

## New Year Message - 2019

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Time is not divisible. Yet for transactions it seems to be divisible.

The truth of Time is *satyam* and *jñ nam*. This is because, the truth of Time is the present moment, not the past... not the future... They exist only with reference to the present moment. The previous moment was past. The next moment is future.

At the present moment, all that is here is 'I', *aham...* *uddha-caitanyam...* *brahma...*

We start measuring the Time when the Space manifested as the first element. That is why, even modern science will say, that the Time and the Space are together... the Time-Space Continuum... And, both of them have existence only for an observer.

You are an observer. You can observe the Space and everything in it... and the Time... and everything... every object in it... Everything is conditioned by this Time and Space (place).

So the truth of Time is the present moment and, in the present moment only you - the observer - is present. The truth of the observer is existence, consciousness which is not limited, *satyam, jñ nam, anantam brahma*.

But, for our transactions we have day and night... together make one day, a week, a fortnight (*pak a*), a month (*m sa*), a year (*sa vatsara*), a *yuga*, a *caturyuga*... Then so on up to the entire *kalpa*. Yet the truth of the Time is the present moment. And in that moment only I am present as pure existence-consciousness.

That is why *K a* says in the Eleventh Chapter of the *Bhagavadgītā*, "k lo'smi bharatar abha" "I am the Time" that which brings every change in everybody.

Time and Space are from *m y*. *M y* is from *brahman*. Like everything is *brahman*, the Time-Space is also *brahman*... Then it is Myself.

But, since we live in a world of transactions, arbitrarily we will say, "Today is a New Year". The Time is measured for transaction. It does not matter. Every day is the beginning of that year. Starting from that day you can count a new year, everyday.

But since this is the New Year accepted by the whole world, today we will make a prayer to *vara* for the whole World.

So today we will pray for the entire world, starting with oneself. We pray to *vara* first for oneself. Always the world starts with oneself as the center, then in concentric circles people and things stand related to us.

There can be only one prayer for the seeker of *tm -jñ nam*, so we pray asking for *d a-jñ na-vair gya-siddhyartham*. Then we pray for everything that is necessary for that, which we should gain by His grace.

The body has to be healthy. The mind has to be sharp and ready all the time. The *buddhi* has to be sharp to grasp everything and retain everything. All my transactions all through the day should be conducive for this purpose for this *puru rtha*. And my prayer is, I should neither rub against anybody, nor should I get rubbed by anybody.

All this is the prayer for myself.

Then we extend our prayer for health, happiness and success in whatever anybody wants to do, for each and everyone related to us in the first concentric circle - the family, then to the extended family, then to the community in which we live, to the country, to the whole World, to the whole Universe.

Then the final prayer can only be as follows. Let me and everybody else have the courage and strength to change what can be changed; to accept with grace what cannot be changed and, to know the wisdom to differentiate between the two and remain happy, peaceful and contented... and gain that final purpose of life, *mok a*. And in this pursuit let me never transgress *dharma* in anything that I do. And let me appreciate *vara* all the time in and through everything.

Oh Lord! This is my prayer for today. I surrender unto you.

Om ya nama . Om ya nama . Om ya nama

Nama . Nama .