

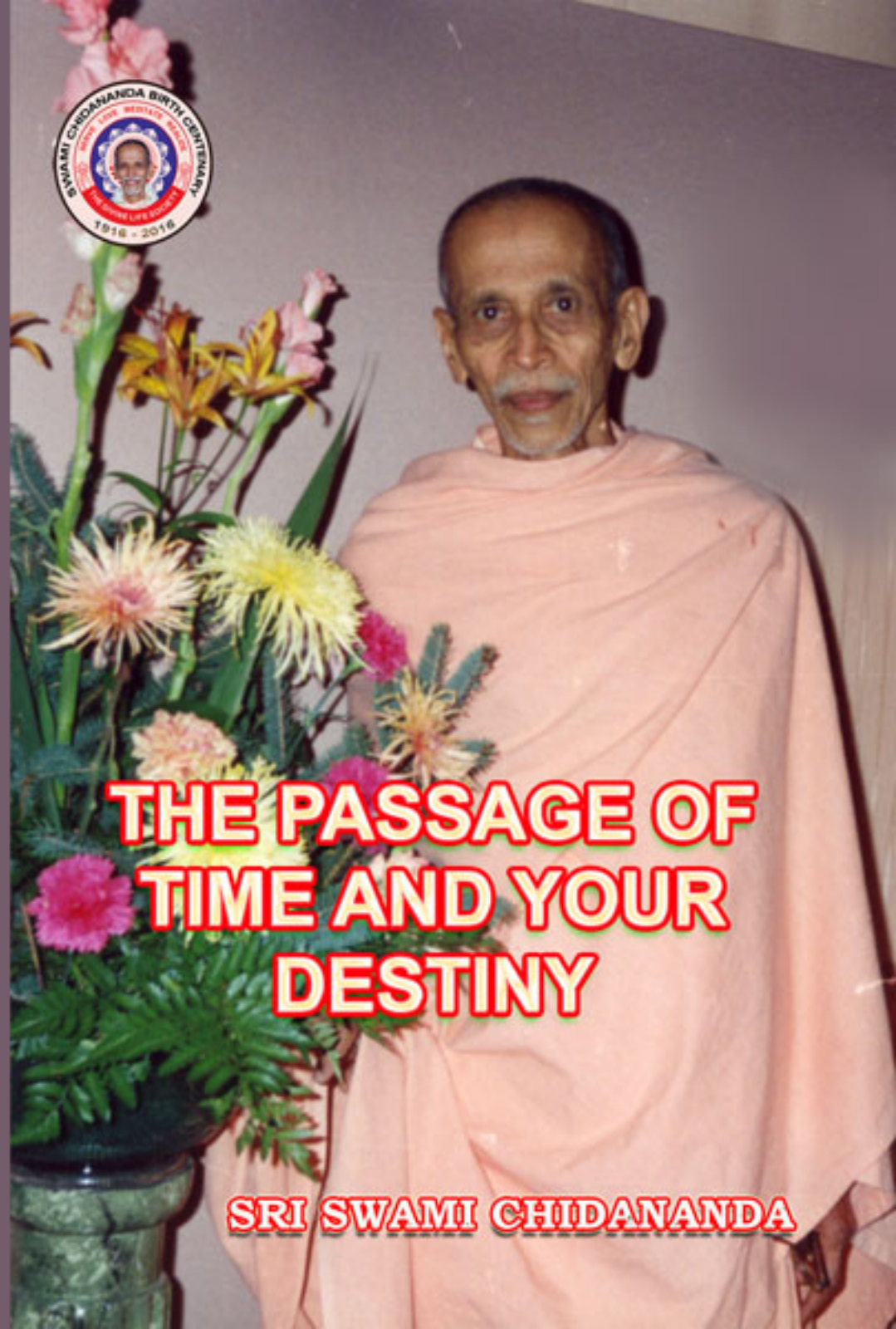
It is those that keep on struggling upwards that reach the peak of the mountain, not those who keep looking back.

The mind will not allow you to face and admit the real motive behind what you are doing. Therefore, scrutinize your motives.

*Swami Chidananda*  
ॐ



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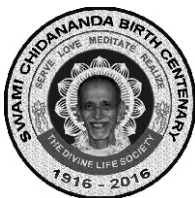


**THE PASSAGE OF  
TIME AND YOUR  
DESTINY**

**SRI SWAMI CHIDANANDA**

# THE PASSAGE OF TIME AND YOUR DESTINY

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We are immensely happy to bring out some of his hitherto unpublished lectures in booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary.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 ***'THE PASSAGE OF TIME AND YOUR DESTINY'*** is a compilation of his five

inspiring talks at the sacred Samadhi Shrine during the year 1998, 2003 and 2004.

We express our heartfelt gratitude towards Shri Yogesh ji 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. THE PASSAGE OF TIME AND YOUR DESTINY<sup>1</sup>**

Worshipful homage unto you, the supreme eternal non-dual Divine Being! Worshipful homage unto you, O you transcendental absolute Reality, the One without a second, the all-pervading reality! You are greater than the greatest and tinier than even an atom—*‘Anoraniyan mahatomahaniyan’!* Worshipful homage to you! We have all gathered in the spiritual presence of Holy Master in the sacred Samadhi hall on the banks of divine mother Ganga, in the lap of the Himalayan mountains. You encompass all things, but at the same time you indwell even the smallest. Your divine mystery cannot be known, you only know yourself! May you make yourself felt in the hearts of all seeking souls. Loving adorations and reverential prostrations to worshipful and beloved holy master Gurudev Sri Sivananda Maharaj. We bow to you again and again, and we invoke the grace of your spiritual Presence in this early morning hour of the 6th day of November 2003 upon all those assembled here.

.....  
*1 Morning Talk given at Sri Samadhi Mandir in 2003*



Radiant divinities in the form of inmates and visitors of Sivananda Ashram. The service that I offer to you this morning is that you may think about the implication of certain terms. Have you ever reflected upon the difference between being awake and being asleep? What is the difference? The person who is awake is aware of the passage of time, whereas the person who is asleep does not know anything.

You have all heard the saying "Time is precious". Not to be aware of the passage of time and allow it to pass away means that you are losing something precious. And losing something very precious is not very wise. Do you want to be wise or do you want to be told that you are not a wise person? Therefore, a person who suddenly realises from this point of view that he is sleeping needs to wake up; because when time passes away which is precious, it actually implies that life is passing away. Life is nothing but seconds and minutes and hours, days and months and years. When you declare your age and write your age 57 years, 9 months and 15 days, what do you mean? Since your birth so much time has passed. During that period what have you achieved, having come upon earth as a human individual with a mind and an intellect that can think and reason, what have you done that will find favour in the eyes of God, in the eyes of the wise men? Where do you stand? I don't merely mean about things in the secular life, but also achievements in the inner

field of your nature, of your psyche. Have you been able to rid yourself of things that are negative? How much time have you spent in the all important process of overcoming yourself, of ridding yourself of factors which are obstacles on the path towards the great goal of life, which are barriers between us and God?

*'Uthishtata jagrata'*, both mean the same thing – Awake! Put an end to sleep, put an end to the non-awareness of the passage of time, put an end to the non- awareness of what you are losing. Awake, do not slumber any longer! Arise, because only a person who is awakened can arise. Therefore, both imply shaking off slumber and being in the state of wakefulness and awareness. *'Prapya varan nibodhata'*—'Having reached the wise, become illumined!' The usual English translation of the 3rd admonition is not very accurate. It really means 'attaining the feet of those worthy one's, the great ones, become fully and truly awakened!' To be physically awakened is not bad, but it is not enough; you must also be mentally awake and alert, so that you can be active in enquiry, discrimination, investigation.

I know a person who calls himself 'Khoji'; he writes little books and puts his name as Khoji. 'Khoji' can have two meanings: (1) one who is seeking or searching; a seeker is a Khoji. "Seek—Find—Rest", so says Gurudev in one place—"Seek God, find God and rest in God, be in

God.”—(2) The second meaning of ‘Khoji’ is one who has lost himself; he is so much absorbed in God that he is filled only with God. He has lost the awareness of himself, because he is completely filled with the awareness of God.

Beyond Swami Premanandaji’s Ashram in Uttarkashi is an Ashram with a homeopathic dispensary. One person would do the selfless service of finding out who requires some treatment; he visits all the Ashrams, traces the names of the Sannyasins and their troubles and symptoms. He would bring those details to the dispensary, take the medicines and go back to deliver those medicines to the patients. When I used to go for a walk in Uttarakashi we sometimes met each other. Actually he resides in Swargashram, and I have some of his booklets in English and some in Hindi. In Hindi he writes very knowledgeably and gives a big list of virtues, positive qualities that mean goodness, that are helpful to others, and he ends by saying that you should benefit yourself by cultivating all those positive qualities and you must get rid of all those opposed to these; he does not detail there, he does not give a list of negative qualities that we must avoid. He says anything and everything that means the opposite of these positive virtues has to be got rid of.

One of the things to be got rid of is slumbering away the precious time and depriving yourself of

the golden opportunity that time means in terms of striving to attain the great sublime goal of human existence—God, God and again God! Wishing the welfare of mankind, a saint therefore says: “Life is a journey, and we have come here to reach the destination.” We do admit, when a journey is done on foot, we cannot keep our movement towards the destination all the twenty four hours. We have to make halt somewhere and rest and sleep a little, but not overdo that. It is through sleep we restore ourselves, but we must be up before the crack of dawn to resume the onward journey. We should not allow the sun to rise upon the sleeping traveler, the sleeping you or the sleeping I. By dawn one should be already up. Therefore comes an admonition “O Traveller, awake and arise, it is already dawn!”

*Utha jaga musafir, bhor bhayi,  
Aba raina kahan jo sovat hai,  
Jo sovat hai wah khovat hai,  
Jo jagat hai wah pavat hai.*

One who slumbers after dawn becomes a looser, one who is awake at the crack of the dawn becomes a gainer.

One sometimes wakes up early and goes back to sleep again—that is the tiny second sleep, but it can be very harmful, very damaging to your aspirations. The poet says that God never sleeps; He is always awake and is by your side while you are sleeping. Is this respectful of God? Is this

reverence to God?

Ma Anandamayee used to sing “Hey Bhagavan!”  
You have to keep on calling God always!

*Tuka nindase ankhya khol jara*  
*Hey gafil rab se dhayn laga*  
*Yeh preet karne ki reet nahi*  
*Rab jagat hai tu sovat hai*

This is not the way of showing your devotion towards God who is standing by your side, and you are sleeping. You have to work out your destiny; you are your own saviour! You have to overcome your previous Karma. You have to pay back for everything that you have committed before. It will be necessary to manfully strain to overcome the obstacles caused by previous Karma and in spite of them progress towards the goal in a determined way.

As Madhavananda Swamiji used to say,  
*Avashyameva bhoktavyam kritam karma*  
*shubhashubham*

‘Where is peace and restfulness in sin?  
Having committed wrong action in your past life,  
we have to pay pie for pie in this very life.’

You cannot escape this. Therefore you have to be very alert, watchful and awake moment by moment about mental, physical and verbal actions you are performing day by day. If you are not wakeful and commit actions that are not correct, they all accumulate and become a load

hampering your onward journey. They become like a washerman's bundle of dirty clothes taken to the Dhobi Ghat. A big load of sins is tied on your head hampering your progress. What is the use of weeping? You should have made the bundle impossible by walking on the right path, committing no sin, keeping your mind and thoughts clean. Therefore don't play with life. What can be done tomorrow, do it today; and what can be done later, do it now! By moments your life span is diminishing. When the fields are full of corn, the farmer with his family has to be vigilant day and night, otherwise the birds will peck all the corns. Until he reaps the corn and takes it home, the farmer does not rest. Therefore, whatever is to be done, do it now! And you can only do it now, if you are awake! If you are slumbering, you are careless and lose the passage of time.

Therefore, by the grace of the Supreme and by the blessings and benedictions of Holy Master, today's service offered unto all is Wakefulness, Alertness, Vigilance! One who is alert, awake and vigilant gains the supreme treasure of treasures. He attains God! A slumberer is a loser; but the one who is awake gains!

*Dattatreya Dattatreya Dattatreya Pahimam  
Dattaguru Dattaguru Dattaguru Rakshamam*

*Hari Om Tat Sat!*

## **2. YOGA VEDANTA FOREST ACADEMY**

*(Message of H.H. Param Pujya Sri Swami  
Chidanandaji Maharaj upon the auspicious day of  
the Golden Jubilee of the Yoga Vedanta Forest  
Academy at the sacred Samadhi Shrine on  
3rd July, 1998)*

Great wisdom, spiritual wisdom, great teachings we have inherited from our ancients as our cultural heritage. It is most precious, this wealth of spiritual wisdom, this wealth of ethical and moral teachings. It has been enhanced by the unbroken succession of teachers who have appeared in each generation. It behoves us to likewise add to it and enhance it in and through our lives, before we hand it down to those who are to come after us, the unborn generations. It is our privilege and duty to augment and enhance this wealth.

In this wisdom heritage 'Yoga Vedanta' is included, it is part and parcel of the cultural heritage of Bharatavarsha or India. Vedanta means the highest transcendental experiences that have been expounded and described in the

concluding portions of the Vedic Scriptures. These records of ancient transcendental experiences are to be found within the brief laconic contents of the Upanishads. Together, the Upanishads constitute Vedanta, and they try to describe the oneness of the seemingly separate individual consciousness with the supreme universal consciousness. There is really no separation. There are not two; there is one only. They are expounded in various places through the 'Neti Neti' method: eliminating all within us that is 'non-Self', that is 'non-eternal', that is unspiritual,—'unspiritual' in the sense that it is inert, Jada, part of the phenomenal nature (Maha Maya), whereas 'spiritual' is pure consciousness, luminous, vibrant consciousness. They expounded this in the typical Vedantic way, first describing the various bodies: gross, subtle, causal; then the various sheaths: the food sheath, Pranic sheath, mental sheath, intellectual sheath and the sheath of bliss; then the three states through which these various components pass: waking state, dream state, deep sleep state, and how the real consciousness is a witness of all these states; it is witnessing but unaffected, totally detached, distinct and transcending all. Thus they try to lead us to that state which is our 'real state'. Beyond waking, dreaming, sleeping there is the fourth state—that is the subject matter of the Upanishads. The fourth state is



timeless, spaceless, transcendental bliss, pure consciousness, where there is nothing but the Light of lights beyond all darkness, the Supreme Light of Divine Consciousness—this is Vedanta.

And how to attain the fourth state of consciousness, devoid of any sorrow, pain, suffering, regret and remorse, but full of peace, serenity and bliss; how to attain it?—They also formulated a science—that inner science of the Spirit known as ‘The Science of Yoga’ or ‘Yoga Shastra’. One of the six schools of philosophy is called *Yoga Darshana, Yoga Shastra*. The great Sage Patanjali systematically expounded it through a number of aphorisms. Sometimes the word ‘Yoga’ is also meant to describe the supreme state of transcendental wisdom-consciousness. One who is in a state of oneness with Brahman is said to be in a state of Maha Yoga, the great Yoga, like Ramana Maharshi. But the common use is to indicate the science of practical spiritual attainment. We find the term ‘Yoga Shastra’ also in the Bhagavad-Gita; it is transcendental wisdom or Brahma Vidya and it is also Yoga Shastra. It contains both the exposition of the Supreme Reality as also the method to attain that state; both are within the 18 chapters of the Bhagavad Gita. These are the two main subjects discussed and taught in this ‘Yoga Vedanta Forest University’—a University located in a forest which

teaches science of Yoga and which expounds the transcendental wisdom of Vedanta.

Therefore, if you want to enrich its heritage and hand it down to prosperity, more enhanced and augmented, then you must yourself be a practitioner of Yoga, and you must yourself be a being who is striving to become established in this Vedantic consciousness; you will put fresh life into it, add to it by your own living Yogic experience and living Vedantic experience. It is our duty towards this great cultural heritage; the present time is the appropriate time to enrich the past and to hand it over to the future. Let us do it.

May the Supreme Almighty by His grace help us to do it, and likewise may beloved and worshipful holy Master Swami Sivanandaji support our efforts and bless them with success. This is the sharing of this morning upon the auspicious day of the Golden Jubilee of the Yoga Vedanta Forest University. Hari Om Paramatmane Namaha! God bless you all!

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

*Hari Om Tat Sat!*

### 3. PRACTICAL HINTS FOR DAILY SADHANA<sup>2</sup>

Worshipful homage unto the Supreme Divine Reality, which is the source, the support and the ultimate subsidence of all that exists! Worshipful homage to that all-transcending Absolute, the non-dual divine principle that is the beginning, the middle and the end of all existence! It is beyond time and space, eternal and infinite, all-pervading and indwelling all things—*Isavasyamidam sarvam yat kincha jagatyam jagat*. It is tinier than an atom, so tiny that it is invisible to the human eyes; and it is greater, mightier than all the millions and billions and trillions of universes put together—imponderably great. Indwelling all things, pervading all things, one non-dual Absolute—without name, without form—to that great transcendental Reality, worshipful homage!

Reverential salutations and loving adorations to Holy Master, beloved Gurudev Sri Swami Sivanandaji Maharaj, who tried to instil in us a great aspiration to make that Supreme Reality the

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<sup>2</sup> Early Morning Talk, 20th January, 2004

goal of our life, to live for it, to strive to experience it, to take to the life spiritual and take to the path of Sadhana and to ever progress onward, forward—and not stop until the goal is reached. Thus he was an inspirer.

When this servant of Gurudev steps into the hall, he bows in reverence, with worshipful Bhava, at three things: one is that little Mandap in which is kept a big book; secondly there is the beautiful marble Murti of Sriman Narayana with four hands – Shankha, Chakra, Gada and Padma; then he bows to Gurudev in the Samadhi.

Why does one bow here? Of course, it is natural. The book meets the gaze straight on the opposite side of the door—it is Veda Bhagavan. It is the ancient collection of knowledge about all things in this world, about human life, about various rituals and ceremonies that one has to do when one is born in India. A little composition by the great Jagadguru Adi Sankaracharya called Sadhana Panchakam (Five verses on spiritual Sadhana) says in the first verse, *Vedo nityam adhiyatam taduditam karma svanushthiyatam* ('Read and study the Vedas daily, and whatever actions it asks you to do, you must do.')

Why? Because it is the book of life. It tells you about all the religious rituals and ceremonies that you have to do. Then it tells you about the

Sadhana you must do, the inner meditation that you must do, towards what you must direct your mind; and ultimately it tries to describe the nature of that Great Reality—so that it may become something tangible and you can conceive of it in the mind, and gather all the rays of the mind and meditate upon it, aspire to realise it. This last portion is the instructions, the knowledge and the revelations of the Upanishads. So, we have one portion telling about all the rituals and ceremonies—Karma Kanda; there is a second portion telling you about your Sadhana—Upasana Kanda; and there is a third portion which gives you knowledge about the Supreme Reality.

That third portion, Jnana Kanda, is the clear exposition of that Supreme Reality which transcends mind, thought and words—a description by those who have actually attained That Great Being—sages and seers of transcendental experience. Jnana Kanda is the revelation of these great ones.

All this is contained in this storehouse of knowledge, and out of it the quintessence is given by all the great sages in their own works. And one sage who has done the most to take the essence and give it to us is Jagadguru Adi Sankaracharya. He wrote a commentary upon all the Upanishads;

he wrote a commentary upon the Brahmasutras, which contains the quintessence of the Upanishads; he wrote a commentary on Srimad Bhagavadgita. The Gita makes many intricate things clear because it is a dialogue; many questions are asked, and God Himself in the form of Purnavatara Bhagavan Sri Krishna gives the answers to these questions. He clears all the doubts. Many difficulties are put before him. He tells you how to go beyond those difficulties, how to face them, how to resolve them. Solutions are given to problems, doubts are cleared, answers are given to questions. So it becomes man's popular Upanishad, man's popular Brahmasutra. Therefore, in as much as the Gita contains the quintessence of the Vedas, we bow to Veda Bhagavan.

Now, upon this day we may consider certain quintessential instructions that we have received from our ancients. One is that time is the very stuff of life, therefore do not waste time. Time lost is so much of your life lost. Utilise your time in a very noble manner, in a worthy manner. What is the way of utilising your time, your life and talents that God has endowed you with in a noble and worthy manner? If you want to sum it up, that is the way of spending your time and utilising all the potential you have, out of which the highest good

comes to you and simultaneously, the greatest benefit comes to God's creation.

This planet earth with all its living creatures—from the most evolved creatures—your fellow human beings to the least of creatures, even to a vermin crawling on the ground – let maximum benefit come forth through your thoughts, words and deeds to all of God's creation; simultaneously strive for your own good. If you want to do it, you have to do it here and now. You have to use every moment of time in a creative and constructive way, in a profitable way. That is realising the value of time, and that is wisdom.

If you want to live such an ideal life, then you must live in awareness. You must have the awareness, "I am a renunciate, I have come here to live the spiritual life, to be a Sadhaka and make Sadhana the most important thing – everything else is secondary. The most important thing is spiritual Sadhana, and in this very life before I drop the body, I must attain the Supreme Experience." This awareness must be there so that your whole life is put into an ideal spiritual mould. Then unerringly, it moves in a single direction, in the direction of God-Experience.

For example, if you are the son of a noble family, if your father, grandfather, great-grandfather have been very well-known as people

who lived an ideal life, men of great compassion, great kindness, who tried to help those in distress, with a magnanimous heart and never hesitated to sacrifice their own comfort in order to comfort others and go to the aid of those who were alone, helpless and in trouble. Belonging to this lineage these people never treated anyone as other—they treated everyone as their own family members. They were great givers and great benefactors. And now you are the present generation. If you always live in the awareness—"I am succeeding my father, grandfather and great-grandfather; in this city everyone knows them and has got high regard for them. Therefore, I must keep up the reputation of my family. I should live in the awareness that I belong to this family, and this family has earned the respect and reverence of all people". If you live in that awareness, you will live as a worthy successor to such great people. That is the importance of living in awareness.

In the same way, a Sadhaka lives in the awareness, "I have left everything—my home, my relatives, my friends, my money – whatever belonged to me. I have forgotten even my identity, I have come here as a devotee of God, as a Sadhaka on the spiritual life". If it is within you always, then this awareness will make your renunciation and your sacrifice worthwhile, this



awareness will make the life which you have now entered worthwhile. That is the instruction given in the Sadhana Panchakam by Jagadguru Adi Sankaracharya. In the very beginning of the five verses, he mentions the word Vedas and the wisdom and the message contained in it and the practical instructions that it holds for us.

You must utilise all your 24 hours in a worthy manner, but there are certain junctures which are very important—and during these periods you must be in meditation. Early dawn—when night and day come into a junction point; midday—when am and pm come into a junction point; and evening—when day is withdrawing and night is gradually coming. There is something in these junction points; nature becomes fully Sattvamayam, and the mind automatically goes inward due to Sattva prevailing and pervading—it is called Sandhi Kala, Trikala – a Sadhaka will not waste these junctures when the Sattva in the atmosphere makes the mind go inward towards the Reality that is indwelling your body.

*Deho devalayah prokto jivo devah sanatanah  
tyajet ajnana nirmalyam soham bhavena pujayet*

This body is declared to be a temple, the dwelling place of the divine. And your real nature is no other than Brahman, the Supreme Reality—you are a part of that Supreme Reality,

you are a wave upon that ocean of Divinity. Before the Pujari in the Viswanath Mandir commences his early morning Puja, whatever flowers are upon Lord Viswanath from the previous day are first of all removed; with old, stale things, one cannot offer a new worship. These left-over flowers and decorations are called Nirmalyam in Sanskrit. In the same way, in this body temple where your Reality is one with the Supreme Being, Ajnana—forgetfulness of God or of your Real Nature—is the stale thing which has to be removed, which deserves to be removed.

And what is the worship? It is invoking from within you the awareness, “I am worshipping this divinity, that divinity I too am—because I am a part of that.” The individual soul is a part of the universal soul. Jivatma is part of Paramatma. In power, size, quantity and other things we may be little, and It may be great, but in quality we are ideally the same. I am no different from this being whom I worship. As it is divine, I am also divine. If you live in the awareness of this divinity, and daily invoke this inner Bhav, then your life will become divine.

Every Sadhaka, during these junction points must be found contemplating the Divine. At these points, you should not be wandering here and there. You should be in your Kutir. This is

self-discipline. The Ashram may not have drawn a rule, but at that time everyone should be inside one's Kutir and not be wandering here and there. Sadhakas who dwell in this Ashram must make it a point to voluntarily impose this pattern of living. Early morning I must be in my room meditating, at midday I must think of God, and after sunset I should not wander here and there. I should be in my room doing Sadhana until the supper bell is rung. I must take my supper and then go to Satsang.

For this morning gathering and the night Satsang, we must all be here together. The whole purpose is that we all feel that we are one family. We are living together, we are eating the same salt, and we are following the same way of life put before us by Satgurudev Swami Sivanandaji Maharaj. Therefore our life has a similar pattern. And you must not forget that you are a Sadhaka, you have come here to lead a spiritual life and do your Japa and meditation or study the scriptures and imbibe knowledge. This knowledge becomes the material for your contemplation and your reflections when you are alone. This is the way Gurudev would expect us to live our life so that the highest benefit will accrue to us.

As we keep up the reputation of the family in which we are born, we should keep up the

reputation of the Ashram in which we are living, we should keep up the reputation of beloved and worshipful Gurudev who is known as a world-awakener—not an ordinary guru, a real Jagadguru—because he has got disciples all over the world. Having put these truths before you, I conclude my service to the Almighty, my service to Holy Master Swami Sivanandaji, my service to all of you who are centres of divinity because your body is a temple to that Divine Being. Thank you.

*Hari Om Tat Sat!*

## 4. CULTIVATE LOFTY THOUGHTS<sup>3</sup>

Worshipful homage unto the Light of lights beyond all darkness, from whom the Sun derives its light. The Sun which is the brightest of all objects within human experience, compared to which the moon and stars fade into insignificance – to You who are the source of the Sun itself, to You who is resplendent with a divine radiance equal to the light of a million Suns—*Koti surya sama prabha, jyotisham api tajjyotih*—worshipful homage unto You, who are also our indweller!

Can we imagine what light is shining in our own spiritual inwardness—can you imagine? Have you ever thought about this? Day by day, if you keep this awareness, “I am a radiant being, I am filled with the radiance of a million suns; wherever I go and whatever I am engaged in, I still carry this radiance within me”—you will be a radiant being! If you forget it and engage your mind in thinking about other things, despite this radiance, you can still carry darkness within you. It depends upon your mind. As the mind is, so is the man. During a solar eclipse, the sun loses all its radiance as if it has been covered by heavy

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<sup>3</sup> Early Morning Meditation Talk on 9th November, 2003

clouds. In the same way, our mind covers our awareness of being radiant divinity with the cloud of forgetfulness and we grope in darkness.

Therefore, to be aware is life. To be self-forgetful spiritually is death. I am very fond of handing out spiritual literature to visitors, because that was one thing Gurudev taught us to do. Gurudev always kept free spiritual literature, and when visitors came, he not only entertained them with tea or coffee and biscuits—and for children he gave toffees, chocolates, Badam and Kaju (he liked to give cashew nuts). He gave it with a grandfatherly attitude—let them eat, enjoy. They used to take it reverentially as Prasad.

You can say, “Oh, that is only small Prasad. Is that okay?” This is not real Prasad. This will be digested and finished off. “Oh ji, bring that free literature, that latest literature. This is my real Prasad. This will serve you for your whole life. This is spiritual food.” He used to give that. And I also do the same thing. There is always a collection of spiritual literature here in Guru Nivas and in Dehradun, in Shanti Nivas. And I always tell them, “Whatever else you give—give them fruits, some sweets; and if children come, give a separate range of things—toffee, little biscuits. But have you given them free literature? First of all you give the free literature, and then you give the Prasad which they can eat and digest, but first give free

literature to take with them!” Prasad is temporary, that is permanent.

I am very fond of giving the small book of the American mystic James Allen—‘as a Man Thinketh’. The full idea is ‘As a man thinks, so he becomes’—and in the west in the time of James Allen, there has been a movement called the ‘New Thought Movement’. The New Thought Movement dictum is: ‘Mind is what makes the human individual’. Whatever type of thoughts you hold in the mind, your nature, your personality will become according to that. Your behaviour will reflect the contents of your mind. Think you are a human being, you will act like a human being. Think you are a devil, you will act like a devil. Think you are a God, you will act like a God, live like a God, and your nature will become like that of a God, divine. Alice Bailey was another important personality in this upsurge of new thought. The New Thought Movement was spearheaded by Ella Wheeler Wilcox, James Allen and a number of others.

They had a saying, an affirmation—and one was the universal affirmation. It contains three verses from the point of light – ‘Let light descend and enter into me and fill me’—these are the three verses called the ‘Great Affirmation’. But a short affirmation is: ‘I am in the light, the light is within me, I am the light.’—‘I live in God, I am in God,

God is within me, I am God’—*Aham brahmasmi*. You think lofty thoughts, you will become lofty. You think crude negative thoughts, you will become a crude negative person. You think godly thoughts; you will become a godly person. I live in the divine, the divine lives within me, I am the divine.

There was once a person who thought crudely and lived a cruel life as a dacoit in a dense forest, and he used to waylay unwary travellers and show them a cudgel—“Give everything and go!” If they did not do as he said or showed signs of strength of resistance, he cudgelled them, broke their head with a stick and forcibly deprived them of all their possessions and kicked them out of sight. Due to the grace of God and due to the advice of some saints and sages who were passing that way—whom he also assailed and wanted to rob—this same dacoit became convinced that this is very, very bad for him—what he is doing is very bad for him, because there is a law of Karma—as you sow, so shall you reap. As you act, the reaction of it will come upon you. One day it will come smack in your face. You will have to pay for it pie by pie. So don’t think you are very clever. You are foolish. You are heaping coals of fire upon your head. Just think how it will be when there will be coals of fire upon your head. They instilled fear into his heart, and when he thought of the



result in the future, then his heart began to tremble. He fell down to his knees and weeps and cries, “Show me the way to get out of my own clutches. I am in the clutches of my crude self and I have become de-humanised, I have become cruel, harmful and hurtful to my fellow human beings. Now I realise. Please, show me the way!” They showed him the way. Saints are compassionate—they forgave him 100% instantly.

Gone was even the memory of what he was going to do to them just a little while back, and they blessed him, showed him the way of reforming himself, the way of leading a new life and becoming a transformed person. And so, this very same person became a compassionate saint, with a heart filled with kindness and with a deep feeling for the welfare of others, for the happiness of others. It was a miraculous transformation—like the transformation effected by the philosopher’s stone upon iron. Iron is a base metal and gold is the most valuable metal of all. The philosopher’s stone transforms iron into gold—crude metal into the superior-most of all metals. Such a transformation was wrought in him, and he became a great sage.

One day he started from his forest hermitage—where he was contemplating God and praying for the welfare of all humankind –towards

the river to take bath, followed by a disciple. As he approached the river, he saw a hunter going about hunting with bow and arrow. This all-compassionate sage is shocked, outraged and scandalised to see that the hunter is taking careful aim at a pair of cranes that are just pairing together to produce a family. They are on a tree top pairing, and the hunter is aiming an arrow at these love-filled birds to cruelly shoot them. Spontaneously the words—unconsciously, spontaneously—the words rush out of the sage’s mouth, “*Ma Nishadha!*”—“Don’t Hunter!” A hunter is called Nishadha. “*Ma Nishadha!*” he cried in protest. And then follows a torrent of words in chaste Sanskrit language, and strangely enough, the words don’t issue out in the form of prose—the words issue out in the form of poetry. So he becomes the first poet in ancient Indian history. His name is Maharishi Valmiki, and he becomes known as Adi Kavi, the first poet. And he was not a sage previously—he was a dacoit in the forest, breaking people’s heads and depriving them of their possessions.

If he can become like this, what is not possible? If a dacoit can become a sage, if iron can be transformed into gold, what is not possible? Everything is possible, provided your mind helps you bring about this transformation. After all, the only endowment of man which differs man and

animal is the mind. An animal plus a thinking, reasoning, intelligent mind is man. Otherwise man and animals have the same features—the only thing is we think, and they cannot think. We have a mind, they have no mind. All animals think in the same way. It is instinctive thought put into all animals by God for the sake of their survival – because the basic instinct of all animals, all living beings on earth is the instinct of survival. Any harm, any danger comes, they will run away. Who taught them to run away from danger? It is the instinct of survival. It is programmed into them. But we have the ability for voluntary thinking. We can think in this way, in that way, and we have got selectivity of thought. We can think in any way we like and we can reject some thoughts. So we must make use of that selectivity. Let us make use of that rational intelligence God has given to us and make ourselves divine.

If the transformation of a dacoit into a compassionate sage is possible, what is not possible?—This comes in the Krauncha Vadha chapter of the original Sanskrit Valmiki Ramayana, of which the Tulasi Manas Ramayana is a much later version in order to make the lofty sublime narrative of the Ramayana available to the non-Sanskrit knowing general public.

So, today's sharing is—your mind is the greatest gift God has given you. You are the

crowning glory of His creation because of this gift. Utilise this gift well, in a positive, creative and constructive way, in a sublime, divine, elevating way and bless yourself. You are the master of your destiny. Mind can make you what you want to be! It is your great endowment. Utilise it well.

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

*Hari Om Tat Sat!*

## 5. TRANSFORM YOUR HUMAN NATURE<sup>4</sup>

Worshipful homage unto the supreme, all-pervading, immanent and indwelling Divine Reality. May the Divine Grace be upon us all. Loving adorations to revered holy master Gurudev Swami Sivanandaji Maharaj, whose benedictions and whose blessings have made us what we are at this moment. Gurudev has blessed all of you who are seated here in this hall with the unparalleled gifts of a human birth, aspiration for liberation, living in contact with great sages and the knowledge of the way to attain supreme blessedness through his loving instructions and spiritual teachings. A combination of all these precious benedictions in one single person is very rare—you are the recipients of all of them. Therefore, do everything that you can to avail of them fully, for having attained liberation, one does not come back into rebirth and bondage. Freedom becomes one's permanent possession.

We spoke about this entire phenomenal creation revolving upon the two spokes of .....

<sup>4</sup> Early Morning Talk given at Sri Samadhi Mandir

attraction and repulsion, love and hate, attachment and aversion (Raga-Dvesha). We saw how it is inherent in God's nature. Therefore, as long as we are within the domination of these two forces, we cannot rise to the spiritual experience. Therefore, the injunction of Lord Krishna: "O Arjuna! Become non-dual. Rise above both and attain the Supreme Being." We also saw how Raga and Dvesha are inseparable because they are like the obverse and reverse sides of the same coin. Being made of the same stuff, they are inseparable. If one is there, the other must also be there. If Raga is there, Dvesha must be there; and if you have succeeded in casting off one, then you have already cast off both.

To be similarly transcended is the set of three qualities (Gunas). The quality of darkness that goes down—grossness, lethargy, obstinacy, obduracy, unwillingness to change—is called Tamas. Then there is the quality of deluded activity, ceaseless activity and ceaseless outgoing tendencies. This arises out of the wrong notion that the world is a solid reality—everything here is very important—and therefore, if we don't pay attention to that, then either we will be lost or the world will be lost. So there is the notion that the world depends upon our presence and activity, and our life depends upon the world and all that it has to offer; and we do not know that it has to offer

only fights and quarrels, conflicts, sorrow, old age, disease, separation, success and failure, honour and dishonour, fulfilment and disappointment. This is what the world has to offer, and yet the power of Maya is such that we know it intellectually, but fail to see it because our eyes are veiled by Maya.

We think, “No, no, it may be like that to others, but it won’t be like that to me” and “Even this will pass away, good times will come”. Like that we go on living and hoping that something will turn up, but that which turns up is Yamaraja—death himself. By that time further hope becomes impossible. Then we realise how very foolish we were. Instead of making the best of whatever time was available, we went on hoping for something better to crop up. This is deluded Rajas.

The third quality is of the nature of pure light, it is an upward going tendency, nearest to God, it is of God’s nature—Sattva. That has to be increased and cultivated. So, you must know how to do this—how to cultivate Sattva, increase it, develop it and make it part of your nature, grow in that nature; how to curb and put a stop to the vagaries of deluded Rajas and keep it completely under your control; and how to completely eliminate and get rid of Tamoguna—it is no good, it is the animal in you; it is anti-spiritual—not

anti-God, but anti-spiritual, undivine by its very nature. There is only one way you can deal with it—you have to get rid of it. To the extent that it is possible, totally get rid of it.

So, getting rid of Tamoguna, totally controlling the Rajoguna and encouraging the increase of Sattvaguna is part and parcel of Yogabhyasa (practice of Yoga), a very important part of Yogabhyasa. Yogabhyasa does not merely consist of techniques like Asana, Pranayama, Mudra, Bandha, Kriya, Suryanamaskara, meditation etc. It is also the transformation of your nature. It is the total transmutation of the very quality of your Svabhava, the quality of your life in the world. Total transformation is an integral part of Yoga. For the more you increase the divine nature, the God nature, the greater is the possibility of your being and the God-being becoming one, because That is already in you. You are part of Him. But this is completely overshadowed, seemingly lost and forgotten in this chaotic state created by the three Gunas. Unless you put them in their proper place, you will not be able to re-establish this eternal union between yourself and God.

This is the task. The Lord devotes a whole chapter of the Srimad Bhagavadgita for this task, by making clear to us what are the symptoms of the presence of the preponderance of Tamoguna,



what are the symptoms of the presence of the preponderance of Rajoguna, and what are the symptoms of the presence of Sattvaguna—then we can clearly recognise where we stand. That itself is an art and science, it is a part of Vedanta because it is the study of human nature, and it is also part of Yoga because it is a technique of transformation.

May the grace of God and Guru enable us to attend to this important aspect of the life divine and Yoga Sadhana. God bless you all.

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

*Hari Om Tat Sat!*

