



Knowledge Is Meant To Be Lived

Radiant Immortal Atman! Beloved seekers! What is the purpose of knowing philosophy? This has to be well thought out and the correct attitude towards all philosophy has to be cultivated, and it should be constantly, actively applied in daily life. Gurudev has done a very special act of grace. Even while he gave knowledge, he immediately said, “Do it, Do this, Do that. Think in this way, Act in this way, Live in this way, Carry on Sadhana in this way.” He emphasised action and actual abhyasa.

More than acquiring knowledge, a student of philosophy and spirituality must also try to acquire the practical wisdom of how to fit this knowledge into his daily life – in thoughts, words and actions. If knowledge of Yoga and Dharma is merely known, it is better not to have known it. If you stop short of living it, then you have committed a great blunder. Philosophy and Vedanta are for both knowing and living. If they are only known, you become a scholar, a professor. You will be highly regarded. Whether or not you can be regarded as a spiritual person is determined by whether the philosophy, which has made you a learned person, is seen to manifest in your everyday life and actions. Spiritual persons have studied philosophy in order to bring about a transformation in their lives. He studies philosophy to know: “How it can transform my life, bring me from the darkness of ignorance to the light of this wisdom? How it can bring me out of Maya, take me beyond Maya? How can I live philosophy and attain Liberation?”

This world is made of three *gunas* – *sattava*, *rajas*, *tamas*. If your life becomes a conscious process of living in such a way as to be constantly engaged in encouraging *sattava*, rejecting *tamas*, and being wise and cautious in dealing with your *rajas*, then you are a *sadhakas*, you are a *jnani*. If this knowledge is only knowledge in you, and if in your daily life there is not the careful selection of *sattava*, the rejection of *tamas*, and the careful handling and directing *rajas*, then you are only *shuksha* (barren, unfruitful) *Vedantin*. Your *Vedanta* will not flower, and will soon become a burden; it will cease to benefit you even though you may get admiration from the world. Now it is up to us to ask: “Does the Sadhana of enquiry, discrimination, selection and rejection characterise my life here?” This is a very essential study for all *sadhakas*.

God Bless You All !

■ *Swami Chidananda*