

Reality is everyone's property. Ask and it shall be given; for it is yours by birthright. The tragedy of this earth is that no one asks.

Silence is the only way in which one can express that which is beyond all speech and thought.

Swami Chidananda
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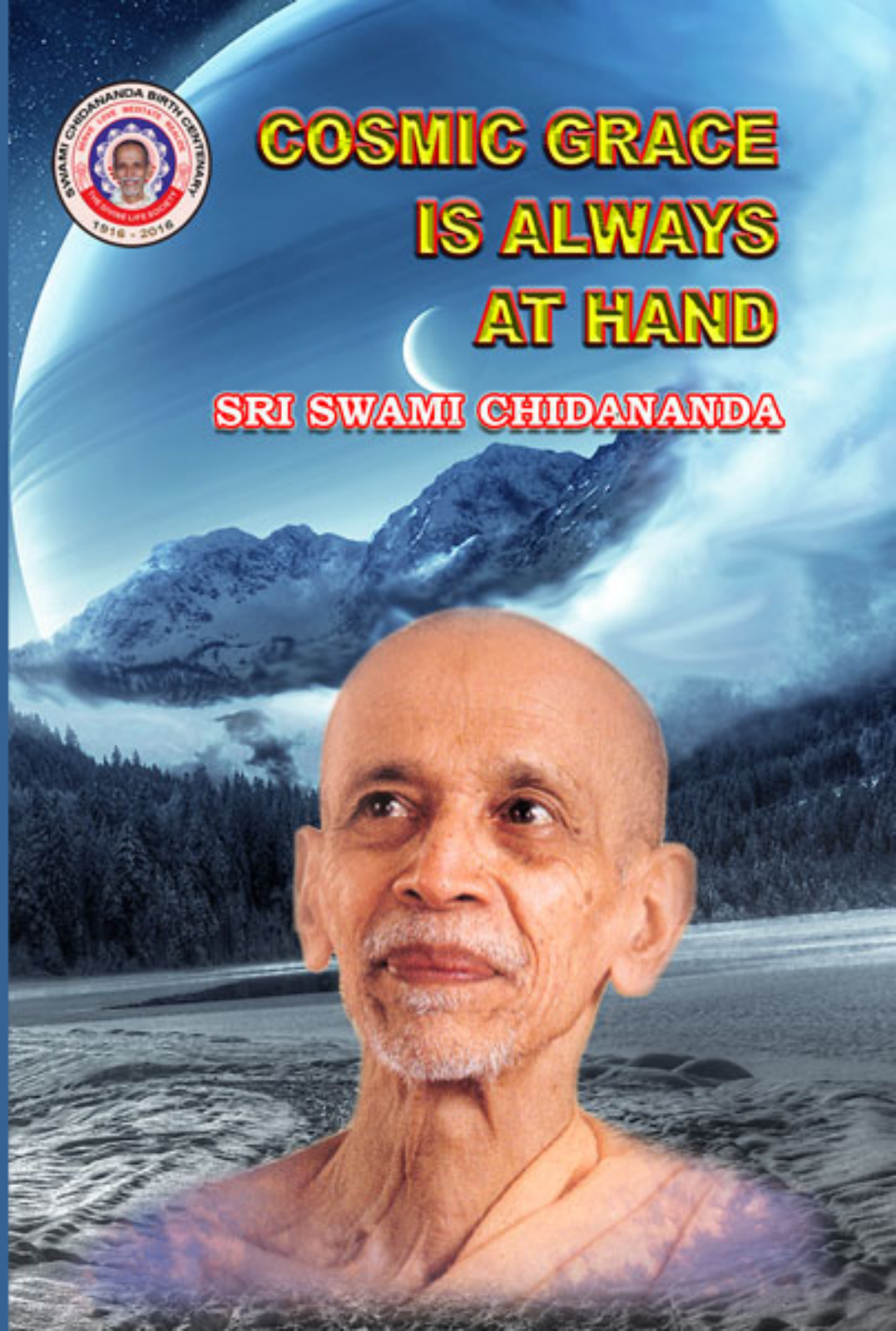


A DIVINE LIFE SOCIETY PUBLICATION



**GOSMIC GRACE
IS ALWAYS
AT HAND**

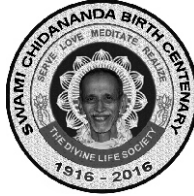
SRI SWAMI CHIDANANDA



**COSMIC GRACE IS
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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We are immensely happy to bring out some of his hitherto unpublished lectures in a booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary.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 **'COSMIC GRACE IS ALWAYS AT HAND'** is a compilation of his six inspiring talks, given at the sacred Samadhi Shrine.

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

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1. COSMIC GRACE IS ALWAYS AT HAND¹

Worshipful homage to that Supreme Universal Reality, the eternal and the infinite, the all-pervading and the indwelling! May Grace Divine be seen clearly and felt clearly, for that Supreme Being is of the very nature of Grace, and that supreme all-pervading presence means the presence of Grace at all times all around us. We live, move and have our being in Divine Grace.

Loving adorations to revered and beloved Holy Master Gurudev Swami Sivanandaji Maharaj, who was yet another manifestation of this Grace! All the great saints and sages, all the great illumined and liberated men of wisdom, are verily the proof of God's grace, they are verily the exteriorised manifestation of God's grace. They come into the human world as light in the darkness. They come as pointers to the path to our own divine perfection and liberation. They constitute an assurance of the ever-present availability of God's grace, so that man would turn towards God. God's grace comes to man in the

¹ *Morning Talk given at Sri Samadhi Mandir*

form of these great saints, sages and liberated God-men. God's grace works through these messengers of God.

Holy Master Gurudev Swami Sivanandaji, was very fond of one expression. He used to frequently say and also write: '*Nil Desperandum*'—never despair! O man! People of hope! Never despair, for Grace is at hand. God will never abandon you—even when you think that you are finished, that your spiritual life is ruined, that you have lost everything, all your effort to overcome yourself has been to no purpose, you are defeated, beaten, fraught. Even when you are in such a condition, God's grace comes and saves the situation and raises you up from defeat to victory, from abjectness to triumph, divine triumph.

This fact is brought out in the manifestation of God in the form of Kartikeya or Subramanya or Muruga or Sharavanabhava, the second off-spring of Lord Siva. Even when Lord Siva appears to be completely absorbed in deep meditation upon His own blissful divinity, nevertheless He is not entirely oblivious of the welfare of this projected phenomenal appearance. From His deepest meditation of blissful Self-abiding He comes out in answer to the call of the devotees, and the emergence of Kartikeya is one outstanding example of this fact. He is made to manifest out of Lord Siva in response to the

supplication of the defeated Gods. This is symbolic of the spiritual struggle of man on earth that Grace will never abandon the true, sincere and earnest seeker after God.

From today, we will commence a six days continuous worship and adoration of this expression of God's grace in the form of Bhagavan Kartikeya or Muruga. He is supreme grace from the absolute, transcendental universal spirit. That Transcendental Being is all-pervading and indwelling. Therefore His grace is all-pervading, indwelling, ever-present, and it manifests within your own heart as right enquiry and right discrimination. When you are in great extremity, suddenly an idea flashes in your heart: "This is what I must do at this moment!" His grace is movement, Grace actively working within you.

Creator, Preserver and Destroyer are manifestations upon the relative plane of the 'many'. The Supreme Transcendental Being is upon the absolute plane of the One, the non-dual. There is a unique incident in the relationship between Kartikeya, Cosmic Grace and Lord Siva through which Grace manifested at a certain point to help the Devas in their confrontation and their battle with the forces of darkness. This unique incident gave Kartikeya the name of 'Swaminathan', the Lord of the Lord Himself, because His Creator was Lord Siva. And this

unique incident is: At one time Lord Siva was carrying the child Kartikeya on His shoulder, and suddenly He had the feeling that the child was trying to attract His attention, the child was trying to say something. He said, “What is it you want?”—and He listened for the answer from the child. And Lo! The narrative of Kartikeyan’s divine story has it that the child spoke to the Father and revealed to Him the secret and the mysteries of Om, Om, Om, the Pranava—the Pranava-Rahasya.

Gurudev has related this in his book: ‘Lord Shanmukha and His worship’. The child was sitting on the shoulder of Lord Siva, something like a Preceptor, a Guru, one higher than Him, and revealed to Him the deep secret and mystery of the sacred Pranava, due to which he got the name ‘Swaminathan’. This Swaminathan is Kartikeya, Subramanya, He is the all-pervading, ever-present, always accessible and ever helpful great grace divine. Grace therefore is ever at hand. Hence the expression of the Holy Master: ‘Never despair, *Nil Desperandum*’. Struggle on. Never give up.

Somewhere I came across a poem which I thought was worthwhile to include in the little booklet, ‘Inspiring Thoughts,’ and the heading of that poem is ‘Don’t Quit’. ‘Don’t Quit’ is when you think everything is lost, you are about to fail. The poet says, “It is then only that help is nearest at

hand”, and then so-called defeat will become victory; you will come out successful. When you think you are about to fail, all is lost, immediately you will become successful, for Grace is always at hand. Therefore, don't quit! Arise! Awake and attain illumination, become liberated. That is why you are here! Fulfil your divine destiny—grace is ever at hand.

Thus is the sharing by the grace of God and through the benedictions of Holy Master Swami Sivananda. God bless you all! The worship of this 'grace-personification' commences from today. It is always the day after the festival of lamps, Diwali.

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

Hari Om Tat Sat!

2. EXPERIENCE OF THE REALITY²

Worshipful homage to that one great transcendental Reality, the Supreme Universal Spirit, eternal and infinite! May that Supreme Universal Spirit, that is all-pervading, immanent and indwelling, be gracious unto us all! Loving adoration to revered and beloved Holy Master, Gurudev Swami Sivanandaji Maharaj whose spiritual wisdom teachings are close to us and part of our thinking, feeling and reasoning.

This great truth which exists and prevails in Reality is only One—the non-dual divine essence. That alone is! All other things are passing appearances, momentary sense perceptions that have no enduring quality, that are ever changing, transitory. While you perceive them for a fleeting moment, you take them for reality, but they are a fleeting reality, and the senses also deceive. In various ways Gurudev’s wisdom teachings make clear to us our true situation, upon what we must focus and what we must dismiss through our higher reasoning as mere passing appearances. He was never tired of reiterating his teaching: “Do not unnecessarily create problems for yourself by

2 Morning Talk given at Sri Samadhi Mandir

focusing upon temporary phenomenal experiences; always focus upon that which is permanent. Know this temporary phenomenal experience for what it is and reject it. Do not be enslaved by it. Wake up!" Such was his call. Within each of us the inner aspect of being has distinct faculties; we perform distinct actions or exist for distinct functioning. Therefore, this inner being is fourfold: thought function, reasoning function and storing, recollecting and remembering function; the fourth is our amoral, neutral ego principle: "I think, I reason, I remember—I disconnect with the other three, and I coordinate the other three." It recollects past experiences and subjects them to rational scrutiny, and this knowledge should be applied to our present thinking so that our thinking processes are directed in the right direction and do not become a problem for us. So the ego principle connects itself to all three because it is related to all three; it intelligently makes use of all the three, makes use of the past, by extracting through the power of logic and reasoning what may be useful for the present. The amoral neutral 'ego principle' performs a very useful and important function, and if it is properly recognised as such, the 'ego principle' can become our greatest alter-ego, asset or helper, and this is what a wise aspirant, a Viveki, an alert seeker

should do. We shall at this moment not think about this reasoning faculty, we will keep the reasoning part of our being aside.

We shall try to bestow a few thoughts upon the thinking and feeling part. The thought function manifests and acts in two different ways: one is the thought function and the other is the feeling function. The lighter side of the feeling function is referred to as sentiment, and the deeper side is referred to as emotion. Just as we are for the time setting aside the reasoning function for our purpose, we shall also set aside the deeper emotional function. We concern ourselves with the thought function and the sentiment function.

We are doing this because when these two act in combination, they have a unique effect, a unique force. When these two are combined we have an interior state where thought and sentiment bring into being a third state, a third principle, which is referred to in the Yogic or Vedantic terminology as 'Bhava'. It is not possible to find this concept in any other system or psychology so clearly defined, correctly understood and applied as in Vedanta, in Bhakti Yoga and in Karma Yoga. Bhava, the combination of the sentiment and thought principles emerges as a distinctive force in us. If this inner feeling, the unique combination of thought and sentiment is

directed in a very intelligent and purposeful manner, it has the ability to bring about or transform itself as an experience. What your Bhava is, that you become. What your Bhava is, that is how you experience the outer world. If you hold the Bhava as: 'the world is real', it becomes a reality. If you hold the Bhava that 'this is just an appearance, a fleeting, changeful, temporary appearance', then the world becomes a fleeting, changeful, temporary appearance and loses its power to hold you, enslave you. It cannot do anything to you—not that it changes, it is what it is. Whatever it is we are not bothered about that now, but to you it changes; it becomes either a solid reality or a temporary appearance, just as you know that a will of the wisp is only an appearance, and you dismiss it without being bothered by it. Whatever your Bhava is, that is what you are. Think yourself as a physical being, then you function as a physical being. Think yourself as a worldly being, you function as a worldly being. Think yourself as a spiritual being, you begin to function as a spiritual being. If you have the Bhava that you are spiritual, everything about you becomes spiritual. If you have the Bhava that you are divine, everything about you will slowly and gradually become divine. This is the truth: 'As the Bhava, so the Anubhava'. Because this combination of sentiment and

thought becomes a certain outlook and attitude within you, which is known as 'Bhava'. It is your unfailing great asset, if you cultivate the right Bhava. The world becomes to you with what Bhava you behold it, you become to yourself what Bhava you hold about yourself. Everything within you becomes according to your Bhava.

Jagadguru Adi Sankaracharya said: "Let me live with the Bhava that everything that is happening within me is nothing but an adoration of the Divine." All that is taking place inside, all that is taking place outside—the psychological aspect, the physiological aspect and the physical aspect of mine—all that is happening upon the three dimensions of my day-to-day being and doing, all this is adoration. Therefore, my whole life is adoration. Every function of my three aspects is adoration. This is the Bhava he expressed.

And no wonder, he has become one of those great beings who is known all over the world as a 'Anubhava Jnani', a man who did not merely mouth words, but who always stated the truth, always gave expression to the Reality. You may ask a question: "Did the experience of Reality bring about this Bhava in him, or did this carefully cultivated and practised Bhava bring about this experience?" Is it a paradoxical query? No, for this question can be answered. Can

experience bring Bhava or Bhava bring experience? The answer is, both! This is a point you must ponder; the answer is both. It is a mutual interaction, mutual action, and one leads to the other; one brings about the other. It is a combination of both. You can reflect over this matter. Thus is the sharing of this morning. God bless you all!

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

Hari Om Tat Sat!

3. HOW TO KNOW GOD?³

Radiant immortal Atman!
Blessed Divinities!

There are hundreds and thousands of temples (and new temples are being built all the time)—Vaishno Devi, Neelkantha Mahadev, Badrinarayana, Lord Kedarnath, Ganga Ma in Gangotri. In the same way, there are hundreds and thousands of churches—Greek Orthodox churches, Russian Orthodox churches, Roman Catholic churches, Protestant churches, and there is no end. Mount Kailash is one; people go on pilgrimage and come back with ever so many photographs of Mount Kailash—Mount Kailash at sunrise, Mount Kailash at sunset, Mount Kailash from the East, the West, the North, from nearby or from a distance. Whereas albums are filled with all the pictures, Mount Kailash is only one. Its non-duality is absolutely left undisturbed.

Sri Dongre Maharaj used to talk for days together describing the Leelas of Lord Krishna from the Srimad Bhagavat Mahapurana—Krishna Shankar Shastri was doing likewise, Morari Bapu

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³ Morning Talk given at Sri Samadhi Mandir

has been doing it for years and years. Ramesh Ojha who sings Bhagavat Saptah also speaks about the glories of Lord Krishna, Kashikananda does likewise, and so do Akrur Charan Panda and Chaitanya Charan Das. What have they got to say? They speak only about one Krishna, and they speak about the identical birth in the prison in Mathura, the identical activities in Brindavan, the identical activities when He grows up and goes to Dwaraka. They speak of the same Krishna giving the same Bhagavad-Gita Upadesha to Arjuna in the same Kurukshetra. And people keep on expounding year after year. They come to Kailash Ashram and expound it for the centenary of Kailash Ashram; they come to Anandamayee Ma's Ashram and expound it for her centenary. Thousands of Swamis and holy people are expounding and telling us about spiritual life, about Yoga, about prayer, devotion, meditation, about self-control. They say it in English, in Hindi, in Marathi, in Gujarati—they talk about the same thing. It is very... I don't know what to say about it – it is very funny, unique, puzzling! Very extraordinary, very incomprehensible! What have they to say? What do they say that has not been said before? Sri Ramakrishna, Sri Swami Sivananda, Sri Anandamayee Maa, Sri Ramana Maharshi, Sri Aurobindo spoke about the One, and they said, "That Being is non-dual."

With all this we are still seeking, searching, trying to find God. How to find Him? How to have God-realisation? So many books are written. What is this God we are seeking? Who is this God? Where is this God?

There is a Sanskrit Sloka: 'Where is this God?' The Sloka says: 'This God is not in marble, this God is not in black granite stone, this God is not in metal alloy, not in wood and also not in clay.' (During Navaratri Puja hundreds and thousands of beautiful figures of Kali, Durga, Lakshmi, Saraswati, Ganesha, Kartikeya are executed by artists in Orissa and Bengal, and mostly they are of clay, plaster of Paris.) And the Sloka ends with the line '*Bhave devo pravartate*—God remains or is present in what you think about Him, what you feel about Him.' If you feel: "He is inside me; I am His moving temple", He is there. If you feel: "He is in the tree, stone, river, bird, fish, flower", He is there. If you feel: "He is somewhere beyond and incomprehensible", then He is somewhere beyond, incomprehensible. If you think: "He is in my Puja room photo", then He is in my Puja room photo. If you think: "He is in solitude, in the jungle where there is no one else", He is in solitude, in the jungle. He is in Vishvanath Mandir, Dattatreya Mandir, Durga Mandir; He is in Rameshwar Mandir where they start their Puja at 4 a.m. Where you think He is, He is there. As you

think He is, He is. What you think He is, He is that. 'Bhave devo pravartate'—He is what you think He is, what you feel He is. And more than anything else: 'It is He who knows what He is.' The Sikh scripture says: '*Tumhari gati mita Tumahi janu.*'—You alone know what Your nature is. Who else can know Him? And because He alone knows, He alone can answer the question which Swami Chidananda has put before you. So ultimately, to be told what God is, who He is, where He is, how He is—you have to turn to God!

Now raises another question. Where are we to turn? When you say 'turn', it doesn't mean you turn, because you can't turn in order to see Him, because there is no need to turn. If He is in one spot and not in another spot, you have to turn away from the spot where He is not, in order to look at Him in the spot where He is. This is absurd! He is in the spot where you are looking, and He is also in the spot where you are not looking, and He is beyond, behind your eyes with which you are looking. He is that who is within your eye, whom the eyes do not know, but who knows the eyes. He is that, and 'not what you worship here'.

People in this human world worship God. They have the God of their conception, but not the Reality. The Reality is beyond human conception, beyond thought, beyond intellect, beyond reason.

So whatever you conceive of and you pray to and you worship and think about, this is your God; it is your brainchild, your thought form.

*Nayam atma pravachanena labhyah
Na medhaya na bahuna shrutena
Yamevaisha vrunute tena labhyah
Tasyaisha atma vivrunute tanusvam.
(Kathopanishad).*

This God cannot be obtained through listening to discourses, this God cannot be obtained by great intellects, this God cannot be obtained by listening about God again and again for many days and months and years. This God is obtained by those whom God wills that He may be obtained. He says, “Let this person obtain”, and thus He Himself gives of Himself. To that person alone, God becomes obtained. This is the Upanishadic saying. Therefore, we have no other alternative than to ultimately fall back upon the immediate realisation, the deep, immediate God-experience of those enlightened perfected souls of the Upanishads and the ancient times behind all religions—we have to fall back upon their experience; and the utterances based upon their experience have but one thing to say: God is here and now! You think about God, and your thought itself is God. God manifests within your mind as God-thought. God manifests in your heart as God feeling. Therefore to each one of you,

He is instantly available. To each one of you He is more immediate and proximate than anything else can ever be. If you think that He is a little distance away and you have to make an attempt to attain Him, then you are not thinking about God. You are thinking about an idea, and your mind is occupied by many ideas. Therefore, ultimately they said, be silent! Be silent and know that 'I am God'—know that God. That is the universal factor in all beings—awareness of one's existence, 'I am'. One tells in the West, 'Be silent and know that I am God'.

A Tamilian mystic from Sri Lanka, towards the close of his spiritual ministry, to anyone who came and sought guidance about God, he used to say in Tamil: "Shumma iru, Shumma iru"—"Be quiet, be quiet!" Even coming and asking is disturbing your knowing about what you are asking. You stop asking, and maybe there is a chance of your knowing. He was called 'Yogaswami' of Sri Lanka—"Shumma Iru!" Therefore, let the silence within each one of you reveal God to you. Know God in the depths of your silence. If you have to know God in the depth of your silence, you have to be silent, you have to learn to be silent, so that in that deep silence God is known.

May the grace of the Supreme and the benedictions of revered and beloved Holy Master

help us and enable us to be silent. Then you will not merely be thinking about discourses about God—there is no end to it. Then there is a chance of you knowing the Reality within in the depths of your own silence. May God's grace manifest within you as this silence. Hari Om Tat Sat!

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

Hari Om Tat Sat!

4. LEADING A DIVINE LIFE⁴

Worshipful homage to that Supreme Eternal Transcendental Reality! May grace divine from that Reality be upon all of you, and may His grace enable you to experience It.

Loving adorations to revered and beloved Holy Master, Gurudev Sri Swami Sivanandaji Maharaj! With his awakening and inspiring wisdom teachings we may yet be able to make our life blessed through that supreme achievement, God-experience—if we apply his teachings and make our life a divine life.

To make life a divine life in an effective manner which helps you to achieve your goal supreme, it is necessary to be in constant awareness of your divine nature. It is necessary to live with the continuous knowledge and keen awareness of your true divine identity. The identity that you now feel as part of your psychological awareness is an identity, it is true, but it is not your real identity. It may have its own reality, built up and propped up upon its identification with a perishable physical body,

⁴ *Morning Talk given at Sri Samadhi Mandir*

with various kinds of thoughts, desires, sentiments, emotional attitudes. It is an identity supported by a certain memory pattern about your early childhood, growing up, teenage, adulthood. In each human being there is this inner picture of oneself, and one is wholly wrapped up and identified with that picture. This makes one stay at a certain level of awareness and consciousness. One is so much bound to that level due to one's identification with this pattern of what one is— and that is 'I'.

“Swami, is this identity pattern not also within the mental picture that a holy man has? He also speaks about his past, his childhood, student days and what happened when he was 12 years old. Like that realised souls also recount. Ramana Maharshi also spoke about his state when he came to Tiruvannamalai. Then why should you say that it is our error only, it is the cause of our being bound to a lower level, when it was observed in people who have attained to the supreme dizzy height of realisation?”

This is a valid question. The reply to it is: when the people were listening to such recounting by sages and seers, they translated this in terms of their understanding of themselves. They interpreted this as if the sage would speak about himself or about herself, as if they identified with the story as their story. But the difference is, the

great realised souls recounted this as though they were telling a story about some person long ago, in ancient times when birds and trees used to talk to each other. With great fascination a storyteller tells his tales, but the very fact that it happened long ago, and he recounts this in the present, makes it quite clear that it is just a fable. Nevertheless, the listeners while enjoying the gripping nature of the story and allowing themselves to be carried away by all the nuances of the tale, they are aware that he is weaving a fabric which ultimately is only a story, and they know that the narrator also has nothing to do with it.

In this way, the sage also recounts the past in a very objective manner, like that of a third person, not as recounting something subjective. That difference should be understood. Then we will know that the subjective pattern of ourselves is something very near to us, we are identified with it in our thoughts, emotions and memory process. It forms the framework of our identification with an earth-level-consciousness, and it is a crystallised thing there. Therefore one should understand that this is the inner anatomy of one's identification with one's earth personality, the human identity.

So realising this we should wisely formulate ways and means of doing away with this pattern

by creating a far more powerful alternative pattern to attach ourselves tenaciously and not allow any going to a lower level of identification. A new pattern should be created. To this end we should live in alert awareness of our divine identity and of our divine origin and refuse to budge from it by a keen determination: "Divine am I, and divine I shall feel myself to be, and divine shall be all my thoughts and emotions, and I will not allow my human memory to interfere with this new divine frame in which I am establishing myself." It is only when we are in a position to do this with a firm resolution and with unbroken continuity, that we will be able to live the divine life. Then alone we will be open to the first ingress of the Guru's grace and benedictions and to the light that his wisdom teachings should be unto us. The light is always there in order to take it into ourselves, and this is the one thing needful. "I wish to benefit by our Holy Master's great ideal and teachings, I wish to lead a divine life. If I wish to lead a divine life, I must feel that I am divine, and if I wish to succeed in feeling divine, I have to liberate myself from my spontaneous identification with a human identity frame." We must have a clear picture of our interior: "What is the situation within which I have to drastically alter and free myself from, so that I may emerge and soar high into the dimensions of my real identity, and this I shall

bring about by creating a new awareness within myself.” This is the thing needful.

Reflection will reveal the inner implications of whatever has been shared by the grace of the Almighty and by the benedictions of Holy Master. Their grace and blessings be upon you all! Thank you.

Om Namo Narayanaya—Om Namo Narayanaya—Om Namo Narayanaya.

Hari Om Tat Sat!

5. MANIFEST YOUR REAL NATURE⁵

Worshipful homage to that Supreme Eternal Being who is Pure Consciousness, absolute and non-dual! Worshipful homage to Him who is pure divine awareness beyond the three states of the waking, dreaming and sleeping consciousness. Homage unto that Being, who is established in his own glory beyond the three, referred to as the fourth state of consciousness or Turiya. May the grace of that Being be upon us all. Loving adorations to holy Master and beloved Gurudev Sri Swami Sivanandaji Maharaj, who was ever established in that state of Turiya.

Radiant immortal Atman! Beloved and blessed seekers and Sadhaks! All students of the culture and religious history of India and all students of the Indian-Hindu social structure are aware of the term 'Dharma'; it is used in the secondary sense as one's special duty in one's position and situation in Hindu society. In its primary sense Dharma means righteousness. 'Manava Dharma' means the duty of a human being. It means duty as a student in the first order, duty as a married householder in the

.....
5 Morning Talk given at Sri Samadhi Mandir

second order, duty as a retired Vanaprasthi in the third order and duty as a 'Sannyasi', a renunciate, in the fourth order. It also means the duty of the first caste or the Brahmanical caste, the duty of the Kshatriya or the ruling caste, the duty of the agriculture or trading caste, and the duty of the fourth caste, the drawers of water and of wood as they say, the Sudra caste.

It is called Chaturvarna—Brahmana, Kshatriya, Vaisya and Sudra. They were made in order to bring about a proper division of indispensable types of works. Firstly, without labour nothing can be achieved; everyone depends upon labour. Then it is the agriculturist who produces, and the trader who makes things available to you. The ruling caste maintains law and order internally, defends territory and keeps an army as defense against external aggression. The Brahmin has to study and to share his wisdom. He studies and grows in wisdom, takes students and teaches them. So he is the center of distributing knowledge.

But then transcending all these duties there is a special duty, and that is to 'be what you are!' Holy Master Sadguru Bhagavan Sri Swami Sivanandaji proclaimed this as the special duty of man in the 20th century. All other duties pertain to the physical man. You see, it is according to the birth of the body whether one is a Brahmana, a

Kshatriya, a Vaisya or a Sudra; and according to the condition of the body whether one is a Brahmachari or or a householder. All these pertain to the various conditions and various types of bodies into which you are born; they decide your Dharma.

But then there is a higher Dharma. Gurudev said that it is the most important Dharma, the Dharma that is the great need in the age of materialism, of self-forgetfulness. Spirituality is lost and no one cares for it, and people find something wrong with a man who sits behind closed doors and calls upon God; he is a 'queered person'. So at this time you need your Dharma and be what you are – 'Swabhava'. To manifest your real nature is your 'Swadharma'. Your own real Dharma is to be established in the awareness of your eternal unchangeable nature that is divinity, you are a part of God – you are divine! That is your real nature—Satswarupa, Swadharma, Nijaswarupa. And when that is your reality, why should you make your life look like something contrary to it? Let it be what it is in reality. That reality itself should be made manifest in your thought, word and action. This Swadharma in its higher sense can be summed up in one word—Divinity. Therefore divinity is your highest Dharma, it is the Dharma of this age, the 21st century.

Think divinity, feel divinity, be aware of your divinity, manifest your divinity; make your life a dynamic expression of your divinity. This is the way to attain divine consciousness. This is the way to become established in your divine consciousness which is your real state. Do it now! Claim this birth right! May the Supreme Being and Gurudev bless you attain this great destiny and be yourself. Divinity is the Dharma that Gurudev proclaimed for mankind of the 20th and the 21st century. That is the Dharma of each one of us! God bless you!

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

Hari Om Tat Sat!

6. THE NON-DUAL REALITY⁶

Worshipful homage to that One eternal and infinite Cosmic Being, the non-dual, transcendental Universal Spirit! He is the source, support and ultimate fulfilment, the beginning and the end of all existence; He is at once omnipresent and invisible in His essential nature, being far subtler than the subtlest faculty that we human beings possess. He is beyond the reach of the senses, mind and intellect. All though He is all around us and within us, yet we fail to perceive Him outside and to experience Him within. But there is something we should not miss: the truth about this Supreme Reality!

The truth about the Supreme Reality has been proclaimed by our ancestors of an era when seekers were determined to solve the mystery of existence, determined to discover, experience and enter into That which is invisible, that which is beyond the senses and mind to perceive or comprehend. These determined explorers of the inner realm of the Spirit, having succeeded in their quest and experienced the Absolute, have declared to us that the Supreme Reality is one and

⁶ *Morning Talk given at Sri Samadhi Mandir*

non-dual. That alone is; no other thing exists beside It! This wonderful truth they proclaimed as a result of their direct experience of the Reality. It makes clear to us that being the sole thing existing, then It must not only be the subtlest of the subtle but also the grossest of the gross. Therefore, It is not only beyond the reach of the mind and intellect, but It is directly perceivable through our senses. Whatever we see, we behold nothing but God: in the stone, in the tree, in the mineral, in the metal. He has taken all these names and forms. There is nothing other than Him. Whatever we see, hear, taste, touch, smell, we are perceiving only God.

And the question therefore changes. The question is no more: “How can you see Him?” The question is: “How on earth can you fail to see Him, when everything is nothing but that One Being in multifarious shapes, names, forms?” Even if you want, you cannot miss Him; even if you say, “I will not perceive Him at all” and close all your senses, there He is within your being, because He is ‘within’ and ‘without’. If you say, “I will cover myself with a Dhoti, but I have nothing to do with the horizontal and the vertical threads that make up this Dhoti”—these two things are inseparable, and the statement would be laughed at! The statement would be absurd! When you behold the universe, you behold God. When you are dealing

with the universe, you are dealing with God. Being one without a second, He is the subtlest of the subtle, He is the grossest of the gross, He is everything. He is Absolute — ‘Non-duality’ means this. Therefore, no matter what we are encountering, we are encountering God.

For days together it has been raining continuously, day and night: straight rain, slanting rain, torrential rains — it came from all sides because the wind kept on changing directions— and we got wet anyway! But did you ever think that this rain made to swell all the little mountain streams all over our northern Garhwal region, and flowing in diverse directions they all joined the two great rivers Alakananda and Bhagirathi-Ganga. They all came and joined. But then all the accumulated water kept on doing only one thing and that is, their flow was all towards the ocean. In this manner, all the various data of perception that come into our interior, if they are looked at from the angle of their being nothing but the One Brahman manifesting in multifarious names, forms, colours, shapes, appearances, then no matter how much comes from what direction, it takes us only towards that one unified thought: “This is God”. God is appearing in this form. I am surrounded by that one element alone—there is no diversity, there is only unity. This is God sporting in these innumerable names

and forms. God alone is coming to me through the five senses: sights, sounds, tastes, smells and touch — everything.” If you root yourself in this one truth, proclaimed by our sages in ancient times, if you become completely established in this one idea, then the diversity ceases to be diversity for you. There is only One, and all these things flow only in one direction, because That alone is. Our entire life becomes an unceasing ‘God ward flow’, a movement oriented towards Reality.

May the Truths proclaimed by our ancients help us to see that we are all the time experiencing God and God alone. May this truth make our life a concerted and unified movement towards the great Reality: to be always in God-thought, always remembering, always in awareness of God and God alone. This is living the Truth, and it is a Reality-oriented movement of our life’s stream. Then God becomes an ever-experienced Reality without any barrier of time and distance. You and God are never apart—it is only a manner of mentioning it in human language. You and God are ever in a state of unity.

May the awareness of this truth be the gift that we receive from the Supreme Being. May this awareness be the only thing that we seek from revered and beloved Holy Master! And it is said, ‘What you ask, will be given to you.’ ‘What you

seek, you will find without fail.’ Therefore, the asking and the seeking for this ever-present experience may be blessed by the Supreme Being and Holy Master. May the grace of God and Holy Master make our life filled with divine consciousness and divine experience. This is the wish and prayer as part of this morning sharing. God bless us all.

Om Namah Sivaya—Om Namah Sivaya—Om Namah Sivaya!

Hari Om Tat Sat!