

The more you become godly in nature, the more you begin to become aware of God's presence in His universe.

God is the supreme Indweller of this living and moving temple of the body, in which you also reside as a resident-worshipper of the Divine within. What a great privilege to reside in the same place as the Lord Himself!

Swami Chidananda
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A DIVINE LIFE SOCIETY PUBLICATION



OUR ETERNAL COMPANIONS— GOD AND TIME



Swami Chidananda

OUR ETERNAL COMPANIONS— GOD AND TIME

Sri Swami Chidananda



Published by

THE DIVINE LIFE SOCIETY

P.O. SHIVANANDANAGAR—249 192

Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India

www.sivanandaonline.org, www.dlshq.org

First Edition: 2016
[2,000 Copies]

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Swami Chidananda Birth Centenary Series—70

FOR FREE DISTRIBUTION

Published by Swami Padmanabhananda for
The Divine Life Society, Shivanandanagar, and
printed by him at the Yoga-Vedanta Forest Academy
Press, P.O. Shivanandanagar, Distt. Tehri-Garhwal,
Uttarakhand, Himalayas, India
For online orders and Catalogue visit : dlsbooks.org

PUBLISHERS' NOTE

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

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

We are immensely happy to bring out some of his hitherto unpublished lectures in booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary. The present booklet **'OUR ETERNAL COMPANIONS—GOD AND TIME'** is a compilation

of his six inspiring talks at the sacred Samadhi Shrine during the year 1991 and 1992.

We express our heartfelt gratitude towards Shri Mukund Jere, Mrs. Moo Briddell , Mrs. Mary Dean and the inmates of the Headquarters Ashram for their loving service in transcribing, editing and compiling these talks.

May the abundant blessings of the Almighty Lord, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all.

—The Divine Life Society

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1. OUR ETERNAL COMPANIONS—GOD AND TIME¹

Radiant Immortal Atman! Beloved Immortal Self, children of the Divine, Sadhaks and seekers, spiritual aspirants assembled here in Gurudev's spiritual presence! We are now heading towards the commencement of the second year in the Divine Decade, the second year of the nineties. Counting always starts from one, never from zero. According to this tradition 91 would be the first year of the Divine Decade, and thus the 10th year would be the commencement of the twenty first century.

Time passes. Two nights ago I was prompted to hold the ticking clock before the microphone, so that all could hear. Inexorably, time and tide wait for no man. If you delay and postpone, time is not responsible for what you cannot achieve. If you bring a gap between your thought and action and postpone the action, then in spite of the highest and best thoughts, you will regret having done so. Time and tide wait for no man. Inexorable is the passage of time. When we were in a period of

1 Morning Talk given at Sri Samadhi Mandir on 14-12-1991

silence, each tick of the clock was accentuated. We were aware that time was passing, so loudly it was ticking. Time is passing; time is not standing still for us, waiting for us to get ready and translate our thoughts into actions. It does not care. It says rather: “Do it or don’t do it. I do not care. I pass on.”

In this way, there is a very significant saying that should always be brought before our mind’s eye. It says: ‘He who hesitates is lost.’ Always remember!

Time is the swallower of the entire world. It swallows all forms of life, all living beings. It is a life-consumer. It consumes the whole world of living creatures. It is inexorable. It does not wait for anyone. It does not care. It marches on. If we keep in step with it, we will also march on and progress and attain the goal. If we lose step, if we hesitate, sit by the wayside, time is not going to say: “Alright, I shall also wait.” It will not tarry for us.

‘*Kalosmi Lokakshayakrit*’—‘I am the mighty world-destroying Time’ says Lord Krishna in the 11th chapter of the Srimad Bhagavad Gita, while explaining ‘the Yoga of the Vision of the Cosmic Form’ to Arjuna. He is Grace; we must avail ourselves of Grace. He is Time. We should also be aware of Time and avail ourselves of Time.

One who uses time is not used by it. One who consumes time in a practical, constructive, creative, dynamic manner, he is not consumed by time. But he who fails to consume time in a practical, dynamic and creative manner is consumed by time. Everything is swallowed and vanishes into oblivion, sent into limbo, by this mysterious manifestation of the Supreme Being called Time. It ticks. Inexorably, it moves on. If we move on, if we go ahead and march on, we use time. If we don't move on, we are left behind and consumed by time.

Therefore it behoves us to 'be up and doing and to heed the Upanishadic call: *'Uttishthata jagrata prapya varan nibodhata'*—Arise, awake, approach the illumined ones and receive wisdom and become illumined!' The ancients knew well that it is a question of either us or time.

Therefore radiant Atman, manifest your divinity, be a true Sadhaka. Strive and endeavour to make efforts ceaselessly. All attainment, all victory, all success is for the one who is vigilant and ever climbing up. It is the climber who scales the mountain and attains the pinnacle. It is the one who keeps on climbing—not the one who stands below and contemplates the height and wonders whether he can make it. Never cease climbing, keep on climbing and do not care about whether you will attain the peak or not. The peak

will come towards you! Therefore boldly struggle on. Keep up the effort and each day climb higher and higher.

That is the adventure and the value of the day. It opens up the wondrous opportunity for you to climb onward towards the ultimate peak of Self-realisation. Each day offers yet another wondrous opportunity. Never stop. Never be still.

‘Alone you come, alone you go.’ That is what the mystics and poets say. It is true, but yet not entirely true. Each Jivatma, each individual soul when he takes a new body and comes into this world is never alone. He is accompanied by two life companions. One is God and the other is the god of death, i.e. Time. They are our eternal lifelong companions, ever with us. We do not have to raise our hand to touch them; they are closer to us than our own selves; they are part of ourselves. Time keeps on ticking in our heart-clock, and God radiantly and resplendently shines in the chambers of our heart as our indwelling Reality. These two are our life’s companions. If we are aware of both of them, the world cannot touch us; Maya cannot play any havoc with us; nothing can affect us. We will overcome all things. For with God, everything becomes possible. And if time is utilised well, then it becomes your greatest friend, not merely your companion, not a treacherous companion, not a companion who is taking you

slowly and steadily towards the departing moment, towards the grave, towards the crematorium, but rather it becomes your greatest friend, your greatest helper. Try to contemplate the significance of this, and make a success of your life.

This is pragmatic mysticism, not academic or theoretical mysticism. It is a pragmatic and mystical way of looking at oneself. I am never alone. God is always with me. I am never alone. Time is ever with me. Therefore let me be alert, vigilant and ever moving forward. For I must know that time walks with me, and time is none other than death. Death and time are interchangeable terms. And God is my eternal companion.

Let us live with this new awareness as we move towards the conclusion of this year, and let this knowledge make us dynamic Yogis. Let this knowledge make us active Sadhakas. Let this knowledge make our spiritual lives progressive and creative. Let this knowledge bring into you a new alertness, a new vigilance, a new dimension of dynamism, an actively lived spiritual life. This is the great gain of living in awareness. God bless you all.

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

Hari Om Tat Sat!

2. MEN MAY COME AND MEN MAY GO, BUT I GO ON FOREVER²

Worshipful homage unto the Supreme Reality, the eternal Cosmic Spirit, the Universal Soul of whom we are part, whose nature is our innermost, essential nature! Loving adorations to the glorious spiritual presence, whom we call Gurudev, whose teachings are the inner source of our aspiration, dispassion, Vichara and Viveka. Gurudev's teachings are the unerring source of the direction in our life. They are the secret source of spirituality and of our sustained interest in and enthusiasm for the spiritual path. The wisdom teachings of Gurudev fill and animate our lives. They throw light upon our path. To that spiritual source of our aspiration, loving adorations!

My silent adorations to the Divinity that indwells you all, to which your body is a moving temple and for which your heart is a throne. That Divinity is the imperishable soul within your perishable body, the eternal reality enshrined in your temporary human personality. Silent salutations to Him, who is that indwelling power! May the grace of the Supreme and the choicest benedictions and blessings of worshipful Master ever be with you and enable you to recognise your hidden divinity. May your Sadhana enable you to

.....
2 Morning Talk given at Sri Samadhi Mandir on 22-3-1992

recognise this hidden inner divinity day by day ever more, until that becomes the one and only reality in your life. All other things will fade away into their respective places in the circumference of your life. This recognition and awareness then will occupy the central place in your consciousness. Thus your life becomes God-based and God-oriented. Such is the life that beloved and worshipful Holy Master Gurudev left for us as his legacy, as your heritage. This is the essence of our life in Sivananda Ashram, the centre and source of the divine life ideal in this modern world. May we thus live, knowing this to be the very quintessence in Sivananda Ashram—a life divinely lived.

Alfred Tennyson was a poet who has written many poems of high order as well as small compositions of fourteen lines, called sonnets. He also wrote some lighter, small poems. Shakespeare wrote great dramatic pieces, but he also wrote ‘Seven Ages of Man’, which was very short and to the point. Among these lighter poems written by Tennyson is one entitled “The Brook”. In this poem, the last line of each verse is a refrain. This is like the famous song of the Sannyasin of Swami Vivekananda, which ends with the refrain or final line, ‘Wake up Sannyasin bold, say Om Tat Sat Om!’ Similarly, in ‘The Brook’ the refrain is, ‘I go on forever’—‘For men

may come and men may go, but I go on forever'. Until I reach my destination, I do not stop. I keep on overcoming all obstacles on my path. Though I may have to traverse difficult ways and terrain, I do not stop. I jump, I twist, I turn, but I am going on forever. Thus 'The Brook' becomes a stream and then a river; it joins the sea and finally becomes the ocean. It succeeds in becoming the ocean because it never stops—Chareiveti Charaiveti—it keeps on going. That is the secret of success.

Never stop. Keep moving onward. All obstacles are to be overcome, circumvented or avoided in order to overcome. Nothing, no obstacle, shall stand in the way of my attaining the goal. That is the one sure thing in my life. Nothing will stand in the way of my goal. All obstacles will, in some way or another, be overcome. 'For men may come and men may go, but I go on forever.'

This is a world of birth and death. People come, people go. Even so, you also have come and one day you will also go. I am here, and one day I also will go. Rama came and He went. Lord Krishna came and He went. Lord Buddha came and He went. Great conquerors like Ashoka, Napoleon, Alexander the Great, all came and all went. Multi-billionaires came and went. Great warriors, strong people who overcame all others,

also came and went. But Indian spirituality, the great aspiration of the human soul towards Divinity, the living spiritual experience and the greatest treasure of humanity, has abided through millions of centuries—it goes on forever.

Thus should be the inner life of each one of you, ever moving towards divine perfection and liberation. Ever moving towards the ideal of divine life and divine experience. You must be able to say like the brook of Tennyson's poem, "For men may come and men may go, but I go on forever". I go onwards, God-wards. I continue always towards the Supreme. Whatever may come, my life will be this unceasing flow directed towards the consummation of becoming one with the supreme sea and the great ocean. Your true life, your inner life, always should be this all-conquering movement of the spirit towards its supreme source, the universal Spirit Divine. 'For men may come and men may go, but I go on forever'. Whatever may come, my spirit, my aspiring soul, will go on forever. It will not stop. It will not hesitate. It will never be discouraged. It will never change direction. It will never forget its goal, forever and ever it is going onward, Godward.

This is true spirituality. This is true Sadhana and authentic spiritual life: the secret, silent inward movement, ever-present, ever moving towards the great goal, God. Such is true and

genuine Bhakti. Strive to make your inner life thus. May the grace of the Divine and the blessings of Gurudev Swami Sivanandaji and the benedictions of all the saints grant you fulfillment in this one and only life there is. May they grant you fulfillment in this life. God bless you all.

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

3. HE WHO HAS EYES, LET HIM SEE!³

O Thou Universal Being, Thou who art the eternal One, beginningless and endless, Thou who art the infinite One, boundless and limitless, everywhere present, the indwelling splendor within all things that have name and form—the indwelling splendor within the atom, within the sun, within the galaxies, the indwelling splendor within man! Thou who art the indwelling divine splendor within each and every one of us sitting in the spiritual presence of beloved and worshipful Holy Master Swami Sivanandaji—O Thou Indwelling Divine Splendor within our body temples— to Thee our worshipful homage!

Grant that we may ever live in the awareness of Your constant presence within us, ever live with the awareness of the sanctity and the holiness of this moving temple of Yours, our body; ever dwell within the awareness that we have You as our constant companion and we are co-tenants in this most mysterious of your handy works, the human body. Grant that our life might be characterised

³ *Morning Talk given at Sri Samadhi Mandir on 28-3-1992*

with this light of inner wakefulness, that we dwell in You and that You dwell within us. This awareness would perhaps be the key to making our life divine.

Loving adorations to you Gurudev, for blessing us each morning by drawing us into your presence and pouring your grace upon us, so that we might live filled with grace and guided by the light of your wisdom teachings. Let us live inspired by the awareness that you live ever by our side, guiding us, pointing the way and giving us the right direction. Let us live in the awareness of the light of your wisdom teachings in your holy Ashram on the banks of Divine Mother Ganga in Uttarakhand and sacred India, the land of Vedas, Upanishads and Bhagavad Gita. At this moment when we are concluding this early morning gift of yours, this spiritual fellowship among Sadhaks, we ask of you that we may live in the light of your wisdom teachings that ever illuminate our path.

Blessed are you all who come to this spiritual fellowship morning after morning, so that you may commence each day in a sublime and spiritual way. Be aware of your good fortune. Avail yourselves of all the opportunities and facilities provided especially for you by Gurudev. That which is very near, we sometimes miss seeing. But our fortune is great if we keep our eyes open. Having eyes alone is not enough. 'He who has

eyes, let him see.’ It is necessary to look and see, then you can find.

Yah pashyati sa pashyati

‘He who sees this, verily he sees.’

Thus in the Srimad Bhagavad Gita Lord Krishna gives a hint about what type of vision He wants us to have. He says, ‘He who looks with this vision, he alone sees.’ Otherwise even having eyes, yet we see not.

Why do we fail to see? Because we are looking at something else. Yesterday we spoke of what is easy and what is not easy. How easy it is to think about ourselves and about what belongs to us—our wrist watch, our fountain pen, our clothes, our vessels, our coffee and lunch—ours, ours, ours. How easy! Why? Because we are identified with ourselves. It is easy to think about ourselves, to identify with ourselves and to think about that which belongs to us; because the things are dear to us, we are attached to them and we feel that ‘this belongs to us, it is mine’. ‘I’-ness and ‘my’-ness make things easy. Perhaps this gives us the key how to make difficult things easy!

It is difficult to think about God. It is difficult to think about others. If you want to make it easy, think that they belong to you. Identify yourself with them, even as the son identifies himself with his father: ‘*I and my father are one*’ (John-10:30).

Then identify yourself with God, as you identify yourself with others. Treat others like yourself. Do to others that which is pleasing to you. Refrain from doing to others that which you do not like. The feeling about God that ‘He is mine, I belong to Him’ provides you with the key to overcome this self-absorption. Too much absorption in things to which we are attached is the main barrier to God-thought, to meditation, to Smaran (remembrance), to Yoga. Transfer your identification, your affection and attachment for others, to God. “He is mine. I really and truly do treasure God as my wealth of wealth.”

Twameva mata cha pita twameva
Twameva bandhuhs cha sakha twameva
Twameva vidya dravinam twameva
Twameva sarvam mama deva deva.

Really and truly, regard Him as your all-in-all, wealth of wealth, mother, father and everything that you hold precious. The spiritual person thinks of God in that way. Then the difficult thing becomes easy, natural and spontaneous. Mother never has a problem in thinking about her child. A lover never finds a problem in thinking about the beloved. A drunkard never finds a problem in thinking about whisky and wine and liquor... Even so, the true devotee never finds a problem in thinking of God, because he has love for God.

Therefore, the solution is contained in the problem. It shows why a thing is easy and why another thing is difficult. Why is it so difficult to find the indwelling God who is present everywhere? Because we are busy seeing the outer name and form. We see the many. We see the multifarious. We get attached. It is only difficult to remember God, because we are constantly thinking about so many other things. So you have the disease and the remedy. Whether you will cherish the disease or whether you will apply the remedy—that no one can decide except yourself. Great ones have shown through their lives in which direction lies blessedness and wherein lies the supreme good. Therefore, be wise and do not cherish the disease, the bondage and the darkness, but quickly and eagerly apply the remedy and rejoice. That would indeed be wisdom.

A great sage said, “When you have entered the railway compartment and taken your seat, why should you still hold your bundle on the head? When the whistle blows and the train begins to move, the whole thing moves. Keep the bundle on the floor, and it will also move. Wherever the train takes you, that same train will take the bundle also. So do not perpetuate the burden. Keep it aside and it will come along with you.”

Even so, do not unnecessarily prolong your bondage. Apply the solution, become light, and the Divinity will take you to supreme blessedness. At every step you must live in wisdom. Mere intellect is not wisdom. Mere intellect is not discrimination. Vichara is different from mere Buddhi Chaturya (cleverness of the intellect). Ability to be a little clever does not indicate that you are spiritually awake. Analytical, discriminative Vichara, Vishleshana (analysis), Viveka are different dimensions, different qualities. The sages always want us to be Vicharashila, constantly active in discrimination, ever keenly enquiring into the real nature of things. God has given you the ability to make Him the be-all and end-all of your life and to keep Him constantly before your mental vision as the goal for which you are living, the Being in whom you are living. This is real vision, this is real wisdom, real intelligence. The lesser intelligence may only strengthen the barrier between you and God, instead of breaking it down and taking it away. Therefore, sometimes devotees pray, “Please do not give me intellect. Give me faith, give me trust, give me devotion, give me true love, give me a great yearning for You, give me thirst and hunger!”

Therefore, if you want to be spiritually awake you should live in the awareness of these great truths: God is not inside scriptures, God is not

inside temples, God is not beyond in the sky, but God whom the mystics experience is now and here. God is to you the nearest of all things. And know that, before you start seeking Him, He is seeking you! That is the mystical truth. Otherwise, He would not be sending saint after saint, sage after sage, seer after seer, Rishi after Rishi through the centuries to keep calling you to Him. God is constantly calling you. He is constantly knocking at the door of your heart. All scriptures constitute only God's voice calling man, "Arise, awake, attain Me and become forever blessed". So it is not so much that you are calling—it is He who is calling. He has always been calling. Our only good fortune seems to be that we have answered that call in this life. That is what makes our life so wonderful. We have answered Him.

But then once you answer, you should not keep sitting in the same place. The moment you have heard the call and answered, you must start moving in that direction. That is Sadhana. That is Yoga and dynamic spiritual life. That is Vedanta. Keep moving towards Him. Having heard His call, having responded, now start moving towards Him. Go in that direction, every moment nearer and nearer, each day, in and through each thought, word and action, nearer and nearer to God.

Drawing nearer and nearer to God, think: “Through each word of mine, am I drawing nearer and nearer to God? Through each action, am I drawing nearer and nearer to that Supreme Being, that great Splendor, the Cosmic Reality?” This should be the constant look-out and query of every Sadhaka, every Yogi, every devotee. “Through all my doing, am I drawing nearer and nearer to that great experience, to that grand destiny of mine? Am I drawing nearer and nearer?” And if this orients each and every moment of yours, then you are indeed supremely blessed. Nothing can prevent you from attaining that supreme goal. No power in the universe can deprive you of your due, if you live with this consideration. May God bless you to live such a divine life and crown it with the supreme divine experience, which liberates you!

Hari Om Tat Sat!

4. SERVE HUMANITY AND ATTAIN DIVINITY⁴

Radiant Immortal Atman! Beloved and blessed children of the divine, Sadhakas and seekers, spiritual aspirants, devotees of the Lord and also devoted to Divine Life and to the leading of a life of Dharma! Most blessed indeed are those who live in the recognition of their divine destiny on earth. You have come with a divine mission to fulfill in your life. Not so much through society or global humanity—that may be part of the activity; it has its own greatness and importance in your life. But nevertheless, it is not so much this dimension and aspect that is referred to when a divine mission in your life is spoken about.

However glorious the offering of your service, energy and attention in the field of dissemination of spiritual literature, of spiritual awakening may be, nevertheless it would be incomplete and fruitless if simultaneously there was not a steady awakening within your own inner self. There has to be an awakening and a steady movement towards the ideal of divine perfection and divine

⁴ Morning Talk given at Sri Samadhi Mandir on 25-3-1992

experience. If this keeps pace with your outer activity and the dissemination of divine life, then all is well. Then things are as they should be.

I would even go to the extent of saying that if your activity in this outer field of serving humanity through the dissemination of spiritual knowledge, by calling them to claim their divine birthright, directing their minds and their attention to their divine heritage from India's glorious past— even if your activity in this outer field may not be so very vigorous or prominent—yet, if you are an awakened soul, all is well. You are keeping ever awake that ideal of “I have a divine destiny to fulfill, I have come with a divine mission, I am divinity temporarily in a state of self-forgetfulness, but within me, behind this mundane facade, I am a shining effulgent light—I am divine, and divine is my origin. Divine indeed is my authentic life, for I am divinity expressing myself through my humanity, and divine indeed is the goal that I am striving to attain. Yes, fullest experience of divine perfection, fullest experience of my eternal divine state of fearlessness and freedom, of transcendental bliss, peace and effulgence! That verily I must achieve, and that is my true fulfillment in life, my ultimate goal supreme.”

If your entire life is divinely oriented, divinity based, divinity directed, then you are indeed a

gem and a jewel. You are indeed a worthy follower of Gurudev Swami Sivanandaji and the modern saints like Sri Ramakrishna, Sri Aurobindo, Sri Ramana Maharshi, Swami Ramdas, Sri Sri Anandamayi Maa. You indeed would be a true disciple and a real devotee of such beings.

They were forthright in declaring the supreme goal as the most important thing to be attained. They were uncompromising. They made no bones about it. They did not dilute their message. They said: “Come, come, the goal of life is God-realisation! You are a part of God. To attain to that fullest experience is your most important duty. Attain that and become free!” Their message was unambiguous, direct, forthright and plain, and it was a call to glory, a call to the fulfillment of your destiny.

Therefore, your life should be one of awakened divine consciousness, constantly moving you in the direction of your essential divine nature. To that end, do all that is necessary. To that end, take help from all the ten directions—receive, listen, absorb, assimilate and experience! This is the key. Yesterday we mentioned the necessity of absorbing, assimilating and translating into spiritual energy all that we study, read, reflect upon, all that we listen to, all that comes our way. The great need is to absorb, to assimilate and to become a living

embodiment, a dynamic expression of all this. To this end be ever alert, be ever active within and be ever progressive.

This is divine life. This is the life of spiritual Sadhana, of Yoga: this is true Vedanta and the one and only thing worth learning. This is the only substance, the one and only worthwhile manner in which to live and the only goal to strive after. This is what your life is meant to be—divine in every part of it. And it is towards such a life that the ancients called us:

Uttishthata jagrata prapya varan nibodhata!—

(Arise awake and attain illumination!)

Let our life be a response to this eternal call of the divine in and through its illumined saints, seers and sages.

Take advantage of auspicious anniversaries, annual points in the year, to be very active, dynamic and vigorous in your inner life, which is more important than the outer. While serving and benefiting others, fulfilling a mission on the outer plane is necessary, even more necessary is your own spiritual awakening, your inner unfoldment and attaining illumination. Never forget it! Throw yourself into it heart and soul! Be ever engaged in it, with great enthusiasm, much dedication and devotion. Then you will be crowned with success and your life would indeed be fulfilling a divine

mission and attaining a divine destiny. That is what should be, and that is what I wish for you.

May the grace of God and the choicest benediction of beloved and worshipful Holy Master make this consummation a fact, not only possible but actually attained in this very life. May you be 'Kritakritya' (who has accomplished all duties) and 'Aptakama' (whose desires are all fulfilled). May you be one who has lived life grandly and not vainly. So ponder these points, be wise, be awake and dynamically progressive. Serve humanity and attain divinity. This is the quintessence of life: serve humanity and attain divinity—that is life for you! God bless you all!

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

Hari Om Tat Sat!

5. CLAIM YOUR BIRTHRIGHT!⁵

Worshipful homage to You, You all-pervading eternal Reality, You supreme Cosmic Being, You Universal Soul; to You who are the indweller of the minutest atom, to You who pervades endless space, to You who are within and without, the one ever-present Reality amidst countless ever-changing manifestations of names and forms which are unstable, evanescent, transitory and perishable. You who are the eternal amidst the non-eternal, the imperishable amidst the perishable, the Reality amidst appearances, homage unto You! May Your divine grace enable man to perceive and abide in Your presence and thus uplift his life into divine awareness, go beyond sorrow and become established in You, who are peace profound, bliss absolute, the Light of lights beyond all darkness. Thus may the seeking soul abide in light, peace and joy! This is all that we ask of You in humility and reverence.

Adorable and worshipful spiritual presence of Gurudev, abiding in this Samadhi and showering grace upon all those who draw near you in devotion and faith—may your glance of grace awaken the awareness of our inherent divinity,

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5 Morning Talk given at Sri Samadhi Mandir on 20-3-1992

our essential inner perfection. May your Guru-Kripa and benedictions enable us to make our life an earnest and uninterrupted attempt to awaken the sleeping awareness and make life a sublime endeavour to manifest this hidden divinity of our innermost nature. That life may shine with this quality of the Divine, that each thought, sentiment, word and action may be instilled with this awakened divinity, so that one's life becomes divinely lived; so that one's life becomes a source of blessedness to one and all by being transformed into a perennial stream of beauty, auspiciousness and truth—Satyam, Sivam, Sundaram. What we are, may we live and manifest minute by minute, hour by hour, day by day. This is our supplication before your beloved and worshipful spiritual presence. We are supremely blessed. May we live in the awareness of this blessing and utilise it in the highest measure possible, endowed with discrimination and determination. Thus may we shine! This is our special prayer to you at this moment when you have graciously drawn us into your spiritual presence in this sacred Samadhi Hall. May our life be an active expression of these blessings!

Radiant Atman, beloved seekers and spiritual aspirants, beloved Jijnasus and Mumukshus, beloved devotees of the Lord, lovers of righteousness, beloved Yogis and Sadhakas of Sivananda Ashram! May we ponder well our present position of blessedness! Life is short and

time flies. 'Take time by the forelock' is an expression. Let us not take time by the forelock only once in twelve months, on the 31st of December or at the beginning of the new calendar year of the Hindu religion. No. Let us take time by the forelock each day that comes before us in continuous succession. Our year is filled with 365 golden days. Let us utilise each hour of the day purposefully and with great enthusiasm and willingness to pay the price for this supreme attainment. For one who is prepared to pay the price gets what is worth having. Even so, let us be ever prepared to pay the price in terms of exertion, in terms of setting aside petty considerations, small goals, in terms of willingness to renounce that which stands in one's way of achieving the highest and supreme blessedness. For in grasping that which is temporary and evanescent, we lose that which is eternal and permanent. For in grasping that which is little and limited and finite, we lose that which is infinite and the greatest good, the highest blessedness, the supreme treasure.

Even as a person who knows of a small plot of land with a buried treasure in some part of it, makes up his mind to sell everything else and purchase the little place which contains an illimitable treasure—in the same way one who becomes aware of the presence of 'the pearl of surpassing price' in one's own being, one's innermost Self, deems no sacrifice too great, or no

sacrifice a sacrifice at all. In a seeming loss, he sees the greatest gain. For in setting aside the petty and the small, the temporary and the changeful, he knows that he is attaining that which is the Supreme, the Eternal and the Infinite. Thus renunciation is no renunciation. Sacrifice is no sacrifice. Loss is not loss. He is able to see things in a different manner than the ordinary person whose vision is veiled in delusion.

The seeking aspirant, the soul that has been awakened to Reality, sees renunciation as a positive step towards the supreme gain. The vision of the seeker is different from the vision of the Ajnani (ignorant) and the Avichari (thoughtless). All things in our life we should view with an illumined vision, with this different scale with which we evaluate things. Thus we should move from unrealities towards the Supreme Reality. We should move from darkness or lesser light towards the supreme light, supreme enlightenment. We should move from death and mortality of body-consciousness or human awareness to immortality and everlasting life in Divine spiritual consciousness, which is our essential native state.

Thus indeed Gurudev used the significant term 'birthright'. Claim your birthright now, not in the distant future, but now! It is something over which you have a right, which you only have to claim, and your claim will be granted. Make this

life a process of claiming that which is your birthright—this process of knocking, asking and seeking, so that it may be opened unto you and it may be given to you, and you may become blessed. Make each day of your life this process of claiming your birthright, not forfeiting that which you have deserved, but claiming your birthright, not forfeiting and lamenting later your folly.

May our life be a glorious ascent of the spirit towards its pristine state of liberation, fearlessness, freedom, divine perfection, fullness and supreme blessedness. Thus living, may we rejoice and not lament. Thus living, may we be filled with eternal satisfaction, not with vain regrets. Thus living, may we crown our life with a supreme state of a regained paradise, to use a well-known term. May we live unto bliss and peace and the fullness of the supreme absolute experience. May this life be full of meaning, filled with much content. This is in our hands, and may we realise that what we wish we can become!

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

6. UTILISE TIME WISELY ⁶

Worshipful Presence Divine, Thou who art within and without, all-pervading and ever-present, worshipful homage unto Thy presence! At this moment of adoring Thy invisible presence, this humble servant of worshipful and beloved Holy Master Gurudev Swami Sivanandaji prays that your divine grace be upon all these devotees of the Lord, spiritual seekers aspiring after liberation and illumination, Yogis, followers of Gurudev's teachings and lovers of righteousness. May your divine grace be upon all who have assembled at this moment at this sacred Samadhi Shrine of Gurudev's holy Ashram on the bank of Mother Ganga. This is my humble prayer on this Thursday morning, 21st May 1992, the second year of the Divine Decade. May your grace enable them to receive this Guru Prasad, the essence of divine life, placed before them out of your infinite love and compassion and your keen desire that they not forget the goal of their life, the objective for which they have taken up their abode in Uttarakhand. With this intention, you have

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6 Morning Talk given at the sacred Samadhi Shrine on 21/5/92

prompted this Guru Prasad to be placed before them.

Beloved and worshipful Gurudev, loving adorations to you! Thank you for enabling me to present you to this assembly of most fortunate and thrice-blessed souls, who are here to start their day in a divine manner. Allow me Gurudev to put before them your often quoted saying: “Obedience is better than reverence”. May they all receive this saying of yours and obey you and practice your teachings, instead of merely prostrating before you and showing reverence and offering worship. All these are very important. But more important and of greater significance than these three is to obey you, to follow your teachings and practice your instructions.” It is now up to them to receive this Guru Prasad and to crown themselves with glory by trying every day to earnestly practice what you have practiced and lived, what you have preached and taught and what you have left as your legacy to the spiritual world of this twentieth century. Divine Life is the quintessence of Dharma embodied in truth, purity, nonviolence and compassion. In your concept of Divine Life, you have given the essence of Dharma and the essence of the four Yogas. This ideal is being placed before these earnest spiritual followers at this moment. I thank you from the bottom of my heart for enabling me to sum up for

them the quintessence of the entire range of your teachings.

Radiant Atman, beloved children of the Divine! Life is short. Time passes away. Time does not wait for you. If you have not finished something, time does not stop and say: “Alright you finish it before I proceed further.” It does not care; it cannot care. It moves. Night gives place to morning, and evening gives place to night, and night absorbs you in slumber and forgetfulness once again.

*Dinamapi rajani sayam pratah shishiravasantau
punarayatah
Kalah kreedati gachhatyayuh tadapi na
munchatyashavayuh*

‘Day and night, morning and evening, autumn and spring, come again and again. Time plays, our life passes away, yet even then the air of desire does not leave us.’

Time plays. Do not become a plaything of time. Command it, control it; make it your tool. Utilise it and become blessed. Time should not consume you. You must utilise time, enrich your life and rise to the supreme height of glory, of being a Jivanmukta, a Mukta Purusha. That is the least you can do to say ‘thank you’ to God who has so richly endowed you. There should be no moment in your life without Sadhana; there should be no absence of Yoga; there should be no

moment without spiritual thought—100% spirituality is to be practiced. And the key to it has been given by Jagadguru Adishankaracharya,

*Yad yad karma karomi tattadakhilam Shambho
tavaradhanam*

‘Whatever activities I perform, they are all acts of thy worship.’

Everything—every moment of my being, every act of my life, mental, verbal or physical, all is adoration. I offer it unto Thee. Nothing is outside of worship, nothing is outside of Yoga, Sadhana, of spiritual life. Everything, all movement, all activities, every moment should be oriented towards God, should be a forward progress towards the great goal of liberation, enlightenment, of God experience.

Thus, in order to live wisely, constantly fill yourself with Bhava. Every movement of your life, while sleeping or awake, should be regarded as a spiritual process. Every moment should be transformed into a movement of your consciousness towards the cosmic consciousness, towards the origin and source of your being, which is God, which is Allah, which is Ahura Mazda, which is Brahman, which is Satchidananda—of Whom you are a part.

They gave us the vision, “You are ever in the presence of God. You live, move and have your

being in Him. The all-merciful God resides in the chambers of your heart. He is quite close to you. You have forgotten Him. Give up your self-created responsibility and be at ease. Have perfect faith in Him. Do total unreserved self-surrender. Open your heart to Him freely like a child. All miseries will come to an end. Say to Him with sincerity, 'I am thine, my Lord. All is thine. Thy will be done. Thou doest everything for my own good.' You will become one with God as you live in His presence." We must live in this consciousness. Every thought, word and action will be a purposeful, devout move in the direction of God. Life will become God-oriented. Your whole life will become a Yogic activity, a concerted movement towards Divine experience.

That is this morning's Guru Prasad. Absorb the inner meaning and implication of each and every word that is being told. But hearing is not enough. You have to listen very carefully, with attention, keen interest and sincerity. Then nothing can prevent you from attaining liberation in this very life. This I can promise you—if you fulfill the conditions, you will not go out of this life in bondage and darkness. You will go out of this life laughing aloud, a liberated being filled with the light of God. This is the truth. This certainly is the truth. God's divine grace and choicest

benedictions and Guru Kripa of Guru Bhagavan be upon you all today and all the days of your life.

May you ponder these home truths that God is here and now! Your life is directly connected with Him. Each moment that you are alive, you should make this truth the basis of your being, “I am in His presence. I live to adore Him and attain Him. My whole life is adoration and worship. Everything that I do, everything that I am, is His worship!”

God bless you all. Vichara, Achara, Prachara – enquire, practice, propagate. Follow this order; reflect well and practice what you have heard. Then try to convey it to others, spread it to others. But first of all reflect; secondly practice, and then propagate! God bless you all!

Om Namo Narayanaya—Om Namo Narayanaya—Om Namo Narayanaya -

Hari Om Tat Sat!

