

Simplicity of life is the true secret of happiness. Therefore, your life should never be complicated with too many things.

Regarded individually, waves may be many, but regarded in the context of the ocean, they are one. Even when the waves seem to exist, it is the ocean alone that exists. That is the fact of God and man. That is the fact of the universal soul and the individual soul. There is only one.

All other things may be possible, but that God is absent in life of man is an absolute impossibility.

Swami Chidananda
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A DIVINE LIFE SOCIETY PUBLICATION



THE CALL OF THE SCRIPTURES



SRI SWAMI CHIDANANDA

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Sri 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We are immensely happy to bring out some of his hitherto unpublished lectures in a booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary.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 Call of the Scriptures' is a compilation of his four inspiring talks at the sacred Samadhi Shrine during the year 1991 and 2003.

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 CALL OF THE SCRIPTURES

*(Morning talk by Sri Swami Chidanandaji Maharaj,
23rd October 1991)*

Prostrations to the Presence of the great Reality, the eternal Cosmic Being pervading all existence, all space, the Omnipresent Reality who has drawn us together at this early morning hour into the presence of Holy Master Gurudev. Loving adorations to the spiritual presence of Gurudev Swami Sivanandaji, before whose sacred Samadhi we are gathered in this hall, in this holy Ashram on the banks of divine Mother Ganga.

Radiant Atman, devotees of the Lord, lovers of righteousness, Sadhaks and seekers! May you ever live in the light of this Truth, namely, that the essential life of each and every individual soul is a spiritual life. All of you being immortal spirits, your life cannot be anything other than spiritual. This is the simple truth. This is the actuality of your being. This is the central declaration of the Upanishads, the central affirmation in the Srimad Bhagavad Gita. It is the central teaching of all the Gitas - Avadhuta Gita, Ashtavakra Gita, Ribhu Gita, Rama Gita—that you are not this cage of flesh and bones, you are not this body. The central truth is that you are not this fickle mind, filled with anger and passion, envy and jealousy, love

and hatred, deluded attachment, greed and avarice, intolerance; you're not this mind characterised by these negative qualities. You're not this mind which is imperfect and subject to selfishness, superiority complex, inferiority complex, that afflicts you with fear, anxiety, fantasy, imagination, plagues you with memories, makes you depressed or makes you unnaturally elated, swinging high and low. Vedanta declares, the Upanishads declare, Srimad Bhagavad Gita declares, all the Gitas declare that you are quite different and distinct from this petty mind. You are also beyond the intellect and its insufficient reasoning. It has logic and reasoning, but it has also perverted logic and irrational reasoning, reasoning that is contrary to facts, contrary to real intelligence and contrary to right thinking and right discrimination. It can lead you; it can mislead you. It can help you; it can hinder you. It can rescue you; it can leave you in the lurch; it can fail you when you need it the most. This is the story of man's intellect. It requires very little to be confused and thrown out of normal functioning, very little. "*Mano buddhyahamkara chittani na aham*"—"mind, intellect, ego, memory, I am not." Jagatguru Adi Sankaracharya tells us in his famous composition.

Now therefore, if you are a principle, if you are the essence and a principle beyond this physical instrument, beyond this instrumental mind and this insufficient intellect that is prone and subject to both rationality as well as irrationality, if you

are beyond and different from the physical, mental, intellectual factors than whatever you are, That constitutes your real existence. The ego principle, the little 'I', this empirical ephemeral, ever-changing 'I' ceases to exist once in every 24 hours. When you enter into deep sleep, this 'I' does not exist, it is not experienced. It is a temporary phenomenon. You are conscious that the waking 'I' does not function when you are asleep and dreaming; the waking 'I' does not function.

Therefore, that which you think you are, in terms of your relationship and your place in this relative world of names and forms, this concept, this awareness of yourself, Vedanta conclusively establishes and proves, is not the truth of your central being. It is as temporary and an appearance as the mind and the intellect and has no greater validity or greater substance. It is insubstantial. It is very difficult to realise this, because this has to be grasped by the mind and intellect, which as we have just now seen, are characterised by a false notion. They are in a state of error. An inveterate habit has made your mind think in a particular way. To disillusion it and change its way of thinking takes time. But in moments of clarity the intellect can grasp this truth,—this central Vedanta.

This fact therefore has to be grasped and fully recognised that your true life, your authentic life is the life in that awareness, and awareness is your true being. That genuine life, the authentic

life is the spiritual life. Everything that comes in the way of your recognising it and keeping this recognition alive is your problem and your obstacle. It has to be overcome, it has to be removed and ultimately eradicated, uprooted, so that it does not exist. Otherwise, it is always an intruding factor, complicating the inner state with error, with forgetfulness, with delusion. If you want the inner state to be clear, bright, effulgent, authentic, true, genuine, this thing which interferes with it, has to be gradually eased out. This is the requirement of Vedanta, a patient process of Sadhana.

But let us now go back to the central fact. Your life is the life spiritual. That is the truth. Therefore with every breath, at every moment, strive to live in this Truth, strive always to base your life upon this inner fact: "I may have physical functions, I may have mental processes, I may have intellectual activity, but they do not constitute an expression of what I am. On the contrary, whether I'm going to make the activities of these levels helpful to my inner spiritual unfoldment, or whether I'm allowing these activities to come in the way of my spiritual unfoldment, this is something which is my choice. It will be as I allow it to be."

So what is going to be the choice? This each seeker has to decide for himself or herself. "The activities and functioning of my physical self, my mental and intellectual self, how am I going to regard them? What place am I going to give them

in the truth of my being? What are they with reference to the truth of my being? Am I going to be overwhelmed by them and taken away from the truth? Am I going to allow them to take me away from my centre, or in spite of them am I going to remain unshaken, centred in my Reality? That I am going to practice. I am going to make forth continuous endeavour to be firmly established in the consciousness of my real and higher being, in spite of them. I am not going to be deprived of this inner consciousness by my playing into the hands of these levels and these functions.” This is something each seeker, Sadhaka, Yogi has to work out. You have to address yourself with this all-important question of how you stand within the complex of your physical, mental and intellectual nature and your physical, mental and intellectual activities; how do you stand in this situation?

This is a consideration central to your day to day living. It is a consideration of the very essence and vital to your true life, the inner life. One day or the other you have to face it. You have to become 100% aware of this situation within yourself in your subjectivity, and how situations are within yourself, in your subjectivity, and how you are going to address these situations and what are you going to make of them? That will decide the reality of your spiritual life. That will decide the power and the strength of your spiritual life.

Reflect upon this well, and deeply start working upon it. Adjust yourself to this crucial

question of your inner being, because your spiritual life, your authentic life will depend upon it. Well, that is the truth for you to reflect upon, it is food for your thoughts.

Now we may digress a little, but it would not be a digression indeed. We are uttering collective prayers, morning and evening, for the welfare of all mankind, for improvement of things in India, and for the relief and for the sake of the victims of the earthquake. We are doing it. But then, in addition to these collective prayers during Satsanga, nothing prevents you to also set apart some time, maybe 5 minutes daily, to recite the Mrityunjaya Mantra and dedicate it to the welfare and recovery of the earthquake victims. Nothing prevents you. It would not at all be a bad idea if you said, "Why not I, as a Sadhaka, as a devotee of God, as one with universal love, as a kind and compassionate devotee of God, lover of my fellowmen, why not I think of them once in 24 hours, why not I try to help them with some Mantra Shakti?" If thus you think and set aside 5 minutes every day for reciting the Mrityunjaya Mantra, that would indeed be in line with the principles and ideals of Divine Life.

2. THE SUN GOD—BESTOWER OF SELF-KNOWLEDGE

*(Early morning Meditation Talk at the sacred
Samadhi Mandir on 5th October 2003)*

Worshipful homage to the supreme infinite, eternal, all-transcending, non-dual, cosmic divine Reality! Loving adorations and prostrations to revered and beloved holy Master Gurudev Sri Swami Sivanandaji Maharaj!

It is a happy coincidence that the inauguration of the unbroken chanting in the Bhajan Hall of the sacred Mahamantra “Hare Rama Hare Rama, Rama Rama Hare Hare, Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare” sixty years ago and the celebration of the Diamond Jubilee for which a special sixty days of group chanting has been organised, happens to be a Sunday. Coincidence lies in this fact that Sunday is the day specially kept apart for offering our salutations and adorations to the Sun god Surya Narayana Bhagavan.

We offer special reverence to the Sun god, because without Him our world would be in darkness. Imagine a day when the sun does not rise—don’t think that somehow there is already a light, and we can walk and go about. This ‘pre-sunrise light’ also is there because the sun is approaching; even this light is due to the Sun. The

pre-sunrise light is called dawn, and in the Vedas even this dawn has been hymned. There are hymns in the Vedas saluting the dawn by the name Usha-kaal. The skies turn pink, and as the sun approaches, pink rays shoot out, which they called the fingers of dawn. “The pink hand of dawn has appeared in the East! Lo behold, soon will come a brilliant bright Being whose chariot is drawn by a charioteer who has no legs!” For some reason, they picture the Sun God, the bright Surya Narayana Bhagavan, coming in a chariot drawn by seven horses, and the charioteer has no legs up to the knees—even the knees he does not have. Therefore he is known as ‘Anurusarathi’.

And the coincidence is this: Surya Narayana Bhagavan brings us from darkness to light, and the Divine Name of God does precisely the same thing. From the darkness of ignorance we come to the divine light of illumination because the Name is one of those Tattvas of Bhagavan that takes us beyond. If chanted with devotion, with persistence, the Divine Name takes us beyond the darkness of Ajnana and bestows upon us the light of Brahma-Jnana, Atma-Jnana, and liberates us forever from this wheel of birth and death and rebirth.

We are all bound in this wheel of birth and death because of Ajnana. If we attain Brahma-Jnana, we go beyond birth and death; we attain Kaivalya Moksha. Our beloved and most worshipful Gurudev has specially written a book on this path of attaining enlightenment and

liberation through the practice of the Divine Name; it is called 'Japa Yoga'. "Kali Yuga Kevala Naama Aadhaara" – In Kaliyuga the Divine Name is the only support.

As one normally talks about centuries and millennia, our orthodox tradition calls the passage of time Krita, Treta, Dvapara and Kali. In Krita Yuga He came as Narasimha Bhagavan in order to give His Darshan to His child-devotee Prahlada. In Treta Yuga, He came as Sri Ramachandra.

And, it is very interesting! Rama was born in the line of kings whose Kuladevata was Surya Narayana, the Sun God. Dasaratha and his ancestors belonged to the 'Ravi-Kula', the royal dynasty whose special form of worship was Ravi or Surya. Lord Rama invokes the grace of the Sun God at a time when He is confronted by Ravana in Lanka. He had heard about the strength and the valour and the martial power of Ravana. But when He actually confronted Ravana, for a moment Rama's heart looked like failing Him; He trembled, He was in trepidation. At that moment, the gods realised: "Rama has come on a mission, He is to destroy Ravana, and if trepidation takes place, what will happen?" They invoke Bhagavan who sends Sage Agastya.

Sage Agastya arrives at the spot, draws near to Rama and says: "Prince Rama, Dasaratha-Putra! Don't fear! Offer worship to Surya Narayana Bhagavan!" Sage Agastya, initiates Him into this special Stotra, 'Adityahridaya', and after

having chanted this, all Rama's faint-heartedness leaves Him, once again He becomes courageous, brave, strong of heart; He continues the battle and destroys Ravana. Rama Himself, Bhagavan Narayana incarnate, worshipped the Sun through this hymn! So you can imagine the greatness of this aspect of Divinity! It liberates us from the darkness of night and gives us the light of day.

In the same way, the Name—the chanting of which for sixty days you are going to inaugurate just now in the Bhajan Hall—liberates us from the darkness of spiritual ignorance by bestowing upon us the light of spiritual wisdom, That is the coincidence between these two Tattvas: the Sun God and Divine Name. The Sun God liberates the whole world from the darkness of night and brings us into the light of day where alone all Purushartha is possible. As the Sun God does this, the Divine Name liberates us from the darkness of Ajnana and bestows upon us the illumined condition of Brahma-Jnana, Atma-Jnana, and liberates us forever from the wheel of birth and death. It is a coincidence, as it happens to be on a Sunday.

*Sriman Narayana, Narayana, Narayana.
Hari Om Tat Sat!*

3. ALL IS THINE, O LORD!

Worshipful homage unto Thee, O Thou supreme, timeless and spaceless, eternal and infinite, Supra-Cosmic Spirit Divine! Worshipful homage unto Thee! Thou who art the beginning and the end of all things. Worshipful homage unto Thee in whom all things come into being, in whom all things exist and in whom all things ultimately subside. Worshipful homage unto Thee, O Thou absolute, all pervading and non-dual transcendental Reality who art the support of all things, without whom nothing exists by itself. Worshipful homage unto Thee who art the creator of everything, who art the alpha and the omega. Worshipful homage unto Thee in whom we have our being, from whom we derive our very existence. Worshipful homage unto Thee who art our goal supreme by attaining and experiencing whom alone our life becomes truly fulfilled. May Thy Divine grace be upon all who have assembled here.

Reverential prostrations and loving adorations to beloved and worshipful holy Master, Gurudev Sri Swami Sivanandaji Maharaj, for what he has been to each one of us we have to thank the Supreme Reality. Beloved and worshipful Gurudev is a bestowal to 20th century humanity. He is a gift of That Being to mankind of the 20th century, for He is a giver of all things.

When He is the giver of all things, what can you and I and all of us here give Him? We are the receivers in every way, what can we give him? The human world builds huge temples—specially in India, hundreds and thousands of temples are there—and in the temples people offer worship, they offer Tulsi, Bael leaves, flowers, fruits, ghee-lamp, cotton wicks, camphor, saffron, sandal paste, Kumkum and Vibhuti. But from where did they get all these things? They did not invent them; they did not create them.

He has created the five elements—earth, water, fire, ether or space, and the wind; He has bestowed these things upon us, these things without which we cannot live. God created the flowers, the fruit, the saffron, and He created the ghee, the cotton of the wick, the brass of the lamp and the Arati; God created the sandal and the Kumkum, the fire that makes Vibhuti or ash possible; God created the marble to build the temple and the Lingam which is found in the river Narmada and many other places. God created the black rock for Murli Manohar Krishna of Sri Vishwanatha Mandir, He created the marble for Parvati, Ganesha, Rama, Sita, Lakshmana and Hanuman. Everything in Viswanatha Mandir was created by God, and God created the fruits and flowers and Bael and Tulsi and all things. And what He created, we take and offer to Him.

This brings us to the saying: *“Tvadiyam vastu Govinda tubhyam eva samarpayet:”* “O Lord! O Govinda, O Krishna, what belongs to You, that I

offer to you.” We repeat in one of the Arati—“Tera tujhako arpana, kya laage mera”—whatever is Yours, I offer it to you; nothing is mine.

What to say! He created you; therefore offer yourself to Him. He gave you this life. Let your life be dedicated to His feet as an offering. He is everything, it is His own outer form, Virat Swarupa. He is all humanity, all the animals, all the birds, all the fishes, all the flowers of the year, all the reptiles, the ant, fly, mosquito, bed-bug, blade of grass—everything. Therefore, whatever He has given to you, your talents, your strength of the limbs, offer it up as Aahuti (oblation) in this great Yajna (sacrifice) of self-giving. Life ought to be lived as Yajna, because you don't belong to yourself, your limbs don't belong to you, the strength that is enlivening you, the 'Prana-Shakti' does not belong to you, it is all His creation. And He is before you as this world and all things and beings in it. Therefore, make yourself an offering by being useful and a source of benefit to the whole of this Cosmic Form which this world represents.

I am Thine, O Lord! All is Thine, and through the offering of my time, my energy, my talents—thought, word, and deed—through the offering of myself I worship You. I also worship You with flowers, fruits, fragrant water in which sandal paste is mixed, and when they make the sandal paste, they put a little bit of Bhimseni-Kapur, a little bit of Kesar and the sandal paste becomes the saffron colour and

fragrant and is dissolved in the Abhishek-water. The whole of the 'Shodashopachara Pooja' is the offering of various ingredients to Bhagavan. Make yourself, your life, your thoughts, words, and deeds, all your actions also an ingredient of this worship called life. In this lies your highest welfare. Such life is indeed blessed.

Why do we take the name of Hanuman? Why do we laud Him in such a way? Precisely because whatever he was endowed with, whatever Bhagavan had given him – indomitable strength, bright intellect etc. - he placed it all at the feet of Bhagavan Rama, in the service of Bhagavan Rama. He is a unique example of Sarvasamarpan bhagawad charan mein (offering himself completely at the feet of the Lord). Wherever Lord Rama is, there Hanuman is present. Treta Yuga has passed, Dwapara Yuga has passed – but Hanuman is immortal; still temples are built for him and worship is offered!

Jai bolo Hanuman ki! Jai bolo Hanuman ki!
 Jai bolo Hanuman ki! Sri Ram Jai Ram Jai Jai
 Ram, Sri Ram Jai Ram Jai Jai Ram. Rama
 Laxmana Janaki, Jai bolo Hanuman ki. Rama
 Laxmana Janaki, Jai bolo Hanuman ki.”

Om Namō Narayanaya. Om Namō
 Narayanaya.

Hari Om Tat Sat!

4. SECULAR KNOWLEDGE AND SPIRITUAL KNOWLEDGE

*(Early Morning Talk at Sri Samadhi Mandir on
18th October 1991)*

Om Namō Bhagavate Vasudevaya

Om Namō Bhagavate Sivanandaya

Prostrations unto the Divine Presence, that is the All-pervading Reality in this universe of vanishing names and forms, that is the Permanent in the midst of the impermanent, the Imperishable in the midst of the perishable, the Eternal in the midst of the non-eternal, the never-changing amidst the ever-changing, the one fact in the midst of mere appearances that come into being and vanish, to that Great Reality which is of the nature of supreme fullness, that gives satisfaction forever, which is of the nature of absolute Bliss, which is of the nature of profound peace, which is of the nature of Light of lights beyond all darkness, attaining which one becomes blessed forever, one becomes enlightened, one becomes illumined. Salutations and worshipful homage to that Great Reality, the all-pervading, Nitya, Shashvat, Avinashi, Pari-poorna, Anandamaya, Param Shanti Swaroop—the Sat amidst the Asat! May grace supreme shower upon you and bless your beginnings and all your endeavours with progress and success.

This is the day of Vijayadashami, when Vidyarambha is done. Yesterday, after the

worship of Mahanavami, today's programme was announced, and they spoke of Vidyarambha, they spoke of the auspicious nature of this day that crowns our efforts with success, bestows unhampered progress to our new undertakings. This is the supremely blessed morning when we should commence afresh our great ascent of the Spirit from the unreal unto the Eternal Reality, our ascent from darkness unto the everlasting divine light of wisdom-consciousness, our ascent from earthbound mortality of mere human consciousness into the divine consciousness of God-experience.

All knowledge here is an accumulation of facts, so-much-so we are fast approaching an age when the modern materialistic scientists assure us that soon everything would be accomplished by computers created by them. It will hold all the answers. It will be able to provide whatsoever information on whatsoever subject by pressing a button or working in front of a computer. They said it will provide everything, and with this data it will be able to accomplish wonders, do everything for you. Thus, we are moving towards an age when man's hitherto superior intelligent faculties would become not so very important, for the computer would replace effectively man's innate intelligence. The unique faculties that make man a man, above all other living beings, all other forms of created life, would become dispensable, and the brain would become secondary before the master computer.

But our ancients said that it is the lesser knowledge, for it cannot give you freedom. It

cannot liberate you from fear and sorrow, and it cannot liberate you from the hellish pain of envy, jealousy, hatred, anxiety, conflict, and the computer cannot give you joy either. All the knowledge accumulated in a computer cannot free you from birth, death, old age, disease, sorrow, disharmony and confusion.

Therefore they said that it is the lesser knowledge. It cannot replace hatred by love; it cannot bring about harmony where there is clash and conflict between human beings. The Gulf War proved beyond a shadow of a doubt that computer technology can bring about unimaginable destruction. It can rain death from the skies without anyone having to move from his seat. With just pressing a button it can send death and devastation and cause terror and sorrow in hundreds and thousands of hearts and minds. It has unlimited potential for havoc! Computers can also scan a brain. They can detect cancer, but they cannot prevent or heal cancer or tell you why cancer is caused. It can diagnose an entire case: give your blood pressure, heart condition, ECG, check your entire blood picture: RBC, WBC. They said it is the lesser knowledge. It cannot provide you with the know-how of how to look after your physical body. It cannot provide you with the know-how of how to deal with your emotions and sentiments. It can supply vast accumulated information to feed your intellect, but it cannot prevent insanity, it cannot prevent psychosis, it cannot prevent hatred, vengefulness. It cannot bring out from within you compassion, kindness, generosity, sympathy, tolerance, magnanimity,

consideration for others. It cannot make you a St. Francis or a Jnaneshwar. It can make you a Hitler, a Mussolini and a great commander. It can make you an Admiral.

Therefore, they said that the supreme value is not secular knowledge, lesser knowledge, for it has its limitations in terms of the deepest human yearnings. It has limitations in terms of the fundamental human quest all over the world since the dawn of creation. It can provide you with everything that it has within itself, but it cannot provide you what you want, what you are striving to attain.

The supreme value in the vision of the ancient seers and sages of the Upanishad is the value that makes you totally perfect and full, that liberates you from all sorrow, fear and anxiety, disease, death and rebirth. Liberation is the supreme value. And therefore today, let us adjust our sights and make That our target.

*“Pranavo dhanuh sharo hyatma Brahma tan
lakshyamuchyate*

*Appramattena veddhavyam sharavat tanmayo
bhavet.” (Mundakopanishad II/II/4)*

Pranava (Om) is the bow, the Atman is the arrow and Brahman is called its aim. It is to be hit by a man who is self-collected and then as the arrow becomes one with the target, he will become one with Brahman.

Brahman is the target. The golden opportunity of the human status has been granted to the individual soul for the attainment of Brahma Jnana. This must be clearly known, grasped and utilised for this highest supreme

attainment. That is wisdom. The Upanishads have voiced forth the great call: "Come, come, seek the Eternal, the Great Atman. That is the one goal worth striving after; It is supreme, unparalleled, without a second." They said, Vidyarambha commences with the study of the Vedas, Upanishads, Yoga-Vashishta, Mahabharata, Ramayana, Bhagavata Mahapurana—all the great awakening scriptures of light of wisdom.

This is the day, the morning for new commencement, where we set as our goal that which is of permanent value, the unchanging reality, the truth supreme. Yajnavalkya declared, "That is to be heard about, that is to be reflected upon, that is to be deeply dwelt upon in inner contemplation or meditation—"*Tat srotavyo, mantavyo, nidhidhyasatavyo,*" O that is the Atman that liberates. That is the Para Vidya, the supreme transcendental Knowledge.

What will provide you with clothes to wear, bread to eat and a place to dwell—they have their value. But you have not taken birth in order merely to eat and drink and sleep. The ultimate goal of life is a million times greater than this which is done by every creature that crawls, swims, flies or ranges the wilds. The uniqueness of man is that he can go beyond the mere biological quest, beyond satisfying sense-appetites and fulfilling desires of the mind. Recognise and realise the wondrous value of your human status, claim your birthright and crown yourself with glory. Towards this end live your life and commence it today!

And providing the successful attainment of this supreme goal, Gurudev Swami Sivanandaji has brought into being an environment, an atmosphere, a certain field, helping the seeker to attain the goal, providing all the facilities, everything that is positive and plus. Therefore, wise is the person, who, recognising the value of what he has got, puts it to the highest and best use and makes a success of his life. May you live and prove yourself an Uttam Adhikari. May the grace of the Divine Mother and the choicest benedictions of Gurudev grant you unhampered progress, ultimate fulfilment and supreme success in this wonderful adventure of the spirit which we call Divine Life.

That is the humble prayer of Swami Chidananda at the feet of Master's spiritual presence in the sacred Samadhi Hall of his holy Ashram situated on the banks of Divine Mother Ganga in Uttarakhand, this sanctified northern-most area of holy Bharatavarsha.

May this sharing be acceptable to you all who are fortunate Jijnasus and Mumukshus, who are privileged seekers and spiritual aspirants, who are thrice blessed!

