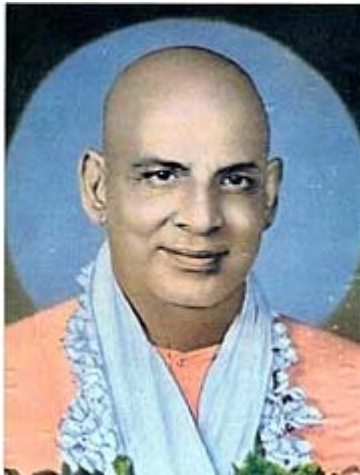


THUS SPEAKS CHIDANANDA

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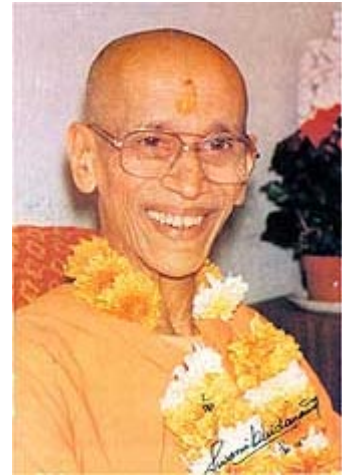
SRI SWAMI ARPANANANDA



**Sri Swami Sivananda
Founder of
The Divine Life Society**



**SERVE, LOVE, GIVE,
PURIFY, MEDITATE,
REALIZE
So Says
Sri Swami Sivananda**



Sri Swami Chidananda

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Anand Kutir
Rishikesh (Himalayas)
30th Jan., 1954.

Sri Chamanlal* Sharma,
CHANDAUSI.

Beloved Immortal Atman,

OM Namō Bhagavate Vasudevaya!

Thank you for the Sweets kindly sent by your goodself through Sri N.

Sweetness is born of Sattwa. Sweetness is the sweet aroma that is wafted from the blossoming of the rare sweet flower of perfected soul—Siddha Purusha, adept through long and intense Tapas, discipline, Yoga-Practice and communion through mind-melting in silence.

Temple Prasad is enclosed. Kindly apply it on your forehead. May you all be endowed with the noble quality of sweetness which will enable you all to root yourself in Brahman, the embodiment of Rasa, Divine Bliss.

With regards, Prem & OM,

Thy own Self
Sivananda

* Poorvaashram Name of Swami Arpanananda

ANANDA KUTIR P.O.
Rishikesh (Himalayas)
Dated 19th July 1954

Sri Chamanlalji,
Principal,
N.A.H.S. School
Chandausi.

Revered Atmaswaroop,

Om Namō Narayanaya, Namaskars.

Very happy to have received your very kind letter which Shri Harisharananandaji handed over to me. The Lord's grace is ever upon his sincere devotees. It is indeed He who does all to help his Bhaktas in various mysterious ways. Remain always at his feet. Have the mind firmly fixed on his Charana Kamal. Turn away completely from the earthly objects. Give up all desires and live an unattached life. Feel His presence constantly. He is closer than the closest. He is our Sole Support in Life.

May His blessings be ever upon you. I am happy to inform you that Poojya Gurudev Maharaj is now definitely better. He is progressing rapidly towards complete recovery and health. My namaskars to all.

With regards, prem and Om.

At Sri Gurudev's feet.
Swami Chidananda

UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Existence-Consciousness-Bliss Absolute.
Thou art the Indweller of all beings.
Grant us an understanding heart,
Equal Vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred, anger and jealousy.
Fill our hearts with divine virtues.
Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

—*Swami Sivananda*

Homage unto the eternal, infinite divine Reality!

Salutations to the Sadguru who is the link between you and this great imponderable Universal Being. Prayer is the human being's attempt to communicate with the Divine. It is man's attempt to reach out towards God in faith, trust and in devotion. It is individual soul's call towards the Supreme Universal Soul which is the source, support and origin of the individual. Prayer is spiritual food for the spiritual principle within man. It is a purifying process. It is a source of gaining strength, deriving inspiration, solace and inner sustenance. It elevates and inspires.

Sadgurudev Swami Sivanandaji Maharaj was a firm believer and a staunch votary of prayer. He declared the need of regular daily prayer. He himself practised prayer and made others also to pray regularly. The whole world knows how Lord Jesus taught his followers how they should pray. Prophet Mohammed was an advocate of fasting and prayer. Numerous mystics have composed sublime prayers spontaneously in moments of inspiration. Thus prayer is common to most religions. Here, in this Universal Prayer, Gurudev Swami Sivanandaji has given a nonsectarian prayer that could be used by people all over the world belonging to any faith or religion. It is worded in a non-controversial language using simple words but yet having great beauty and depth of meaning.

May you all get by heart this prayer and repeat it everyday and thus become blessed.

—*SWAMI CHIDANANDA*

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OM MAN

Blessed child of the Divine! You are here for the attainment of the sublime destiny. This is no less than the attainment of Divine Perfection. You have before you a glorious future. It is moving towards the attainment of Supreme and Radiant Spiritual Beauty in life. This perfection—this beauty is your birth right. Your human life verily derives this from an Eternal, All-Perfect, Infinite Divine Life of pure Spiritual Being. Thou art heir to spiritual splendour and divine perfection. Thou art heir to Infinite Beauty, Eternal Bliss, and Indescribable Peace. You are not this body, flesh being perishable. You are neither mind nor intellect, since these are finite and changeable. You are Unchangeable, Infinite and Immortal Atman.

The rare gift of invaluable human life has been bestowed upon you, only after passing through eighty four lacs (1 lac=100,000) of births minus one. As such it is not at all to be wasted in silently suffering from physical ailments and mental conflicts or in being victim to egoism, and selfishness, fears and anxieties, desires and cravings, and other such painful conditions.

The root-cause of all these sufferings is ignorance whereas you are all Knowledge and Bliss Absolute. So wake up from this sleep of ignorance. Break through this dream. Claim your birthright. Recognise your true self here and now only. Enter into the grand experience of Divine Joy, Peace and Wisdom, which is your essential nature. Lead a perpetual spiritual life.

LIFE

What is life? To evolve and to manifest the spiritual principles within you, and to seek and obtain vision and the experience of the Divinity concealed behind visible names and forms—this is life. To behold the external world as God, and to worship this revealed divinity through ceaseless act of selfless loving service—This is life. All this here is sacred. The Divine Presence sanctifies all places and all objects. Where-so-ever you are, you stand before the presence of the Most High. What ever thou doest, thou doest unto the Lord of the Universe, the hidden God, who pervades His own creation. Therefore spiritualise your life.

Spiritualise your life. This is the portal to Perfection. This is the pathway to glory. This is the secret of supreme attainment. Let every little thought and sentiment, every single word and deed fill everything with an attitude of intense reverence, devotion, and worshipfulness. Let all your life be pervaded by a spiritual Bhava. Thus, raise up your life and actions into a new direction. Even while in the world, tune yourself on to a spiritual plane. Have a new vision and a new approach. Live in the awareness of the immanence of the Divine. Behold light of God shining everywhere. God looks at you through all eyes. To live here is to move with God. For God is here and now. All life is spiritual. Therefore feel this Truth. Affirm it. Assert it. And strive to live in This Truth. Consciously endeavour to spiritualise your life. This is the key to blessedness.

Beloved Seekers! God is love and know all life is sacred. To live is to worship the ever-present God. Lead this life in a spiritual way from this moment. Fill your life with this spiritual

vision. Live to serve others. Live and act for the welfare of all, and for the happiness of all. Life is transitory. Time is fleeting. Therefore do not tarry or delay. Waste not time. Be up and doing. Evolve an ideal life. Move towards Perfection.

If this movement towards this spiritual attainment ceases to have a part in life, then that life is no life at all. It is, then, only existence, like that of a stone. It is only when it is directed towards this attainment of higher consciousness that man can be called man, and life can be called life. The question, therefore, is not what place Sadhana should have in life, but how far should we allow the other activities of life to interfere in this main flow of life. Make life as Sadhana itself.

SADHANA

Sadhana means right living—living a God-oriented life, living a life, where you start manifesting and expressing—that, which you really are. You are ever pure and spotless. Express that ever-pure nature in your thoughts, words, in the pattern of your desires and inner motives in your day-to-day living. Practise that, live that, radiate that—that is real Sadhana.

Sadhana is the purpose for which we have come to this plane of Sadhan-bhumi, and it is this earth-plane alone, upon which Sadhana for self-realisation can be done. On this earth-plane he can so live that he can pass on to an abode of eternal existence, from which there is no return to this plane of pains, sufferings, birth and death.

Begin your Sadhana from the mental plane, and psychology is the science that has hold upon it. Vedanta is a complete Divine psychology. We have forgotten our real nature. What is the remedy for this? To remember it and to reassert it. This is one point of Sadhana—autosuggestion is the main stay, the pillar of Vedanta. It says, “Remember your lost heritage, your real nature, and re-assert again, again and again”. For this method your hands are not required, your feet are not required; your whole body you can let throughout the day; be engaged in any activity which the present economic structure of India has forced on you. At the same time you can unbrokenly carry on the divine current of Atmic assertion going on. This autosuggestion will become more a latent aptitude than a Bhava. When it is established into a permanent Bhava then that Bhava will translate itself into practice. As you think so you become.

The second mental action lies in feeling all along that the body is a moving temple of God, your office or business house a big temple of Vrindaban and every activity such as walking, eating, breathing, seeing, hearing, reading etc. are offerings unto the Lord. You can first have Satvic imagination, Kalpana, and secondly you can cultivate Satvic Bhava. Bhavana and Kalpana are the two things which you have to cultivate and once Kalpana through constant repetition, becomes a settled Bhavana, then you will find that your whole Sadhana will move along without a hitch.

Work without the idea of agency, without any motive and as offering to the Lord. That is every action of yours in what-ever sphere of life you may be, you have to transform with this touchstone. Let Karma become Bhajan. This mental Bhavana at once transforms even the most prosaic act into a direct worship of God. Thus every thing will become a worship of the Lord and every action will be transformed into divine worship through your putting the emphasis on Bhavana. Thus your whole life will become a continuous worship of the Lord.

So supreme Sadhana is a life, lived divinely, where every thought, word, and act is permeated with the divine quality. Even when you are working, do not leave this inner consciousness and awareness. Assert it every moment in all things. Be victorious over circumstances. Be the subduer of your desires, and a master of your destiny for you are verily then maker of your destiny. Only follow the instruction of climbing up step by step. This is the secret of Sadhana which supplies the missing link—called Yoga between the finite man and the Infinite Reality.

YOGA

The ever-standing problem before man is how to overcome the imperfections of the lower nature, and to gain complete mastery over the mind and senses. Man wants to free himself for ever from bondage, brought about by its finite existence, and to attain final victory over all fear, even of death itself. To this end Yoga comes as the practical solution by providing the last link, between man and the Infinite.

The merging of the limited localised consciousness of a Jiva into the unlimited Supreme Self is called Yoga. As the rainwater flows through the river and merges into the sea, whence it originated, so the Jiva that has sprung from the Supreme Self, rests, only when it reaches its source.

All the techniques of Yoga require perfect ethical and moral purity. This purity is the foundation of Yogic life. Half the process of Yoga is in getting this perfectly established in ideal moral conduct. Self-restraint, the formation of a pure and strong character, Sad-achar or good conduct, are the prime essentials for further progress in Yoga or Spiritual Life. Without these your Sadhana will be as precarious as a voyage in a ship with a rotten and leaky bottom. But when once this basis has been established then the application of the techniques of Yoga is like the striking off a dry match upon the matchbox, and immediately there is a flame.

But in all phases of Yogic life the supreme factor is the grace of God; call it what you may. It is the grace of God—the Supreme Essence and Source of all existence in which alone man realises his true nature and his deathless divinity. As a result of this Yoga—Reunion—the knots of the heart are rent asunder, and we have not only the cessation of all sorrows, but acquisition of unlimited indescribable bliss. Then we are in a state of ecstasy, which defies all expressions. In this state of absolute plentitude there are no cravings at all. The seers who have plunged deep into this ocean of Supreme Peace, cry out from the housetops, “O, ye mortals! Wake up. Listen to our message. You too can reach this eternal state of Imperishable Bliss.”

MIND

One has to know where all Yoga is to be practised. This Dharma-Kshetra, where Divine Life has to be lived is the Mind itself. Yoga has to be practised here in the heart. Everything is to proceed from the heart and the mind. This most important locality for all Yoga is within the man, and therefore, one must understand how to use this instrument of Mind, for its rough handling will undo everything. So this Mind, is to be understood by all aspirants, be they Raj-Yogins, Jnana-Yogins, Karma-Yogins or Bhaktas.

Mind is just a perpetual machinery to keep a record of Sanskaras—impressions—of previous births, which, when repeated, become Vasanas, that always keep it in a state of agitation, resulting in constant ripples, rising and sinking, and cause a series of Kalpanas, giving birth to desires, which work havoc with the support of ego within; hence the urgency of asserting our mastery over our Vrittis. This ‘Chitt-Vritti-Nirodh’ is termed as Yoga.

The first thing we have to understand about the nature of the mind is that Mind is a creature of habits. Mind is a thing which always tends to follow whatever shape is given to it by habitual thought. Any thought, that is held with greater and greater repetition, tends to become the part of the natural state of the mind, and this law can never be forgotten by the earnest seeker, who is attempting to gain perfect control over the mind.

Even during your active outward life, when you are living, moving and doing your ordinary work, you must always try to fill the mind with the thoughts of the same object, upon which you are trying to meditate. The current of meditation should never be absent from your mind. This inner current of Atma-Chintan should be kept up even when out-going senses are moving amidst the external objects, and perceiving them. This method of Atma-Chintan is very effective because it invokes the same law of the habit of the mind that it tends to be of that nature which it holds constantly in working hours. Where ever the senses move they move towards the Lord. So for him there is no distraction. For it is man beholds the Lord and Lord alone, and his external life is also covered by the chain of Chintan.

Simultaneously have full faith in Him with the strong conviction that He is looking after every thing. Also you must have adamant perseverance. And day by day as you go on making effort, all obstacles are overcome, and you go above the tyranny of the physical nature, and later on above that of the mental nature. Then the mind becomes serene, and its emotion of hatred, intolerance, and competitiveness will perfectly be eliminated.

In this way the more we understand this machinery of mind, the better will we be able to deal with it and its subtle trick, and under-currents to make use of the mind, as an effective instrument of Sadhana, instead of its remaining as an obstacle within.

RAJA YOGA

To the man, endowed with the faculty of introspection, suits Raja Yoga, which is called Astang Yoga also because of its eight limbs, one of which being meditation—Dhyan—this is named as Dhyan Yoga as well. Since Patanjali expounded this, it is also called Patanjala Yoga. Raja Yoga, with its approach from the physical to the subtler, is the most scientific and logical of all the Yogas, and hence the term ‘Yoga’ generally means Raja Yoga.

The eight distinct stages of Raja Yoga are—Yama, Niyama, Asana, Pranayama, Pratyahar, Dharna, Dhyan and Samadhi. Yama is the cultivation of certain virtues:—harmlessness, truthfulness, celibacy, non-stealing, and non-covetousness of that which is conducive to luxury. Niyam is the following of certain daily observances. The Asana in Raja Yoga means any one steady pose, which is required for the practice of steady contemplation. Pranayam is the disciplining, control and regulation of gross physical breath, which is connected with the inner subtle

nerve-currents. Pratyahar is the withdrawal of our senses and mind from the external objects of the universe. Dharna is the fixing of the mind on the object of meditation. Dhyana is mastery over Dharna, and in the depths of meditation you transcend the lower physical consciousness, and you experience the highest super consciousness. This is called Samadhi.

Patanjali's study of Man classifies him into a rational being with a gross lower self pulling him downwards, and his essential spiritual nature, and in the middle we have the Buddhiyukta Manushya, one who is capable of thinking, being endowed with Mind. Apart from the result of the study of man in his essential nature, Patanjali also made a study of man as he is actually composed, and he arrived at the conclusion. He made the study of the universal man not a Hindu or a Muslim, but what is man constituted, as he is all over, when he is created upon earth, and he will continue to be, till the last day of his existence. He found out that, first and foremost he is of the nature of pure existence essentially. He is a spirit. He is a spiritual entity and this is evident to everyone who thinks. The ultimate undying principle in man is his being. He is. I exist. I am pure existence, pure, being, Keval Sat, and this essential portion of man is the fundamental part of man's personality. So Patanjali said that within the gross physical sheath of man there is the thinking man. There is the mental aspect of the being—the mental sheath. Between the thinking man and the acting man there is the power to act. There is a peculiar invisible internal electricity which makes a man act. This power, which animates the human being, without which all the senses will be absolutely incapable of any activity is Prana-shakti and when this flies away from the body death occurs. This is the third aspect of man and behind it as the mover of all is the pure Self, I am! So body, vital Pranic sheath, and the mental sheath—these three aspects of the being, are temporary, passing, superficial and nonessential aspects of the being, whereas the essential aspect is *being* itself.

This study, made by Patanjali, discloses a graded method. It is very well thought out, very scientifically invented method. He first tackled the body, which is the external most. Therefore he said, first of all put a check on the external nature. At least control actions. He said, take certain vows, conform your conduct to certain universal laws—constituting the Yama i.e. non-injury, truth, celibacy, non-stealing, and non-covetousness, and then the second. That is the positive process of direct attack on mind in the second stage of Raja Yoga under Niyam i.e. cleanliness, austerity, study of scriptures and self-surrender to the Lord, where by the inner parts of the body are also made to undergo certain disciplines to improve inner nature of man. So after practising the rest of the eight stages the eternal supreme fruit of Raja Yoga is obtained. They say it is ecstasy—an indescribable state of super-consciousness.

JNANA YOGA

If the intellect is predominant in a seeker, the path of knowledge or Jnana Yoga is resorted to by him. According to the theory of Vedanta, the individual soul, called the Jiva, gets circumscribed in an individual consciousness, the prime cause where of is Ajnana or Mul Avidya or root ignorance. And the very first form, this root-ignorance takes, is the feeling of duality in the supreme consciousness, which is characterised by absolute unity. There comes the feeling, due to ignorance, that I am separate and the world is separate. This duality comes and this starts due to what is known as Adhyas—identification, and it is understood that it is wrong Adhyas, wrong identification. The consciousness instead of identifying itself with the cosmic and infinite identifies itself with the limited body. This is the first manifestation of Avidya. I am this body, I am this mind, I am this

feeling, I am this thought—a series of identifications, rooted in the first primal error, that I am a separate thing. The first dual notion sets in its train a whole set of wrong Adhyas, and then due to this you get what you know as Adhyaropa Apvada—the error of super impositions. You superimpose upon pure consciousness various forms and various characteristics which are not there, as its essential nature, and therefore the whole phenomena of Jagat springs up. First there is Ajnana. Then rises duality. Then wrong identification with the body, mind etc. And all this ignorance is attributed to a veil, which hides the Reality. This veil is called Maya, in relation to the cosmic Being, Ishwara, and it is called Avarna in relation to the Jiva or individual soul when this veil is removed, it reveals the identity of Jiva with the Supreme Soul. To remove this veil, therefore, is the purpose of Jnana Yoga.

To achieve this aim, what is most essential is the acquiring of the necessary qualifications the Sadhan Chatushtaya—the four fold means—1. Discrimination, 2. Dispassion, 3. the six fold virtues such as—i. control of mind, ii. control of senses, iii. Endurance, iv. abstaining from sense-enjoyments, v. faith in scriptures and words of Guru, vi. and one-pointedness, and lastly 4. A keen intense longing for liberation.

Equipped with these qualifications, one has to approach a Guru, and hear from his lips the nature of the Reality. This hearing is called Shravana. Then one should reflect over what one has heard. This reflection is termed as Manan. Therefore one should ceaselessly contemplate on that and act accordingly there on. This is named as Nididhyasana.

Thus, while living in this human body, a Jnani is simultaneously experiencing the bliss of cosmic consciousness—the Bliss of Brahmic experience. A Jnani moves about on this earth, elevating everyone through his mere glance, through his mere gesture, through his mere word. His life is a sweet flower, wafting the fragrance of Viswa-Prem and self-less service. Such a life, also will transfer all those, who come in contact with him.

KARMA YOGA

Jagatsrishti—the entire creation—is an outcome of a great cosmic Sacrifice, in which the Supreme Being, Who is of the nature of Advitiya, who is ever immersed in Self-Bliss, limits Himself and gives Himself out in manifestation. Sacrificing for the time being His infinitude, He becomes finite. Sacrificing His formlessness He embodies Himself. And thus the universe comes into being. In a more intimate sense, we can see this element of sacrifice, even in the scheme of things. For example the waters of the earth sacrifice themselves in order that the clouds may become rain bearing. The clouds in their turn sacrifice themselves of all they have in order that they may shower the earth with the life-giving rain. The earth, in its turn, gives itself up as the vital energy so that we have the plants and herbs, and all the vegetation upon which life exists. Animals that partake of it, sacrifice their energy for the service of Man—the image of God. Man, partaking of the bounties of life, has to complete this circle, and take it up to the spiritual level. He, in his turn should live his life in a constant giving himself up in all aspects of his being in an Akhand Yajna. Then alone he can justify his position as the crowning glory of God's creations.

So Karma Yoga is common to all, whether you are a Jnana Yogi, Dhyan Yogi or Bhakti Yogi. Karma Yoga is necessary—the secret of working in this world, without getting attached.

Anasakti is the secret of Karma Yoga. It is unattached Karma that releases you from all bondages. Karma Yoga is selfless activity without expectation of the fruits of the action, and without the idea of doer-ship, and without attachment. This is a fairly clear definition of Karma Yoga that would serve to give the lay man an idea of what it means. Real Karma Yoga is when people serve others, having no connection with them, whom they have never seen in their lives, nor will, perhaps, ever see in future, from whom they stand to gain nothing. So work with them is made into worship. It should be full of selflessness and egolessness. Motive should be pure, since it is very important in Karma Yoga. In this type of Karma Yoga, with pure motive, progress will be something different from what it, otherwise, will be.

To emphasise the great truth we have it from the divine lips of Bhagwan Sri Krishna Himself, “O, Arjuna! in this world itself it is impossible for a man to be without sacrifice, what then of the other world?” You are only a tool in the grand design of this world, and thus your duty ends with the doing of an assignment, leaving the fruit to Him. You have no right, even to aspire for it, as per Bhagavadgita, which points out that work done in this spirit results in a balanced attitude of consciousness, and a special dexterity in executing function. Karma Yoga, therefore, is of paramount importance because of its purifying our Chitta, where on depends the fulfilment of our aspiration of God realisation.

BHAKTI YOGA

If emotion is the predominating faculty, the approach to the Reality is made through Bhakti Yoga—the Path of Devotion, where you try to attain Divine experience or God-experience by relating yourself to the Divine through some particular emotional link. This emotional connection is developed through various exercises, and is brought to the highest pitch where love fills your entire consciousness, pushing out even the awareness of ‘I’. You forget even your own self and become the very personification of love. You turn into love-Divine and thus, through a total forgetfulness of the senses, you rise into a state of God experience through this all absorbing love, which saturates your consciousness. This final stage of love-relationship with the Divine, is termed as Madhurya-Bhava, and is helped by their suggesting certain patterns of relationship.

Whatever is the dominant aspect of love in your heart, direct the self-same thing towards God. If you are very fond of your child, the very love, you have towards it, be directed towards Him, not thinking that He is a great Being-Big Lord—All powerful and full of glory, but think like Yashoda of Him as your simple innocent Child.

If you are one who loves his master greatly, think of him as your God, and if you are a great lover of your friend, think of him as God. So no new or strange type of love has to be created. In whatever way you relate yourself to human relations, relate yourself to Him in the same way. He will certainly reciprocate.

Bhakti Yoga has received a great importance in Kaliyuga, being most suitable to this age. All Bhaktas get their inspiration from Srimad Bhagvat Maha Purana from the life of Krishna, contained in the tenth book. According to this holy scripture, Bhakti is of two kinds, viz. the lower kind of Aparā Bhakti and the higher kind of Parā Bhakti. As per former we have nine modes of worship:

1. Shravan (hearing of Lord's Lila's).
2. Smaran (remembering Him always).
3. Kirtan (singing His praise).
4. Vandana (prostrations, namaskars).
5. Archana (offering)
6. Padsevana (constant attendance at His Holy Feet).
7. Sakhya (friendship).
8. Dasya (service).
9. Atma Nivedan (self-surrender).

All these types eventually culminate in Para Bhakti, of which Gopi-Krishna-love is the sole example. It is this form of love that is carried to the acme of perfection. This love represents the love of the human Soul to the Divine. This stage comes in the Gopi after much striving penance, prayer and worship. In their love there was no body-idea, no body-consciousness. It is a transcendental drama in response of the human to the call of the Divine.

GLORY OF RENUNCIATION

It is selfishness that is at the root of all miseries upon this earth, of all fights and quarrels, and all wars and hostilities Every sorrow and every misery, that is now rampant in human society, has its root in the Asuric trait of gross selfishness, where man wants everything for himself alone, and does not bother about what happens to another in this process of fulfilling this craving for getting things for himself. Sanyas cuts at the very root of this inhuman trait, for it is based on selflessness and renunciation of selfishness. The real spirit of Sanyas may be stated in this simple term—that is Complete Desirelessness.

The supreme goal of life—Self-realisation—the great aspiration of Bharatvarsha can be obtained only through absolute desirelessness. Tyaga is the very life-breath of Sanyasa. This Tyaga is not mere passive shrinking from all external things. It is, on the other hand, something more positive, more heroic, and dynamic. Sanyasa has always been the crowning one of the four orders of social life, as given by our Lawgivers. The three lower orders are, in fact, merely pure preparatory stages for qualifying the individual for Sanyasa, which embodies soul's upsurge from finitude to infinitude casting aside all traces of attachment.

GLORY OF RENUNCIATION

Here in the external life is completely eliminated and the Sanyasi plunges inwardly into constant meditation (Sahaj Samadhi). The great purpose of human being's life is Paropkar. Based upon this we find out that social order was built up through this series of four Ashrams, each one progressively developing in the individual a higher and higher intensity of selflessness, of giving himself up, culminating in the glorious Ashram of Sanyasa.

Sanyasa means dying to live. It is the complete death to the gross selfish life as man, as ordinary being accustomed to living upon the physical plane. It is a new birth into a life, where the self ceases to be, and the universe stands before him in the glorified personality of his new birth, and it takes the form of wondrous manifestation of cosmic love or Viswaprem. That he does by declaring that the whole universe is in him and that no creature need fear him. He gives what is called the Abhaya for all the creatures of this earth, for he is nothing but love, nothing but Tyaga, and compassion will come out of him as per promise in Sanyasa initiation ceremony. OM.