

It is most necessary to know the great aim and goal of your earthly life, if you have to give it the right direction; otherwise instead of moving towards the true goal, your life will lose its correct direction in running after small and petty aims. This will result only in misery, restlessness and deep disappointment.

Swami Chidananda
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A DIVINE LIFE SOCIETY PUBLICATION



**WHERE DO WE COME FROM,
WHERE ARE WE NOW,
AND WHERE WILL WE GO?**

SWAMI CHIDANANDA



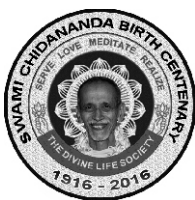
**WHERE DO WE COME FROM,
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An Urgent Consideration

*(A series of 3 talks given by
Param Pujya Sri Swami Chidanandaji Maharaj in
December 1999 at the Sangit Kala Kendra,
Kolkata)*

Sri Swami Chidananda



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PUBLISHERS' NOTE

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

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

We are immensely happy to bring out some of his hitherto unpublished lectures in a booklet form as our worshipful offering at his holy feet on

the blessed occasion of his Birth Centenary. The present booklet **WHERE DO WE COME FROM, WHERE ARE WE NOW, AND WHERE WILL WE GO?**—An Urgent Consideration, is a series of 3 talks given by Worshipful Sri Swamiji Maharaj in December 1999 at the Sangit Kala Kendra, Kolkata)

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

First Talk

Radiant Immortal Atman! Beloved and blessed children of the Divine! Pilgrims upon the path, this highway of life that commences with an entry into this earth plane and concludes with an exit from here. We have to undertake this journey endowed with the ability to think, reason and investigate what we observe around us in this universe. In this situation and with this endowment, the least that is expected of man is that he makes use of this endowment which makes him unique and to enquire why one is here.

The great Cosmic Intelligence has thought it fit to send you here for a temporary period, in which the only certainty is that one day you have to leave this place. Everything else is fraught with uncertainty; you cannot predict anything. It can be this way or any other way—it is in the hands of some unknown Power. In the midst of these uncertainties there is one thing which is absolutely certain, and that is that one day we have to leave. It is equally certain for a highly learned and erudite person, a triple Ph.D., or an

illiterate person who has to use his thumb impression as signature. A dacoit, a sinner, a wretch, a curse to human society and a saint, an embodiment of virtue, kindness, compassion—all have to leave. A saint or a sinner; rich or poor; famous or unknown; erudite or fool, a capitalist or a communist, an occidental man or an oriental man—anyone and everyone—we have this ultimate conclusion of our life—we have to leave.

But when that moment of departure will come, how it will come, in what manner and where—that is uncertain. A very good astrologer or a palmist may say, “You will have your death with water. Therefore, don’t go near water.” He may give a vague indication, “You have got a safe life until 76-77 years; afterwards there is the possibility of a serious illness and departure. If you tide over it, you have another lease of 3 or 4 years.”

Jatasya hi dhruvo mrityuh

‘Certain is death for the being who is born.’

This is the declaration of the One who has brought us into being, so He must be knowing! But uncertain is the way in which we will depart. This being the observed fact and the universal truth, a thinking man should enquire, “Have I

come into this world only to die and go one day? Or is there something more to life? What is my goal? Why have I come? To attain what, to achieve what, to fulfil what objective have I come?"

Why it is necessary to ponder these questions—not at the last moment, but right at the very beginning—will be evident from an analogy based upon the idea that life is a pilgrimage. Supposing you want to go on a pilgrimage to Rameshwar. You enquire right at the beginning about the conditions that prevail and also about the place and the distance, so you can proceed in the proper direction. By preparing yourself for the journey, you minimise the discomforts, the hazards and the likely hardships. This is wisdom; it is common sense. You make enquiries and provide yourself with all the things that are necessary, so that you may not suffer, but make your little trip enjoyable.

When we do this even in this outer world, how much more logical and rational would it be to start our life's journey by trying to enquire which direction we must go? What is the objective with which I have come here? And in order to attain that objective, what is the direction I should take? In what way should I equip myself for this life's

journey? It has its own hazards—Janma, Mrityu, Jara, Vyadhi, Duhkha—you all know, you have already gone through the mill. How much likes and dislikes are there, fights and quarrels, how much struggle, jealousy and envy and goodwill or lack of good will—you have to go through all these. If you are not wise and ask yourself a few questions about life's journey, its destination and the direction you have to take, you will be belying your human status as thinking and reasoning beings. The least that you owe yourself is to first of all ask, "Where should this journey of life ultimately take me? And if I want to reach there, in what way, in what direction should I purposefully proceed forward?"

If this enquiry is done right at the beginning, then you are in a vantage position. If you fail to do it, you are handicapped, and your life will be aimless, full of confusion and conflict. But if there is a clear-cut goal before you, a well-conceived and a firm knowledge that in order to do the journey successfully, you have to adopt certain principles: "I will never postpone anything. I shall be punctual, and I shall always be hard working, I shall not be lazy, because time flies away; a past moment cannot be recalled, it will not come back. Therefore, now is the time, I should always be up

and doing.” In this way activity, dynamism and the firm determination to oppose laziness and lethargy and the will to overcome obstacles without being daunted by them—these are all things with which you equip yourself in order to attain the goal within the limited time which is given to you. Now, you may say, “How am I expected to do all this spadework? Who will teach me the skills of a right commencement of this life’s journey?”

In our present day educational system it is not provided. But there was a time in our beloved Motherland when education started with these various branches of knowledge, so that the person going through the educational period was a person who was fully equipped with all the knowledge. How to lead one’s life in a meaningful and purposeful way—that was the Gurukula system of education. It was the wise dividing of life into four clear-cut stages, each characterised by the name Ashrama: Brahmacharya Ashrama; Grihastha Ashrama; Vanaprastha Ashrama, and the fourth: Sannyasa Ashrama.

The very first stage of life is important in two ways. Firstly, just as the foundation is the most important part of a building though it is

unseen—but without a proper and strong foundation, no building is possible; if the foundation is not well done, the building is always in danger and will not be enduring. Therefore, the foundational part of life needs all the factors necessary to make the later structure ideal, enduring and unassailable in every way. And secondly, this foundational stage also is the most impressionable stage of the human individual; the human individual has just come into life and is like a sheet of paper on which nothing has been written. We can write anything and in any colour—it is in our hands, a blank page for us to fill with whatever we wish.

We know that no human individual, no Jivatma, comes with a blank Chitta—we all come endowed with subtle Samskaras and Vasanas carried over from several life experiences in previous bodies. Whatever we have enjoyed in a particular direction and in the normal perceptual experiences is in the form of subtle impressions. They are called Samskaras, and the specific tendencies or inclinations of wanting to experience certain things and enjoy life—they are in the form of Vasanas. Every Jivatma comes with this already rooted in the subtle body, in the Anandamaya Kosha or the Karana Sharira. But it

is in a state of latency because in infancy the brain, the central nervous system and the mind stuff are not yet prepared to manifest it. In this stage the present life can become an enriching factor. It can take on Sattvic and creative Samskaras, if the individual is put into the charge of a wise and understanding teacher and in an environment conducive to the harmonious growth of his emotions, thoughts, reasoning powers and the building up of strong physical health. Pure air, pure water, pure good food, exercise, good habits, early rising and early to bed—a well regulated life where everything has its fixed time – this was the pattern to which the child was exposed in the ideal past of Bharatavarsha. In the most impressive stage of his life the child was put into the Gurukul living a healthy life and getting all the necessary knowledge, all the questions answered, many doubts cleared, many directions pointed out according to ethical and hygienic principles. Equipped in this way, he became an ideal young person.

When he entered into the second stage of life, he was an enlightened person who knew what his goal was and how he had to live to attain that goal. In the Brahmacharya Ashram he received the Brahma Gayatri in his 8th year through thread

ceremony and from that time onward started his daily Yogabhyasa, concentration and meditation thrice a day—before sunrise, at midday and at sunset—sitting quiet, making the body steady, doing some Pranayama and then Gayatri Upasana (worship), praying to God to forgive his mistakes and errors and then Gayatri Dhyana. Thus Japa, Dhyana, Prarthana, Pranayama, Asana, all became part of his daily routine right from the age of 8 or 10. He led a life of Yoga Sadhana and Prarthana, Bhakti, Bhajan, concentration, meditation and Upasana, he served his Guru, put service before self and shared whatever he had with his fellow students. He learned reverence of elders, of all life and the dignity of labour. He took upon himself all tasks, no matter from what family he has come—getting Durva grass for the Upasana of the teacher, collecting firewood and fuel for his Havan and Homa and getting water from the river or from a waterfall and thus doing all types of work. This training was ideal for becoming selfless, Seva-oriented and aware of the dignity of labour. In this ideal atmosphere the individual's life foundation was laid, and when he entered into Grihastha Ashrama, he knew whatever had to be known.

What is our condition today in our Bharatavarsha? This pattern has been replaced and not for the better. But then, even though this is lacking, the spade work is done for getting to know why we are here, what we have to achieve, what is this universe, what is the meaning of our life and what is our ultimate destiny. Even though there is no provision to impart this in our present life, which has become topsy-turvy and vitiated due to the onslaught of so much outer influence over the past 200 or 300 years, nevertheless, we need not be very much perturbed.

We are richly endowed, because all this spade work has already been done by our ancients. Through their farsight they realised that a time will come when the children of Bharatavarsha will be deprived of this wonderful system that has been given to them and there must be a provision for it. Therefore God in His infinite love for humanity has been sending, generation after generation, His messengers, saints, mystics and Yogis, who gave us all the answers in the form of their mystical compositions, their songs and Bhajans. We have come as inheritors of a complete comprehensive system of essential knowledge of life, and I will start by giving you a few examples.

These examples are not very ancient, I come very close to our own times. One of those great souls who blessed Bharatavarsha with his presence and sanctified its life stream by his life was Pujya Bapuji Mahatma Gandhi of sacred memory. For the British government he was a freedom fighter, a nuisance, a great agitator and a politician and a shrewd time-server. But from our side, he was a representative of the masses, the uplifter of the downtrodden, the greatest well-wisher and a lover of entire India from Himalaya to Kanyakumari, one who gave forever the loftiest example of Deshprem (love for country). But there is a third aspect of Mahatma Gandhi which perhaps was known better to him only than to anyone else: "People call me a politician, people call me this and that, but I am a seeker after Truth. I am a devotee of God. I am a man of prayer". Even though much of this was well known, it failed to have its impact. Each morning and evening the world did not exist for Mahatma Gandhiji; he was in communion with the supreme Spirit. He was completely indrawn, communing with God, Parampita Paramatma. The whole world knew that throughout his life Mahatmaji never missed his prayer. Without the morning prayer the day will not start: "First of all,

I have to commune with the Maker who has sent me and in whose universe I am living. Then my whole day will be a perpetual prayer in the form of my actions, my Seva, and when the day is done, back am I at His feet; the world is left behind.” According to Him the day starts with sunrise and closes with sunset. He gave us this ideal of commencing each new day with silent, inner communion with God and concluding each day with silent, inner communion with God.

But people knew him only as a politician and a person who is struggling to get India’s independence; what was primary to him became secondary to the people. He said, “I am nothing if I am not a seeker after God and even through my service to free my country and its people from the shackles of political slavery, I seek to adore the Truth which I know is enshrined in everyone. I seek the Truth that is immanent in life, and I see the Truth enshrined in each and every one of my downtrodden, oppressed fellow human beings, and this is my Sadhana.” He regarded Truth on par with God. He was a votary of Ram Nam and an ardent devotee of the Bhagavad-Gita. The Gita was to him a mother and his guide. With Kabir he told us: *“Utha jaga musafir bhor bhayi, aba raina kahan jo sovata hai—Awake! The day has dawned.*

What is this? You're still sleeping? You have not come here to sleep. There is a task to be done." And what is that task? To seek the Divine! Do it now! When it is too late, what is the use of lamenting? Connect yourself with the Divine, because all other connections in your life are only for the time being, they are only temporary. Why? Because a little while before you were not here. And a little while later you will not be here. This is 100% certain.

People are very realistic, but only in petty directions. How are they realistic in petty directions? Everyone has a Life Insurance policy. They know, "One day, I have to die and therefore, let someone benefit even from my death." And so, they insure life and are regular in paying their premium. Even though the Government of India is secular, it is very philosophical and persuades everyone, "Better insure your life because one day you have to depart; therefore from now itself make some provision for your dependents." They are very realistic and correct. People accept the fact of death very wisely and they know also the uncertainties and hazards of life; therefore they also take out accident policies, injury policies, so that accident, injury, medical treatment is assured, and even the motor car gets an accident

insurance and if it has to be sent to the motor car hospital, its medical care is also provided for. But upon the higher level of one's spiritual life, one's real life, no provision is made, nothing is thought about.

Gurudev Maharaj, you see, was a very peculiar personality. He wrote serious articles, then later on, he gave little sentences of Upadesha and sometimes he wrote poems, 'Philosophy in humour', and sometimes he sang Upadesha with deep meaning,

"Serve, Love, Give, Purify, Meditate, Realise. Be Good, Do Good, Be Kind, Be Compassionate. Practice Ahimsa, Satyam and Brahmacharya. This is the foundation of Yoga and Vedanta. Enquire who am I? Know thy Self and be free. You are not this body, not this mind, immortal Self you are. You are not this body, not this mind, immortal Atman. Realise this and be free!"

Serve: be unselfish and serve;

Love: have compassion and love for mankind as well as Bhakti for God;

Meditate: don't be satisfied merely in entering into this life and getting caught in this net; enter into God and enter into liberation.

Realise: know that the ultimate goal of life, over and above all other goals, is to realise the Reality by which alone you will be freed from this wheel of birth, death and rebirth.

Serve, Love, Meditate, Realise. Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga—in four words he summed up the four great paths to supreme blessedness, Kaivalyamoksha Samrajya.

In the same way, you must be endowed with the necessary virtuous qualities, Sattvic qualities, and start proceeding nearer and nearer to God who is the embodiment of all that is virtuous, auspicious and blessed, Ananta- Kalyana-Gunaghana. You must become the embodiment of virtue and purity in order to be able to go near the all pure Atman. Therefore the 16th chapter of Srimad Bhagavad-Gita—‘Daivi-Asuri Sampad-vibhaga yoga’—has been given to you, and Gurudev had his own version. He said, “I will tell you which are the virtues you must cultivate” and he sang:

The Song of Eighteen “Ities”

*Serenity, regularity, absence of vanity;
Sincerity, simplicity, veracity;
Equanimity, fixity, non-irritability;
Adaptability, humility, tenacity;*

*Integrity, nobility, magnanimity;
Charity, generosity, purity.*

These are all the Daivi Sampada of the Bhagavad-Gita.

*Practice daily these eighteen 'ities',
You will soon attain immortality.
Brahman is the only real entity;
Mr. So and so is a false non-entity.
You will abide in infinity and eternity;
You will behold unity in diversity;
You cannot attain this in the university.*

All this wisdom he put into little words. And he used to teach 'Short lectures' to little children placed upon the platform, and they gave the lecture and then jump down. He used to say, "Insure your life with God. All other insurance companies may fail, but this divine insurance company will never fail. This is my lecture."

Someone asked Ramana Maharishi, "Life is beset with so many problems. We have all so much suffering. What is the solution?" Ramana Maharishi replied, "All these are no problems. The main problem is your taking birth. This is the biggest disease. If this is stopped, everything will stop." So the most important thing is to insure

against rebirth. Death is not the problem; rebirth is the problem. Death, as a matter of fact, ends everything. But because you come back, the whole problem is created.'

*Yad gatva na nivartante tad dhama paramam
mama*

(Having gone thither, they return not; that is my supreme abode.')(B.G. XV/6)

In order to insure against rebirth attain that divine realm, attaining which you don't come back again.

The ultimate words of Vyasa's Brahma Sutras is '*Na-punaravartate*'

'One who attains that supreme Brahmanhood does not come back again.'

What is the method to do it? In one simple sentence Jagad Guru Lord Krishna says,

*Anityam, asukham lokam, imam prapya
bhajasva mam*

('Having come to this impermanent and unhappy world, do thou worship Me.')

O ye mortals, wailing and weeping in this Samsara, I will tell you the way. If you want liberation, do not seek petty transitory, perishable

things. They are only deluding you at every moment. That which is endless, beginningless, eternal and permanent, attain that, and once for all you will be immortal. Embodiment will cease forever. Seek the eternal! That is the great and the most natural goal of life. Why? The great sages, after having entered into the illumined state of Brahmic consciousness, they beheld the entire universe through the eyes of Purna-Jnana, complete wisdom-consciousness, and they beheld that every Jivatma is in fact from that infinite source of pure consciousness—that is our original abode, that is where you have come from.

I have answered the question ‘whence’. You have all come from that eternal, infinite ocean of Sat-Chit-Ananda, perfect knowledge, perfect consciousness, bliss and supreme Shanti. That is your abode!

The Upanishadic declaration is,

Anandat vai imani bhutani jayanti

(‘From that great Brahmananda, all these creatures have come into being.’)

In That Being you abide even now. Our source, our cosmic origin is that Satchidananda, Parabrahma Satchidananda Tattva and therefore,

to go back into It is the most natural thing. Our real, eternal abode is that state of perfect bliss, Brahman, Satchidananda. From There we have come and we are here temporarily into this strange marketplace which we call the world. And our ultimate destiny is not to get involved in this and come again and again and weep and wail, but to free ourselves from this wheel and once again attain to that state where we belong.

May the divine grace of the Supreme Being keep you in this awareness, 'divine am I and divine is my destiny.' This life is not meant to end in the grave. May He grant you the grace of making use of this life as an upward spiritual ascent into that supreme divine experience; that is my humble prayer at the feet of the Divine with which I close my Seva to each and every one of you fortunate citizens of Bharatavarsha whose life and soul is spirituality. God bless you all. May the blessings of all the saints be upon you and grant you success in this great adventure of life.

Hari Om Tat Sat!

Second Talk

Glorious Immortal Atman! Blessed Divinities! Children of the Supreme Universal Being! By the grace of the Lord, by the blessings of all the saints of Bharatavarsha and by our own 'Purva-Janma Krita Sukrita' (meritorious deeds of past lives) we have been given this opportunity to take up the consideration of a vitally important question 'Why are we here?'

Unless we are able to get some idea of our purpose in life and the goal to be attained, our life will only be shallow and meaningless, because all the things we acquire and accumulate we have to leave one day and go. We come alone, and when we go, no matter how many relationships we might have created during our little stay here, no one accompanies us; we come empty handed and we go empty.

But our ancients had a different vision of us, and they probed into the Reality hidden behind the mere appearances to know the higher purpose of human existence. The human being is the

unique form of life endowed with faculties which no other forms are endowed with; due to that he has transformed the world around him and made constant progress in knowledge. I think that man has outdone even Brahma the creator. The things Brahma created seem to be limited in number, but the things man is creating every day—God only knows! But with all this, when you ask him about himself, he has no answer! “What are you here for? What is life? What is this universe? Why are you here? Where have you come from and what is your next destination?” He has no answers, because he has never thought about it!

Our ancients had their share of research, and they did want to know about the earth, the skies and the water; they did have their own advancement in mathematics, astronomy, astrology and all physical sciences. Nevertheless, they found that this is not enough, because our connection with this world is only for a limited time. They said, “What is the use of knowing everything about a place which one day we have to quit and go?”

The reach of man is infinite; there is no limit to man’s intellect and man’s ability for knowledge. Because our essential nature is supreme Jnana,

the Reality which is our source and origin. It is not only Ananda as an experience, but its quintessential nature is Prajnana. Prajnana means Jnana. You all know the Guru-Stotra:

*Brahmanandam parama sukhadam kevalam
jnanamurtim
Dvandvateetam gaganasadrisham
tatvamasyadi lakshyam
Ekam nityam vimalamachalam sarvadhee
sakshibhuta
Bhavateetam trigunarahitam sadgurum tam
namami*

That great Reality is of the nature of pure wisdom-consciousness, *Kevalam Jnanamurtim*, and our essential nature is no different from that Brahma Tattva. Physically we are different from it, psychologically we may be different, but spiritually we are part and parcel of the Brahma Tattva. However, when we put the question “Whence am I?” from a lesser level the answer will be, “I have come from a previous birth in the same earth plane. I have been here before, maybe several times. Due to a certain law I have come into this present incarnation.” That is the lesser approach to this query.

In the ultimate analysis our primal source and origin is a state of consciousness far beyond

birth, death and rebirth. It is that eternal Universal Spirit which we call Paramatma. Jivatma is an Amsha of Paramatma, and from Paramatma we have come into this state of individual consciousness. This is the discovery and experience of our sages, and they have given this knowledge for us to make use of. "I have come from that all-perfect state of divine consciousness. Therefore, why I should unnecessarily suffer this state of limited finite consciousness? I do not want to be in this alienated state." If you are once given the knowledge that you have come from a state of absolute perfection, from the Light of lights beyond all darkness, why should you grope about and weep and wail here? It is precisely this awakening that they desired, and they also stated that the cosmic plan for man is evolution unto perfection. Perfection is already inherent in each one of us as our essential nature, just waiting to be awakened and unfolded. We have come here in order to retrace our steps back into that perfect state of Satchidananda-consciousness. This is the bare truth. And herein lies the true value of life. We have not come here merely to love and hate, weep a little, laugh a little, and then afterwards become extinct and be forgotten. Don't think that people will remember you once you are gone; they

will remember you if you have been a very wicked person or a very godly person. Otherwise 99% are forgotten, because people are too engrossed in their life to think of people who are gone by.

And therefore, in the context of that ultimate supreme destiny, the present life becomes very meaningful. We have come here in order to work out this divine plan. In an esoteric way the 'Rasa-Leela' in the Srimad Bhagavat Mahapurana gives us a glimpse of this cosmic process: God, being the centre of countless universes, is by His divine force ever powerfully attracting everything that exists. But unfortunately some wonderful thing has come in between, and that barrier in Vedantic terms is our little self. Our little ego-consciousness makes us believe that we are separate from that Supreme Being, that we belong here. So our individual consciousness is always in relation to some daddy and mummy and friend and relative and never in relation to Him. "I belong to Him, I am His child or I am His eternal part, He is my Whole"—that consciousness is overshadowed by the present-consciousness that we have created with our relationship to the world of things and beings here. Therefore they say: "It is this false consciousness that is depriving you of that great pull of the Lord." That is one aspect of it.

Now, there is a second aspect to our life here. “Where am I?”—“Why am I here?” You are here because of a great Cosmic Law, and that law is called ‘*Karma-Karmaphalabhoga Shasan*’, the law of cause and effect or the law of action and reaction. Whatever you call it, the Cosmic Law says that any action performed by an individual consciousness becomes a cause which must have its effect. The individual soul has engaged in certain activities—physical and mental—in a previous incarnation, and in order to experience the fruit of Karma we have come into this earth plane. So, from the point of view of this great Cosmic Law we are here to work out the previous Karmas. Whatever experiences unfold for us in this present incarnation are the seeds of Karma we have brought along with us. So each individual soul comes with a Karmic pattern, and as the Karmic pattern starts unfolding, experiences start coming to us.

There is a great misunderstanding about this law of Karma. People have got the notion that the law of Karma is a terrible Danda (stick), and its only business is to give punishment for all the nasty things we have done. This is a very lopsided view. The law of Karma simply says, whatever actions you have done, the result of them you

have to experience. If your actions have been auspicious, good, positive and sublime, the law of Karma will be the giver of multifarious gifts to you. It will go on showering boons. The effect of positive Karma will be that you are given a healthy body and you enjoy every minute of your life, wealth, friends, love and success. And if there is any negative Karma, that also will manifest itself. So, pleasant and unpleasant experiences, joy and sorrow, pain and pleasure, are the result of the operation of the law of Karma, and we are here to work out our previous Karmas. But the most important part of it is yet to come. The Karma already done, whose fruits we now have to experience willy-nilly, that part of life is not the important part of life. What we experience is a very minor and a secondary part of life. There is a third aspect of Karma.

The first aspect of Karma is the accumulated Karma. The second aspect of Karma is that batch which has been taken in order to experience and work out in this particular incarnation. But the most important aspect of Karma is what you are presently engaged in while experiencing the effects of past Karma. You are now engaged in doing fresh Karma—that is the essence of life—that is the most important thing. Pay

attention to that, and take care that the Karma you engage in now is of the right kind. Then you have nothing to fear. You become the master of your destiny. You become the creator of your own future. You mould what is called your Bhagya or Kismet (destiny). Because, even the so-called Prarabdha or Bhagya from which there is no escape, that was also created by you. It is not imposed by some other agent, we ourselves have created it. And now we are the creators of fresh Karma—mental, verbal and physical—each day, each moment.

Therefore, when day dawns, the sun rises, and God gives you a new day, it is up to you to fill that day with so much of positive Karma, actions that bring about the happiness of others and are of benefit to others, that you are creating a golden future for yourself. This law of Karma is a golden key God has given into your hand, saying: “O man! If you use this key in the right way, you can make your future however you desire. You can attain whatsoever you wish, because I have made this law which is just and unerring.” If you bring at present into being such causes that will result in joy, success and attainment, there is no power in the universe that can deprive you of what is your due. This is the plain truth. Even if the whole

world conspires against you, nothing can touch you because you have earned it through the right use of the law of Karma! The law of Karma becomes your greatest strength if you put yourself on the right side of this law, and you not commit the blunder of giving into your desires and going in the wrong direction. If you are engaged in a wrong type of Karma, you are inviting dangers. No one else is doing it, you yourself are creating bad Karma.

So the essence of life is not the experiences that happen to you, but the actions you perform. And this is in your hand. God has given you intellect, God has given you observation—you don't have to go through the mill yourself. Look at life, observe, see the fate of others, and then become wise. Try that mentally, verbally and physically you always engage in the right type of Karma. I gave the analogy of the key because it is the same key that with the right turn can open the door and lead you into freedom and fresh air and sunshine, and with the wrong turn it can make you a prisoner in your own room in darkness. We are here to mould and create our own future. This can be the answer to the question, **'Where are you?'** This is a 'Karmabhumi', and this is also

‘Mrityuloka’. Before death comes, we have to achieve maximum good Karmas, so that our future will be assured for us. We can go laughing! When the time comes you can say to Yama: “I am ready! The ticket is here; I have packed my bedding and am ready. I have nothing to regret. I am looking forward to a glorious future, because I have ensured it for myself.”

You can know your spiritual destiny thanks to the great wisdom treasures that the ancients have left for us. We can know that we have come here not merely to do good Karma and attain to some higher state of enjoyment and heaven which is a very petty goal. Because as long as the momentum of your good Karma lasts, you will have a very happy life and maybe even heavenly enjoyment. But it is finite—Karma is created in time, so it is finite. We have to attain Supreme spiritual blessedness, spiritual perfection. Most valuable is your presence here on earth because this is the only plane of consciousness where you can consciously engage in spiritual Sadhana and direct your way towards Divinity. Even the Gods envy the human life because Devaloka is only a Bhogabhumi (place for sensual enjoyments), they cannot have Jnana, Vichara, Viveka, Virakti, Vairagya, Tyaga and Bhakti and Bhajan.”

This body is our bondage now, but at the same time, it can engage in Paropakara, doing good to others. Thus our Antahkarana (interior) is cleansed from the dirt of selfishness and self-centred living and from Raga-Dvesha (like-dislike). And through the body you can worship the Lord, you can serve the Guru and serve saints and all God's creation; through the body you can engage in Yogabhyasa—Asanas, Pranayama, Dharana, Dhyana. This body is therefore a divine gift of God to be used as a raft to cross the ocean of Samsara. So **'where you are'** is therefore a most valuable period of existence which can lead you to supreme blessedness and liberation.

The message of the Gita from the 1st to the 18th chapter is Anasakti (detachment). Be in this life, but know that life is not an end in itself; life is a means to the attainment of a higher end.

Lord Krishna says: "Pain and pleasure, heat and cold, Sukha and Duhkha are inevitable. Therefore, don't think that you can escape this. Therefore, give your heart, mind, intellect to that great goal, and just endure whatever experiences life gives you—'Tam titikshasva Bharata'. What should be our attitude towards the experiences of

life? Just stoic endurance, because we are too busy in moving towards that great goal. If that great goal is an all-absorbing thing, then our life will get an inner strength, and you will be able to withstand all the vicissitudes which are inevitable in this life.

The Upanishads tell us how our life should be? It should be like an arrow that has been drawn full-length in the bow and shot from the bow—it weaves its way straight towards the target, not being diverted; its only aim is to go and smash itself into the target to which it is shot! Your life should be like that! Your whole being should be gathered and should move towards the Supreme, which is no other than your original abode, your cosmic source. From there you have come, and back you have to go; and where you are now, is the place and the time where you should be Kushala (skillful) and Daksha (dexterous) and attain that life which is everlasting. That is the great destiny of man. Because even as you are dreaming now that you're a human being, in reality you are a part of Divine Consciousness. You have temporarily lost that awareness; to regain it this wonderful earth life is given to you.

Mystics and poets looking upon life from the height of their transcendental experience cast a regretful glance: “Why do these people want to perpetuate their bondage unnecessarily? Why do they continue in this state of sorrow and trouble?” In one of his Gitananjali poems, Rabindranath Tagore says: “Children playing upon the seashore of life, building castles out of sand and when night falls, they kick it away and go, never suspecting what wondrous treasures there are, if only they’d dive into the deep!” This is how he characterises humanity.

There are wonderful Bhajans of Sri Guru Nanak Dev:

Dina nike beete jate hein

The days are passing quickly. Day by day, life is ebbing away.

*Sumiran karo Sri Rama Nama, tyaja vishaya
bhoga aur sarva kam,
tere sanga na chale eka dama, jo dete hein
so pate hein*

Remember the holy name of Sri Rama, give up sensual enjoyments and all desires. Not a cent will go with you. Those only get who give.

*Bhai bandhu kutumba parivara, saba jeete
jee ke nate hein.
Kisake ho tum kaun tumhara, kisake bala
Hari Nam bisara.”*

Brothers, sisters and family members are related to you only as long as you are alive. Whose are you? And who is yours? Relying upon whose strength have you forsaken the holy name of Sri Hari? *Bhagawan tumhara sarvasva hai*. The Lord is your all-in-all. How have you forgotten Him?

*Lakha chaurasi bharama ke aye, bade bhaga
manusha tana paye,
tisa para bhi na kachu kari kamayi, pheera
pachhe pachatate hein*

You have already traversed the 84 Lakhs life-forms; with great good fortune you have received this human birth. In spite of getting this rare human birth, if you have not made any efforts to attain Him, what is the use in repenting afterwards?

It is a wake-up call, calling us. Invoke His Name. Therefore, do not waste time. Each moment is precious. Be aware of the purpose for which you have come here. Be aware of the goal, and make your life a purposeful union towards that great goal. Gurudev used to sing:-

*Is there not a nobler mission than eating,
drinking and sleeping?*

*It is difficult to get a human birth, therefore try
your best to realise in this birth.*

*Fie on that wretch, woe to that man, who
wastes all his life in sensual pleasures.*

*Time sweeps away kings and barons, Where
is Yudhishtira? Where is Asoka? Where is
Valmiki? Where is Shakespeare? Where is
Shivaji? Where is Napoleon? Where is Hitler?
Where is Mussolini? Where is Gandhiji?
Where is Jinnah?"*

*Tell me frankly, what have you learnt from
the two great global wars?*

*Have you got now real Vairagya, do you
practice Japa and Meditation?*

*Have you got now real Vairagya, do you
practice Brahma-Vichar?"*

All that you have observed in your own time,
if that has not awakened you spiritually and made
you take up Japa, meditation and Brahma-
Vichar, then how can you get peace and joy?

*How can you expect real Shanti, if you waste
your time in idle gossiping,
in scandal, backbiting, in fights and quarrels,*

*in novels, newspapers?
How can you expect real peace of mind, real
Shanti,
if you waste your time in cinemas,
restaurants, in cards and smoking,
in radio, television?”*

All sorts of pursuit which distract the mind
and create more Ashanti and if whole life goes
away like this;

*When your throat is choked at the time of
death, who will help you for your liberation?
Therefore, be up and doing in Yogic Sadhana,
you will attain immortality.
Be up and doing in Brahma-Vichar, you will
attain Supreme bliss.*

This is the ‘Song of Admonition’ which Guru
Maharaj Swami Sivanandaji has given to modern
man, just like Kabir, Nanak and other people have
given their admonitions in their own way and
time.

Having given these ideas for you to deeply
ponder, I close this Seva of the second evening of
our three days spiritual fellowship. And I call
upon all of you the grace of the Divine in whose
presence we have gathered here. The Upanishadic

vision is not only that man is divine, but that the entire universe is also divine because it is permeated and pervaded by the Divine Presence. *'Isavasyam idam sarvam yat kinchit jagatyam jagat*—This entire universe is pervaded and indwelt by divine consciousness'. We have only to open our inner awareness to the Divinity that indwells everything, and we are in the presence of the Divine, here at this moment. To that Divinity I pray to shower grace upon you all and make you true Sadhaks, Jijnasus and Mumukshus aspiring for liberation. Before death knocks at your door, be liberated through devotion to God, daily meditation and a life of constant remembrance of God. That is my humble prayer at the feet of the Lord.

May the presiding saint of Calcutta, Sri Ramakrishna Paramahansa Dev and Gurudev Swami Sivanandaji shower their grace and blessings upon you, and may they enable you to achieve full success in your spiritual quest, which is the central fact and meaning of your life here on earth. God bless you all!

Hari Om Tat Sat!

Third Talk

Radiant Immortal Atman! Beloved and blessed children of the Divine! Devotees of the Lord, Jijnasus sincerely in quest of knowledge that enlightens and Mumukshus aspiring for liberation, Dharma-Premi Satsangis! All of you have by your noble presence and your attentive hearing made my visit worthwhile. May this visit be an extremely gainful and fulfilling one! I invoke the grace of the Divine upon each and every one of you here to bless you with good health and long life, with progress in your various walks of life and grant you peace of mind and a heart that is always serene, full of contentment and therefore also full of joy.

I'm very thankful as this service is also for me a worship of the Divine. For in the ultimate context all things are connected and related to God, because no matter whom you are relating yourself to in the course of your day-to day life, with whom you are dealing and to whom you are offering some little service, ultimately it goes to

That Being who is the Sutratman or indwelling Divine presence—ultimately it is He that receives.

There is a certain story in the Bible, where a person had lived not a very virtuous life; it was maybe more the debit side than the credit side. Ultimately the day of departure comes, and he is certain that he will not be eligible to enter the pearly gates of Heaven—so he knows where he is bound to. But imagine his surprise, when he suddenly finds himself being welcomed into the great hall of God Himself, where everything is wonderful, radiant and effulgent; he is taken aback, and so he approaches some angelic figure and says, “I have not deserved this. In my life I have never done anything good or virtuous, and I think there is some mistake.” Then the angelic figure takes him straight to the great throne and submits his query to God, and God says, “You have certainly got what is due to you.”—“How is it, my Lord?”—The Lord says, “When I was exposed to the bitter cold, you clothed Me; when I was hungry, you fed Me; when I was thirsty, you gave Me to drink; and when I was ailing, you succoured Me.” He says, “Lord! We have never met.” Then the Lord recalls to his mind certain incidents, one after another: “Once, when you were returning from a banquet, having danced with all your

young companions, inebriated and laughing and singing, you passed by on horseback where I was sitting shivering in the winter's cold, and your glance fell upon Me by the roadside, and as you were riding fast with your companions, you took off your cloak and flung it at Me. That cloak covered Me and sheltered Me." He recalls that he had done it to some beggar but not to God! He is wonderstruck. "As a hungry person I stood at your door, when you were enjoying a banquet in your stately home and even the servants would not have Me stand there, but you took a loaf of bread and sent it through your steward to Me." Thus He recounts incidents long forgotten by this man, and He ends by saying, "Whatsoever thou hast done unto the least of My creatures, that verily thou hast done unto Me." In this way, no matter to whom you do something good, ultimately it goes to That Being who is seated in the hearts of all.

When I conclude with the Universal Prayer composed by Guru Maharaj Sri Swami Sivanandaji, which contains two sentences, "Let us behold Thee in all these names and forms," and "Let us serve Thee in all these names and forms", this servant of Gurudev is not only sharing but also offering a worship to the Lord enshrined within you. He is your own eternal companion,

Jeevansakha and the very basis of your being, the very core of your consciousness, the very essence of your existence and to whom your body is a moving temple. I am blessed by this worship that I offer unto the Lord who is seated within you as your own eternal companion. For that, my grateful thanks. May God bless you!

I take up today, by the will of the Lord and the blessings of Guru Maharaj and all the saints, the last portion of the subject, “Whence are you, where are you now and whither bound—an urgent consideration.” Wherefrom comes this urgency to consider this matter? This question I will not answer. I will ask you the question, and you yourself decide whether there is urgency or not.

You look at the newspapers, you listen to the radio, you see the television news—what does it tell you about the state of mankind in this world? Firstly, what does it tell you, what does it portend and what does it seem to predict? Secondly, you go and ask any sincere and honest superscientist, ask the top brass of the armies of the world and ask anyone of the heads of the superpowers, “What do you think about tomorrow?” They all will say, “I don’t want to think about that.” They are constantly living in a state of anxiety, and in this

state of emergency, in this state of mutual distrust and of tense suspicion anything can happen! Certain historians have predicted that if a third nuclear war is to take place, there will be no life on earth. One writer has said, "There will be no victors, and the survivors will envy the dead."

Long ago, before there was any civilisation, no culture, when our ancestors did not even know the use of fire, when they had to hunt animals and eat the flesh raw, they lived in fear of their environment. They were surrounded by a hostile world, and survival was the one great question. Today, in the fourth quarter of the 20th century, global humanity is facing that same question, "Have we got a future? Will we survive?" If all the civilisation and advancement and culture and refinement has brought us to the same state where survival has become the one great question, as it was in the Stone Age, then it is a matter for serious thinking!

What has happened? If we ponder human history and have a view of what has happened during the last five centuries we see that all man's attention has been given for improving, inventing and transforming the world around him, building huge cities, improving modes of transportation

and what not, everything outside. He has created a miraculous world around him by his scientific advancement, inventions and technology. But in this process man has totally neglected to pay attention to his own culture. In his nature, in his thoughts, in his motivations, he has regressed, he has gone back, or he has come to a standstill! Over the past 300-400 years, there has been no human culture. Everything has been made good, everything has been cultivated, but man has been neglected.

He has been only exposed to an educational system which either trains him for service or for a career or some profession, all of which serve the great structure of the mechanistic society; man is only made to serve machines. His educational system has lost its soul, it does not try to make man a better man, a good man, a good neighbour, a compassionate human person, so that his life will be based upon idealism. All other cultures, all other developments, everything has been given full scope and gone in tremendous speed, so that now man can fly in the air, higher than any bird. Man can go under ocean water, faster than any submarine creature. He can outdistance the swiftest animal upon the surface of the earth. But he has not learnt to walk the earth as a dignified

human being, as an ideal man with compassion, with love, with kindness, with readiness to sacrifice his self for the sake of others, which is the great ideal of the superman in the context of his own culture.

Bharatiya Samskriti does not envision a superman as a man of great powers who can crush under his heel all others. No, our concept of a superman is one who has risen to such heights of evolution that he has become divine, he has found his identity with the divine Reality. Such a man having attained the Supreme Being, he ever lives in order to work for the good and the welfare of all humanity—‘Sarvabhuta Hite Ratah’. That is the ‘giver concept’ of the ideal human being, the true superman. This I place before you as the ideal to be adopted if there should be a change to the state of affairs today.

As children of this great land we have a great privilege. Our country has evolved a certain ideal for life and given to us certain basic principles. These constitute the most precious and important part of our heritage. More than anything else Charitra (character) has the highest value. To one who is Charitravan, to him even emperors, kings and most powerful warriors gave respect. When a

man of profound wisdom and great character came, the King got down from his throne, met him at the door of his palace and made him sit on his own seat, and he himself took a lesser seat. That is the value they gave to character and virtue. We inherited this great vision that character is of supreme value, and character is followed by Sadachar (good conduct) and Dharmic Vyavahar (righteous actions).

Unfortunately Dharma as a value and character as a value have been bypassed in our blind rush for some sort of progress, and therefore nature has been harnessed to serve man. It has gone into the hands of persons with no principles and no ideals, no sense of Dharma and no sense of right and wrong. And so, man devoid of ethics can become the greatest killer.

When Bhasmasura was given the boon of turning to ashes anything upon which he placed his hand, he thought, "Now I'm going to place my hand upon everyone!" When with this evil intention he started to misuse and abuse the power that he had attained through the boon, immediately the great well-wisher of humanity, Sage Narada, divined it and devised a method to nip it in the bud. He went to Bhasmasura and

asked him, “Where are you going?”—“Oh! I’ve got this boon, and I am going to place my hand here, there, everywhere!” And Sage Narada says, “Foolish fellow! Do you think your Lord Shiva will give you this boon? It is all just imaginary! Go and try it; go to Lord Shiva, and see whether the boon is real or not.”—“Yes! Yes! I will do as you say. If it proves to be a false boon, see what I will do to Lord Siva!” He goes back to Lord Shiva who asks, “You were just here, and I had given you the boon. Why are you coming back?” Bhasmasura replies, “I want to try it to out!”—“Okay! You can go.”—“No! No! I will like to try it out on you!” So Lord Shiva started running followed by Bhasmasura. Narada immediately did the second step; he said Lord Siva, “Go to Vishnu!” and so He runs to Lord Vishnu who says, “All right.” Lord Vishnu has to look after things, protect things—because He is Stithi-Karta. He takes the form of Mohini and comes before Bhasmasura. Bhasmasura falls for Mohini’s charms and forgets Lord Shiva, leaves Him alone and goes after Mohini. She says, “I can only wed one who outdoes me in Nritya-Kala (dance competition); that is my pledge.” Therefore they both start dancing, and Mohini gradually comes into a stance where she takes her hand up, and Bhasmasura has to imitate everything. In

that ecstatic condition Mohini puts her hand on her own head, and Bhasmasura also puts his hand on his own head... So there is the end of the problem!

We are now in a very crucial stage in global human history. What our near future is going to be we do not know, and therefore, it is urgent to consider our situation today. From a relative point of view we are here as a result of past lives and Karma. But from the absolute point of view we have descended from the supreme, eternal, indestructible Brahma Tattva—that is our reality. The Gita expresses this in the most thrilling way, “Why do you fear? He who says he kills and he who says he is being killed—both of them do not know what they are saying.”—“Thou art one whom weapons cannot injure, fire cannot burn, water cannot wet, wind cannot dry. Thou art the unborn, eternal, permanent! Thou who art the imperishable soul, nothing can happen to you whether the body is remaining or slain.” In those stirring terms the world teacher Lord Krishna has given to you an introduction to your own essential nature.

Our ancients have said, “This life on earth is like a university course with a school for

perfection, perfection in two ways. Ultimately we have to attain the divine perfection which is inherent in us, but while striving for that perfection, we also have a human dimension, and here our ideal is to be a blessing to our contemporary society. The greatest gift that you can offer is a gift of yourself cultivated and cultured as a good person, a person of integrity, a person refusing to hurt even the least creature of God either by thought, word or action; a person living according to certain principles: never to envy, never to have a retaliatory idea and always exercising charity towards others, taking a charitable view of other's shortcomings and mistakes—forgive and forget! Be a giver, be a Paropakari, a Sevak, a benefactor of humanity. In this way, let our nature be cultivated, so that you become what the great divine teacher Jesus wanted people to be: "Blessed are those who hunger and thirst after righteousness, blessed are the peacemakers, blessed are those who want peace." In this way, we may be a minority, but a little catalyst brings about a reaction and can bring out something which is good for all. When there is insecurity and fear of the future everywhere, make your life a manifestation of the divine quality, not the undivine quality, and

through your life try to bring about a subtle change. Because this entire human world is one unit.

In the invisible plane of the mind and consciousness we are all connected. Therefore, if you release day after day good thoughts, thoughts of peace, of friendliness, of brotherhood, of harmony, thoughts of love, those thoughts will envelop the entire globe, and wherever there is a receptivity, it will find a lodgement there. For this reason from the age of the Vedas, whenever our ancients started something auspicious, first and foremost they said Shanti Path. Living in the calm, secluded forests, these sages sat, envisioned humanity and sent forth these thoughts:

*Om sarvesham svasti bhavatu
sarvesham shantirbhavatu
Sarvesham purnam bhavatu
sarvesham mangalam bhavatu*

*Om sarve bhavantu sukhinah
sarve santu niramayah
Sarve bhadrani pashyantu
ma kashcid dukkhabhagbhavet*

*Om dyauh shantih antarikshgum shantih
prthivi shantih, apah shantih oshadhayah shantih*

*vanaspatayah shantih vishvedevah shantih
Brahma shantih sarvam shantih shantireva shantih
sama shantiredhi Om shantih shantih shantih.*

Om. May there be peace in heaven. May there be peace in the sky. May there be peace on earth. May there be peace in the water. May there be peace in the plants. May there be peace in the trees. May there be peace in the Gods. May there be peace in Brahman. May there be peace in all. May that peace, real peace, be mine.

This was based upon their knowledge, to wish for the welfare of all mankind, all existence, even elements, and if it comes from the bottom of the heart, it will have its effect. Therefore, more and more people nowadays are forming prayer groups all over the world. They say, “Let the entire humanity become knit in a network of prayerfulness, of auspiciousness and the good of man.” In this way we have to now recognise our heritage of divinity, and in these very troubled and critical times let us make our contribution upon the inner plane of human thought and consciousness. All actions and all conditions prevailing in society, are ultimately the result of the hidden thoughts and motivations of man. And if you direct your thoughts and attention in

bringing about a change in that prime origin of human action, it will be a great contribution.

It is an urgent consideration of how you can ennoble your own life and how you can help other people to ennoble their life. When the astronauts went out into space, they looked upon this little globe, spinning in the vast, endless space. They said “My God! Our entire human society is nothing but a little spaceship in which all the beings are living.” They looked upon this earth as a spaceship with all of us as passengers. They then found that really it is humanity’s home. When we are here, we don’t see the other part of the globe, and we think we are different from others. When they went into space, they took an objective look at the universe and realised for the first time, it is a home for the global human family. That is true. We are living in a house called earth, and the entire humanity is our brothers and sisters. This truth can be expressed by making our lives far above the humdrum of selfishness, fighting and quarrelling, Raga-Dvesha and Kama-Krodha. We can begin to be what we really are, children of God, and express this divine quality in the form of all that is auspicious and good, all that is virtuous.

Compassion and kindness towards all the creatures, truthfulness and honesty in dealing with our own brothers and sisters, purity of personal conduct and character. These three are the gateway to Moksha.

Yadi moksham icchasi chet tata vishayan
vishavat tyaja
Brahmacharyam ahimsa cha satyam
piyushavad bhaja

If you aspire for liberation, give up hankering after sense indulgence as the very poison; it is destructive to your higher nature. As the very ambrosia or nectar, accept into your life the three great qualities of chastity, purity of character and conduct, compassion and Ahimsa (non-injury) compassion and kindness towards all, and Satyam (truthfulness).

Realise that you are not far away from your divine source. That Brahmic essence is here right now. The mystical experience has clearly stated this experience in the words which I want you to etch in your heart deliberately: “We live, move and have our being in God.” God is the most vibrantly ever-present reality. His existence is in every atom of matter, in every speck of space. This world is

God. Therefore, the field for this inner transformation, to be what we are and express divinity in every detail of our day to day life is here and now, because we are in the presence of God. In the home, is God's place. God is the master of your family and your home. Your home is filled with the presence of God. In the bedroom, in the dining room, in the drawing room, in the verandah, in the garden—everywhere He is present. The family lives in the presence of God. If this truth is adhered to, each home will become Char Dham. All the Sapta-Tirthas: Ganga, Yamuna, Saraswati, Godavari, Narmada, Sindhu, Kaveri will flow in that home and sanctify it. Rameswar, Dwarka, Puri Jagannath and Badrinath will be in that home, where people live in the awareness of this fundamental truth of Satya Sanatana Vaidika Dharma:

*Jale Vishnu sthale Vishnu Vishnu
parvatamastake
Jwalamalakule Vishnu sarvam Vishnumayam
Jagad*

(Vishnu is in the water, Vishnu in on the earth, Vishnu is on top of the mountain, Vishnu

is in the fire, The whole world is permeated by Vishnu.)

*Yat cha kinchit jagat sarvam drishyate
shrutyate api va
Antar bahischa tat sarvam vyapya
Narayanah sthitah*

(“Whatever is seen or heard, inside and outside, is filled with this Narayana Tattva.”)

*Vasanat Vasudevasya Vasitam Bhuvana
Trayam
Sarva Bhuta Nivasosi Vasudeva Namostu Te*

The three worlds exist because of your presence O Vasudeva, And you live in all beings as their soul. Salutations to you O Vasudeva!

*Purushamevedam sarvam yad bhutam
yad cha bhavyam*

(Essentially, the whole universe is He himself: whatever was, whatever is, and whatever will be – all are His manifestation.)

*Isavasyam idagum sarvam yat kimcha
jagatyam jagat*

Again and again this central truth which is the heart of the Satya Sanatana Vaidika Dharma is expressed. Even mystics express this truth “*Moko kahan dhunde re pyare mein to tere pasa mein*—“Why are you unnecessarily searching for

Me here and there? I'm by your side all the time," and this has been the vision experienced by all.

And to bring it before us in a vivid way the 11th chapter of the Gita gives the vision that this entire universe is nothing but a vast manifest form of that one Supreme Reality. Everything He alone is. Let us therefore try to keep this vision through our Bhava (feeling) until we reach that experience.

In order to develop it right from the very beginning, our ancients told the children:

*Matri devo bhava pitri devo bhava
Acharya devo bhava atithi devo bhava*

Look at mother, father, teacher and guest as visible Gods to you and even inanimate things. Then, they go into the Vibhuti Yoga of the Bhagavad-Gita, He identifies Himself with all forms of existence: rivers, seas, stars, mountains, forests, animals, birds. And to bring it out in a more graphic way, He took the form of a fish, of a tortoise, of the much-hated pig; He took the form of a beast and a man, and He took the form of an insignificant dwarf! So He took all these forms to show that His presence is everywhere. Keeping this in mind a devout Sanatani while planting or watering a tree, says:

Mulatah Brahmarupaya madhyatah

Vishnurupine

Agratah Shivarupaya Vriksharajaya te namah

This is the great vision of the Sanatana Dharma. Make it your own now! Wherever you are operating, in the home, in your professional field, in your business place, in society, always be aware that you are in the presence of God. All life is being lived in the presence of God. Therefore, do it in a way worthy of His Divine presence.

This is my humble sharing with you. Our presence here can be divinised, and through such a transformed life we may be able to bring about a change in the etheric atmosphere of today's world which is in a very precarious condition. By the force of your own divinised life there may still be a chance that the world may have a future and people's thinking may change to usher in a new era of better human relationships so that all work for the welfare of everyone. That is our prayer to the Lord, and that is our fond hope for mankind and the globe which is mankind's home. I close with a little song Guru Maharaj has made to bring out this immanence. It is called the 'Song of immanence of Ram':

Om Sri Ram Jaya Ram Jaya Jaya Ram

Om Sri Ram Jaya Ram Jaya Jaya Ram,
In earth, water, fire, air and ether is Ram,
In the heart, mind, Prana and senses is Ram,
In the breath, blood, nerves and brain is Ram,
In sentiment, thought, word and action is Ram,
Within is Ram, without is Ram, in front is Ram,
Above is Ram, below is Ram, behind is Ram,
To the right is Ram, to the left is Ram,
everywhere is Ram,
Vyapak is Ram, Vibhu is Ram, Poornam is Ram,
Sat is Ram, Chit is Ram, Anand is Ram,
Shanti is Ram, Shakti is Ram, Jyoti is Ram,
Prema is Ram, mercy is Ram, beauty is Ram,
Bliss is Ram, joy is Ram, purity is Ram,
(All this is Ram. But what is He to you and me?
What is He to us?)
Refuge, solace, path, Lord, witness is Ram,
Father, mother, friend, relative, Guru is Ram,
Support, source, centre, ideal, goal is Ram,
Creator, preserver, destroyer, redeemer is Ram,
The goal ultimate of one and all is Ram,
Attainable through Sraddha, Prema and
worship is Ram,
Accessible to devotion and surrender is Ram.

Approachable by prayer, Japa and

Kirtan is Ram,
Hosanna to Ram, glory to Ram, victory to Ram,
Adorations to Ram, salutations to Ram,

Prostrations to Ram.

Om Sri Ram Jaya Ram Jaya Jaya Ram

Om Sri Ram Jaya Ram Jaya Jaya Ram

Beloved immortal Atman! Blessed children of Ram! Blessed children of God! Let us raise our life into a sublime state by being aware that we are living in the majestic presence of the Divine. May God bless you and grant you constant remembrance of this central truth of your Vedic religion. May God bless you and grant you the inspiration to adopt this way of life and grant you all success in raising your life to a Divine Life. God bless you all!

I thank you for giving me this wonderful opportunity to speak of the Supreme Reality, thinking of Him and our relationship to Him. And I thank Gurudev Sri Swami Sivanandaji Maharaj for making me an instrument to serve you. More than anything, let us all thank Bhagawan for being so gracious to allow us to be in His presence

all these days and let His presence ever continue
to be with us. Hari Om!

Hari Om Tat Sat!

