



## Ascend Higher And Higher

Philosophy has expounded the presence of recurring embodiments for the Purusha as long as the Purusha has not succeeded in disassociating himself from Prakriti and regaining his splendid isolation, his pristine condition.

When you have completed one page in an account book and you have to start upon a fresh page, you bring forward to the beginning of the fresh page the last entry that is at the end of the previous page. Thus, the fresh page is not blank page. Whether it is a credit or a debit, it is there. In a similar manner, at the time of each embodiment, you come into this world with a certain pre-acquired patterned of *samskaras* and *vasanas* of impressions and innate latent tendencies. So, this condition in which you start your life is your inborn, built-in *prakritik* state. We call this foundation nature by the name 'svabhava'. *Svabhava*, the foundation, will never change. One can go on altering the building, the superstructure, but the foundation is unalterably there.

In men, the manifestations of *Prakriti* are sublime in some cases, neutral in some and very degenerate and very ugly in others. The involvement of *Purusha* with *Prakriti* upon the lowest gross level within the human beings results in the unfortunate expression of animal propensities. An animal leads, through the whole of its life, a gross body bound existence; its life is confined to the satisfaction of hunger, thirst, sex, sleep. In the animal man, these characteristics of sex, hunger, thirst and sleep form the root nature of life on earth. The whole life is nothing but a constant effort to satisfy hunger, thirst, sex and sleep. The more he has, the more he wants, and in more ways he wants to satisfy his senses and animal in him. But - no satisfaction.

Remember you have reached a level where these biological evolution has brought you to the peak point, where ethical and spiritual evolution is about to start. You have to ascend higher and higher, and ultimately to become God. You are after all, the divine, eternal, all-perfect Purusha. Make a strong determination, *pratijna* that nothing but humanity will manifest from you, never the animal. Refuse to give in to the urge for hurting others by thought, word or deed, by any movement of your personality. This is the first yogic vow. This is the *abhyasa* of *yama*, the first *anga* of Yoga. *Yama* consists of *ahimsa* (non-injury and compassion), *satya* (truthfulness), *asteya* (avoidance of stealing and waste), *brahmacharya* (chastity and self-control) and *aparigraha* (abstinence from greed or covetousness).

God Bless You All !

■ Swami Chidananda