhana, this kind of spiritual life. Here and now, right in the midst of your own environment and activities move towards the Divine, and inwardly be rooted in the awareness that you belong to Him—not to this world. You have your root and source in Him, and in Him you inwardly abide and towards Him you are bound. You come from the Divine, and you are headed towards the Divine. And while you are engaged in this conscious effort and movement, you are even now sustained by the Divine, supported and rooted in the Divine, and you abide in the Divine. Be aware, beloved Selves! Thus spiritualise life into Divine life.

Seek the Eternal. Ascend into the immortal spirit. God bless you all. Every moment of your life let this quest be dynamic, and each moment ascend higher and higher towards this grand culmination.

This is my brief message for the Satsang today. It is given in the name of my spiritual Master Swami Sivananda as a humble and devoted offering. It is offered at the feet of the Lord—the Divine who is enshrined in your heart, who envelops you as immanent presence

everywhere, and who is present here and now as the silent witness of all that goes on in this wonderful universe of His. Peace! Peace unto all beings in this universe. May peace divine fill your heart, permeate your entire being and abide with you always as you go about your daily duties. May this peace ever abide with you!

Om! Shantih! Shantih! Shantih!

Hari Om Tat Sat.

