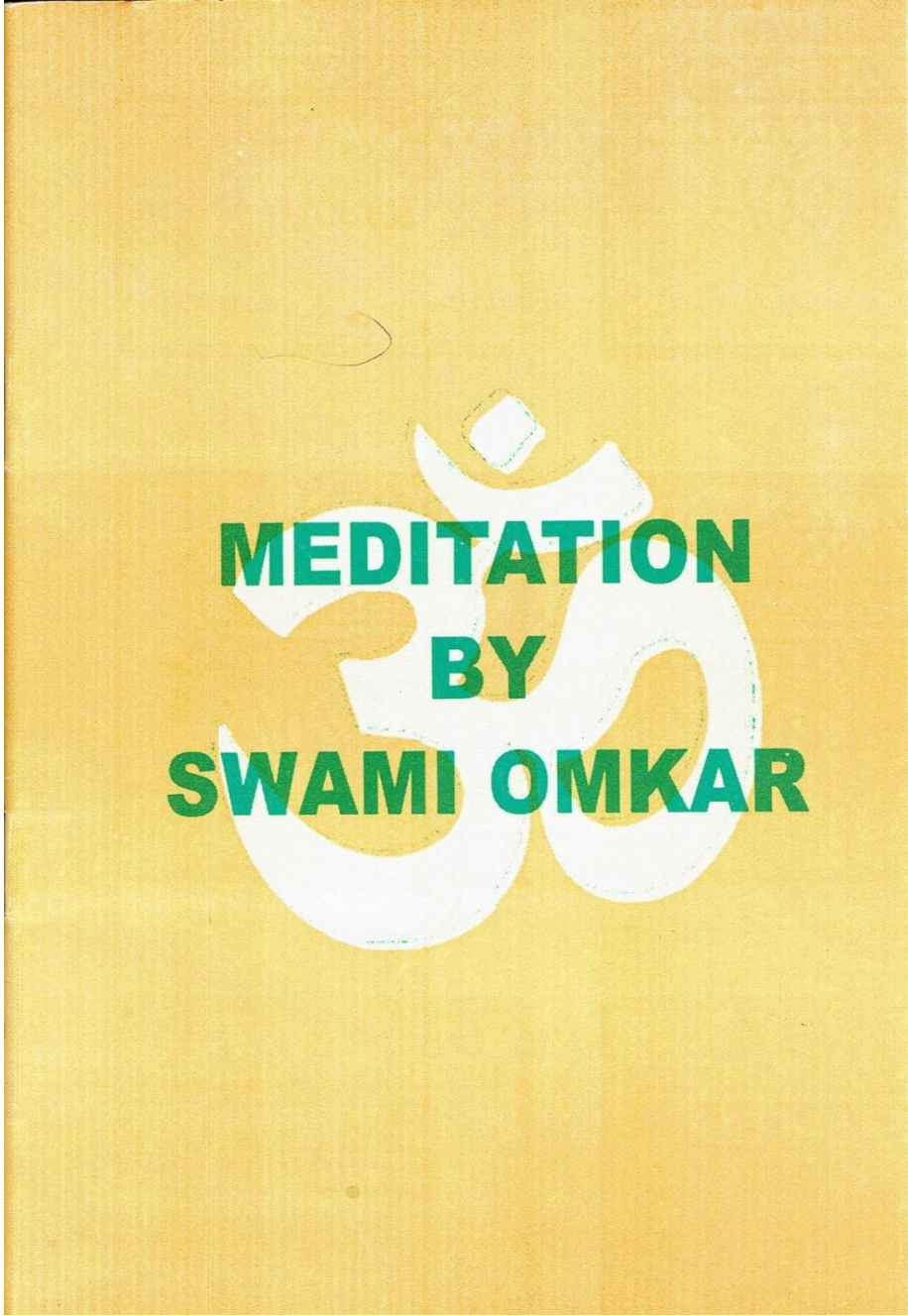


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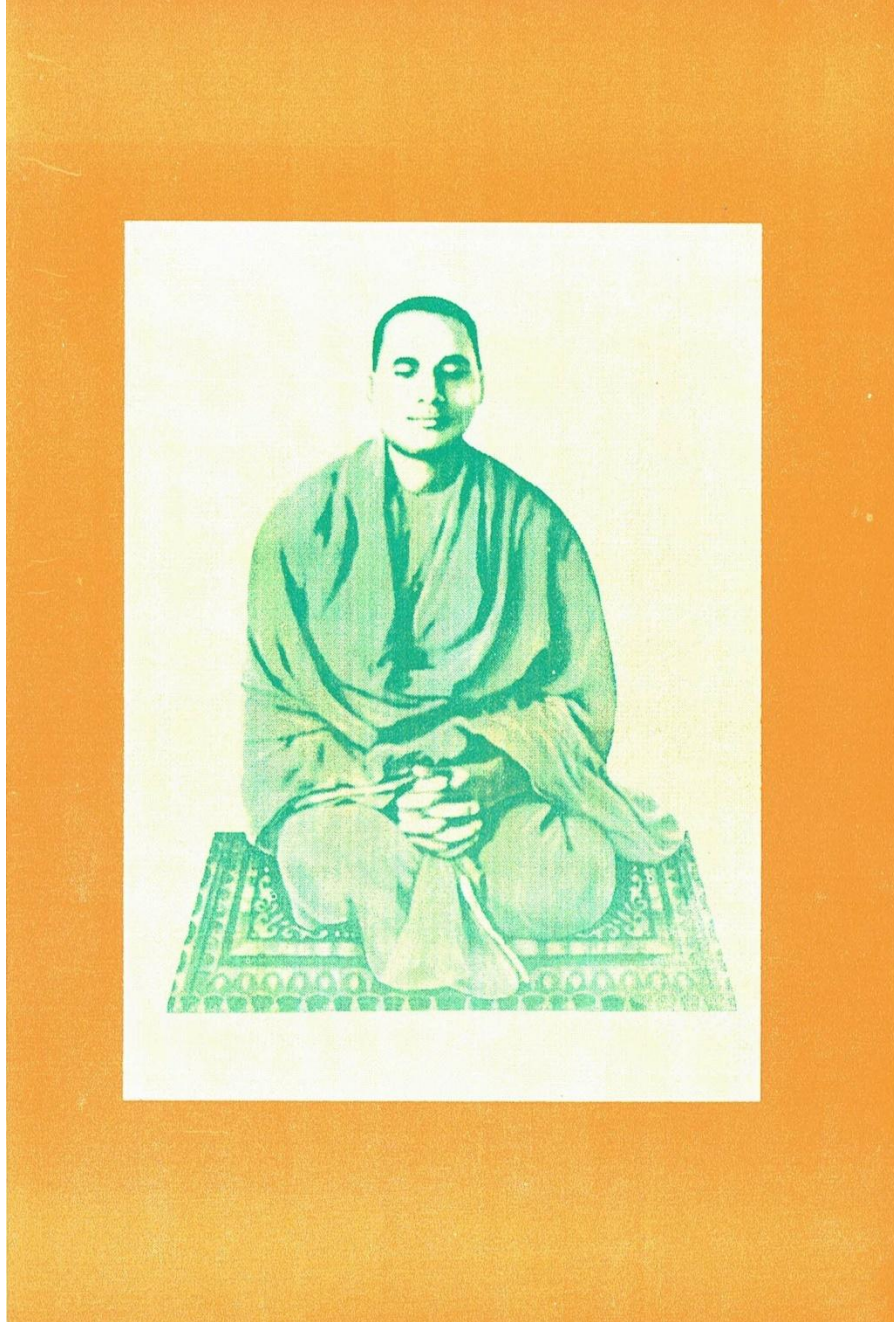


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BY
SWAMI OMKAR

With a foreword by
His Holiness
R.S. Narayana Swamiji Maharaj,
The first disciple of
Bhagavan Rama Tirtha

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Meditation

Swami Omkar

Everyone that thirsts, come thee to the waters of Peace and drink
deep of the Nectar Divine. What shall it profit thee if you shall gain the
whole world and lose thy own sacred Peace?

Third edition - 2010

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To Bhagavan Rama Tirtha and the one family of brothers and sisters of all or no religions and creeds the world over, who are embraced in the bond of Love, Peace and Unity.

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Preface

It is very difficult to write a preface to a book that deals with a great saint because we can only say what we know through hearing.

Meditation by H.H. Swami Omkar was originally dedicated in 1923 to Swami Rama Tirtha by his first disciple, H.H. Swami Narayana. Swami Rama Tirtha spent all of his life in the Himalayas. He did not start any ashram, but always said that "All ashrams are mine."

However, Swami Narayana started the Swami Rama Tirtha Prathistham in Lucknow and spread the message of Swami Rama Tirtha through publishing many books about him. Swami Narayana, also, visited Shanti Ashram and sanctified it with his Holy Presence.

Having been inspired by Swami Rama Tirtha, Swami Omkar always used to say that Shanti Ashram was started with the Spirit of Rama Tirtha. As a result, the Sri Rama Tirtha Institute of Peace at Thotapalli Hills, Mother Ashram was started by Swami Omkar and Swami Ramananda Tirtha, who was a direct disciple of Swami Narayana, and therefore, of the lineage of Swami Rama Tirtha. The Sri Rama Tirtha Institute was inaugurated by Lok Nayak Jaya Prakash Narayana, a follower of Mahatama Gandhi.

After the first publication of Meditation in 1923 and subsequently in 1935, we are very happy to have the third edition of Meditation published in 2010 after such a long time.

We are thankful to Hari Hari Subbramanyam, Sister Eloise Divya Prakasha and J.A. Sastry of Hyderabad for bringing this 3rd edition to us. We are, also, thankful to Mr. and Mrs. Kesava Rao for publishing this book. May God bless them with Peace and Happiness.

May Peace be unto all!

H.H. Jnaneswari Mataji,
Shanti Ashram,
Thotapalli Hills,
21-01-10

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Foreword

This essay on meditation by Swami Omkar, written in the silence of the midnight hours at his Shanti Ashram among the woods of Thotapalli Hills, is but an attempt in which his all-loving, sincere soul is trying to express at random what it feels simply inexpressible, effusing the same, nevertheless, in perfect harmony with all the accepted ideas of true Vedantic meditation.

The Self alone knows its own depth of mystery; the mind but tries to fathom the Fathomless. It is only when the mind feels its utter helplessness, and becomes fully satiated with the in-draught of the tidal swell of passion, or becomes quieted itself of all toss of the endless waves of desires, that the Absolute casts Its perfect image on its calm and serene waters.

It is only when the sense of 'I' ness (the *ahamkara*), the little self, the false 'I' or the ego gets effaced of itself, and the soul emerges from its obscuring mist of maya (the body-consciousness), that the all-pervading, indivisible Self, the real 'I' 'shines forth in Its pristine glory, and bathes all, whatever is, in the flood of the splendour of Its Supreme consciousness, "*Aham Brahma Asmi*" - 'Verily, I am God.'

There is nothing to gain that is not already in reach, nothing to grasp that is not in possession, no new achievement to make, no new liberation from bondage to obtain, except the simple reassertion and realization of the ever-laid up Eternal Truth, viz., the Soul's birthright of its forgotten Freedom.

From lawlessness, through law, is the way to rise and advance from the finite into the Infinite. From the illusive pain and anguish of sorrow and death, the soul is sped ever on and high into the ineffable Bliss of Abiding Life and Happiness. There, as the past of old sang: "Still new beauties shall we sight, And still increasing light!"

Duality means separation and misery. Unity is the all-embracing Oneness of love and happiness.

Meditation is to forget all duality, the not-self, and to realize at once the inner Unity—the Self. Hence this is what meditation should aim at, viz., the constant absorption of the mind in perfect Peace and the Bliss of inner Silence, even in the midst of the outer busy-ness of the world of name and form.

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In his equal love for all humanity, in utter disregard for the distinction of caste, colour, creed, sex or age, Swami Omkar has actually kept his Abode of Peace, Shanti Ashram, quite attractive and open, inviting all to partake of the opportunity for meditation in its retreats so that all may have a taste of the real Bliss *here and now*.

His prayers are constantly going forth with the vision of seeing finally all merged in the sweet ecstasy of "*Atma-anubhuti*" (supreme God-consciousness) after the fashion of Swami Rama, whose sacred memory he is busy perpetuating day and night through the dissemination of His message of Love, Peace and Unity among all, unto the farthest homes.

May he ever find fresh impetus for his message of peace and true meditation in the response of his readers far and near!

Lucknow, December, 1923

R.S. Narayana Swami

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I am induced by the call of the inner life, with its native love of humanity, to note down a few permanent thoughts, as I feel them, on meditation. It is the midnight hour, and my willing pen, my only companion, rests in my hold to record my thoughts as they come for the benefit of my other selves in the form of brothers and sisters, far and near, who may happen to read them one day or other. Well, here they are, after all, brief and simple, and clothed also in simple words as far as possible.

Meditation may well be pictured as an escape into the realm of Super-consciousness. It is a state of mind in which perception transcends the limitations of the senses. Proper discernment of the things of the Spirit, unaided by ultra senses of the Spirit, is impossible. The finite can never, as such, realize or grasp the Infinite. But under conditions of proper fusion and tuning into the Infinite, it can undergo change with added susceptibility to spiritual forces. Such moments may give us a glimpse of the Eternal, and continued under proper culture and nurturing, even the finite will lead one on to the Infinite.

Matter and Spirit, time and eternity, space and void, are only names for the same Reality at either end and under different conditions. Spirit is the white light; matter is its analysis or spectrum in varied colours. Spirit is life in wakefulness; matter is spirit in dormancy. So are time and eternity. One is protracted or a projected display or progression of the other. While one is the whole, the other is part or particle of it. Hence, we, at this end, have to and shall begin our thoughts on Meditation through the medium of the natural, bringing to bear the light and force of the Spiritual and Eternal upon them as we proceed. When the Spirit of Truth leads, we shall be in Truth, and know that we are in the Eternal One, and are Eternity Itself.

In the first place, let meditation begin with Truth and not with untruth. Now, what is Truth? The question has always been asked. Oneness alone is Truth. Duality is untruth and ignorance. If you begin in ignorance, you will end also in ignorance. It cannot and will not take you any further. So then, if you will start your meditation with the Truth of Oneness, you will finish also with the Truth of Oneness. Truth is never-changing, is immutable, but is progressive.

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It is ever renewing and ever-rising. It will carry you through vistas of endless beauty and freshness; in other words, there will be Truth above Truth ever higher and further. Thus, the Path of Truth will lead you always on and high into newer and higher realms. On the other hand, begun with untruth, you will never rise nor progress. For untruth and ignorance can and will only bring, in turn, segregation and retrogression to individuals and nations. That is the Law of Truth and untruth. Let your vision be single-eyed and concentrated. Let it be uni-focused and not bi-focused. There are defective eyes with double vision. One and the same object will always seem as two for them. Such defects have to be remedied or rectified. Let your eye or vision be single; then the whole body or things of the body will be full of light to you. Nothing will ever obstruct, distort or divide your vision. There will be no darkness or shadow of duality in you.

Having fixed up the start, i.e. that of Truth or single-eyed vision of the Oneness, select any comfortable posture wherein you can remain for a long time without feeling fatigue or body consciousness. It matters little whether it be one of sitting, reclining or even stretching or lying flat, provided that you can forget the very idea of body in it. Then let go or relax your mind completely. Let it be calm and collected without any preoccupation of thought or any effort at thinking. Now ask yourself: "Who am I? Am I not the One without a Second?" If any doubt of your Oneness or indivisible Godhead creeps up into your mind, repeat "*Sivoham! Sivoham! Sivoham!*", which means, "Verily, I am Siva! Of a truth, I am the Godhead!" Remember also the great *mahavakya* (the great affirmation) of the Vedas: "*Aham Brahma Asmi!*" — I am Brahman! Verily, I am Brahman! I am Divinity itself, the One without a Second!"

It is ignorance to think that God from outside or from a distance appears to us through meditation, or even that we, ourselves, are transformed into God by meditation. No, nothing of the kind! 'That you are' already. We are God, the One, the All self, the all-present, all-pervading, all-permeating Godhead from Eternity. We are Brahman, Divinity Itself, all Eternity. Let not the Truth of Oneness be ever shaken or lost sight of through the clamorous cry of our body consciousness. Let it be established in your mind once and for all, without doubt, firmly and permanently. Thus, practise the Presence of God for some time.

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Now then, what on earth is the object or purpose of your meditation? Could anything now be achieved or obtained by our meditation? No, nothing whatsoever. When we are Divinity Itself, and consciously so, there is no need for meditation so far. We meditate to keep the very consciousness intact, not to lose it, so that we may be what we always are, God, and not to become what we are not. No, we do not meditate to acquire or become God. Never! That would be taking ourselves from the centre, would be centering us out so far from the Truth of I-ness and Oneness. We are already the One without a second in ourselves. That which exists is One! That Thou Art! *Tat Twam Asi!* That is This! That is the Law of Life or Existence. So do not lose sight of that, even through meditation. That would be defeating its purpose.

Now, therefore, do not be anxious to get anything new through meditation, nay, even a new God. Only beware not to forget or let go of what you are already —the *sanatana* (the eternal) fact that you are one with the ever-existing, undivided, indivisible Self from time immemorial, from eternity. Thou art the Ancient of Days. From Everlasting to Everlasting, THOU ART — THAT! THOU ART — GOD! There is no disputing or gain saying this fact. It is unalterable, immutable, forever and ever. You are the same yesterday, today and tomorrow and forever. You are never born, but you are the child of Eternity, ever-born, ever-new. You have never been old. Though Ancient of Days, You are ever the Youth renewed. You never die, except to live evermore and make alive evermore. You are unaffected by so-called births and deaths. They are the shifts of your changing scenes in life's drama. That is the way you ever don and doff your clothes. They become old, they perish and change, ever for the new, endlessly. But you remain the same, ever-new. Nay, you are unchangeable! Change is the world, *loka'* (the seen). You are the unseen, within! Your bodies are of the world, worldly. And they naturally correspond to its conditions and changes. But that is not YOU. You are free from and beyond the world and your bodies. As such, feel your divine glory, rising above both the world and the body, nay, even time and space.

Do you not forget your birthright, your own divinity, your oneness with the One, even for a single second, in rest or activity — not even when you might be merged ever so deeply or busily in the manifold duties of the world, or caught up in the entanglements of its worries, or taken up with the allurements of its pleasure. You are not attached to your environment. You are completely detached.

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You have no (so called) responsibility, no duty, no indebtedness, no obligation even to do charity. You are free. Your sole duty is to *feel* this and *behave* or *be* this. Yours is to maintain your Self-possession always and in all things, and amidst all environments. Come to your-Selves or better *be* or *behave* your Selves and do not be *be-sided* or *out-centred*. Possess your Souls in the truth of oneness with the One without a second. That, then, comprises your soul and single duty. Even that is no incumbent due on you, but is the free privilege and pleasure of your freedom and birthright. All other activities are mere engagements. They are subsidiary. They are at best your serving slaves, mere tools or means to your Self-realization. You are here only to enjoy such holy consciousness by and through, independent of everything. You are not here to enjoy sense or body consciousness. The moment you are satisfied with body consciousness or feel complacent with your surroundings, you will cease to be human. That would be degradation to the level of the animal or worm.

Fortunately, you never do feel quite at home in the body or its surroundings. Here in the body, you feel homesick, always. You feel for your home somewhere out of the body. You do not feel happy here. You feel you would be happy elsewhere. You feel sorry for having ever been in the body. All the pleasures, comforts, and adjustments of surroundings do not make you the least bit happier. Well, this unhappiness or this un-homeliness of yours is, no doubt, a healthy sign of the nature of your true self, which naturally feels out of place and out of its element to be out-centred from *its-self* from within. It is its healthy complaint and sound protest, like a sheep fallen in the mud. Be not so with animal nature, like a swine in the mud, which feels at home in the body and its surroundings. The very suggestion of a change of nature put to an animal would only make it feel uncomfortable. It does not have any aspiration to, nor any idea of, nor appreciation for such. I would be simply out of place there, out of element, like a fish out of water or a bird that lost its sky or flight. Animal does not rise above its nature. It rests satisfied with animal life and its surroundings. It really enjoys the pleasures of its nature with easy feelings, on the spot and to the fullest limit of its impulse or capacity, if not interfered with. It functions as animal without any thought of responsibility or consequences. Nor is it subject to any bondage or chastening of scruples, convention or (so-called) morality. It lives as animal in its own way and is happy.

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That, man, is the divine in the animal. Take a lesson, if you will, from the animal, and try to live true to your own nature. You are God, you are free, and you have to live like God also - ever free. So, dear ones, waste not a single second in or with your body idea. At all times, feel only that you are the Godhead, and always try to feel it continuously.

Either through carelessness or laziness, if you happen to forget your Divinity even for a second, the goal of permanent God-consciousness will be removed so far or more by inverse ratio. The seconds of your negligence will extend perhaps to minutes of delay or shortage at the goal. The minute of wastage allowed in letting go of your God-consciousness will withhold you for hours. The hours of laziness indulged without a vigil of God-consciousness will put you off for days at the goal. And it is needless to add, that the days will extend into weeks and the weeks into months, and certainly the months will roll into years. Thus, it is likely that a whole precious life will pass by in vain. What you sow is reaped, manifold. That is the Law — the Law of endless multiplicity by inverse ratio in all actions of right or wrong.

Thus, you set rolling the cycle of births and deaths endlessly. Say, you have perhaps another life! Will that end there? How can it be if the goal of life is not realized in it? Thus, by the neglect of the short un-reckoned seconds, you pass through death into another birth, and from the birth again to death, not once or twice, but times out of number. Just here one will do well to remember the holy words of Swami Rama:

*"The births of breath are as many
as waves, on the sleepless sea."*

How strange it is that one is continuously offered so many, nay, even numberless, births in the passage of time. I wonder how many births each one of us have had to pass through till now. And how many more turns await us in the future! But is there no way out of this circle of births and deaths? Are the teachings of the sages and prophets of every age idle talk? Are the attempts of incarnate deities of every age vain and empty heroisms? Have the affirmations of the rishis and the saints of every age and clime been hollow assumptions of platitude and conceit? Or have they only been pious opiates of resignation or surrender or defeat of the soul? No,

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Never! Such earnest souls couldn't have any purpose to serve or any satisfaction to gain that way. Surely then, there is a way, a sure way, a long sought after way, an often-tracked way and a truly successful way.

O weary and wavering wanderers! Come unto Me! There is only ONE WAY. I AM THE WAY. Cast the burden of your Souls upon ME. Learn of ME. Take up MY Yoke. It is easy. Follow ME. He that finds ME will ever be in the Light of Truth. He will be free from the darkness of untruth, duality, ignorance. He will never die or be born again. Never changing! He has passed from death of time into Life Eternal. Death will have no more dominion over him. Hence, know that I AM THAT; I AM THE WAY, THE TRUTH, and THE LIFE! All ways and every religion point to this. All that can never be a lie. All those who saw and said this could not have had false purposes to serve. Far from it!

Now, does not the way of freedom stare you in the eye? Don't you now see plainly that it is not far to seek? It is short and easy. It is at your very door, nay, even within doors, within yourself. You have not to take a long circuit or pilgrimage to it. Nor have you to make a ceremonious round about any idol or temple or sacred tree for it. You don't need even a touch of holy water or appropriation of other consecrated elements for it. Nor have you to take a vow, or observe a period of abstention, or undergo any rigorous discipline for it. It is enough to get yourself free of your body consciousness at once, now, on the spot. It is only a moment's work. You don't have to waste another second for it. You don't need the imposing or patronizing assistance of another individual, or the avails of any propitiatory merit, or rite, or elemental consecration, or application for it. You have to, and you can, do it of your own good self.

Hence, let not another breath pass without your breathing in the consciousness of the Divinity in yourself. Whether you do it or not, know that *you are That* already. If you do that, you are consciously on the road to freedom. You are free. You are happy. From the threshold of the shrine of freedom, you are already ushered into the very Presence or Consciousness of God within. Now you stand in the innermost sanctuary. Now you are the Priest, the Offering and the Presiding Presence. You are the worshipper and the Worshipped; the sanctifier and the Sanctified. You are everything. You will now simply marvel at the joy with whispered reverence and awe: "Ah, it was the very presence of God.

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He was in His Holy Temple. Only I knew it not before. Hush! Hush! Ye! Praise ye the Ever-Present in the silence of Holiness! Now you know that *you are That*, that sleeping or waking, you are always the very Divinity Itself. You simply wake up to the fact to see that you are always God. You are satisfied; You are hushed; You are silenced. "O, I shall be satisfied when I wake in THY likeness! When I know that I AM THEE. O! The joy of it! O! The brightness of it! The happiness of it!

No, dear friends, it is not a nightmare, not a day dream or a mystic vision. It is a fact of broad daylight, a wide-awake experience. Let not another single breath escape you with closed eye over this only true fact. Wake up to feel the Divinity in yourself at this moment itself! That is the way.

All prayers, all worship, all austerities and all yogas or sadhanas (spiritual exercise and discipline), whatever, have been prescribed simply to awaken, control and sustain this feeling and enjoyment of the Divine consciousness alone, without going off track and without wasting energy or time in this finite life in the body and world. Well-handled and well-adapted to the needs and conditions of each individual, they may all serve as mere means to an end, but they are never, nor are ever, intended to be, an end in themselves. When and where they fall short of yielding to us the desired freedom or emancipation from our body (world) consciousness and awaking us into God consciousness, they fail in their intention and purpose, and have either to be rectified or discarded. Otherwise, they will adhere to us as so much additional attachments of our fondled acquisition. Hence, let us choose them wisely. Let them be, or let us make them, such as would yield the peaceable fruit of the silent vision of God-realization within ourselves, without any hindrances, delay, shortage or failure. Otherwise, let us bow them off early and be quiet, by ourselves.

Now, excuse me dear friends, for I am afraid I was perhaps expected to give you a different story in the commencement. You were expecting me perhaps to chalk out or prescribe to you some ready-made methods or process of sadhana to attain samadhi. Perhaps you will see now that nothing was further from my intention and purpose. I have not deviated from my original purpose. I am trying to carry you through my original and central thought. As Swami Rama often said, "there could not be any length of way or pellet method to meditation or samadhi, for it is never far to seek." It is only a step to within yourselves, nay, just a turning on your own

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heels or even coming to yourself where you are, on the spot and at the very moment, as the Prodigal Son in one of Lord Christ's well-known, though perhaps the most misread and misapplied, parables. It is said, " he came to himself first when all other means and resources failed him and before he was ushered into the presence of the Father in His home of rest, peace, plenty and joy within. Oh! There was much singing and feasting for the whole household! There were no regrets, no frowns, rebukes nor demands, no pulling long faces, no weeping, no confessions, no penalties, no appeasements nor at-one-ment. The slightest attempts at such, if ever, have been branded out and discouraged by the Father. Such things are out of order in the Home of Heaven. There, not a moment to waste on such silly things, when all the ecstasy of the heavenly joy of samadhi was released on the awakened soul within. Lo! When the heavens within open and the Spirit of God, like a dove in all Its divine Purity and Peace, permeates the sanctuary of the Soul, all is purity, peace and at-one-ment! Dear friends, it is just a waking to the fact of what you are already, a mere waking to the Consciousness that you are, as you have always been, the un-sinned and un-sinnable, ever accepted son and heir, the child of Heaven, of radiance and mirth divine, who has ever been one with the Godhead, the Only Beloved one in the bosom of the Father Eternal. Know that you have never sinned against the Father. For the Father could never be sinned against nor be offended. The Son can never sin either, for he is ever one with the Father. The Father knew it always. The son also knew it when he came to himself, when he woke to Consciousness.

So then, dear misnamed prodigals! You have the easiest and shortest way ever open before you. There are no evils, no gates, no temple walls. They only seem to be due to sheer ignorance. Hence, have the ignorance veil of your body-consciousness rent to shreds and threads, the gates destroyed and the wall stones pulled down and thrown over, down to the very foundation. Get to the heart of things through and in the things themselves. Eschew the things for the bread of life within. Cast away the skin for the fruit inside. That is your birthright. You don't have to earn, work or ask for it. Labourers so long as they labour, have no choice in or claim for it. They are entitled only to the day's wages. They get it and stop away. They are hirelings and suppliants. They are children of time, and sufficient unto the children of time is the labour and bread thereof. But you are the children of eternity and your nectar of life is eternally provided by the law of eternal progenitor. Take them freely and be free and merry.

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Now, therefore, dear friends, if I have disappointed you of some lengthy, roundabout, laborious or mysterious way, it was to give you the pleasing surprise of a better and easier way, in fact, the shortest, easiest and simplest, amounting practically to no way at all but to a mere opening of the eyes and looking into yourselves to the fact of your being divine, your eternal inheritance. "Only look unto ME all you who wander to the ends of the earth (body-consciousness) and labour - turn and look within and be saved. If "I" be lifted and be centered, "I" (itself) will draw all men unto MYSELF — from the bondage of body and wandering." This is the whole Gospel of the Kingdom of Freedom, Happiness and Peace within you, in a nutshell.

Having, therefore, woken up to your identity and birthright and having come in possession of yourself, live up to your true dignity and privilege. Feel new and always your own divinity! Feel you are THAT even when you do not feel it. Hold on to this consciousness of the Divine in you at any price. Never let go of it in all your life. Do not forget or neglect the priceless fact of your divinity for any slackness or lack of vigil on your part. Do not part with that in exchange for all the wealth, power, beauty and pleasure of this world of time, space and body consciousness. For what shall it profit YOU if you gain the consciousness of the whole universe and lose that of YOUR OWN SOUL, which is the One without a second? How can these toys of this world allure You - YOU who have been awakened once and for all to the consciousness of oneness with the Real and Eternal, Divinity Itself? Indeed, there is provision enough to spare in the Father's Home within so that you will never need to seek for truth or Joy in the external world. Nor would you want any outside masters or help or guides. That Super-consciousness, that blessed Unction and Light of the Holy One Within alone will teach you and guide you into all Truth, for you are of the Truth, and the Truth, yourselves.

Now then, as you know, divinity is not a thing to be achieved or bought. Neither can we bow, beg or bribe it into us. Nor would any amount of prayers, seeking, or striving ever secure you the credit or merit for it. Apart from all these, it is a fact which already exists within every one of us. We grope for it, being ignorant of our possession of it. We remain lifeless, or dead, simply for want of being conscious of the fact of our being alive. To be flooded with Life, Joy and Peace, we have only to know we have It and that we are one with It. Verily, It is ever within us. In fact, we always are That Itself.

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To be at one with a thing, anything, it has to be that thing itself. Similarly, if we are not the Eternal THAT or the Self-Existent TRUTH Itself, we can never be or become or feel at one with It in spite of all that we may desire, hope or do for It. That which is of the Divine only is divine and will merge in the Divine. "That which is born of the flesh is flesh." "Flesh and blood cannot inherit the Kingdom of God." "The Kingdom of GOD is righteousness (God-consciousness), Peace and Joy in the Holy Spirit." They are ITS native beatitudes within. They are the natural heritage, experience and expression of the inner man. They have to be discerned spiritually. Flesh and blood, things of the body as such, can neither discern them nor appreciate them. They are the elements where the man of the Spirit feels and enjoys his happy being. There, the universe is his temple and the innermost heart of things, and Self is his sacred sanctuary, and there his "I" of DIVINE SELF is on the Throne of Heaven within. All there is knowledge, holiness, peace and joy. The children of the flesh (of body-consciousness), whoever they may be, are the caste-outs. They belong to the outer darkness. They have no right even to peep within. Weeping and gnashing of teeth, bitterness and chagrin of the spirit, are their portion. Everything of the spirit is a riddle and dark parable to them. They cannot comprehend the things of the Spirit as these have to be spiritually discerned with the spiritual senses only. A poet only can appreciate or forge a poet. Only a Christ can appreciate or invent a Christ. Only GOD can appreciate or be GOD. That is the law of identity. You may wash a sinner in any fluid or lotion you please for all eternity. That won't make him a saint in the least. Nay, not even God possesses such an alchemic compound or process. It would be absurd. It would be like washing coal to make it white. You may rub, scrub or wash it for all eternity. It will never become white. Just so, you can never become or feel true Divinity if you are not the same yourselves already. This is unalterably true for all eternity.

To him that is holy (clean-minded), everything is holy. To the unclean everything is unclean. Similarly, to him who is of and in the Truth or who is the Truth, everything, within and without, is Truth. Truth alone exists for him. In the past, present or future, he sees only Truth. In the forms or in the formless, he recognizes and appreciates only Truth. To him, Truth alone is abiding. Whether it is in the sky or on the earth, in heaven or hell, in joy and sorrow, it is all, the same to him, the one unchanging and unchangeable Truth with which he is one and the same.

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O! Blessed Truth! Thou that art in the form of friends and foes, neighbours and foreigners, the living and the dead, the animate and the inanimate, bless us with a continuous vision of Thee! Thou art the known! Thou art the unknown! Thou art in terrible! Thou art in the calm! Thou art the Light of lights and the Life of lives! Thou art in the struggle of life! Thou art in the silence of Peace! Thou art in the cruel, and Thou art in the kind! Thou art in the bad, and Thou art in the good! Both the saint and the sinner Thou art! Thou art in the sun and the rays thereof! Thou art the light, and the brightness and glory thereof! Thou art the high and the low! Thou art the universe and the atom! Thou art the electron and the energy that vibrates it! Thou art everything and everybody. Thou art everywhere, vibrant in every atom. Make us feel the indivisible oneness with Thee every second of our lives.

Now, let it be borne in mind that our conceptions in this plane of existence fall short of the conditions of the reality of things in the higher realms. Our ideas of the blissful stage of *samadhi* (super-consciousness) at present would be quite inadequate in the higher stages of truth realization. There would be no adjustments, no postures, no austerities, no *anushtanas* (observances), nor efforts nor struggles there, as we have here. No ideas of time, space, or dimensions or laws of causality of the present would rule there. *Willing and feeling* are the laws of being there. You *will*, you *have*, you *feel*. If you abide (are merged) in ME and I abide (am in possession — on the throne) in YOU, YOU *will* whatever, and YOU *have* it. That is the law of Heaven. If you permanently will to feel true consciousness of your oneness with the Divine —nothing else, of course, you would will there — you will have it permanently. There is no law against it, nothing to prevent it, nothing to mar it, nothing to detract you any whit from it, not even for a second. Now then, children of the Eternal One! Abide you in the Eternal, for you are of and in the Eternal One, and you are the Eternal One. That is your birthright of eternity by the law of eternal progenitor and existence. Possess your souls in the abiding Peace that surpasses all knowledge of all time and things.

Granting that you can be in this consciousness of your Divine Birthright for a single second, you can be conscious of it for two seconds and so on for any number of minutes and hours together. Thus, you can increase the duration of this consciousness and intensify it until you rise above the very consciousness of

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time, space and causality. Thus, the plane of eternity in all its vastness and void will open itself to you and remain open forever and ever until your body and world senses become disused and thereby become effaced entirely. Through inaction, they become mortified. Your activities are directed and applied in the spiritual plane continuously through spiritual senses. You become 'put to death in flesh and made alive in spirit.' You become dead to the world and the lower self and quickened in spirit to the higher Self. You cease to walk after the carnal mind and begin to walk after the spirit in the newness of heavenly life. You have received a change, a new birth, a resurrection. Now you are in the Kingdom of Heaven or Happiness within. Now the whole attitude and outlook has changed. The whole relationship has changed. Hereafter, you know no one or nothing after the flesh or body. You have become a citizen of heaven and your conversation is now with the Father in Heaven within. Now to live in the spirit has become the most natural thing for you, and to detract you from it would require nothing short of a miracle. Nay, it would even be impossible. From being citizens (though with little happiness or satisfaction) in the body and the world, you have been so changed as to become strangers and pilgrims in the body and the world, and to be quite at home out of the body, with the Lord, in the Spirit. Now, every day with you is the Lord's Day - holy, sanctified and happy. Now, life is a continuous song of mirth and ecstasy to you — just because you are in the Spirit, and not in the flesh.

Well, just here, you might wonder whether this experience would not entail the rigorous discipline and struggle of many years or one lifetime or many. It may be with some, and yet it need not be so with you, dear ones. I shall tell you a mystery. They that are at one moment dead to the Spirit (alive to the body senses), but the next moment are alive to their birthright privileges of the Spirit by the appearing of the Lord within, shall be caught up in a moment, in the twinkling of an eye, even amidst their clouded vision and surroundings. They shall be lifted higher and higher till they enter this very experience of being with the Lord forever, in the Spirit. They will pass an age in a moment. Months or years or a lifetime will simply vanish as nothing. Moreover, you will not be conscious of this particular body of yours, or your present birth, or this world of time and things anymore. There the past, present and the future will have all become one. You are in the very eternity now. All is one "FROM EVERLASTING TO EVERLASTING, THOU ART —GOD" Himself to you.

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Now you are one with the One who is independent of time and correspondence to environments of the body and the world. There you get yourselves born anew — not again to the bondage of the body-consciousness -- into the unlimited liberty of the realm of the Godhead and Eternity. The Heavens of Eternity have opened themselves to your new vision. You stand in the very presence of the reality of things. You know and feel within yourselves. You find yourselves occupying the center of the unbounded world of things (if they could be called things) of the Spirit. There you perceive things that could not be uttered in the terms and plane of the body. All is Love, Unity, Joy and Peace. Glory! Glory! Glory!

You, beloved children of Eternity and Excelling Glory, but who are now in bondage of time and body, you do not yet perceive the nature and joy of that experienceto-be: But when that will appear in its glory to you, you shall be transformed to be like it yourselves, and then you shall know exactly as they who know and experience in Heaven itself. Then everything will be plain and self-shining to your spiritual eye even though it is hidden and obscure to the physical at present. Now the natural receives not the spiritual because it has to be discerned spiritually on the spiritual plane and conditions and with the spiritual senses. The finite mind cannot grasp the nature and beauty of the Infinite unless it first dissolves or merges in the Infinite. Let, therefore, the obstructing filmy wall of ignorance break itself. It is due to break whenever your higher and intense aspiration wills it to be so, at its slightest bidding. Then the bubble bursts and the hitherto vaulted space merges in the unbounded expanse. Yes, even so. When that little 'I' of yours — that ego-consciousness of yours - is dead or dissolved or merged, or say even redeemed, sublimated, centered or lifted up, there exists only the great "I", the Universal Ego, the *paramatma* only, the great Void, the wave-less Expanse of Peace and Bliss of Eternity.

But pause. If you do not have air within you, you will be crushed under the very atmospheric pressure. The very element of life will breathe instant death to you. Similarly, if you have not and are not Eternity within yourself, if you are merely egoistic and not Universal, you will be out of your element there. The very freedom of the void and the vastness of the expanse will simply shock you and crush you out in no time. You will be simply ejected and tossed ashore as froth. For flesh and blood do not inherit the Kingdom of Perfection and unlimited Peace

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and Joy within. The children of the narrow body consciousness shall be cast out as unfit for the kingdom of Happiness. Such have no place or inheritance there. You cannot carry your hermit-shell of egoism in the Ocean of Eternity. You must come out of it and become part and parcel of the wide Ocean of Life. Your cramped, sheltered life is only fit for the shore. Let your 'Drop' merge in the Ocean, and share the thrill of the Ocean of Life, of Happiness, and of the freedom of Eternity.

*O! Void Eternal! Solitude Internal!
Thy charms thrill, the sages still!*

When you are there in the effulgence of the Glory Excelling, it will be quite immaterial to you whether you are in the body or out of the body yourself. For it is the glory that interpenetrates all matter. There is nothing that can be hid or be covered before its brightness. It permeates everything. It transfuses and transforms everything. The Eternal makes the winds His chariots, and He rides upon the clouds and the waves. He makes His throne of heavens and plants His feet on the earth and the sea. The heavens declare His glory and the deep voices forth his praises. He clothes Himself with the sky and graces His fashion with nature. The flame burns before Him and ushers forth His procession. Everything is His own bountiful projection, expression, means and instrument. There is nothing that is mean or useless to Him; nothing unwieldy or hindering. You rise to this height, share this vision and free yourself. Then it is no matter to you to be in the body or the world for all eternity. For while in them, you know how to be absent from them, and how to be present and at home in Eternity, and how to convert the body and the things of the world into instruments of the Spirit and Eternity.

When such is our birthright, our inheritance of the divine Glory, when we know we are one with it, nay, when we awake to find we are That Itself, meditation ceases to be meditation. There is no more exercise of thought, nor even engaging your mind. No tempestuous rage of agitating problems ruffling the calm sea of your Peace. No tumultuous claims of duty or obligation trumpeting at your door of reclusion. The beguiling subtle serpent of passion — the crude, base, earthly counterfeit of the inter-devouring Love of Heaven — no more uncoils itself in stealthy short circuits in your subdued elements, nor hoods out or hisses at your crossed heels of controlled self. Now you are the Master of

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everything and every situation. You subdue, harness, and dance upon everything and turn it into a tame and willing servant. You have recorded your dominion, and rule upon it. Verily, the Kingdom of God is within you! When the lion dreads the king of animals' roars, all other animals in the woods hold their silence in terror. Now God is upon His Throne of Peace! Let all things hold their peace in awe and reverence and do His pleasure. AUM!

Now then, what need is there for meditation any further? What more could we expect to attain through meditation? No, nothing whatever! Let us, therefore, only ever be what we are, and be that consciously, enthusiastically and continuously. The blessed law of Divine Existence is being and beatitude. That is the blissful existence of eternity. Let us, therefore, forget the very idea of this birth of ours and the body. Let us only feel our Divinity always and never allow a single breath to escape us without our being and feeling the Divine continuously.

Finally, let me not disappoint you altogether. If I have taken the liberty to misguide you from your fond expectation of an Atma-mantra (Self-realization formula), now you have a good reason to dismiss it. Take it, for that matter, as a tip from me and try it yourself. Let it be an initiation formula and a talisman in one. It is this: Repeat in your mind, "Aum! I am Sat-Chid-Ananda! I am Existence Absolute! I am Knowledge Absolute! I am Bliss or Happiness Absolute! I am All-in-all! Verily, I am all that is seen and unseen! I am the past, present and the future! Nothing exists beside Me!" Then ask yourself, "Can I then be confined to a particular spot or seat? Am I not everywhere? For instance, am I looking only with these tiny eyes of mine?" Then say to yourself, "If I am in these eyes, I must be in all other eyes like mine! If I am in these ears, I must be in all ears! If I am in these hands, I must be in all hands! If I am in these legs, I must be in all legs!" and so on. Again think, "When I am the All, who is there beside me? What other person is there to confine me to a particular name or form? If another does, am I not doing it in and through him? If he thinks, I am thinking in him! If his heart beats, I am beating in it! If he breathes, I am breathing in Him! I am thinking in all thoughts, in all minds! I am breathing in all lungs! I am beating in all hearts! I am the All in all! I am the whole! I am the undivided!" Finally think, "I am the source, the being and end of all existence! Everything emanates from, subsists and merges in me!"

To think that I am breathing in the breath of the whole universe! How true are these divine words! How forceful are they? I am the All-soul! I am the All-self!

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I am one with all, one through all and one unto all! Ah! Blessed thought! Who then can separate Me from Myself? Can I be divided? Could unity be divided in itself, or could there be separation in unity? Could the good one-self be made into two, except perhaps each part being the better half to the other? But again could that ever be a division? The twain (duality) shall be one again, all the more cemented and fired into oneness and love. Could I hate (love less) my better or sweeter half (self) for any cause? Has any sane soul ever hated his own good self? No, never.

Say, therefore, within your own soul, "My dear sweet self in the form of my revilers and foes as well as friends — all mis-called alike, for in my own self there is neither friend nor foe; it is all the same good self of mine - know that I am ever one with you! Let me feel to be eternally one with you! My brothers! My sisters! You are myself! I am yourself! We are one and ever undivided! Who or what can separate us from our unity! It is God, the God-consciousness, who has joined us. Let not man, the body-consciousness or egoism, part us asunder. Let us live in unity, feel the unity, work out the unity, multiply in unity and subdue all powers of heaven and earth in unity. Let this be your Atma-mantra, dear ones.

O! The ecstasy of feeling indivisible oneness with all and in all and the All-in-all! What words can describe it! O, the transcending glory of the burning love of the ALLNESS! What language, but that of LOVE, can portray it! O! The illuminating thought of crucifying the little 'ego' or 'I', so the All-self or Universal Ego may be exalted! Again think of the great words, "If 'I' be lifted (through the humiliation and emptying of the Cross), I will draw all men unto MYSELF!" The great Soul and the great idea! That is the mystery of the cross or the ancient Swasti Mudra or the ever-revolving Wheel of the Universe. It is the great Centre of attraction and radiation. It carries the exalted idea of the Father of all, who also draws all unto Himself. When one has discovered and realized his union with this great fact, it is no longer 'I' the finite, but 'I' the infinite that exists for him. The narrow individual and the particular transcend to the wide generality and the universal.

The inexpressible expanse and calmness of the great void as of the waveless ocean, the thoughtless quiet of the human mind; the self-shining glory of Divinity - these are only felt, but can never be described in words, nor painted in colours, nor imagined. They are beyond the scope and capacity of human reasoning and

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conceptualization. O, I feel them, I feel them! But they are un-utterable! They have no language other than themselves, and they have to be felt and experienced. Let the ecstasy of overflowing joy melt into tears and stream forth, as I feel them now so profusely!

Om! Shanti Shanti! Shanti!

Hari Om Tat Sat!

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"TAT TVAM ASI"

THAT THOU ART

By Swami Omkar

THAT Thou Art, O Soul Divine!

In the future, past or now!

Nor canst Thou help Thy being That.

For dream or shadows maya casts.

Thou art Existence, Supreme,

Bliss and Knowledge Absolute.

Truth is one without a second;

Thou art that Reality —

Alone but the Divinity.

Manifest Thy splendour now,

Of heritage thine, by right divine!

High time it is reasserted,

And Thou in Thine own glory set up.

Do not strive to become what

Thou by nature always art.

Only be the 'That Divine,'

Ceasing to be aught other

Than Thy own Divinity.

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When birth and death are far to Thee,
What is there for Thee to seek?
When growth and change are off Thy realm,
Needst Thou relinquish or attain?
Nothing escapes glory Thine,
From the atom to the sun.
Sun of suns Thou art ever
Incomprehensible glory Thine.
Shine in Thy glory of Divinity.
Light of lights, immeasurable!
Would'st Thou beg for measured light?
O! Thou rich in Joy Divine!
Would'st Thou cringe for small delights?
High time Thou awoke to the fact,
And cast aside exertions finite;
Prayer, sadhana or meditation,
Shamed Thee if betaken serious,
O! Thou Son of Divinity!

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What fun to offer prayers;

None besides Thee existing?

What else is there to meditate on,

When thou alone art All in all?

Steel alone sharpens the steel,

Diamond cuts diamond alone,

Gold melted does add to gold,

Matters foreign never fuse;

So it is: the nature of Divinity.

Meditating to become God,

Or acquire God of nature strange

Vain folly unbecoming

The children of Eternity.

Recognize Thy Divinity,

And be silent; that is all.

"Still Thou be within Thyself,

And of a truth know 'I am God' —

This is the meditation of Divinity.

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Glorious Light! Silently shine,
Strike a blow fatal to all
Restless fever of possession;
Be self-composed and self-contained,
Being in Thyself All in all.
Soul of serious age, mature!
Name and fame are toys to Thee,
When unnamed fame unconceived here,
Is in Thy Being of Divinity.

Ocean of Life and Satisfaction
Wherein all lives merge contented!
Would the mirage of blazing desert
Of worldly desires make Thee run?
Eternal Witness of all that is!
The Source, the Being and End of all!
If Thou couldst only stand as THAT,
All luring dreams will pass Thee by,
And leave Thee in boldest Divinity.

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Reader beloved! As you read,
Know 'That Thou Art' once and for all.
Let each breath speak Thy silent Glory;
And so with Thy silent Love Supreme,
Let things manifested and unmanifested
Be bathed in Thy Being of Love Universal.
Let bubbly worlds of finite bounds,
Merge in Thy Infinite Ocean of Bliss,

And rest in Thy Glory of Divinity.

-Versified by Sadhu Ikyananda

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PEACE PRAYER

ADORABLE PRESENCE !

Thou who are within and without,
Above and below and all around,
Thou who art interpenetrating the very cells of our beings;
Thou who art the Eye of our eyes,
the Ear of our ears,
the Heart of our hearts,
the Mind of our minds,
the Breath of our breaths,
the Life of our lives and
the Soul of our souls.

Bless us Dear God, to be aware of
Thy Presence, NOW and HERE.

This is all that we ask of THEE!

May all be aware of Thy Presence
in the East and the West,
and the North and the South!

May PEACE and Goodwill abide among individuals
as well as communities and nations!

This is our earnest prayer!

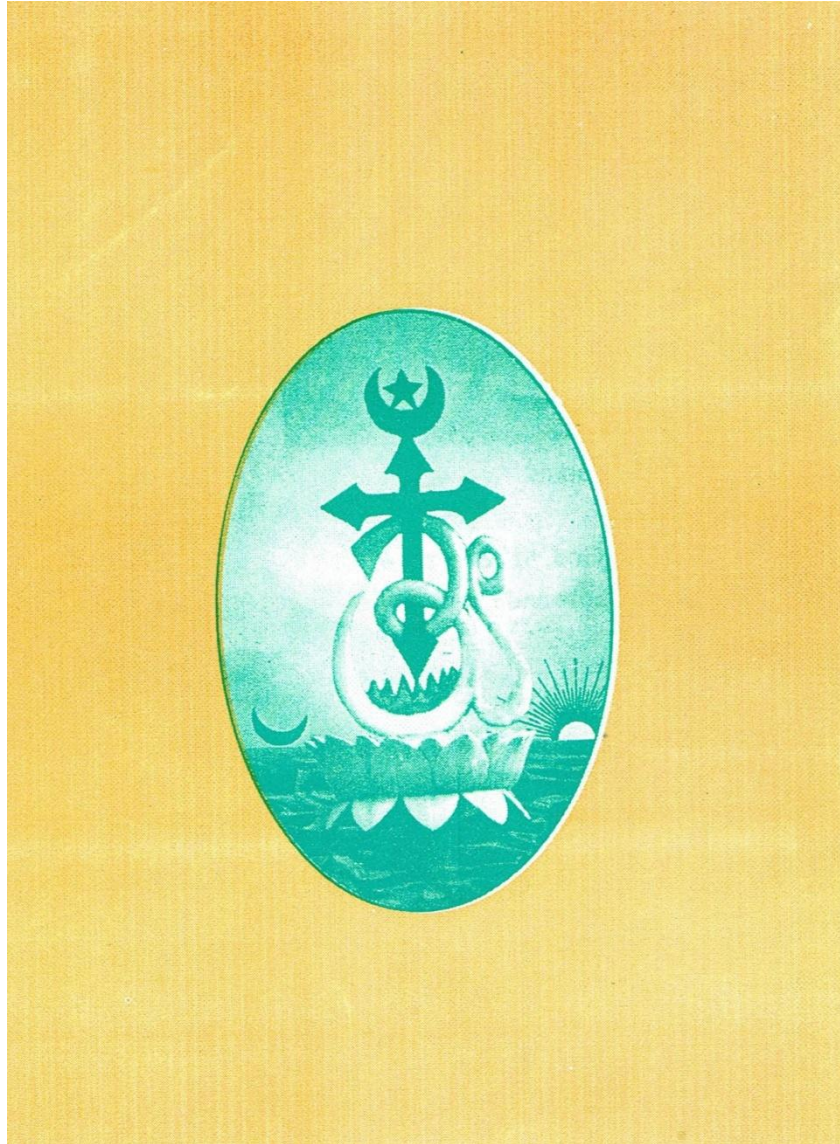
May Peace be unto all!

Aum Shanti! Shanti! Shanti!

- SWAMI OMKAR

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