



"nandi-àlaya" publishing houses

essay about *The purpose of the living*



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the path of freedom

The purpose of the living

Chapter one

There is a reason, a purpose

A so big force !

The human being is not the fruit of imbecile energy surprised to be delirious. All the Creation has a purpose. In all things and in every human being lives the same energy. The believers give to it the name: God. This name is worth an other one, even if this energy has no name which can be pronounced. Others give it other names. God is not a man living in the sky and tilted on the humanity distributing it good and bad points.

"The Humanity, the Earth and the sky live by the Grace of One, but One exists by Himself" [Bhaktimàrga 1-1-48]

In the macrocosm, in the star systems, the nebulas, in the "space" which separates them, as in the space between the core of the atom and its electrons, there is the same energy, this energy which the physicists pursue by means of huge cyclotrons, this energy exists and it lives in you as in all things.

ਸਤਿਨਾਮ

We settle down for ever

The human being consumes, consumes and still consumes material goods, when he can, love which he often confuses with sex, nevertheless he does not find long-lasting satisfaction and the desires take the management of his existence. He lives his life as if he had to stay there for ever. He runs after a career, wishes to buy a house, gets into debt then becomes older, sick, bitter and frustrated.

When we are poor we can hope that once rich we shall be happy, but when we are very rich and not happy, what shall we do ? We joins in the upholders of the cabbala, the Scientology ? We are involved in saving the planet, who is necessary to assume

To have a good job, good income, a house, a family is not a bad thing but there is something more important to do with our life: to realize the cause of our coming, to reach the real detachment and to assume our dharma.

ਸਤਿਨਾਮ

What shall we do ?

What proceeds of the dharma are things as: working, living in couple, getting children, being useful for the others, not hurting, respecting the laws, the habits and customs of the community, getting involved for worthwhile causes etc. But to do these things shouldn't let forget the first cause of our coming. We are not in one block

You have inside you numerous bodies, on different planes. There is a human body, which was born, which grows, ages, then dies. It is your terrestrial vehicle, with its sensors to perceive the physical world. These sensors of the body are the eyes to see, the ears to hear, the sense of touch, the sense of smell, the taste. Then there is a mind, which is the operating system of your brain.

"The mind leads the body and the soul to dream, to feel the beauty of the Creation" [Bhaktimàrga 1-2-21]

There is your soul which generates the subtle senses, as the talent of the artists, the love, the compassion, the generosity, the hope, etc. The soul is your true person subjected to the cycle of the incarnations.

ਸਤਿਨਾਮ

The important thing in the life

The important thing, in this life is, while assuming as good as possible your dharma, to look inside you for the door which opens towards the freedom, somewhere else, beyond the karma, beyond the cycle of the incarnations, the duality, the pain and the vanity.

"The evil has so many names, it is false-ego, unconsciousness, evil and the separator" [Bhaktimàrga 1-4-31]

You have inside you an ally, the Holy-Name or Verb. There is also an intruder, the false-ego, the aberration of the ego caused by the absence of conscience at the same time as its counterpart according to God's will (Lilà¹).

The human-being is incapable to fight against the vanity, the duality, the doubt and the suffering. Is the ant able of diverting the course of the cannonball on which it is put and which is thrown by a cannon ? The Grace that flows in him is needed all the time. To put yourself under the Grace it is necessary to go to the place where it flows. This place is here and now and the purpose of the original yoga, the path is to give you tools to go and see there and to remain there.

ਸਤਿਨਾਮ

1/Lilà, God's game.

Chapter two

What to do with your life

We aspire to the Peace of the beginning

Some persons suffer from a chronic pain that no cause can explain. This pain that nothing can relieve is the absence of Conscience. In Kindergarten you had this Conscience, Conscience of the instant. Because you forgot it, you cannot identify this absence and you look elsewhere for what is inside you.

You forgot this happiness but you aspire to it, looking for it everywhere without finding it. Nothing that the human society offers you, as to marry, to buy a house, to have a professional career can quench your thirst.

It doesn't mean you shouldn't marry and have children, nor it is vain to buy a house, to have a good job. But these things can only bring the satisfactions they carry. The quest of these things shouldn't prevent you to aspire to a deeper, essential satisfaction. This quest is not the purpose of the living.

Loving a person and be loved from this person won't bring you the happiness. This sentimental love will give you what it carries in it and it is very good, why not ? But the true happiness doesn't depend on what is outside you. The purpose of the living is not to share it with an other living being. When we have the Grace to find a person with whom we can share our existence, it is very nice and very fulfilling but it shouldn't replace the personal spiritual approach.

ਸਤਿਨਾਮ

Two persons will never form one

Two persons will never form one. Each soul is unique with a personal destiny. It doesn't prevent to meet a person with whom the relationship is perfect. But this person is not born at the same time than you did and will not disembody at the same moment either. His soul won't follow you where you will go at the end. Even if you disembody at the same time, you will go separate ways.

Do you want to be really clear ? Then give up your illusions ! It is not sad, the Truth of your life, of your condition of human being, at the opposite ! To enjoy the pleasures of this existence, it is good to find and then to draw from the Source of all satisfactions. Then, you can go and see elsewhere and enjoy this existence. Go to the source, then open you to the rest. This is the right order and not the other way round : go to the rest to find the source.

This source is inside you, it makes you alive. What does a seeker seeks ? The cure of the suffering. To find it, the solution is to be aware. A baby is aware. To be aware let you go back to this simple happiness. The path gives you the tools to reach this : the four revealed techniques of meditation, the Agya and the teaching of the living master.

You've heard surely from the light, from the Light, from the warriors of the light...this Light exists really and it is possible to see it with your eyes. This big

white light, that some say having seen during a near death experience, is shining inside you all your life. You just have to know how to do to see it. One of the four revealed techniques of the path allows to see this Light, to see it really.

It is not enough to see this Light. Your life has a purpose, a reason. It is not just a question to live in order to accumulate good karma in preparation for your next incarnation as a lot of buddhists believe, nor to deserve the liberation of the soul from the samsàra chains ! What should you do with your life ?

I know what to do with it : live it in full Conscience and give thank to whom that gives it to you at each moment. There is no need to seek further, it is enough, believe me. God gives you this gift and doesn't want something else as you to accept him and enjoy it. When a father offers a present to his child, his joy is that the child enjoy it ! It is as simple as that.

ਸਤਿਨਾਮ

The chains that attach you

In your existence, there are others chains as these from the samsàra and these chains have hundreds of links. You know, the chain used on an anchor, it doesn't keep the ship fixed. The weight of the chain, over the whole length holds the ship in place. There are two more important links than the others, the ones of the two ends : the one that attaches the the anchor to the chain and the one that attaches the chain to the ship.

The chains that attach you are made from hundreds of links and these links are your attachments. There is an attachment that is stronger than the others, it is the attachment to yourself. You are attached to a self-image, but this image is an illusion. If you would manage to get rid of this attachment, it would be as if the first link of the chain, the one that bind the ship, has been detached : the whole chain would sink and the ship could follow its way towards its haven.

"The attachment is made with burning and endless desires which chain you to the fruits of your acts " [Bhaktimàrga 1-2-32]

But this attachment is the strongest, then begin, if you want to release yourself, with less strong attachments. But how can you detach ? It is impossible to detach yourself waking up in the morning and saying : « *I am going to detach myself today from this or that* ». No, before detaching yourself, you have to attach yourself to something else, to something that frees you. It is the purpose of the original yoga : to give you this thing that frees you, this thing to which you can attach you.

It is necessary to know as well from which self you have to detach. How can you make the distinction between your true self and the self made by the others ? This is the purpose of the path too, to allow you to make this distinction, to have this discernment.

I often read on the web that it would be necessary to connect to our soul. But if we are not connected to our soul and it is necessary to do that, who is not

connected ? If you assume that you are your soul, who want to connect to it ? The purpose of the path is to allow you to see clearer in all of these notions.

You are mistaken the identity. You are not the one you believe to be but your soul. Your learned knowledge, your concepts are the fruits of the PC of your body, the brain and you are the operator. If you don't master it, it goes literally freewheel. This is what causes the problems. Don't let your brain without master, without Conscience.

You are not your personality. You are the one that you are since your birth ! The personality varies according to the events but your nature doesn't vary. Find yourself. How ? Ask for more explanations on the contact page from the blog and you will get an answer. Then you are free to accept or not. Meanwhile don't give too much confidence in your concepts, in what you believe to know and don't hold so much on your opinion on things.

ਸਤਿਨਾਮ

Chapter three

Living to work

If you are reading this text, you may be aware that the purpose of the existence is not only to live, your life doesn't bring you all what you are expecting. Inside of the inexorable fact of the death, some things seem to you vain, small, petty. Do we work to live or do we live to work ? How much from our life time do we spend for the professional activity, at the end ? And then, what do we do ?

ਸਤਿਨਾਮ

A deal of fools

Spending all your childhood to prepare your professional life so that this one takes you only a quarter of the total; isn't it a deal of fools ? Working, getting married, making babies, buying a house, preparing your retirement and at the end to bow out, here is in summary what the society suggests you to make with your existence.

Without counting all the risks of everyday life, the loss of your employment, the resale of a house which you cannot pay anymore, the divorce, the disease, the mourning, the fire or the flood of your house, its destruction by a tornado where you lose all that you believe to be your life.

You surely feel that it is absurd, then ?

What do you do ? Stop working, getting married, making children, buying a house? There are alternative, marginal forms of existence that bring a lot, as the decrease, the community, the monastic life, the charitable implication and so on.

There is also a spiritual search. Some people suspect that the life holds more than what they have seen in it. Those dash into a diligent spiritual research and nowadays, with internet, they have a shortcut: they enter, in their search engine, a keyword, for example spirituality and find thousands of links which lead them to this blog, to others, in forums, books, articles and they don't know what to choose.

ਸਤਿਨਾਮ

The secrets arcanum

Sometimes someones try to acquire powers, bookish knowledge on the esotericism for an elite. Others look for strong sensations, go out of their body to travel in the astral, as the stalk taken by a hot draft. Still others try to read the akashic records, curious they want to know everything.

Really these steps have nothing spiritual: the subject of the spirituality is not the knowledge, nor the acquisition of powers countered or paranormal no more than the entry in a sphere of elected representatives, no. The subject of the spirituality is to make that your life is complete and not only on a material plan.

ਸਤਿਨਾਮ

Live in three dimensions

Living your life on the material plan, where the emotions are a part, is as to live in two dimensions. Living in three dimensions is the spiritual life. The material things, the trees, the animals, the human beings, the rocks, the sky, the sun, the clouds, the vegetables are a part of the spirituality.

In this meaning, your body is spiritual as well. The one who denies the body in order to devote himself only to the spirit makes the same mistake as the one who denies the spirit in order to devote himself only to the body. The thoughts, the emotions, the intuition are the fruits of the brain which belongs to the body.

To desire a life in three dimensions, it is necessary to be not satisfied with your life. When your life is sad, meaningless, frustrating, it is not so difficult to feel this desire but how is it when everything is going well ? That is maybe the reason why it is usual to say the rich will have difficulties to enter the Kingdom, much more than for « *a camel to go through the eye of a needle* » [Matthew 19:24].

ਸਤਿਨਾਮ

Jesus said

Jesus said he didn't come to call the righteous, the happy and the wealthy but for the sinners, the unhappy and the poor. Only the one who are unsatisfied look after the satisfaction, only the unhappious look after the consolation, then

vive the unsatisfaction, the frustration, the unhappiness if they bring to the desire of Peace and to its discovery.

The spirituality is a little bit like a party where everyone brings along the food they wish to eat. According to what are your desires, you'll find different things and the desire depends on the state of your Conscience. If you become aware of the illusion where you are, you'll look after the truth, but if you only have the desire of perfection, you'll look after what could flatter this desire in the spirituality, you'll aim to become perfect. But what is perfection ?

ਸਤਿਨਾਮ

For the vanity, the perfection is itself

For the vanity (that we call false-ego), the perfection is itself and everything that will reenforce it, will find mercy to its « eyes » whereas a contrario, everything that will try to lower it, will sound bad. That is why the humility, the submissiveness, the devotion, the dedication sounds to it so loathsome.

Somebody who is thirsty of spirituality has to know that you don't let enter the spirituality in your life but your life in the spirituality. Let enter your life in the spirituality doesn't mean to change completely all what is your existence, enter a monastery or an ashram and give away all your possessions.

ਸਤਿਨਾਮ

A spirituality of all the life

The path is a spirituality where all which makes the existence, the family, the social and professional life, can be put. No sacrifice is required or even necessary. It is possible to put all your existence in this spiritual life, to do that everything making your existence becomes spiritual.

Instead of letting enter the spirituality to one of the compartments of your life, between the meeting with customers and the shopping in the supermarket, you can make that the professional meeting and the shopping be part of your spiritual life. It is not question to receive your clients dressed like an indian, seating in lotus on a zafu nor to go shopping shouting a mantra.

ਸਤਿਨਾਮ

The spirituality by doing the dishes

Still better: you can make that the crockery, your toilet, the cooking is a part of your spirituality. On the path, there is a means to do this and this means is one of the three feet of the Agya, the sàdhana of the original yoga : the Duty
It is the real « karma-yoga ». At its origin, this word means : « union in action », implying the union of the soul with God. Now, the way to reach it differs according to the different yoga, the teaching and the spiritual masters.

Generally, it is not possible to practice doing something else. It is different with the Duty.

"The union is to become detached from the thoughts by remaining aware of the Holy-Name in its chest " [Bhaktimàrga 2-5-35]

ਸਤਿਨਾਮ

The spirituality is a full time

There is not a spirituality as a particular practice, as an activity as can be some yoga, martial arts, sports etc. For us, the spirituality is the life, that is why we call it : *the spiritual life* and the spiritual life is the whole life and it is possible to laugh, to love, to work for other things at the same time.

The spiritual life is not a succession of difficult asceticism. The life is really a Grace and the spiritual life that is the life full and entire is a Grace. It is good to live it naturally. The one who, inside you, wants the difficulties is the one who is not attracted by this life and who seeks to put you off. Don't listen to it.

ਸਤਿਨਾਮ

The intelligence is not forbidden

In spirituality the intelligence is not forbidden, even if, at certain moments the thought is of no use, as during the seated, deep Meditations. The intelligence, the logic and the science are not the enemies of the spirituality, that is why you will not find, in the happy spirituality, preconceived ideas nor miracles no more than magic.

If you seek to be whole, with the Conscience of this deep nature that is in deep down of you, then be the very welcome and do not hesitate to contact us.

ਸਤਿਨਾਮ

Chapter four

The fulfilment

The purpose of your living

You know it, you who are seeking or going on a spiritual path that the purpose of the living isn't to live waiting to die, nor to buy a house over 25 years and that you are not sure to be able to pay out and even if you can, you are not sure to live inside until the end : so much older people have to live in medical residences, leaving their house empty.

You don't set up in the existence as if you would stay for ever, aware of you impermanence and you turn your look inside you. A lot of people, sincerely attract from God's love want to devote him their life and the way they found to do that is to follow the saint's footsteps, no doing like them but taking inspiration in their virtues.

ਸਤਿਨਾਮ

Getting closer to God

These persons are turned towards the others and are concerned with their problems, improving altruism and empathy. And more : they put the generosity, the fraternal sharing, the compassion above everything, confusing the consequences of the course and the path.

These generous persons are mistaken but that doesn't diminish their virtues : not by being kind will get you closer to God but in getting closer to God you will become kind. When you explain to these seekers they have to turn their look inside them even to find the presence of this part of One that let us live, they reply : « *don't focus on yourself, selfishly, but towards you brothers...* »

Isn't it strange this binary thinking ? That means either turn inside in order to find One or turn towards your brothers ? Either the one or the other : either we have a propensity to turn ourselves towards the other and the spiritual research has nothing to do with that ; it is our nature, a good and nice nature and we follow our penchant. If we haven't got this nature, it is useless pretending.

ਸਤਿਨਾਮ

Turning towards the Peace

The important thing is to turn yourself where the divine part is the nearest of you. The nearest are not the others, the nearest is not the end of your nose, no : the nearest is inside you.

When you do this, you meet this divine part because it is there : inside you. When your Conscience meets this divine part that is inside you then you meet, at the same time, the divine part that is in other creatures, animals and vegetals. Don't they have got the same divine part inside ? Aren't they alive too ?

ਸਤਿਨਾਮ

Compatible with the life in society

The path inwards is not incompatible with the life in society even with a strong social consciousness. There is the spiritual field, the individual one : we are born alone and we des embody alone, we take nobody with us, and there is the

dharma (sacred duty) field that can, if we want, cover the world and its creatures.

You can be an activist for the preserving of the biodiversity, against the deforestation in Borneo or/and Amazonia. You can be activist for the justice around the world or, for a political party without forgetting the first reason of your coming on earth and if you have a social phobia or like solitude, then don't push yourself : you can accomplish the reason of your birth.

"But let your first care be for his kingdom and his righteousness; and all these other things will be given to you in addition." [Matthew 6/33]

If it is necessary to think, and it is necessary, then think in sphere and not in circle...the thought is not an enemy when it is your Conscience that uses it in order to solve a problem referring to the dharma. The mind, the intelligence, the instruction are not enemies of the soul or brake to the spiritual life.

ਸਤਿਨਾਮ

It is not cheese or dessert

Of course, when you sit in meditation, at this moment, it is not the time to cogitate... there is a time for everything. But when it is the Conscience, calmed by the communion with the inner Peace that is using the mind then the thought is not an enemy but a tool.

On the path, it is not cheese or dessert but *chesse and dessert*. Put everything back at its right place and don't oppose what is not : materialism is not oppose to spirituality nor the body is opposed to the soul, either to turn towards the others is opposed to turn inwards where is the answer to all your questions and the solution to your biggest problem : to be without Him, an orphan lost in the existence.

There is people who devotes to the others and feels, doing it, a satisfaction that only this dedication can bring them. However, this dedication, as good as it is, won't bring them the fulfillment of the purpose of their living. When we forget ourselves, in meditation or in dedication, we feel the Peace, the true satisfaction, the Holy-Name, it is normal : he is inside us.

But to feel the Holy-Name is not enough to fulfill the reason of your living, no : you have to do it so much and so much that the Conscience become deeper. It is the purpose of the Path.

"Each incarnation gives to the soul a little bit more Conscience"

[Bhaktimàrga 1-2-14]

ਸਤਿਨਾਮ

Chapter five

The file for real

A lot of people live their life neglecting the spiritual dimension. Many practice, more or less, a religion but the spirituality is not a religion. There is spiritual people that lives their spirituality through a religion, for cultural reasons and if they live spiritually in this religion it is not thanks to it but in spite of it. The spiritual dimension is neglected and however without it, the existence is only survival and coming death.

The spirituality has either dogmas nor prohibitions. The difference is important. On the Path, there is an other difference : the master is alive, able to answer to whom asks him a question. When Christ was alive, his teaching was spirituality. Those who didn't know him and followed the sermons from those who saw those who knew him and, later, the written gospels, those found the christian religion. The same occurred with Sri Gautama and the Bouddhism, and with Lao-Tseu and the Taoism, guru Nanak and the Sikhism etc.

"The separator doesn't like the idea of a living guide" [Bhaktimàrga 3-1-7]

ਸਤਿਨਾਮ

The practice is practical

The path isn't a religion nor a yoga as we understand it in the West : there are no postures, no mantras on the original path. There is the Agya, a base, a Sadhàna of three feet, which includes the Meditation without thought. It is practical. It is not necessary to have read what ever it is to practice.

The practice of the original path is...practical ! It is enough to apply the four revealed techniques of meditation, in the ashram nandi-àlaya in France ; it is not necessary to go to India !

Then, you see in your life, a discernment coming, this discernment of what is important or less. You know, there is people that spend a lot of money for psychanalysis and/or coaching without getting to this point !

ਸਤਿਨਾਮ

The big swindle

The society today try to let you believe that success depends on work and as there is more and more people without work, spot the mistake !

Now, you need work, no calculating the hours and working more years without being demanding for retribution. Attention, you have to consume anyway in order to let the economy growing.

But no ! To realize yourself doesn't go through the social life. The most important Realisation is the spiritual one. The goals in the company where you are working, if you have the luck to have one, are not yours ! Do you believe that your unemployment is the one of the company too when it dismisses you for two points more ? Do you believe that the managers and the actionners have qualms regarding you staying without work ? Then don't confuse the priority.

You see, the human society has nothing essential to offer you. You have to find an other purpose to you existence, an other reason to live than the work and the family. If you are alive, it is not in order to work, to marry, to have children. You can do all this but it is not the essential thing. The most favorable thing to your fulfillment is to realise yourself as an essential and unreplaceable person. You should be able to enjoy your life.

ਸਤਿਨਾਮ

The life is not the existence

The existence is made of moments stick the one after the other and it is good not missing one. The life is made of all these moments that, lived the one after the other, build the hours, the days, the months and the years but everything is in the moment and that is the realisation of your life : to be in the moment. It is the purpose of the path, to hold the moment.

Don't confuse the life and the existence. The life is the spiritual field, the existence is the social field. With the Observance, you can be in line with you deep nature and accomplish the purpose of your life, fulfill as a soul. Nothing prevents you, then, to have children, to have a career but knowingly and without missing the main thing of your life.

The life flows within you and to taste it, go where it flows : inside you. It is the meditation, one of the three feet of the Agya. You have nothing to do in order for your heart to beat, for your lungs to breathe, for your eyes to see, for your ears to hear, just you have to be alive.

In spite of the high esteem you have for yourself sometimes, you are not able to have self-control. You are not able of true detachment. You are not able of simplicity or discernment of the true and the wrong. You don't know what is good or bad or to take account of it when you know.

Do you agree ? Why do so much people smoke ? You have so much contrary tides in you. They pull you in all directions. They stir you and you don't know anymore where you are. Right or wrong ? Honestly ?

You cannot always know where you stand. The path gives you the required tools to accomplish it with the Agya, the spiritual daily practice to do simply, alone and everywhere. It is enough to do it. You can reset yourself. There are three degrees in this practice, according to your motivation and your disponibility. These degrees are : walker, chela and premie.

ਸਤਿਨਾਮ

Chapter six

Solid foundations

Even when the spirituality is a priority in your life, you have a dharma. There is a big social pressure on you. Continuing despite all to prioritize the inner things requires solid foundations. It is like these fishing huts put above the water, on very tall posts of five or six meters. People meet up there and eat, laugh and drink, like in palombiers or the huts of our childhood.

These fishing huts, in order to hold, have their posts stuck very hard into the rock, under the layers of mud and sand. If the posts would have been stuck in the sand, the huts would soon fall down : the bottom is so moving, so changing, with the waves, the current and the backwash.

ਸਤਿਨਾਮ

Making your life

People buy a house on a small river. They take twenty years to pay it and one day, the quiet river is turning into a furious torrent and the house is washed away, missing to take away the residents. Though in twenty years, the poor people haven't seen that ! Twenty years, the time since the plot is flat, on both sides of the river, has become building land through the decision of the municipal council. A nice plot where no ancient house has been built. The ancient houses, they have been built higher, on the slopes of the hills.

You cannot build your existence on these always changing things all the time. Sometimes, you are desperate that you don't look anymore for the happiness, you just want less sufferings ! When you have toothache, you take a painkiller, but when you have soulache, what do you take ? An antidepressant, an anxiolytic ?

ਸਤਿਨਾਮ

What is obvious immediately

If you base your existence on the appearances, you risk serious subsequent disappointments ! You risk to see all your life breaking down, like when you see your house going away in a water torrent of a sudden rise. The rock is behind what can be seen immediately.

It is exactly the same like these persons that build their house near a river, at the foot of a mountain, on virgin grounds, since ever, no buildings. Nothing is what it seems : the ground is off the water, then everything is good. They take their desire for the reality : they build their life on sand. Or these persons that bank on a trade, a career or another person putting in its hands their entire hope of happiness.

This is the life often : you believe it is flat, dry and safe but finally it wasn't. Seemingly, it was a building land. This is the world of the appareances : you are told you have to study, to learn a trade, to work, to marry, to have children, to build a house, to prepare your retirement and at the end you are jobless with forty years, divorced, thrown out onto the streets, with delinquent children and/or in school failure that don't respect you nor listen to you and what does remain to you ?

What will be your existence then ? You built on sand relying on the appareances. The majority of the people said you : «*That is how to do, everybody does* », then you follow the others.

Is it the life that the world offers ? Even this life, when everything is going well without flood nor joblessness, or divorce is now an unaccessibility ! The height of the absurdity of an autistic and monomaniacal world that sees only through the money's prisma.

Is that the life ? No : the life is not only that, it is also something else and this something else is more important, fundamental. This something else is the rock on which you can build your existence.

"The reason of your life is to return to One in full Conscience and freedom "
[Bhaktimarga 1-3-14]

ਸਤਿਨਾਮ

The happiness is now and here

The happiness is now and here, inside. Inside you is what the Christ called the Kingdom. For those who received the Revelation of the four techniques of meditation, and accepted to follow the Agya, I say that practicing the Holy-Name technique doesn't prevent the mind to work nor to be trapped by the appareances. But you have the choice to follow it or not.

Sometimes, the trouble is coming up in you, what are you going to do ? Put a cork ? Let this trouble come up and cry and then meditate. But don't meditate mechanically, like a pump, no : meditate looking for this inner feeling and when you have it, use it as a reference for what should be your life.

Systematically cut off these arguments that the mind, under the control of the false-ego, finds to justify its desperation. The mind's arguments are sometimes very logical but they are wrong.

The false-ego takes you in its logic, resist ! The life is nicer than this ! Under the appareances is the rock. If you see only the appareances, you suffer. But if you are well planted in the rock, you will stand in all circumstances. If you stay in the Holy-Name, you are safe. Of course, you can cry, be sad sometimes, when the current of the world will be adverse, but what does that matter : well planted, you won't move.

The moods change all the time, it is like the weatherforecast ! Don't give them more attention as necessary. Stay in the Observance, it should be your rock, the base on which you build your life : then build it. What about buying a

house, marrying or having children ? But don't put all your hopes in these things.

ਸਤਿਨਾਮ

You are unhappy ? Meditate !

« Yes, but I do meditate and I am still unhappy ! »

And what ? When you don't meditate, aren't you unhappy ? No ? Then meditate, at least you stay rooted on a solid and when your mood will change, because it will change, you will stand.

ਸਤਿਨਾਮ

Chapter seven

Neither to love or to be loved is the purpose

There is a reason

The love between people is not the reason of the existence, in other words : you are not alive to love people nor to be loved from them. It is good to love and to be loved, it is better than to hate everybody and to be hated but it is not the purpose of the human life.

I read often, on the social networks, the sharing of people who advocate the empathy, the compassion, the love for others and sing the praises of such indian wise, of such guru that speaks about love, about developping selfless virtues.

These guru are not spiritual masters. Doubtless are they holy persons, really but not gurus. A wise person that teaches you the love is a beautiful person that deserves your respect and your affection and an example for what a human being can be for the benefit of all, but the purpose, the reason for being of your life is not to love and a guru must allow you to discover and fulfill the reason of you coming on Earth, not to teach you the love. The saints are here for that and a guru is not necessarily a saint.

A holy person can be an example but not a spiritual guide. The purpose of the human life is not to become a saint, nor nice or loving.

This idea is a legacy of the christian religion « *Have love one for another ; even as I have had love for you, so are you to have love one for another* » [John 13:33-35] but in Truth, the Christ didn't adress to everybody but to some very rare disciples and he gave them this command in order for them to be supportive and example in their mission of preaching.

The exact quotation of the Christ, as it has been delivered by the gospels is : "*My dear children, I am only to be with you a little longer. Then you will be looking for me: and as I said to the Jews, so now I say to you, Where I am going you may not come. I give you a new law: Have love one for another; even as I have had love for you, so are you to have love one for another. By this it will be clear to all men that you are my disciples, if you have love one for another*". [John 13 : 33-35].

A spiritual guide, a guru must lead his disciples, his chelas to the liberation of the samsara's chains, the cycle of the rebirths, teaching them a « method », or Sàdhana allowing them to go out of the illusion, of the confusion.

This true deep spiritual approach takes place inside and the others are not concerned at all. Your relationship to the others isn't taken into consideration in the deep meditation or dhyàna. The greatest mystics shut themselves away in order to devote themselves completely to the quest of the Liberation.

You are not all intended to live like a hermit and have most likely a social and family life and for this kind of relationship, the sentimental love are acceptable and justified. It is not bad to be altruist nor empathic but this quality of sentiments, once again, won't bring you one milimeter towards the fulfillment of your living reason, the Liberation.

"Each incarnation gives to the soul a little bit more Conscience" [Bhaktimàrga 1-2-14]

The Christian religion, on the contrary, teaches to cultivate these sentiments, these virtues and this behaviour lets you go in the steps of the Christ and, so, gain the Kingdom but nothing in the teaching of the Christ, which I know and which I respect, says really this and the Kingdom to gain is inside... he said that !

"If those who guide you tell you: well, the Kingdom is in the sky, then the birds of the sky will anticipate you. If they tell you: it is in the sea, then fishes will precede you; but the Kingdom is within you and it is outside of you." [Thomas, logion 3]

ਸਤਿਨਾਮ

The purpose of your living is either to love nor to be happy

The love and the happiness are surely more pleasant than hate or indifference and the unhappiness and, if you have the choice, it is not idiot to prefer looking after but nothing prevents you to love, to be loved and happy while working for your Liberation.

What I want to let you understand is that they are different things. If you are seeker, eager to find the real, essential reason of your living, why it has been given to you, then the search of the well-being, of the sentimental love should divert you from your spiritual fulfillment.

A guide, a guru that extols the love between people attracts a lot of people because this speech delights and matches their convictions but a guide is not

here in order to flatter the people. Are you sure that a guru that attracts the most people gives the most coherent spiritual teaching ?

The purpose of the life is either to love not to be happy. The purpose of your life, as of every life is to come back to the source of everything where your soul comes from,, in full Conscience. To achieve this, there are things to do and the love doesn't belong to it even if it isn't prohibited nor unpleasant to love when we are loved back from an other person.

ਸਤਿਨਾਮ

Chapter eight

The spiritual life

The spiritual life is a life in full conscience

The spirituality is the life as it should be lived. It is not just for an elite and doesn't require any special competency. However, we have to face the fact that the majority of the humanity is not living a life in harmony and Peace.

The fact of believing in God, in a religion isn't a criterion of spirituality.

Among the religious person, some are spiritual others aren't. The extremist and intolerant people, full with hate aren't spiritual persons.

« *The spiritual life is a life lived in full Conscience with respect to any parts of us : the body, the mind and the soul* ». [sri Hans yoganand ji, alias José]

ਸਤਿਨਾਮ

The spiritual life is not a plus

You don't let enter the spirituality into your existence, you let enter you existence in the spirituality in order for it to be entirely spiritual. But you don't have to give up whatever it is embracing an exclusive asceticism.

"*The one who, at the moment of leaving, remembers the Holy-Name stays there forever*" [Bhaktimàrga 1-3-3]

However, if your existence consists of injecting you some toxic substances, of ripping the necklaces of old women, a change in your life wouldn't be a pity ! But if you work, have got a family and friends, it isn't necessary to resign nor to let your close relatives without news.

ਸਤਿਨਾਮ

The Conscience

The Conscience names the couple built by the soul and the ego. It is your true identity. Even if the mind characterizes you as well, though your personality and memories. You are also this body as long as the soul is incarnated.

I should clarify that the words ego and mind don't name something negative : the ego is the principle that individualises the soul in order for it to say « I ». This capacity does the Conscience. The mind is the intelligence and the memory whose seat is the brain. The intelligence is useful. But it has to be under control.

"The soul comes from One, the Grace gives it flesh by the ego offered in present so that the body has a conscience" [Bhaktimàrga 1-2-12]

Every living being is alive, this tautology to say that the life is the common denominator of all the living beings, what unites them. This life isn't a concept, something virtual, philosophical : this life is a reality and it is energy.

ਸਤਿਨਾਮ

Who is living this life ?

By putting your Conscience inside, thanks to an appropriate technique, it is possible to deepen it. For that, there are four particular techniques revealed to those who ask for them. They are the techniques of meditation. Some are practiced in sitting meditation, others while accomplishing your daily chores.

For some, the spirituality tends to provoke confusion. They cut the human being in slices that they rank and oppose. So the physical things will be considered as incompatible with the spirituality. They put in this slice the human body, its desires and its needs : the food, the sex, the pleasures and the comfort.

These material things will be put together under the word Màyà, this is the illusion. Some proponents of the esoterism count more than ten different slices. There will be the causal body, the etheric body the astral etc.

ਸਤਿਨਾਮ

The body and the mind are indispensable

All the different parts that compose you have a utility and comes from the same Creator. The physical body is the temple of the soul and the spiritual life is done with and by it. Without it no life. You have to respect it and treat it with respect and love. Regarding the world, it is the creation of God and a Grace. The illusion isn't in what we see but how we see.

"The sight in conscience sees One in everything, the one of the illusion sees only the forms" [Bhaktimàrga 1-1-5]

Don't neglect the intelligence. Some consider the thought as a parasite in the meditation. It is true in deep meditation, dhyana, but it is useful in the daily activities. Some put it on a pedestal. These ones spend their life studying the

arcanes of the esoterism. For them, the knowledge of God go through the knowledge of the books.

ਸਤਿਨਾਮ

Everything in its place

Nothing should be neglected that composes you, the body, the mind and the soul but every part have to remain in its place and operates in its field of competence and the Knowledge is not the learned, bookish knowledge.

ਸਤਿਨਾਮ

Chapter nine

The truth in your life

Every human beings are alive for a precise reason and very few people knows it. I have to say that the majority of the people search to survive.

In some countries, traditionally fond of spirituality, this reason is known and a lot of people work on the spiritual fulfillment.

In all appearances only because they don't believe, deep down that they will fulfill the purpose of their living in this incarnation and content themselves to prepare the next one accumulating good karma.

In our countries, you ask yourself a lot of questions about the past, the future and your relationship to the others, about money, injustice done to you and about what's wrong, in the other so that you aren't duly recognised.

ਸਤਿਨਾਮ

The modern solitude

Each one is becoming a solitary atom in a society that lost its coherency and that can't help you. You build walls that shut up you in the hope of a reassuring safety. You are afraid without knowing of what exactly, then you cristalise this fears around kernels like the foreigners, the delinquents, the financialisation of the world, the joblessness, the sovereign debt, the global warming, the disease and the big fear : the death.

To fight against the death, in a losing battle, you take care of what you eat, you do sport and you go to a beauty specialist in order to slow down the irreparable damages of the years.

Against the bad news of the world, you zap the news for joyfuller programs. In order to prevent the global warming, you work to change you consumption habits, you separate waste and take showers instead of baths...but noting

works : you still have this latent fear couched in the monster of your childhood, on the top of your bedroom's closet.

That is why you avoid to go see inside you : because there is a monster there, ready to eat you up... that's a pity because the remedy, the answer is inside you and there is no monster.

ਸਤਿਨਾਮ

The three manners

You do with what you are ! With what you believe to be. Each person is triple, made of the one he/she believe to be, the one the other think that he/she is the one he/she is really. This last one is the identity that should come to the surface of the Conscience in order to watch the world and the life with a correct sight.

There are three manners to see :

- The external vision that is limited by the appareances
- The mental vision that aims to percieve the feeling, the thoughts of the others and want to understand.
- The just vision, the one of the Conscience, the soul that allows you to see the unity in the heart of the multiplicity.

You should favour this last one, the one you should trust in order to go in the right direction and apprehend you existence and the reason of your life, the spirituality, in order to do the things. There are three manners to do the things :

- The wrong one,
- The good one,
- The perfect one.

This last one is the one of the Duty, one of the three feet of the Agya. The harmony of the gesture, its optimisation and its relation to the inside harmony. This is like the Truth. Each person, regarding the Truth is in one of this three next positions :

- The non-truth in the non-truth
- The non-truth in the Truth
- The truth in the Truth

For the first proposition, the non-truth in the non-truth, any comment will be useless : the person doesn't care at all about its interiority, a possible transcendental reason to its life, merely existing. Every body went through this stage of Conscience where the desire, the passion, the impulsions, the mental tendencies and imprissions, the attachments, the suffering of the duality.

For the second, the non-truth in the Truth, it is the position of those who know, theoretically, what this Truth is and do what is needed to tame it but they put in

their practice only their mind. They don't invest themselves with all their soul merely collecting words and concepts, learnt knowledge.

For the Truth in the Truth it is different : here we give of ourselves really. If it is what you are looking for, then the path is your path. The Observance of the Agya gives all its measure with a solid motivation and perseverance. The Grace supersedes your merits. It makes the merits fruitful. The Christ said that you will recognise a good tree to its fruits but the fruits come only if you work for it. Remember the parable of the seed to plant in a prepared land and free of bramble and scrub.

The Grace is contained in the seed but you have to prepare the land, plant, water, and weed. If you want the Truth and the fulfillment of your true reason of being but aren't ready to do the necessary, then it is useless : stay where you are and content yourself to exist as they do all the mammals in the nature. Have an accommodation, feed yourself, breed and die.

The Observance of the Agya is neither a chore nor a punishment but, at the contrary, a great happiness... of course, going against his pulsions is not easy, however it is possible with the right motivation and perseverance.

"He who observes the Agya is placed under the Grace if he leaves it he should go back to it and start again" [Bhaktimàrga 1-4-36]

ਸਤਿਨਾਮ

Chapter ten

Decrease

Tout l'univers n'est fait que de l'essence de tout,

Des choses petites comme des choses grandes

Et l'éclat blanc de sa Lumière est partout,

A cette évidence il faut bien que je me rende.

All the universe is made of the essence of all,

The small things as the big things

And the white sparkle of his Light is everywhere,

I have to recognize this evidence

Le passé disparu, le futur à venir,

*Il ne nous reste plus que cet instant présent
Et le besoin de lui, pour lui appartenir
Afin de recevoir un bonheur suffisant.*

The disappeared past, the future to come,
It remains us only the present moment
And the need of belonging to it
In order to receive a sufficient happiness.

*L'espace est plein de lui et le temps même,
N'est fait que de l'instant, de sa paix lumineuse.
Le temps n'existe pas, croyez-moi on vous ment,
Vous berçant d'illusion, erreur vertigineuse.*

The space is full of it and the time as well,
Is only made of the instant, of Its luminous Peace.
The time doesn't exist, believe me, this is a lie,
You are under illusion, vertiginous mistake

*En nous est une paix lumineuse et parfaite,
Comme une sphère d'or sur laquelle est posé
Le voile enténébré d'amours insatisfaites.
Notre âme, alors, ne peut jamais s'y reposer.*

Inside us is a luminous and perfect Peace,
Like a golden sphere on which is set
The darkened veil of unsatisfied loves.
Our soul, then, never can rest in it.

*Se mélangent, en nos cœurs, le passé, le futur,
Les doutes que l'on a et les craintes aussi.
Nous subissons, alors, la grande dictature
Du faux-égo, en nous, de sa suprématie.*

In our hearts is mixed up the past, the future
The doubts that we have and the fears too.
We are subject, then, to the large dictatorship
Of the false-ego, inside us, of its supremacy.
*Tandis que nous pleurons des larmes d'amertume,
En regardant ce que nous sommes devenus,
N'espérant plus, alors, que des bonheurs posthumes,
Nous oublions pourquoi nous sommes ici venus.*

While we are crying bitterness tears,
Looking what we became,
Hoping only posthumous happiness,
We forget why we are born.

*Tant de peine en surplus, tant de larmes versées,
Comme un enfant qui pleure sans bien savoir pourquoi,
Malgré tout ce bonheur, par la vie dispensée,
Et ce Seigneur aimant qui, en nous, se tient coi.*

So much pain in excess, so much tears,
Like a child that cry without knowing why
In spite of the happiness given by the life
And this loving Lord that, inside us, keeps quiet.

Mais qu'importe le temps, seul compte le présent.

S'il faut recommencer à se tourner vers lui,

Comme le nouveau-né, comme l'agonisant,

Alors recommençons à nous tourner vers lui !

But the time doesn't matter, only the present counts.

If we have to start again turning towards him,

Like the newborn, like the dying

Then let us start again turning towards him !

ਸਤਿਨਾਮ

What do you have better to do ? By dint of family, professional and social obligations, a nail chases away another and the planning of a « honest person » don't leave any room, or so little, for the simple pleasure, for the freedom and the true spirituality.

ਸਤਿਨਾਮ

The strength of the constraints

The constraints that the human society demands where the economy, the productivity, the efficiency, the performance and the mere survival are such that your attention is entirely turned to the achievement of this challenge. Also, when it is proposed to you to turn yourself towards the inner Love, you attempt to reply : « *no time ! I am busy with serious things !* ».

As long as a glimmer of hope remains to manage it by yourself, you continue this dodging that leads to the cul-de-sac of the retirement. Then, what will you have all these efforts of the childhood to study in order to have a good job for ? What will you have all these years spent to make a living for ? Change your priorities. Some ecologists, anti-globalisation people favour the decrease and before to reject this idea in the name of the progress, it would be good to pay attention to it with objectivity without waving the scarecrow of the obscurantism and of the shed at the back of the garden.

ਸਤਿਨਾਮ

Convert your existence

For the spiritual life, there is also the idea of decrease. You could convert your existence to leave more room for the Conscience. The coming of a child, of an

other person in your life is able to disrupt everything, then why not change some things to favour your spiritual fulfilment ?

There is a trend towards the « back to green » leaving some people to sell their flats in the city, leave a good job as executive, put themselves into debt over twenty years in order to go back in the counties of their grand-parent and invest there in a bed and breakfast, an inn or a snail farming, a poney-club. The purpose of these persons is to come back to a more simple, healthier, calmer and truelier life.

ਸਤਿਨਾਮ

Back to the center

It is exactly the purpose of a well understood and well led spiritual life. This trend could be named « Back to God » or, for those who are scare for the word « God », « back to the center », « back to the peace », in short to the happiness. The spiritual life deserves some adjustments.

These adjustments are not necessarily drastic, it depends from where you start and they would no be a sacrifice. A sacrifice is when we loose something, but here we come out better off ! It is not a question of forcing yourself to consum less, to dress like a homeless or a monk, to go on foot or hitchhiking, to live in a shed in the garden, no : it is a question of putting your Conscience at the right place, inside you, then to act according to this Conscience put in the center will prod you to do.

If your desires lower, because of the plenitude that will fill you, then you will start to consume less and you will have, maybe, less money and as money is time, you will have more time for the meditation... crazy, what ?

ਸਤਿਨਾਮ

Chapter eleven

Satsang

First satsang : Working and then ?

The Agya and the dharma

In the life of a Walker, there are two things to distinguish properly, two things to move on both fronts, but two very different things : the first one is the dharma, the other one the Agya.

"He who observes the Agya is placed under the Grace if he leaves it he should go back to it and start again" [Bhaktimàrga 1-4-36]

To follow the Agya is all the time, assuming your dharma, your obligations, your duties as human being, as father, as spouse, as citizen etc. You have to follow the Agya and assume your dharma ; it is the Duty. The purpose of the living is not to assume your dharma, the purpose of the living is not to have a job, the purpose of the living is to make a living.

ਸਤਿਨਾਮ

To make a living

For you what is the purpose of your life ? To have a job ? This is not the purpose of the life : to have a job to earn a living ! It is good to have a job to earn your living but it is not the reason of your birth. The purpose of your life is not to earn it. It would be completely stupid. I studied twenty years, I worked forty years and what ? I have got a house and what ? It remains me twenty or thirty years of my life and I die and what is the purpose of my life ? To have a job ? What do they do the one who have no job ?

What defines the human being is not his social situation, even not his gender, if he is a man or a woman, his type, Berber, Semitic, Indo-european nor his religion or his age. A human being is human. What defines him is the life that animates him and you, Walkers you know well what this life is.

The purpose of the life, of this existence that take you up now, is not to earn your life. You have to meet your needs but it is not the purpose of your existence. Why is the large majority of the people, in the rich countries, frustrated ? Because to earn their life is not enough.

The purpose of the life is to live in symbiosis with this part of God that we have inside us, to live in three dimensions : the body, the mind and the soul. The purpose of the life is also to do justice to His Grace, recognizing His omnipresence : « *I am alive, I see, I hear, I taste, I smell and I feel thanks to you* ».

ਸਤਿਨਾਮ

To be human

To give thanks to God can be made in a conceptual way in going to a church, a temple, a mosque or a synagogue and by praying. You can also give thanks to God in putting your life between his « hands ».

What He wants, first, is that you are what he made you : human beings and a human being is not only a body and a mind, he is also a soul. In three dimensions, body, intellect and soul, you are a human being.

Some people called native, as the Amerindians, considered as really human only those who did behave as human, that means with awariness. The sign of this awariness ? The respect towards of all the living... what was not the case at all of the white men !

ਸਤਿਨਾਮ

God has no favorite

We all live in piled strata one on the others and those who are in the lower strata are ashamed not to have the average. The religion of the consumption invite them at the Mass but they have to stand at the bottom of the commercial church, looking without communion, for lack of money. 99 % of the humanity is poor, the rich are a minority even in the rich countries. The norm is the poverty.

God has no favorite and doesn't love more Bill Gates than any Indian untouchable, or everybody is His favorite. The Indian untouchable is really the prototype of what can be « the little people ».

They are easily recognized : they have twenty years old rotten cars, with wrinkles in the varnish of the bodywork, they are badly dressed and eat tinned ravioli that the European Surplus gave to the « soup kitchen ». It is the way they are recognized the little people...according to those who are not and advocate the liberalism, those that replace the word solidarity through handouts and the word public service through public sector.

We cannot judge people. Who are they to be judged ? We are all on the Earth for the same thing : to unite ourselves with Him. It is the way to mastery your life. Then, if you want to do a lot of things : collect stamps, work in a hospital, flogging a dead horse, be teacher, lawyer, yes ! You can but it is not the purpose of the life. The purpose of the life shouldn't be neglected, relegated to the second place.

ਸਤਿਨਾਮ

We are all alike

In some circumstances, we are all absolutely alike and if during a few decades our jobs drew a distinction between us, when we are old, we look very alike again, in our sufferings, our disabilities and our regrets...rich or poor. How should we do to have no regrets when the professional life stops ?

In a hospital of palliative care, we are all alike : a perf is a perf, no matter if rich or poor, if in a single room or four beds ! The suffering is the same and the Light too. It is so a pity that during all the life, the illusion covered up this Truth for them and they have to wait till the last extremity, waiting for the next one, to realize it finally !

It is good, if we can live in a comfortable house, drive a car that is less broken, be dressed in fitting clothes, our children study better and we have to eat healthier food. If we can do it, then yes : let us do it ! It is not forbidden to do better, but that shouldn't be the priority of our lives.

ਸਤਿਨਾਮ

To feel good inside

In the life, either we feel good inside or bad. If we feel bad, there can be a lot of reasons, but to feel good there is only one true reason : it is when we are at the right place to do what we have to do.

When we have our spirit laying inside of this spiritual dimension, that some named the Kingdom and others Satçitananda, we are perfectly happy and at our place. The thing is to be firstly happy inside us. There is, apparently, lods of reasons to feel bad, but it is a lie : in truth, the main reason to feel bad is to be not aware.

ਸਤਿਨਾਮ

The means to be happy

The good is to be in the beatitude, then if you are not there, you feel bad... of course, sometimes, the evil is illuminated by a good evening, un good time spent, a nice new car, a equipped kitchen, affection etc. but you always have to run after the satisfactions in order to feel less bad. But why do those who have so much money want more and more all the time ? Because they run after the well-being and the well-being is acquaired by the material things, it is like heroin : you need more and more to have a less and less good flash and it is shorter and shorter.

The rich take a wealth of imagination in order to find what they could buy to be happy, like the favors of a young girl, for some, or stronger and stronger narcotics, for others, or some honors, like the valet in some palace hotels or by Fauchon, in Paris, to open the door of their taxi... the problem is that they confuse the happiness and the satisfaction of their desires.

The only real way to be happy, in the life, is to be able to go in this center of us where the Grace of God reigns and that, the money cannot procure it. This is the life, this is the happiness : you have inside you, your best friend, the beatitude. At the beginning of the practice, the beatitude is very small then it grows and grows. Everything is about to practice.

ਸਤਿਨਾਮ

Leaning forward for drinking

It is like the water in an oasis, in the desert : you have to lean forward to be able to drink, it won't spring in your throat. And then if you take a thimble to drink or a table spoon, or a cup, a mustard glass or a half-liter mug, you will not be quenched in the some manner : if you are thirsty and practice a lot, you will be quenched a lot. If you are little thirsty, you will practice a little and you will be quenched proportionnaly to your thirst. You shouldn't drink a little if you are very thirsty, to wait that the water springs into your throat.

It is the same for the Observance : the more you practice, the more you recieve, the more you are conscious of God's Love the more you are motivated to continue : it is a virtuous circle, a positive dynamic. Because it

never comes from God, if you are conscious or not : God is inside you and gives himself to you 24/24. It is always a question of practice. It is not enough to have the tool, you have to use it and to use it correctly.

ਸਤਿਨਾਮ

Don't blame yourself

However, especially if you are unable, don't blame yourself, just do it again. While you are blaming yourself, you don't meditate. Meditate and don't castigate yourself. God judges nobody. The judges judge but God don't judge : he doesn't judge, he just loves.

You have the choice : receive or not His love. It depends on you. It is useless to think you are unable to do it : if you spend three hours to tell yourself that you cannot meditate, you don't meditate during three hours. It is useless, just meditate.

ਸਤਿਨਾਮ

Second satsang

For what purpose all this ?

On the path, the purpose is to be centered as you possibly can the day long but for what purpose ? There is a purpose, a reason for all this. Beyond the Realization, there is a reason of being to your birth, on this Earth ! And this reason is the same for all the living beings beyond the individual goals.

In the eastern spiritualities, it is spoken about the samsàra, the liberation of its chains. But when you love the life, you have the Grace to live in a developed country and missing nothing essential, you aren't keen of the liberation. However, in Truth, this life will have an end and its purpose is not only to live it.

ਸਤਿਨਾਮ

The purpose of your existence is not only to live it

When you are born, it is not without reason. The purpose of your existence is not only to live it. If it would be only this, why would you be a human being, having hindsight, this intelligence and the free-will ? It would be enough to be an animal.

You are not here just to live. There is a purpose for your birth. One day you arrive, another you go, between both there is a time room that is planned to do something specific : this is the purpose of your existence. As there is a Truth, good for everybody beyond the individual truths, there is a purpose to the life.

It is not only to build a house. It is crazy ! There is people whose goal is to build a house and they spend twenty or thirty years of their life to pay it in forthseeing of their old age. How many old people are spending their last days outside their house for which they consent so much sacrifices ? Then, what of these houses ? What of these years spent to pay them ? The purpose of the life is not to obtain a social satus. How many years lasts a career ? When you have been a lawyer, what are you when your are retired ? A retired lawyer ?

The purpose of the life, is it to marry and have children ? A child doesn't stay a child, then ? What is the purpose of the life ? To work ? No : to work is a mean. To have an accomodation ? Of course, no !

ਸਤਿਨਾਮ

There is a purpose for the life

There is a purpose for the life and the fact to stay centered all the day long participes to the fulfillment of this purpose. In the Bhaktimàrga (the book of the path), it is said verse 1-3-14 : "*The reason of your life is to return to One In full Conscience and freedom*". By attending the inner Light, the day you will pass on the other side and where you will find it again, it won't be unknow to you, you will feel confident. This is the purpose. The existence is the school for the passage.

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With the Conscience you recieved the free-will

With the Conscience you recieved the free-will. This essential freedom is consubstantial to your humanity. It is because of this essential freedom that the men doesn't stay always in the beatitude, that he let the centrifugal force of the senses go out of it. If he would be obliged to stay in the beatitude, would he be free ? The freedom has a price and its price is the confusion, the absence of Conscience and of discernment.

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The important thing is to live the present moment

The important thing is to live the present moment and to enjoy it, to be happy in the instant. All the ideas, the concepts that you can have about the life doesn't help to enjoy the moment. To enjoy the moment you have to be aware of the moment and to do that you have the four revealed techniques of meditation, the Agya and the teaching of the living guide.

When you have received the four techniques and follow the Agya, after a while you realise that when you are aware of the moment, you are happy, fulfill and when you are not is it the contrary, then you prefer to be in the Holy-Name.

That becomes your first motivation : to feel good. Your existence eases and become true. You don't prioritise any more the satisfaction of your desires. The

Observance doesn't require the impossible. Do according to your life. There are three degrees in the practice, for everybody the right one according to your desire, your need and your possibilities. It is necessary to practice regularly, this is the Constance. If you can meditate only half an hour every day, ok ! But do it every day. There is also the satsang of the blog in order to inspire you and the guide to answer your questions.

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