

**The living presence of God in all beings should be the basis of our attitude and behaviour towards others.**

**Never think that you are alone, abandoned, forlorn, forsaken, for it can never happen. For He is the all-pervading, indwelling Lord who is ever with you, ever by your side. Know this.**

*Swami Chidananda*  
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**A DIVINE LIFE SOCIETY PUBLICATION**



**BE AWAKE  
INWARDLY**



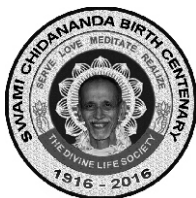
**Sri Swami Chidananda**

**BE AWAKE INWARDLY**



# BE AWAKE INWARDLY

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We are immensely happy to bring out some of his hitherto unpublished lectures in booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary.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 **BE AWAKE INWARDLY** is a compilation of his six inspiring talks at the sacred Samadhi Shrine during the year 1992.

We express our heartfelt gratitude towards Shri Mukund Jere, Mrs. Moo Briddell, Shri Yogesh 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***

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## 1. BE AWAKE INWARDLY<sup>1</sup>

*Radiant Immortal Atman!*

Beloved Sadhaks and seekers gathered in the spiritual presence of worshipful and beloved Gurudev Swami Sivanandaji in his sacred Samadhisthan.

All earthly bonds and relationships are body-based and mind-sustained. Your relationship with the supreme spiritual source of existence is body-hindered, and it is mind-deprived—it is not derived from the mind but mind deprived. Our mind deprives us from the awareness of that relationship by meshing our awareness with innumerable other relational situations. It creates in our awareness relationships with persons, places, things, surroundings, situations and memory based connections. And this intricate and unfortunate process makes us totally forget the one fundamental relationship that is eternal, beginningless and endless. One who realises this situation, brought about by the body and our identification with it, brought about by the mind

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<sup>1</sup> Morning Talk given at Sri Samadhi Mandir

and its erroneous thinking, that one has already initiated the process of awakening inwardly. We are very much awake, aware and vigorously vociferous upon the physical side. But we are slumbering inwardly.

Not without reason did the spiritually enlightened queen Madalasa of the Upanishadic story include in her lullaby the words 'tyaja moha nidra' (give up this slumber of delusion) while putting her children to sleep in the cradle. This is the paradoxical aspect of this song. Namely that she was in the process of putting the children to sleep, and here she was telling them give up this sleep. The paradox is resolved when we begin to see that it is possible. We are very much asleep inwardly in our consciousness and very much awake and active on the physical and mental-psychological level. This wakefulness and simultaneously this sleepfulness do coexist, which is our tragedy and our problem. The way to tackle the problem is to reverse the situation. By all means be asleep if you wish on the physical level. But certainly, by every means, by every method at your disposal, strive to be awake inwardly! Then you are a fortunate being. You are awake where it is required to be always awake—awake to the great fact of your eternal relationship with the Universal Divine Reality.

May that Supreme Reality graciously enable you to do this now and here and fulfill the highest purpose of the human existence—which also presents a paradox in that human existence constitutes both our bondage as well as our supreme means of liberation. When we see that we alone can strive for and we alone can attain liberation, this paradox need not be resolved. This paradox has to be taken advantage of and utilised to our fullest capability, and the paradox is simply not there. Because paradoxes exist only when there is a possibility of two things existing, and when you take advantage of this paradox and utilise it, you go into a state of consciousness beyond all duality and become once again absorbed into your source and origin, and then there prevails only absolute non-duality.

May revered and Holy Master Gurudev Swami Sivananda Maharaj to whom we offer our love and adoration, may He bless us with this supreme fulfillment. God Bless You.

Om    Namo    Narayanaya—Om    Namo  
Narayanaya—Om Namo Narayanaya!

## 2. WAKE UP!<sup>2</sup>

Worshipful homage to the one non-dual eternal Reality, the beginningless, endless, all-pervading, ever-present Reality, that is of the nature of existence, consciousness and bliss absolute. May It look upon you with grace and benediction. Loving adorations to our revered and beloved holy master Gurudev Swami Sivanandaji Maharaj, in whose presence we are gathered together in this moment.

Of all diseases, the greatest disease is Bhava Roga—coming into a state of physical embodiment, becoming confined into the narrow cage of a physical body. Because of this first disease—Adi Vyadhi, the original disease Bhava Roga—this body becomes subject to various diseases right from the top of the head to the tip of the toenails. Every little part of the body and every internal viscera can become afflicted by some sort of pain or other. That is why physicians and great hospitals flourish; and if people are not satisfied by all the hospitals in India, then they go to America and get treated. But that doesn't prevent

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*2 Early Morning Talk given at Sri Samadhi Mandir*

them from dying. They die anyway, and the doctors who treat them also die.

This body is subject to a host of diseases, but it is itself the greatest disease—it becomes the basis for other diseases. Here we are in this predicament, and we have Sankaracharya calling to us and saying, “The body is a myth. The body does not exist. You also do not exist. Only Parabrahman exists.”

*Ekameva advitiyam brahma neha nanasti  
kinchana*

there is no duality, there is no multifarity, only one non-dual Reality exists—thus exploding the myth of the so-called body and all its list of ills.

So what are you complaining about something which doesn't exist? Get up from your sleep! You are gasping and screaming and clutching your throat, clutching your chest. You are undergoing a nightmare, and you are gasping and choking and stuttering and making all types of horrible noises.

So, the only thing is give you a sharp blow and make you get up from your sleep. When you wake up, the nightmare is no more. When you were sleeping, it is; when you wake up, it was. And now you are free. So, he gives us a blow, and that blow is not merely with a stick—it is with a hammer. He made a special composition for

people like us—the hammer that shatters delusion. “Wake up! Don’t be foolish. There is no such thing called the body. You are blabbering something.”—*Uttishthata jagrata!*

May God give us the insight and intelligence to understand. May Gurudev bless us to make use of this understanding for further evolution towards a state beyond thought into a state of pure thoughtless transcendental divine awareness! God bless you all.

*Hari Om Tat Sat!*

### **3. THE HIDDEN TEACHERS<sup>3</sup>**

Worshipful homage unto the Supreme Universal Being, the all-pervading, ever-present Reality behind the ever changing, temporary appearances of names and forms! To that Being our worshipful homage! Loving adorations to the spiritual presence of Gurudev, our life's light and guide, into whose presence we draw each morning for an hour of spiritual fellowship, chanting of the Divine Name, silent meditation and reflection. May the grace of the Divine and the choicest blessings of Holy Master Swami Sivanandaji be upon you all, and may divine grace and benedictions grant you success in your sincere efforts to live a lofty divine life and engage in spiritual practices for attaining God-realisation.

Radiant Atman! In the reflection at the end of yesterday's early morning Satsang we considered how all spiritually illumined sages and seers had diligently trodden the inner path of Yoga and attained the goal of life. We saw how the life of all these people was characterised by a very clear vision, by a spiritually sensitive perception of things. What the world missed, these sincere

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*3 Morning Talk given at the sacred Samadhi Shrine on 31/5/92*



seeking souls were able to see, to perceive a message and receive a new light. The majority by-passed the very things which surround us, and the lesson was lost to them. They continued in their ignorance and grossness, whereas these few illumined souls were able to draw valuable lessons.

The great Kabir was able to see a hidden message in the potter's kneading his clay, in fish merrily swimming in the clear waters of a river. He saw a hidden message in these ordinary things. He perceived a message in a woman grinding corn: he saw how everything was crushed except those few grains that were close to the centre, where there was an iron rod upon which the upper stone was kept; he saw that those grains which stayed close to the centre remained whole. Everything else got crushed between the two stones. These day-to-day occurrences happen before everyone's eyes, but for the majority it means nothing except what it appears to be. But exceptional souls see beyond outer appearance and perceive a hidden meaning, a higher message.

So the sincere Sadhaka, the real aspirant, moves through life with an awakened awareness, with a sensitive perception of things around him. The Avadhuta in the Sri Bhagavata Purana perceived hidden truths and received invaluable messages everywhere, in all things animate as

well as inanimate, human as well as subhuman. In all forms of life, he perceived a message. He saw the royal procession of the king's entourage pass by without disturbing the concentration of the arrow-maker on the roadside. And he marveled. Such indeed should be the concentration of a Jijnasu, a Mumukshu, a Sadhaka. He concluded that there must be deep concentration upon one's work, one's chosen task, like the all-absorbing concentration of the arrow-maker, who failed to notice the passing of a royal procession with music and a great deal of tumult.

Even so should be every one of you seated here in the presence of Gurudev, listening to these words offered to reflect upon. In any given situation all human individuals upon this planet earth are surrounded by teachers. An English poet said, "Sermons in stones, books in babbling brooks." He said, "Even in nature, you can perceive." We are surrounded by teachers. Be aware. Try to see.

When we are in the wilderness, devoid of human beings, we think we are alone. But a more sensitive vision will reveal that no matter where a human being is on earth, he is always in the company of certain teachers.

Firstly he is never alone, because he is accompanied by the earth upon which he stands, sits or lies. He is on terra firma. He is on this earth

which teaches us that we also have to support. It says, “Even as I am your support, you also support. You stand upon me. I support you. You sit upon me. I support you. You lie upon me. I support you. I make life possible for you. I make movement possible for you. I make rest possible for you. I give you strength and firmness. I make it possible for you to be stable and steady.

Even so, you have to support others, which will make their lives stable and steady. Our ancestors said, “To support others, to support the weak, is Dharma”. It is Dharma which makes you overcome all chaos and bring order into your life. It is Dharma that imparts steadiness and balance to your life. It is Dharma that supports you. One whose conscience is clear, who is not guilty of Adharma, has repose, has rest; he is at peace, and he sleeps soundly.

The earth supports you no matter where you are, in the deepest jungle, on the most remote mountain top, in absolute seclusion or in the midst of a desert. Even so, wherever you are, support Dharma, then Dharma shall support you. This is constantly brought to us by the very fact that we are always supported.

But earth is not our only companion. We are also supported by an Infinite Tattva, called Akasha—the ether of space. In the Upanishads it is asked, “What is Brahman?” Within the range of

human knowledge the one element that is nearest to the Infinite, the imponderable, all-pervading, ever-present, is the ether of space. Wherever you are, you move about in the ether of space. Wherever you are, the ether of space surrounds you in all the ten directions. Wherever you are, the ether of space fills you.

Ether fills all space within and without, just like Brahman. You are ever in the presence of God. Therefore be humble and simple, and don't do that which is against His will. Make your life worthy of this Divine Presence. Thus the infinite, all-pervading, imperceptible ether of space reminds you that we live, move and have our being in the Cosmic Being and tells us that we are part of it in our real identity, Nija Svarupa. It is our duty to express this inherent divinity in our thoughts, words and deeds. It is an ever-present reminder: "O man you are part of Me, and therefore, be ever as I am, divine in all your life". This is a constant message of the divine Presence in which we move, live and have our being, even as we are constantly reminded by the all-pervading presence of the ether of space in which we exist and move about.

Similarly the vital breath sustains us, enabling us to live. The sustaining life breath of a true seeker or an aspirant is Guru Upadesa, Guru Sandesa, Guru Adesa. Without Jnana, you are

dead; that which makes you alive is Jnana. And the Jnana of the Guru is not mere knowledge, it is that which sustains our spiritual life, makes it possible. It is the third Tattva. Live always with the Jnana that has been given. That is your very life, that is your life's breath—the wisdom teaching of your Holy Master. Thus the Vayu Tattva ever keeps reminding the Sadhaka with sensitive perception, with clear vision of Viveka, Atma Buddhi, Vicharyukta Buddhi, Shuddha Antahkarana.

Last, but not least, wherever we are, we are in time. Day dawns and becomes forenoon; midday and afternoon become evening; then night comes. With every step time passes, with every breath time passes. Time does not stand still.

So the Supreme Being reveals this aspect of Himself. Time is constantly reminding us, "Do not delay, do not postpone, do not waste your life. Come straight to the Goal. Life is short, time is fleeting. Come, come, attain the Goal!" Whether you are in a crowd, in seclusion, in the midst of a thousand people, time accompanies you and gives you a constant silent call: "Come, come! Do not postpone. Be up and doing on the path of Yoga! How can you expect real Shanti, if you waste your time in idle gossiping, in scandal, in back-biting, in fighting?" Even so Gurudev has said this in his Song of Admonitions. "Time sweeps away kings

and barons. Where is Yudishthira, where is Ashoka?” Time is our constant companion from birth to death, from cradle to the grave. How can you miss Time? Yet we are oblivious of this companion of ours who is constantly calling us.

Thus indeed we are never alone. These constant benign teachers ever try to wake us up and make us move towards the Goal, ever giving us new awareness. With perceptive hearts and minds, let us enrich ourselves day by day with the wisdom that is brought to us by those teachers who are our constant companions every moment, every split second. God bless you all!

Om Namo Narayanaya—Om Namo Narayanaya—Om Namo Narayanaya!

*Hari Om Tat Sat!*

## 4. AWAKENED BUDDHI <sup>4</sup>

Radiant Immortal Atman! Beloved and blessed children of the Divine, Sadhaks and seekers, devotees of the Lord, lovers of righteousness, Jijnasus and Mumukshus, Satsangis, to all of you having the blessedness to gather here in collective prayer, meditation, collective Nama Kirtan in this early morning hour. Gurudev and God, they are ever calling you in their own diverse ways.

God calls forth the divine quality of compassion in a Sadhak, in a pilgrim upon this earth plane. God calls forth this divine quality by presenting the form of a suffering beggar in front of you. That is God calling, and we must recognise that it is God himself who creates situations where higher qualities of the head, heart and hand are called forth. Therefore one should respond immediately. Saints and sages have told us that when a good Sankalpa, a good desire comes, act immediately. God may come in the form of a suffering person to call forth a noble mind. Immediately act. Ignore any impulse for wrong notions. Manifest it in the form of an .....

*4 Morning Talk given at the sacred Samadhi Shrine on 29/5/92*

appropriate corresponding action. Do not hesitate. Do not wait. The impulse may pass, the desire may die out. Do not allow anything to intervene between a noble desire or thought and its implementation in the form of a corresponding action. But they also say, "When a wrong thought, a base thought arises, do not fulfil it. Delay, wait, postpone." This is wisdom.

This is the Sadhak's way of dealing with his interior and his exterior. The organs of action, they are our exterior instruments, the Karma Indriyas. The organs of knowledge are our interior instruments, the Jnana Indriyas. This is the way the Sadhak deals with the inner and outer, the way in which they are to co-ordinate. When the desire is noble, auspicious, Sattvic, spiritual, he immediately links them up and makes the Karma Indriyas carry out the impulses that have arisen within the Antahkarana, within the inner being, the field of consciousness. And when the inner desire or a thought is contrary to one's principles, when they contradict Dharma, then he does not allow the Karma Indriyas and the Antahkarna to co-ordinate and he says, "No, I will not give expression to this thought because it is not in accordance with ethical principles. It is not spiritual. I shall subjugate it. I shall curb and restrain it." The Sadhaka with continuous awareness of the nature and quality of what is



happening within, is ever engaged in bringing about the right relationship and connection or the absence of connection between the outer and the inner.

Ultimately, the coordinator is your awakened higher self. The mind is not going to do anything of this sort. It is not going to curb any impulse that arises within. It is immediately going to project it in the form of outer action. That is the very nature of the mind. It goads the Indriyas to act in the form of impulsion, compulsion, desire, Iccha. But it is you, the awakened higher Self, the Viveka Buddhi (discriminative intellect), the Vicharayukta Jagrata Buddhi (contemplative awakened intellect), who has to take charge and not allow the mind to act.

Very beautifully, very appropriately, this situation is brought out in the Srimad Bhagavad Gita, by comparing the Vivekayukta, Vicharatmaka Buddhi to the charioteer who is seated in the driving seat. Everything is in that driver's hands. Without that driver, there can be no order, no discipline; everything becomes unpredictable. But when the charioteer has the reins firmly in his hands, everything becomes predictable. The other factors, the horses, the reins and even the person sitting inside the chariot, have very little control over the situation,

when the charioteer is alert, always firm and always in control.

In order to become firm, in control, that being has to be in control of himself. If the charioteer is alert, awake and fully self-controlled, then he can control the reins, the horses, the chariot and everything will be well. But if the charioteer is drunk or drowsy, when he has lost control over himself, he can neither control the reins, nor the direction of the chariot, nor the horses; hence, the great importance is to keep the charioteer in charge of himself. The Buddhi must be fully self-controlled. There should be self-mastery in the Buddhi. It should not sell out its important function to other temptations, to Avichara, to Aviveka, the attraction of outer objects or wrong suggestions from other people. If these things enter, then the intellect becomes deluded.

Arjuna had Buddhi, but he had given leave to its self-mastery. It was not in charge of itself. The whole scene turned into a chaos, one great problem. A disaster was about to occur. So Lord Krishna's business was to restore to Arjuna clarity of intellect, brushing aside all clouding elements and bringing in light and removing the Mohakalila (mire of delusion)

*Nashto mohah smritirlabdhva tvatprasadat  
mayachyuta (BG 18/73)*

(‘Destroyed is my delusion as I have gained memory (knowledge) by thy grace.’)

All the lessons, all the Jnana which had been learned before come back, the memory which had failed due to delusion functions again, and delusion is removed.

The importance of keeping the intellect in a state of self-possession, not giving in to the pull of lower impulses or the attraction of mere appearances of outer objects, is brought about very forcibly in the Kathopanishad. It is again and again reiterated in all the books of Gurudev. When the intellect becomes heedless, indifferent, does not perform the function it is meant to perform, when the coordinator, the controller fails to function, Krishna tells what happens. Anything that makes the intellect deluded, leads to disaster.

*Smriti bhramshad buddhinasho buddhinashat  
pranashyati (B.G. 2/63)*

(‘From loss of memory comes the destruction of discrimination, from the destruction of discrimination he perishes.’)

The Sadhak should realise the importance and the vital function that the Buddhi has to perform. Either the remote remembrance of past experiences propels and forces the Buddhi in the wrong direction, or the immediate attraction of outer appearances draws out the Buddhi from its

stable condition. Both these should be countered. Against both these one should be alert. If one has deep devotion to the Lord and great love for the ideal, then alone such a constant state of awakened, aware, self-possessed Buddhi is possible. There should be some great urge within so one is capable of denying the Buddhi any wrong direction, checking and stopping it, when it becomes deluded. When it is about to lose its self-control, there should be a greater force like love of God, love of an ideal, or the determination to abide by principles which one has voluntarily chosen for oneself.

All these things are possible only if there is a keen awareness that life is short, time is fleeting. "I cannot afford to waste time. Nothing waits. It is my responsibility to see that time is properly utilised, and that I go in the right direction." If there is a great need for vigilance, for going forward determinedly, not delaying, not hesitating, if this inner state of urgency, of intense Mumukshutva, intense Jijnasa is there, then alone it becomes possible for one to be in full awareness and control within, which is of paramount importance. If we are in control within, if the charioteer is neither drunk nor drowsy, then everything becomes right. If the Buddhi is not allowed to fall under delusion or forgetfulness, then everything becomes alright. If

Vismriti and Bhrama come into the Buddhi, then only the Lord should help us, only Gurudev should help us. There is no other way.

Thus in the divine presence of the Supreme Being and the spiritual presence of Gurudev this servant has had the privilege of sharing and placing before you certain vital thoughts about the Antahkarana and Bahyakarana, the inner and the outer self. Sharing these thoughts, putting them before you, I appeal to all sincere Sadhaks, serious Yogis and earnest Bhaktas to give due thought to the necessity of continuous and constant wakefulness and awareness within. That is your greatest friend, your greatest strength; that is your greatest support and your greatest asset.

If we fulfill our part, then God helps us, Gurudev helps us; Sarva Antaryami Bhagavan also helps us. How they can help? They can help because they are ever near us. Instead of calling for help from someone who is absent or far away, we must wisely take the help of someone who is immediately available, near us. God bless you all.

Om      Namo      Narayanaya—Om      Namo  
Narayanaya—Om Namo Narayanaya!

*Hari Om Tat Sat!*

## 5. THE VEDIC WAY OF LIFE <sup>5</sup>

Worshipful homage unto the Supreme Divine Being, the all-pervading ever-present Cosmic Spirit, the Eternal Reality behind ever-changing, vanishing names and forms! Worshipful homage unto that Being, the one Reality! May divine grace shower forth from that Reality upon all of you assembled here at this moment! Loving adorations to our spiritual master, the silent benign presence, having his Kripa Kataksha upon his spiritual children, living their varied lives oriented to the goal of God-realisation according to taste and temperament and previous Samskaras.

May his glance of grace be upon all of you Sadhaks, Yogis, devotees of the Lord, Jijnasus and Mumukshus, lovers of righteousness, who are diligently plodding upon the chosen path of Yoga and taking advantage of all the facilities provided by Gurudev for such an integrated life of spiritual evolution, a beautiful synthesis of Karma, Bhakti, Dhyana and Jnana. May you all realise the good fortune that has been given to you and take full advantage. May you all keep your

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*5 Morning Talk given at the sacred Samadhi Shrine on 25/5/92*

gaze focused upon all that is positive, creative and constructive, instead of carping and caviling, criticising and making side remarks upon the defects or shortcomings, because this world is not perfect.

If you have Brahmamuhurta class, Sankirtan of the Divine Name here, you may also have bedbugs or mosquitoes, or you may have someone talking loudly. Sometimes adverse factors become a valuable means for our spiritual progress, for overcoming our weaknesses or testing our mettle, or maybe developing some positive virtue which we are lacking. Therefore, adverse circumstances and factors become a gymnasium for creating within us this inner strength. Thus focusing upon the positive and the helpful, may you ever keep the goal before your vision and move towards it!

All the religions in this world have their varied sacraments from birth to death. So too the Vedic religion has its sacraments; one of the most sacred sacraments is the investiture with the sacred thread. It is called Yajnopavita Samskara, the sacrament by which the young son of a family is invested with the sacred thread or the Yajnopavita. Yajnopavita means sacred thread.

A boy in his eighth year is blessed by investing him with the sacred thread. This is an initiation into spiritual life, into a life of daily prayer, Japa, meditation; it is an initiation into a

life of a daily discipline, of Pranayama, of sitting in an Asana without shaking and focusing the mind on God, asking for forgiveness for errors and omissions and purifying himself by sprinkling himself with holy water; then purifying the whole body by certain significant Vedic processes called Anganyasa, Karanyasa, Hridayadinyasa etc. After that propitiating the supreme source of Cosmic Light by offering water (Arghyadana), uttering a very sacred Mantra, which until that moment the little boy does not know and does not have the right to utter, the sacred Gayatri Mantra. On that day, only after being invested with the sacred thread, the child becomes qualified to receive the Mantra, and the father and the priest bestow that Mantra upon him by whispering it into his ears. Ideally, this is done between eight and ten years of age. It is done strictly according to scriptural injunctions, to Vaidik Vidhi. Sacraments in Sanskrit are referred to as Samskaras—meaning the ‘sacred sacraments’ that an individual goes through from the time of birth till death.

And significantly, within the context of the Vedic religion, there are sacraments even before the birth of a child, though they pertain more to the father and the mother. There are 16 Samskaras and the last one is Antyeshti. Antyeshti is performed when the Prana has



departed; it is also called Preta Samskara in popular language.

Investiture with the sacred thread is one of the most important Samskaras. Nowadays people are not very particular; they do not have faith. They neglect it, ending up by investing the person with the thread a couple of days before his marriage ceremony. By that time the person may be 22, 23 or even older. That means during all his life up to that point he has not had the privilege of either meditating or praying or uttering the Brahma Gayatri Mantra daily, the privilege of doing Gayatri Japa and Gayatri Dhyana daily. And it is only after he is invested with the sacred thread that a Hindu-born young person is entitled to offer worship to the family Deities, that he is entitled to chant the Vedas or study the Vedas and repeat the Gayatri Mantra. Not before that. So this Yajnopavita Samskara opens up the way to daily worship and daily study.

The real significance of it in a wider context brings very sharply into focus that in accordance with the Vedic view the entire life of a human being is a process of spiritual evolution, is a spiritual ascent towards the ultimate state of illumination, divine perfection, God-experience. The whole of life is conceived of as this upward, Godward spiritual progress, an ascent of the Spirit. It is this view of life that is unique to the

Vaidika Dharma, the Vedic way, which is the religion of India. The very start commences with this Samskara.

The Grihastha Ashrama also is a very great concept. Two people come together in order to set up a home and worship God there, perform all Dharmic rituals. She is Sahadharmacharini and has to be present when he performs the various rituals and sacrifices to propitiate God, do Deva Puja; thus it becomes a progression from the first stage of prayer, worship, meditation, spiritual discipline, purification, etc. The first stage commences after today's sacrament ceremony. It further progresses into Grihastha Ashrama, and after they have finished all the duties and obligations, they are not supposed to be stuck and stagnate there.

They are to move on into deeper spiritual life in the third Ashrama that is Vanaprastha Ashrama, when both husband and wife turn away from merely secular pursuits with all the attachments, etc. They give up and enter into a more spiritual life, an inner life of contemplation, pilgrimage, spending time at Ashramas, sitting before saints and listening to Satsanga. They commence their real inner life with Svadhyaya Anusthana, Japa Anusthana, Vrata Palana. This is the intermediate stage.

This is a preparation for the fourth stage of life, a life of total dedication to divine contemplation and meditation with the only objective worth attaining, Self-realisation. That fourth stage is called Sannyasa. And everything seems to be a process of reaching to that state of Sannyasa, where God-realisation is the one and the only occupation of the individual.

The entire Vedic religion is oriented towards spiritual realisation. It is a spiritually oriented religion, having as its highest goal the individual merging in the Cosmic Spirit, merging in the Divine. This is a wonderful concept of the individual's existence upon the earth-plane in order to day by day rise higher and higher and ultimately attain the supreme goal of Self-realisation, Aparoksha Anubhuti, Bhagavat Sakshatkara, Atma Sakshatkara, Brahmanubhava. The Vedic way of life of the Hindus is nothing but a concerted movement towards God-realisation. It is Brahmajnana, Bhagavat Anubhuti. One should live one's life thus.

We are fortunate recipients of the wisdom from the Vedas. Having been given this ideal of life, if we fail to realise its importance and the necessity of pursuing it would indeed be a very great pity, a deplorable blunder. We should not fall into that trap. We have not come here to

commit blunders. We have not come here to reduce ourselves into objects of pity and scorn. We have come here to succeed. We have come here to overcome all obstacles, and we have come here to shine as Jivanmuktas, God-realised souls. This should be the only intention, living in such a godly place as Uttarakhand, Devabhumi, Tapobhumi.

God bless you all to lead such a life and attain life's goal and become forever blessed!

Om      Namo      Narayanaya—Om      Namo  
Narayanaya—Om Namo Narayanaya!

*Hari Om Tat Sat!*

## **6. TWO WAYS OF APPROACHING SPIRITUAL PERSONALITIES<sup>6</sup>**

Worshipful homage to the Supreme Spirit Divine, the timeless eternal and infinite, the absolute all transcending non-dual Supreme Being! We offer our worshipful homage to that Being. Loving adoration to beloved Holy Master Gurudev Swami Sivananda Maharaj, who was always in the state of Supreme Consciousness and strove by so many means to make us recognise the highest goal of life, and tried to show the means for attaining to that Supreme Being.

On broad lines, the means of attaining the goal is selfless service, devotion and worship, concentration and meditation and ceaseless rejection of the false I-personality and determined continuous affirmation of your real higher spiritual identity. Karma, Bhakti, Dhyana and Atma Jnana are interwoven into the fabric of what we call 'Divine Life'. Therefore, the four words that stand for the four methods for attaining became the most important part of the Emblem of Divine Life—Serve, Love, Meditate, Realise—Seva,

.....  
*6 Morning Talk given at Sri Samadhi Mandir*

Prema, Dhyana, Jnana. Jnana is through the exercise of our rational intelligence, enquiry, analysis, interrogation and ultimately through ceaseless investigation of the reality behind and beyond the temporary appearances. The Anitya is unreal—the Nitya is real, discriminate between the real and the unreal, the permanent and the temporary. But this rational intelligence becomes your real asset and your friend and helper only if it is free to function. Is it free? Is your intelligence free? What is the inner situation of man, no matter how much one may say, “Yes, you are an independent thinker; you don’t allow to be influenced by other people’s opinions and ideas or viewpoints.” That may be so, and to that extent you may be said to be free. But then frankly, and stating the real inner situation honestly, the intelligence is in an unenviable position; because every day from the moment of waking till you go back to sleep it is constantly assailed by the five senses and the demands for sense satisfaction.

In spite of all the powers of Viveka and reasoning and enquiry for years and years and years of unceasing and persevering efforts the reverse starts happening, and our said intellect is constantly assailed by the senses drawing them out, pushing them towards sense objects and demanding sense satisfaction. The intellect is engaged in planning and scheming how to provide

for the senses what they want, and from within the ego constantly keeps saying 'Yes' to the demands of the senses and going along. So on one side Jagat Guru Adi Sankaracharya is pulling the intellect and on the other side Ahamkaracharya is needling it, not allowing it to rest. So the poor intellect is in a predicament, and in addition to this dual situation there is a third factor still more difficult to deal with. It is a periodical strange irrationality of the rational mind that is supposed to be our asset. This irrationality takes various forms. One is to rationalise the patently undesirable things for you and make them appear as O.k. It is in this context that sometimes you are asked not to indulge in seemingly harmless pursuits which do not have any ethical taboo. They are O.k., and thus it is said that they are o.k. But one does not understand and does not want to see that even if they are o.k., they are not o.k. because they divert your attention and consume your time instead of allowing you to wholly devote yourself to Sadhana, Brahma Chintana and Abhyasa, to engage constantly towards God-Realisation. This sidetracks you and wastes away your time and energy. You begin to rationalise saying "so and so is doing it. What they are doing why should I not do it?" It is in this context that we raise a question and also ponder the answer, namely what should be our attitude

towards the great saints and sages, the holy people recognised by the world as spiritual personalities? How should we relate to them?

“Others also are doing it. They are Jnanis. Oh, he is world revered person and he is doing it.” So should your attitude be that whatever they are doing you can also do, even though it is not alright for you? But you take refuge by referring to “as they are doing it, so my doing is O.K.” Is that your attitude? Why make a big fuss about anger? Anger is natural to a human being. Durvasa was angry, Viswamitra was also very angry. So why unnecessarily exaggerate and constantly tell me “you should not be angry”. When great personalities have this quality, what does it matter? When I get God-Realisation, it will go away... that is one way. I am only taking the one quality of anger, other qualities are also similarly justified as they are found in great personalities.

On the other hand the attitude and approach should be that all great qualities should be part of my nature and equipment in the spiritual struggle for perfection. I should try to strengthen the struggle for perfection and many of the qualities I see in these great saints and yogis. I wish to shine with those qualities I find in these saints. This is a positive and creative approach. This is the way one should look at great saints and sages, not the other way. Thought of the negative type in relation



to our view of saints is in plenty, we should make up our mind and ever relate ourselves to these saints in a positive and creative manner and try to embody these qualities. This latter therefore is the great need for the spiritual aspirant, and the irrationality of the intellect which stands in the way of functioning in this creative positive manner that should be got rid of. It is a task of self-study and a frank and impersonal attitude towards one's own self; acting in the lines of our findings is the truly rational line of approach. It is truly the approach towards the great reality.

May God and Gurudev bless us in thus approaching the Supreme Being. Hari Om Tat Sat. God bless you.

Om      Namo      Narayanaya—Om      Namo  
Narayanaya—Om Namo Narayanaya!

*Hari Om Tat Sat!*