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This booklet series was dedicated to Swami Venkatesananda on the 10th anniversary of His Mahasamadhi. It was then put to one book in commemoration of the 75th anniversary of the Life Society, Rishikesh, India. It contains of Swami Sivananda's motto Serve Love, Give, Purify, Meditate, Realise.

May Swami Venkatesananda's words of wisdom become enshrined in the hearts of all who read this little book.

SERVE

Unselfish service, love of God and humanity, etc. come into being when the little "I" has been dispelled.

In the light of this enquiry the self, or the soul, is seen to be a cell in the cosmic body of God.

That cell spontaneously engages itself in the unselfish and egoless service of all the other cells in the same body.

It is not possible for us deliberately to perform non-egoistic action or to live a non-egoistic life.

What is possible however, is to be intensely aware within ourselves and to detect the play of the ego from moment to moment.

Karma Yoga demands rigorous inner discipline.

Watch your mind.

Self-deception is a wast of time.

Scrutinise your inner motives, examine your attitude.

When you do a job for somebody else, you can see it as duty, often with a sour face, or you can derive pleasure from it, if you change your inner attitude.

What is the Karma Yogi's attitude?

First and foremost he knows that the ego is a non-entity and affirms, "Not I but the Lord in me is the doer of all actions."

Become unselfish, desireless and egoless, you will never have disappointments in life.

Regard every one of your actions as worship of the omnipresent God.

Feel it.

Let us all feel "I am my brother's keeper. In his joy lies mine."

My Gurudev used to say that service of the sick and the poor is the very best form of worship of God.

But you should feel that the sick and the suffering are God in disguise.

God is nameless and formless - yet he appears in infinite forms.

Sacrifice turns the inner gaze on the real doer of actions , and thus drives selfishness away.

All actions then become sacred - which is what sacrifice means.

It is when the ego is pushed out of the way and not used as a prodder or obstruction, that the divine flows through the personality.

The divine flowing through the personality is constantly working for the welfare of all beings.

The goodwill in our heart is the Will of God - Godwill.

Only that action is natural which is in harmony with God's nature.

The sun shines without motivation.

Flowers blossom without reason.

Service is a continuous outpouring of the heart that is full of love.

Therefore every action becomes an act of God.

When all actions that are performed by this body, intellect, and ego, spring the Cosmic Being, the Cosmic Intelligence, the result is Yoga.

Life is an opportunity, but ignorance converts it into a burden.

God created a lot of work for man to do, but ignorance transforms it into worry.

Health and wisdom God entrusted to man to serve his neighbour with.

Radiate happiness and you are doing greater than do all saints and sages in the world put together.

Service to humanity is important.

Service is important, not name or fame.

Do not forget for a moment that we are only passing pilgrims here.

The Karma Yogi serves humanity but is ever conscious that he is serving God, ever conscious that his body and mind are but instruments in the hands of God.

When His love is cultivated in our heart, it will naturally express itself through selfless service and charity.
These will become part and parcel of our nature.

When you find a place for God in your heart, then your hands and your head know how to function.

God's Will alone prevails.
We are able to live, to love and serve by His Will and power only.
Surrender that little will and merge it in His.

You serve others only because God is in you.
You serve others only because God is in them.

The moment you take interest in other people and their welfare and less and less care for your own - you will find you are happy.

Service should be rendered because God offers you an opportunity to render that service.
It is honoring and accepting His Grace.
Rendering of the service itself is the greatest reward.

Work is delightful, if it is done in the right spirit.
What is the right spirit?
It is understanding the fundamental unity of mankind - the same life force throbbing in all hearts.

You worship the Lord in the Shrine - there you feel His divine presence near you.
When you serve the sick and the poor, you should experience the same thrill and inner feeling of His Presence in you.

The Karma Yogi lives in two worlds at the same time.
He works in the external world, but never loses sight of the inner world.

It is the spirit in which the action is done that matters - not the action itself.

As long as you have a sense of duty towards society, fulfil it - but do not forget God.

When you are devoted to God, it is wonderful - but do not forget your duty as long as that sense of responsibility is there.

Let the world enjoy that part of you that feels related to the world. There is another part of you which is related to God or the Divine - let it be devoted to the Divine.

Help each other, serve each other - but not with a sense of 'overwhelming' responsibility.

Do it with great love!

Karma Yoga is dealing with people and still preserving our inner harmony, harmonizing our relationship with one another.

Once you learn to abandon the rewards for your actions, immediately you experience great inner peace.

The Yogi's actions are the flowers with which he worships God, the Supreme Being.

Karma Yoga is not a kind of action or service which is certified to be 'unselfish' by someone else.

'Honorary work' is done with honour attached to it.

By doing it free, I am earning your admiration, approval, prestige...

Let the whole mind be saturated with the Divine.

It is then that the heart loves the Divine in all.

When there is love and only love in the heart, that love flows towards all beings.

You may call it Karma Yoga, you may call it service.

Karma Yoga keeps action in and desire out.

Desire disturbs the equilibrium of the mind - desirelessness preserves it.

A balanced state of mind is conducive to efficiency, skill and achievement.

Karma Yoga without God is a lamp without light.

Karma Yoga is when meditation and life fuse into one.

Life is an art.

Spiritual life or sadhana is still a greater art.

Every stroke of the brush matters very much - we should carefully plan it and do every action after great thought.

Thought, word and deed must be delicate and purposeful.

LOVE

I am love, I have no desire but to Love.

To teach love impossible, but to communicate love is possible, communicate in the sense that when you and I are one at heart, then it is possible non-verbally to communicate love.

Verbal communication is unnecessary.

The important thing in Yoga is to love God.

Love God in your own way, as your father, mother, friend, master, child or lover.

Divert all your love to Him.

Worship Him in and through the temples, churches, synagogues and mosques - but worship Him in your own home too.

Love knows no distinction, nor does distance matter.

Love flows where it is needed, spontaneously, just as water flows from high to low ground.

If you are love, whatever you say is love.

We should endeavour every moment to express through loving service of our neighbour, the inner faith that God is omnipresent. We should love all, perceiving the light of God shining in all faces. It is then that we shall truly be human.

Without a single word being spoken, it is possible to radiate this spirit of true love and understanding the spirit that stands "under" every other person, looking up to the God in the "other person", bringing out the love rather than the spirit of aggression or domination in the other person.

I need to love and therefore I do not expect anything in return; when someone does not love me, I do not feel I must return hate. If I return hate, then I am injecting hate into my own heart, killing myself.

If you value anything, you want to do it and love doing it. If you do not value it, your mind magnifies only the difficulties.

Devotion starts with the "I love you" experience.
This experience is in "me" and can therefore be repeated in relation to others.
But then I realise that Love is when the "I" is not!

I must get closer to the reality of God - not be dividing the one into good and evil, divine and undivine, but by lifting the cover, which is "me".
This does not involve division or judgment but only the realisation of oneness through love.

In the spirit "we" are all one, and that one-ness is love.

Religion has not failed us, we have failed religion - and we have dragged religion down with us.

How deeply religious we are is revealed by how well we relate to others in this world.

It is when we are full of love in all our relationships that we really and truly love God, who is omnipresent.

Simplicity, goodness, integrity, sincerity and other divine qualities are gifts of God.

They cannot be acquired.

They manifest when one surrenders the self in loving devotion to the divine.

Bhakti is of the nature of immortality.

This declaration confirms that love is God and God is love.

Love is identical with God.

Hence God's own nature is ascribed to God-love too.

In Bhakti the object of love - God, is eternal, infinite and immortal.
This guarantees two things: the love that is directed towards Him becomes immortal, and the lover that is thus linked to the immortal is also immortalised.

The person who is always facing the sun knows no shadow or darkness.

The person who is in love with God the eternal Being knows nothing but immortality, infinite bliss.

Remember the Biblical commandment: "Love the Lord with all thy heart, all thy mind, and all thy being."

We must apply that whole heartedness not only to devotion to God, but to everything we do.

This is Yoga.

Division and devotion prevail all the way in Bhakti Yoga.

At the very start, the devotee notices that the mind has cleverly divided the whole world into "What I like" and "What I dislike".

Devotion eliminates this by making the mind no-mind but pure love.

The devotee trains himself to like what the mind dislikes - spiritual practice, and to dislike what the mind likes - sensual pleasure.

He avoids evil actions, which are found to be pleasure-seeking actions, and resorts to good actions, which aim at the realisation of God or oneness.

His goal is to eliminate all such division and see God in all.

Deep within each one of us there is a natural quality, a natural goodness.

It shows up in the lives of even the most vicious amongst us at odd moments.

It is God, love, divinity.

This has to be discovered, seen for what it is.

By the practise of Bhakti or devotion, I discover "love" - which is God in me - which then flows to all beings in whom God dwells. God alone is the reality in me and in them all.

Love does not exercise control nor impose its authority.

Love is freedom - but this freedom is the freedom of the spirit - which asserts this freedom in humility, unselfishness and pure love - not in revolts, revolutions and violence.

Love is God.

When this love results there will be perfect security without anyone imposing it.

This is the peace that passeth understanding.

Life which is natural continues to live.

The sun shines, the ocean roars, wind sweeps, earth yields its riches, flowers smile, rivers flow - all of them sing the song of harmony, oneness, love and a vision in which there is no division.

When I am full of love and devotion for God, happiness flows towards me from all directions.

When this is not there, then I am not really devoted.

There is a state in which there is no deliberate thought; there is a state in which there is no thinking as such - I think.

That state is total surrender, absolute devotion, complete and total love.

When you are full of that love, naturally happiness will flow to you from all directions.

It is then that devotion is properly understood and properly practised.

Then all problems are instantly solved or resolved.

Man should turn to nature, to simplicity, humility, humanity.

Man should turn to God, the indweller, the inner ruler of humanity.

Then will he become a peace lover, radiating and promoting peace.

When this "Supreme love of God" comes to dwell in our hearts, all contrary feelings are banished from it.

Neither hate nor fear can dwell in the heart which is filled with supreme love of God.

In love and love alone is there total freedom.

Love is its own discipline.

Love destroys illusion called selfishness.

God-love blossoms instantly as the worship of the omnipresent being, whatever might have been its beginning in us.

Our love of God flows as love of all beings.

Our life shines as divine life.

We learn to recognise that through all that we do, with every one of our actions, we adore Him, we serve Him, we worship Him.

God's blessings are showered equally upon all, but man is fond of depriving his neighbour of his share.

Man has forgotten God; therefore he has also forgotten that God is Love.

A bitter pill may be needed to correct an ailing body; and even the most loving mother will give it to her child.

God is love - we must lovingly welcome whatever He gives us - and we shall ever be happy.

Love should govern our thoughts, words and deeds.

True unselfishness is not possible unless we recognise the hidden God in all.

All the religions of the world boldly and loudly proclaim that God is love.

It is this Love that unites us all.

However, Swami Sivananda cautioned us that 'love is a silken thread, fine and delicate'.

It has to be handled with great care.

Our religion or dharma ought to promote the prosperity of mankind and also ensure the salvation of man.

By keeping us together in a bond of love, we are almost compelled to serve one another and thus promote one another's interests and welfare.

GIVE

To find God, to make Him an integral part of your daily life - it must be a giving of your all - your whole being.

When a beggar comes to our house, usually we dispose of what is left over or overripe.

You could never persuade Gurudev to do that.

He always said: "What is not fit for my consumption, is not fit for anyone else either."

Once a while, overwhelm the other person with your generosity.

When he expects two, just two cents, give him a few dollars and see what happens.

See the glow in the other person's face.

Feel the delight in his heart!

Perhaps that is the Light of God!

Give without motivation - spontaneous, overwhelming, unquestioning generosity!

This alone has no motives at all.

Where you find some need - give.

Do charity in exactly the same manner in which you will drop your body, when you die.

Swami Sivananda was often referred to as Givananda - He who rejoices in giving.

He was aware all the time that the Source is also the Goal.

It comes from God and it returns to God.

We are merely channels.

Love of simple life reveals that many of our so necessities are not really such, and love of charity unveils the endless vista of happiness that can be ours if the objects we call "ours" cease to be so.

What one possesses has got to go.

Letting the possessions go voluntarily, through charity, is the magic wand that converts pain into pleasure, the womb of misery into the fountain of happiness.

God's blessings are showered equally upon all.
But man is fond of depriving his neighbour of his share.

Above all, it was feeding people that gave Gurudev the greatest delight.

He would scoop up so much with His huge hands and give to you.

Giving gave Him endless joy and delight.

God cannot be enthroned in a heart which has shrunk through selfishness.

A simple life is one of the prerequisites for charity and any self-sacrificing activity.

If you love luxury, then neither of these is possible.

Gurudev would never use words like "pay", "salary", or "wages".

He looked upon His servants as manifestations of God.

This was His attitude throughout His life.

Whatever He gave was always a humble offering unto God.

Gurudev had no use for "discriminating charity".

One may say: "How do I know that he deserves it?"

If God started asking that question, we wouldn't be alive.

If God asked Himself: "How do I know that these people deserve all that fresh air?", what would be the answer?

What comes from your head is fit only for the barber to shave or cut.

Real wisdom will spring from the heart and ultimately even the brain is nourished and sustained by what the heart gives to it.

It is not what you have thrown out of your house that matters, it is what you are prepared to give up in your heart.

Give up doing things for your sake - do it for God's sake.

Make each action you do a flower offered at His feet.

Charity is our supreme duty.

Our prayer to the Lord is that everyone should be happy; all beings should enjoy peace, happiness and prosperity.

Between the plant and the mineral kingdoms, between the plant and the human kingdoms, there is reciprocal service.

What man gives out, including his outgoing breath full of carbon-dioxide, is food for the plants.

Whatever the plants give, including the oxygen that they "breathe out", is food for man.

The whole of creation is constructed on the law of reciprocal self-sacrificing service.

Charity characterises God's good world.

Charity is not a good policy, nor a privilege nor even a meritorious act, it is the law of life!

One is not doing charity to the plants by breathing out carbon-dioxide!

One will die if one refuses to do so.

Neglect of charity is starving the soul.

In charity the receiver is the fire and the gift is the oblation.

The wise man expects not even a word of thanks; the act is complete in itself.

Gurudev gave of Himself, His services and His knowledge, to others, without expecting anything in return.

But He also gave you an opportunity to show your gratitude, your appreciation, your devotion.

It is not what we do or what we offer, but our feeling that matters.

Whatever we give to anyone, if it is given with great affection and love, in that there is God - in that love there is God.

It is love that heals, it is love that builds, it is love that promotes everything in this world.

And if that love is there, whatever we give, to whomever, becomes an offering to the infinite God.

That which asks for a reward is the ego, and that which rejects an offering is also the ego.

Austerity, charity and self-sacrifice are indeed essential, not for Self-realisation, but for Self purification.

Gurudev didn't believe at all that the giver was in any way superior to the recipient, the beneficiary.

To him to give was itself a blessing.

So whenever He gave He always used this formula that occurs in the Bhagavad Gita:

"Whoever offers Me with devotion and a pure mind a leaf, a flower, a fruit or a little water - I accept."

Giving is good - and if the gift is given with a good heart, even a vicious man's heart will be touched.

Charity is really giving away what in reality does not belong to one!

It is not the action itself that counts in the eyes Lord, but the spirit that motivates it.

The Upanishads command us to give, give with respect and love, and give in plenty.

That is the spirit.

There are people who are always complaining that they do not find a person worthy of helping or giving to.

They will never find one!

Does God give us food only because we deserve it?

Does the earth produce food only to be eaten by the deserving?

Which one of us truly deserves all the blessings one enjoys?

What is ours in this world?

We only give away in charity what belongs to the Lord Himself - present in the other man.

Did we bring any wealth with us, or shall we take anything with us?

Charity done with an eye on name and fame is only payment of advertisement charges!

Some people feel that unless they give in a big way, they should not think of giving at all - it is a great loss.

So give what you can, but give with love, feeling that you are worshipping the Indwelling Presence thereby.

Share not only what you have but what you are.

Until one learns to look within oneself, there is no possibility of change.

No one but me can change me.

At no other time in our life can we be as keenly, as clearly aware of the ego as when it is hurt.

Then you are one hundred percent sure that it is there.

Now go on, work on it.

Why do I get hurt and who is this I that gets hurt?

One may or may not believe in God or what has come to be regarded as religion, but it is clear that as long as the self rules life, there can be no peace, happiness, welfare, nor wholeness, nor sincerity.

Absolute obedience - this is the light in which the me, the ego, the shadow is dispelled.

Once the ego goes, the light of God shines through that person and there is no problem.

Discovery is to uncover the cover that covers the Truth.

Yoga is a system of unmasking oneself, seeing oneself as one is.

I drink water, the water is then in me - no danger in this.

But if I am in the water, I can drown - this is danger.

So let us find out whether the annoyance or any other trouble is in me or whether I am drowned in it.

Only if we open the inner eye of wisdom and this inner light in which able to perceive the glory of a life of unselfishness, of love and of wisdom, will we realise the suicidal stupidity of selfishness, worldliness.

The temple is like a savings bank - you draw only what you, or someone like you, has put into it.

You can even make an overdraft - if you are of a sinful nature, the purifying atmosphere of the temple will help you to change your nature.

But if the impurity persists, you will soon find the temple an uninteresting place.

To discover the meaning of life we study philosophy and this equips us with the necessary discipline of mind and intellect.

Religion equips us with the necessary disciplines of life.

In spite of all semblance to the contrary we have not progressed much further than the primitive man.

Our tools have changed, our technique has changed - but our motives have remained unchanged - we seek freedom, total freedom, absolute freedom.

And yet we are unwilling to pay the price - self-discipline.

Real discipline is self discipline and everyone find his own solution to his own unique problem.

Gurudev Swami Sivananda commanded 'Turn the gaze within' in order to recognise that the enemy - craving, is within.

The devotee who becomes aware of the existence of the division created by the mind and the ego-sense practises Bhakti.

Such practice takes the form of ritualistic worship, repetition of a mantra, singing of hymns, study of scriptures or service of the Holy Ones, depending on the nature of the devotee.

Spend a few minutes alone before going to bed at night.

Now review the day, see how much of your precious life you wasted, how you "slipped" from the resolves made in the morning and how you can correct this so that you once more regain self-control, self confidence and a purposeful direction in your life.

The only way to make the best of today, is to live in the present.

Give up desire, anger and greed - for these prevent you from the realisation of the one God.

We need both worldly and spiritual knowledge.

Worldly knowledge enables us to overcome the difficulties of this world.

Spiritual knowledge enables us to realise the Self, God, Atman and thus become immortal.

Therefore, serve all, love all.

Study the scriptures and meditate upon them.

Be charitable and realise the omnipresence of God.

Pranayama has a spiritual value beyond the mere physical and physiological one.

The mind is enabled by the practice of pranayama to go on to the practice of concentration and meditation.

Right from the very beginning of the practice of Yoga, the student discovers that the intelligence in the body is capable of meeting every situation that arises in life from moment to moment.

This is the "purpose" of the Yoga asanas - postures.

During pranayama the Yogi discovers the great power and vigilance of the life force which is beyond the ego sense and which alone enables us to live.

Moral and psychological discipline is essential in every spiritual aspirant whatever path he chooses.

The Guru is everywhere at all times, for He is the Light of God, and His Grace is freely available to all at all times.

It is up to the disciple to study his own mind - which is what discipline means, and see for himself how it throws up doubts and distractions.

Every moment of your life, there must be discrimination, of the real from the unreal.

There must be vigilance, alertness, discrimination with will power, for yourself, and not because someone else says so.

In reality you are alone responsible for all your actions, no one else.

I must know the alternatives - I can do this, I cannot do that.
Every moment I must discriminate with open eyes.
Face the question, "What am I going to do, what is the right action for me?"
If you do this, the religion is real - otherwise you get into muddle after muddle.

The very act of the repetition of the mantra - if this act is earnest, sincere and serious, is capable of purifying the mind - which, simply, means "clearing the mind of all other thoughts, concepts and precepts".
If such purification does not happen, obviously sincerity is absent.

Self-development is the unfolding of spirit that is already there.
But I am not able to discover that spirit all at once because the spirit is covered.
When I turn to look within, I am merely seeing that cover - the "cover" of craving for pleasure, craving for domination, for superiority - all of which is violence.

It is only when there is no disorderly feeling and thinking, no commotion, that I can see clearly.

When I want to discover myself, I must not assume that there is only God or goodness in me, but I must also have the courage to face the non-God in me.

An enlightened life of love, charity, dynamic selfless service alone can ensure our happiness and peace.

A man is known by his companions, for they do influence us, they awaken latent tendencies in us - good or bad, desirable or undesirable.

A saint kindles saintliness and a criminal provokes sinfulness in us. But for them, these qualities would have "died" within us.

If you spend one hour in the morning for Yoga asanas and pranayama, the other twenty-three hours will be filled with health. And if you spend another hour in meditation, those twenty-three hours will be filled with divinity.

When one is awake, when the heart is pure, one discovers that the spiritual Truth is unclear, because the mind is unsteady and distracted by a number of forces.

The seeker sees that even the good work he has done on himself has only strengthened his ego.

It is only when all actions are done as worship of the Lord that this danger is averted.

At the end of the day it is good to look at the activities of the little personality.

Has it behaved as it should, or has it slipped up again as it did yesterday?

Never mind, there is still tomorrow and today has not been ill-spent, for I have endeavoured to lead the divine life.

Intelligently sincerely practised asanas and pranayama enable us to acquire mastery over the senses and the mind.

Perhaps the greatest obstacle on the path of Yoga is insincerity.

Only God and Guru's Grace can enable us to detect its presence and ultimately to remove it.

Be good, do good is the way of preparation.

Serve, love, meditate, realise, are the steps.

Cosmic love is the key.

This is the Truth, is the Self.

This will make you free, here and now.

Often we say, "I would love to give up this habit, but it is so difficult."

If it is possible then to look within, we shall see that in actual fact, "I love the habit and do not want to give it up."

A real and radical change will not happen in my life till I develop an inner sensibility to such an extent that the past habits really hurt, that every manifestation of selfishness or egoism hurts.

Then selfishness and its diabolical retinue lose their charm.

Gurudev always used to say, "Every saint has had a past and every sinner has a future".

MEDITATE

The student of Yoga is often advised to use a mantra.

What is a mantra? It is a short formula "that saves you" from your own mind.

Any mantra or mantras will enable you to transcend the mind.

The mind repeats the mantra, and the mind is able to listen to it inwardly.

If you, while repeating a mantra, ask yourself where does the sound come from, then you will become aware of the mind, and that which is thus aware of the mind is beyond the mind.

During morning meditation, the Yogi comes face to face with the peace and quiet that is natural to the mind when it does not undergo any of the modifications brought on by the interaction of sense experiences and their changeable nature.

I am neither mind nor body.

Immortal self I am.

This is a direct experience of meditation - not just a formula or an intellectual or rational conclusion.

In meditation you realise that the body is only a cloak.

You wear it in order to express your nature and to gain some experience, just as an actor or actress wears a costume during a drama.

Even the life force of the vital sheath is not the self.

It is energy that animates the body and that is all.

In our attempt to find what constitutes right action and right relationship, we find that one of the vital processes is meditation.

This is not merely sitting on the floor morning and evening - it means keeping up this awareness perpetually.

Everything is part of the whole.

There is no essential distinction between part and whole.

When the whole looks at the part, it sees first of all that the part is in 'me'.

The state of meditation arises when the whole looks at the part and it wakes up to the great Truth that this part is part of 'me'.
Without that part I am not the whole.

Meditate regularly.

True, real meditation is a rare experience, but even an imperfect attempt will fill you with inexpressible peace and joy.
You must be established in great virtues - like non-violence, truthfulness, and purity, before you can taste the bliss of deep meditation.

The greatest miracle possible on earth is the silent transformation of the human heart.

The understanding of the unreality of division is meditation, the very heart of Yoga.

The mind must be alert and fresh during meditation - if it is not, then something has gone wrong.

Either a quick shower was indicated or a few more Yoga postures or a little more Yoga breathing.

If you wish to learn to meditate, the only person to teach you is a baby less than six weeks old.

When you look into its eyes, you will know what meditation means. There it is in all its absolute purity, gazing at you without projecting a single thought of what you are.

Meditation is the direct immediate observation of the arising of the "I", the ego, without a mediator.

A mediator is merely another distraction.

Even words, descriptions of meditation, may be distractions.

Meditation is observation without descriptions of any type that will give you an image of what it "should be".

We may use a mantra to focus attention.

I tell that all I want to do myself is to repeat the mantra.

I give the mind the instruction, "Hold on to this."

After twenty or thirty seconds, the attention is gone - no one knows how.

So one tries to limit it to a particular focal point.
That is concentration.

A mantra may be merely a powerful spiritual instruction.
It is not only a mystic formula, but may also be a sincere piece of advice, a counsel or teaching which can rouse the whole being.

When in meditation it is directly realised that there is only one Truth - and that is movement of energy in cosmic intelligence, the false ego vanishes and with it the division that it created.
There is pure experiencing alone and that itself is pure and spontaneous action.

Nothing but meditation - coupled with selfless service, enables us to rise above these two currents of infatuation, attachment, desire - and hate, anger and aversion.

There are many methods of meditation.
But the one unalterable law is that, if we are sincere in our approach to our practice, we must arrive at the Truth that the God who dwells in our hearts dwells in all.

We have to find out what thought is and in order to do this we have to get into a higher plane of consciousness - in other words - meditate.

Meditation cannot be done for half an hour a day.
If it is meaningful and real - then your whole life will be meditation.

In the initial stages we are battling with distractions all the time.
At one point we realise that the battle itself keeps the distractions going.
Then we abandon our attention to these distractions and focus all our attention upon the mantra or the object of meditation.
That's all we can do - the rest of it has to happen by God's Grace.

If you are integrated - every moment of your life is divine.
Every moment of your life is meditation.
No form of atonement is effective until at one-ment is experienced.

God never abandons us.
How can He? He dwells in our heart.

So long as the problem is outside, so long as one tends to blame others for what happens to one, one is not mature enough to undertake meditation.

Through deliberate turning away from worldly pleasures and by practice of meditation does the seeker after Truth enter the Inner Realm of consciousness with full awareness.

We must turn our gaze away from the objects of the world for a little while, till we are able to adjust our inner vision and look at the world through the eyes of God.

Glitter hides the metal, the glare hides the sun, waves hide the pearl lying on the bottom of the lake.
Restlessness hides the fountain of bliss within ourselves.

The kingdom of God is within you.
God is nearer to us than the breath that flows in our nostrils.
Learn the art of finding Him through prayer and meditation.

The buddhi must face inwards.
The mind must face inwards and by that light provided by God, we will see the world as it is and not have false values.

We all need His Guiding Light - It is there all the time.
It is we who in foolishness turn our face away, and yet such moments lend meaning and value to life when we look again at the light.

I see that I am calm, peaceful, without jealousy - very good.
But can I live in relation with others all the time and yet be inwardly watchful always?

Enter your mind in Him. You will know Him.
Enthroned God in your heart and yourself in His heart. You will become one with Him.

Do not even label an experience - let it go.
Maintain your equilibrium - be rooted in unshakable peace.

In repeating the mantra, be humbler than a blade of grass and ask -
"Please dissolve my ego."

Through deep meditation we enter into the innermost self - to
discover â€˜that somethingâ€™™ which is beyond the 'me', beyond
the ego-sense.

God is very easy to realise, but ...
First make your mind still, and sit still - that is difficult!

In meditation the mind turns to look within without any effort - the
less effort the better - but without going to sleep.
One has to be tremendously alert - like walking on a precipice.

Meditation cannot enter into me, I must enter into meditation.
The whole of my mind, the whole of my self, everything, must enter
into meditation, as if 'I' does not exist.
That is when 'samadhi' happens.

Samadhi is real meditation.
Or you can say that all the three - concentration, meditation and
samadhi combined is meditation.

One cannot really say when concentration ends and meditation
begins, or when meditation ends and samadhi begins.
It is very much like morning and evening - you cannot say exactly at
this point daytime ended and night-time started.

REALISE

Wholeness in Yoga implies the integration of one's own personality, harmonious relationship with others and cosmic consciousness. These are already there - yet one has to discover them, to be aware of them.

Yoga cannot be practiced when one isolates oneself from the world - for it means harmonious relationship with society!
It is in my reaction to what others say or do that I discover myself.

When Truth is actually realised, then to 'love all serve all' will be effortless, and we shall then have an entirely different attitude to the world.

We will love God in all and serve Him in all.

Self-surrender is itself liberation.

When the "self" is surrendered, then what is, is God.

There is a natural spirit in each one of us which, when freed of all kinds of pollution, will reveal itself as the true spirit of religion. Life, God, religion and humanity become indistinguishable at that point.

When in the light of knowledge there is neither seeking nor avoidance, there is freedom.

In that freedom the inner awareness spontaneously functions "in the present".

We do not look at life itself.

If we do, we shall at once realise that it is sufficient unto itself.

We shall realise that it is indistinguishably one with the intelligence that is beyond the grasp of our intellect.

Life is inherent in this intelligence which is known by different names - Cosmic Consciousness, Atman, Brahman, God etc.

God is omnipresent. God alone exists. God pervades all that exists. He is the very soul of existence.

Give up the idea that you are different from another.

Realise that in and through these different forms there is One Supreme God.

The bird awakes without ambition. It sings without inhibition. Meditation at dawn dispels the darkness of ignorance. When the sun of Self knowledge arises, the ever existent Reality shines.

Self-surrender is liberation.

Divinity is not something which I can get from outside. It has merely to unfold.

Freedom is basically a spiritual quality. Man demands freedom because his spirit is free - ever free - never bound.

A free man rejects from his mind and heart even the memory of bondage - he is not burdened by past bitterness and enmity, the strife and struggle of bygone days - for him, today is fresh; it has never been before. The free man meets each day with a fresh heart, a fresh mind, a fresh spirit.

The spirit of man is like a river. The waters of the ocean - God - rise and fall over the land - but their destination is always "back to the ocean". Humanity is constantly moving towards that destination - and that is religious spirit.

It is in the darkness of ignorance that prejudices thrive and cover the mind, thus creating the illusion that you are different from me. Yoga removes this cover, this illusion, this ignorance and reveals the Truth that in God we are all one.

O Light! You illumine the earth and the heavens and there is sight. You are the inner light as insight. You are the witness of the universe. You are the eye of wisdom in the hearts of all.

Yoga is life - the whole of our life must be transformed into divine - that is divine life.

To live in tune with the infinite, to let divinity radiate through every one of our thoughts, words and deeds - that is Yoga.

That is the price we should be prepared to pay, to win the priceless prize of Self realisation.

Eternal vigilance itself is enlightenment, liberation.

Yoga enables you to see your own mind, to observe your own mind. When the mind is calm and peaceful and you are able to observe it, it is clear.

That clear mind is transparent and the transparent mind reveals the inner secrets.

The last hurdle is not for the human personality to cross, it is for the divine to descend and redeem the seeker.

The veil cannot be lifted by man.

All aspirations, even for liberation, cease and the seeker says in the words of Jesus: "Not my will but thy will be done".

The divine will only descend into a pure heart, and remember that crucifixion must precede resurrection. Resurrection is a divine act, not a human achievement.

The nature of the Self - our essential nature - is perfection and bliss. Hence, till this perfect bliss is attained, the mind cannot find rest.

We cannot create or achieve unity, but the moment the darkness in ourselves has gone, we realise that oneness is there.

When the darkness disappears, the light of the Self will reveal itself. It shines of its own accord. It does not need to be created. It is there.

If there is true surrender, then there is immediate illumination, because the one thing that stands between God and me is me! When the me is removed, God alone exists - which is Truth.

Life has a great purpose: to find God Who is Supreme Bliss.

The Word is the Scripture, the Truth, the highest Wisdom, the Consciousness that is God Himself.

But until the Truth is discovered and realised, the Word remains a sealed book, a hidden treasure.

God never abandons us.

How could He. He dwells in our heart.

Whatever be our occupation or temperament, birth or faith, this should be our goal - see God's light shining in all.

Let us never forget this for one minute.

When the part of the globe revolving on its runs turns away from the sun, there is darkness.

This is the greatest message.

I am in darkness, not because the light has gone, but because I have turned away.

Our whole being should be yoked to the omnipresent God - our personality integrated in thought, word and deed.

Do not run away from the world, but look through it and perceive God - who is the reality underlying the world.

Supreme Truth is established only in total silence, not by logic, discussion and argumentation.

The sage truly experiences and expresses the Bliss that is the nature of the Self.

He rejoices in the happiness of all, feeling that the one Self alone dwells in all.

He has returned to the Source.

The scriptures are like the maps and charts that guide the pilot of a ship.

They guide the faithful seeker away from the rocks and whirlpools, safely toward the harbour of God Realisation.

Faith is the function of the inner soul.
When the light of faith shines on the intellect, commotion ceases
and the Truth is perceived in clarity.

His living presence surrounds you - if you tune in you will know.

Goodness is the indispensable prerequisite in a spiritual aspirant.
Without adherence to the spiritual disciplines of the scriptures we
cannot hope to realise God.

Reason can take us to the threshold of wisdom and then it is faith
that has to unlock the door of this Mansion of God.

He dwells in the heart of each living being, and it is He that makes
us dance.

He who realises this - is liberated.

May that God Who is Love - enlighten us, guide our footsteps,
lighten our burdens, lead us to the goal.