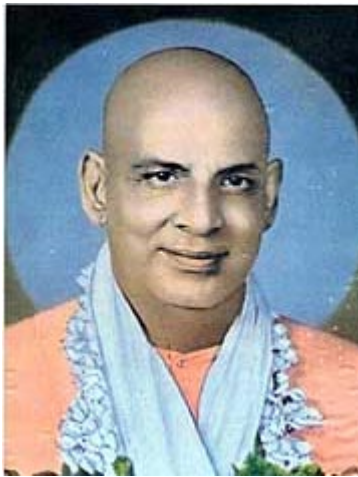


THE EYE OF THE HURRICANE

By

SRI SWAMI CHIDANANDA

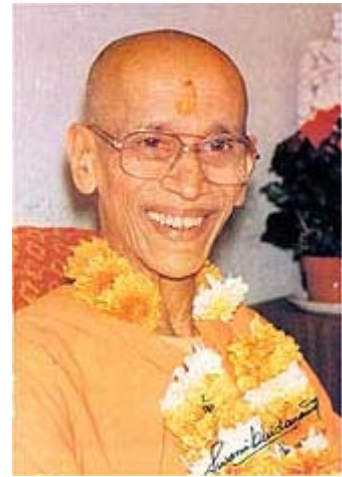
**From a Lecture delivered at the Fritchman Auditorium,
Los Angeles, on August 21, 1975**



**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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THE EYE OF THE HURRICANE

In this creation, in this wondrous universe, variety is the law of nature, infinite variety. Countless names and forms, objects, go to make up this outside universe, exist for a brief moment and take their exit. We come, and after a brief sojourn, we depart. Viewed from this angle, what we call life is a slow and continuous process of death. It is a continuous movement towards the exit point. The importance of viewing life precisely in this fashion is that it is this view and this understanding that can make us dynamic. When we understand that we have a precious opportunity, a golden chance, a great occasion, but it is not going to be forever, then it is that the spirit takes the challenge. It says: “While the going is good; I must attain to the highest goal, I must fulfil the mission of my life. No resting on my laurels, no room for idleness and laziness, no room for lolling back and waiting for *manana—la manana*”. The *la manana* attitude comes when you do not understand that life is a wonderful gift of God, but given to you for a time and therefore to be utilized, to be put to the highest use and not to be neglected, not to be wasted away, not to be ignored.

Therefore, when you know that you have something and it is for a certain limited time, then you begin to sit up and do something about it. That is why Master Swami Sivananda always used to have this clarion call, “O man, the goal of life is God-realization. It is very difficult indeed to attain this glorious human status. Life is short, time is fleeting, all is perishable. Be up and doing, waste not a single minute, time is precious”. So this call was a call for dynamism—a call for ever progressing onward, upward towards the great goal for which God has endowed you with the wondrous gifts of human status—thinking, feeling. Life is a great adventure, a pearl of surpassing price, a gift which nothing else can equal. When you have life, you have everything, even though you may have nothing. Life is the world, for it is the human individual that is the central factor, not things. Things do not make you important. You are important. You are the real value. And what you will, that you can bring about. Whatever you wish to become, if you try for that, you are bound to become that, because a golden key has been given you by the Divine and that golden key is the wonderful law that governs the universe, the law of Karma.

AS YOU SOW, SO YOU REAP

The law of Karma says that you can reap any harvest that you wish, provided you sow the desired seeds. This wonderful law is the very soul of love and justice, of grace and justice. It says: “Nothing that you ever deserve will be denied. Bring into being the correct cause, the effect is bound to follow—as shadow follows substance. There is no power in this universe that can hold back from you what is yours, what you have worked for. If the whole world raises itself against you, it will be powerless to deprive you of that bounty you have access to”. It is upon this law that Yoga is based. It is upon this great law that the science of divine experience, divine perfection, the science of illumination, the science of liberation is based. Your entire life is the ultimate outcome of what you have thought, aspired for, and worked for. Desire should be followed by exertion which makes you deserving. Therefore the greatest blessedness inherited by the human being is this great law; the law of cause and effect, the law of action and its sure and certain and guaranteed reaction. You are the master of your destiny. The key to your future lies in *your* hands and in no one else’s hands.

But there is a great misunderstanding, a very great blindness, a colossal ignorance about this great law. It has always been considered—and I could never understand how—it has always been considered as something terrible, something which even lays God open to the charge of being unjust and heartless and callous; because, somehow the law of Karma is always associated with suffering, with pain. It is not at all so. Nowhere in any classical scripture is it said that the law of Karma makes you suffer. The law of Karma states simply that you get what you merit.

The law of Karma is the Divine manifesting Its grace upon Its creation so as to throw open the doors to divine perfection and liberation. Man on earth is a creature of bliss, a child of joy, and if he inherits sorrow and suffering, weeping and wailing, it is not because he was meant to do it. On the contrary, His plan for each and every one of us is bliss indescribable, illumined wisdom, total perfection, a state of everlasting life where death has no meaning and no place—where death itself meets its death. That is the plan of the Divine for each and every one of you, but you must live in this awareness, you must live in this consciousness of the central purpose of Your existence here, in this consciousness of your divine origin. Whereas we always live in the consciousness of our earthly origin, our physical origin.

OUR DIVINE HERITAGE AND THE DISEASE OF SELF-FORGETFULNESS

Have you ever known anyone drawing up a family tree putting their ancestors as God? Have you ever known anyone? The family tree always ends in some baron or bandit, some character—but all earthy. We do not say, as the Biblical poetry says, that these little children come trailing clouds of glory from the Divine. You are meant to live in the consciousness of your inalienable, undeniable divinity. In place of this natural state of your inner being, a state of awareness, a state of consciousness of your true divinity, there comes the contrary of it—a state of self-forgetfulness, a total unconsciousness of the reality of your being, a false consciousness, a mistaken identity. It is darkness; it is an unnatural condition to think of yourself as a creature of birth and death. It is not your normal state. It is a state of slumber. It is a state of sleep. This is shifting of your consciousness from the centre of your being and involving it in that part of yours which is a temporary vesture, a mortal, perishable vesture, endowed with some faculties which are necessary for you, but which do not constitute you.

Consider the condition of man on earth: the entire being dominated by this consciousness of the outer vesture and the faculties given to him for a temporary utilization. The essential reality of one's being is totally forgotten. Each being knows himself only as a physical and psychological being with sentiments, emotions, joys and sorrows, disappointments, anxieties and fears that constitute the entire gamut of experience of that being. And what is the basis of this wrong notion? Self-forgetfulness. That is the great disease of this earth consciousness, the great disease of phenomenal existence. Disease, because that aspect of yours which is the outcome of phenomenal processes—body, senses, the biological life-principle, mind, thought, intellectual processes—these have been taken to be the reality. You have become a stranger to yourself, you have lost the sense of your own identity. You are living a spurious life, a counterfeit life, pretending to be another being. What is the anatomy of this self-forgetfulness? What exactly is the nature of this spiritual slumber? No one knows. That is known only when you wake up into illumination. Until that time, you can

only try to get sort of a provisional understanding of this spiritual slumber by its effects, but never a full knowledge of it.

What is this forgetfulness? I am not myself. Why do I not know myself? I am always thinking of myself as being so and so, as being such and such, never for a moment as I AM. It is always: I am this, I am that, I am this way, I am that way. This condition is termed MAYA and it is the root cause of all the sufferings in this Universe—of all the weepings and wailings, of all the conflicts and discords, of all the sorrows of man.

Man has completely alienated himself from his own Self—that is the real meaning of the drama of the exile of Adam and Eve from the Garden of Eden. Originally they were in a state of wonderful harmony and communication with the Almighty Being, with the Lord. They walked with Him, they talked with Him, they communed with Him. They were in a state of sweet relationship with Him and then there came a sudden reversal of the whole condition, and they were totally alienated from the Divine, separated from the Divine. The Divine became remote, they wandered far away. That is the condition, that is the disease. We have alienated ourselves from the Great Self and the immediate result of it is that our consciousness has shifted from Reality to the passing non-eternal unreality of our personality. Things which are temporarily added on to us, they dominate our consciousness. We are no longer ourselves, we live second-hand lives identified with what the great Shankara would say is the non-Self. It is non-eternal, the changing, the ever-changeable, the finite and therefore the imperfect. Our consciousness has thus become involved in imperfection, involved in the finite time-space. Therefore it is that Shankara said that ignorance is the greatest disease. Not in the secular sense (though ignorance in any sphere of our life is bad enough) but in the highest philosophical sense, in the spiritual sense. To be spiritually unaware and to lose the knowledge of our true self, of our real identity, is the greatest disease. It is the mother of all diseases; it is the prolific source of all pain, sorrow and suffering and it is that which constitutes bondage. Everything that is the cause of sorrow and suffering will ultimately be traced to this inner, spiritual disease, this state of unnaturalness.

Ease is the natural condition of the body. When you are at ease, you do not feel you have a body. You sleep well, eat well, digest well, work well, enjoy the work. You are not even aware that you have a back or a head or anything. It is only when you move away from this state of ease that there comes about a state of disease. You begin to be aware of a head because it is aching, or a tooth because it is aching, aware of pain, some discomfort, some tension; it is only when you have disease that you become aware.

Otherwise, when you are at ease, when the body is in its normal condition, natural condition, you just enjoy life without even being aware that you are carrying a body; you carry it as if it were no weight at all. But if there is disease, every little movement becomes an effort, the body becomes a drag. Similarly too, if you are cheerful, contented, love everyone, you are friendly, you appreciate the good things of life, you are grateful to God, you are happy, you are serene, you accept things as they are, you are not aware of your mind. It functions normally, naturally, it is at ease.

Anything that is not the natural, normal state—of the body or the mind or the intellect—is the source of suffering and pain. All problems, all disharmony in the being, are either in the biological organism or in the psychological organism. After all, what are we but a mysterious

combination of physical, gross body, a subtle invisible mental process, and beyond, a mysterious Reality whose essence is Being or Existence which enables you to say, “I am”? Each individual is a mysterious creation of God partaking of these three factors.

Reality is crystal consciousness. Non-eternal factors added on to it in this temporary phase of embodied earth-existence are: the intellectual and mental faculties and this bony cage, this little body-house. The sufferings and the sorrows, the disease and the pain of the body and the mind, have their ultimate root and source in this mysterious spiritual disease which we call “losing one’s identity”, “not knowing one’s own self”. Theoretical knowing is no good. You might know all the recipe in a cookery book, but it cannot satisfy your hunger. You might have read all the books on diving and swimming and if your boat capsizes in the middle of a rowing expedition, you will drown. Experience is the very essence of life. Therefore it is that the great Vedic way of life which we call Hinduism insisted upon experience—first, middle and last. Realize Reality. It is this science of the spirit, science of the soul, science of the Great Reality called Atma-Jnana, Atma-Vidya or Brahma-Vidya, this science of the Self, that has given us Yoga. Yoga is the practical aspect of the science of the Self. The entire theoretical background of the science of the Self or the science of Yoga is the great philosophy of Vedanta. It is like theory, the equation, the theorem, and when you begin to work it out in the form of geometry or algebra, then that is Yoga. And all the laws and the theories, the equations that are at the back, they are what we know as the knowledge of Vedanta.

THE PARABLE OF THE SEEKER AND THE STINKER

There was once a very devout seeker after God who had made a holy man his Guru. This Guru was a wandering monk, had several Ashrams and had to pay attention to a flock scattered in different places. Every year he used to come to the little village where this disciple was. This disciple was a really good man, very devoted to his Guru. Every time the Guru came, he went and paid homage, served him, lived by him constantly, sat at his feet, listened to his discourses as long as the Guru was there. Upon one of his visits after a period of two years, the Guru casually asked him, “How is everything? How is your Sadhana, how are you getting on? How is everyone in the village?”. The disciple answered that everything was alright, except one little trouble. In another part of the village there lived a certain man—and there could not be a nastier man—very troublesome, very violent, always giving trouble to others. He went on detailing his catalogue of what that man had done during the previous two years—always troubling, always bullying others, getting into problems, sometimes even robbing. The master cautioned him, advised him forbearance, saying, “He’ll change, don’t worry, pray for him”. And the master took his leave.

After a couple of years again the master visited and casually inquired after the welfare of the disciple. The latter started recounting once again all the terrible developments that had taken place due to that one “stinker”, that notorious character. The master listened, patiently, for some time. When the disciple had finished, he said, “Look sir, I am very very sorry. Last time when I came I was not very anxious about you, because you live in this part of the village and this very notorious, bad character was living in that other part; so there was this distance between you two; so I had a little satisfaction that you were safe, your spiritual life had not been affected. But now, my dear disciple, the situation is very serious”. The disciple said, “No sir, he is still living in the same place”. The master said, “No, no. Now he is living inside you. He was living outside you, far off; now you have brought him right inside here”. This disciple filled his consciousness not with the advice of the

master or the remembrance of the Lord or the Mantra, or meditation or prayer, but with that other man and his history.

This is one story for you to reflect upon—how the progress of the soul onward towards its grand destiny of self-unfoldment can be thwarted by this unnatural condition of the interior consciousness, by its failing to abide in its centre.

You must be Truth-centred; you must be Reality-conscious. If the mind takes you away from the centre and makes you conscious of things other than the Divine, then you are creating Karma for yourself. You are weaving the web of bondage stronger and stronger—enmeshing yourself by your own action, by your own ignorance, by your own wrong thinking, into the world process.

THE PARABLE OF THE TWO ZEN MONKS

Two Zen monks were on a journey. They came to a little stream where the current was a little strong and there was a village woman waiting to cross. But the time of the ferry had already been over and the last boat had crossed over. The boatman had tied the boat and gone home. But this woman still had to go across; she was lamenting how she could spend the night this side of the river. The two monks were strong and they did not worry about this stream. They tied up their cloth and prepared to ford. Seeing the woman's state, the elder monk asked the younger to go and inquire what her situation was. Did she have relatives there with whom she could spend the night? The younger monk went and asked, and she said, "No, I do not know what to do". Then the young monk said, "Don't worry mother, I will take you across". So he lifted her up and forded the stream in company with his senior companion and reached the other bank and put the grateful woman on her feet and she thanked him profusely and went. So they continued their journey, but the elder monk was very much upset. It was against the rules of their monastic order to touch a female, much less to lift her up in arms and carry her for such a long time (two or five minutes, may be). So he was completely upset. First of all he cast a glance of disfavour and displeasure at the young man and even said, "What is it you have done?". The young man said, "Forget it". At last, walking several miles, they reached their monastery and when they were about to enter, the old man once again started the theme and said, "Look here, you will have to make a penance; you will have to confess to the abbot; you have done something very, very wrong". And the young man said, "What is it that you are referring to?". "You carried that woman this evening." The young monk looked with great surprise. He said, "Look here, respected sir, I left her long ago by the riverside, miles behind, but you are still carrying her in your head". He had carried her across and had forgotten the woman, but the old man all along was really carrying the woman in his head. This is the condition, the great problem of man bound and man liberated.

THE PARABLE OF THE HOLY MAN AND THE PROSTITUTE LADY

There is another little story. It comes from the Bhagavatam, a great scripture. There lived in a town a holy man who had many devotees. They all came to attend his Satsang in the morning and listen to his discourses in the evening. And during the day people came to have interviews with him, to ask questions, to get doubts removed, to get guidance. Across the street there was a prostitute living, a dancing girl, a public woman. She was in that state because her mother had practised that

profession and her grandmother had practised that profession and she knew of no other way of life. She had been born into that life. Sometimes when this big spiritual leader used to cross her in the street, he used to warn her. He used to come down on her and say, “You’ll go to hell; you’ll reap a very, very bad Karma, you are living a life degrading, beware!”. And so this poor lady started feeling a great sense of remorse, a great sense of regret. She began to pray to the Lord, “Oh God, what am I doing! What a bad life I am leading! And look at him, always speaking of God, discoursing of God and having the company of devotees!”. Thus she began to have deep sorrow in her heart. But she had no other alternative. Plying her profession, she felt great agony inside. The spiritual teacher, on the other hand, was so much obsessed with her. Seeing her clients coming in evening after evening, it began to obsess. He used to watch sometimes from his window. A stage came when he started counting how many people came, who all came—identifying them, making a mental note. They say that when the time came for his departure, he went to hell and when she died, she was taken up. And then the narrator in the Bhagavatam ends by saying, “It is the condition of your interior that is the factor that weighs in the eyes of the Divine, the condition of your consciousness”. The consciousness of the prostitute started gradually getting focussed upon God, prayer, holy living and deep regret. And the holy man’s focus shifted from his spiritual life and activity to this woman’s doing. His outer life was one, but his inner life was another. Therefore the entire outcome of it was that he began to sow the seeds of darkness and bondage. This is a truth that we must recognise about our life here.

IMPORTANCE OF EDUCATING THE INNER MAN

In what direction are we going? What is the aim, the goal, the focal point of our interior? It is in that area that the question of bondage and liberation, bliss and sorrow, darkness and light has to be solved. In your innermost being, in your essential reality, there is no problem. It is all perfect. It is all a mass of light. There is wholeness and completeness. There is all joy and peace. There is nothing to be done there. It requires nothing to be done. You cannot paint a lily as it were or hold a candle to the sun. Your Reality is a mass of Divine Light.

So far as the body is concerned, there is no problem really, because it is just an unconscious, non-intelligent material vesture. It cannot do anything. Just consider it for a while. The moment that consciousness is withdrawn from it—at night when you go to sleep—what is it? It is like a lump of wood—be it that of an emperor or a commander-in-chief of an army or a multi-billionaire or the world wrestling champion. So it has no power to cause you either sorrow or joy or bondage or ignorance. The problem of earth-existence, the problem of bondage, does not reside in this physical, non-intelligent, inert body. Neither does the problem inhere in the ever-perfect, ever-free reality of your true essential being. So it is neither in the spiritual dimension nor in the physical material dimension that you have to work out this problem which has been defined as a problem of suffering and a problem of bondage, pain, disease, old-age and death. It is therefore in the interim area, where you are a thinking, feeling, conscious, intelligent being—if that area is given the right direction, then your life is made, you are the emperor of emperors. If that takes the wrong direction, you make a mess of your life. In the world of today you see what prevails everywhere. The cause of this situation is precisely because that in the progress of human history, in the evolution of human society, no one thought it necessary to bring about this correct direction of the inner nature of man, the education of the inner man. All their concept of education, all their concept of training and civilization was oriented only towards the outer, the physical and the material, the body and the

senses. No conscious effort was ever made to take up the great task of focussing the inner man upon the Eternal, the Divine. No conscious effort was ever made to try to educate each generation into a state of Reality consciousness.

Therefore humanity has ever been suffering from an illness, a malaise, spiritual malaise. The great regret is that it is all avoidable. It is avoidable; it is not inevitable. It is not necessary. The science of Yoga is a scientific system of focussing the interior of man towards the Eternal and the Divine—to bring about a transformation in the nature of the inner man which constitutes the essence of the human personality. In the earthly sense, what is it that makes the human being human and not animal? It is the faculty of thinking and reasoning. Otherwise, the entire biological aspect of man is hundred per cent animal. All the behaviour of the biological mechanism in man duplicates in every respect the biological mechanisms of the entire rest of living beings—the various internal viscera, respiration, circulation, digestion, elimination, relation to the various other systems, the hair, the skin, the nails, everything else. That which makes the human being human is the thinking/feeling faculty. It is this aspect of the human personality that requires to be channelled, God-orientated and made to change its inveterate nature acquired through millennia. Various explanations are given as to how this psyche of man acquired its nature of the physical, and the Reality within, its nature of the spiritual.

FOURFOLD NATURE OF THE PSYCHE

The Reality within is the eternal part of the Universal Essence. The physical body part of the material world and the psyche within which makes one human (a unique creature of God) are part of phenomena, subject to change. It is this psyche that through millennia has acquired its fourfold characteristics. Firstly, it is outgoing in its nature. It can only go out; it is not capable of going in. I am not talking about the introvert-extrovert classification of modern Western psychologists. I am talking about the essential nature of the mind-stuff, the cosmic mind-stuff, a part of which is in each one of us. The nature of the mind-stuff, mind-principle, is outgoing. Secondly, even for a split-second it cannot function without objectifying itself upon something or the other. Its processes can function only in terms of colour, shape and object. Objectless thoughts are an impossibility of the mind. If you try to make it objectless, immediately it will go into slumber. It has either to think of things or it will go to sleep. It will drowse and slumber. The third inveterate tendency, even in its objectivity, is its state of vacillation. Thinking of one thing, it cannot retain thought of that one thing for any length of time. Within a few seconds it has to think of something else, then of something else, then of a third thing, etc. Always it flits, like a monkey jumping from branch to branch of a tree. Fourthly, it always is prone to reaction. Either in a state of attraction or repulsion, like or dislike, love or hate, it either says “Yes” or “No”; it can never say, “Let everything be. I am what I am”. That absolute state of balance, of stability, of refusing to be disturbed from its nature of serenity and peace; is unknown to the mind. It has to react and it is this that keeps up our inner spiritual disease of darkness or non-awareness or unconsciousness. It is this nature of the mind that keeps this state confirmed, always there.

HOW TO TRANSFORM THE NATURE OF THE PSYCHE

If you want to bring about a state of inward spiritual health leading to illumination, bliss and peace, there is no option but to bring about a total transformation of your psyche. The psyche must

change its nature. Its entire behaviour pattern must be replaced by a fresh and a new behaviour pattern—one which will become the antidote for the spiritual ignorance within, one which will become the therapy and the cure for the spiritual disease of non-awareness. The wonderful science that our ancients evolved to bring about this inner transformation of the psyche is the Science of Yoga. It is the science of restoration of the spiritual health of man. By a wonderful series of graded steps marvellously conceived, the human being gradually succeeds in changing the entire nature of the mind, making the outgoing mind go inward. This is done through philosophy, through right inquiry, through recognising the hollowness of objects and realising the folly of clinging to them. The mind begins to say, “No, I will no longer continue to be a fool. I will come into my own. Quietly I shall move among these objects of this universe as a master, in a state of detachment. I have now known the real nature of things, I shall no longer be fooled by them”. Thus, through discrimination, through observation, through the experiences of others, and sometimes through one’s own bitter experiences, the mind gives up its folly and gradually consents to go inward. But then, the restless nature of the mind is constantly there. How is this tackled?

Now, there is close inter-relationship of the physical body, the breath of the nostrils, the inner Prana and the mind. Knowing this inner relationship, the marvellous system of Yoga was evolved. By imposing certain principles of conduct upon the seeking soul, gradually the outer behaviour of the body was transformed, changed; negative patterns gave place to positive behaviour by the adoption of certain principles of conduct in the first two stages of Yoga. The discipline of making the body absolutely steady and rock-like was the practice of the third stage. After this, one went deeper into the inner man.

The biological, the vital aspect of man is called the Pranamaya Kosha or the sheath of Prana. A regulation of this sheath was brought about, and through it, the mind was reached. So by steadying the body and harmonizing the Prana, gradually the restless nature of the mind was mastered, overcome and subdued completely. In that state of subdued mind, indrawn mind, the third obstacle of objectification was overcome and transcended by presenting before the mind a specific focal point or a concept of the eternal or a great ideal. The genius of the Indian sages was that they recognised the limitations of the normal human individual, even of those upon the path questing for Reality. So they said, “Yes, in the beginning you may have as your focal point a personal conception of the Impersonal Reality. You can meditate upon God as a person, as a being endowed with love, grace, compassion, kindness, forgiveness, beauty, etc”. They gave what is known as the Sakara Saguna Brahman, the personified aspect of the impersonal Divine. This now became the object, the inner object. By training the mind to focus upon such an object, its inveterate tendency of objectification upon earthly things was overcome and then the mind became unified. It became completely divinised, because the focal point, the object upon which the mind was focussed, was a divine object.

So there came about this transformation of the entire psyche from outward to inward, from restlessness to serenity, from a state of dispersal and constant oscillation to concentration upon one thing, and, from the objectification of earthly objects to the objectification of the Divine Reality or the Ideal or the Beloved of your heart. It is this discipline that, ultimately carried to its logical conclusion, became deep and intensified. In that state of total absorption, absolute, one-pointed concentration of the mind, the supreme mystical state comes. When the mind disappears, the mind becomes no mind. If the scientist were to succeed in taking away from fire its burning property, then

could you call it fire? You see, it is a fire that is no fire. So, by this total transformation of the mind-principle, the mind becomes no mind. It becomes to you the royal road for ascent into super-consciousness, the state where the mind ceases to exist. There it is that the inner being becomes freed completely from its disease of non-awareness, its disease of self-forgetfulness, its spiritual slumber of ignorance and nescience. Then it comes into its own with the rising of the sun of Reality, with the glorious dawn of the light of Divine Wisdom and the mortal becomes immortal here and now. That is the goal, that is the Great Goal. We have within our grasp the ability to attain it.

The blessedness of this 20th century is that this great science of Yoga has now seen the blaze of day. Until now it was hidden, hidden in caves, in closed master-disciple relationships, jealously guarded. Due to human nature and weakness they wanted to monopolise it. Yoga which was the common property of humanity was taken, hidden away, monopolised and secretly guarded. Now a new era is dawning, an age is come when man is being awakened into a state of spiritual awareness. I do not know what you call it—call it the Arcane Age or the Aquarian Age—it is an age of wakefulness, an age of spiritual awareness. We are now moving towards a state of spiritual health. Yoga is the inner therapy where a total transformation of the inner psychical nature, the mind nature, is brought about in a systematic and a scientific way. The mind loses its nature and thus becomes no mind. They say that mind absorbed in the Reality is itself liberation. Mind turned towards the Eternal and absorbed in It is liberation.

THE YOGA OF THE CENTRE

Reflect on these ideas. Pursue this line of thought and investigation further so that in this very body, in this very life, you begin working upon yourself and affirming your Reality and refusing to let the mind take you away from the Centre. Affirming the Reality, keep your interior in a state of wakefulness and consciousness, fullness and intense awareness. Let the darkness of the interior give place to the luminous state of awareness. Live in that consciousness and attain the goal of life. May the Grace of God give you fullest success in this great inward journey towards perfection which ever abides in all its fullness in the innermost centre of your being.

Practise the Yoga of the Centre. There is the Yoga of the Circumference—Hatha Yoga; and there is the Yoga of the entire area of the circle—that is, the various techniques of the science filling the world everywhere today. But there is the Yoga of the Centre which is the Universal Yoga the simple and direct path of holding on to God within, holding on to this awareness. No matter what the body is doing, what the state of the mind is, what you are required to do according to your Karmic pattern unfolding in your life, be ever God-centred, Truth-centred. That is the Yoga of today. All other practices may be helps—the Yoga of the body, the Yoga of the circumference, the various techniques of meditation and inner Yogic disciplines, and so many other methods and schools of thought. They are the Yoga of the area of the circle, but apart from the circumference and the area, there is the Centre and the Yoga of the Centre is the Yoga of continued abidance, the Yoga of Awareness, the Yoga of Luminous Consciousness. That requires no special place, no preparation, no incense, no altar, no seat. At all times, in all conditions, everywhere, this can and must be practised—the Godward, divine movement. May this Yoga now enter your being—the Yoga of the Centre—the spiritual Yoga of continued and unbroken Self-Awareness, the Yoga of the Inner Spiritual Consciousness. Through that may you attain liberation.

THE EYE OF THE HURRICANE

That is my prayer at the feet of the Lord, the Divine who abides equally within you and me. This is His mysterious play, beyond description, beyond understanding. Mind cannot understand it, intellect cannot grasp it, but here it is. It is THE EYE OF THE HURRICANE, where we are all one. May we practise the Yoga of the innermost abiding in that Centre of peace and bliss. That is the Yoga of the New Age. It is a sure antidote to the universal spiritual disease of non-awareness. When we come into our own, all problems will vanish, all doorways will open...harmony will prevail, unity will become an established fact.