

8. Consecrate every act as worship of the Lord

When the rains come, earth and sky are one in the sheety downpour. It is indeed a beautiful inspiring scene, a scene by which creation itself is teaching you to become one, in unison with it. Three lessons can be learned: the impermanence of created things, the role of a person as the servant, and God as the master. This creation is the wherewithal of the worship (*puja*), the person is the worshiper, and God is the worshiped. The game called life is played with these.

People must be happy that the highest Lord (*Purushothama*) has placed around them newer and newer materials for serving Him and gets the worship of Him done in various forms. People must pray for newer and newer opportunities and exult in the chance that their hands receive. This attitude gives immeasurable joy. To lead a life suffused with this joy is indeed bliss.

Whatever is done from sunrise to sunset must be consecrated, as if it is the worship of the Lord. Just as care is taken to pluck only fresh flowers and to keep them clean and unfaded, so too, ceaseless effort should be made to do deeds that are pure and unsullied.

If this vision is kept before the mind's eye every day and life is lived accordingly, then it becomes one long unbroken service of the Lord. The feeling of I and You will soon disappear; all trace of self will be destroyed. Life then transmutes itself into a veritable devotion to the Lord (*Hariparayana*). "I am the worshiper (*sevak*). The world is the offering. God is the master who is worshiped." When one attains this stage of thought, feeling, and action and all difference between mine and thine disappear.

9. Fill every deed with service, devotion, wisdom

There is no distinction between devotion to God (*bhakti*) and spiritual wisdom (*jnana*). Just as materialization (*sa-guna*) becomes formless (*nir-guna*), devotion becomes spiritual wisdom. I don't agree that dedicated action (*karma*), devotion, and spiritual wisdom are separate. I don't even like to classify one of these as first, the other as the second, and the next as the third. I don't accept a mixture of all three, or even a merger of the three. Dedicated activity is devotion and devotion is spiritual wisdom.

A block of Mysorepaak (a sweet made of chickpea flour) has sweetness, weight, and shape; the three cannot be separated, one from the other. Each little part of it has sweetness, weight, and shape. We don't find shape in one part, weight in another, and sweetness in a third. And when it is placed on the tongue, taste is recognised, weight is lessened, and shape is modified, all at the same time. So too, the individual soul (*jiva*), the *Atma*, and the Supreme Lord (*Parameswara*) are not separate; they are one and the same.

Therefore, each individual deed must be full of the spirit of selfless service (*seva*), divine love (*prema*), and spiritual wisdom (*jnana*). In other words, each group of life's activities must be saturated with dedicated action, devotion to God (*bhakti*), and spiritual wisdom. This is verily the *yoga* of the Supreme (*Purushothama-yoga*). It has to be acted in practice, not merely spoken in words. Spiritual discipline should be done constantly with an ever expanding heart full of devotion and spiritual wisdom. The sweetness of nectar of the Lord's name is the charm of life; the internal joy derived from the name is akin to the external joy of the outer life.