

The heart of Yoga is, "I am in God; God is in me."

Just as in the necklace made of beads of different materials, different shapes, different colours; in this beautiful variety runs one common thread that holds them together as a necklace. Even so, one common Consciousness indwells all beings and brings about unity in the midst of diversity.

Swami Chidananda
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A DIVINE LIFE SOCIETY PUBLICATION



THAT ALONE EXISTS

SWAMI CHIDANANDA

THAT ALONE EXISTS

Sri Swami Chidananda

*(A series of 3 talks on the eleventh Chapter of
the Srimad Bhagavad Gita given at the
Sangeet Kala Mandir Trust, Calcutta, on
November 25/ 26/27, 1994)*



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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We are immensely happy to bring out some of his hitherto unpublished lectures in a booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary.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 ***THAT ALONE EXISTS***, is a series of 3 talks on the eleventh Chapter of the Srimad Bhagavad Gita given at the Sangeet Kala Mandir Trust, Calcutta, from November 25th to 27th, 1994.

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

First Talk

Salutations and prostrations to all the Brahma Vidya Gurus, who have from ancient times blessed global human society with the priceless gift of divine wisdom. Salutations to the unbroken line of successive Tattva-Vetta Brahma-Jnanis, starting from Adi Narayana who imparted Brahma Vidya to Brahma and Param Siva who are the Adi Gurus from whom we have obtained the ancient wisdom that liberates.

Among all sciences and all fields of knowledge, that knowledge and that wisdom is the only one which puts an end to the darkness of Avidya. The ignorance of one's own real nature is the root cause of all human miseries, Dukha, Shoka, Chinta. The Lord Himself, who is the Srishti Sthiti Laya Karta (creator, sustainer and dissolver) of this universe, gives a very unflattering label to His own product: "Anityam asukham lokam—This world, O Arjuna, is a world of impermanent things, and here only sorrow abides; it is the place of sorrow." As though it was not enough to declare this categorically once, He repeats it a number of times. What is the real sight that meets the gaze of a keen seer when he observes the world around him, what does he see with Viveka-Drishti? He sees, "Janma, Mrityu, Jara, Vyaadhi, Dukha".

Swami Vivekananda was the first magnificent spiritual personality, who crossed the oceans and delivered the message of Yoga-Vedanta. The Vedantic knowledge came to the Occident for the first time during the historical Parliament of World Religions in Chicago in 1893, an unprecedented event in the hereto human history. From that time onwards the intellectuals, thinkers, philosophers and scholars of the West began to look upon Bharatavarsha with a different eye, with the eye of respect and reverence. They had been thinking: "We have to teach the East and especially India. But now, this young man Swami Vivekananda, roaring like a lion, has opened our eyes and made us realise that in that land there is something that we have to learn." That learning process has never stopped right uptil now. Hundred years and more have passed, but even today people from the West come to India, seek Ashrams, philosophers, Universities, Sadhus, saints and sit at their feet and learn the great wisdom that has come down undimmed from the past.

Thanks to the Paddhati (system)of the Guru-Sishya Parampara, instituted by our ancients, that great wisdom, that great Anubhuti has come down enhanced and augmented in each generation by great men of illumination, and thus the passage of time has not in any way lessened it. On the contrary, it has become Aparoksha-Anubhuti, the direct experience of

Reality beyond the appearance of names and forms. In this world of pain and death, where man comes and suffers, everyone is still seeking an experience of happiness that will satisfy in spite of the declaration of the Creator Himself that this is Apurna (imperfect) Jagat. Where there is pleasure, there is pain; where there is birth, there is death; where there is health, there is disease; where there is success, there is failure; where there is fulfilment, there is also disappointment. Thus, this world of dualities contains a mixed experience. Some Mahatma characterised this as a mixture of sugar and sand; if you want the sweetness of the sugar, you find that you have sand in the mouth, and you cannot separate them.

That is the reason why our ancients began to ponder life: "At every step we find something else than what we are seeking. This is Apurna. Is there not some perfect experience?" They did not know whether it existed or not. Our forefathers in this land of Ganga and Himalaya went into a quest of the unexplored, invisible realms of man's inner dimension: "What is beyond and behind the seeming universe which is a place of constant change? Even the actors change in this drama of life. Is there something in the background of that which changes, something permanent and something which is perfect also?"

In how many ways they exerted in this quest we do not know! But later on some scientific

minds thought it worthwhile to record their quests and struggles and ultimately their grand and glorious discovery. What they found constitutes the concluding portion of that mass of knowledge which is the source and origin of the religion that is today referred to as Hinduism. It seems to have existed always, and so they called it Sanatana Dharma, the Eternal Way of Life; its origin is shrouded in holy antiquity and the mass of knowledge known as the Vedas, being its origin, it is also called the Vedic way of life—Sanatana Vaidika Dharma.

Everything that constitutes the Hindu way of life arises from the Vedas. It contains an integrated knowledge of all that is necessary to live in an effective manner (the Jnana of the Sharira, the Jnana of the Bhoutika Jagat, understanding the mind and what is beyond the mind: Buddhi, Chitta, Samskaras, Vasanas). Ultimately we are told how to live to make use of the law of Karma to one's highest good. All these constitute your Vedic wisdom of which you are the very fortunate inheritors. Aparoksha Anubhuti is the pearl of surpassing value.

The quintessence of these experiences, of these wisdom teachings lodged in the Upanishads are presented to us in a brief yet complete form as the Srimad Bhagavad Gita, issuing forth from Divinity Itself, incarnated as a teacher, the Jagadguru Bhagawan Sri Krishna. It constitutes for us the concrete grace of the Divine. For the

great ones who had the vision and the faith it was not an experience that came and went away, they became established in that state of glorious Brahma-Jnana and '*tarati shokam atmavit*', (knowing the Self, one goes beyond sorrow). They stood like a rock amidst the vicissitudes of life: calm, serene, unperturbed. The second chapter of the Srimad Bhagavad-Gita Jnanopadesha gives you a most attractive description of this.

The Father of our nation, Sri Mahatma Gandhiji was so tremendously struck by the importance of the description of one who is established in firm knowledge, who is a Sthithaprajna, that throughout his life, until the very last moment when the Lord called him in the evening before prayer time at Birla Bhavan in Delhi, he used to listen to the description of this Sthitaprajna; it was his constant Shravana. Everyday someone would be reciting, and in a contemplative, receptive mood he listened to these Sthitaprajna Lakshana Shlokas of the Srimad Bhagavad-Gita.

The Bhagavad Gita is such an important scripture that is an Upadesha; a message or Sandesha; and also it is an Adesha, for it constitutes a clear description and exposition of the practical methods of attaining that experience of the transcendental Reality. It is Brahma Vidya, and it is a Yoga Shastra. It brings us close to the great Reality and is therefore an Upanishad. Issuing forth from the divine lips of Lord Krishna

to His beloved disciple Arjuna—it is Krishna-Arjuna Samvaada.

Therefore, Radiant Atman! Beloved children of the Divine! My own Bharatiya Atmabandhus! Realise that in the Gita you have the most precious treasure, and it is completely practical.

This servant of Gurudev Swami Sivanandaji is here not to give something new or something that you do not know; it is yours, it runs in your blood, it is in every cell of your body. You are the descendants of those great Rishis, great Tapasvis and Maharishis who attained this Brahma-Jnana. So its potential is already there, the spark is already there. What you hear is what belongs to you. But it comes to you, not for being listened to and being a little enlightened, it comes to you for being lived. To hear something and the receiving of it is only the lesser part, but the doing of it is the essence of the entire process. If you grasp this point, then this precious Jnana is yours, and your life will become transformed.

In this world of sorrow, suffering and anxiety, you will be a serene person, unaffected by what is going on. On the contrary, if you carry out the Adesha of this Jagadguru, if you obey its imperative directive, which is meant to be lived, if you do that and keep on doing it, then you may be a factor that makes an impact upon your environment in a positive manner by bringing peace where there is quarrel, bringing serenity where there is turmoil, and bringing all that is

positive. So you become first of all transformed, and then you become a transformer. If a piece of iron is magnetised, later on it can magnetise other pieces of iron. This and much more this teaching can do, if you ponder it and start living it. The third aspect of this process is the vital and the most important aspect. Your living must become an outer expression of this wisdom that you have received. The living of the wisdom is the only way to make it fruitful for you, through you and to life around you.

The ninth chapter of the Gita occupies the center of the scripture, and it leads to the revelation of a great many secrets of the eternal Reality, uttered to man for the first time through Reality Itself, incarnated as the world teacher: Raja Vidya, the kingly science; Raja-Guhya, the kingly secret. And having prepared Arjuna by the revelation of this secret, the Lord gives him an idea of how He is contained in everything, yet nothing is contained in Him because nothing affects Him. He is like space, in which all things exist. It remains what it is, notwithstanding billions of universes within it; it is just what it is. Take away all these things, let all these billions of universes vanish, then also space is what it is. The Lord says, "Thus am I. All things abide in Me, and I am unaffected by them. I am all-pervading, ever-present, but I abide in nothing because I am too subtle. This mystery I cannot explain in words, you have to experience it. I am here, there and

everywhere. And yet, I am in nothing. I am by Myself—alone, non-dual.”

The coexistence of both these facets and aspects bewilders Arjuna, and to make it a little more comprehensible, the Lord moves on to the tenth chapter and says: “Look! I will tell you how I am present in this visible universe. I am the essence of all things. I will tell you how you can find Me in all things.” The Lord begins to tell Arjuna about His specific presence in this world that He has created. When Arjuna listens, he is able to understand, but he is not fully satisfied. Arjuna says, “What You have expounded, I am able to grasp, but I am able to understand only through my mind. Can You actually make me see this directly? Can I perceive it? If it is possible, will you please grace me with this experience?” It is then that the Lord out of great love and compassion for Arjuna says: “This is a rare vision none has ever seen, even the celestials and the gods have not had the good fortune of beholding this vision, but you are dear to Me, you are near to Me and therefore I shall impart it. Now, behold My glory! But you cannot see it through these physical eyes of yours.”—One requires a divine vision because He is always there, whatever exists is ‘Vishvarupa’, but who sees? We see only names and forms that perish and vanish and pass away, but ‘Vishvarupa’ ever shines behind because it is a subtle fact.—Therefore Lord Krishna says: “I shall grant you the divine vision, and you will

behold the truth about this visible universe which is a manifestation of Myself,” and then, blessing Arjuna with the divine vision, the Lord reveals to him His Cosmic Form.

This Cosmic Form constitutes a unique chapter of the Srimad Bhagavad Gita for the simple reason that in the other 17 chapters knowledge is imparted as teachings, as instructions by the Guru to the Shishya. But the eleventh chapter constitutes an experience, an actual revelation. It is a practical demonstration of the subtle hidden truths imparted by Lord Krishna to His beloved disciple. It is a turning point in the Gita Jnana Upadesha, and the experience is so tremendous that Arjuna is not able to bear it! First of all he eagerly asks: “Let me see! Can you not show it to me? I have understood in my mind, but I want to actually perceive it.” And when it is shown to him, it becomes overwhelming—too much. The Lord had made it very clear: “It is not the fortune of even the celestials to behold this, what of ordinary human beings or sages?” Ultimately Arjuna sees with great awe and fear, and he says: “I see this great vision and I see all trembling before It! I too tremble and am struck with awe! Please! Graciously withdraw this great form, this tremendous vision, this awe inspiring, soul shaking, stunning experience, and once again appear before me in Your gentle form!” And thus the Lord withdraws this tremendous vision, takes

away the 'divine eye' and appears to him as before. But Arjuna is completely transformed. The heart of Arjuna is transformed! There is a great calmness settling upon him. He who was full of agitation, completely perturbed: "How can I kill all these people, how can I engage in this violent, destructive war?" He had been overcome with sorrow, overcome with emotion, and the whole body was trembling from head to feet, and he was unable even to stand! Now a great peace settles. For in this vision, the Lord has revealed to Arjuna that whatever He was asking him to do in the field of Kurukshetra has been done! It is already finished! Arjuna with a wonderstruck gaze sees the battle, he sees the hundreds and thousands of the Kaurava army arranged against the Pandava army rushing headlong into the mouth of this great 'Viratsvarupa' and being consumed by it. The 'Viratsvarupa' is both positive and negative, light and darkness, life and death, creation and destruction—everything! And he sees all the armies, all the chariots and elephants—everything—smashing themselves into the gaping mouth and between the teeth of this great all-consuming "Kaalo'smi lokakshayakrit..." (B.G. 11\32), and at the end of it nothing is left!

Arjuna sees that whatever had been asked of him to do has already been done by the sole Karta of this universe, the One and only doer of everything, and he says: "There is nothing for Me to do!" And the Lord says in so many words: "Now

you have seen! Where is the battle? Where is violence, death? I have already done it! There is nothing for you to do. Those whom you are killing, they are no more living. Nimitamaatram bhava savyasaachin..." (B.G. 11\33). You become only an instrument to outwardly enact what has already been achieved."

Having seen the future already enacted in the present and how the Lord is beyond time—past, present, and future are immediate for him—when the vision is withdrawn, calmness settles upon the heart of Arjuna. He does not see himself anymore as a killer of people, a doer of something violent, and therefore he begins to feel, "I must obey, because now I know that I am not an actor or a doer", and surrender becomes the natural outcome of this knowledge and its experience.

What is the relevance of this all for us in 1994 in this world of great turmoil and very eventful occurrences being brought to our knowledge through newspapers, magazines, TV and radio, every hour of our waking life, day after day? We are constantly in the state of 'Uthal-Puthal' - we see a world of tremendous upheavals and changes, and we have to live in it. We do have a great duty, a great responsibility towards our ancients. Of all the nations and countries Bharatavarsha is unique in one respect, namely that the ancients came to realise distinctly that the unseen is the real. When they entered into that great experience, they found nothing but

That and That alone existing. What is the implication of the Reality being fully One and non-dual? The natural thing that follows out of this is that whatever exists is that One non-dual Reality. It cannot be anything else because there is nothing else. '*Ekameva Advitiam Brahma*' was the authoritative declaration. And the natural implication of it is '*Sarvam Khalvidam Brahma*', '*Brahmaiva Sarvam*', '*Neha Nanasti Kinchana*'. The 'many' is only an appearance.

There may be a hundred different ornaments fashioned of gold in a jeweller's shop, and you may be admiring wonderful intricate designs on necklaces, ear rings, nose rings and bracelets, but you are gazing only at one precious metal, gold. Go into a textile shop, and hundred varieties of cloths are there, different patterns, different textures, thick, thin, soft, coarse, handkerchiefs and tablecloths and bed-sheets, pyjamas and Kurtas, but all the while you are gazing at one non-dual stuff called cotton. Go into a pottery shop; any number of things are displayed there, beautiful cups and saucers, tea sets and flower vases and ever so many things; but while you admire all these different shapes, you are looking only at one thing, and that is clay. All the 'Ghata-Patadi' (pots, cloth etc.) are only varieties of 'Nama Rupa', but the Tattva is One and non-dual. And you can experience this Tattva if you apply it to this world.

The realisation of the Supreme Reality, God-experience or Self-realisation can be attained only if this great Reality is constantly being established in your heart and if in the midst of this great upheaval, you are trying to live based upon this Reality-experience and approaching all things with the vision of '*Ekameva Advitiam Brahma*'. All the appearances are passing, whatever exists is only that One non-dual Truth, '*Brahmaiva Satyam*'. If you begin to ponder it, if you begin to meditate upon it, and if you gradually grow in this awareness, a state will emerge when you know, I live, move and have my being in that great Reality.

This is the most important thing for each and every one of us. We want to do it because it is in our blood. We are the descendants of our ancient Rishis. We are Bharatiyas, and out of the Purushartha Chatushtaya the Param Purushartha is Brahma-Jnana, Kaivalya Moksha-Samrajya through Atma-Jnana. We have to attain That. Everyone cannot go into a mountain cave or a cloister or try to do Yoga for twenty-four hours. You have to be as Arjuna and in the midst of the strife of life hold on to God-awareness. Krishna showed him how to do it through the '*Vishvarupa Darshana Yoga*'. '*Vishvarupa Darshana Yoga*' is as relevant and necessary for you today as it was relevant and necessary for Arjuna upon that great day, many millennia before us.

And how this importance can be translated into an asset through your day to day life in this last decade of the 20th century we shall consider, God willing, tomorrow morning. Hari Om. Namaskars.

Hari Om Tat Sat!

Second Talk

*Saba hein samaana, Saba mein eka praana
Tyaja ke abhimaana, Hari Naama gaavo*

*Hari Naama gaavo, Daya apanaavo
Apane hridaya mein Hari ko basao*

All are one! The same Prana enlivens all beings! Give up your pride and sing the name of God!

Sing the Name of Lord Hari and be compassionate! Make Lord Hari dwell in your heart!

*(A song by Sant Nivrittinath, Sadguru of Sant
Jnaneshwar)*

Radiant Immortal Atman! Beloved and blessed children of Light! Immortal souls in a state of embodiment during this brief journey upon this earth plane! The above two verses bring out the central experience of the Satya Sanatana Vaidika Dharma: One common consciousness is present in all existence. It runs through all the infinite outer appearances that make up phenomenal nature, in which variety is the law. This nature is a grand display of variegated names and forms. But the central experience of our great ancestors was that in the midst of these endless diversities, there is an essential unity; at the centre of all things, life is One. All things are filled

by a subtle invisible Presence, a principle that is beginningless, endless and eternal; being all-pervading, it is ever present in all things. All religions seem to agree that their concept of the ultimate great Reality or the Supreme Cosmic Being is that He is Omniscient, Omnipotent and Omnipresent.

But the uniqueness of Sanatana Vaidika Dharma is that this concept and this belief is based upon their direct experience in the deepest centre of their being. They knew about this Truth as certainly, as definitely as 'the Amala (gooseberry) held in the palm of your hand' - 'Karatala amalakavata'. With this authority, the sages proclaimed, "We declare upon the basis of our own direct experience that God IS; God is NOW; God is HERE, because in all things He is present as the one, non-dual, indivisible Sutratma. Just as in the necklace made of beads of different materials, different shapes, different colours—in this beautiful variety runs one common thread that holds them together as a necklace. Even so, one common Consciousness indwells all beings and brings about unity in the midst of diversity. Diversity is a fact; the Unity is a greater fact. Diversity may change, but this Unity does not change, and therefore it is the truth. This experience is the basis and the origin of all 'Darshanas' that comprise the body of the Indian philosophical system. And this Darshana finds itself in every scripture that later on was produced

in order to make it easier to grasp the subtle truths of the Upanishadic literature given in a terse, aphoristic manner.

Vyasa Bhagavan developed a whole body of popular literature in the form of stories, of conversations, allegorical and symbolical. All these are the absorbing and interesting contents of the Puranic literature. The knowledge that was known as the Vedas did not exist in written form till Bhagavan Vyasa made it his life's mission to put it down in writing, knowing that a time will come when man will become short-lived, and his retentive memory will no longer be as it used to be. If this light of Vedic knowledge was not to be lost, it was necessary that it should be put down in tangible form. So he took up this tremendous task of writing down the Vedic knowledge that existed at his time, and thanks to him we have now the Vedas in the present form of four great books. These the Mahamandaleshwar Sri Gangeshwaranandaji Maharaj has brought out in a magnificent single tome containing within its covers all the four Vedas called 'Bhagawan Veda'. For the first time it was possible for the Hindu to have Darshan of his own scripture!

Very few people had handled the Vedas because it was the field of Sanskrit knowing scholars and Pundits and other people who were engaged in Karma-Kanda etc. But the vast majority of the Hindu people had only heard that there is a thing called Vedas. Here and there,

Vedic verses were chanted daily—Purusha-Sukta and Rudra-Adhyaya and other things—but Vedas as a book were never seen, and yet it was Saakshat Prakat Svarup Paramatma—Bhagawan Veda. Whereas every Muslim has a copy of Quran Sharif, the Christians have the New Testament and the Bible and so too the followers of Judaism, and Zenda Avesta is known to all the Zoroastrians, the Guru Granth Sahib is known to all the Sikhs, but the Hindus knew only all the other scriptures but not the Vedas.

This great Vibhuti Purusha has made the Hindu race indebted to him by bringing out 'Bhagavan Veda', and he refused to sell this book. He said: "I shall go from place to place and present it to such big organisations and institutions where thousands of people come, and they must have Darshan. The only stipulation is that it should be kept in a prominent place, and a lamp should be lit every day, some flowers offered and Arati should be done." He has gone all over the world, even in his late 80s, and wherever there were Hindus, he presented 'Veda Bhagavan'. It has girdled the globe, and everywhere you can see Mahamandaleshwar Gangeshwaranandaji's 'Veda Bhagavan', also in Sivananda Ashram.

*Om namo Adi deva namo namo Veda geya
Jai jai saukhya deha atma rupam*

(Om! Salutations and prostrations to the Primeval Being, whose glory has been sung in the Vedas and who is the form of the Supreme Self.)

The central experience that forms the heart of this Vedic wisdom, was the experience of the seers and sages of the non-dual nature of the ultimate Reality, “Whatever is seen, heard, touched, tasted or smelt, is nothing but that great Reality in its multifarious forms. In the midst of infinite variety, there is this unity of deity.” This great truth became proclaimed through all the Upanishads. It is the very first declaration in the first line of the first verse of the first Upanishad, the Isavasya Upanishad,

*Isavasyam idam sarvam yat kinchit
jagatyam jagat*

(Whatsoever exists in this world is interpenetrated by that one Reality, that Supreme Principle, the Ishvara Tattva.)

That Presence is the one central fact that never changes wherever you are: at home, in society, in the office, in the midst of work, everywhere He is with you; you are in Him. The heart of Yoga is that, “I am in God; God is in me.” That is the one great experience that makes one divine while having one’s feet planted upon earth when one’s consciousness is in heaven, for earth and heaven coexist in the same place, at all times. That being so, this world is not to be discarded, it is not to be belittled. He has taken these variegated forms, therefore by all means, live with them, experience them, but know that the selfsame principle that dwells in you is dwelling in all other beings; they have an equal privilege of

living amidst the things, the wealth of the world, all the things that God has created. Therefore, covet not anything that is not part of your lot but part of someone else's lot. This brings about a perfect harmony—*bhunjitha tyaktena*—*enjoy casting out from your heart all covetousness*. “This has fallen to the lot of others; may they have the same enjoyment as I have.” This makes once for all a lie to the accusation that Hinduism is a world-negating religion. Here it is, the very first verse of the Isavasya Upanishad says, “By all means, live for a hundred years and enjoy all the good things of this world, but give equal freedom for other people to enjoy.” This is not a world negating or austere faith; this is a robust approach to life: “Yes! I would like to live long. I would like to experience all the beauties of the world, but giving equal liberty to everyone else, because the same Being that dwells within me dwells in all creatures.” This is the basis of the highest democratic approach to life, the highest approach that tends for harmony: “*Isavasyam idam sarvam yat kinchit jagatyam jagat*”; “*Sarvam Vishnumayam jagat*”; “*Sarvam khalvidam Brahma*”

“Whatever exists is the one Supreme Being” is one of the most important expressions of the Srimad Bhagavad-Gita. Your way of life, your faith, your religion derives from the Vedic wisdom. And out of the Vedic wisdom has come the entire spiritual literature that comprises the wealth of knowledge and the Hindu vision of life. As a

matter of fact it is bewildering that all the prophetic religions have one principle scripture whereas our scriptures are endless. But in these endless scriptures, the same central truth is never absent! It is reiterated in a hundred different ways and is culminating in the Srimad Bhagavad Gita. It is the epitome of the Upanishads, the Jnana Kanda of the Vedas. It has been brought out in the verse which says: "If you regard the entire body of the Upanishads as a cow, then Gita is the milk that has been milked from this cow." And in a very descriptive verse Sri Vyasa Bhagavan has said: "The confusion and the pitiable condition of Arjuna drew forth from Bhagavan Sri Krishna the milk of the Gita Jnana, even as the plaintive crying of the calf induces the mother to plentifully give forth her milk for appeasing the cry of the calf." Arjuna is referred to as the calf and Krishna the cowherd and the Upanishad the cow; and induced by the need of Arjuna, Krishna milked forth the nectarine wisdom teachings of the Upanishad in the form of the Gita Jnana. Being the quintessential nectar of the Upanishads, the most prominent part of the Gita is the experience of the eleventh chapter.

It is Brahma Vidya, imparted by Krishna during His conversation with Arjuna. But why is it Yoga-Shastra? Yoga-Shastra is a practice; it is a Sadhana. Have you ever pondered this point? In all the other chapters instructions are given, truths are expounded and certain ways of

applying them are indicated, but with this glorious vision of the 11th chapter only experiences are presented before Arjuna, and through Arjuna before each one of us. Shaken by this experience, overtaken with awe, he bursts out in prayer: "I see, I behold, I marvel, so amazing is this sight, I can bear it no more! Lord, please withdraw it!" And the narrator says: "Thus, being appealed to and prayed for, the Lord, the great Viratsvarupa Vishvamurti withdrew the vision and appeared once again before Arjuna in His normal Saumya Svarupa, and thus ends the chapter.

Why then is it a Yoga Shastra? It is a Yoga Shastra for you and all of us who are Jijnasus, Mumukshus and spiritual seekers. This vision which presents us the central fact of the Hindu experience stems from the ground of the Hindu ways, but the experience is universal. It is the birthright, the heritage of the entire mankind. It is the central truth which was, is and ever shall be, because the Truth never varies. What a significant truth! What a deeply important truth! What an indispensable truth, if man should continue to be a humane creature and not degenerate into a demon or a devil! If there is any one thing that can save man from this disaster, it is the experience and the vision presented to us by the Vishvarupa Darshana Yoga. For this great truth is the basis of all humaneness. It places before us the sanctity of all life. Nothing is profane, all things are

important, for one great Reality is the centre, the truth of all things, is God who is worshipful. You cannot afford to treat Him with contempt or disrespect and get away with it—retribution will follow. He is to be worshipped. All things are moving temples of this great Reality, and therefore all things are worthy of respect, worthy of reverence.

In the 11th Skandha of Srimad Bhagavata Mahapurana, when Jagatguru Lord Krishna gives His parting message and advice to Uddhava, an equally beloved friend of His; He brings out the same fact: “O Uddhava! Whatever you see around you is Me! Therefore, if you want to attain Me through devotion, conduct yourself worshipfully to all life around you, to the whole world and all things in it, all beings in it. Prostrate before an elder, before your superior, prostrate before a dog, a donkey, prostrate before all creatures, all animals, all trees—prostrate before everything—for I indwell all things. One common consciousness pervades all things.”

“But Swamiji, there is no consciousness in a stone or a mineral. So how do you say that God pervades all things?” The answer is a counter question: “My dear friend! Who told you that consciousness is not present in a stone or mineral? There is no speck of space and no atom of matter where consciousness is not fully present. Only in some things it is patent and in others it is latent; in some things it is dynamic and

in others it is dormant; but it is present in all things.”—“How? Please explain.”—“A tiny little seed of a banyan tree, if you blow it, it is gone, and you cannot find it. A towering banyan tree may be 80 feet in height, spreading its branches under which 100 cattle can be tied, elephants can rest. Can you say that this towering banyan tree with all its spreading branches, roots, foliage and flowers, shade and timber is not present in this tiny little seed? The tree is slumbering in the seed! The consciousness slumbers in the stone and mineral. It breathes in the entire botanical world: it takes in carbon-dioxide and gives out oxygen, and It moves in every insect even as it moves in the greater animals. It is awake, thinks, feels, reasons, reflects, discovers, invents and makes marvels after marvels in Man—the crown and glory of God’s creation.”

Therefore, this being the fact, how can you dare to treat with disdain or disrespect anything? The basis of all ethics and morality lies in this grand vision of the Vishvarupa Darshana. Why should you be good? Why should you not hurt or harm? Precisely because God abides in all things, and therefore you have to treat them not only with reverence or respect, but with a worshipful attitude. The bedrock of Patanjali’s ‘Yoga Darshana’ is Yama: Ahimsa, Satyam, Brahmacharya, Asteya and Aparigraha. Why should you not hurt anyone? Because God dwells in him or her! And about this attitude of not

hurting or harming Tulsidas says: “It is the very essence of Dharma. Daya dharma ka mula hein, paapa mula abhimaan.” It is Abhimaan (egoism) that makes one to be harsh and cruel and harm and hurt others: ‘paapa mula abhimaan’. “Tulsi daya na chhadiye, jab laga ghat mein pran!” As long as one is alive, one should be compassionate. They made Daya (mercy) the cardinal virtue because that is the one quality of God to which all humanity in its erring ways appeals:

*Mein paapi hoon Mein adham hoon
Tu Dayamaya, Daya ka saagar!
Hey Dayamaya Prabhu!*

“Please forgive my errors, and lift me up. Please have mercy upon me! I am an imperfect human being. I have done many things that ought not to be done; I have failed to do many things that ought to be done. Therefore, O Dayamaya Bhagavan! Please! Forgive me and give me another chance.” Daya is the cardinal virtue because it is a divine quality, and the outcome of Daya is that one never harms or hurts anyone, never does anything that is likely to be contrary to the welfare of others. That is the root of the Hindu ethic, living in order to be a centre of welfare to all beings.

From ancient times we have been taught to pray:

*Sarveshaam svastir-bhavatu
Sarveshaam shantir bhavatu
Sarveshaam purnam-bhavatu
Sarveshaam mangalam-bhavatu*

Sarve bhavantu sukhinah
Sarve santu niramayaah
Sarve bhadraani-pashyant
Ma kaschid dukha bhag bhavet
Sarveshaam mangalam bhavatu
Loka samasta sukhino-bhavantu

All are manifestations of the Supreme Reality, and therefore our whole life should be a dynamic and creative process of thinking, feeling, speaking and working for bringing about the maximum benefit and welfare to all life. That is what the Vishvarupa Darshana would have us do if we are true to our religion.

God manifests when you are a helpless infant; He manifests to you as tender care, as protection, nourishment and comfort: therefore 'Matri-devo bhava'. God manifests to you as the Being who enables your mother to take care of you. There is someone behind the mother who provides for all that is necessary. Therefore 'Pitri-devo bhava'. And the one thing that distinguishes man and animal is knowledge. Therefore, one who makes you a knowledgeable human being is the teacher: 'Acharya devo bhava'. And if you have to be a noble, dignified human being, a blessing to society and not a curse, you must be a Paropakari. You must adopt Seva Dharma. Therefore, anyone who gives you an opportunity of setting aside self, you must thank him, for he is giving you a push up the ladder of evolution. Anyone who gives you an opportunity

for service, thank him. The more the self dies, the more you rise in divinity. Therefore, for any unexpected visitor or any person in need: 'Atithi devo bhava'. By doing Paropakara for the visible manifestation of this Vishvarupa, you are actually offering Aradhana or Puja to that Vishvarupa:

*Yadyat karma karomi tad tad akhilaam
Shambho tava aradhanam.*

(Whatever action I do, it is an adoration to you, my Lord!)

Therefore, in the Vishvarupa Darshana Yoga you have the basis of good behaviour, you have the basis of compassion and kindness, you have the basis of reverence for life, you have the basis of respect among human individuals, and you have the basis of all ethics and morality, all Niti, all Dharma.

We shall consider further this glorious experience, this priceless diamond, on the third and final morning, and we thank God and all of you for this opportunity to share this great heritage. God bless you all!

Hari Om Tat Sat!

Third Talk

Radiant Immortal Atman! Beloved and blessed children of the Divine! Sadhaks and seekers, Jijnasus and Mumukshus, devotees of the Lord, Dharma-Premi, Satsangis assembled here on the third day for this spiritual discourse!

To all of you this servant of Gurudev Sri Swami Sivanandaji Maharaj has been offering his sharing in the spirit of the great Jagadguru Adi Sankaracharya's 'Siva Manasa Puja' Stotra.

*Yadyat karma karomi tad tad akhilam Shambho
tava araadhanam*

In that verse, he equates and identifies all his physical movements, his verbal activities, his mental activities—everything—as an unending adoration and worship of the Divine. “Whatever actions I perform, all of it, O Lord, is Your glorious worship.” Even so, to that Great Being who is seated in your heart, who is your beginning, your middle and end, to that Being to whom your bodies are moving temples, these sharings are offered as an adoration in the form of these words.

Call it 'Pravachana-Anjali' or 'Vachana-Anjali'—He is fit to be worshipped, and He is ever before us. Turn in all the 10 directions, He alone abides! Whichever way you face, He confronts you, and you're facing Him. This is the truth. This

is the fact of your life. You ever live in the presence of the Divine.

Arjuna did not have this awareness, and so he broke down when he saw before him in the battlefield of Kurukshetra his kith and kin, and overcome with emotion and pity he exclaimed: “How can I engage in this carnage? How can I destroy my kith and kin? I will rather take the begging bowl and wander as a Bhikshu, than doing this and attaining the kingdom!” That was Arjuna’s deplorable mental condition and feeling!

But in the 11th chapter a very significant truth is told: “O Arjuna! Whether you engage in the battle or not, they are already killed! This battle is over, because I am the One who does everything. So whether you fight them and kill them or not, they will be killed; did you not see just now?” Arjuna had seen the entire Kaurava force—hundreds and thousands of horsemen, foot-soldiers and chariots, all of them—enter like a fast-flowing river into the wide open jaws of this terrible Svarupa of Bhagawan!

Arjuna has moved with Lord Krishna; he has heard the glory of the Lord as a Supreme Being—‘*Shristi, Stithi, Laya Karta*’. But all his concepts of the Supreme Being had been of a benign, gracious Being, a Cosmic Being. But, “What am I seeing? Fearful and unimaginably terrible! Who is this?” Thus, Arjuna asks in bewilderment! And in response to this Bhagavan says: “Know that I’m the all destroying Time. I’m

the all destroying One! All these beings that have come into being, they dissolve, they are destroyed and absorbed into Me. I destroy all the worlds, and you have to perform only actions that have already been performed!

“For you, there is past, present and future. Something has been done yesterday; something is being done now; that which remains will be done in the time to come. But I’m the All-Pervading, Eternal, Timeless One, beyond calculated time, beyond measured distance; I’m Anaadi, Ananta (beginningless and infinite). For Me the three periods of time merge into the Eternal Now! And therefore, whatever is done is done at this very instant; and it is only apparently done by infinite instruments of Mine manifested in this world. This is the Great Mystery.” And it dawns upon Arjuna: “I who have been bemoaning the necessity to engage in this dire action, how little did I know?” And overcome by awe, Arjuna says: “Now I realise! Now I realise! Withdraw Your terrible form! I have known now.”

And, just as the Lord concludes the 10th chapter of the Gita by saying: “Why should I narrate to you all My glories? By a little part of Me, I pervade this universe, and I transcend everything. Whatever you see, all these glories, are only a little fraction of My Being. I’m beyond this! The mind and the intellect cannot comprehend this!”

After having heard the description of the Vibhuti Yoga in the 10th chapter, Arjuna says: “My delusion is gone. I have got the knowledge now. But what You have made me understand by the description of Your glorious manifestations or Vibhutis, is it possible that I may actually behold them?” That is the reason for the vision of the Cosmic Form. Bhagavan makes the impossible possible! That is one of His Powers! “*Kartum, akartum, anyatha-kartum!*” Bhagavan can do this wise or otherwise, or not do anything. Through His Yoga Maya He brings about the Cosmic Vision to Arjuna and imparts to him the secret of living in this world, yet being in a state of constant inner communion with God. He has been admonishing him in the previous chapters in various ways:

*Maam anusmara yuddhya cha (At all times
remember Me and fight!) BG VIII/ 7*

*Yogasthah kuru karmani (Steadfast in Yoga,
perform actions;) BG II/ 48*

*Ananyashchintayanto-maam, ye janaa
paryupaasate*

(For those who worship Me alone, thinking of no other, for those ever united...) BG IX/22

How to have ‘Ananya-Chintan’, He demonstrates through the Yoga of the Universal Form. It is the subtle, hidden truth of the Upanishads that the Lord in His glorious vision of the Cosmic Form gives to Arjuna in a forceful manner.

Verily, the Truth expounded in all the 17 chapters is revealed in a grand and glorious vision, and each detail of the vision brings out the truth of the Upanishads: “There is only One, and That Alone appears”. When you see this Oneness, when you see the unity of existence in one Supreme Being, you go beyond grief. The Yoga of the 11th chapter is therefore the ‘Ananya Yoga’, the constant awareness that One Being Alone exists. And no matter what the eye sees, it is that Being; no matter what we hear, it is That Being; no matter what we touch, we touch the feet of the Lord.

I was always wondering why in the description of the Viratsvarupa it is said, ‘divya-gandhanu-lepanam’ (anointed with divine unguents) which means divine fragrance or sandal paste. Then it dawned on me that He is identifying Himself with everything the senses can perceive and experience in this world. Whatever you smell, it is nothing but His fragrance! He alone is there as the sense of touch, and whatever you taste, He Alone is! He is the taster, He is the food; He is also the power that consumes the food:

*Aham vaishvanaro bhutva
Praaninaam deham aashritah
Praana Apaana samaayuktah
Pachamyannam chaturvidham BG XV/ 14*

Once you realise that He is present in you as the gastric fire, then you understand the sanctity of eating, which supports life. It is a Yajna.

*Brahmaarpanam Brahma havir
 Brahmaagnau Brahmana hutam
 Brahmaiva tena gantavyam
 Brahma-karma-samaadhina BG IV/24*

Every morsel of food that you put into your mouth and swallow is an Ahuti offered to Vaishvanara Deva—Bhagavan Himself. Thus everything is sacred, all activities are directly connected with God and are pervaded by His Presence; He Himself is the fire, He Himself is the offering, He Himself is the instrument, He Himself is the One who is offering—there is nothing but He and He Alone, ‘Ananya’!

What a great revelation! What a great comfort! One becomes fearless! Wherever I am, I am never alone; I am with the Supreme Lord, the omnipotent Lord! One also becomes incapable of hating anything in this world. How can I hate anything? Even that which is revolting and outrageous, yet if I think for a while, it is His play, His Great Play. I should not hate anything, I cannot hate anything. Upon the relative plane, something may be atrocious, something may be wonderful; something may be good, something may be bad. But if I ponder deeply, I find that there is nothing to love and nothing to hate; after all it is His Grand Play. He is all the actors; He is the entire drama of life, He is the stage—He is everything! I only have to be an onlooker and profit by my ability to look, by seeing Him in all these things. Then comes a settled conviction that

there is nothing but God and God alone—‘Sukha mein, dukha mein’. Joy and sorrow is He! And yet He is supremely beyond both, so let me raise my consciousness to that Beyond, and then I shall be one both in joy and in sorrow.

The problem of the human individual is the distraction of the things around us. They always draw our attention. They make us forget whatever we want to remember. So we want to keep a diary, we want to have a watch for our appointment or telephone numbers—for everything we wish to be reminded. And therefore forgetfulness of God is characteristic of the unawakened human mind, because it is so much absorbed by the world-appearance that it has a big problem to think about God, remember God and being in constant communion with God!

Again and again the Lord says: “Be united with Me, and then carry on your work. In the midst of the world you should not lose your connection with Me.” But Arjuna is not able to see how this can be done! In the 10th Chapter, the Lord tries to tell him that this is possible, “because I have become everything, I am the Ashtavasus, I am the Adityas, I am the Rudras, I am the Marut, I am Intelligence, I am Knowledge—I am everything. I am perception as well as non-perception; I am fear as well as the absence of fear; I am freedom from delusion—I am everything. I am all the faculties that make up your personality. What more can I say? I am

everything that exists. Whatever you see, I am the beginning, the middle and the end of all things.” And Arjuna is able to understand through his intelligence. And, by giving the vision of the Cosmic Form, the Supreme Being tells His devotee, how he can be in a constant state of God remembrance even while engaged in intense activity, for “even the activity is being done by Me. You are able to act because I am the power, I am the strength, and I am the energy by which you engage in action. I am the action also.”

Therefore, the Sadhakas of the world have been given a golden key to live in the world and simultaneously live with the Supreme Being. The dichotomy between Prapancha and Paramatma is removed, eradicated—once and for all. There is no duality—That alone exists!

This great fact is worth to deeply ponder; for we are so much conditioned by the concept that the Supreme Being is only made up of all that is very comforting, very nice, very snug and comfortable to us. He is the eternal Santa Claus sitting high up, and we have only to ask Him, and He will come mysteriously in the night when we are sleeping and fill our big stocking! Not that this concept is wrong, but it’s only partial, it’s about one tenth! He is the Santa Claus. He gives everything that is asked for—it is true! But He is also the one Who takes away when the time comes, when He thinks that it is the proper thing to do! He is the Sarvatantra, Svatantra. Therefore,

He does all in His own independent way, which is correct, accurate and right. For, He is not only all powerful, but He is the all-knowing, the omniscient. We see partially—He sees the Whole. He knows what is required where and when and in what manner! This is His Omniscience.

At the same time, devotees, Bhaktas have seen in Him Infinite Love; He is an ocean of Love! He is an ocean of compassion. He is Dayanidhi! He is Karuna Sagara! He is Kripa Sindhu! And this is an actual experience.

The Puranas are replete with telling of this great love, compassion and mercy, the tender care of the Lord! The vision of the Cosmic Form was a fact for Prahlada! He knew that there is Narayana only! He lived in this Bhava, he lived in this firm faith that there is nothing except Narayana. And a human individual is what his faith is! Therefore, in whatever way Prahlada was treated by Hiranyakashyapa in his great wrath, in all those conditions and situations, Prahlada had one unitary experience—he experienced only Narayana! In poison, in fire, in the waters of the ocean, in the rocks upon which he was hurled from the mountaintop, Prahlada experienced only Narayana, because he was rooted in the firm knowledge and Bhava, in the vision of the Vishvarupa; he was in a state of Ananya Yoga.

In the last decade of the second millennium, the state of the world is something that assails the unprepared human psyche with an agitation

unprecedented in human history. The present global human society is in a sad state. Perhaps in no other era prior to the splitting of the atom, prior to Hiroshima and Nagasaki, has society been so tormented as today—anxiety and fear grips the entire global society. So much of nuclear experiments have been carried out, that already the flora of this fair earth is contaminated by nuclear radiation. Cows eat the grass; nuclear radiation gets into the cows; we drink the milk of the cow; our cells become polluted with nuclear radiation, and unknown, strange diseases are assailing mankind all over the earth. But we have created the radiation, we have polluted the fair earth with toxic effects of nuclear explosion! Ultimately we all have to fall down to the earth and are absorbed in the soil, and whatever man is, he is the producer of the soil. We eat the product of the earth, and when it is thus contaminated ... Doctors are puzzled, this is not in 'Materia Medica', this is not in medical books; they are not able to say what it is. And in this state of a tormented human psyche countless diseases spring from the mental state in individuals as well as in society. There are more diseases produced by the mind than having their origin in the body—Adhyatma-Tapa. Painful conditions of which man suffers are created by fear, anxiety, grief, tension, etc.

This is the state of mankind ever since the nuclear explosion, ever since the era of the Second

World War. From that time onwards, violence has never abated. Violence has become a way of life, and naturally it is affecting not only new-born generations who are to be the world of the future, but unborn generations! They go into the psyche of the human being, they go deeper. The very field in which generations have to be created is thus polluted by these negative inner conditions, and all people are thus in a state of fear and anxiety, except those who receive the vision of the Cosmic Form!

They say, “Thy Will be done! I am at rest, knowing that this entire universe is in Your hands! And becoming upset and fearful is not going to help. Let me connect myself with You! And if at all there is anything that I can do, I shall do by praying to You and engaging in right action.”

Maam anusmara yuddhya cha—(Remember Me and fight) BG VIII/7

Yuddhyasva vigatajvarah—(Free from mental fever, do thou fight) BG III/30

Yogastha kuru karmaani!—(Steadfast in Yoga perform actions) BG II/48

Ananyashchinta...—(Thinking only of Me)... BG IX/22

When Lord Krishna says that, He identifies Himself with this transcendental identity: “I am the Father, I am the Supreme progenitor of infinite universes.”

The world today needs the wisdom teachings of the Srimad Bhagavad Gita. Living in these conditions, we should be rooted in the divine, constantly we should read the Yoga of the Vishvarupa Darshana. In the first 14 verses the description is being revealed to us. Then beholding it, trembling before it, overcome with awe at this majestic form, Arjuna begins to address Him, and towards the end he bursts out into prayer: "Thou art the great originator of all things! I bow to you! Again and again I bow to you, from the front, from the right, from the left; and I see all celestials also bowing before You with great tribulation, with great awe, even so, I bow before you, O thou majestic Universal Form!"

With the 11th chapter of the Srimad Bhagavad-Gita, the Lord has stretched out both His hands: "Come! I place Myself in your hands. I grasp you. You shall not fear!" Jesus also said: "O come unto me all ye that are weary and heavy laden. I shall give you rest, I shall give you My peace, I shall carry your burden." Even so, the Lord stretches out both His hands in the 11th chapter: "Behold O Arjuna!"—See, Arjuna represents you and me and all of us. He is the eternal 'Nara' (Man). And it is Narayana calling to Nara and saying, "Come! I am not remote! I am here, immediate, closer to you than you yourself! Come! Put your hands into Mine, and you shall have nothing to fear!"

And all negative conditions that bring about a great deal of Vikshepa in our psyche will disappear when we will begin to keep the secret of this universe before us - that we are only dealing with the Divine. We should not hate, we should have understanding and we should be considerate, because He Alone sports and appears in all these forms, and therefore we cannot have resentment, jealousy or hatred. We should think—I am not in human society. The Lord has made it clear, once and for all. I am being surrounded by God in His innumerable forms. All forms are Divine to me, all forms are worthy of respect and reverence.

What is the way to worship God, if the worship is to be effective and fruitful? Do you want God to give respect to you? Do you want your grandmother or grandfather to say, “Please, Sir?” Do you expect your grandfather to get up from his seat when you approach him? On the contrary, it is you who will give him respect, you who will give him reverence. And so you are in the presence of God, no matter who seems to confront you, it is God that is confronting you. Then, how can you do anything else but be reverential and not expect reverence from anyone, because there is no ‘anyone’, there is only Ananya—One, One and One Alone! And therefore, let me get His grace and blessings, but let me offer reverence! Chaitanya Mahaprabhu says:

*Trinaadapi sunichena, tarorapi sahishnuna,
Amaaninaa maanadena, kirtaneeya sadaa Hari*

That man alone is fit to sing the holy name
who is humbler than a blade of grass,
who is more enduring than a tree,
who does not seek honour for himself,
but shows respect to all.

He used the word, 'kirtaneeya sadaa Hari', but he means, this is how you should adore the Lord, how you should carry on your Sadhana, your Abhyasa. For in this Bhava your Abhyasa becomes energised. You are feeling His presence; through your Bhava you are creating that experience for yourself. Reverence for all life becomes inevitable, and tolerance and forgiveness come spontaneously, and no repugnance!

You all know the story of the French writer Alexander Dumas; he had been put into prison when he was a boy of 10 or 12 years for stealing a loaf of bread, and then he was released many years later. He is a young man at that time, the world is new to him, he is afraid. Not knowing where to go, he approaches a house of a priest who gives him food and shelter for the night. And then early morning when the priest comes to see whether his guest has taken breakfast, Alexander is not there! And the servant says, "He has gone, and he has taken away a golden candlestick from your private chapel." What is the reaction of this priest? Absolute understanding! Total love! For he knows that in that thief the Lord dwells! Later on,

Alexander Dumas is caught by the police, because he is branded already. He is hauled back to the priest, and the police take the candlestick from him. When the police appeared with this trembling man, the priest said to Alexander Dumas: "My good friend! What have you done? I gave both the golden candlesticks to you, and you have taken only one? Come, have this candlestick also!" The priest told the police: "Leave him alone! I have presented him with both the candlesticks—not one." That is the beginning of a new life for this 'criminal'! And then follows a wonderful story of the transformation of this man who becomes a great personality. The priest had the right vision: "All is divine. God dwells in every being. The kingdom of God is within, and He is the Spirit indwelling all things created by Him."

The vision of the Cosmic Form has something very important for an ordinary individual as well as for a seeker. We are all subject to human failures—we have strength, we have weakness; we have our own limitations and drawbacks. We tend to be right and proper and Dharmic when we know that someone is watching us. But that vigilance tends to gradually go away when we are by ourselves.

200 years ago, a great illumined Guru in Gujarat had a band of disciples around him, and now that following has grown into a great brotherhood of monastics called 'Swaminarayan Samstha'. A very strict code of conduct was drawn

up for the Sadhus, and one of the very wise rules is: “Whenever a Sadhu moves out, he has to move with another Sadhu and a Bhagat, a devotee, a non-Sannyasin”. The Sadhus never move about single, because one is always observing the other. And what is more, they have to keep their dignity as monastics, because a Bhagat is following. Three people always go together.

“I am never alone! I am always under the benign grace of the Supreme Reality. How can one ever take a step that is unworthy in that grand Divine Presence?” If this awareness is real to you, if you are engaged in the Sadhana of the Vishvarupa Darshana Yoga, the Abhyasa of Ananya Yoga, then you will develop this Bhava, and a firm conviction will take place: “There is no other, in all things the Lord is looking at me. He is beholding me through the insect, through the reptile, through the tree, through the bird, through the bee, through every flower He gazes at me. I am surrounded by His presence, 24 hours, in the Jagriti, Svapna and Sushupti”. This is the transforming truth, if it is enshrined in your heart and mind.

This is the practical significance of the Vishvarupa Darshana for us today, morally and ethically. Ultimately we will free ourselves from the fear of death, when we see that the Lord is coming to us in all ways: “He is coming to me as birth, as life, as youth, as middle age, as old age, even as infirmities of old age, and finally He comes

to me saying: ‘Come! Let us go home!’ What is there to fear? Even in the face of death, I behold my Friend calling me back to His eternal abode. So I go with joy.” One becomes established in a state of total surrender and total acceptance, and that brings Peace! And that peace is the prerequisite for Happiness, Love, Oneness, Tolerance, Vishva-Prem.

Thus we have been blessed. Let us recognise this blessing! Let us every day go into the spirit of the 10th and the 11th Chapters of the Srimad Bhagavad Gita—they are interconnected, and let these two chapters be a philosopher’s stone that touches and transforms our life into the pure gold of divine Bhava, divine awareness and illumined living! God bless you all!

*Tvameva mata cha pita tvameva
Tvameva bandhuscha sakha tvameva,
Tvameva vidya dravinam tvameva
Tvameva sarvam mama devadeva.*

You are not only my mother, my father, my relative, my friend, knowledge and wealth, but You Truly are my All in all, My God of Gods!

Hari Om Tat Sat!

