

Guru-Kripa is a wonderful mysterious factor that will enable the aspirants to seek and to attain the summum bonum of life—that is Self-realisation or the vision of God, or Moksha. Whether the disciple is deserving or undeserving, Guru-Kripa sets aside all normal laws that operate in the spiritual plane and takes one to the transcendental Bliss.

When you are living the teachings of the Guru, you are in the deepest contact with the Guru.

*Swami Chidananda*  
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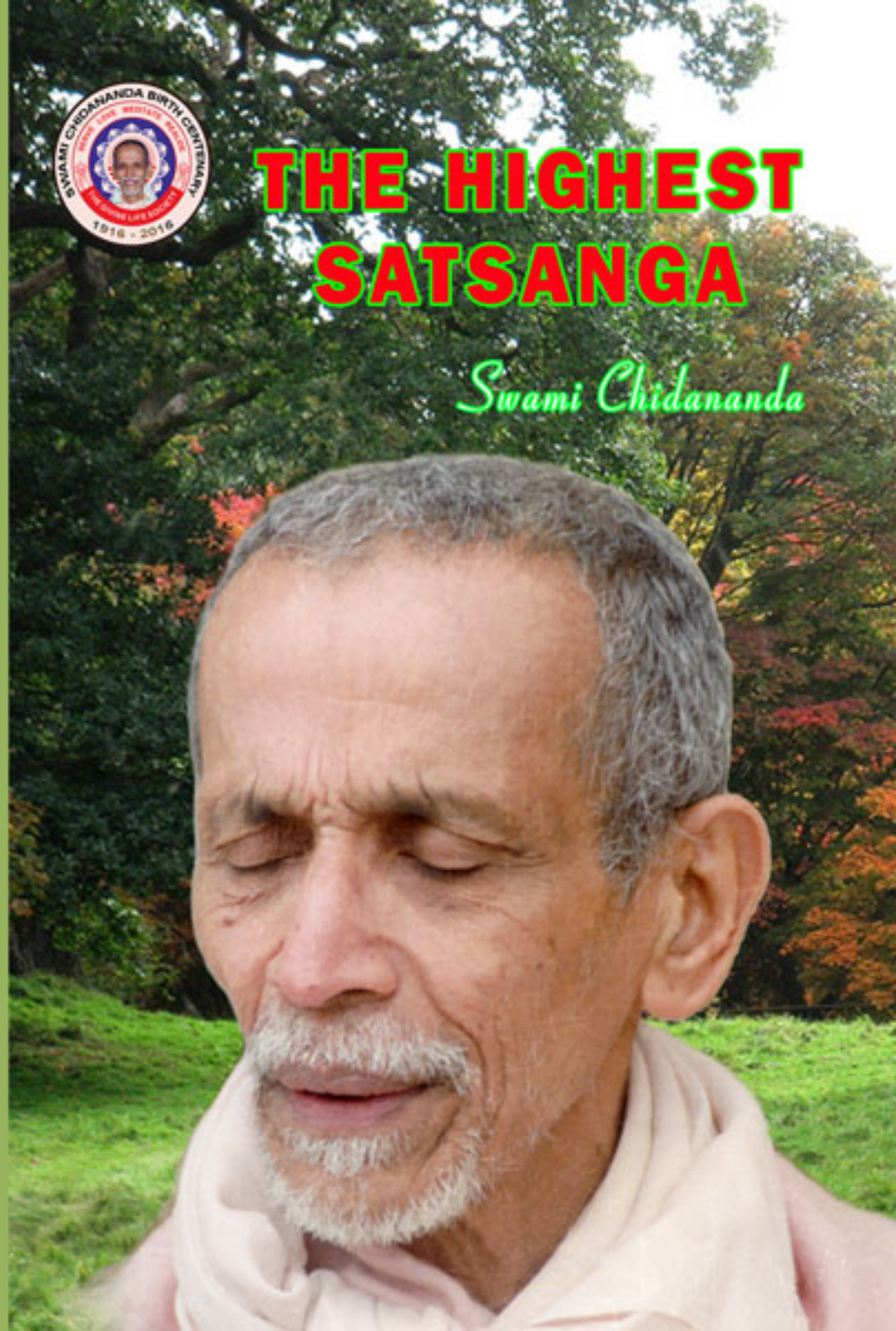


A DIVINE LIFE SOCIETY PUBLICATION



# THE HIGHEST SATSANGA

*Swami Chidananda*

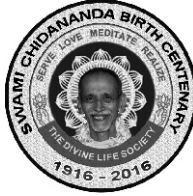


**THE HIGHEST  
SATSANGA**



# THE HIGHEST SATSANGA

Sri Swami Chidananda



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## FOREWORD

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We are immensely happy to bring out some of his hitherto unpublished lectures in booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary.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 Highest Satsang**' is a compilation of 4 inspiring talks of Sri Swamiji Maharaj.

We express our heartfelt gratitude towards Don and Moo Briddell, Diane Dufault, Eileen Wilson, and the inmates of the Headquarters Ashram for their loving service in making this printing possible.

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*

## **1. LOVE: THE POWER OF GOD**

*(A talk given in Sacred Heart Cottage on a farm at the foot of the Blue Ridge Mountains. Near Purcellville, Virginia, U.S.A. 3rd February 1980)*

If you have once recognized that religion and religious life are in order to give to life its highest attainment, the greatest gift of nothing less than Divine perfection in God, transcending all limitation, sorrow, suffering, bondage and ignorance in spiritual illumination, then naturally you will understand that to enable religion to give you this highest experience, you will have to help it and cooperate with it. You have to make all conditions so favorable and suitable to this highest attainment that religion will ultimately give you this great experience. To that end there is a connection with life of Godliness.

Yoga science proceeds in a very, very clear and unmistakable way. It says there are three tendencies or qualities in the human being. The quality of inertia and darkness (Tamas); the quality of activity, agitation and excitement (Rajas); the quality of harmony, balance and purity (Sattwa). You ought to encourage the third quality of balance and purity, and conquer, control and utilize the quality of excitement, agitation and activity, and minimise or overcome completely the quality of grossness and darkness. Therefore, the ultimate attainment in religion is facilitated by



a life which is more and more Sattwic where there is a greater exercise of qualities that are of the light, that are Divine and spiritual.

And the highest of these qualities is love. Because GOD IS LOVE. Out of love comes untold good to all living beings, to the whole world, to all life. Out of love comes benefit to everyone. The highest degree of welfare of all beings is secured through love. Therefore love has been raised to the level of a prime qualification in succeeding in the great adventure of attaining God.

There is no end to what has been said about this great quality of love. In as much as selfishness contradicts love, constricts the heart and makes the heart hard, be unselfish, be noble, think of others besides yourself, more than yourself.

In as much as selfishness gives rise to anger and anger contradicts love, give up anger. Give up pride and egoism, because pride and egoism create within one the desire to retaliate, the desire to strike back, the desire to get even with anyone who has crossed your ego. It is the prolific root of ill will and hatred. Therefore, be simple. Be humble. Do not be egoistic. Be unselfish.

This is the admonition of all Saints, because they knew the mechanics of spiritual ascent, of spiritual enfoldment. They knew that these things have no place in, and are incompatible with a life of spiritual progress. They are incompatible with God nature.

Therefore, renounce selfishness. Renounce egoism and pride. Renounce anger and ill will. Renounce hardness.

Adopt compassion, kindness, understanding, sympathy and forgiveness. In one word: LOVE.

Because love covers the whole thing. That is why He gave it as the greatest of all the commandments: "Love your neighbour as you love yourself." That 'neighbour' is all of humanity, all mankind, all creatures. Love banishes a multitude of vices. Love puts to flight a multitude of negative qualities which range themselves against you in your effort to attain God. Love is a Divine quality. "Thou shalt love Thy God with all Thy heart. Thou shalt love Thy neighbour as Thyself." In a commentary by preacher Henry Drummond, who has immortalized a few lines from one of the Epistles of Paul, he calls love "the greatest thing in the world."

Love, therefore, is the single weapon by which you are able to overcome annihilate a whole battalion of unspiritual qualities. Instead of trying to grapple with them all one by one, you enshrine love in your heart. Then all evil, anger, hardness and hatred will go away. You become sympathetic; ready to forgive and forget. You become friendly. You become compassionate. You become kind and understanding. Love is a great purifier, a great ennobler of human nature. It enables you to secure the impossible. What is the impossible? Getting rid of selfishness, self-importance, arrogance egoism and pride is very, very difficult. Only one thing can enable you to overcome, and that is genuine love from the heart, because love is not a human quality. Love is a Divine quality. Love is not the romantic sentiment depicted in movies and novels and serialized in stories and magazines. Love is THE POWER OF GOD! Love is A COSMIC FORCE! A great force which

keeps the entire universe together. Sky and earth love each other. Fish and water love each other. Birds and air love each other. In the same way, the whole Cosmos is kept together by this wonderful Power which holds everything together. And it is God. It is God manifesting in nature as this great Power holding all things together. Therefore it is able to overcome what you, by your own efforts could not overcome.

God Bless you all.

Hari Om.

## **2. A QUIET MIND**

*(Talk given at Sri Samadhi Mandir in 1985)*

Beloved Seekers and Sadhaks,

Meditation is possible only in a quiet mind. Therefore at all times maintain a quiet mind within. Do not be affected by passing things and occurrences and events outside. Do not allow yourself to be agitated and distressed. Despite the distressed conditions of world events and world situations, you have to be centered in that eternal calm within. By thus centering yourself in the eternal calm within, you will be able to contribute to the peace outside. By allowing yourself to be agitated and distressed you will not be able to bring any change to the situation outside. Therefore, ever abide in the peace of God.

Center yourself in the Divine within. Ever be established in an inner peace, that you may be able to radiate it and share it with all. Cultivate this peace through daily meditation and for this purpose ever maintain a quiet mind.

Do not react sharply to outside events. Even when you are confronted by the most vexing of situations, say to yourself, "I am peace. Peace be unto all." Say to yourself, "Om peace, Om peace." This way you will even be able to change the situation outside.

Center yourself in the Light. Feel yourself surrounded by Light. Feel yourself being filled by that Light. Feel yourself ever in tune with the all- pervading Cosmic Light. Even when

you encounter a negative personality, invoke that Divine Light within the inner center of your being. From your heart center let a ray of light emerge. Let that light reach out to that negative personality. Feel this happening invisibly in the spiritual plane, and you will find that there is a change in the person confronting you.

Therefore live in the Light. Live in this inner peace. Abide in that profound peace. If you want peace abide in the God within. Love to dwell in the Heart of God. The Heart of God pervades and envelops the entire Cosmos. When you abide in God, nothing can touch you or affect you. Abiding in the Spiritual Heart of God, be free from all fear and worry. Be serene. Rejoice in this Divine abidance. This is the secret of peace and joy.

Cultivate this abidance through daily meditation. Meditation is possible only in a quiet mind. Therefore cultivate a quiet mind.

Develop a psychological inner restfulness. Do not think that you will be able to find peace in the mind. In the mind you cannot find peace. But there is peace beyond the mind. It is ever-present peace. Find that peace in spite of the mind. This is possible through daily meditation.

Cultivate quietness of mind at all times, in all places, under all circumstances. Be serene. Abide in that inner peace within. It is really your innermost Self. Unfold the inner Self through daily meditation. Cultivate a quiet mind.

God bless you.

### **3. THE ULTIMATE TEACHING— SILENCE**

*(Talk given on 18th June 1995 at Sri Sri Ananda  
Mayee Ma Centenary Retreat, France)*

RADIANT IMMORTAL ATMAN!

Beloved and Blessed Children of Light!

The real ultimate teaching is silence. The real teaching is simply silence. It is not to utter words. Words and speech constitute a human phenomenon. Human nature and all its movements are finite and limited. They are necessarily conditioned by time and space. They are also, by their very nature of human perception, cognizance and knowing, confined within the framework of name and form.

The Reality has never not been. It has always been and always shall ever be. Neither has it a beginning nor an end, nor limit nor boundary. It is infinite and thus ever unconditioned.

All human speech and words are conditioned. How can you expect to express the unconditioned through a conditioned medium? Nevertheless, because speech is expected, words are spoken. Out of necessity they are spoken. Out of whose necessity? About this, we are not certain, but evidently it is a necessity, otherwise how to account for the voluminous scriptures of all the world's religions? All these scriptures constitute words and Language, which we have just now seen is a phenomenon limited by time and space, name

and form. It is necessarily so, being a human phenomenon. It means that words have been a necessity and evidently that necessity still continues, for new spiritual literature is being produced every day.

Innumerable are the questions that ask for a reply. Therefore language seems to have become necessary. Nevertheless, it is still true that the ultimate and only teaching is SILENCE. There can be no teaching greater than silence and that alone is able, to some extent, to express the truth about the ultimate Reality. How so?

All speech implies a duality, and the ultimate Reality is supremely non- dual, absolute, one without a second. Those who have had the experience of Truth said: “Ekamevaḍvitiyam brahma”—One alone, non-dual is the Supreme Being. One only, unique. “Ekam” emphasizes “One alone”. That being so, speech being a communication between two, and thus necessarily implying duality, how can it be the ultimate and best teaching? Why is it necessary and why does it still prevail? Because at the moment, while on the way, when in the process of seeking, the consciousness of the seeker is in a state of duality.

What to say of duality? The consciousness of the seeker is in a state of multifarity. Thinking and knowing are “many” oriented. Whether you wish to or not, you must admit this fact. In this situation of duality consciousness, naturally the duality of speaking and teaching has become part of the situation. Therefore, it must be clearly recognized that such teaching, in its ultimate analysis, is in the nature of provisional knowledge.

This provisional knowledge has an important relative value, because it constitutes sufficient data with which to

work in order to rise higher and to go beyond the provisional knowledge of whatever is.

It is like a laboratory person having all the necessary chemical ingredients needed to produce a certain reaction, who then, by bringing all of them together, produces the reaction. It is thus that spoken teaching provides us with, and puts into our possession, the necessary ingredients which constitute the requirements for the ultimate mystical experience. Just as those chemical ingredients in the laboratory, when put together in certain amounts produce an effect, even so, the possessing of the ingredients received and acquired through spoken teachings can produce the process called contemplation, meditation.

Teaching imparted through words provides for us “food for thought”. Teaching imparted through words conveys a direction for thought. Having and possessing these factors takes the form of right inquiry, deep self-analysis and discrimination. This is the outer aspect of the process. Proceeding further in the process, takes one to direct inner reflection and exploration. Reflection and meditation constitute the inner action of the process. The spoken teaching provides us with the necessary data and ingredients to work out this process. They are necessary, as there is no other way.

Some may say there is another way that can directly impart experience. “Shaktipat” does not directly impart the ultimate experience absolute. Whatever experience that is thus imparted, is only something that manifests upon the physical and the psychological level. The acid test and the most crucial point is that whatever these techniques and processes are, in what way do they transform the individual



who is the recipient of this transfer of energy and experience? Also, how permanent and enduring is this transformation? It is this crucial point that may decide the actual value and true nature of this seemingly directly imparted experience.

Illumination is within. There is a great Light. It is the light of Lights. It is ever shining eternally, because it is forever beyond all darkness. That Light dwells within you. In your essential nature, you are an inseparable part of that Light. This being so, you partake of its identical nature. In essence, you are no other than That. Not the human personality consciousness-you, but the real essential You. This essential You is Divine consciousness, unlimited, undefined by name and form, unburdened that make up this little, temporary human ego.

This Divine consciousness that is you is ever pure. You are ever awake. It is ever free. It is ever full and complete. This is what you are! Never think in a contrary manner. Never give room for any other contrary thought. Live in the light of this awareness with every breath, at each step, and at every moment of your life. Every moment of your waking consciousness firmly adhere to this Truth of the Reality Consciousness. In this state you are timeless, beyond name and form. There is neither birth nor death. The human personality may cover this up and hide it, but it cannot change it. It cannot affect it. It cannot alter you.

Here is a strange situation; the limited human consciousness being able to cover up unlimited, Divine Consciousness. How so? Because it is so immediate to you, so close to you, so near to you, so much a part of your present state.

Say you are on vacation, a holiday in the mountains. There is a tremendous, towering mountain in front of you and you look at it. There it is before you. Now, you close one eye and raise your index finger and cover your other eye. The mountain disappears and you see only the fingers due to their proximity. This is your present situation.

The human consciousness apparently covers up the Divine Consciousness that is you. But this is only an apparent situation, because we focus upon the human consciousness and we endow it with some value. We have become very accustomed to giving it importance. Therefore it assumes a power which it does not really have. It is we who give it power by exaggerating it, by focusing upon it and thus giving it value. If the same focus of attention were directed to your Divinity and the same attention and importance given to it, the whole situation would change here and now! For no matter how thick and complete the covering of clouds, the sun shines brilliantly, always. Even so, you ever shine as the supreme Light of Lights beyond all darkness.

Pay attention to this and focus upon This fact. Give the highest value to this truth. Know it to be the most important thing in life. Then you are on your way to chasing away sleep and waking up into Light. That is the one thing needful. Arise, awake and attain illumination! These are not my words. These are the moving and inspiring words of the ancient seers and sages. "Arise! Awake and attain illumination!" thus have they sounded this eternal call. Responding to that call, wake up and remain awake. Night has gone and day has dawned. To remain awake in this new day is your birthright. All you have to do is to see that you do not fall asleep again. At the dawn of a new day, it is not right to

go back to sleep. Thus, ever keeping from your sleep of Self-forgetfulness and directing your attention to the Divine consciousness, the blessed, bliss-filled Mother, Sri Sri Ma showers Her grace. Make up your mind, “Never shall I sleep. Ever shall I be awake and know that I am the Light of Lights beyond all darkness”. May you shine with the Light that you are.

HARI OM

## **4. THE HIGHEST SATSANG**

*(Talk given at Ananda Ashram, Kerala on  
6th March 1996)*

Satsang is a compound word made out of SAT, the Reality, and being in its company, going along with it. The word SAT is very significant for us who follow the Vedic way of life. In that wonderful period in human history, the Vedic age, there was speculation in the beginning, there was thinking: “Perhaps this is the Great Reality; perhaps this is how the universe has come into being; there must be some Great Being who has brought out all this magnificent appearance”. They were theorizing and giving utterance to their feelings regarding the unknown.

As this age progressed, there came a time when we entered the Upanishadic era. Not satisfied with book learning or seeking or theories, they said: “No! We want to know. We want to be sure! We have to be convinced; to perceive it directly for ourselves.” So they launched upon this quest into the realm of the inner universe of man’s being. “Where did I come from? Where did this universe come from? How did it come into being?” to find the answers to these questions they began to seek, to go deep within, to ponder, to go on thinking, reflecting, deeper and deeper, more intensely. They put together all their observations and entered into an inquiry of the nature of the seen word, which was then subjected to keen analytical scrutiny.

It was found to be temporary, changeful. Nothing was stable, nothing was lasting. Everything was subject to decay and dissolution. Everything had a beginning and will have an end. They said this entire world is temporary in time and limited in space. You cannot rely on it, because it is constantly changing. It has no certainty, is a transitory, evanescent appearance only. It was not, will not be. It is just a show, like cloud formations in the sky. Big castles are there, and after some time nothing is there.

They said: "What Reality? Everything here seen by us has a temporary appearance only, for it is perishable. From what source has it come? What it is that supports the variegated show of vanishing names and forms? What is the substratum? What is the origin, the cause? Similarly, whence am I?"

They went into these questions, the ancient pioneers of the realm of the unknown, the spirit, the invisible universe. Fortunate are we that the quest one day was rewarded with sudden illumination, then there was no more questioning, no more questing. They knew with absolute certainty the Great Reality. "Yes, yes, we have now discovered the source, the origin, the root of all things that exist. Everything that exists is from this". They said they knew it as certainly as, for example, if you have a strawberry in your hand and you close your fist, so that you are holding it in the fist of your hand; if someone comes and tells you it is not there, you will not give any value to his words, because you know, you can feel that it is there.

They were absolutely established in the experience of that Great Reality. When they came once again into this world of day-to-day living, if they were asked to declare what was that Being, what would they say? That was also the problem

for Moses, when he had that experience and talked to the Reality. He said; “when I go back they will ask me—‘that being whom you saw, whom you talked to, what name shall we call it?’ I must say something.” So we have it in the Old Testament. “Say you talked to the ‘I AM THAT I AM.’”

So the great sages of the Upanishadic era, when they became enlightened with that Great Experience and realized the Reality, how could they declare it? “We have not known this thing, this vanishing panorama of names and forms, this two days’ carnival, but THAT.” They simply referred to it as THAT; not this which we are seeing. This is like froth and bubbles and flowing water. One moment it is not there. So they declared it to be SAT – the Reality, that which exists. It has no past or future tenses, it is always that which is. It is the Eternal Present, beyond time, beyond space, therefore it is immeasurably boundless, limitless, infinite. It is here now. They called it That which is – SAT. To be ever in its presence, in its company, in its proximity, is Satsang.

This Satsang is the one sure unfailing remedy for the non-existent earth process-giving and talking, buying and selling, fighting and quarreling, laughing and weeping, loving and hating, anger, passion, envy, jealousy, conflict and discord. All these things make us unnecessarily and avoidably miserable. We create our own misery.

God has created a perfect world, one hundred percent pure – 24 karat gold, a flawless diamond. In God’s world there is only pure, unalloyed joy. There is only absolute, indescribable profound peace, every moment in all its fullness, joy and beauty and light. That is God. There is no world apart from God. He is and He has manifested Himself as whatever exists. He is one hundred percent God.

It is because there are our brothers and sisters who may not be able to grasp this concept that they are given the concept of a Being who creates out of that state of nothingness. God said: "Let there be this." Out of the Divine Will, immediately when He wills it, it is there. He created it, therefore as long as He wills, what he created will continue to exist. Then, after sometime, everything comes to the original state of non-manifestation, or homogeneous oneness. The multiplicity that existed is gone.

You try to explain this as the outcome of a triune process of bringing into manifestation many names and forms out of a nondual unmanifested state of existence and keeping it, providing for the perpetuation in the time continuum and space frame, for some time why? That you cannot ask. He doesn't owe you an explanation. You came later on as part of His creation. He will say: "Try to know it as I know it, then you won't ask."

Then afterwards it is back to its original state. So there is a God who creates, preserves, and dissolves, absorbs back. That is also given as a concept for those for whom such a concept is necessary. Otherwise, whatever exists is one hundred percent that One Nondual Being manifesting Itself. It is totally the God Essence alone than we see in this outer and inner world. Until that realization comes, we miss the awareness of the ever-present God. We see the outer name and form and our consciousness gets away from the material out of which it is made.

A beautiful sculpture is made out of black granite and polished; a dog with fine ears, a nice nose and face. It looks like a real dog the first time you see it. At that time you are not aware of the stone. Later on, the owner, your friend receives

you and you say: “My God, I was a little frightened; I thought it to be a real. Who made it?” this stone was brought from Tamil Nadu and this is a sculpture by a master artist. You talk about the material. The dog is no more there. But when the dog was felt to be a reality, you were not aware of the stone aspect of the dog. So, our mind is diverted to the outer name and form and the inner essential stuff, Tattwa, is forgotten. Therefore, we stray away from the awareness of the ever-present God Principle, God Essence.

This is falling away from Satsang. This state of being deprived of Satsang, the contents of that state, of being out of the awareness of God, is complete focusing upon the awareness of the non-existent I. You are involved in the awareness of an I which identifies itself with a single form, a single name, a single body, a single mind, a single intellect and takes it to be one hundred percent reality. Identifying yourself with this single name and form which you can see in the mirror or photograph, which you daily brush and clean and decorate and adorn, this identity becomes to you the most important thing in the world. It rules your life. It also ruins your real life. You are so much in love with that, all other things are number two. The most important thing becomes I.

Being identified with this body identity is the biggest problem that is the world, that is the bondage, that is the net, that is the disease, that is the affection. All this has to be gotten rid of, but you are so much in love with it, the very idea of getting rid of it is preposterous, unthinkable!

The complication becomes even more intricate when you move into the little inner part of your being, identifying yourself with the mind. Then you identify yourself with all its moods, its sentiments, emotions, desires, longings and all its



demands. It wants things this way and that way. This must happen; that should not happen. So much are you in love with every little detail of the psyche, of this Antahkarana, this mind with its imaginations, its schemes, plans, memories and its future—a picture of what it wants. It builds a whole world of its own.

As if this world created by Maya is not enough of a problem, you create Maya within Maya, another world of your own. You get enmeshed in it and then you identify yourself with your intellect, its opinions, its point of view and its attitudes.

Getting completely involved in this world, you are constantly in a state of wanting to assert yourself, wanting to have all things in the way that the mind wants and your intellect wants. You are constantly wanting to turn and twist the whole world to suit yourself.

But who are you? Why not make all things click with the will of God? But who is this God? This reality is more than sufficient. There is not much place for a God. God is only a concept in the mind, so He fades away with this I reality, which is constantly in pursuit of satisfying this I, providing it with all the pleasures and sensation it wants, providing it with deep fulfillment of all its desires, its whims, its fancies. So we are completely enslaved. Our whole life is a constant process of catering to this boss. In order to please this boss, you are willing to fight and quarrel. “Each one for himself. Devil take the hindmost.” That is how the world goes. Therefore the world is suffering.

The world is full of ego clashes, ego wars; the world is full of ego assertion, with great vehemence. Its opposite is total fullness. In that state you want nothing, because you are

sufficient. You rejoice and rejoice! When it is so close you forget, you turn away from it. You get involved in the contradiction of Satsang. All the contradictions arise out of this turning away from Satsang and getting into the bad company of that which is not Sat. therefore, the great ones say that Satsang is a panacea. That is the one remedy, the one golden key to liberate yourself from all the avoidable, unnecessary vitiation of your wonderful life, your Divine spiritual life, though this involvement in that which is not Sat. Therefore, the cultivation of Satsang can also mean realizing the company of these factors with which you have been all your life. This is Asat. This is not wise.

You have to say “No. Enough! All these days I have suffered. I will no longer keep company with you people. I shall only keep company with the Supreme Being.” So, in order to enter into the real Satsang, to keep constant company with the Great Reality ever-present within you, shining with the resplendence of a million suns, you have to deliberately, resolutely, turn away from this unnecessary companionship of the false ego principle and the personality which is taking you the other way, deflecting and directing you constantly. “Now I shall no longer be deluded by you. You have constantly been the cause of my torment.”

In the Gita, very significantly in two or three places, the Lord says you must put an end to this unholy alliance and begin to cultivate the companionship of the one and only non-dual Reality – God, Ram, Yaweh, Allah, Ahura Mazda, the Light of Light beyond darkness, the Supreme Tao, Ek Omkar Sat Nam. Because of this, all other things attain their luminosity and shine here. That thing, every breath, every

moment, you must live for. That alone is the Reality. All other things are temporary.

Constantly be in a state of Satsang within, with the Great Reality, with your Beloved, with Ram, with your Divine Mother. Feel whatever towards it you want to feel. It is all that and more. You can never exhaust the relationship with that Supreme Reality. That is your everything—father, mother, friend, relative, wealth, wisdom, all in all. That is the one great thing. That is the instant solution. In a single flash all your sorrows will vanish; all your Ashanti will go. All your problems will vanish. You will be in a state of absolute peace and joy.

You have to renounce that company which has been your great problem, your wrong identity. You are hugging your delusion. If you begin to see that the Great Reality is your constant life's companion—God within you- you must constantly be aware of that companion, not of anything else. This is real Sadhana, detaching from yourself and attaching to Him. If you begin to do that, automatically the unholy alliance, the wrong type of company you have been keeping (God knows for how many births) will leave you.

It is only by cultivating this Satsang that the age-long, wrong company will go by itself. Otherwise, you cannot shake it off. The only way of doing it is to catch hold of God with both hands, with your whole being. Then, that which seems impossible will become instantly possible. That is the Satsang, that is required. That is the one Satsang needed of the struggling, seeking, aspiring soul, if it wants to put an end to that delusion and enter into that glorious awareness of the timeless company of the Divine.

The moment you turn your face towards the light, darkness vanishes. The moment you turn away, you see only the dark shadow. Even though there is light everywhere, you don't see it because you have turned your face away. Therefore, you must turn towards God. Then Real Satsang comes into your life and that is the beginning of your liberation. It is the beginning of the end of all your complications, needless self-created hassles and avoidable worries. This bondage is unnecessary. It is not your real state. It is an unnatural thing created by you. Put an end to it.

The Great Satsang is what we want. It is the Satsang of the ever-present Sat within, which is the one and only Reality, the one and only true life companion of yours. Life is short, time is fleeting. Do not prolong your folly, when it is so easy, so simple, so natural to be in the Satsang of the ever-present Reality. Why stray away from it and go into unnecessary byways and highways? You don't have to do anything. You only need to stop being aware of the unnecessary and be aware of the ever-present Reality. Thou art mine. I am Thine. Thou art within me. I ever live within you.

He who sees me in all things, and he who sees all things as abiding in me, we don't have any separation. He can never have separation from me. I can never be separate from Him. That is the vision you must evoke from within yourself. Be constantly aware that there is no separation. Always be as one. God alone is. You are never apart from Him. You are a part of Him. Be based upon this truth. I am in the Light; the Light is within me. I am the Light, God is in me. I am in god. With every breath constantly affirm this truth. Affirm this Reality.

This is the highest Satsang. This takes you beyond all other Satsangs and will ultimately give you the great non-dual

experience. You will feel yourself to be pure Sat-Chit-Ananda, peace and joy, bliss and light. May God grant you this supreme experience in this very life, in this very body, by a constant, unbroken, perennial inner Satsang with the Great Reality.

Affirm the SAT to be all in all.

Hari Om.

