

Real Vedanta can never make a man narrow or self-centred, for it is a process of infinite expansion of consciousness and not of contraction.

You are linked to the Cosmic Being every moment of your life. You are never apart from Him. This knowledge is the only real Bread of Life that nourishes your being as no other earthly nutriment shall ever be capable of doing. This knowledge is Life itself, Divine Manna!

Swami Chidananda
ॐ

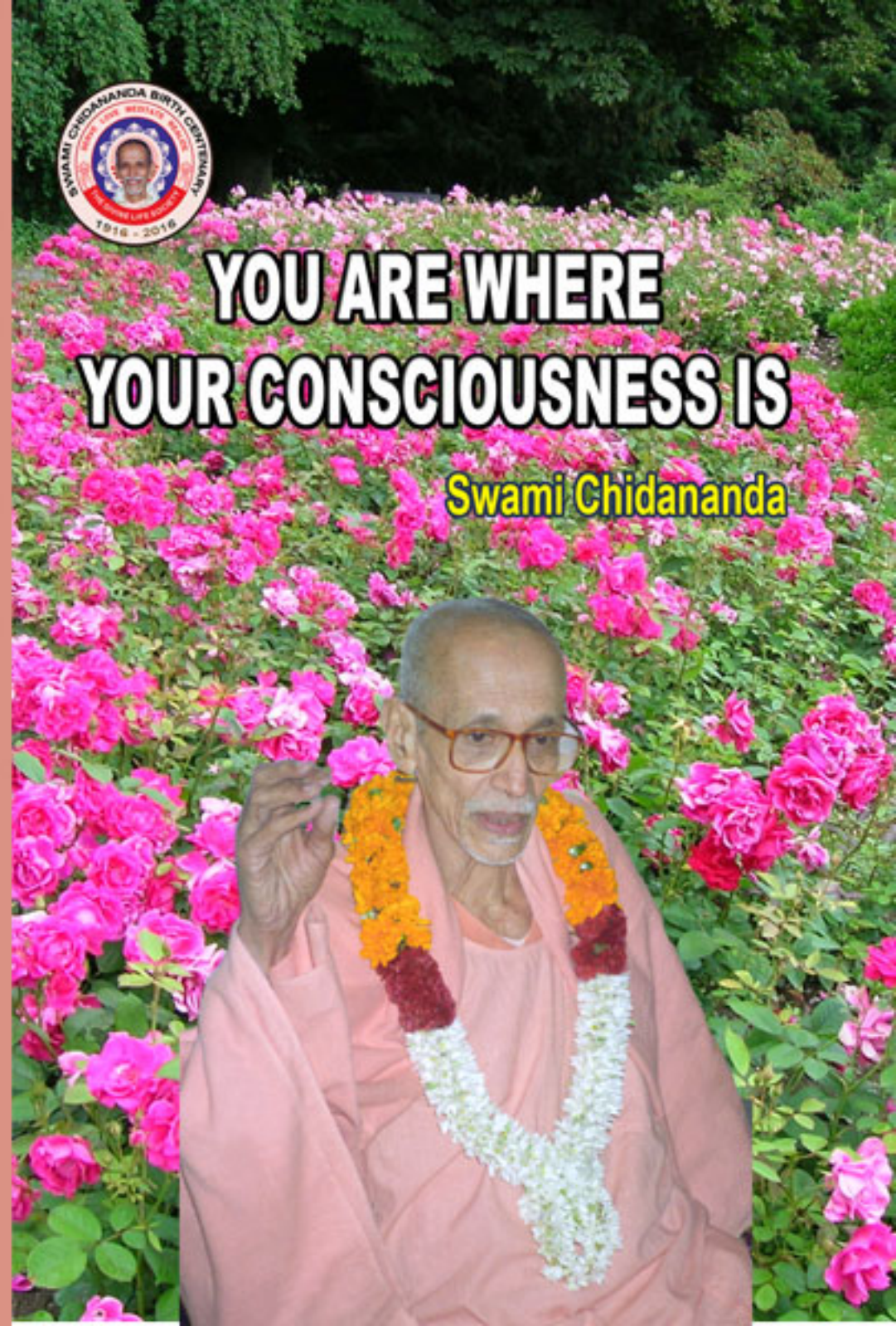


A DIVINE LIFE SOCIETY PUBLICATION



YOU ARE WHERE YOUR CONSCIOUSNESS IS

Swami Chidananda



**YOU ARE WHERE YOUR
CONSCIOUSNESS IS**

YOU ARE WHERE YOUR CONSCIOUSNESS IS

Sri Swami Chidananda



Published by

THE DIVINE LIFE SOCIETY

P.O. SHIVANANDANAGAR—249 192

Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India

www.sivanandaonline.org, www.dlshq.org

First Edition: 2015
[2,000 Copies]

©The Divine Life Trust Society

Swami Chidananda Birth Centenary Series—49

FOR FREE DISTRIBUTION

Published by Swami Padmanabhananda for
The Divine Life Society, Shivanandanagar, and
printed by him at the Yoga-Vedanta Forest Academy
Press, P.O. Shivanandanagar, Distt. Tehri-Garhwal,
Uttarakhand, Himalayas, India
For online orders and Catalogue visit : dlsbooks.org

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We are immensely happy to bring out some of his hitherto unpublished lectures in a booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary.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 **'YOU ARE WHERE YOUR CONSCIOUSNESS IS'** is a compilation of his six

inspiring talks given at the sacred Samadhi Mandir during the year 1993 and 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

CONTENTS

1. You are where Your Consciousness is . . . 9
2. The Concept of God—
 An Infinite Mass of all Good 16
3. The Most Important Truth 21
4. Live the Divine Life and do not think about
 God-realisation 25
5. Success comes to one who is persistent
 and preserving in practice 29
6. Manifest the Divinity that You Are 35

1

YOU ARE WHERE YOUR CONSCIOUSNESS IS¹

Worshipful homage unto Thee, Thou all-pervading Eternal Presence Divine, who art the beginning-less and endless Cosmic Principle. Thou art the Reality, the one unchanging eternal Fact. May Thy light shine upon all those who turn their gaze and face Thee, wishing to approach Thee and to attain Thee.

Loving adorations to Shri Gurudev, beloved Swami Sivanandji Maharaj, who is the light and guide of our life. May your glance of grace be upon all aspiring souls. May your hand of benediction be upon all those who strive to emulate your selflessness and fiery state of service.

Radiant Atman!

There is a famous verse about the great primal teacher Dakshinamurti. It says, "The discourse of this great primal world teacher was silence. By his presence he imparted whatever had to be imparted." It is said his discourse was

¹ Talk given at Sri Samadhi Mandir on 7/8/94

silence and the disciples who sat around him had their questions answered and their doubts cleared.

They say Diksha is of various kinds, Karma, Sparsha, Drishti and Sankalpa. Diksha is by uttering a word into your ear, Diksha is by mere touch with a hand, and Diksha is also by mere glance. The Guru glances at the Shishya and the Shishya becomes immediately elevated, inspired and enlightened, doubts are cleared; peace floods into his being by mere glance. And the fourth Diksha, they say is Sankalpa Diksha. By willing, “let him be enlightened, let him be awakened”, by having an intention regarding the devotee, the saint imparts his teaching to him in a mysterious way.

Just as you may have a bank account in Muni-ki-Reti, and someone in Nagpur wishes to benefit you for some special occasion by presenting you with some amount of money. He need not write or post a cheque. He may just go to his bank in Nagpur and tell them, “Your branch in Muni-ki-Reti has an account in the name of so-and-so. Here is the money. Transfer it.” Or he may even just say, “You have my account, out of my account please transfer”. He just makes his intention known to the bank. They take down the details and after some days your account is

credited by a sum of so many Rupees. So there is no outer transaction at all. Nevertheless, the person's account has been enhanced by a certain amount of money—all behind the scene, silently without any outer manifestation. If you put something into the central master computer, then all computers connected with it automatically get this data.

Even so the intention of the Guru is put in the Cosmic Mind which is the connecting link between all minds; all lives are connected with Hara or Isvara. Sankalpa Diksha happens according to the intention of the Guru.

Even so, it is the inner state of your being that makes the content of your experience, what you are, what you feel yourself to be within your innermost centre. We hinted at it in one way. If you feel that you are living, moving and having your being in God, no matter where the body is, what you are engaged in, you are in God. That is the truth. Your identity is the content of your consciousness. You may be living in an Ashram with 300 inmates, but if your identity is confined to the four walls of your room and the things in it, then in spite of the fact that you are in an Ashram of 300 persons, you are living alone; because you have created an invisible limitation in your consciousness. However, also being in the

Ashram, sitting in your room, if you are constantly thinking of the welfare of the Ashram, the entire work of Gurudev in Bombay, Hyderabad, Delhi, Orissa, Calcutta, then being in the Ashram, yet you are not in the Ashram. If you think of yourself being here, but think also of what is happening in Rishikesh or Muni-ki-Reti or to your neighbour, so if necessary you can enquire and send some help, then you are a resident of Muni-ki-Reti, not merely of Sivananda Ashram. If you feel for India, you are a citizen of India, not merely a resident of Muni-ki-Reti, Rishikesh or Uttarakhand. When you feel for what is happening in the world, you feel the suffering of all, then you are a cosmopolitan, a member of the whole world, and the world constitutes your family. You are a universal being, if your consciousness is centred in the globe, in global humanity. You identify yourself with the earth and you regret the cutting down of the trees in the forest and in the mountains, you regret the pollution of the rivers with chemicals and the dying fish. If you regret the pollution of the seas with oil spills and the slaughter of submarine species for making money for commercial purposes, then you enter into the earth-spirit. You become one with the earth-spirit. You are a citizen of the world outside, if you vibrate with the conditions of planet Earth created

by the greed of man, by the exploiting approach of man towards the earth.

So your consciousness is what decides in which state you are.

*Jyotisham api tajjyotih tamasah
paramuchyate*

*Jnanam jneyam jnanagamyam hridi sarvasya
vishtitam (B.G. 13/17)*

(That, the Light of all lights is said to be beyond darkness: knowledge, the knowable and the goal of knowledge seated in the hearts of all.)

If you are intensely aware of the Lord who shines with the splendour of a million suns in the core of your consciousness, in the centre of your spiritual heart, then you are not a creature of the earth, you are not a dweller on this planet earth, but you are living in God, you are in the realm of the Divine, you are in Brahman, the supreme realm of Brahman. Because you have centred your consciousness upon That and you are intensely aware of the indwelling Divine Being, *Eko devah sarvabhuteshu gudhah* (God Who is one is hidden in all beings), *Isvarah sarvabhutanam hriddeshe arjuna tishthati* (God dwells in the hearts of all beings, O Arjuna!), *Ahamatma gudakesha sarvabhutashayasthitah* (I am the Self, O Arjuna, seated in the hearts of all beings.)

And thus your consciousness takes you where you make it take you by your inner awareness. Your consciousness makes you what you are. If you are intensely aware of the Supreme Reality, shining within you as the bliss, shining within you as peace profound, then you are eternally a dweller neither of your room nor of the Ashram nor Muni-ki-Reti, nor India, nor this world, nor planet earth, but you dwell in the realm of eternal sunshine, Satchidananda-Brahma-Puri. You live, move and have your being in Brahman.

This then is the important truth about human experience as well as the human status. What is your experience? What are you? No one makes it. You make it. Others can help you to make it. The Guru can help you to make it. The scriptures can help you to make it. Shravana and Satsanga can help you to make it. Company of illumined people may help you to make it. They can give, but ultimately it is you who makes it.

Mother can cook food and place it before you. The cook, your friend, your host can cook food and place it before you. They all can bring food right in front of you. But the eating of the food neither the mother nor the host, nor your friend, nor the cook can do for you.

Therefore be up and doing, knowing this fact. Do not be indolent; do not be lazy or indifferent. Everything is in your hand: imperfection, perfection; bondage, liberation; hell or heaven; darkness or light; earth or the divine realm. The sky is the limit, and the opportunities are endless. Every day, each hour, each moment is an opportunity for you to elevate your consciousness into the highest supreme state of Divinity. There is nothing holding you back; nothing is in your way.

That which belongs to the Father verily belongs to the son. Thus it has been said and thus it is, and thus it is now being said to you, so that you may be aware of your true position, your true good fortune, your true ability.

The highest state of supreme blessedness is within your grasp. It is but one step from you if you wish it, if you will it. That is why they said "Nothing is withheld. Seek and you shall find. Knock and it shall be opened unto you. Ask and it shall be given." Only, it is not that you do not ask. We ask, but for something else, something lesser. We wish for many, many things, we ask for many, many things, except for the one Thing in Itself! That is the drawback. Beware of this truth and crown yourself with supreme blessedness.

Hari Om Tat Sat!

2

THE CONCEPT OF GOD—AN INFINITE MASS OF ALL GOOD²

Worshipful homage unto Thee Thou all-pervading Eternal Presence Divine, Thou who art the beginning-less and endless Cosmic Principle, the Paratpara Tattva, all auspiciousness, Beauty of beauties beyond the concept of human imagination. Thou art the Reality, the one unchanging eternal fact, Satyam, Shivam, Sundaram. May Thy light shine upon all those who turn their gaze to Thee, may Thy light shine even as the rising sun shines upon all creation and all things.

Loving adorations to revered and beloved Swami Sivanandaji Maharaj, who is the light and guide of our life; may your glance of grace be upon all aspiring souls, upon all those who seek to follow in your footsteps, who seek to fulfill your teachings in their day-to-day lives. May your hand of benediction be upon all those who seek to make themselves the instruments of your teachings, of your sublime selflessness and service unto all life

.....
2 Talk given at Sri Samadhi Mandir on 12/8/94

around them. May it be upon all those who seek to embody in themselves even 1/16th part of the tremendous devotion you had for the Divine, to make themselves the channels of the great Bhakti-bhava you enshrined in your heart, in the great Kirtana-prem which you demonstrated in your ardent love for singing and chanting the glorious Divine Name. May your hand of benediction be upon all those who strive earnestly and diligently to control their senses, conquer their minds and practice unfailing regular daily meditation even as you did in your days of spiritual Sadhana across Divine Mother Ganga in Swarga Ashram, in those years of your upward ascent towards illumination, the years between 1924 and 1934. May your hand of benediction be upon all who thus seek to make you and your spirit of meditation relive in and through their own life. May your hand of benediction ever be extended upon the heads of those who strive to keep alive a keen philosophical enquiry into the nature of things, into the purpose of life and who make themselves centres of active Viveka and constant Vichara. Thus may they make your spirit re-live in and through them. That indeed would be the most effective means of connecting their lives with your life, connecting themselves with your grace and benedictions. It would be the most effective way for obtaining your grace, bringing

about a descent of abundant Guru-Kripa upon them. May your glance of grace and your hand of benediction be extended upon all those who are striving diligently for honesty within themselves and truthfulness with all those with whom they come into contact day by day. May they strive to become embodiments of compassion and kindness towards all beings and to live up to the sublime ideal of ethical purity in thought, word and action. This is the one thing needful to contact you, to draw near to you and to become recipients of the constant flow of your grace.

Radiant Atman! Within the context of the ancient Vedic religion the concept of God is an infinite mass of all auspicious and blessed good qualities. Ananta Kalyana Guna Ghana is the expression they used to indicate their experience of the Supreme Godhead. There is no idea of an angry God, a punishing God, who is enthroned upon his creation. Far, far from it. Satyam, Shivam, Sundaram was their experience of the ultimate Reality. It is Reality or Truth, Auspiciousness and Beauty. Their experience of God is that the Supreme Reality was a perennial source and centre of all that is good, beautiful and blessed.

Therefore, they called upon all, "Come, attain this and you will be forever blessed". There was no room for anything destructive or negative,

anything that is to be feared or regarded as angry or revengeful. On the contrary, you don't have to cringe. Boldly you can go, even as Nachiketas went before Lord Yama. The Upanishad says, "Anything that you fear, anything that you cringe from, all will be nullified, if you but turn towards the all-auspicious Reality. He is the consumer of anything that might threaten you. He is the destroyer, the swallower of anything you may be afraid of, and being with Him you become fearless."

People fear death. But the Upanishads say, "Come, come. You have in you your greatest friend. He is the death of death. Death trembles before Him. Death is to Him like a pickle for His daily breakfast. Death is to that Being an empty nothing." That is the expression the Upanishad uses. He is the consumer, the swallower of death. He is the death of death for those who turn towards Him. In the presence of that divine all-auspicious Reality all fear vanishes. One is filled at once with tremendous courage and strength. 'Maa bhih' (don't be afraid), it says. This assurance is brought out in the form given to the Sakara Saguna Brahman, the personal God, who has always one hand raised in granting the boon of fearlessness, Abhaya. That is your God in Satya Sanatana Vedic Dharma; that is the God that was declared by our beloved and revered Holy Master, Gurudev Swami Sivanandaji. That is the God of

the Upanishads. That is the God who ever dwells in you, as you, the shining centre of divine awareness within your spiritual heart. That is the God who surrounds you everywhere. Wherever you go, He is already there and infolds you in infinite love, unutterable divine love.

Contemplate that God, and forever be blessed in the sharing of this morning. Blessed is this day when I have had the great privilege of sharing with you this fact of the all auspicious and blessed nature of the Supreme Deity, when I have had the opportunity of sharing with you the experience of your ancestors, the experience of the ultimate Reality being Satyam, Shivam, Sundaram, the ultimate Reality being a source of Ananta Kalyan Gunas, a source of infinite love, compassion and grace.

So every Sadhaka with perception has reason to rejoice and to move forward with great enthusiasm upon this sublime path that leads to blessedness, the path of Yoga Vedanta.

Hari Om Tat Sat!

3

THE MOST IMPORTANT TRUTH³

Worshipful homage unto the supreme Almighty Being, the Cosmic Spirit Divine! Worshipful homage to that one Eternal Reality, beginning-less and endless, that is Existence Absolute, Consciousness Absolute and Bliss Absolute. Being infinite, being all-pervading, being ever-present; therefore, all that exists, exists in it, all living beings live in it, all activity, all movements take place within it. This great truth is ever to be pondered and its implication needs to be grasped. And on the basis of this understanding life would spontaneously become beautiful, good, auspicious, blessed and divine, for we will feel that we are rooted in Divinity, we are surrounded by Divinity, we are moving in a divine dimension. Nothing else but this truth can prevail, for the experiences of our ancients had established that all that exists is pervaded by the one supreme non-dual Divine Principle that people call God. All the mystics—ancient, medieval, modern—all the mystics of the orient

.....
³ Talk at Sri Samadhi Mandir on 17/10/94

and the occident have again and again relived this experience and confirmed that the Supreme Reality is an ever present Reality. Therefore, the ancient prophets spoke to God as they spoke to an individual in front of them. They talked with God, they walked with God and directly received His instructions. In and through nature, God manifests and reveals His glory and talks to man. One poet described this living experience of God's presence by the mystics in these words, "They see sermons in stones and read books in babbling brooks." God speaks to them even from stones and flowing water.

For those who recognise the importance of this truth will no longer treat it as part of a scripture or something that is to be studied in a book, spend a little time with it, close the book and put it away, and by this act keep the truth also away. "When I am studying Srimad Bhagavatam, the Bible, the Upanishads, the lives of the saints, well that is the truth, I know it and that is enough." The truth remains in the book, and we go our way. That is why our life becomes impoverished, deprived of light and devoid of divine inspiration, because we do not go beyond the step of having a nodding acquaintance.

This is the most important truth in this universe, the most important fact that prevails in our life. But we have not cultivated the correct

relationship to the greatest of all facts that exists in this creation of God. God created this universe and entered into it. God created man and breathed His spirit into man. There is no truth greater than this truth. There is no truth more vitally necessary for human life than this truth. If this truth is not recognized as such, we give it the go-bye and fulfill the adage, "Water, water everywhere, not a drop to drink." And we fulfill the fact which made Kabir to marvel, and he did not know whether to laugh or to weep. Kabir said, "I laugh when I see that fish in the water are suffering from thirst!" *'Jala mein meen pyasi, dekha Kabir hasi'*.

We go blind surrounded by light, we go hungry in the presence of abundant nourishment. We suffer from weakness and insufficiency, living in the midst of a supreme power. Mahatma Gandhi spoke about God as an unseen power—the power of which all other powers and forces in this universe are faint reflections. Therefore mystics call to us, "Live in the truth, abide by the truth!" And it is this truth that the Bible declares will set you free. This truth is not something vague, not something theoretical or elusive; it is like a granite rock, it is a living fact. It is a here and now Reality. It is a fact stronger than anything else, more solid than anything else in this entire universe, and the only truth that never

changes, that ever prevails. To turn away from this truth would indeed be a great loss. Thus has it been declared, and thus has worshipful and beloved Holy Master Gurudev declared it again for our benefit in this twentieth century. He has declared it again and again and yet again for our benefit and for our contemplation and for our supreme blessedness.

Therefore, we daily offer our loving adorations to worshipful and beloved Holy Master for having enriched our lives with this great truth. Therefore, this truth is to be heard about, to be reflected upon and to be deeply contemplated and meditated upon. This truth should be made the foundation of our spiritual life. '*Tat shrotavyo mantavyo nididhyasitavyo*' was not meant for someone, sometime far in the past; it is meant for everyone who is sincerely and earnestly pursuing the spiritual life even today and in the future. It will never vary, it is an eternal admonition, an eternal instruction, Nityopadesha, Shashwat-Bodha.

It is Shashwat-Bodha for the whole spiritual world, for all times. May we see this clearly and bless ourselves now and always. May God bless you.

Hari Om Tat Sat!

4

LIVE THE DIVINE LIFE AND DO NOT THINK ABOUT GOD-REALISATION!⁴

Worshipful homage to the supreme Eternal Reality, the one non-dual Cosmic Being, transcendental and absolute, never changing, eternal and infinite, pervading everywhere, indwelling all things and the sole support and ultimate fulfilment of all existence. To that Divine Principle, to that Universal Spirit we offer our worshipful homage. May His divine grace be upon you all. Loving adorations to revered and beloved Gurudev Sri Swami Sivanandaji Maharaj into whose presence the Cosmic Being, out of His infinite grace, has brought us all in spiritual fellowship in their dual proximity. That is our supreme good fortune. May we avail of it. Let us come together and sit in spiritual fellowship, meditation, prayer, chanting and glorifying and praying for the peace of the whole world, for the welfare of all beings morning after morning, all the mornings of our life, no matter where we are. That is the heart-felt prayer offered at the feet of Gurudev and God by the one who shares these thoughts with you at this moment.

.....
4 Talk given at Sri Samadhi Mandir on 24/8/94

The one thing needed is to forget about the Nobel Prize and go on serving humanity, go on being kind and compassionate, selfless, relieving suffering, serving the distressed, bringing succor to the needy and serving everybody and not think of Nobel Prize. Forget about Ph.D, but study hard, day and night, reading all the reference books, taking down copious notes, acquiring knowledge and mastering the subject upon which you wish to write a thesis. Do not think of Ph.D., but concentrate upon earnest, persevering study which ultimately brings you the Ph.D. anyway!

The one thing needed is to practice day after day, exercise and fulfill all the disciplines and not to go on thinking about the championship of the world, whether it is chess championship or whether it is swimming championship or whether it is racing, sprinting championship. The one thing needed is to practise, practise, practise with strict self-control, discipline, obeying all the rules that your grand master who is your teacher is giving you. Concentrate upon that and work hard without thinking about the gold medal or championship. If you constantly think about the gold medal or championship and neglect your practice, the gold medal will go to someone else. If you constantly keep thinking about Ph.D. instead of working hard and burning the midnight oil, then someone else will get the Ph.D. Your thesis will be rejected. If you constantly go on thinking about the Nobel Prize and neglect plunging into social service or national service, forgetting

everything, totally concentrating yourself, instead of doing that, if you constantly think of something else, it will go to someone else.

The one thing needed is to forget about Self-realisation, God-realisation and concentrate upon leading the divine life. The one thing needed is being good and doing good, striving hard to be an ideal person and not to fight and quarrel, to be angry and arrogant. Do not think of God-realisation, do not think of Mukti. Who wants Mukti, who wants liberation? You should lead a good life, you should be divine people. It is necessary to concentrate upon being divine and not to concentrate upon imaginary God-realisation. God realisation, let it come or let it not come. But what are you now, and what is your life? That is the vital question. What is the most important thing in your life? The way in which you are living your life, the way in which you are utilising this unique priceless gift of God is important. If you give it the go-bye and think of some Self-realisation, whatever may happen, you can be sure you will never get Self-realisation. If you give the go-bye to life which God has given to you to attain perfection and liberation and instead constantly think of some far off figment of your imagination, you do not do what is necessary to be done. You only want the fish and loaves, but not Jesus or His word or following Him.

One thing necessary therefore is to leave Self-realisation in the hands of God and to lead

the divine life with all sincerity, all humility, all tenacity, all regularity, all absence of vanity and with full dedication to it. Be true to your Guru, true to your Guru's teachings, true to the scriptures and true to the great sages and saints who led the divine life and showed us how to do it. We should be true to Lord Rama, who showed what we have to be as a human individual and then be true to the teachings of Lord Krishna and then set about becoming like Lord Rama, becoming like Lord Krishna, and becoming like the ancient sages and seers; God-realisation will come by itself. One need not run after it. It comes after you, if you have fulfilled the condition.

God bless you all to realise this simple truth. Life is the most important thing you have. Live it in a perfect manner, day after day, not in theory, not sometime somewhere, but live it here and now. That is the most important, the vital business. What can be more glorious than living your life in a divine way, hour by hour, in everything you say, do and think, in every way you relate yourself with other lives around you. The other lives are nothing but God facing you. At any moment you are facing God, you are dealing with God. Realise this and lead the divine life. That is the one thing needed. God bless you all to realise this and do it, do what is to be done!

Hari Om Tat Sat!

5

SUCCESS COMES TO ONE WHO IS PERSISTENT AND PRESERVING IN PRACTICE⁵

Worshipful homage unto Thee, O supreme ever-present Divine Reality, beginningless and endless, infinite and immeasurable! Thou art the very life of our life, Thou are the eye of our eyes, the ear of our ears, the heart of our heart, the breath of our breath. To Thee who art the one common consciousness dwelling within all beings, to Thee who has brought us into Thy Presence in the morning hours we offer worshipful adorations. May Thy grace be upon all sincere seekers.

Loving adorations to Gurudev's spiritual presence, in whose proximity we are in this spiritual fellowship of Sadhana and meditation. May his glance of grace ever be upon all those who are sincerely pursuing the path of divine life, who are earnestly striving to adhere to truthfulness, purity of personal life and loving kindness and compassion towards all creatures. May his

5 Talk given at Sri Samadhi Mandir on 7/12/93

abundant grace and blessings be upon all those who are pursuing the path of selflessness and service, devotion and worship, discipline, meditation and aspiration of Self-realisation. Grant that they may all live together harmoniously in this holy Ashram of Thine, that they may dedicate themselves to serving this holy cause by living a sublime divine life and sharing their insights with those whom the will of the Divine brings into contact.

O worshipful Gurudev, grant that your Ashram might become a centre of dynamic spirituality, a centre of determinedly pursued spiritual life. **May each one who eats of your salt be an embodiment of divine life, a Sadhaka, a devotee of the Lord, a lover of righteousness in the practice of Dharma and Seva.** This is my earnest prayer in thy presence at this early morning hour. May your effort and activity ensure a glorious future for this institution which you have set up in this forest and where you have resided during your time. Auspiciousness and blessedness has sprung up in this forest where people did not dare to come after sunset. You have brought about Mangal to that which was a jungle once upon a time. By your transforming touch you have enabled this place to impart a transforming touch to all those who have come and made their lives here. May they be shining examples of the

divine life ideals of Satyam, Ahimsa, Brahmacharya, Seva, Bhakti, Jnana. This is our supplication in thy presence at this moment.

Radiant Atman! Beloved Sadhaks and seekers, Jijnasus and Mumukshus, Yogis and Bhaktas, Dharma-Premis and Satsangis! A person becomes strong through exertion and exercise. Muscles develop and become firm and hard by exercise, by using them, by bringing them into activity. Such it is with spiritual muscles and also with moral and ethical muscles! Goodness, Daivi-Sampada, virtues, positive qualities in one's nature will become weak and flabby and useless, if they are not actively exercised, if they are not put to use every day, not just one or two days, or upon some special occasion, but always, always, always!

A person eats daily to nourish the body. A person studies daily to expand the mind. And it is the exercise of virtue that makes a person a virtuous person. Failure to exercise virtue in an active, dynamic and purposeful manner will open us to the invasion of temptations, expose the Sadhaka's psyche, mind, heart, intellect to the depredation of the attractions that surround us in this world of Maya. Not without reason did they sound a call, '*Jagrata* (awake) *Uttishthata* (stand

up)', and be active till '*prapya varan nibodhata*, having reached the wise, become enlightened by continuously exerting to attain Jnana'.

Uttishthata jagrata prapya varan nibodhata. May you always therefore be Abhyasis. An Abhyasi is one who is engaged in practice, who does not keep quiet, who is actively pursuing the path of Sadhana; to put it in popular terminology, he does not allow the grass to grow under his feet, he does not rest on his oars when he is rowing his boat of life across stormy water. He keeps on advancing upon the path that leads to the ultimate destination, he never rests. And this is the condition for succeeding laid down by the great teacher Lord Krishna in the 6th chapter of the Srimad Bhagawad Gita. The seemingly impossible becomes possible, O Arjuna, by one who is persistent and persevering in his practice. If at all there is a key word in today's sharing and serving it may be 'success comes to one who is persistent and persevering in his practice'.

One overcomes all obstacles and hurdles, reaches the goal, if one is persistent and persevering in one's practice that is propelled with determination, with a resolute will and a mind bent upon achieving the goal. This is the hallmark of a true seeker and a true devotee of the Lord. A true devotee is not a weak person. He is as strong

as a Yogi or Sadhaka or any other type of spiritual aspirant.

Prahlada was a devotee, but he was stronger than his mighty father. Dhruva was a little boy, but he overcame all obstacles and attained the vision of God through his resolution. Savitri was a lady, supposed to be the weaker sex, but with her determination and her unbending will she succeeded in getting the life of her husband back from Yamadharma. Mira was a gently, delicately nurtured princess of a noble family. But when she had to face severe persecution, great opposition, much resistance from her elders, she never lost the inner strength and determination.

It is of such stuff that true Sadhakas are made of. Bharata has become immortal in the Indian religious literature and history, because he stuck to his vow of living in a little village on the outskirts of Ayodhya; as the servant of Rama he governed the kingdom on behalf of Rama, determined never to arrogate to himself which he was convinced did not belong to him but to the elder brother. These are all forces behind such great personalities that determine the resolution, persistence in practice, perseverance in pursuing the ideal, the spiritual ideal. Diligently we should cultivate these qualities to back up our spiritual

life; most assiduously we should cultivate these resources to support our day-to-day Sadhana.

And we should not rest upon our oars. We should leave no stone unturned. We should not allow the grass to grow under our feet, and we should attain success by being persistent and persevering in the pursuit of our ideal day by day, morning, forenoon, midday, afternoon, evening, night. This should be your nature, this should be how your life moves in Sadhana. Then you are on the way to supreme blessedness. You are a candidate for immortality, divine perfection and liberation. There is no doubt about it. But the key is in your hands: there is no other factor, only your mind, your nature, your stoutness of heart, the resoluteness of your heart.

Therefore be what a real Sadhaka and seeker ought to be. Then no power on earth can deprive you of your deserved success. May God bless you all.

Hari Om Tat Sat!

6

MANIFEST THE DIVINITY THAT YOU ARE⁶

Worshipful homage unto the eternal, all-pervading and indwelling Reality, the one non-dual supreme transcendental Being! It is the origin and the source, the invisible support and the ultimate fulfillment of all existence, the one Reality behind and beyond the phenomenal appearance of vanishing names and forms. May that Eternal Reality that indwells you and indwells every atom, that sleeps in the stone, that breathes in plants and trees, that moves in all living creatures and that feels and reasons within you as your human nature—may that ever-present Reality make Itself felt within the innermost core of your heart. To remember It and to be aware of Its being within us as consciousness, that is life. To forget It and live in a state of unawareness is death even while you are living. May divine grace from that eternal source of infinite grace ever fill your being.

.....
6 Talk given at Sri Samadhi Mandir on 8/11/94

Loving adorations to revered Holy Master Swami Sivanandaji Maharaj in whose spiritual presence we are all gathered here in his holy Ashram on the sacred banks of Divine Mother Ganga in this sanctified region of the Ganga and Himalayas. May his grace ever be extended to us, may his living touch be upon us, and may his benedictions keep us in a constant state of awareness that we are living, moving and having our being in the Divine.

Radiant Atman! Beloved and blessed children of the Divine, spiritual aspirants, seekers and Sadhaks engaged in spiritual Sadhana! Yogis ever persevering and pushing onward in your chosen path of Yoga that will bring you into an eternal state of abidance in the Self, the Supreme Reality. Devotees of the Lord, lovers of righteousness, Dharma-Premis. Ever be in a state of awareness that your real life is rooted in the Divine. Your physical body, Annamaya Kosha, may be living and moving in this gross material world. Your psyche, your mind, intellect, emotions, sentiments, your thoughts, your memories, your imaginations, your fancies, your desires, and schemes and plans—all these may be actively engaged in this temporary market place in which you are a passing pilgrim. You have come alone into it and one day you depart from it as certainly as the sun sets. Everything else in this world and

in your life may be uncertain, but this is certain that one day your pilgrimage will end. You will no more be a member of the global human family. You will no more be a member of your own little family, nor a citizen of your country or planet earth. One day physically, psychologically you will cease to be. Each and every one of you sitting here and listening to this servant of the Master, even as you came alone one day, so you must go. This is an old, old fashion that started when life started on earth and it has endured through millennia, ages and generations. If there anything common the world over, it is the cemetery, it is the grave-yard, it is the crematorium, it is the common destination of all physical bodies. Therefore this physical body may be a citizen of this physical world, but psychologically it is your mind that is engaged in this temporary phenomenal world, the market place, in this world you are passing through.

The Antahkarana Chatushtaya, i.e. Mana, Buddhi, Ahamkar, Chitta and all its functions and activities, as projection into the future as imagination, planning, scheming, or dwelling in the past through memories and reminiscences or active in the present like what shall I do, what shall I eat, what shall I wear, how shall I be comfortable, in what way shall I speak to someone, in what way shall I react, in what way

shall I make my presence felt, in what way can I gain something. Thus constantly your mind, your psychological self is going on.

But consider, where are you? You were not here a while ago and you will depart soon. Hence you are the eternal spirit indwelling this non-eternal, perishable human body. You are a part of that Light of lights beyond all darkness, that Light which shines forever. You are a part of that Light which shines where the sun does not shine, nor the moon, nor the stars, nor lightening, what to say about this earthly fire. Because That shines, all these shining things borrow their effulgence from It and they appear to shine. You are a radiant ray of that eternal Light of lights beyond all darkness, the one Reality, the one cosmic radiance. In its imponderable infinitude millions and billions of universes arise, subsist for a while and subside back into Its un-manifest magnificence, in Its immensity. Your earth planet is a grain of sand on the vast seashore of the Cosmic Being. But this is your status, this is your glory that in the midst of it all you are a part of that great Light of lights beyond all darkness. You are a ray of that Light that shines and shines and shines, and you neither move through phenomenon nor live in this gross physical earth. You live, move and have your being in Him. Divine you are, and divinity is your origin and life. "I live

in the Light, the light is within me. I am the Light". Thus the sincere seeking souls of today affirm this truth. To be aware of this fact is to live. To forget this fact is to cease to live.

An Indian mystic said: "Good fortune is not good fortune. Misfortune is no misfortune. Misfortune is forgetfulness of God. And good fortune verily is abidance in God, remembrance of God.

*Sampado na sampadah, vipado na vipadah
Vipad vismaranam Vishnoh sampad
Narayana smriti*

Let us be aware that it is the fact of our being. We do not live in this world. The body lives in the world and also our temporarily acquired Upadhis—mind, intellect, memory, ego-sense. They do not constitute our reality. They do not constitute our essence. You are beyond this little 'I', this agitated, fighting, quarrelling, laughing, weeping, smiling 'I'. You are the grand, glorious 'I' which the good Master Jesus declared as being one with His Father, "*I and My Father are one*".

Therefore claim your birthright. Assert your divinity. Manifest your divinity in thought, word and deed in every action of yours. May it be a grand expression of what you are, may it be the real and authentic life, not a spurious, counterfeit

life, something else than your Reality. Now refuse to manifest from within you anything that is contrary to your divinity. For that would not be the truth. It would be false.

Therefore live in the highest sense the adage '*To thine own-self be true*'. May your life be what you are, a child of God, a radiant ray of that Light of lights beyond all darkness. You are divine, you are part of that supreme Cosmic Perfection, the wholeness, Purnam. Be that Purnam. By thus living, you will be a centre of benefit, of inspiration, of help, a centre of all that is true, auspicious and beautiful. This is your mission on earth. Live to fulfill it and be blessed.

May this be so. May divine grace enable you to fulfill your divine mission. May the benedictions of Master and all the saints grant you success at each step. Thus progress onwards until the last breath of your physical body. Thus live and be. God bless you.

Hari Om Tat Sat!

