



EVER BE ROOTED IN THE DIVINE

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

To do all your duties and obligations in the world and to neglect your duty to God is not wisdom; it is not proper; it is not right. Strike a balance—this is the art and science of life, the art and science of Yoga.

Swami Chidananda
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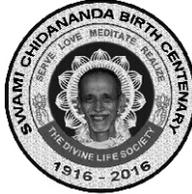
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Sri Swami Chidananda

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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We are immensely happy to bring out some of his hitherto unpublished lectures in booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary.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 '***Ever Be Rooted in the Divine***' is a compilation of his five inspiring talks at the sacred Samadhi Shrine during the year 1991.

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. EVER BE ROOTED IN THE DIVINE

*(Early morning Talk given at the Samadhi Mandir
on 17th August 1991)*

O Satsangis assembled together here in the spiritual presence of Gurudev, in the sacred Samadhistan of his holy Ashram on beloved Divine Mother Ganga's bank! With the grace of the Divine, with the blessings of Mother Ganga and by the glance of compassion of Guru Bhagavan, may you have success and fulfillment in your spiritual life.

We are now moving towards the 105th birthday anniversary of Gurudev Sri Swami Sivananda. At this time we recollect a favourite chant which he used to sing very, very forcefully, taking great delight and putting life into the words of the verses. This chant was not only his favourite, but it was also a very great favourite of his numerous disciples, followers, devotees and admirers. They always requested him to sing it. When he was not in the mood, they would press him and persuade him. "Please, please Swamiji, we want to hear you chant the Song of Chidananda!"

"I am consciousness and bliss in all conditions, I am existence, consciousness and bliss; without old age, without worry, without

motion. In all conditions, I am existence, consciousness and bliss.”

The significant words to be noted in these lines are “in all conditions”. Conditions may be this, conditions may be that, and conditions keep changing. But no matter what the conditions are, I am what I am. I am always what I am. The words in the original version are in Hindi:

*Chidanand, Chidanand, Chidananda Hoon
Hara Hala mein Ala masta Satchidananda Hoon.*
Chidanand, Chidanand, Chidananda I am
In all conditions I am carefree existence-
knowledge-bliss!

In every situation, in all conditions, I am consciousness, bliss. Gurudev used to sing “Hara hala mein” (‘what I am’) with great force and with great gusto. So the words filled one with that great gusto. “I am that!” he sang with great enthusiasm. “I get great delight in being what I am. I am filled, almost inebriated in it, taking great delight in it.”

This was his favorite song. People begged him to chant it, because it thrilled them. It was an instant elevator and energiser. It made their hearts vibrate to that great Vedantic truth: “You are not this body, not this mind; you are not this perishable human being. You are existence, consciousness, bliss absolute.” That Vedantic declaration made their hearts vibrate. It inspired them, lifted them up and banished all their negativity; all sorrow, worry and fear vanished,

and they became filled with a new spirit and a spiritual force. There was a sudden awakening, as it were. A sudden awareness was created. The words 'hara hala mein'—'in all conditions' are to be noted.

It contains a powerful message, an Upadesa also.

O man, no matter where you are, no matter what your religion is, always chant the Name of God! Do not forget God. Remember Him and chant His Name. This is your highest good. No matter in what condition you are, no matter in what company, in what clothes, in what mood you are, how you are living, none of this matters. Always chant His Name. Whether you are in ideal conditions, whether you are worshipping God, whether you are enjoying the world, or whether you are suffering with disease, no matter what the condition is, chant His Name. Remember Him, worship Him, adore Him. That is most important. That is the one thing that is meaningful and worthwhile.

Jis haal mein, jis desh mein, jis vesh mein raho;

jis kaam mein, jis dhaam mein, jis gaon

mein raho;

jis sang mein, jis rang mein, jis dhang

mein raho;

jis yog mein, jis bhog mein, jis rog mein raho;

Radharamana kaho, Sitarama kaho,

Hari Om tat sat kaho,

Satchidananda kaho, Aham Brahmasmi kaho.

*In whatever state, in whichever place, in
 whichever form you are....*
*In whatever work, in whichever abode, in
 whichever village you are....*
*In whatever company, in whatever condition or
 mental state you are....*
*Whether in Yoga, in earthly enjoyment or
 sickness,*
Chant Radharamana, chant Sitarama,
Chant Hari Om Tat Sat, chant
existence-knowledge-bliss,
Chant I am Brahman!

You have no other business than to be in God, to link up with Him, to dwell in Him, to be centered in Him. That is Life. When it is there, all is well. When it is not there, life is not life. Misfortune is not misfortune and good fortune is not good fortune, as we normally say in this world. Real misfortune is to forget God. Real good fortune is to remember God. Vismriti (forgetfulness) of Hari is true misfortune.

In this way, we are told to approach God with Bhakti; no matter what the outer conditions are. Do what you have come here for. If you are mindful of that, all things will be well, no matter how seemingly up and down and painful they are. Basically, at the core, everything is well. All is well, if you are intent on doing for what God has sent you; to be what you are, as God has created you in His own image, as His own Atma, as a center of divinity.

Therefore, the essential words in the Song of Chidananda are 'har hala mein'. Always be what you are. This is Abhyasa, this is Sadhana, this is Bhajan.

Be always in God. Be always in divine consciousness. Because what you are, never changes. What changes is not you. The Upadhis and the mind constantly change, the body changes, conditions change—now this, now that, now something else. But you ever remain what you are, eternal, never changing.

Iron may be very clean, but it will rust and deteriorate. But pure gold will never rust and deteriorate. Bury very pure gold under the earth, keep it there for 10 years, and when you take it out, it will shine. Keep it there for 100 years; take it out, it will shine. Keep it there for 1000 years, take it out, and it will shine. Expose iron to dampness, and in a short time it will change, it will begin to rust.

Mind is like iron, and your true identity, your real Self, essential nature, is like pure gold; it never changes. Its worth is always the same. And if the philosopher's stone touches iron or iron comes into contact with the philosopher's stone, it also turns into pure gold.

The thing that can transform the mind and also make it purely divine, is your constant contact with God, with the source of your being. That which transforms the mind and makes it divine is Yoga. It is constant inner contact with the Supreme, through thought, intellect, through

emotion, through everything you do, through your very life. Do not lose this contact. Then gradually you will be on the way to transforming the mind from iron into gold.

Mind is Jada (insentient). You are Chinmaya (Conscious). Therefore constantly shine like gold. Do not identify yourself with the mind and body. Always be self-aware.

Don't imagine you are this base metal, this mind with its moods and modes and ever changing states. Don't make that mistake. Don't commit that blunder. Don't live in that error thinking, "I am this mind. I am non-self." Rather shine like gold. Always be in a state of spiritual awareness. That is the central Sadhana, no matter whether you are a Christian, whether you follow Islam or you are a Zoroastrian, a Buddhist, a Jain or a Sikh, or a follower of Judaism. This is the central Sadhana—to be rooted in the Divine. No matter what your faith is, the quintessential practice in the life spiritual is to be God-centered.

It is the one common, unifying process, which makes the mortal immortal, which makes the human divine. Ponder this subtle inner secret of spiritual life. Ponder it well. Reflect well. Look at it from all sides. Try to grasp the truth of this subtle secret of spiritual life and spiritual transformation.

Hari Om Tat Sat!

2. CONTINUITY OF PRACTICE IS THE SECRET OF SUCCESS

*(Early morning Talk given at the Samadhi Mandir
on 18th August 1991)*

Salutation to the all-pervading spiritual presence, the great Reality that is the one constant, unchanging Truth amidst temporary false appearances that go to make up this phenomenal process called the universe; they are ever in a state of flux, ever changing, conditioned in time and space, subject to decay and dissolution. The one thing that endures, beginningless, endless, timeless, never failing, is the Reality in whose presence you are gathered here before Gurudev morning after morning. May that great Reality bestow grace upon you. May the glance of compassion of Gurudev grant you aspiration to know that Reality, to strive to experience and be established in that Reality.

All things pass, but what you attain in the realm of the spiritual is forever yours. You are forever one with that great Reality. Your life becomes rich, abundant, full, forever perfect and lacking nothing. There is no return to imperfection, to this state of fluctuating between joy and sorrow, to this state of darkness and bondage. Once and for all you become liberated

from it. May that attainment be yours in this very life!

Spiritual endeavor should be unending. Spiritual endeavor, confirming of our vows, our resolution, our dedication, our determination to stick unto the very last, never to give up until fullest illumination is reached, our determination should again and again be reaffirmed, re-confirmed, expressed with emphasis, time after time, time after time! This is the secret. It should be continuous. And what you wish to attain should be constantly striven after by your entire being. There is no relaxing of alertness and vigilance, of enthusiasm and dynamism.

A swimmer against the river current and its forceful flow cannot afford to float. He has to keep on swimming. He has to keep on working in the direction he wants to go. Otherwise he will go in the opposite direction. The same repetitiveness is the very essence of the spiritual process.

You have all heard that 'little drops of water make the mighty ocean'. It is little drops. Atoms go to make this colossal universe. Subatomic particles, neutrons, electrons and protons which go to make up things around us are so tiny that you cannot see them. Yet they ultimately constitute vast, endless galaxies. They constitute sun, moon and stars, and they constitute this planet earth upon which you are living.

It is the continuous efforts that ultimately bring us Nirvikalpa Samadhi, illumination, Self-realisation, by whatever term you call it. It is

the ultimate cumulative fruit or the result of countless minutes and hours and days and weeks and years of patient, cheerful, enthusiastic effort, which is continuity of Sadhana.

In his expounding of the secret science of meditation and the principles of the science of Raja Yoga, Ashtanga Yoga, and dwelling upon the sixth of the eight limbs, Patanjali Maharshi (who formulated and gave us the Yoga Sutras) specifically mentions the need for continuous effort, with unflagging zeal, without letting go of your interest in it. He mentions the need for this continuity of effort. He uses the word Dharana.

There should be constancy in your Sadhana—a continuous constancy. If you want to attain absolute concentration, then the effort towards concentration should be unbroken. Of course he also goes on to say that it should be kept up for a long period of time. Then you become established in a state of concentration. Continuous and constant practice is his very brief mention of how one ultimately becomes a master of concentration. The Yogi becomes established in the sixth Anga of Ashtanga Yoga.

This continuity of practice does not apply only to mystical Sadhanas, metaphysical processes, that are quite unique to the spiritual seeker and aspirant. It is not confined to this type of specialised inner processes of Vedanta and Yoga. But it applies to everything. The constancy in endeavour, the continuity of practice is the secret of success. Try, try and try again. Even if

you fail a 100 times, do not give up; you will succeed ultimately.

It is even told about a king who is defeated and hotly pursued by the enemy, who takes his forces and flees into the forest and hides. Many times he gathers his forces and goes to battle again. Many times he is defeated. But at the end the King of Scotland loses heart, becomes dejected over not being able to do anything. While he is hiding in a cave in this mood of despair, his attention goes to a spider which was trying to climb up to the roof of the cave and drops down. So it is swaying in the breeze, hanging by a thin strand of web. As the king is looking at it, it starts climbing up, up, up, up, up and up, and when it almost reaches the ceiling, again it suddenly drops. Somehow or other it slips and drops precariously near to the floor. He is fascinated. "Now, what will this creature do?" Within a second, up it starts again. The king forgets everything. He is totally lost, thinking, "What tenacity this tiny creature has, what determination, what refusal to take defeat!" He is fascinated. He keeps on looking how eight times it drops and again starts going up. The king watches it, almost holding his breath, and the ninth time it starts, it goes up and up and up and it reaches the ceiling; the ninth time with the ninth effort it goes all the way and reaches the ceiling! Suddenly a strange thing happens to the king. A miracle happens. Something hits him. He says, "What! Am I less than this creature? I shall succeed, I

shall ultimately attain. When this little creature has this spirit, am I to give up? And am I not superior to it?" And so immediately a new light shines in his eyes. He casts aside despair, gets up filled with a new spirit, strong and determined. And then history says how once again he gathers his forces, battles the enemy and comes out victorious.

So, this is the formula for a Yogi. This should be the approach of the spiritual seeker. The Sadhaka should have this determination, this calm, firm determination, backed up by strength and resoluteness. And as I said, this tenacity is not confined only to Yoga or metaphysics, or politics or ruling a kingdom, but it applies to all efforts we make in any direction, in any dimension of our being, for total self-unfoldment. And more than all, in the building of our character, in the fashioning of our conduct, this holds good. Again and again we should make effort.

To put it in a poetic way, a story speaks about a little bird whose nest with eggs in it, which had been built amongst the weeds and bushes on the sandy seashore, was washed away by a high tide and vanished into the waters of the sea. When the bird comes back, it cannot find its nest. Everything is covered with water. Then and there arises the determination in the bird, "I shall get my nest and eggs back, even if I have to empty the sea!" Immediately the bird takes a blade of grass in its beak and flies towards the ocean, dips the blade of grass, comes on dry sand on the seashore

and shakes the water it has collected. It goes back again, dips the blade of grass into the waves, comes and shakes it on the shore again. The Upanishads say that this should be the determination of the Sadhaka, the Yogi, the Jijnasu and the Mumukshu to regain the lost kingdom—again and again, this should be the spirit!

If you want to become established in truth, it is of no use becoming merely a sentimental votary of truth, having great love for truth, but you should practice it again and again, even amidst the most difficult circumstances. Practice it all the 24 hours of the day and the night, again and again, and keep on practicing day after day. Become truth yourself. Become the embodiment of truth. Live truth. Become identified with truth, let there be no duality between you and truth. Then you shine like Harischandra, you shine with a light of truth within you, you become radiant as a person established in absolute truthfulness.

Thus we can apply this principle and make it act for us in all things—self-control, Brahmacharya, and Ahimsa, overcoming the impulse to hurt, harm, overcoming the impulse to do wrong. At all levels of the good life, at all levels of striving for idealism in thought, word and deed, in the business area, in your domestic area, in your own personal life, be honest with yourself, be true to yourself! It does not matter what people think. Do not cheat yourself!

Shakespeare lays great emphasis, great importance on this: “And this above all, to thine own self be true; then it follows as day follows night, you cannot be false to anyone.” As the wheels follow the footsteps of oxen, you will be honest with all others. If you are honest and truthful with yourself, you will be honest and truthful to the whole world. This has to be affirmed again and again in everything that you think, feel, speak and do. Be truthful, be honest, be pure. Strive for self-control. In everything, whatever you wish to acquire, develop and become, do it to perfection. If we apply this principle, then fulfillment is inevitable, fulfillment is absolutely certain. This is what the great ones who have attained the supreme goal have to tell us. They speak of this little bird. They speak of people like Markandeya. This is what they tell us. God bless you all.

Hari Om Tat Sat!

3. SPIRITUAL LIFE: AN INNER AND OUTER JOURNEY

*(Early morning Talk given at the Samadhi Mandir
on 12th April 1991)*

Radiant Atman, beloved and blessed children
of the Divine!

The path towards God is sometimes said to be an inward path, a spiritual journey to Self-realisation. There are so many mystical texts and esoteric works talking about the hidden inner journey of the soul, the finite towards the Infinite. This is certainly true. It is alright to say so. But from another point of view, it would be equally true to say that your spiritual life is both an inner journey as well as very much an outer journey.

It is very usual and customary to speak of the inner life and the outer life, the inner plane and the outer plane of the human being's existence. By inner plane we mean that dimension of our being which is one's own secret subjectivity; what we think, what we feel, what are our hidden motivations when we speak, when we act. When we do something, or appear to do something, what is the motive behind it, deep within us, which others may or may not know, but which only we know.

Sometimes we ourselves also may not know. Perhaps only God knows. Many a time the study of

ourselves is superficial. We do not go deep within and try to find out, why am I acting in such a way? Why am I behaving in such a way? Why did I do such a thing? Why? What was the reason for this? No one probes. Studying oneself in depth is an unusual, unfamiliar matter and therefore, it does not come easy. Even the so-called attempt of self-analysis proves to be only a surface process of the active mind. It is introspection. It is self-analysis, but it does not go deep enough. Therefore we do not know ourselves.

However, the point is that spiritual life and spiritual growth are a matter of what we think and feel. What are the contents of our interior, what do we harbour in our mind? What occupies our mind and its movements, waking and dreaming? More so in the waking state, because dreaming is a self-release. It does not affect others and it does not come within the operation of the Law of Karma. Whereas in the waking state, whatever manifests, the same will be the ultimate fruit or effect, because it does affect others.

Therefore, that which is done in the secret subjectivity of our own being is called the inner. But nevertheless, spiritual life is also a manifestation of your personality on the outer plane. It also concerns how you relate yourself to God's creation – to men, women, children, young, old, near, far, strangers, known people, day after day.

How do you behave towards God's creation around you - animals, insects, birds, bees, plants;

with goodwill or ill-will, tolerant or intolerant; how easily do you swat a fly; how easily do you tread over an ant; do you become annoyed, angry and irritated if someone spoils something which is very dear to you or takes away something which you are about to enjoy? What is the reaction? The reaction of a really spiritual person will be quite different from the reaction of a non-spiritual person.

In the outer plane we live more, longer than in the inner. But we think spiritual life is only that which goes on within us, in our interior, in our thoughts, our remembrances, our prayers and our meditation, in our thoughts of God. But in as much as they have an inseparable connection and a two-way impact, the outer becomes as important as the inner. Therefore, the outer has to be lived as spiritually as the inner. It is not merely an interior journey, it is also a progressive spiritualisation of the outer life. It is as much an outer journey as it is an inner journey.

We have to progress in the outer field also if our inner efforts are not to become contradicted or nullified or held back. The outer and inner being are lived by the same person! The outer and inner doings are performed by the same mind, the same emotive force. Unless both are moving in an identical direction, there comes within the seeker an essential separation. That is why many a time even long labours in the field of so-called Yoga, Sadhana and Abhyasa do not bring forth the corresponding fruit.

So it is necessary to regard the spiritual journey as an outer journey also. Sadhana has to be carried on through our outer life as much as it is being carried on through the interior, in our meditation or in the privacy of our prayer.

Ponder this significant fact. Ponder the uncontroversial truth that your spiritual journey is an outer journey no less than it is an inner journey. Outer and inner journeys are not separate. The outer life is an extension of your inner life. They have to move in the same direction. They have to have the same quality. They both should be conducive to the attainment of the same goal. This is very necessary. Please ponder and reflect over this point sincerely and earnestly, and no doubt many things will be revealed to you about yourself which need to be adjusted and corrected, which need to be set right. God bless you!

Hari Om Tat Sat!

4. THE NEED FOR INTEGRAL DEVELOPMENT

(Early Morning talk on 20th October, 1991)

Worshipful homage unto that great Light of lights beyond all darkness! Salutations and adorations to our lives' light and guide, beloved and worshipful Gurudev Swami Sivanandaji, who brought us the light of spiritual idealism, the knowledge light of our eternal divine identity which is without birth and death, without old age, disease and sorrow, which is beyond any form and time and space, which is of the very nature of supreme wisdom-consciousness. He brought into our life the light of Yoga and Vedanta, the light of spiritual Sadhana as being central to our existence. We have not come here to die and be forgotten. We have come here to attain liberation, to become immortal.

To the spiritual presence before whom we have gathered together, loving salutations and homage! May the grace of the Divine and the choicest blessings of Gurudev be upon us all to enable us to fulfil our divine destiny, to make use of the days, months and years that are ahead of us, to move towards the great goal of God-experience in this very life, "not in some post-mortem after life" as Gurudev used to say. May we make use of our life, our faculties, our

energies; may we make use of our time to this end. Thus, let us justify our birth in the spirit, as beings who are made in the image of the Divine Universal Being, God.

Gurudev always drew our attention to the necessity of the integrated development of our being in the spiritual direction. He said, "I do not like lopsided development. Head, heart and hands should be cultivated." Otherwise, if it is a lopsided development, one aspect of our being may become a problem for other aspects that are striving to take us to the goal. Unless there is total commitment and our entire being takes up the spiritual ideal, part of us may be striving for perfection while the other part may come in the way, for it has not been given the same direction.

If the intellect is filled with Vedanta and the heart filled with Bhakti, but if mind is not disciplined through Yoga, then the fickleness, the wild imaginations of the mind and the inveterate memories may all prove great hurdles in our effort at meditation, contemplation and prayer. If the mind is disciplined and Vedanta fills our intellect, but if the emotions and sentiments have not been chastened, they can play havoc with our Vedanta and Yoga. If we are established in Yogic discipline and have developed our emotions and sentiments, but if our will-power is weak and we have no proper Viveka and Vichara, then notwithstanding our devotion and our meditation, we shall be committing blunders! We will be foolish, and when an occasion arises and the developed intellect

should take charge, we will find that we are lacking in that dimension. We find ourselves committing follies due to lack of Vedantic Vichara, Vedantic Viveka. Such situations will be created even in a sincere Sadhaka, even in a true spiritual seeker and aspirant.

Therefore Gurudev said “all-round development, integrated development”. The totality of your personality should be infused with a spiritual quality. Such an integrated life would imply a spiritualisation upon the physical level, the psychological level as well as the spiritual level. It would not imply only such total spiritualisation, it should also constitute such a process. If it does not constitute such a process, our progress will always be plagued by problems created within ourselves. There will be no need for outer factors to come in our way. We ourselves become our obstacles and difficulties. But then, imparting the spiritual quality, imparting the spirit of Sadhana and the spiritual ideal will not, and naturally cannot take the same form upon all levels of our being.

Upon the level of our physical being with its senses, with its appetites and its urges spirituality, Sadhana, would necessarily mean Discipline, would take the form of control and moderation, of Dama, Samyama. It will not be manifested as meditation or prayer; it will be expressed and manifested as discipline. Because by their very nature undisciplined and unbridled, the senses are turbulent, the sense appetites are

demanding. Therefore, here your spirituality, your Yoga, your Sadhana, would take the form of discipline.

Upon the psychological level, your Sadhana will take the form of Purification, for the scriptures say, “The mind is the seat of Mala or impurities—Kama, Krodha, Lobha, Moha, Mada, Matsarya, Svartha, Ahamkar, Asha, Trishna (passion, anger, greed, delusion, pride, jealousy, selfishness, ego, expectation, desire)”. Upon this level Sadhana will manifest, and it will be vigorously applied as a process of purification, of bringing about a new mind. Gurudev says, “Overhauling the vicious Tamasic and Rajasic unspiritual Samskaras”. So, we have to set working upon the inner dimension of our psyche in the form of purifying and transforming it, bringing about a new psyche as it were, filled with Sattva, filled with spirituality. Here comes ethical discipline into our lives as an indispensable part of our spiritual striving.

Next, upon our essential spiritual level, the self-same ideal of Sadhana will take the form of an Awakening from the state of self-forgetfulness. It will take the form of ‘Jagrat’, awakening from the sleep of Avichara and Aviveka, of Avidya, Swaroop-Vismriti. We will work diligently through Svadhyaya, Satsanga, Sravana and Sadvichara. We shall bring about this awakening, banishing the darkness and the deep-sleep of non-awareness. It will take the form of a gradual enfoldment of this awakened consciousness.

Spirituality and spiritual life will become manifest as a progressive enfoldment of awareness until it becomes our permanent state. We constantly live in the awareness of the presence of the Reality and our being in It, God-awareness. “May I be always aware of Thy Divine Presence now and here,”—thus Swami Omkar says in his Peace Prayer. “O Lord, grant us the awareness of Thy presence now and here. This is all that we ask of Thee.” That becomes our life. That is the key to divine life; that is the key to higher Yoga and Vedanta—to become established in this awareness. It is the solver of a hundred problems. It is the over comer of a hundred difficulties and obstacles.

Thus, upon all your three levels, your physical being, your psychological being and in the innermost depths your Sadhana, your Yoga, your spiritual life and idealism will manifest in the form of discipline, purification and inner transformation and an awakening, an unfoldment and an establishment in awakened awareness.

For this ideal we should strive, not confine our spirituality and Sadhana to one or to two of the levels, but to all the levels, from the outermost to the innermost. An integrated spiritual life should constitute a total spirituality of our being, for that is implied by Divine Living. We should live upon all the levels of our being with a new light, a new quality and a new awareness.

God bless you to succeed in this sublime task. God bless you with success in fulfilling your divine destiny.

PEACE PRAYER OF SWAMI OMKAR

*Adorable Presence!
Thou who art within and without,
Above and below and all around;
Thou who art interpenetrating
The very cells of our being -
Thou who art the Eye of our eyes,
The Ear of our ears,
The Heart of our hearts,
The Mind of our minds,
The Breath of our breaths,
The Life of our lives,
And the Soul of our souls.*

*Bless us Dear God
To be aware of Thy Presence
Now and here.
This is all that we ask of Thee;
May all be aware of Thy Presence in
The East and the West,
And the North and the South.
May Peace and Goodwill abide
Among individuals as well as among
Communities and nations.
This is our earnest Prayer.
May Peace be unto All.
Om Shanti! Peace! Shalom!*

Hari Om Tat Sat!

5. SPIRITUAL LIFE: A REVERSAL OF THE NORMAL PROCESS

(Early Morning talk on 6th February, 1991)

Immortal Atman! Spiritual seekers aspiring for a higher life, Jijnasus, Mumukshus, devotees of the Lord, Sadhakas engaged in spiritual Sadhana, lovers of righteousness, Satsanghis who are at this moment assembled in the spiritual presence of Sri Gurudev in the sacred Samadhi Hall of His Holy Ashram on the banks of Divine Mother Ganga in Uttarakhand.

Spiritual life is a reversal of the normal process of all the different levels of one's being: the physical level, biological level, the mental and intellectual level, one's moral and ethical level and the spiritual level; it is a reversal of the process. The spiritual level is in darkness in the vast majority of human individuals, and there is a forgetfulness of one's divinity, one's immortal, imperishable spiritual nature. There is total forgetfulness. One is aware only of one's temporary earth personality. The consciousness is bound down to the level of the name-form personality—Dehatma Buddhi, as Vedanta calls it. "I am this body, I am so many kilograms in weight, I am so many centimeters in height, I am so many years in age, I am lean, I am fat, I am tall, I am short, I am fair, I am dark." One knows of

oneself only in terms of the physical body. One always refers to oneself in terms of these conditions, that this is what I am.

It very clearly indicates a total sleep of our true identity. One is dead to oneself. One is totally unaware of oneself upon the spiritual level. The intellect is engaged in a constant process of reasoning and logic with things connected with the mundane material life, the physical life. The mind is outgoing, scattered among innumerable things, always vacillating, caught in the net of the many appearances. The senses are all objectively bound. They are turbulent and ever moving towards sense objects. The body is given to sleep, gluttony, involved in gross physical processes of eating, drinking, sleeping and indulging in sense appetites. All this is the lowest, gross, physical level. The body is made up of matter; we are firmly bound, consciousness is firmly bound.

The journey back towards the Infinite, back towards that Cosmic state of all-knowingness, of peace and bliss, is therefore the reversal of this situation. It is no longer outgoing. It is the ingathering of the mind, restraining of the senses from their turbulent rush towards sense objects and their indulgence. That is restraint, the turning inward of the mind, refusing to go into the many and resolving to rest in the One. So it is a going contrary to the normal inclinations and tendencies, and giving a new direction, making it no longer to descend, but to ascend. It is the ascent of the spirit. The intellect begins to

seriously ponder on super-mundane things. “Whence is this universe? Whence am I? Where am I going? What is this life? What is my source? What am I in reality?” Thus the intellect begins to operate on unfamiliar ground among the abstract, the unseen, the unknown. Nevertheless, it persists, it dares to venture and ponder things beyond the field in which the senses reign. What the eye cannot see, what the ear cannot hear, what the feeling sensation cannot touch, what the nose cannot smell, what the tongue cannot taste, what the speech cannot utter - that becomes now the subject of the quest. That becomes the subject upon which the intellect ponders, reflects, analyses and investigates, knowing full well that it is not an easy process. This very dimension and the things that present themselves for your reflection are unknown and unfamiliar.

But nevertheless, the intellect knows, “This is my real vocation, this is why I have been created; this is why the human individual is endowed with this faculty to not merely prostitute into analysis or investigation of perishable things, but the intellect was given to ponder the imponderable, to try to comprehend the incomprehensible, to go beyond the barrier of logic and reasoning, and to push the consciousness by sheer speculation, by constant investigation, discrimination, research - this is the quest.” One becomes alert and awake upon the spiritual dimension; one is no longer in a state of self-forgetfulness. The light of awareness is lit up.

And upon the moral and ethical level, one is no longer compromising, one lays down principles to abide by, takes up a great, shining, sublime example to follow, an ideal to live up to. One thus brings purposefulness in one's moral life, is no longer drifting, careless or lacking in firmness. All these were conspicuous with their absence when you were not a seeker, not a Sadhaka, not a Mumukshu, not a Jijnasu, when you were not spiritual. But now they come into being, they manifest idealism, an adherence to principles, a laying down of certain disciplines.

Thus upon all the dimensions of your being you take an unfamiliar direction, but you know it is the right direction. That is the total reverse. No doubt, in the beginning it is a struggle, it is difficult, it even seems impossible!

But one must realise that the seemingly impossible is the prime purpose for which you are born. You are made for it. You have come here to prove that there is nothing impossible for the spirit once it has been awakened and been actively applied towards this process of ascent towards the One, towards the transcendental. With this clear recognition one sets about: "Yes, I am now bringing about a total reversal of the process of life. That was Pravritti, now I have stepped into Nivritti."

The bound, ignorant human psyche knows only one reality: the world of names and forms, the apparent universe outside. An awakened spirit says, "No, the unseen is the Real. The

so-called reality is but a passing appearance, a kaleidoscope, a two days' carnival." Our ancients, our spiritual mystics said, "Do din ka mela". With this very clear perception you must take up this task and apply yourself to it diligently. "Yes, I am going contrary to my seeming nature, and yet it is not contrary, for now it is to assert my true nature. I am Immortal Soul; I am the Spirit Divine, the Imperishable." This is the truth, and so it is determined effort to live this truth.

With this clear perception one succeeds in this great ascent of the spirit to its original abode. One should know one's situation and one's present life in the spirit. Knowing this, one should in the highest and the best interest move in the right direction, refusing to be tempted into any other direction.

That is the hallmark of a seeker, an aspirant, a Sadhaka, a Yogi. May you live with awareness and with determination, with purposefulness and achieve the goal in this very life and body. God bless you!

Hari Om Tat Sat!

