

The Seeker's Godward Journey

Note: This lecture is not listed among Sri Chinmoy's published works as of 2022. The transcription is from the original audio.

A talk by Sri Chinmoy on June 29, 1982.

In the Alice Millar Chapel at Northwest University, Evanston, Illinois, as part of Sri Chinmoy's 'Fifty Oneness-State-Songs' series.

Aum Aum Aum.

In the spiritual life, we all know that simplicity, sincerity, determination and so forth are of paramount importance.

A sincere seeker of the Absolute Supreme has come to realise that his simplicity is not sufficient. He needs sincerity along with simplicity.

Then he comes to realise that his sincerity is not enough. He needs determination as well to make improvement and to proceed forward in his spiritual life.

Then, he comes to realise his determination is not enough. Along with his determination, he needs God's Grace, continuous Grace.

And then, he comes to realise God's Grace is not enough. On his part, he needs receptivity. If he does not have receptivity in abundant measure, then God's Grace will not be able to operate in and through him in God's own Way.

Then, after he has received receptivity, he feels the need of gratitude, a gratitude-heart. Without a gratitude-heart, he cannot acquire receptivity in its fullest measure.

And then, gratitude needs something else. Gratitude needs perfection, oneness-perfection. Without oneness-perfection, gratitude feels incomplete.

And then, oneness-perfection needs satisfaction-delight. If oneness-perfection is wanting in satisfaction-delight, then oneness-perfection feels it is not complete.

A sincere seeker feels in the inmost recesses of his heart, a garden. And then, he feels that his own heart has become a flower-garden. And this flower-garden desires to speak to God. And it has three special languages – beauty, purity and fragrance.

When it speaks to God in the language of beauty, God smiles and smiles at the seeker. And then, when the same seeker uses the language of purity, when it talks to God in the language of purity, God blesses him with His transcendental Blessings. And, when the same seeker speaks to God in the language of fragrance, fragrance from his heart-garden, God embraces him with what He has and what He is – His own Infinity's Delight.

Unfortunately, all the seekers are not sincere, are not faithful. Doubt captures their mind and then they lose faith in their own spiritual life. At this point, the sincere ones, the fellow travellers, try to help the seekers who are assailed by doubt. The sincere ones say to the insincere ones, or doubtful ones, let us say doubtful ones:

"If you have faith, an iota of faith, even for a fleeting second, do you think God will deny His Grace to you, His boundless Grace? If you have an iota of love for a fleeting

second, how will God deny His own Love, which will come in the form of His boundless Blessings to you? If you truly need God's Presence, how can God deny His Presence to you, for are you not His own Vision? Are you not His own Reality, which is blossoming day by day for His own Satisfaction?"

The sages of the Upanishads, the Vedic seers of the hoary past, offered the most sublime message:

Asato ma sad gamaya

Tamaso ma jyotir gamaya

Mrityor ma amritam gamaya

Lead me from the unreal to the Real.

Lead me from darkness to Light.

Lead me from death to Immortality.

Here, the inner significance of this lofty message is this:

"O Lord Supreme, the world of pleasure is trying to bind me at every moment. Do not allow the pleasure-life to conquer me. Unreal is the pleasure-life, so remove the unreal pleasure-life from me. Give me the life of true Joy, which You have and which You are. Do grant me the real life. Lead me from the unreal to the Real. And Your real life is Joy, boundless Joy. Do grant me Your boundless Joy."

Tamaso ma jyotir gamaya. "From darkness lead me to Light." Here, [it means]

"O Supreme, darkness is blinding my vision and I allow darkness to cover me, my entire existence. For darkness quite often tempts me, it comes to me in the form of temptation. And I do not see through darkness. And this darkness blinds my vision. My future reality, my perennial reality-existence, it blinds. So, Supreme, do not allow, please do not allow darkness to blind my vision. What I need from You is Your Light. Light, more Light, abundant Light, infinite Light I need from You so that I can grow into Your very Image."

Mrityor ma amritam gamaya. "Lead me from death to Immortality."

What is death? Death is a force that delays the seeker's journey. The seeker is a pilgrim. He wants to walk along Eternity's Road. In order to walk along Eternity's Road, he has to dive deep within constantly; he has to march forward constantly; and again, he has to fly up high, higher, highest, constantly.

Death delays his journey's progress and a seeker knows that he has many, many things to do here on earth, there in Heaven. And here, he has to realise the Highest, he has to manifest the Highest, here on earth. This is the promise his soul made to the Absolute Supreme before it entered into the earth arena. Now, when death comes and it captures the seeker, it delays his pilgrimage, it delays his Godward journey, it delays his God-realisation, delays his God-manifestation.