

You must become the embodiment of virtue and purity in order to be able to go near the Supreme Being, the all pure Atman.

There is no true joy as the joy of making people happy and seeing people happy.

Your living must become an outer expression of the wisdom that you have received

*Swami Chidananda*  
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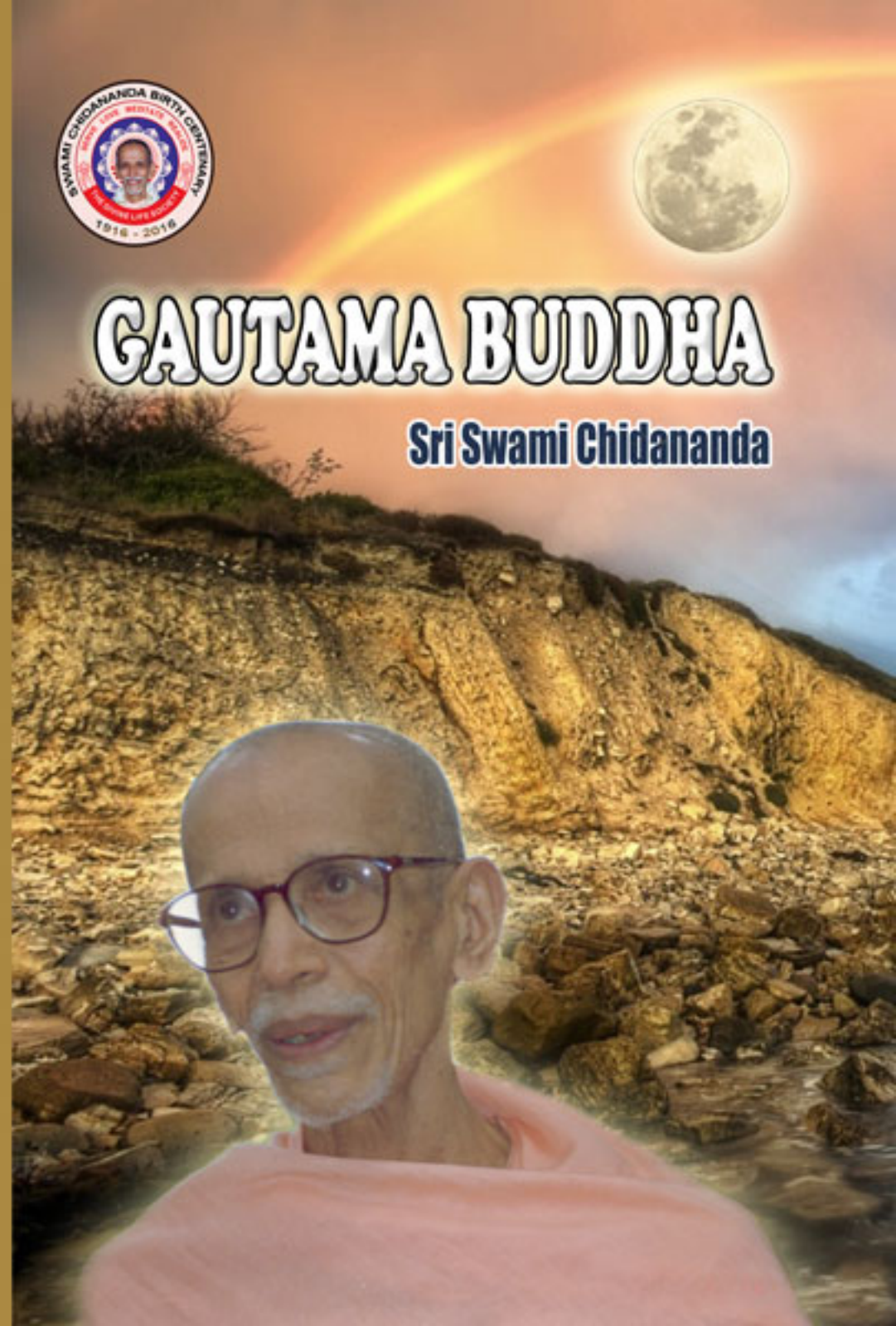


A DIVINE LIFE SOCIETY PUBLICATION



# GAUTAMA BUDDHA

**Sri Swami Chidananda**



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Sri Swami Chidananda



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## **PUBLISHERS' NOTE**

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

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

We are immensely happy to bring out some of his hitherto unpublished lectures in a booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary. The present booklet '**GAUTAMA BUDDHA**' is a compilation of his four inspiring talks, given at the sacred Samadhi Mandir.

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*

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# 1

## **GAUTAMA BUDDHA<sup>1</sup>**

Worshipful homage to that great Reality, the one supreme eternal and infinite non-dual Spirit Divine. Worshipful homage to that Great Being, who about 2500 years ago, as a young prince with great determination and firm resolve sat in meditation and vowed that unless he realised the great Reality, he will not get up from that seat, even if the body perished. He must realise the eternal imponderable Reality, and through such firm resolve Prince Siddhartha realised the Reality and became Buddha, the illumined, awakened, enlightened. We pay our worshipful homage to that great Reality which he realised. May His grace be upon you.

Loving adorations to revered and beloved Holy Master Gurudev Sri Swami Sivanandaji Maharaj! Though of our times, he manifested the same grim determination that Prince Siddhartha manifested during his Sadhana, Tapasya and deep meditation period. For Gurudev also it was a do or die situation. He came with that absolute finality that he must realise, and the saga of his intense Sadhana, the great renunciation, the great determination, the same firm resolution and deep meditation he went into, they

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*1 Talk given at Sri Samadhi Mandir on 18/5/2000*

characterise Gurudev's Sadhana period. He also rose from that Sadhana an illumined being. Now his name is a byword all over the world for spiritual realisation. Ceaselessly he worked that the bliss and the peace of that great realisation should be obtained by all. He did not realise for himself, it looks. He realised in order to share his realisation with everyone in this very life, in very close similarity with Buddha.

There is one point about Gautama Buddha's renunciation. Of course he was one of the greatest examples of renunciation known in the world. He was a prince. Soon after he was born, an ascetic visited the house of his father, King Shuddhodana. The King receives him with great courtesy, gives him honoured seat and says, "My whole clan is blessed that you have come; it is an act of God it seems to me, for I have just now been blessed by an heir to my throne. God has sent you to bless him. So please come along with me and bless the child." And he sends word to the queen that he is bringing a holy man to bless the child.

And so he is taken into the inner chambers by the king, and in the presence of father and mother the newborn baby, luminous and with a shining aura, is seen by this ascetic. He blesses the child and tells the father before departure, "I see signs of greatness in him. One day he will become the highest. But there is a sign that says he will become either the greatest of rulers, an emperor with immense powers, lording over everyone, or he will be the greatest of ascetics - either of these he will become."

When he king hears the first half of the prediction, he is very pleased. But when he hears the second half, he says, “Oh no. I should never allow this second alternative to happen.” Immediately he orders his ministers to prepare and arrange pleasure gardens where nothing but enjoyment, pleasure, sports, games and companions are provided. The growing child is surrounded with everything that is beautiful and happy and pleasant. He does not allow any mishaps or tragedy to be seen by the prince. And so the prince grew up into a handsome young lad, never knowing what sorrow is, never knowing what suffering and what pain is. He never even knew that there was such a thing as sorrow or pain or suffering in this world, because he did not see the outer world. Then he was married to Yashodhara and they had a child, a boy called Rahul.

One day some Prerana (prompting) from the Indweller comes to him, a curiosity to know what is there outside? An old charioteer who had been pensioned off by the king had taken a kindly interest in the growing prince, as the king had told him, “Look after him. I have trust in you.” So this charioteer was a special guardian as it were. Then the prince persuades the charioteer to take him out into the city, though King Shuddhodana had forbidden that he should go out of the gates of the vast enclosure. But Prince Siddharta presses him very much, and the charioteer is so fond of the young prince that he cannot refuse. But no one should know.

And so he goes out, and on the first day he sees an old man tottering with a stick, bent and weak. On the second day he sees a sick person lying on a bed in front of his house, all



his relatives fanning him, giving him water. On the third day he sees a dead body being taken to the cremation ground, stiff, motionless, like a log of wood. On the fourth day he sees a monk sitting under a tree, serene, full of bliss, full of peace. And thus he comes to know the existence of sorrow in this universe. And also he comes to know through the charioteer that these things happen to everyone who is born. Sorrow, pain and suffering, old age, disease and death are universal. No one is exempt from it. Then he realises that the world is full of pain and death. Gurudev has said in his 'Song of Govinda'

*"This is the world Govinda, pain and death Govinda".*

With the realisation that the whole world is sunk in sorrow, comes a great compassion in his heart. His heart is flooded with unbearable grief that people are all sorrowing and suffering. What a pity! He thought, "I had never known what sorrow was. But now I am told that it is the lot of everyone to be subject to this inescapable, inevitable sorrow, pain and suffering." His heart became heavy. And he said, "This is no good. Man sorrows and suffers. I must find a way out for all mankind. I must find a way out of for everyone in this world." That is the basis of his renunciation—to find the way out of sorrow. Not for himself, but for all mankind.

Prince Siddhartha left wife, child, palace, gold, wealth, the royal status, everything. He became an ascetic in a forest. And that is the special point, his nobility. His renunciation was not out of Vairagya: "There is nothing in this world, it is empty. Senses delude you, sense objects dupe you, deceive you." No, it is not the classical dispassion developed out of

discrimination that brought about renunciation. Vichara, Viveka bring about Vairagya, and through Vairagya one does Tyaga. That is the classical tradition, but in the case of Buddha it was not like that.

It was not through the realisation of the painful nature of the world, but it was through realising that all people are suffering, and therefore to find a way out of sorrow and then proclaim it to the world. He left the palace luxuries. He said, "In this world I must find out and proclaim to all mankind the way out of sorrow and misery, the way to obtain happiness." For the sake of others and due to his great compassion Buddha renounced; that is the distinctive nature of his renunciation. Not due to Vichara, Viveka and Vairagya, not due to dispassion generated out of enquiry and discrimination, but by pondering life, learning from what he saw, he developed dispassion. Seeing is believing. No one could convince him anymore of the contrary, because he had seen it himself, he had the first-hand knowledge.

Thus nearly 2500 years ago Buddha discovered the way out of sorrow. He first of all realised the four great noble truths—the existence of suffering, the cause of suffering, the cessation of suffering and the way to the cessation of suffering. All these things he realised, existence of pain, the cause of suffering, the possibility of bringing about the cessation of pain and the way of bringing about the cessation of pain and the ultimate experience of transcending and becoming established in a state of great realisation. He proclaimed the right path, the path to go beyond sorrow; he

expounded it in his Noble Eightfold Path, all through the intellect and the mind.

His teachings might have been lost for us, but his great follower, the glorious Emperor Ashoka, carved all the teachings of Buddha and what he had learned from Buddha for his subjects and for all mankind upon great rocks and pillars. They are called the rock edicts of Emperor Ashoka. And they can be seen even today. They are ancient historical monuments preserved by Government of India Archaeological Department.

The life of Buddha and the teachings of Buddha and his lofty example is one of the greatest treasures we have inherited from our ancient past, long before Mohammed came, long before Jesus came. Before the era of the New Testament, Buddha came and went. And when he came, the Vedas already existed. That is the great soul whose renunciation was based upon compassion, the feelings in his heart for his fellow human beings. Such is the great one to whom we pay homage today, the birth-anniversary of Gautama Buddha. May his example be a shining light before you. May compassion and kindness be the driving forces that make you live and act for the welfare and happiness of others. God bless you all.

*Hari Om Tat Sat!*

## 2

### **HUMAN CULTURE<sup>2</sup>**

Worshipful homage unto the supreme eternal and infinite, beginningless and endless, limitless and boundless Cosmic Spirit Divine, the Supreme Universal Spirit, the Paramatman.

The theme of yesterday's sharing, it so happens, was not ethics and morality; it was rather human culture. First, we have to shine at the entry point of spiritual life and throughout our spiritual life until we reach illumination and become Masters or great teachers. We continue to be human beings, and on the level of our human give and take we have to manifest certain lofty and noble traits that are unique to the human being. We do not cease to be men and women even at the point of Self-realisation. Therefore, to be gentlemen and real gentle ladies becomes necessary and indispensable.

We gave the analogy of the child being taught the alphabet in order to become a human child. All animals are illiterate. They remain illiterate until the end of their lives. The lion, king of the forest, the elephant, the camel which is the ship of the desert and without whom the Arabs cannot live, and the cow, the oxen and the buffalo without whom the

*2 Talk given at Sri Samadhi Mandir on 12/10/95*

Indian farmer cannot live and a hundred other animals, they are all indispensable, but they are illiterate.

What is it that makes a human child superior to the best of animals? It knows to read and write and speak and become Ph.D. in so many fields. All these possibilities open up before the human child because it has been taught the alphabet. And if it forgets its alphabet due to some extraordinary pathology in the DNA or an accident, then all its higher studies and its degrees will suddenly vanish. If a triple Ph.D. suddenly forgets his alphabet, he will not be able to read a single word.

Thus we see the basics have to remain with us till the very end. We may have gone far beyond the basics, transcended them, but they still form the basis of all our erudition, our scholarship, our degrees. They still form the basics.

A human being is born with a certain weight. He then grows, keeps on growing, becomes an athlete, a Judo and Karate master, a boxer, gets the Olympic prize, and he becomes a gold medallist. But if he contracts osteoporosis, suddenly without warning bones in his body start breaking. He gets up at night to go to the bathroom, makes a step, and the bone breaks. Physicians have no cure for it; it is a degenerative process of the skeletal structure of the body. Throughout his growth and his athletics it was the skeletal structure that supported him to achieve all the great feats. But if that which held him and supported him, gives way, then the whole structure collapses, and he becomes confined to a wheel chair.

So you are a human being throughout. Your mother and father taught you to say 'please' and 'thank you', 'I'm sorry' when you were a child. Now that you are grown up and entered high school and college, you cannot simply say, "They have no place in this stage; I had to be told when I was a little child. I am grown up now, these have no place in my life".

But it is not a curriculum, a syllabus that is left behind and you go into higher syllabus. If that were so, the Lord's Prayer would not be the same for grown up people as it is for children, students and youth; it would be different.

"Lead us not unto temptation, deliver us from evil. Forgive us our trespasses". Because we do not trespass anymore, we are dignified citizens, we know what is evil, what is good; and we always do what is good. We eschew evil. And therefore these lines are superfluous. They may be very essential, indispensable at a certain stage for human society, but not for us who have become senior citizens.... Yet millions continue to say: "Forgive us our trespasses. Lead us not unto temptation. Deliver us from evil."

"Give us inner spiritual strength to resist temptations and to control the mind. Free us from egoism, lust, greed, hatred, anger and jealousy" may be safely eliminated from the Universal Prayer of Sivananda for those who have reached meditation level, or say a little higher than meditation level. They go into deep trance. They are not aware of any sound. The mind does not think of the past, and it does not project into the future, for it is immersed in Brahman, '*Ekamevadvityam Brahma*'. For those who have thus

ascended into this state, these lines may be safely omitted... But somehow the prayer remains unaltered.

The prayer of St. Francis of Assisi would become superfluous in all Ashrams, where there are only advanced Sadhaks and devotees of God. It is unnecessary to tell them that they must be instruments of love and forgiveness and understanding; for they are so deeply in contact with the Reality that it would not be necessary. We are Vedantins, we are philosophers, we are learned people. Karma-Kanda, rituals, ceremonies, outer formal observances are only necessary for those who are incapable of Vedanta, high philosophy....

Why does this Ashram every full moon day still observe an elaborate worship of Lord Narayana, which to my knowledge is not part of any of our scriptures. Of course, in the 'Mahanarayana Upanishad' a dozen times the Supreme Narayana is addressed as Satya. Satya Narayana is not a Vedic Deity. Nevertheless, in an elaborate and rather naive way, we worship a special concept on every full moon day, though much of the Ashram is not concerned with it. They have a sweet tasting Prasad, but it is not very attractive, it is dry, simply prepared. Now only the Pundits are concerned with the worship. In Gurudev's days it was not like that. The worship was attended by the whole Ashram, including Gurudev himself, until it became impossible for him to move about. He was confined to a wheel chair and then an easy chair during his office hours and Satsanga also. Then Satya Narayan Puja was not attended by him.

So why do formal worships persist? These questions do not have anything to do with morality or ethics. They are part of human culture. We continue to be human beings and human culture is a necessary part, even when we have reached a state of deep meditation in our personal inwardness. Our life continues to have the transpersonal outwardness when we have to interact with others. We cannot deal in deep meditation or in Samadhi. We have to deal in human behaviour and that behaviour has to be beautiful. We deal upon the human level, upon the level of a behaviour as gentlemen and gentle ladies. It is called Maryada. These values do have a certain place and make human life tolerable, sweet, beautiful. God also is beauty. He's not only enlightenment or realisation or liberation, He is also beauty, He is also sweetness.

A great industrial set-up may be run upon atomic energy. But the innumerable machineries, though the basic energy is atomic energy, require oil for their smooth running. You cannot run machinery without oil. The atomic energy will not be able to make the different parts run smoothly, silently and efficiently. It is only oil that can make this condition to prevail.

And therefore these lines, the Lord's Prayer, the Universal Prayer of Gurudev, the Prayer of St. Francis and other prayers in all the religious systems, they remain where they were put long, long ago, during the infancy of global human society. So many centuries and millennia have passed since these prayers were given, but can we say, "Man has come a long way, therefore, why repeat these lines which might



have been necessary once upon a time? Science and technology have advanced, the world is flooded with spiritual literature due to printing technology and computer technology. So when knowledge is flooding the entire world, we can safely eliminate these things”. Can we say this?

You’re all learned people. You have to think, dive deep within and see how much or how little these teachings are necessary for your own life; ultimately no one can judge. There are only two beings who have to decide whether these things are necessary or dispensable, and those two beings are yourself, each one, and the Lord above and within. God alone can decide and you yourself can decide. But then one has to have perception, ability to see inside. We have ability to see outside. The ability to see inside does not come, it has to be diligently cultivated and, therefore Gurudev included it in his Twenty Important Spiritual Instructions.

And the last word is, it will not hurt if one sometimes goes into deep meditation making Truth the theme of the meditation. Because truth is Brahman, Brahman is truth.

*Satyam jnanam anantam Brahma*  
*Shantam sivam advaitam Brahma*  
*Satchidananda svaroopam Brahma*  
*Shantam sivam advaitam Brahma*  
*Satyam sivam sundaram Brahma*  
*Kevalam ananda svaroopam Brahma*  
*Shantam sivam advaitam Brahma*

Therefore one could make truth the subject of deep meditation and trance.

One could make purity the subject of one's deep meditation and one's trance state. For Atman is Nitya-Shuddha. He is Niranjana, spotless. He is the great purity, sanctity.

*Namastasmai Brahma Niranjana*

I salute that Brahman that is spotless and pure.

So one would not be hurt if one sometimes meditated deeply upon truthfulness, upon purity and deeply upon Ahimsa, not hurting others, not injuring others.

Well, these are all thoughts, but there is a need of human culture right up to the last breath because we continue to be human beings. We said a beautiful human nature and behaviour have necessarily to be part of a Sadhaka, a Yogi, a Bhakta or a Vedantin right till the end.

That which supports the Empire State building is the foundation that supported its ground floor, the first, the second and the third floor. Now even when the dizzy 108th floor is there, the 106th floor cannot say, "Oh that foundation might have been necessary for the first and the second floor, I have no contact with it, I'm in the sky, clouds form around me, lightening sometimes flashes. I do not need that foundation". The 106th floor would not be thinking right as it is still is supported by the self-same foundation.

Gurudev Swami Sivananda Maharaj was an illumined soul; he was a liberated soul. At the same time he was an embodiment of courtesy, kindness, straightforwardness, always giving respect to others, never wanting respect for himself, guileless, never employing any method that is not

straight. Not that he had a need for all these things, but because it was part of his nature.

I and My Father are one, declared Jesus of Nazareth. But He continued to behave as a good person, perfect in his behaviour. He did not say, “Because I and my father are one, I am the chosen son of God; because I am not bound by any rules, because when I ascend I shall sit on the right hand side of My Father in Heaven, I may just do what I like. Therefore all these things are not worthy”. He did not. He was a perfect gentleman, an ideal human individual.

Buddha was likewise the soul of decorum, of good behaviour. Therefore today’s sharing is, ponder these facts in connection with these great teachers. If they lived thus, acted thus, conducted themselves in such a manner, there must be something behind it, something worth pondering. And if it applied to such illumined world teachers it can apply to those who have reached a stage of deep concentration, deep meditation. It could apply. There seems to be some logic, some reason in such a pattern of thinking. So let us try to find out why Buddha stuck to a perfect good behaviour and why Jesus stuck to a perfect good behaviour. Were they in the elementary stages? Of course about this one can never have two opinions—the world refers to them as worshipful world teachers.

*Hari Om Tat Sat!*

### 3

### **SATYA NARAYANA<sup>3</sup>**

Long ago, summing up the highest Vedic experience, Jagadguru Adi Shankaracharya declared:

*Brahma satyam jagan-mithya,*

*Jivo-brahmaiva naparah*

I declare to you, “Brahman alone is truth, and this created universe is an illusion, and the embodied soul is not different from Brahman”. The world is an appearance, it has no reality. It is like a line drawn on the surface of water, or like an image seen in a mirror. A story projected on a cinema screen appears real, but it is only a shadow from a celluloid film. It has no reality.

When we use the term Satyam, we mean truthfulness in daily life. That is we do not utter falsehood, we speak only truth. We do not practise deviousness and deceit. We are frank, forthright, honest and trustworthy. Such a person is called a Satyavan; and one who takes a vow of truthfulness is a Satyavrata.

Truth from the philosophical point of view is the Great Reality, the Supreme Truth, Brahman. In human daily life the same word, Satyam, means truthfulness. And truthfulness is worshipped as a manifestation of Lord Narayana Himself.

.....  
3 Talk given at Sri Samadhi Mandir on 31/5/99

That special aspect of manifestation is called Satya Narayana, indicating that truth is to be worshipped in our daily life. Truth is God's own manifested form.

Adherence to truth is the greatest virtue. By worship of truth and adherence to truth, one can realise the great ultimate truth called Brahman or Paramatma, our ultimate goal. Truthfulness is the way.

May the Supreme Being and Holy Master grace us and bless us to realise the Great Truth, the Ultimate Truth, the Eternal Truth, by being a votary of truthfulness in our daily life and by making truthfulness the sheet anchor of our character, conduct and behavior!

*Hari Om Tat Sat!*

## 4

### SURYA NARAYANA <sup>4</sup>

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

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

*‘Gu’-karascha andhakaro hi ‘ru’-kara tannirodhakah,  
Andhahkaranirodhaya Gururityabhidhiyate*

(That being is known as the Guru who removes the darkness and brings about enlightenment. So the first syllable in the name stands for darkness. ‘Gu’ stands for darkness; ‘Ru’ stands for the removal of darkness. Therefore one who removes darkness is the Guru.)

The darkness of the night is removed by the sun when it rises with all its splendour on the eastern horizon. He is the world awakener. Therefore he is the world Guru. One of the most solemn, most sacred and greatest of all Mantras is

.....  
4 Talk given at the Samadhi Mandir on 26-12-1993

addressed to this great awakener, to this universal Guru; it is called the Gayatri Mantra. They also call it the Savitru Mantra. Because Savitru is one of the Sanskrit names for the sun, the sun God, Surya Narayana Bhagawan. Tat savitur varenyam (Ishwara's glory).

In this way, we offer adorations to the world awakener, to the world Guru, and he is therefore given the status and has been known as a manifestation of the supreme world preserver, world protector, world nourisher, Lord Narayana, Vishnu, Surya Narayana Bhagawan. They call him Surya Narayana Bhagawan. And one day is set apart in each week for His special worship and adoration. And that day is today because today is Sunday, the day of the sun. Adityavar, Ravivar, Bhaskarvar are names of Sunday.

The Guru awakens and removes the darkness. The world awakening Surya Narayana enables us to do this. For in this world only that part of our life is gainful, when we are engaged in activity, in Sadhana, in Japa, in meditation, in worship, in the service of the Guru, in the service of the poor, in the service of suffering humanity, in acts of kindness and compassion, when we are engaged in worship, in the practice of Yoga. And this part of our life will ultimately bring us purification of the heart, increase of devotion, concentration, meditation, illumination. That part of our life which goes away in sleep is unfertile, unfruitful, because no action is possible. Even though we are living, we are lifeless. Life is there only biologically, clinically; we only breathe, the blood circulates, lung inhales and exhales are continuing, but we cannot in any way go on in our evolutionary process, we cannot progress. There is no onward, upward, God-ward

movement, because we are Nishkriya, we are in Tamas. In this state of Tamas, in this state of deep sleep, evolution comes to a standstill. No spiritual Sadhana or Abhyasa is possible. No activity that elevates and uplifts us—Seva, Paropakara, Dana, Punya-karma—no such activity is possible. Therefore it is almost like a non-time or a life held in suspension. It is only when you wake up, everything becomes possible, dynamism sets in, we begin to pray,

*Namostu Anantaya sahasra murtaye  
Sahasra padakshi shiroru bahave  
Sahasra namne purushaya shashvate  
Sahasra koti yuga dharine namah*

(Salutations to the eternal, infinite Purusha who has a thousand names, a thousand forms, a thousand feet, eyes, heads, hands and who is supporting thousand crore Yugas.)

We say salutations to that Infinite Being. We are able to chant the name of God, do Kirtan, do meditation, do Yoga Asanas, all these commence with awakening. Therefore, the ancient Upanishads call and say, “Arise, awake, stand up, be fully aware and exert to reach the goal.

*Uttishthata jagrata prapya varan nibodhata. Uttishthata  
Jagrata, Jagrat.  
Utha jag musafir bhor bhayi,  
Aba raina kahan jo sovat hai,  
Jo sovat hai voh khovat hai,  
Jo jagat hai vo pavat hai.*

O traveller, come, come, arise and awake. Where is the night? It has passed. Day is about to dawn. Now is the time for awakening. Now is the time for fresh action, recommencing of your onward progress towards the great goal of life. Come,



come. Day has dawned. Come, and engage in activity. For he who continues in sleep and slumber verily is a loser, and only he who is awake and active is the gainer.

Thus wishing us our own highest welfare, the great ones have issued the call for us to wake up. This is the clue for us as how we can profit, in what state we should always be, in what state we can really achieve, keep moving towards the goal, in which state we can justify God's great gift of life by making use of it, not making it useless, not losing it, but making it gainful.

Therefore, ever let us be in a state of wakefulness, Jagrata. This is the one thing needed. This is the hallmark of a Sadhaka. This is the sign of a true Yogi - wakeful among the slumbering, diligent among the slothful, aware amongst the heedless. Such a one verily attains the great peace, attains Nirvana. That is what the great Lord Buddha has to say. Thus indeed a Sadhaka, a true seeker after God, a Yogi should be. May we all strive at every moment, heart within and God ahead, with faith and trust in God, that our life be one of wakefulness, constant alertness and extreme activity upon the path that leads to blessedness, takes us beyond sorrow, bestows upon us divine perfection and liberation. This should be the life. This is the sign of one who has heard the call, responded and known what is the right thing to do, to be ever awake, alert and active upon the path that leads to supreme blessedness. God bless you all.

*Hari Om Tat Sat!*

