

Where there is introspection, there is humility.

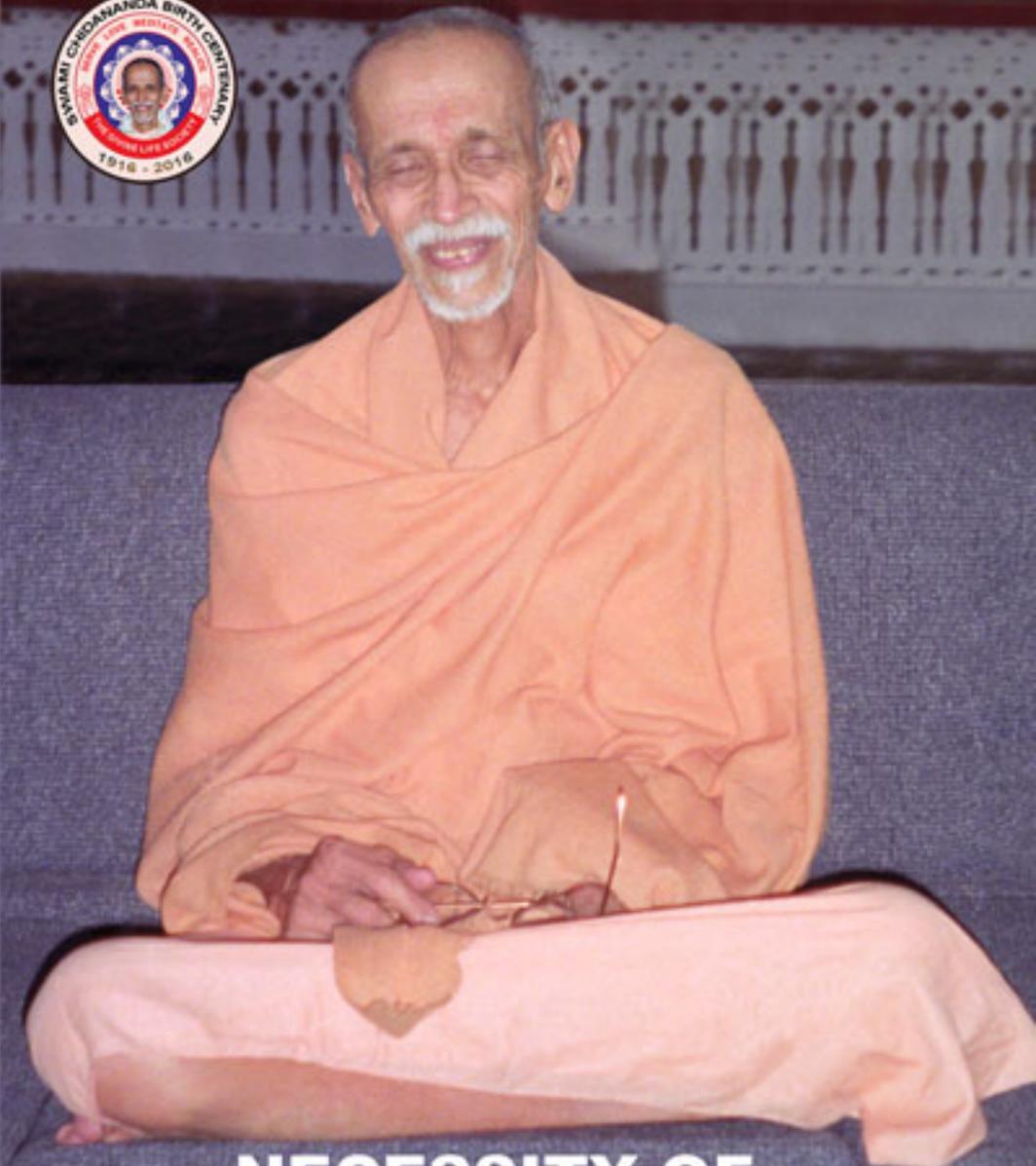
Make each dawn a fresh rebirth into the awareness of your spiritual identity, feeling yourself to be Satchidananda.

If the mind thinks sublime thoughts and ideas, if the heart harbours noble emotions, then the human being will begin to live like a god on earth. The key lies in what the human mind thinks and in what feelings the human heart harbours. Human thought is the key to human destiny.

*Swami Chidananda*  
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A DIVINE LIFE SOCIETY PUBLICATION



**NECESSITY OF  
CONTEMPLATING**

**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We are immensely happy to bring out some of his hitherto unpublished lectures in booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary. The present booklet '**Necessity of Contemplating**' is a compilation of his four inspiring talks given at the sacred Samadhi Shrine during the year 1991 and 1998 and at the U.K. Retreat in 1989.

We express our heartfelt gratitude towards Shri Mukund Jere, Mrs. Moo Briddell and 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. IS THERE ANY HAPPINESS IN THIS WORLD?<sup>1</sup>**

Worshipful homage unto Thee! May Thy divine grace be upon all these seekers and aspirants who are assembled in the presence of beloved and worshipful Master to start their day in a holy and spiritual way! Beloved and adorable Gurudev! May your glance of grace be upon these Sadhakas and Yogis who have drawn near to you in this early hour for their daily spiritual nourishment, their daily bread, their code of silence, of meditation, of collective prayer, of their contemplation upon the great Reality seated in the hearts of all. May your Gurukripa ever be upon them!

Blessed Immortal Atman! God bless you all! This morning as I started to come upstairs, a venerable eighty-five year old devotee of God, who is constantly repeating the Divine Name and thinking about God—this venerable eighty-five year old devotee got hold of my hand and said: “A great soul once asked a question. He queried a group of Sadhaks and seekers, who had gathered around him for Satsanga: ‘In this world, in this phenomenal universe, is there any happiness? Is there any happiness to be expected? Is

<sup>1</sup> Talk given at Sri Samadhi Mandir on 14/08/1991

there any happiness to be found?’ And he himself supplied the reply: ‘No, definitely no. There is no happiness here. Then where is happiness? Happiness is in constantly dwelling in God, in thinking about God, in uttering His Divine Name, contemplating His universal presence. In this alone, when heart and mind are God-directed, God-centred, there is happiness. When they are outgoing, there is no happiness. For the outside world has no happiness to offer. It is a desert. It is a wilderness with thorny plants and poisonous fruit.’ And then the holy man continued and asked the audience: ‘If so, then what is the best thing for you to do?’ And he supplied the answer, saying: ‘The best thing for man to do is to constantly and continuously be thinking of God, ever be contemplating God, ever be engaged in His worship, in His adoration, in devotion, in prayer. This is verily the one thing needed. There is happiness only in the renunciation of craving for happiness in objects, in wealth, affluence, rolling in luxury.’”

And I said: “Yes, perhaps that is why Tulsidas asked Rama: ‘O Lord grant out of Thy compassion, out of Thy grace, grant that now, leaving aside all things, I may engage myself in Your adoration day and night, day and night.’”

*‘Night and day, night and day, I look for Thee night and day.’*

Thus runs a line of a prayer song of Swami Yogananda, author of 'Autobiography of a Yogi'. They have compiled an English version of his Bengali songs, with the title 'Cosmic Chants', which they use during their Satsang, their prayer meetings, even their meditation.

'Night and day, night and day, I look for Thee night and day.'

Coming, going, sitting, standing, laughing, playing, eating, drinking, resting, working, within and without, at all times, may I be looking for You, may I be seeking You only, in all things, wherever I am, whatever I am doing. May I be constantly seeking You only, night and day, day and night. This is the key to peace and joy, and the world has no happiness to offer.

This is what I told that old venerable devotee of eighty-five years: "What you have said just now is more precious than gold or diamonds. It is indeed the very essence of the life spiritual. I will go up, and when I speak to the people, I will tell them what you have told me." I came, and what that venerable devotee has told me, I have told you, namely: "In this world, is there any happiness? No. Not an iota. There is no happiness in this world. Then where is happiness? In constant contemplation of God—therein alone lies happiness.

Not in wealth, in affluence, in luxury, but in renunciation.”

This was the treasure I got, and I have shared this treasure with you this morning by the grace of Gurudev. God bless you all.

Hari Om Tat Sat!

## **2. MOVE UNCEASINGLY TOWARDS THE DIVINE<sup>2</sup>**

Radiant Immortal Atman, beloved blessed children of the Divine, Sadhakas and Yogis, Mumukshus, Jijnasus, lovers of righteousness, Dharmapremis and Satsangis! With the passing of each dawn and sunset the opportunities that we have for evolution, the occasion that we have for self-improvement steadily diminish. It is a peculiar delusion of the mind to continue to think: “I have time. I have time, I shall do it later, I have time”, which is quite contrary to the actual fact. We have less and less time. The time that we in our delusion think we have has already diminished. We have less time. But yet a mysterious cosmic delusion, the power of Maya, makes us think that we have time and therefore, we shall do it later. We do not contemplate the fact that as I think that I have time, time has already passed. Time is passing.

There should be an unceasing movement towards the Divine. For the wise seeker life should mean a constant movement towards the Divine.

.....  
2 Talk given at Sri Samadhi Mandir on 26/9/91

*Dinamapi rajani sayam pratah shishira vasantau  
punarayatah  
kalah kridati gachchatyayuh tadapi na  
munchatyasha vayuh  
Day and night, dusk and dawn, winter and spring  
come and go;  
Time sports and life ebbs away; yet one does not  
give up desires.*

The Yogi is aware that time is like a furious flood rushing underneath the arch of a bridge. Thus, a discriminating Sadhaka is ever alert, is ever awake and is endeavoring that each and every moment is gainfully applied, so that not a moment merely passes by, but that it enriches, it enhances our spirituality, and it takes us nearer to the goal. That is the life really lived. That is the time fully utilised. That is the way of wisdom.

“Never put off till tomorrow what you can do today.” “Make hay while the sun shines” and “Strike while the iron is hot”. You all know these time-honoured adages. We never ponder the implications. Because even if there is time, that which is possible at one given moment, may not be possible when that time has passed. The opportunity will have slipped and gone. Sadhana, therefore, is an unceasing movement towards that supreme goal. Spiritual life is an unceasing movement towards fulfillment of your divine destiny.

Do you ever stop to think that since the moment that you were born, have you ever stopped breathing? Have you given rest to the breathing process at any moment? One has never stopped breathing. Therefore one lives. The essence of life, physically and biologically speaking, is breath.

The essence of the spiritual life is the ceaseless Godward movement. That is genuine spiritual life. One who knows the mysterious working of the mind is always vigilant. One should not allow the mind to put the cloak of delusion over us.

The mind is ceaselessly occupied in the thought process. Therefore see to it that its ceaseless movements are gainful, are constructive, that they add to this onward movement towards the Divine and do not divert you away from it. As breath in the body, even so is the ceaseless movement of thought within the mind. Therefore, wisely guide the mind, educate the mind, and train it in such a way that its thought processes are of the right quality and are taking you in the right direction.

The great enlightened Buddha laid this down as one of the fundamental Sadhanas that the wise seeker should engage in. He said: “right thinking, right reasoning, right discrimination”. Sadchintana, Sadvichara are known to be the nature of the true seeker,

the wise spiritual aspirant. You have no time to lose. You have been given time to live. Live the Divine Life! Lead the spiritual life so that there is no room for any regret. Thus may your life be one spiritual process only and nothing else but that.

Hari Om Tat Sat!

### **3. OUR TRUE NATURE AND OUR TWO COMPANIONS<sup>3</sup>**

Beloved and blessed children of Light! Great is our joy, and great is our privilege that we are able to meet the devotees in a sacred temple of the Lord!

Difficult it is to get a human birth! Even more difficult it is to get a glimpse of the real purpose of your being here on earth, as a being who can think, feel, reason, who can wonder at the world around you. You can enquire, “Why am I here? What is this thing called life, and ‘Who am I?’ What is the purpose for which I have been sent here?” Such enquiry and seeking answers is not given to all.

Of all forms of life it is the human individual, who has the God-given capacity of thus wondering and enquiring and seeking to know, Jijnasa. Life is not merely something that is lived out of necessity—this we share with all other forms of life. Every insect, bird, fish, every animal—small or big—they are all living only governed by instinct, driven by the necessities of certain aspects of their nature. We share all of this, but we do it in a little polished way.... We bring in a bit of aesthetic taste, we

<sup>3</sup> Talk given on 21st September, 1989 UK Retreat

like food to be of a certain aroma and arranged in a nice way, clean and neat. But animals go to their food as they find it in nature. Otherwise, if you analyse the anatomy of biological living, it is identical. The animals do it driven by instinct; we do it applying a little bit of our intelligence. But then, is this all? No! Man is not satisfied. “No! I don’t want to be a dumb-driven creature, just living because it is forced upon me. I would like to know the deeper significance or the higher meaning of life, so that I may live purposefully.”

Therefore, since the dawn of creation man has sought answers for the deeper meaning and wanted to understand life and death. He wanted to know if life has a greater significance than the mere making of livelihood, the mere living upon the physical and biological level. Because he has seen the monotony of it; he has seen day after day, month after month, from birth to death, that man repeats the same thing. He was not satisfied; he refused to accept this to be the only level of life, and he sought deeper within, “Why am I here? Have I come to just live a physical life and pass away like every form of life does; then what is the difference between me and the animals?”

And pursuing this quest relentlessly, the ancients, the great pioneering explorers of the inner realm of man’s being, ultimately had their answers. They arrived

at a stage of knowledge where they beheld that Reality in man was far above their expectations, far above what they had expected to find!

It filled them with ecstasy, with a great vision and with joy. They had sought answers to merely the terrestrial life and its meaning, but they found that man went beyond this world; there was something in man that transcended life, transcended creation itself. There is something in you that is uncreated, eternal, beginningless and endless. The discovery of some absolutely unexpected dimension of man was the greatest thing that has happened since the phenomenon of man was brought into being in this process of creation, something extraordinary, wonderful and glorious!

Then the ancient sages proclaimed: 'Shrunvantu sarve, amrutasya putraha' "O ye children of Immortality, listen! Listen all of you! We have come face to face with the great Truth! We have beheld a Being, the Eternal, the Imperishable, the Infinite, and beholding that Being, He has revealed to us the truth about you that is tremendous! He has revealed to us that He Himself has become all life, and He has manifested Himself as the individual soul. The Universal Soul—eternal and infinite, timeless and limitless —He has given to us this great experience by which we have seen that every human individual is a spark of that great Divinity! You are a radiant spark of the Universal Spirit. Neither have

you birth or death, and neither have you a beginning or end. You are indestructible, without birth and death, transcending time and space, beyond name and form. You are Atman, whom weapons cannot injure, fire cannot burn, water cannot wet or drown, and wind cannot dry! Unborn, eternal, permanent, and beyond death—imperishable is your real being. That is the plain truth. That is the central fact that you have to realise in this birth!”

The coming and going of the body does not affect you. It means nothing! Just as a person has been wearing clothes for a long time, he discards them and puts on new ones. This phenomenon of birth and death is meaningless to you. You are the birthless, deathless, eternal Atman! This is the fact of your identity. You are dreaming a temporary false identity: “I’m so and so, I’m such and such, I’m a son or daughter of someone, this is my birth date, this is my age.” Age, height, weight, birthday, all these things pertain to something which is temporary, which is not your essential being. Nija-Swarupa is your real, essential nature—what you are in reality.

*Jyotishamapi tajjyotistamasah paramuchyate.*

*Jnaanam, jneyam, jnanagamyam, hridi sarvasya  
vishthitam*

You are part of that great Light of lights beyond all darkness, the light that illumines all things here. You come from the realm of that great Light of lights beyond

all darkness, where the sun does not shine, neither the moon, nor the lightning, what to say of this earthly fire! Because It shines, all things here shine! You are a part of that great, eternal Light. To know your Self, be yourself, and be firmly established in the awareness of your true nature—that is your birthright! In the sleep of ignorance of one's true nature one enters into a dream of a little non-entity, which seems to be everything. And this little personality in this dream of your earth life identifies with a body, with a head and hands and feet—and with a mind and intellect. Due to this involvement you move away from your real nature. The body after all belongs to the material universe which is subject to dissolution: 'Janma, mrutyu, jara, vyaadhi, dukkha' this is part of this phenomenon. This is a world of pain and death, of birth and death, a world of old age, disease, death, and ever changing. The mind is part of this ever-changing fluctuating phenomena; the very nature of the mind is 'Chanchalata' , fickle and restless. It is its Dharma, Mano-Dharma. But identifying yourself with the body and mind, you think you are undergoing the conditions of the physical body and the states of this mental-intellectual part of your being which is called the psychological being.

Why do you keep company with your mind? Why do you make friendship with it and become one with it and make it enslave you and push you into the experience which is its realm? Transcend the mind! Why

don't you cultivate friendship with the inner being who is witnessing all the different conditions of the physical body, calmly witnessing all the ever fluctuating states of the mind? There is a Being within—serene, unaffected, in a state of absolute equipoise, ever in a state of peace, ever in a luminous state of joy. There is That Being in the centre, and He is your eternal companion. From endless time you have been together. You are inseparable; you are part of Him.

Forsaking Him, you have got into the company of these dacoits, these deceivers. The mind is the greatest deceiver, and the body is a liability, a burden. Swami Vivekananda, observing this phenomenon of man on earth with his eyes of understanding said, “What is man? What do I see? The whole world is a great prison house, and every human body is a cell in which a prisoner is locked and roped, and in darkness this being is moving. He has been hypnotised into thinking that, “I am lost—finished; I have to suffer here in this darkness.” Whereas he has got in him the power to break the lock and come out into the light and rejoice—that the being does not understand.

Guru Maharaj Swami Sivanandaji says, “Wake up! ‘Uttishthita, jagrata, praapya varan-nibodhita.’ Wake up! What is this weeping and wailing! You are the heir to immortal glory! Freedom is your birthright! Who are you? Why are you identifying yourself with this little body which has been thrown into this prison house? You

are not this body; you are not this impure and ever restless mind. You are the Atman divine; the indwelling divinity within you is your eternal companion. He is the eternal, transcendental Reality who has become this world, entered into it, and He is present in every speck of space and every atom of matter. He is the immanent and the indwelling Reality. He indwells you. He is waiting for you with outstretched arms. He is infinite joy! He is profound, immeasurable peace!

Neglecting it, you get caught in the clutches of this mind which is Maya, and the clutches of these five senses who are dacoits and plunder you! Body and mind are instruments given to you; but you have fallen into their clutches thinking that they are your masters. Gurudev Swami Sivananda said, "Realise your true nature! Know that you are part of that Divine Being dwelling within you! Therefore, wake-up from this slumber of ignorance! Shatter this dream of delusion and bondage. Roar Om, Om, Om, and come out of this cage of flesh and bones. Om is your real name. Om is your true identity. Om means immortality. Om means eternal existence. Om means peace and joy! Om means light. You are That! Where is sorrow for you? Where is delusion for you? Where is bondage for you? They are all dreams! How can there be sorrow for you who are made of pure bliss and peace? There is no such thing called sorrow. Bliss alone is Truth!"

Can you tell me, “Is there some principle called darkness in this solar universe? Can you capture darkness?” Darkness simply does not exist! It is a word given for a state where light, which alone is the Reality, is temporarily in a state of absence! One could have said, ‘non-light’, but they gave it the word ‘darkness’. In the solar universe light alone exists. This has been proved by the astronauts who went beyond the earth; for them it was 24 hours brilliant light and light alone! They experienced the truth. It is only when you come back upon planet earth and are subject to its rotation, then there is darkness and light, night and day. In the same way, in your true nature there is no such thing called sorrow, there is no such thing called grief. In you there is only bliss, absolute bliss. In you there is only peace that passeth understanding, indescribable peace. Peace and joy are not things that you are supposed to search and find. If you go out in search of peace and joy, you will never find them, because it is like honey going in search of sweetness. How can you find peace and joy in an imperfect world of dualities? A Hindu philosopher said, “What is this earth? It is a mixture. It is 50% sugar; 50% sand—a mixture of sand and sugar. You don’t have to lift a finger. You don’t have to move one step in order to have peace or happiness. You have to just ‘BE’ as you are, for you are that peace you are seeking, you are that happiness.” But because you have turned your gaze away from yourself, you are not able to have this

Self-experience. Peace and joy, they constitute the quintessence of your own Reality! You are Peace profound! You are bliss absolute because you are Atman! You are an Amsa of Paramatman, and that Paramatman has been realised by your ancestors as nothing but bliss, bliss, bliss. Ananda is the Svarupa of Brahma! Brahman is Ananda Svarupa Brahman!

Sri Swami Sivananda was born in South India, not very far from the land's end of India, in this beautiful village of Pattamadai, with paddy fields and coconut palms and Muslim mat weavers who weave wonderful mats. His mother tongue was Tamil. He qualified for medicine in the Tanjore Medical School and went over to Malaysia and Singapore for practising medicine there. After coming face to face with suffering, with pain, with disease, and not able to save the patient in spite of his best efforts as a doctor, he understood that there is one thing which is absolutely certain, it is that one day we have to die.

“We come alone; we go alone.” It is true from one point of view. But, if you go a little deeper, we come with a companion. Who is that? We say, “God.” “Okay, that is also true.” Then, let us modify that statement. Every soul that is born into this world comes with two companions; two invisible entities are our constant companions. One is God from whom no one is ever separated; you are part

of Him, He is part of us, He is within us, we live in Him. The other one is Death. Both of them are your eternal companions!

And, when you're born, they say, "life starts", and so they celebrate each 12 months—they make a cake and invite people and enjoy. It is true, but it is true due to your wrong way of looking at it. It is not that life starts, but the process of death begins when you are born. Consider for a while, each one is born with a certain predestined lifespan or 'Aayush', and the moment the child is born and the heart begins to beat, the clock begins to tick and from that moment it is a steady march towards that ultimate exit point. You are moving towards death. Therefore He is there, because He is taking you towards that point where He says, "Okay! Now, let us go out! As we came together, now I take you!" Death is the one great certainty. Therefore, He is always moving by your side, unseen, but your companion.

This fact should not depress us, but on the contrary, it must fill us with a certain determination: "Body and mind have been given to me for some purpose, and that lofty purpose is to correct the error which I've fallen into, thinking myself to be a creature bound by birth and death. I am an immortal soul, an effulgent centre of eternal consciousness, to whom death and birth have no meaning. The body is born and will die. The mind is ever fluctuating and changing. Neither do I change, nor have I birth or death."

*'Ajo nityah sasvato'yam purano  
Na hanyate hanyamane sarire.'*

Our ancients had a vision that, "I'm a divine spark of the Supreme Universal Soul. But I'm living in a state of self-forgetfulness; my life is not life, it is the travesty of life. True life is, when I am aware of what I am and be what I am, and manifest my divinity in every thought, word and action. But instead of doing that, I'm only growing upon the earth. I must awake! I must affirm and assert my divinity, and I must make life a glorious process of manifesting what I truly am. I cannot postpone it. Why? Because death is the one certainty. This physical instrument is given to work for and attain this great consummation. I can reach this experience; I can make use of my power to think, to reason and to feel. Connecting myself with my origin, my cosmic source, I can get that illumination. I should not postpone this central duty of my life. I have come here to realise my reality and attain that experience of being established in fearlessness and freedom. Together with the process of making a livelihood, I must go on with this dynamic process of moving towards divine consciousness, Self-realisation. That is the value of being aware of death, "one day I have to go". I must be up and doing!"

Hari Om Tat Sat!

## **4. NECESSITY OF CONTEMPLATING THE TRUTH<sup>4</sup>**

Worshipful homage to that supreme eternal Reality, the universal Spirit Divine whose power controls all, to which Swami Atmasvarupanandji was just now referring. That power is omnipotent; It is supreme; It can help you overcome anything and everything, because nothing is impossible for It. While things may appear impossible to you, to that supreme omnipotent Being nothing is impossible. May we all offer our worshipful homage to that Divine Power! And know it as such and therefore turn to it in times when we think and feel that circumstances are overwhelming us, and it is beyond our power to do anything to ward them off.

Loving adorations to revered and beloved Holy Master Gurudev Swami Sivanandaji Maharaj who did this very thing. Out of His inner recognition of the ultimate supremacy of the Divine He surrendered to it, and He emerged with a changed way of His life into a sage, a seer, a great devotee, the supreme among Yogis, supreme among Vedantins. Even His Vedanta was God's grace, Ishwara Anugraha.

<sup>4</sup> Talk given at Sri Samadhi Mandir on 29/11/98

It is only through the grace of the Supreme Reality—Ishwara—that the seeking soul can attain the Vedantic awareness of the non-difference between its essential nature and Its eternal identity, the great Reality. Thus unambiguously and in clear language, the scriptures have stated. May He, who has proved this true through His own attainment and experience, always be the guiding light in our life!

Yesterday we had reason to mention that the human individual wants joy. Despite being told many times – through various Satsangas, lectures and spiritual discourses by eminent saints and sages—why is it that—knowing full well that to attain Self-experience is supreme bliss – men still continue to pursue their deluded way of seeking happiness through limited passing sense objects of this material world? Why? This was the question we were considering yesterday.

And we saw how no amount of listening and hearing of this truth will be of any avail unless you continue to contemplate it, reflect upon it deeply. What exactly does it imply to you? What exactly does it mean for your life? How will this contemplation make you aware of the deep reality of life? And how will it bring into your consciousness with compelling force the necessity of turning away from transitory things and seeking the eternal? However, you never contemplate. You hear and that is the last of it. You do not go a step beyond in constant reflection, constant contemplation,

constant dwelling over these truths and try to recognise their place in your day-to-day life. It is not only by hearing discourses and having things said to you that you get food for thought and reflection and higher knowledge. Even by seeing things, you begin to go beyond mere perception, if you don't stop there but reflect over what you saw and begin to think about the implications. It creates within you a train of thought based upon that seeing. From such a process also you may be able to draw new lessons, new insights.

Yesterday night after Satsanga when I reached Guruniwas and stepped out of the car, came out of the parking shed and looked up, the sky was perfectly clear and blue. A half-moon was shining with extraordinary brilliance. And a little star above was glittering like a diamond, like a multifaceted, scintillating diamond. And I exclaimed to the Brahmachari, "Look, how beautiful, how bright, how clear the sky is, how bright the moon is!" The Brahmachari has the habit of listening to something I say and making a remark which is completely going off at a tangent from what has been said. And he said, "Yes, yes, today the Ganges water is a little turbid." He said, "It is a little turbid, because evidently some rains have fallen somewhere in the upper reaches of the river." I looked at him for a moment, and then I said, "Is that so, is that so? Maybe you are right. Something must have happened. Ah yes, it might be

raining in Uttarkashi." So I received that food also for thinking and went up.

As I was going up, I was contemplating what the Brahmachari had said. I thought, "He sees the Ganges in Muni-ki-Reti and concludes that something must have happened in some part of the river higher up, a part which is not visible to us, and he draws a logical conclusion from here. From the state of things here he relates to the state of things in a previous part of the same immediate river that flows by Guruniwas". Then I went up and put the walking stick in its corner, took off the sandals, and as I was going into the inner room, the reflections continued. Yes, it is only if you raise your vision up, you see the clear blue sky and the bright moon and the shining star. Only then! Otherwise if you keep it at your own level, you will only see the drabness of your immediate surroundings – trees and walls and still worst the wall posters and the graffiti written everywhere upon fading walls and buildings. You see it in the rain, messy, black, discoloured. In front of Guru Niwas there is a Dhaba. So what hits your eyes is not the clear blue sky nor the bright moon and the shining star, but a Dhaba with big, big vessels and busy people pampering their palate. Sometimes there is a little man who sells all types of books, and his shop is not neat and clean, because it is cleared away every night. Once again it is

spread out in the morning. He doesn't have glass almirahs or front windows for people to do window shopping. It is all packaged, carted away and brought again every day. And these are the sights.

Shatrughna Mandir, whose upper part is always a sad sight to me because bird droppings have made trees to spring up, and there are many banyan trees, like the hair of a Tapasvi. It is not getting the attention of the Darbar. This temple is sprouting so many trees on its top. I feel anxious that these roots grow into the masonry and bring about a crack one day or the other. And many times I tell Guru Niwas people, "Go and tell the owner of the temple to do something about it before it starts cracking and affect other parts of the temple building". They say, "Swamiji, we have already told him many times. We have also brought it to the attention of the head of the family, the head priest of the temple and the son who was once head of the municipal council of Muni-ki-Reti."

Anyway, these are the things you have to absorb if you keep your vision upon the earth level. In all directions you see things, and you are affected by them. Your interior also gets the impressions and the impact of the things at your own level. If you want to elevate your spirit, elevate your thoughts, then look up, keep a lofty vision, strive to attain a loftier and evermore loftier status until you reach the highest, the Supreme Being.

This is the reflection and this is the conclusion which I share with you this morning.

Keep your vision always upraised, never upon the earth level, never upon this Prapancha and this Samsara level. Your real existence is not the worldly existence. Your reality is in the level of the Satchidananda Brahman.

And similarly, if you see some symptom in your behaviour, in your activities, in your dealings with others which is not crystal clear, transparent and pure, if there is something turbid about it, then you can draw this conclusion for certain that in a previous stage of this outer activity there is something wrong. Outer activity is the ultimate state of our being, the outflowing of our personality. The previous stage is not visible to us. It may be in the feelings, in the sentiments we are harbouring in the heart. It may be in our thoughts, in the quality or the kind of thoughts that fill our mind. And therefore, the sources of this outflow of our nature in the form of actual action are to be traced in the previous state of this action. Action is the ultimate state and the result of that previous state.

So when you observe something, be sure there is something happening, some rain has fallen, as they say, and made the water muddy. And therefore something in a previous state of our action and a previous stage of our psychological self must be analysed. It is our internal which is not immediately seen, but it can be inferred. So

if you carry on this process and set things right, then you can change the outer situation in your day to day life and bring it into a spiritual realm.

Thus reflection, contemplation is gainful. It is not without reason that they said, “You should reflect, you should contemplate.” Then the truth will become real to you. This is the advice given to us by our wise forefathers. Let us benefit from this advice and the directions given to us and keep our vision always uplifted and lofty. Perceive that which is pure, sublime, bright and shining, and let us always contemplate on the why and where of the outer expressions of our inner being. May the supreme grace of the Lord and blessings of Holy Master enable us to do this unto perfection. God bless us all.

Hari Om Tat Sat!

