

Spirituality Includes Our Entire Life

In the Gītā, Lord Kṛṣṇa tells Arjuna that He looks after all the needs of His devotees, both secular and spiritual. While Lord Kṛṣṇa implies that our secular and our spiritual needs may appear to be somewhat different at some level, in His eyes, He treats them the same. Considering that He alone is, this is not illogical or surprising, but frequently it is something that we overlook.

We treat our secular life and our spiritual life quite differently. We ignore their interconnectedness. For example, sometimes we will offer sincere devotion to God: We will repeat His name, surrender to Him, praise Him, adore Him, forgetting that God's love, which we are trying to emulate, means He sees oneness everywhere. Love means no differences. That is why Gurudev wants us to begin by practicing *ahimsa*. We don't injure that which is ourselves. So *ahimsa* is a very real expression in our secular life of the highest love.

We seek truth. Truth means the oneness of all things. Ultimately it means that we don't exist as anything separate. There is no confusion because there is no one left to be confused. But if our minds are full of deception, if we tell lies to each other, what is the sense in trying to find the highest truth? We couldn't stick to it if we found it because of the inner crookedness we haven't dealt with.

The same is true with purity. Purity means there is no difference whatsoever. But if we are full of lust, it means only one thing: we want to possess something outside ourselves. It is a total denial of the oneness of all things.

Thus, when Lord Kṛṣṇa offers us the comfort of promising to look after all our needs, both spiritual and secular, it tells us that He is concerned with our entire life. Everything must be spiritualized—both secular and sacred. That's why Patañjali made *ahimsa*, *satyam*, and *brahmacarya* the foundation of his path towards God. That is why *ahimsa*, *satyam*, and *brahmacarya* is the foundation of Gurudev's Divine Life. It means that God is interested in our entire life.

We can offer our humblest acts to God by practicing in our daily life non-injury, truthfulness to each other, and self-restraint. Perhaps they are greater worship than our higher spiritual practices.