



जीवन जागृति केन्द्र



Who Am I

ACHARYA RAJANEESH



WHO AM I

by
Acharya Rajaneesh

Translated by
Dr. Dayanand Bhargava

MOTILAL BANARSIDASS
DELHI :: VARANASI :: PATNA

MOTILAL BANARSIDASS
Bungalow Road, Jawahar Nagar,
Delhi-7.
Chowk, Varanasi (U.P.)
Ashok Raj Path, Patna-4 (Bihar)

© JIVAN JAGRITI KENDRA
29, Eastern Chamber,
3rd Floor
128, Poona Street, Bombay-9.

First Edition 1968
Price Rs. 3.00

TABLE OF CONTENTS

CHAPTERS	PAGES
I. Who AM I	1-12
II. What Is Dharma	13-16
III. Religious Faith in The Fire Of Science	17-27
IV. The Science Of Man	28-35
V. Freedom From Thought For The Birth Of thoughts	36-57
VI. Let Us Live And Know	58-63
VII. The Aim Of Education	64-67
VIII. The Right To The Property Of Life	68-72
IX. The Process Of Meditation	73-78
X. The Unknown Roots Of Life	79-85
XI. What is Non-Violence	86-92
XII. The Direction Of Happiness	93-102
XIII. Ask For And Get It	103-113
XIV. Love is God	114-121
XV. Morality, Fear And Love	122-129
XVI. The Meaning Of Non-Violence	130-136
XVII. I Teach Death	137-145

Printed in India by Shantilal Jain, at Shri Jainendra Press,
Bungalow Road, Jawaharnagar, Delhi-7, and published by
Sundarlal Jain, Motilal Banarsidass, Bungalow Road,
Jawahar Nagar, Delhi-7.



I

WHO AM I

One night, it was full moon. I stood on a river bank, looking all alone at the sky. It was all silence far and wide. I heard the sound of foot-steps behind me. I turned back and saw that a young monk was standing. I requested him to sit. As he sat, I saw him weeping. Tears rolled down incessantly from his eyes. I drew him near. I sat silently with my hand on his shoulder for some time. There was nothing to say nor was then any occasion to say any thing. But my silence, full of love, consoled him. I do not remember how much time passed off like this. At last he said, "I want to see God. Tell me, does God exist? Or am I only running after a mirage?"

What could I say? I drew him nearer. I do not know any God other than Love.

He who ignores Love and searches for God is mistaken.

He who searches for a temple other than that of Love moves farther away from God.

But all this was in my mind alone. But

finding me silent, he asked again, "Pray speak; say something at least. I have come to you with great expectations. Will you not be able to show me God?"

Then again, what could I say? I drew him still nearer, and gave a kiss on his eyes which were full of tears. There was great expectation in those tears, an intense desire to know. Without doubt, those eyes were anxious to see God. But is God any thing external which can be seen? God is not so remote that you could see him. At last, I told him, "The same question which you have put to me was asked by some one else from Sri Ramana. Sri Ramaṇa had replied: Seeing God? No, no, He cannot be seen. But if you want, you can yourself become God." I also repeat you the same thing. It is meaningless to try to know and find God. How can you find a thing which you have not lost at all? How can you know that which you yourself are? In fact, what we can see cannot be our own mirage. By the very idea that He could be seen, He becomes external and away from self. God is our own image; and therefore, it cannot be seen. Friend! What we see as God is just our own imaginary creation. The mind of man can give form to any imagination, but

one moves away from truth when one is lost in these imaginations.

I am spontaneously reminded of this incident because you also want to see God. You have come here so that I may say something about it.

I was myself investigating in the same way. But after repeated investigations, I have come to realise the futility of this investigation. I realised that when I was not able to know the investigator himself, how could I know the Truth, entangled in ignorance as I was.

It is absolutely necessary to know the 'self' before you can know the Truth.

And as soon as we know the self, we know that nothing else remains to be known.

As soon as we can find the key to self-realisation, the lock of Truth is unlocked.

Truth is omnipresent. It is present in all existence. But the nearest way to reach it, is through the self. Because the existence of self is nearest to the self, therefore, the investigation of Truth is possible only through investigation of the self.

He who cannot investigate the self, one who cannot investigate into a nearer thing, how can he know a thing at a distance? The idea of investigating into a distant object can also mean

running away from the investigation of that which is nearer.

Investigation of worldly objects starts so that one can run away from the self; and then begins the investigation of God. Are not all investigations, except that of self, ways to escape from the self ?

Let us see inside. What do we see there ? Darkness, loneliness, emptiness. Are we not running for shelter somewhere, away from this darkness, this loneliness, this emptiness ? But we do not achieve any thing except suffering out of this escapist mentality. He who escapes from the self meets nothing but failure, because an investigation, which is an escape from the self, leads nowhere.

There are only two alternatives : escape from the self or awakening in the self. There must be an external object for escape; and for awakening there must be a disillusionment about the utility of external attractions.

As long as God is external, it is mundane; it is an illusion; it is a hallucination. Man has invented Him to find an escape from the self and to run away from it.

Friend, the first thing, therefore, which I have to say is that we need not investigate God,

Truth, Liberation, or Emancipation. Let us investigate the investigator himself. That investigation alone will ultimately lead to the investigation of God, Truth and Liberation.

No other investigation is religious except that of the self.

But the terms 'self', 'self-realisation', etc. are extremely illusory for how can we know the self ? For knowledge, we require duality—we require two. How can there be knowledge where there are no two things ? How can we see; how can we realise ? In fact, 'knowledge', 'perception' etc. belong to the world of duality; and where there is non-duality, where there is only one, no wonder, they lose all sense. For me, 'self-perception' is an impossibility. That word is self-contradictory.

I also say, 'know the self'. Socrates also said the same thing. So said Buddha, Mahāvira, Christ and Kṛṣṇa. Even then we must realise that what can be known, cannot be the self. It can only be non-self. The self is that which knows. The self is necessarily the knower. It cannot be made the object of knowledge by any means. How can, then, we know it ? Only the object of knowledge is known. How can the 'knower' be known ? Where there is know-

ledge, there is also some knower and also some object of knowledge. Something is known and somebody knows. Now, is not the attempt to know the knower like an attempt to see an eye with the same eye? Have you ever seen the dog making unsuccessful attempt to catch hold of his own tail? The tail moves away as quickly as they try to grab it. Even if they go mad in this attempt, can they ever catch hold of their tails? Even if it may be possible that they could catch their tails, it is not possible to make the self an object of knowledge.

I can know every thing; but cannot know my own self in the same way. It is, perhaps, for this very reason that the simple fact of self-knowledge remains difficult and complicate.

Then what should we understand by self-knowledge? Certainly it is not the same knowledge with which we are familiar. It is not a relation between the knower and the object of knowledge. Therefore, we can call it supreme knowledge, if we so like, because there remains nothing to be known after it. We may also call it supreme ignorance, because there is nothing to be known.

The knowledge of an object is the relation

between the subject and the object. The self-knowledge is the absence of the subject and object.

In the knowledge of an object, there is the knower and the object of knowledge. In the self-knowledge there is neither the knower nor the object of knowledge. There remains only knowledge. It is pure knowledge.

All objects in the world are known like the object of knowledge. In fact, that which is the object of knowledge or becomes such object of knowledge is the object. One who knows, one who is the knower, is the non-object. The knowledge of matter is the relation between the knower and the object of knowledge. But where there is neither object of knowledge nor the knower (because where there is no object of knowledge there could be no knower), whatever remains there, whatever knowledge remains there, is the knowledge of the self.

The purest state of knowledge is the self-knowledge.

And it is also in the fitness of things that we call it knowledge, because there is neither self nor non-self. Buddha has done a right thing by not calling it self, because this word suggests ego; and where there is ego, how can there be self?

What is the way to attain this knowledge ?
What is the path ? Where is the opening ?

I was a guest in a house. There was so much luggage in that house that there was no place to move about. The house was big, but on account of the excessiveness of luggage, it looked small. In fact, there was luggage and luggage all round; the house was invisible because the empty space surrounded by walls is the house and not the walls. The empty space is the house because we are not to live in the walls, but we are to live in that empty space. In the night, the host told me that there was no space in the house. How could space be created ? I began to laugh and told him that there was enough empty space in his house. It was there and nowhere else; but he had filled it up with luggage. If the luggage could be taken out, enough space could be found inside. The space was already there, but it had disappeared due to fear of the luggage. If the luggage could be removed it would be there in no time.

Similar is the process of self-knowledge.

'I' am constantly there. 'I' am there whether sleeping or awake, sitting or moving, whether in pain or pleasure. Whether there is knowledge or ignorance, 'I' am there. Then my existence

is beyond doubt. Every thing else can be doubted, but one cannot doubt oneself. Descartes has said : "Even if I doubt, I am there; because who else will doubt except I ?"

But who am I ? What is this 'I' ? How can I know it ? It is all right that I am. But what am I ? Who am I ?

That I am, there is no doubt about it; and also there is no doubt that I know, that I have knowledge, consciousness and perception.

It is possible that whatever I know may not be true, may be false, may be a dream, But my knowledge, my capacity to know, is true.

Let us see these two facts. Let us ponder over them. My being there, my existence; and my capability to know, the existence of knowledge in me. The path can be investigated on the basis of these two.

I am; but I do not know who am I ? What should I do ? I should peep into and investigate into the capability of knowledge and the power of knowledge. Where is any other alternative to this ?

Knowledge has a power, but it is covered with the objects of knowledge. One object goes, another comes. One thought goes, another enters. The knowledge is freed from one object

and is bound by another. But it is never empty. If this knowledge becomes devoid of object, what shall happen? Will not the knowledge, in that void, in that emptiness become the expositor of the power of the self. When there would be no other object to know, will the knowledge not know itself?

Where the knowledge is devoid of object, then it is established in itself.

Where the knowledge is free from object, there it becomes pure; and that purity, that emptiness itself is the self-knowledge.

Where the consciousness is devoid of objects, thoughts and change, there the experience is 'self-realisation.'

But in this realisation there is no knower and no object of knowledge. This experience is unprecedented. There is no word for it. Laotza has said: "Whatever you may say about the truth, it becomes falsehood as soon as you have said it."

Even then, about what else have we said so much as we have said about the truth? Even if we say that it is indescribable, we do say something about it. Even if we remain silent about it, we do say something about it. Knowledge is beyond words. But love wants to tell

us about its bliss, about its light, about its freedom. However, incomplete the allusions may be, however unsuccessful the solutions may be, even the dumb would say something about sugar; even though he may not be able to say any thing yet he would explain that he wants to say something.

But by catching hold of the incomplete suggestions about truth, there could be great misunderstanding about it.

In the search of self-knowledge he who starts investigating the self as an object of knowledge *ab initio* takes to the wrong direction.

The self is not the object of knowledge. It cannot be made the aim of any desire, because it is not an object either.

In fact, it cannot be searched because it is the innate nature of the investigator himself. In this search, the investigator is not different from the investigation itself. Therefore, only those can investigate the self who leave all other investigations. Only those can know who become devoid of all knowledge. By leaving all types of investigation, the consciousness reaches that stage where it has always been.

By leaving all types of race the consciousness reaches that spot where it has always stood.

After meditation, somebody asked Lord Buddha, as to what he gained by meditation. Buddha replied, "Nothing; I have lost much; but gained nothing. I have lost my passions, lost my thoughts, lost all struggles and desires; and gained only what had already been gained since times immemorial."

What I cannot lose is the innate nature.

What I cannot lose, is God Himself.

And what is truth? That which is immortal, which is ever since, is truth. In order to get at this innate nature it is necessary to wipe away from the consciousness all that which is not true. We know that which is true, only after losing that which can be lost. The truth is gained as soon as we lose our dreams.

Friend, I repeat : "The truth is gained as soon as we lose the dreams. When there is no dream, then whatever remains, is the existence of self. That alone is truth, that alone is freedom."

II

WHAT IS DHARMA

What should I say on Dharma? Whatever can be said will not be Dharma. That which is beyond thought, cannot be expressed in speech. What is in the scriptures is not Dharma. There are only words. Words point to sects and Dharma remains at a distance. These words have divided humanity }The walls between men and men are made of words and not of stones.

There are walls of words between man and man. The same wall of words is there between man and truth. Whatever has, in fact, separated him from truth, has separated him from every thing. There is a circle of mantra in words which has infatuated us all. Word is our sleep; and in the hypnotic following of the words, we have gone away from ourselves.

Who is away from himself, unfamiliar with himself, cannot be near the truth; he cannot be familiar with the truth. It is so, because the truth of the self is the nearest truth. Every thing else is distant. Only the self is not distant.

Words do not allow the self to be known. In their waves, the ocean is hidden. The noise of words does not allow us to listen to that music which is within us. The smoke of words does not allow the fire of truth to be manifested. We perish in investigating the clothes and do not meet him to whom the clothes belong, who was in the clothes, and who was not the same thing as clothes.

I see inside there. I see words and words alone—thoughts, memories, imaginations and dreams. But all these are words and I am buried under the layer of words. Do I finish in these words or do I have any thing else different and beyond them in me? All depends on the answer to this question. If the answer comes from thoughts, man cannot reach Dharma, because thought cannot know that which is beyond thought. Thought is the limit of itself. It cannot have even the smell of that which is beyond it.

Generally, people return from the thought itself. That invisible wall turns them back. Just as one goes to dig a well and becomes desperate after finding pebbles and stones, a similar thing happens in the digging of the selves. First, we meet the stones and pebbles of words,

and this is natural also. These are our external layers. In the travel of life, their dust has become our veil.

It is necessary to pierce through this veil to find the self. We are to stop only at the naked truth which is beyond the clothes. We are to continue to dig at the words as long as we do not find the water-spring of wordlessness. We are to remove the dust of thought, till we find the mirror of selves. This digging is difficult. This is not only removing the clothes but removing the skin. This is penance.

Have you ever seen an onion being peeled? We have to peel ourselves like that. Nothing remains at the end in the onion; everything remains in the self. Whatever remains after peeling is only real. That is my authentic existence. That is myself.

We have to drive away every thought and to know that this is not the self, and thus we have to dive deep. We are not to select between the good and the bad. This selection is intellectual and does not lead us beyond thought. Here ethics and Dharma take to different ways. Ethics is the selection of good thoughts as against bad thoughts. Dharma is not a selection. It knows the one who selects every thing and is at the

back of every selection. All this can be known when all selection is zero; and what is left is not our selection but our own selves.

We become devoid of thought by looking at thought indifferently and free from any selection. No thought remains, only discriminations persist. There is no object, only the consciousness persists. In this moment, the latent wisdom awakens and the gates of Dharma are opened. I invite all to this very inauguration. What the scripture cannot give to you is within you; and what nobody can give you, you can attain now at this very moment. The truth is realised as soon as we go beyond the word.

III

RELIGIOUS FAITH IN THE FIRE OF SCIENCE

I remember the first incident in the history of mankind. It is said that when Adam and Eve were turned out of the kingdom of heaven, the first words that Adam uttered to Eve were : "We are passing through a great revolution." I do not know if any man had said it before. But even if he did not say so, these ideas must have been there in his mind; that he was going to enter in an absolutely unknown world. Whatever was familiar was being left behind, and he was being forced to go in an unknown and strange world which was unfamiliar. It is only natural to feel like that when putting one's boat in the unknown ocean. These ideas are expressed by men of every age, because the development of life is constantly from the unknown to the unknown.

Whatever is known has to be left so that the unknown can also be known. The light of the known is kept aloft by taking the courage of moving from the known to the unknown. One who stops at the known, stops at the unknown.

itself. To stop at the known is not a symptom of knowledge. Unless a man becomes perfect, he will have to bid farewell constantly to the old and the familiar and will have to welcome the new and the unfamiliar. He will have to bid farewell to the old, familiar sun to ensure the rise of a new sun. One has to pass through the darkness of night at the period of transaction. Certainly this process of development is much troublesome; but there is no birth without pain.

We are also passing through this creative pain. We are passing through an unprecedented revolution. Perhaps the time of such a basic revolution in human consciousness had never come before. Change had always been there in a smaller or greater degree, because there is no life in the absence of change. But sometimes, this eternal process of change reaches its boiling point, and then follows a basic revolution. This 20th century has brought humanity to this boiling point. By this revolution, man's consciousness is ready to take steps in an entirely new direction.

It is possible that we may have to sojourn on an excessively unknown path. Whatever is known is being left behind and whatever is known and considered to be familiar is dissolving. The powerful values of life are disappearing and

the chains of tradition are breaking. Certainly, this is a preparation for some excessively great jump. Our roots, being removed from the land of the past, want to be transplanted on some new land and the old palaces of tradition are making place for new palaces.

In all these efforts, I see the man knocking at the absolutely unknown and mysterious doors of human life. The familiar and circular, trodden paths, have become desolate. There is an attempt to enlighten the excessively unfamiliar and dark paths of the future. This is very auspicious and I am full of great expectations, because all this attempt is the harbinger of the good news that the consciousness of man wants to ascend in some new direction. We are close to some new stage of development. Man will no longer remain what he was. Something is about to happen. Something new should take place.

Those who have eyes to see at a distance, can see; and those who have ears to listen from a distance can listen. When the seeds break and when the sprouts come out of the ground in search of the sun, there is an agitation. We are facing a similar type of agitation in us. There is nothing to be worried about. This state of anarchy belongs to the age of transition.

The tendency to turn away from its fear is suicidal. Moreover, it is not possible to go back. Life proceeds only forward. Just as the darkness becomes thicker still before morning, similarly the pain of anarchy becomes more intense before the new birth.

The basis and centre of all this agitation, anarchy and revolution going on in our consciousness, and of the possibility of a new birth is science. The light of science has opened our eyes and has broken our sleep. It has snatched away from us many of our cherished dreams and many clothes also; and it has made us naked before our own selves. As if somebody awakens us in the midnight with a shake, similarly has science awakened us.

Science has snatched away the childhood of man and has given him maturity. Its inventions and conclusions have freed us from our traditional and conventional ways of thinking. It was not, in fact, a way of thinking but only falsely appeared to be so; because the thought which is not free is not a thought at all. The blind faith of centuries together encircled us like the web of a spider. Science has broken it; and now it is possible that the mind of man can proceed towards discrimination, having been

freed from the bondage of faith. The period ending yesterday could be called the period of faith. The coming period will be that of discrimination. The rise from faith to discrimination is the greatest gift of science. That is not merely a change of faith. This is rather freedom from faith. The faiths always change. New faiths take place of old faiths. But what has become possible through science today is absolutely new. The old faiths have gone and the new faiths have not come. The old beliefs have died and the new beliefs have not taken birth. This emptiness is unprecedented.

The faith has not changed. It is disappearing. A consciousness, devoid of faith and belief, has taken birth. If the faiths change, it does not make any basic difference. One takes place of another. Just as people change their shoulders while taking a bier, similar is this change. The tendency to believe continues, but it is not the object of faith, but the tendency to believe, which is real. Science has not changed the faith. It has broken this tendency itself.

The tendency to believe leads us to blind following and it binds our minds to prejudices. A mind which is bound to prejudices cannot know the truth. It is necessary to be free from prejudices to know.

One who believes in something becomes devoid of knowledge. His belief becomes a bondage. While it is necessary that the consciousness is free if it is to realise the truth, it is discrimination and not belief which is capable of leading us to the door of truth and there is no other greater obstacle in the awakening of discrimination than belief.

It may be remembered that one who believes never investigates. It is doubt and not faith which leads to investigation. All knowledge is born of doubt. Doubt does not mean lack of belief. Lack of belief is the negative form of belief itself. Neither belief nor blind belief leads to investigation. It requires a free mind full of doubts. It is doubt only which paves the way for the investigation of truth.

Science doubted the so-called prevailing and accepted knowledge and doubt opened the door of investigation. As this doubt became free from beliefs and blind beliefs, the steps of science proceeded towards the truth. Science neither believes nor disbelieves. It is an investigation free from prejudices.

Science is not ready to accept any thing except knowledge and the knowledge gained by experiments. It is neither theist nor atheist. It

has no pre-conceived beliefs. It does not want to prove any thing. It has no belief of its own to prove. It wants to know only what is true. This is why science did not develop any sects and sub-sects and its findings are universal.

When we begin from pre-conceived notions, we achieve the sects and not the truth. Any finding accepted in ignorance and blindness cannot be universal. It is only the truth which can be universal.

This is the only reason why there are so many, so-called Dharmas which are mutually opposed to each other, whereas science is only one. The day Dharma is based on pure discrimination and not beliefs, it will be necessarily one. There can be many beliefs, but discrimination is only one. There can be many lies, but truth is only one.

The essence of Dharma was faith. Faith means acceptance without knowing. If there is no faith, there is no Dharma. The so-called Dharma goes with faith, like the shadow.

The essence of atheism, which is opposed to Dharma, is lack of belief. Lack of belief means : reject things without knowing. It is the other side of the same coin of faith. If faith goes, it also goes. Both theism and atheism

will be dead. We have always been swinging between these two extremes, between these two dualities.

Science has given us a third option. It has now become possible that one may not be either a theist or an atheist, and he may not bind himself to any belief. He may free himself from the beliefs about the truth of life which have become established in our sub-conscious mind through tradition and preaching. The society and the sects begin to impress their own accepted theories on the deep layers of the mind in an extremely innocent stage.

Whether the Hindu, the Jain, the Buddhist, the Christian or the Muslim, all implant in the minds of their children their own views and beliefs. They get deep-rooted in the layers of unconscious mind by constant repetition and preaching and such a man becomes almost lame in the field of free-thinking. Exactly the same is being done by Communism or the atheist religion.

This cruelty to men in their innocent state is one of the biggest sins against humanity. The mind is imprisoned in the prison of beliefs. It proceeds like a vehicle on the rails. It goes where the rails lead him to and it has the illusion that it is going.

The beliefs received from others may remain concealed or expressed in his thoughts, but he is under the illusion that these thoughts are his own. Belief gives birth to mechanism and what else can be more detrimental to the development of consciousness than mechanism ?

The mental slavery born of beliefs and static conditions make the man like a bull at the Persian wheel. He goes around within the boundaries of beliefs and can never think for himself.

Freedom is necessary for thinking. The latent power of thinking awakens in the complete freedom of mind; and a complete manifestation of the power of thinking leads to truth.

Science has done a great good to humanity by attacking the mentality of faith. In this way, it has laid down the foundation of mental freedom. It will give birth to a new Dharma.

Dharma will now be based not on belief but on discrimination. Its essence will be knowledge and not faith. Dharma will now be really science. Science is the science of matter. Dharma would be the science of consciousness. The real Dharma has always been science.

The experiences of Mahavira, Buddha, Christ, Patanjali or Laotze were based not on

belief but on discriminated experiments with the self. They believed what they had known. Belief came in the end and was not the first. Faith was the peak and not the base. The base was knowledge. The truth about which they spoke was not merely their proposition but was self-experienced thing. Their experiences did not differ either. Their words may differ, but the truth is not different.

Truth cannot differ either. But this scientific Dharma has remained limited only to a few super-human beings. It never became a Dharma of the people. Dharma of the people has always been a blind belief. The attacks of science are making the Dharma based on blind beliefs, lifeless. This is in the interest of the real Dharma. Any victory of discrimination cannot be opposed to the real Dharma in the end. In the fire of Science the dirt of blind beliefs will be consumed and the Dharma will shine forth purer still.

The gold of Dharma is being purified in the fire of Science; and when the new Dharma comes forth in perfect purity there will be an excessively fortunate sun-rise in the world of human consciousness. Dharma based on wisdom and discrimination can certainly lead

man to super-human consciousness. The consciousness of man cannot rise above itself except in this way; and when man rises above himself he will become one with the Lord.

IV

THE SCIENCE OF MAN

I understand that the path of man has been lost. This is true. The path of man was lost on the same day on which he accepted investigations other than into himself as more valuable than investigation of the self.

There is no other thing more meaningful and important for man, from all points of view, than he himself. His first investigation can be only he himself. All his knowledge will prove in the end detrimental without his knowing the self.

No knowledge can be creative in the hands of ignorance; and even ignorance becomes creative in the hands of knowledge.

If the man knows himself and can conquer himself then his other achievements will cooperate with him and his life. Otherwise, he will be digging his grave with his own hands.

We are engaged in digging a similar pit. Our own labour is standing before us in the form of our death. Previous civilisations have been destroyed by external danger and attacks. Our own civilisation has internal, and not

external, dangers. If the twentieth-century society is destroyed, we will have to call it suicide; and we ourselves will have to say that because there will be nobody else to say so.

The possible war will never be written in the history. This accident will take place outside history, because it will destroy all humanity. Previous people made history. We are ready to unmake it.

And there is only one reason for this suicidal possibility; this is the ignorance of man about man. We are familiar with the infinite power of matter; not only familiar; we are its victors also. But we do not know the depth of human hearts. We have no knowledge of the poison and nectar hidden in its depth:

We know the atom of matter; but not the atom of soul. This is our misfortune. In the way, we have gained power but not peace and awakening. All this disturbance is due to the power gained by the disturbed and unawakened hands. It is good that the disturbed and the unawakened remain powerless. Power is not always good; it is good only in good hands.

We have been searching for power and this has been our mistake. Now the danger is from our own achievements. All thinkers and

scientists of the world should remember that their investigations should not be confined to power. This type of blind investigation alone has brought us to this end.

Our aim should be peace and not power. Naturally, if the aim is peace then the centre of investigation would be man and not nature. There has been much investigation and research of the unconscious. Now we will have to investigate into man and his mind. The banner of victory will have to be placed not on matter but on the self.

The future science will basically be the science of man and not of matter. It is time that this change takes place. It is not proper to delay things any more in this direction, lest we should have no time to do anything any more.

Those scientists who are devoted to the investigation of the unconscious, are orthodox; and it will have to be said that their minds are set on the darkness of traditions and conventions and not on the light of science. Those who have a little of awakening and knowledge, should totally change the direction of their investigation. If all our research is directed to the knowledge of man, there is no reason why

the power which has succeeded in an unprecedented manner in knowing and winning the matter and objects may not be successful in knowing the man. Man can also be certainly known, conquered and changed.

I do not see any reason for disappointment. We can know ourselves; and on the knowledge of the self can build an entirely new life and consciousness. An entirely new man can be born. In the past, different religions have done much in this direction but that work is awaiting a scientific approach for perfection and completion. What religion began, science can take it to perfection. Where religion sowed the seeds, science can collect the harvest.

In relation to matter, the paths of science and Dharma had different directions. Orthodox religious people were responsible for it. Really speaking, Dharma had no right to say any thing about the matter. It was not the direction of its investigation. Science has come out victorious in this struggle. This is good; but this victory should not be construed to mean that the Dharma has nothing to contribute. Dharma has something to say and that is very valuable. And if this contribution is not utilised, orthodox, conventional scientists will be res-

possible for it. Dharma has been defeated one day in one direction against science. Now it is time that it should gain victory in other directions and that Dharma and science should join hands. Their joint effort alone can save man from his own clutches.

Whatever we have gained from the knowledge of matter is nothing compared to what we will gain by knowledge of the Self. Religions have made it possible only for a selected few. When the search becomes scientific, it will open the doors for all. Dharma will become science and science will become Dharma. This will be in the interest of man and on this will depend his future.

There are infinite powers in human mind. and there are far more latent possibilities of their development than what has so far been actually achieved. The reason for our miseries is the anarchy and confusion of these energies; and when the mind of an individual is in disarray and anarchic, the confusion automatically becomes manifold as it reaches the universal mind.

Society is nothing but the multiplication of the individuals. It is only an expansion of our inter-relations; and the individual in its ex-

panded form becomes society. Therefore, it must be remembered that whatever happens in an individual, will be reflected in a magnified form in the society. All wars have been fought in human mind and the roots of all degeneration are situated in it.

If we are to change the society, we will have to change the man; and if we are to have new basis for the society, we will have to give new life to the individual.

I said, poison and nectar both are present in man. The disharmony of the energy is poison. The control of harmony and music of the energies is the nectar.

The way in which the life is transformed into beauty and music, I call 'Yoga'.

Then the ideas and actions which go against my inner music are sins; and those which create and nourish them, I call 'virtue'. That state of mind which is devoid of music is hell, and we are all out of tune or in a state of anarchy; where this music is perfect, there is heaven.

When the inside is full of music, the outside starts showing the music of perfection. When an individual becomes one with that music, the music of the universe begins to flow unto him.

If you are filled with music, the music is

attracted. The disharmony will invite disharmony and will invoke it. Whatever is in us, the same begins to flow towards us; we have the tendency of being receptive and possessive of the same.

We are to create that science which can fill the inner life of an individual with health and music; and this not for any kingdom of Lord but for this earth and world. If this life is good, it is unnecessary to worry about any other life. The worry of the other world catches hold of our imagination because this life is not good. One who can give the right form to this life, becomes capable of giving a strong and good basis for all future lives without any effort. Real Dharma has nothing to do with the other world. The other world is the result of this world.

That the Dharmas have been worrying about the other world, has proved very detrimental and harmful. We could not make our life good and beautiful because of that. The Dharma should remain for the other life; science for the matter. In this way, the man and his life were over-looked. Philosophy and scriptures were written about the other world; and only the energies of matters were conquered. But the man, for whom all this happened, was forgotten.

Now we will have to place the man first. Man must be the centre of science and Dharma both. It is necessary for this that science leaves its attachment to matter and Dharma to the other world. This renunciation of attachment will be their meeting-point. The co-operation and meeting of Dharma and science will be the greatest incident of human history. This will give birth to a great creative energy. This union alone will give us safety. There is no other way out. From their union, science of man will take birth for the first time and the life and future of man will depend on the science of man alone.

V

**FREEDOM FROM THOUGHT FOR THE BIRTH
OF THOUGHTS**

Do you want to know about the power of thought? Certainly, there is no other power greater than that of thought. The thought is the essence of individuality. The flow of life is centred on it; and all that manifests in the man which he sows on the ground of thought. It is the awareness of thought that makes a man different from other animals. But it must be remembered that there is a great difference between being over-powered by thought and the power of thought—not only difference, there are contradictions also.

A man becomes incapable and powerless to think to the extent he is over-powered by thoughts. The crowd of thoughts makes the mind mad in the end. Madness is nothing but a disordered crowd of thoughts. Therefore, perhaps, the madness has its roots deeper in the progress of thoughts in the world. The veil of thoughts covers up the power of thinking, and makes it lifeless. The spontaneous inspiration

of thought becomes lifeless under the burden of thoughts. The clouds of thought make the pure sky of thoughts, clumsy; and just as one may mistake the clouds in the rainy season for the sky itself similarly the thoughts are mistaken for the power of thinking.

Still, this mistake of confusing the thoughts with the capacity to think has continued since ever. This illusion is one of the foundation-stones of human ignorance. Collection of thoughts is no proof of the power of thinking. On the contrary, the absence of the power of thinking is compensated by collecting thoughts in this way. Even without awakening the sleeping thought-power, the collection of thoughts starts giving the impression of thought-power. There is no easier way of satisfying the ego than conceiving knowledge in ignorance. The greater the emptiness of thought we feel in ourselves the more we are inclined to conceal it by the thoughts of others. It requires much labour to awaken the thought; but it is easier to collect them because they are always there around us in the environment. Just as there is no difficulty in collecting the conch-shell on the coast of an ocean, similarly it is very easy to collect thoughts in the world. The thought-power is our innate

nature whereas the thoughts belong to others. The thought-power is to be searched in the self and the thoughts outside. For the one, we have to travel within, and for the other through the process of extroversion. Therefore, I said that the two journeys are different. They are contradictory also; and, therefore, for the same reason one who goes for one journey, cannot go on the other.

One who is running after the collection of thoughts must know that he is running away from his own thought-power.

The individual, in the end loses himself and his thought-power in the crowd of thoughts.

In fact, whatever can be found outside the self, can never be its form or nature. Therefore, the knowledge cannot be searched outside the self, because whatever is not consciousness cannot be knowledge.

Simply by putting a veil on ignorance, neither the ignorance is removed nor knowledge attained.

Instead of covering ignorance, it is better and more beneficial to know it in its nakedness, because then the agony of its awareness itself becomes the investigation of its transgression.

Is that knowledge not more detrimental than ignorance behind which the ignorance can

conceal itself? Surely the friend that conceals the enemy is a greater enemy than that enemy himself.

That knowledge is an enemy which is not born of itself. Such knowledge is false knowledge. Why is there the desire to acquire such a false knowledge? Why are we after this mirage? There is a reason for it. In fact, nothing happens in this world without a cause.

Ego is the cause. No body wants to appear ignorant. Ignorance attacks the ego; and there begins the competition to acquire knowledge as quickly as possible. The easier and the cheaper way to appear wise is to collect the ideas of others. It is because of this that people master scriptures and fill themselves with words and doctrines. The ego becomes still stronger. Its paraphernalia increases. Ego is even otherwise detrimental; it becomes all the more poisonous in the learned. Lime and brimstone!

So-called knowledge makes the ego still more intense.

The awareness of ignorance breeds humility; the so-called knowledge enthrones the ego. For real knowledge, it is necessary to dissolve it. The centre of ego is possession. It lives on

possession, because ultimately it is nothing but possession. It has no existence of its own. It takes birth in possession. Therefore, ego moves towards possession and is afraid of the possibility of deprivation. The stage of non-possessiveness means its death. Therefore, it is a constant call for possession and possession and possession. It is the desire for more, more and more. As long as this mind is running after more it cannot know itself. The race does not allow any time to know. It does not make any difference whether it is a race of self or religion or status or fame or knowledge or renunciation. Where there is race, there is ego. Where there is ego, there is ignorance. The race for collection of thoughts is just like the race for collection of wealth. The collection of wealth is a gross possession, whereas the collection of thought is a subtle possession; and it must be borne in mind that all possessions indicate inner poverty. The feeling of inner poverty leads us to the investigation of external selves and here begins the basic mistake. If the first step is wrongly taken, the question of the end being right does not arise. The poverty is inside and the investigation of the riches is outside ! This disharmony leads to the destruction of life in a futile effort to

finding oil in the sand. It may be possible to find oil in the sand; but the external prosperity cannot remove the inner poverty. There is no relation whatsoever between the two. If poverty is inside, we will have to search for the prosperity which will be within our ourselves.

Ignorance is inner. Therefore, the knowledge coming from within alone can end it. Is not what I say as clear as two and two making four ? We want wealth or do we want to appear wealthy ? We want knowledge, or do we want to hide our ignorance ? All collections are means to deceive others, but we cannot deceive ourselves in that way. As soon as we realise this truth, a basic change begins in our outlook.

If the ignorance is true, let us not run away from it. What shall we gain by escape ? What use it will be to take shelter behind the words, the doctrines and the scriptures ? What purpose will it serve to conceal the self in the smoke of thoughts ? This will lead to greater suffocation and restlessness. This will not be the cure; it will be an invitation to worse diseases in the name of treatment.

Friends, many times it so happens that the doctor proves to be more dangerous than the

disease itself, and the medicines give rise to a chain of still new diseases.

To hanker after the collection of thoughts in the name of investigation of knowledge is like becoming the prey of such medicines.

To get bound down to scriptures in an attempt to become free from ignorance, will, in the name of freedom, lead to greater dependence.

Truth does not exist in words but lives in the self; and to attain it one has to become free from all formalities rather than get bound by any one of them.

In freedom, in complete freedom, exists the realisation of truth.

And possession is dependence, Possession means nothing, but no-confidence in the self, and faith and belief on what is not 'self' brings dependence. He who is free from faith in others, becomes really free.

Faith in scriptures, preachers and sects is dependence.

Faith in words, doctrines and sects is dependence.

Therefore, I say it is dependence to have faith in others; faith in the self is freedom. Freedom leads to truth.

If you are to awaken that power, you will have to free yourselves from the borrowed

thoughts of others; it is immaterial to whom those thoughts belong. That they belong to others, is a sufficient reason to get rid of them.

It is in the fitness of things that I should know that I am ignorant; and I should not make any effort to forget my ignorance quickly. The tendency to forget is self-deceptive. We are trying to forget the dark emptiness of the self whether it be in the field of property, power or so-called knowledge. How restless are we to forget the real position of the self? Those who suffer from inferiority complex, are mad after status, power and strength. Do not you know that emptiness is the daughter of inferiority; and those who are poor are losing their lives like gold for the price of clay in collecting the heaps of golden coins? Lames want to show that they are not lames by climbing on the mountains in vehicles. The lames want to believe by running in the vehicles as swift as light, that they are not lame. Tamur alone was not lame. All Tamurs are lame. Alexander, Hitler and all others, with disturbed minds, are concrete examples of this law. The more one is afraid of death, the greater violent he becomes. By killing others, he wants to believe that he is above

death. There is exploitation, there is war, because the individuals with disturbed minds are engaged in escaping from the self.

The life has become hellish and the society has become like a dead stagnant body because we are not able to visualise many of our mental disturbances. All race for existence, possession and power are states of madness. They are fatal diseases of the mind.

Those who are engaged in this race are diseased; and they are running away in just the opposite direction to escape it. They do not realise that the disease does not lie outside and that they cannot run away from it. It is inside and, therefore, one may run away as much as he can, but it goes with him. This ignorance increases the speed in race.

The disease is with you and, therefore, run with greater speed. In the end this race becomes a madness.

And this is but natural because it is not possible to run away from the self. The madness comes from an effort to do the impossible. Then one requires intoxicants to forget this restlessness, this excessive tension. One requires intoxicants of body and intoxicants of mind—sex, wine, song and repetition of the sacred name,

prayer and worship. The race for wealth, power and knowledge is to forget the self.

Now, a stronger intoxicant is necessary to forget the race. Such people come even near Dharma to forget the self. Dharma is not more than an intoxicant for them. In the so-called rich countries, there is no other reason for the increasing curiosity for Dharma. When the race for wealth ends, the race for Dharma starts; but the race continues. But the question is not that of changing the race but of putting an end to it and stop running away from the self.

The thinkers run away from the self through thoughts, the artists through art; the politicians through power; the wealthy through wealth; the ascetic through renunciation and the devotee through God. But the truth of life can be realised by him alone who does not run away from the self. Escape is a disease. It is unhealthy to run away from the self. It is healthy to stay in the self.

Think over what I am saying. Is not the madness for collection, is not any sort of possession, an escape from the self?

The collection of thoughts is a way to close one's eyes from the ignorance of the self. There-

fore, I am in favour of the thought-power, but not in favour of thoughts.

Is poverty removed by being rich ? How then ignorance can be removed by thoughts ? Neither the wealth touches the centre of the individual nor the thought. Wealth, any type of wealth, cannot touch the soul. It is external and it may be external alone. But it creates illusion. Last evening a beggar met me. He said, "I am a beggar." He showed poverty in his eyes; poverty in his speech. But I laughed at his sentence and told him "Oh, mad man, why do you say you are a poor man, a beggar ? You have no money. Is it enough to call yourself poor ? I know those people also who have lot of wealth, yet they are poor. If you call yourself poor for want of wealth alone, you are mistaken. As far as the deeper poverty is concerned, all are poor and all are beggars."

One who has not known the truth, the basic truth of the self, is poor.

One who is unfamiliar with knowledge, with the knowledge of the inner-self, is ignorant.

And it may be remembered that no one becomes prosperous on account of clothes, rich clothes. And knowledge is not attained through thoughts, through borrowed thoughts, and thoughts of others.

The clothes cover the poverty and the thoughts cover ignorance. But those who have a deeper insight, for them the clothes become a manifestation of poverty and thoughts a manifestation of ignorance.

Look at it for yourself. Do not accept it, because I say it. Think of yourself, awaken and see. Are we not losing ourselves in our attachment for clothes ? Are we not deprived of truth in our attachment for thoughts ?

And is there any thing worth attaining by losing the self.

I was the guest of a king. I asked him : "Are you under the illusion of being a king ?" He was surprised and said "Illusion ! I am a king." With what confidence did he say it and how much I pitied him ?

I meet the learned. I find them having the illusion of being learned; and I meet monks and I find them having the illusion of being ascetics.

Thoughts create an illusion of knowledge: illusion of being a king on account of prosperity, of being an ascetic on account of having renounced wealth. If one is not rich by having wealth, how can he be an ascetic by giving it up ? It is only an extension of the illusion of being wealthy.

There is no truth in possession nor in leaving it. Truth consists in being aware about that which is concealed behind both, possession and renunciation, possession and non-possession.

There is no knowledge in collection of thoughts, nor is there knowledge in not having any thought at all. Knowledge is there where He is, who is the witness of thoughts, as well as of their absence.

Collection of thought is not knowledge, but memory. But the training of memory is taken for knowledge. Thoughts are gold in the treasure of memory. Receiving the provocation of questions from outside, they become excited and change into answer; and we mistake it for thinking. But where is the relation between thought and memory? Memory belongs to the past. It is a dead collection of the past experiences. Where is the solution of living problems there? The problems of life are ever new and all the solutions of the mind, shrouded by memories, belong to the past. Therefore, the life becomes a riddle, because old solutions are absolutely incapable of solving new problems. The mind becomes a store-house of worries because problems go on collecting on the one side and solutions on the other and

there is no harmony nor any relationship between the two. Thus the mind becomes old and its touch with life rather loose. It is then natural that people find themselves old before old age; and becomes dead before they actually die.

To investigate the truth, a mind which will never grow old to be face to face with the mysteries of life, a young mind is needed. As soon as it becomes bound to the past, the mind loses every thing, inspiration, freshness and thought-power. Then it begins to live in the dead and its doors are closed to life. The possibility of purity and unprejudiced thinking becomes real only when the mind is not attached to memory, to the so-called knowledge in the form of memory. To see through memory means to see the present through the past. How can we see the past like that? To be able to see properly the eyes must be opened properly. As soon as the mind becomes free from memory, it attains the capacity of right perception; and right perception leads to right knowledge. If the vision is clear and unprejudiced, then the power of the latent knowledge of the self begins to awaken. The vision becomes free from the past as soon as it becomes free from the burden of memory. It

begins to move in the present; being free from the dead it enters into life.

Friend, it is not necessary to become a treasure of knowledge for the sake of knowledge. Never mis-behave with you like that and never mistake memory for knowledge. Memory is only a mechanical process. It is only a cover for thought. Now we have machines which remember thoughts. Their invention has rightly proved the mechanism of memory. We may commit mistake, but these machines never commit a mistake. In fact, there is no scope for mistakes. In reality, even for committing mistake, some lack of mechanisation is necessary. These machines are more dependable and efficient in giving all answers as soon as they receive the food of knowledge. Are we not giving food to our memory just as we give to these machines and are our answers not just echoes of this very food? Have we not made the Gita, the Quran and the Bible, our food? Is our memory not eager for this food beginning from Mahavira Buddha and Mohammeda down to the daily morning newspapers? Have you ever opened your eyes to the fact that the memory can reproduce only what is given to it. Therefore, I say that memory is not thought. Those who mistake it for thought, fall a prey

to great foolishness. Memory has its own use. I am not asking you to destroy it. I ask you to understand that it should not be taken for thought. Thought is an entirely different dimension.

Thought is always original. Memory is always mechanical. The thought born of memory is only a repetition. It is neither original nor living.

Knowledge is different from memory because it is not a mechanical process; but is a conscious awareness. Knowledge is not memory. Therefore, such machines have not yet been invented as possess knowledge. By taking it to be thought, which is mechanical, a man remains only a machine. To accept memory as thought merely announces the machanisation of man.

Wisdom has never been mechanical, but learning has always been mechanical; and, therefore, it is difficult to find out a mind more stagnant and thoughtless than the so-called learned man. Solutions are found even before the problems. The answers are decided even before the questions. We are not to think them out, but only to repeat them.

Such stagnant minds have always been

repeating the scriptures and fighting in their names. To these repetitive minds, thought appears to be a revolt. They always insist on faith in opposition to thought.

The thought cannot reconcile to the mechanical nature of the mind, but faith can easily go with it. There is no wonder if a blind man feels happy in meeting a blind man. Neither memory nor faith has any eyes. Therefore, a thought, depending on memory, seeks the support of faith and the faith is supported by repetition, dependent on memory.

Only this morning, I saw a learned man like that. He has memorised the Gita. He has been reading the Gita for the last 40 years. Now, when he has retired, he is reciting the Gita day and night. He refers to the Gita at every step. He has himself filled up his mind with its words. Whether there be any occasion or not, he repeats its words.

He is very restless, very quarrel-loving. He begins to argue with others, wherever he goes. People are afraid of his knowledge. They avoid his sermons. If they come into his grip, they try to run away. He understands the preachings of Kṛṣṇa; but he does not see the fear that people have from his knowledge. He does not see them on account of his own restlessness.

He has at his finger tips several panacea to suggest how peace can be established in the whole world. This is the stagnant situation of the mind of those who repeat the ideas of the scriptures. In this way, no problems of the self are solved; and when such perturbed minds get stuck to the scriptures, those scriptures also become a source of struggle, groupism and violence.

Is it possible that the words of Buddha, Christ, Mahavira and Zoroastar should separate one man from the other? Can they become the basis of violence and enmity? But the stagnation of mind converts them also for exploitation and struggle, violence and war. To what else does the history of Dharmas allude except to the stagnant minds of man?

I call a learned mind as a stagnant mind. Why? because the problems of life change daily. But their solutions do not change. If the world moves on to Marx, he still keeps to the age of Manu; and when the world goes further beyond Marx, he sticks to Marx. If he leaves the Bible he quotes 'Das Kapital'; but he cannot move without the help of scriptures.

It does not seem valuable to him to understand the life. He loves the doctrines and the

words; and this too, because thoughts are required to understand the life whereas no thoughts are required to catch hold of the scriptures. It is a simple thing to fill up the memory with any thing; but it is not a sign of mature intellect. The sign of maturity is thought, the capability to look at the problems. The problems are not seen by the learned intellect. The problems to him are just like nails on which he hangs his ready-made doctrines and takes pleasure.

The learned intellect does not provide a solution in keeping with the problem; but sees the problem only in the light of a predetermined solution; and it is worse than not seeing it at all because the solutions so imposed do not solve the old problems, they only create new ones.

An immature mind is like that mad tailor who stitches the ready-made clothes and when they do not fit the body, says that there is some defect with the body itself. How can there be any defect in the clothes of the mad tailor? How can there be any mistake in the scriptures of the learned? If there is mistake, it is in the life. If we are to change we are to change the life and not the scriptures.

The life has continued to become compli-

cated on account of this stagnant situation of the mind. We have gradually become incapable of solving anything on account of the burden of scriptures and traditions coming down for thousands of years. Our mind has been paralysed being surrounded by dead traditions. Much less searching for a living solution to any problem, it has become almost impossible to see the roots of a problem in its naked form. Life continues to be complicated; and we are reciting, like parrots, the sentences which we have memorised. Is it not proper that the mind of man be free from the dead solutions? Is it not proper that we become cautious against looking at things with an outlook of the past; and is it not proper that we rise above the memory and awaken the thought-power?

To awaken thought-power, it is necessary to reduce the burden of thoughts to the minimum. Memory must not become a burden; whatever problems life creates should be seen not through the medium of memory but directly and in the present-day context. The mentality to look through scriptures should be discarded. It is not only unnecessary to bring scriptures between the life and self; it is also fatal. The more direct the contact of the self with the problems,

the greater is our capability to understand that problem. To solve a problem, one has to know and live the problem in its entirety, at whatever level the problem may be. You cannot solve it by putting a doctrine against it. In this way, the struggle of the individual is still increasing. In fact, the solution is hidden in the problem itself. We can certainly find it if we search for it in the problem with a peaceful and unprejudiced mind.

The thought-power begins to awaken, as we become free from the thoughts of others. As long as there is tendency to use the thoughts of others, there is no ground for awakening of the power of the self. As soon as we leave the support of thoughts, there will be no option but to walk on our own feet. The blood begins to circulate automatically in the dead feet. One learns to walk only by walking.

Let us be free from thoughts and see. What shall we see? We shall find that a new power is awakening in the inner existence of the self. New and unfamiliar energy is becoming manifest. We will feel as if a blind man has found eyes without effort, or a lamp has suddenly been lit in a dark house. When the power of thought awakens, the inner heart becomes full of light. When the thought-power originates, one attains

eyes; and where there is light, there is bliss; where there are eyes, the path is without hurdle. The same life which becomes a misery in thoughtlessness, is transformed into music in the light of thought.

VI

LET US LIVE AND KNOW

I see the man drowned deep in stagnancy. His life has become entirely mechanical. Gurjif has rightly used the word human machine for it. We are not doing what we are doing; it is just being done by us. Our actions are not conscious and with awareness. They are reactions and not actions.

Love and anger come from man. Passions flow from him; but these are not his actions. They are unconscious mechanical flows. He does not do them. They simply come from him. He does not do these; they are just done by him.

In this situation, man is only an agent through whom the nature works. He is simply an instrument and he has no existence of his own, having no being of his own. He has no conscious life but merely an unconscious mechanism.

This mechanical life is like death.

The real life begins by rising above the stagnancy and mechanism.

One young man came to see me yesterday. He asked me; "In what way should life be used

so that he does not have to repent in future". I said : "There is only one use of life, namely to discover real life. What you know now as life is not life."

And for one who has not yet gained life, the question of its utilisation does not arise. The non-attainment of true life is the very mis-use of life and its attainment is just the right use. Its absence is the cause of repentance; its existence is bliss.

And whosoever does not exist himself, what can he do ? What can he do whose existence is still lying dormant ?

One who is sleeping has no oneness; he is manifold. Mahavira has said : "Man has many minds." In truth, we do not have in us one but too many individuals. We are not individuals, but crowds.

And the crowds cannot decide any thing, because they cannot judge and determine.

Before we can do any thing, it is necessary that our 'self' should awaken; our soul and individuality should come into senses. We must be individuals instead of a disorderly crowd of individuals. We must be conscious instead of manifolded minds. Only then, actions in place of reactions can take birth in us. Junge has

called it the attainment of the centre of the individual.

All efforts of life prove futile in the absence of an awakened individual, because they have neither one link nor one direction, but are self-contradictory. What one builds, the other destroys. It is a situation where some one might yoke bulls to all sides of a bullock-cart; the driver is asleep and yet hopes to reach somewhere. The ordinary life of man is just like this. It appears that there is movement in it; but there is no movement. All efforts are made in a sleeping state and are, therefore, nothing more than misuse of power. Man cannot reach anywhere; but his powers get exhausted. He realises that what he had mistaken for life was simply a gradual and slow suicide.

The day on which one is born, begins his death. It is not accidental; it is the development of birth.

And those who are not engaged in the attainment of real life, must understand that they are only dying. Those who did not move themselves towards the true life, can hardly have any future except death.

There are two ends of life; life or death. Either we reach the greater and the larger life or we perish.

And it must be remembered that whatever comes in the end is present in the beginning also. Whatever is not in the beginning cannot be in the end either. The end in its manifested form is the same as the manifested form of the beginning.

And if life can have two ends, then certainly, from the very beginning, it must have two directions; and possibilities of life and death both exist in it. Stagnancy is the seat of death and consciousness of life. Man is the mixture of the two.

Man is the meeting-point of life and death. Man is the confluence of consciousness and stagnancy.

Man is machine also but he has something in him which is not machine. He has in him something non-mechanical also. That element which can comprehend his stagnancy and mechanism and becomes aware and conscious of it, is non-mechanism. By following this non-mechanical direction, one reaches the life.

The consciousness which I find in me, gives me the knowledge that 'I am'. This realisation itself can show me the path to existence. Generally, this ray is very obscure and dim.

But certainly it is there; and its existence is

significant. That dim ray of light in the darkness is the symbol and indication of one's capability to reach the light. Its very existence is the indication of the good news that the spring of light is there.

Even with a ray of light, I am filled with the hope that the sun exists. Could not the sun be known by simply knowing the ray? The ray of awareness in man is a pointer to his being enlightened.

The slight indication of consciousness in man is his greatest possibility. It is his greatest wealth. There is nothing more valuable in him than that. By following it he can reach the self and its existence. This is the direction for life, a greater life, and the Brahma.

Whatever is not in that direction, is just its opposite, because there is no third direction. There are only two options; either for it or against it. What is only an indication now, can either be carried to destruction or to development. Either from that consciousness we can go to enlightenment or to a state of coma.

The mechanical circle of ordinary life does not automatically carry to the summit of the light of enlightenment. }It is an eternal law that if you do not do any thing, you come down

automatically. But we do not automatically go upwards. Downfall results from not doing any thing, but upward movement does not take place automatically. Stagnancy comes automatically, but not life. Death comes without invitation, but life has to be invited.

The ray of knowledge exists in every body; one has to move in it and with its support. As the inward movement starts, the dimensions of knowledge become manifest and the individual starts going beyond stagnancy and mechanism.

And as he becomes familiar with the form of rising consciousness, his many-mindedness begins to dissolve; and something solid and deep begins to concentrate. He becomes an individual as a result of this process.

VII

THE AIM OF EDUCATION

I look into your eyes. My heart begins to cry on finding the agony and disappointment with which they are filled. What has man done to himself? With what possibilities is he born and with what result he perishes? One whose conscience would have touched the heights of divinity, is seen roaming about in the valleys of animals, and it looks as if stones and not flowers have grown on the flower-plants, as if darkness and not light is coming out of a lamp.

A similar thing has happened! A similar thing has happened with man! It is on account of this that we do not experience that pure happiness which is our birth-right and our lives have become heavy with the weight of darkness.

Agony of man is the result of the non-achievement of that development which he could have achieved.

Education is a means and medium of manifesting that which is contained in the soul of man. Socrates once said: "I am like a nurse. I will bring out which is hidden in you." This statement is the definition of education.

But the auspicious and the inauspicious are both hidden in man; both the poison and the nectar exist in him; both the animal and the God dwell in him. This is his freedom and this is his original glory. He is free in selecting whatever he wants to become.

Therefore, the right education is the one which could show him the path of godliness.

This is also to be remembered that if the man does not do anything with himself then he automatically becomes worse than an animal. If we select the animal existence, it is enough to leave him as he was born. For that, there is no necessity of doing any thing special. That attainment is automatic and easy. It is always easy to go down.

But it requires labour and constant application to rise. That is effort and courage. That possibility fructifies only through determination and constant effort. Rising upwards is an art; it is the biggest art of life.

The aim of education is to teach this art of becoming Lord.

Life is the aim of education. It is not merely livelihood. The livelihood is valuable only for life. Livelihood in itself means nothing. But the means many times become the aims out of

ignorance. A similar thing has happened in education also. Livelihood has become the aim, as if man does not eat to live but lives to eat. If one thinks on modern education, then this conclusion is unavoidable.

Should I say that there is no other mistake in modern education except this? But this is a great mistake. It is a mistake like saying that in the body of a dead man every thing is all right, only life is not there.

Our education is still a body like this which has no life, because livelihood is only the body of life.

Education will have life when it will teach not only about livelihood but also about life. To teach about life is to teach about the self.

I may know every thing; but if I am unfamiliar with the existence of the self, then that knowledge is no knowledge in reality. What use is that knowledge which does not have the self as its centre? If there is darkness in the self what shall we do with the light flooding the whole world.

The first step of knowledge should rise in the direction of self-knowledge, because that is the ultimate aim of knowledge.

And to the extent a man starts knowing him-

self, the animal in him starts disappearing; and his life starts getting influenced in favour of the Lord. The perfection of self-knowledge establishes him in God.

And, that same establishment is bliss and nectar. There is fulfilment and success only in that attainment. Man carries the seeds of that supreme development and perfection in him.

Unless those seeds attain development, a restlessness and thirst will trouble him. Just as until the seeds sown in the land sprout and attain the light of the sun, their life passes through a deep agony, similarly the man is a seed buried under the darkness of the land; and unless he also attains light he does not find peace. This restlessness is auspicious because he will enter the land of peace only after passing through it.

This restlessness must be made more intense by education and it must show the path of peace and science. Then alone it will become perfect and a new man and new humanity will be born. All our future depends on it. The fate of man is in the hands of education. If man is to be saved from the hands of man, it is absolutely necessary to rebuild him. Otherwise, the animal in man will destroy him. The only escape is the establishment of man in the Lord.

VIII

THE RIGHT TO THE PROPERTY OF LIFE

1. What do I see? I see that man is sleeping. You are sleeping. Everybody is sleeping. Not only the nights, but the days, also pass in sleeping. Sleep is sleep all right; but the so-called awakening is also sleep. Sleep does not end merely with the opening of the eyes. The inner conscience must open for that. The door of real awakening is the inner conscience. One whose inner conscience is sleeping is not awakened even though seemingly awake; and one whose inner conscience is awakened does not sleep even though seemingly asleep.

2. Awakening is life; sleeping is a form of death. It is the lamp of awakening which fills the heart with light. Sleeping is darkness and to be in darkness is to be in misery, pain and remorse. Let us ask ourselves where we are, what we are? If we are in remorse, in fear, in pain and misery, then we should understand that we are in darkness. We should know that we are in sleep. Before one moves in the direction of awakening it is necessary to know that

he is in sleep. One who does not know it, cannot be awake. Is the consciousness of one's being in the prison not necessary for the birth of the desire to be free from the prison?

3. I request everybody to introspect himself, to see in the well of his mind. Is there a tendency to take away our eyes from there? Does the idea of running away from there come to him? Certainly, if the idea of running away from that place occurs it should be understood that darkness has gathered there. The eyes want to go away from darkness and move to light.

4. I get an opportunity to know new men every day. I have the occasion to study thousands of people. One thing is common to all of them i. e. pain. All are unhappy; all are engrossed in misery. There is an intense misery, a worry, in which all are entangled. They are restless in it and are fluttering. They are finding it difficult to breathe. Every where there is a pain all around us. Winds, giving life, are nowhere. Is it the same with you also? Are you not feeling the same suffocation in you? Are not the worries overcoming you too? Is not your blood also getting poisoned?

5. There is lack of purpose everywhere. All

are over-come by boredom and are breaking. Is it life ? Are you satisfied and satiated with it ? If that is the life, what else will be death ? Friend, this is not life. Really, this is death, and we are not familiar with life. Life is altogether a different experience. I am telling you this purposely. I have also committed the mistake of taking this so-called life as life. This mistake is natural. When one does not get any other sort of life, then whatever is available is accepted as life. This is not done consciously. Had we been conscious, it would have been difficult to think so. In reality, in thoughtlessness, in ignorance, only such mistake is committed. Even the slightest thought about the self, annihilates this mistake. We should not accept whatever is available; we should think about it. Acceptance is unconscious, it is blind belief. Thought is conscious. Disillusionment begins with it.

6. Thought is diametrically opposed to belief. Belief is unconscious. One who goes by it, simply lives; but does not attain life. To attain life we have to take the direction of thought and discrimination and not of belief. Belief means acceptance; thought means investigation. Acceptance is detrimental to knowledge, belief

is an obstacle for investigation. Those who accept, do not proceed in the direction of knowledge. They have no reason to proceed. The object of investigation is fulfilled by acceptance. Paper-flowers are mistaken for real flowers; and the thirst is accepted to have been quenched by imaginary water.

7. The greatest obstacle in the path of knowledge is the tendency to believe. Belief is the only obstacle in the freedom of thought. The chains of belief do not allow one's power of thought to proceed on the journey of life; and a person encoiled in them becomes stagnant like water in a pool. Then he stagnates and perishes; but it no longer remains possible for him to run to the ocean. Do not get bound up; do not bind yourself. Investigate. The true life can be attained only through investigation.

8. Don't believe; don't be satisfied with the life as it is. This is not life. This is only a possibility of experience and development of life. I heard a story. One old man wanted to examine his two sons. He wanted to choose an heir to his property before death. He gave some seeds of wheat to both of them and told them that he was going on a pilgrimage for an uncertain period and that they should keep

those seeds carefully. The first son kept those seeds underground. The other cultivated them and increased them. After some years, when the old man returned, the seeds of the first son had been destroyed; and the other son had converted them into thousand fold property by multiplying them. This is the situation of life also. The life, that we have, is like the seeds. We should not be satisfied with it. Seeds are only latent possibilities. Only one who converts them into realities, becomes master of the hidden property.

9. All of us have opportunities. We are not to stop where we are. We have in fact to reach that stage where we can. To reach there is to become real. Have you ever seen the flowers? Have you ever thought of their happiness? Have you thought of their self-expression? One morning, we were in a beautiful garden of flowers. I told those friends who were with me that the flowers were beautiful, were healthy, were giving fragrance because they had become what they could be. They had attained the perfection of their development. Unless a man also becomes the same, his life cannot be full of fragrance.

IX

THE PROCESS OF MEDITATION

1. There are two directions of the investigation of truth : One through thought; another through realisation. The path of thought is circular. It has much speed, but the end never comes. This direction is illusory and false. Those who adopt it, stop at sects. Sects and truth are two different things. Sect is an intellectual proposition, whereas truth is the experience of the whole vital force. The sects change. Their existence depends on the winds of logic. They have no stability. The truth does not change. Its attainment establishes in the eternal and the unchangeable.

2. The path of thought is borrowed. We have to proceed, holding others' thought as our own property. We create self-deception of originality by arguing about them and by having different combinations of them, whereas the thought is never original. It is only realisation which is original because it takes birth from the inside of the self.

Whatever is known does not lead to that

which is unknown. Truth is unknown and the known thoughts cannot become the stepping stone to it. It is only by their renunciation that we enter the truth. It is only in the sky of thoughtless consciousness that the sun of truth can be perceived.

4. The mind of man collects experiences through senses. All these experiences belong to the external world because the senses can know only that which is external. The senses cannot approach that which is within the self. The small currents of these experiences give birth to thought. Therefore, thought can co-operate in scientific investigation but not in the search of supreme truth. Thought cannot touch the consciousness at the inner centre of the self, because it is always so close to the senses.

5. It is necessary to remember that thoughts come from outside. They are foreign elements. They do not open the existence of the self; they rather cover it. The thicker the fog and smoke of thoughts, the more difficult becomes the entry into the existence of self; and he who does not know the self, how can he know the truth? The door to truth is through the self. There is no other door.

6. To remain absorbed in intellectual

speculations about truth is something like a blind man constantly thinking about light. All this thinking would be futile, because light is seen and not pondered over. For that, not the thought but the treatment of eyes is necessary. In that direction, the opinions of a doctor and not of a thinker can be useful.

7. Thought is the worry; realization is the treatment. The question is not of light but always of eyes. Here, thought and meditation adopt two different directions. Thought is the consideration and analysis of light by the blind whereas meditation gives us eyes and provides us the capability and suitability of looking at truth.

8. Yoga is the science of meditation. The empty and the perfectly awakened state of mind is meditation according to me. When from the point of view of objects the mind becomes empty and becomes, from the point of view of subject, fully awakened, one attains meditation. Meditation is eye to see the truth.

9. Our mind is generally covered with the objects, thoughts and subtle reactions to them. These restless waves gradually create a thick wall. This wall keeps us outside ourselves. Just as by throwing its rays on the ocean, the sun

creates clouds which become capable of covering and hiding it, similarly the consciousness of man creates intellectual reactions through association with objects and is lost there. Man is thus free to close the doors to his existence with his own hands.

10. But one who is capable of putting chains on his own feet with his own hands is certainly capable of breaking them also. Freedom is always two-sided. The power to create also hides the power to destroy. It is necessary to keep this truth in mind.

11. One who makes a move to attain the truth or the self has to attack this wall from two points to keep those foreign influences away. One I call attack for awakening: and the other for emptiness. Where the two unite and become perfect, meditation results.

12. For awakening, one has to discard one's unconsciousness and pride in his thoughts and actions. Any action or thought should take place in perfect awakening and not in a sleepy state. By constant practice, the witness is born within the self. By remaining constantly alert for awakening and by constantly attacking at the sleepy state of mind, naturally the latent wisdom begins to awaken and gradually the consciousness

of knowledge begins to keep company. So much so that even in sleep it does not depart. This is the first attack.

13. The other helping attack is for emptiness. This is to be remembered that the lesser the agitation and movement of the mind the better it is. We will have to stop ourselves from falling into such thoughts and ideas as result in the restlessness of the mind. One has to safeguard the peace of mind in the same way as a traveller going in the darkness of night has to protect his lamp from the attacks of the wind. We have to be careful about such actions, thoughts and speech as may create waves on the lake of mind and agitate it.

14. Both attacks are complimentary to each other and adoption of one helps the other. Adoption of consciousness leads to emptiness, and adoption of emptiness leads to consciousness. It is difficult to say which of them is more important. They have the relation of egg-and-hen.

15. When awakening and emptiness reach their perfection, the mind passes through such a revolution that none of us can generally imagine. No other change in the life of man is greater than that. That revolution is basic and the whole life is changed as a result of it. It

can be explained only with the simile of a blind man getting eyes without any effort.

16. The man is established in himself through this revolution, and experiences an indescribable light. In this light he realises his existence, consciousness and blissfulness. Death perishes, and immortality is seen. The darkness dissolves and the truth is met. The real life begins only after this experience. Before that we are like the dead. To call him alive, who does not know the truth of life, is true only in a very limited sense.

X

THE UNKNOWN ROOTS OF LIFE

1. About what should I talk to you ? Should I say something about life ? Perhaps, it would be proper because even though alive, we have no relation with life. How contradictory this fact appears to be. Is it possible that we have no relation with life even though alive ? Friend, this is possible. Not only that it is possible, but it is really so. Even though alive, we have forgotten life. Perhaps, we are too lost in living to remember life.

2. When I look at the trees, I wonder whether they know their roots. But tree is after all a tree. even the man does not know about his roots, and if one does not know about the roots, how can there be any relation to life ? Life exists in roots, in invisible roots. The essence of visible is rooted in the invisible. The source of life of the visible exists in the invisible. The invisible is supporting the visible. Unless, we feel it, we have no relation with life even though alive.

3. To be related to life it is not enough to

have been born. It is only the background, but is not the all. It has possibilities but it is not perfection. From there begins the journey, but we cannot stop at it. But there are many people who stop at the starting point, taking it to be their target.

Perhaps, this happens generally. There are only a few people who distinguish between the starting point and the target and realise that difference. Some people perhaps differentiate, but do not live that difference. Their differentiation is only intellectual, and it must be remembered that intellectual understanding is no understanding. If the understanding comes from deeper feeling of the existence of life, then alone it can be fruitful. This knowledge comes from the intensity of feeling and depth of heart and it transforms and renews an individual.

The intellect is illusioned into understanding the borrowed thought of others as its own. The understanding of intellect is, in fact, very superficial, just as the waves rising on the surface of the ocean have neither stability nor strength. They come and go but the depth of the ocean is neither affected nor changed by them. Similar is the case with intellect.

4. This awareness should come from the existence of the self, from the existence, from the feeling and not from the intellect—that there is a difference between birth and life. There is a difference between moving and reaching. Birth is the beginning and not the end. If there is no awareness of this, birth is mistaken for life. If one takes birth as life and accepts it as such, he has unavoidably to accept the death as the culminating point and perfection. The illusion of taking death as the culmination of the self comes from the mistake of accepting birth as life. This is the natural corollary of the first mistake. It is its development and result. Those who are bound by birth will be afraid of death also. The fear of death is a distant reaction of being bound to birth.

5. Really, what we call life is less of life and more of a living death. He lives only in name who does not hold himself to be above the body and different from it. One who does not imagine his existence before birth and after death is not alive. He will not experience life even after birth and before death, because the experience of life is unbroken and inseparable. Such a person has accepted birth for life. The result is that he has only taken birth and not

attained life. Birth is an external incident, life an internal one. Birth is the world, life is God. Birth is not the life itself; but it can be the gate for movement into life. But generally it proves to be the gate of death. It happens because we give up at that gate. Effort can transform birth into life. Death is just a development of birth. An unconscious and hallucinated life will lead to death. Living with awareness and without hallucination is life. I call a life without hallucination as *sādhanā*. The life is attained through *sādhanā*. It is the dharma.

6. I look at the old people and I also look at the children. I find a difference between the two from the point of view of birth and death; but I do not see any difference between them from the point of view of life. All remain untouched by life. Life is outside the movement of time. Birth and death take place in time. Life is outside time. The advance of age takes place in time. Don't take it to be a development of life. Age and life are different. If we are to attain life we will have to go outside time. What is time? Time is change. Everything is changed in the world. Nothing is static there. If you look and investigate, you will find that there is not

a single point, a single atom, which is stable outside the self. But there is something in the self which is beyond change. There is no time in the self. The existence of the self is beyond time. To enter into this existence, to awaken in this existence, is life.

7. Search for life, otherwise the death is searching for you. It is coming nearer and nearer every moment. After birth, every moment is the moment of its victory. You may do whatever you like, except entering the life, its victory is decided. Property, power or fame—all these are like dead shadows before it. All these are futile in its presence. Existence of the self, realisation of the existence of the self, alone is nectar. That and that alone is outside death, because it is outside time. Whatever exists in time, is mortal. Time is the motion of death, it is the measurement of its steps. To run in time is to run into death and we are running to the same goal. I find everybody running in the mouth of death on his own. Stop and think. Where are your legs carrying you? Are you moving them or are they moving you?

8. Daily, somebody falls into the mouth of death and you keep standing as if this mis-

fortune was to fall on him alone. You simply remain a spectator. If you had an eye to see the truth, you could see your own death in his. The same thing is going to happen to you. Really, it is happening. You are dying every day. What you have taken to be life is gradual death. We go on dying slowly. This process of death is so slow that it does not become manifest unless it attains fullness. One requires a subtle insight to see it. The physical eyes can see only the death of others; but the mental eyes clarify the state of the self which surrounded by death is heading towards death. The desire to attain life originates only after knowing that the self is surrounded in a precarious situation. Just as one, having known that the house in which he is sitting is on fire, runs out of it, similarly, finding the house of self surrounded by the flames of death, we also develop an intense and acute desire to attain the life. There is no greater fortune than this desire, because it makes one enter gradually into the deeper layers of life.

9. Do you have any such thirst within you? Is your heart also pining to attain the unknown above the known? If not, then take

it that your eyes are closed and you have become blind. This blindness can lead you nowhere except to death. Eyes are required to reach the life. Friend, it is necessary to awaken while there is still time. There will be no use afterwards. If you open your eyes and see around, you will see that there is death all round. There is death in the time, in the world. But there is nectar in the self, outside the time and outside the world. The sight of one who considers the so-called life just the same as death, automatically goes to the nectar hidden in the self; and one who attains that nectar, drinks it, lives it, does not meet death anywhere. There is no death even outside for him. Then death is only an illusion and life is true.

XI

WHAT IS NON-VIOLENCE

I used to think much on non-violence. But I was not satisfied with what I used to hear about it. Those views seemed to be superficial. They touched my intellect, but the inner heart remained untouched. Slowly, I discovered its reason also. The non-violence, about which I used to hear, was negative. Negation cannot go deeper than the intellect. There must be something positive to touch the life. If non-violence means renunciation of violence alone, it cannot touch the life. It must not be a renunciation only but an attainment also.

The negative character of the word 'non-violence' has given birth to much illusion. The word is negative in character but the experience is not negative. That experience is that of pure love. If love is attachment, it is impure; if love is not attachment, it is pure. The love with attachment is directed to somebody. Love free from attachment is directed to everyone. In fact, it is not directed to any one. It simply

exists. There are two aspects of love; if love is a relation, it is attachment; if love is nature, a state, it is detachment. This detached love is non-violence.

To transform nature through love is the attempt of non-violence. It is not the renunciation of violence. It is the manifestation of love. In this manifestation of love, violence is automatically discarded. One has not to make any extra effort to discard it. A *sādhana* in which one has to make effort to discard violence is not the true *sādhana*. The darkness goes as soon as light comes. If on the coming of light, one has to make an extra effort to separate it from darkness then it should be understood that what has come may be anything else but is not the light. Love is enough; its existence means non-existence of violence.

What is love? Generally, what is known as love is attachment. It is a way to forget oneself. The man is in misery and wants to forget himself. Through the medium of the so-called love he runs away from himself. He wants to forget himself in someone else. Love works as an intoxicant. It does not free any body from misery; but only stupefies him against them. I call this as the relationship form of love.

In fact, this is not love. This is an illusion of love. This illusory form of love comes from misery. The experience of misery can lead the consciousness of man in two directions. One direction is that of forgetting it; the other direction is that of relieving it. The pain, which adopts the direction of forgetfulness, searches, knowingly or unknowingly, for an intoxication and stupefier. In forgetting misery, there is an experience of happiness. This experience is pleasure. Certainly, this pleasure can be only very transitory, because it is not possible to forget the existing misery for long. What is popularly known as love is a similar state of mind of stupefaction and forgetfulness. It springs from misery and is nothing more than a means to forget it.

The love, which I call as non-violence, is the result of happiness. It does not lead to forgetfulness of the misery; on the contrary, it manifests itself only after the misery is gone. It is not intoxication, it is full awakening. The consciousness which goes in the direction of relief, and not forgetfulness of misery, becomes the master of that property which is known as love. If there is happiness inside, love results. In fact, what is happiness inside, is love outside. Both

of them are not two, but two facets of the same feeling. They are the two sides of the same coin. Happiness is experienced by the self. Those who come near feel love. Happiness is the centre, love is the circumference. This love is not relationship, but innate nature. Just as light flows from the sun, similarly love flows from the self. This love in the form of nature has no external attraction, but only inner flow. It has no relation with the outside world, nor does it aspire to it. It is free and liberated from outside. I call this love as non-violence.

If I am in misery, I am in violence. If I be in happiness I will be in non-violence. Therefore, it is to be remembered that non-violence is never committed. It is not an action but an existence. It has nothing to do with action; it refers to being. It is not a change of the conduct but a relation of the self. What is represented by misery is violence. What flows from happiness is the check of violence. What I do is not the question. The question is what I am?

Everybody has to ask himself whether he is in misery or in happiness. Everything depends on the answer. We have to peep beyond the so-called happiness. We have to remove the veils of forgetfulness and self-deception and then see. It is necessary to become naked before

oneself to know what really is. The veils are removed, one feels the bottomless depth of misery. He experiences thick darkness and remorse of misery. He is afraid; he wants to retrace his steps and take the cover again. Those who thus cover their misery out of fear never attain happiness. We are not to cover the misery but to remove it; and to do so, miseries will have to be seen. This perception is penance.

The forgetfulness of misery leads to mundane existence. The perception of misery leads to the self. One who runs away from it and wants to forget it invites stupefaction. He himself looks out for it. What we call life is nothing except hallucination? And what else except attainment of success is what we call a successful life. We call those persons successful who succeed in forgetting the misery of life under the intoxication of wealth or fame or work; but the truth is something else. These people have not succeeded in attaining but only in losing life. They have committed suicide by forgetting misery. The awareness of misery establishes happiness in soul.

Misery brings forth awakening incarnate. It breaks the sleep. One who does not run

away out of fear of misery and remorse and one who does not lose himself in dreams, awakens in himself an unprecedented consciousness. He becomes a witness to inner revolution. This awakening of consciousness basically changes him. He sees in himself darkness dissolving and he finds that light has pervaded every inch of his consciousness. In this light, he knows himself for the first time. He realises for the first time who he is.

When there is a pressure of the awareness of misery then alone there is self-awakening. The excessive awareness of the inner pain becomes a blast in the end. Those who agree to reach this limit of misery, finally surpass it. Truth opens its gates for him who takes so much courage.

To know who I am is to know the truth. Together with this burden, the pain is relieved. Misery is nothing but ignorance of the self. As soon as I know myself, I start deserving happiness. What exists inside is the existence of consciousness and bliss. The experience of this Brahma is bliss. To know the self, the Brahma, is to know the truth. To know the truth is to attain happiness.

Truth is attained. Happiness and love

fructify in it. What is happiness inside, reappears as non-violence in conduct. Non-violence is the result of the experience of truth. It is the light from the lamp of truth.

On the plant of meditation grow the flowers of truth; and the fragrance of non-violence pervades the whole atmosphere.

XII

THE DIRECTION OF HAPPINESS

What has happened? What has happened with man? I am surprised how we are living in spite of so much of misery, meaninglessness and deep boredom.

When I investigate into the soul of man, I find there darkness alone, and when I peep into the life of man I do not find anything except death there.

Life is there but the concept of life is not there. Life is there but it is like a burden. That is not beauty, prosperity and peace; and if life has no happiness, no light, it is life only in name.

Is it that we have forgotten to live the life?

Even the animals, birds and plants seem to live in greater solidity, prosperity and tune than we do. But perhaps some one may say that the prosperity of man is increasing by leaps and bounds. Even then, what is it that you say? I will reply, "May God save man from the so-called prosperity. It is not prosperity; it is

only a means to forget the poverty and weakness. All this attainment of prosperity and power is an escape from the self."

My heart is filled with misery and pain when I look at the inner poverty of man after removing the cover of prosperity. Are we not covering ourselves with prosperity to forget and conceal our poverty ?

One who gives a little thought to it will become familiar with this truth without any effort. Those suffering from inferiority search for position; and those suffering from self poverty search for wealth and prosperity. We want to escape from what is inside; and begin to build the self just the opposite way externally. The proud become humble, and the excessively sexual want to deceive themselves in celibacy and goodness.

Generally, a man manifests himself just the opposite of what he is inside. Therefore, the poor search for prosperity and the prosperous choose poverty. Is it not seen that the poor people become kings and kings become poor ?

Therefore, we should not say that the prosperity of man has increased—the prosperity of the objects is increasing but not the prosperity of man, he has become rather poor; and it

must be remembered that he will constantly be heading poverty in this mad race for increasing prosperity. In this race he forgets that there is another form of prosperity also which is not anything external but an inner attainment. Increase of property is not the only development; there is another development also, in which man himself develops; and, without doubt that development is real in which the human consciousness rises upwards and attains intensity, beauty, music and truth.

I want to ask you whether you want to remain satisfied with the collection of things or whether you have thirst for the development of consciousness also ?

One who remains satisfied only with objects, does not gain anything except dissatisfaction in the end. The objects can give us only convenience, and surely there is a great difference between convenience and satisfaction. Convenience is the absence of trouble; whereas satisfaction is the attainment of happiness.

What does your heart want? What is the thirst of your life? What is the search of your breath? Have you ever put these questions to you? If not, let me ask. If you ask me, I will say, "I want to attain that after which

nothing remains to be attained." Is my answer not vibrating in your innermost souls?

I do not ask this only of you; I ask this of the several thousand others; and I find that all human hearts are the same and their ultimate desire is also the same.

Soul wants happiness, perfect happiness, because only then all desire can come to an end. Where there is desire, there is misery; because there is want.

Soul wants an absence of all scarcities. Perfect absence of scarcity is happiness and that is freedom also, liberation also, because wherever there is scarcity there is bondage, there is limitation and there is dependence. Where there is no scarcity, there is entrance to supreme emancipation.

Happiness is salvation; and liberation is happiness; and what is ultimate desire must be lying dormant in everybody in the form of a seed; because a seed which does not have the tree hidden in it cannot sprout forth. Whatever is our ultimate desire is our hidden nature also, because it is our nature which in its perfectly developed state becomes transformed into happiness and freedom. Our nature alone

is true, and only its perfect attainment gives satisfaction.

One who does not search for the prosperity of one's nature, mistakes misery for prosperity. Certainly, an external attainment cannot bring about the end of scarcity. How could any external prosperity fill up the gap inside? The gap is inner. Therefore, it cannot be filled with any external victory. Therefore, even after attainment of everything outside, one feels that he has lost something; and even though he has everything outside, his innermost personality remains empty.

Lord Buddha said "Desire is difficult to be fulfilled."

How strange it is that whatever we may attain, the things that we still feel like attaining remain the same as before that attainment. Therefore, the scarcity of kings and beggars seems to be equal. There is no difference between them at this level.

Moreover, whatever we have gained in the direction of external music is not secure, because it can be snatched away or destroyed at any time and death snatches it away without fail at the end. Where is the surprise if our inner heart cannot accept as its own those things

which can be snatched away. Therefore, the prosperity never gives a sense of security, even though we search for it for security. On the contrary, we ourselves have to look after it.

It must be clearly understood that external prosperity, conveniences and powers do not eradicate either scarcity, or insecurity, or fear. A man can at the most forget them in false assurance. That is why property is called an intoxicant. Its intoxication does not allow us to see the reality of life; this type of forgetfulness of scarcity is worse than the scarcity itself, because on account of that we cannot lift our eyes in the real direction of eradicating scarcity.

Whatever scarcity is there in life it is not on account of absence of any object, power or prosperity, because it is not eradicated even after the attainment of all these things. Are you not aware of the poverty of those who have everything? Has your poverty or weakness ever been mitigated by what you have?

Friend, there is a great difference between prosperity and an illusion of prosperity. All external prosperity, power and security is only a shadow of that real prosperity which is within.

The basic reason of scarcity is not the non-

attainment of anything external, but extroversion of the self. Therefore, those scarcities which cannot be eradicated by attaining anything, are to be found on turning the eye on the inside.

The nature of the self is blissful. It is not a quality but its nature. There is no relationship between the soul and happiness. Really speaking, the soul is bliss. They are two names of the same truth. Whatever is soul from the point of view of existence is bliss from the point of view of the experience.

But don't mistake that happiness for the soul which is generally called 'happiness'. That happiness is not happiness, because when we attain real happiness the search for the other happiness ceases. By attaining of which the search increases, by attainment of which the fear of losing disturbs, we should know, is a false appearance of happiness and not happiness itself. Certainly, the water which increase thirst is no water. Christ said: "Come, let me give you the water of that well by drinking which the thirst is quenched for ever."

We mistake pleasure for happiness, whereas pleasure is only an appearance, a shadow, a reflection of happiness. In this

illusion, most of the people lose their lives and do not get anything except insatiation and dissatisfaction at the end. Certainly, if after seeing the reflection of the moon in the lake one starts in search of the moon what shall he gain in the end ?

In fact, the deeper his search will take him in the depth of the lake, the farther will he go from the real moon. Similarly, persons move away from happiness in their search for pleasures. What one gets in search of pleasure is not pleasure but misery. Do not you realize the truth of what I say ? Is not the experience of your own life a witness to the truth that search for pleasure brings us in the end to the coast of misery ?

This is also natural because the reflection or the shadow is similar to its original only in its external form and not in reality. But in reality whatever we see there is entirely different from that.

Every pleasure gives the assurance and attraction of happiness because it is the shadow of happiness. But one gets nothing by running after it except failure, remorse and pain, because how can I catch you by catching your

shadow, and even ever if I catch your shadow what can I have in my hands ?

Let me also remind you that reflections are always formed in the opposite direction. If I stand before a mirror then the place where I appear to stand is just opposite to where really I am. Similar is the case with pleasure. Basically, it is misery because it is a reflection of happiness. Happiness lies within. Therefore, pleasure appears on the outside. Happiness is bliss; therefore, pleasure is really misery. Follow any pleasure and know the truth of what I am saying. All pleasure necessarily changes into misery in the end; and as a thing is in the end; in reality so it is in the beginning also.

Since our sight is not deep enough what we should have seen in the beginning is seen only in the end. It is impossible that what is revealed in the end should not have been present in the beginning also. The end is only a development of the beginning. Whatever was hidden in the beginning becomes manifest in the end. But our eyes see not only the reverse on the surface but generally they do not see at all, because we often follow the same paths by following which we had earlier

suffered misery, pain and remorse.

Why do we go there again and again where we gained nothing except misery? Why? Because perhaps we do not see any other path. Therefore, I say that our sight is not only dim and perverse, we do not see at all. There are very few people who use their eyes in their lives.

All have eyes, but most people remain blind in spite of them. One who does not see within him has not yet utilised his eyes. Only he can say that he has eyes who has seen the self; because what else can he see who cannot see his own self?

Friend, the eye begins when it sees the self; and when he sees himself others feel that his steps are not proceeding in the direction of pleasure. That person begins to move in the direction of happiness. The direction of pleasure is from the self to the world and the direction of happiness is from the world to the self.

XIII

ASK FOR AND GET IT

What am I seeing? What type of disappointment is there in your eyes? And do you know that when there is a disappointment in the eyes then that fire of the heart is extinguished and all those desires fall asleep on account of which a man is man.

Disappointment is a sin, because life definitely loses its power to go upwards in its current.

Disappointment is not only sin, but it is suicide also; because the feet of those who are not engaged in attaining a better life proceed automatically towards death.

This is an eternal law that one who does not go upwards falls down, who does not proceed, is pushed back.

When I find some one falling I know that he must have ceased to rise to the summits of mountains. The reaction of downfall is not positive. To go to the valleys is just another aspect of not going to the mountains. It is its negative shadow.

And when I see disappointment in your eyes

it is but natural that my heart fills with love, agony and compassion because disappointment is the beginning of a descent in the valleys of death.

Hope like the sun-flower sees to the sun. And disappointment? It becomes one with the darkness. One who becomes disappointed becomes unaware of the great power latent in him and he forgets what he is and what he can be.

Just as the seed may forget what it has to be and may lie with the earth, similar is the condition of a man who is engrossed in disappointment.

And today all are engrossed in disappointment.

Nietzsche said : "God is dead." This view is not so shocking, as the death of hope, because if there is hope it is not difficult to achieve God; and if there is no hope, the existence of God does not make any difference. The pull of hope alone takes the man on the journey of the unknown, and hope alone is the inspiration which awakens his sleeping powers and activates his inactive consciousness.

Should I say that the positive state of hope is theism ?

And also that hope alone is the original spring and life of all development ?

But where is hope ? I search for it in your lives but I do not find anything except the ashes of disappointment there; and if you do not have the fire of hope, how shall you live ? Certainly, your life is so much extinguished that I am not prepared even to call it life.

Friend, permit me to say that you are dead. In fact, you have not yet become alive at all. You did take birth, but could not reach upto life. Birth is not life. One gets birth, but life is to be attained. Therefore, birth is snatched away in death, but no death can snatch life. Life is not birth; therefore, life is not death either.

Life exists before birth, and is also beyond death and he alone who knows it can rise above fear and misery.

But how they who are encircled by disappointment know it ? They perish in the tensions of birth and death.

Life is a possibility and it requires *sādhana* to transform it into truth. *Sādhana* does not take birth in disappointment, because disappointment is barren and nothing takes birth in it. It is because of this that I have said that

disappointment is suicidal, because it never manifests any kind of creative power.

I say : get up and throw away disappointment. You have taken its cover on you with your own hands. You have to do nothing to throw it away except that you decide to do so. None else except you is responsible for it.

A man becomes what he thinks. His thoughts create him. He is the architect of his own fate.

Thoughts, thoughts, thoughts and their constant repetition is ultimately consolidated in objects and situations.

Remember that whatever you are, you have yourself desired for be several times, thought about it and have aspired for it. Look up, search your memory. Then you will certainly perceive the truth in what I am telling; and when you see the truth, you will discover the key to the change of the self. Then it will not be difficult to throw away the ideas and thoughts which you have yourself put on. It will not be even as difficult as to put off your clothes, because in reality they do not exist at all. They have no existence except in your own imagination.

We become prisoners of our own ideas; on

our own, otherwise, that which is within has been always free from times immemorial.

And can there be a greater prison than disappointment? No; because what cannot be done by stone walls is done by disappointment. It is possible to break walls; but disappointment breaks even the desire to be free.

Dear one, break up these chains of disappointment! They can be broken; and therefore, I am asking you to break them. Their existence is only a dreamy existence. A mere resolve to break them will shatter them. Just as darkness is dissolved as soon as the lamp is lit, similarly the dreams break off as soon as determination awakens.

And the light which pervades consciousness immediately after the break of disappointment is known by the name of hope.

Disappointment is a self-imposed condition, hope is nature, the innate nature of the self.

Disappointment is a veil on the mind. Hope is a spiritual manifestation. Why? Because if it were not, there would not have been any possibility of the constant movement of life towards development and growth. The seed is eager to sprout because somewhere in it hope has its abode. All lives want to sprout

forth, whatever exists wants to develop and be full. How without hope can there be any desire for perfection in the imperfect? Is the journey of an object towards God possible without hope?

When I see the rivers running to the ocean, I find hope running through their lives, and when I see the fire going upwards towards the sun, I see some hidden hope in its flames.

And is it not known that the light of hope illuminates the eyes of small children, also the eyes of animals, and the songs of birds?

Whosoever is alive, is alive in hope, and whoever is dead, is dead through disappointment.

If we look at the small children who have not yet been spoiled by society, education and civilization, we will find many threads of life in them. The first thing seen will be 'hope', the second will be 'curiosity' and the third 'faith'. Surely, these qualities are natural.

They are not to be acquired. They are within us but, of course, we can lose them if we so desire. Yet we cannot lose them entirely because the nature is never destroyed. Nature can only be veiled, but not destroyed.

And whatever is not nature can only be

a cover and not the interior. Therefore, I say "remove your clothes and see what you are." All clothes are bondage, and certainly God is without clothes.

How nice will it be if you also remove your clothes? I am not speaking of those clothes which are made of the threads of cotton. Many people leave those clothes but remain the same as they were in clothes, as they were in cotton. The iron chains of negative ideas and not the weak threads of cotton are your bondage. Whosoever leaves them can attain that faultless nakedness to which Mahāvīra has alluded.

It is necessary to give up all clothes and become naked in order to attain the truth, to know the self, and to become established in the nature of the self.

And the clothes of disappointment will have to be discarded first because all other clothes can be removed only after that.

If your steps stop anywhere before the attainment of God, then you must take it that the poison of disappointment is within you somewhere. It is this which creates negligence and idleness.

On account of negligence, one may commit

the mistake of accepting the worldly stages of life for its goal. There is no other goal before God and other than God. Let it be said by your entire being. Let it be said that there is no other ultimate place of rest except God, because perfection lies in God alone.

One who stops before God insults himself because he has stopped before what he could have been.

The higher your determination and goal, the deeper the latent powers of the self awaken. The height of the goal is the result of your power. Look at the trees touching the sky. Their roots must also touch the netherland; and if you are also excited with the hope and desire to touch the sky then certainly the latent powers lying in the deepest of your being would awaken. As is height of your desires, so is the depth of your power.

The desire for the low makes the conscience low, so if you have to beg, beg for God. What you want to become ultimately must be your demand from the very beginning, because the beginning itself ultimately becomes the final attainment.

I know that you are constantly encircled by such situations as are against you and prevent

you from rising to God. But remember that all those who ever rose towards God were also encircled by similar circumstances.

Do not make excuses of situations; not the situations, but that excuse itself becomes the real hindrance. However unfavourable the situation may be, they cannot be so unfavourable as to become obstacles in your way to God.

It is an impossibility. It may be like saying that the darkness is so thick that it has become an obstacle in lighting of the lamp. The darkness is never so thick, nor are the circumstances ever so unfavourable that they could become an obstacle in the progress of light. There is no other obstacle except your disappointment. In fact, there is no obstacle except yourself. Do not attach too much importance to that which exists to-day but will wither away tomorrow. What value has that which is changing every moment. The flow of situations is like a river; look at and concentrate on that which is immobile like a rock in the current of the river. What is that? This is your consciousness, this is your soul, this is you, in your natural form.

Everything changes, only that is unchange-

able. Catch hold of that immobile point and stop at it. But you are moving with the winds and you are wavering with waves. Do not you see the immovable slab on which you are standing and that which you are? Bring it to your memory. The disappointment changes into hope as soon as we turn towards it, and the darkness becomes light.

And remember that whosoever knocks at the door of the self with full heart, hope, confidence, power determination, love and prayer never returns unsuccessful, because there is no failure in the path of God. Success is an impossibility on the way to sin and failure on the way to God. If there is success in the way to sin, take it to be an illusion, and if there is failure in the way of Lord, take it as a test.

In fact, the door for the attainment of Lord is never closed. It is another thing that on account of disappointment we ourselves close our eyes. Remove disappointment and see who is standing before you. Is it not the same sun which you were searching for? Is it not the same dear one for whom you were longing?

Christ has said : "Ask for and you will

get. Knock at, and the door will open." I repeat it. The same was said before Christ and the same will be said after me. Blessed are those who knock; and surprising are those who are standing at the gate of God with their eyes closed, and are weeping.

XIV

LOVE IS GOD

I see man proceeding from one perversion to another perversion. Some basis within him has broken as if some necessary nerves of life have been destroyed and we are living not in culture but in perversion.

The results of this perversion and break up have spread from the individuality to the society. Its out-of-tune echoes are heard from family to the circumference of the whole earth, that music which we call culture is heard nowhere.

If the interior wire in man are properly arranged, that music can also be heard; otherwise there is no other instrument so out-of-tune as this.

Moreover, just as the ripples produced by the falling of a stone spread up to the distant coasts of a lake, similarly, the ripples of culture of perversion created in the mind of one man agitate the interior of the whole humanity. The man who seems to be an individual is not only an individual; his roots are spread far and

wide and therefore, his disease or health is very infectious.

With what disease is our century afflicted? Many diseases are counted. I also want to point to one disease, and in my opinion that disease is at the root of all other diseases; all other diseases are the result of that main disease. Whenever a man is overcome by that basic disease, he engages himself in suicide and destruction.

What name shall I give to that basic disease? It is not easy to give it a name. Even then I would like to say that that disease is the drying up of the spring of love in human heart. We are all afflicted by absence of love. In the throbbing of our heart, the heart is absent; only the lungs are palpating.

There is no bigger mis-happening and misfortune in the life of man than the absence of love, because then he lives but his relationship with life is cut off. Love connects us to the whole. In the absence of love we are all alone and are separated from the existence.

The man of to-day finds himself all alone and a stranger. Certainly, he is all alone without love. In the absence of love everybody is an atom within himself from which

there is no door or bridge to others. A similar thing has happened today. All of us are closed within ourselves.

This process of being closed in ourselves is not a different thing from being in our graves; and we are corpses even though alive.

Do not you see the truth of what I say ?

Are you alive and do you feel in yourself the flow of the power of love ? If that flow is not in your blood and its throbbing has stopped in your heart, then you should take it that you are not alive.

I was going on a journey. There somebody asked me : "which is the most valuable word in the language of man." I told him "Love". Then the friend was surprised. He might have thought that I would say "soul" or "God". His expectation was natural; but I laughed at his embarrassment and said : "Love is God."

Certainly, the experience which is not earthly, is that of love. The ray which comes from beyond the body and the mind is the ray of love.

Love alone is an extra-mundane incident in the world. It is unique. All religion, poetry and philosophy of man is inspired by it.

Whatever is good and beautiful in human life takes birth and finds life from love.

Therefore, I say : "Love is God". With the support of the ray of love, one can reach the enlightened region of the Lord. It looks more pleasant to say that love is God rather than to say that truth is God. The music, the beauty, the liveliness and the bliss which is in love is not in truth. That proximity is absent in truth which is present in love. Truth is, as if only a matter to be known, but love is something to be felt also.

The development and perfection of love ultimately change into merger with God. I have heard that somebody requested Ācārya Rāmānuja to initiate him in religious life. He asked him : Friend, do you love anybody." He said : "No, I do not love anybody. I want to attain the Lord." Rāmānuja was much pained by this and said : "Then I am helpless. I cannot do anything for you. If there were love in you it was possible to take you to Lord by purifying it. But you say that it is not there at all."

The greatest poverty is the absence of love. One, who has no love, is poor. Such a man is in hell on his own. I consider it to be

heaven that every breath be filled with love. Where a man like this stays there is heaven.

Man is a wonderful plant. It has the possibility of growing the flowers of both, poison and nectar. He gets the flowers of poison if he nourishes his mind with hate, and lovelessness; and he can attain the flowers of nectar by awakening love in himself.

If I mould my life, considering myself separated from and opposite to the existence of all others, the result will be absence of love. Such life is called irreligious. It is untrue also, because our existence is not different from the existence of the waves on ocean. No existence is ever different from the universal existence. The original spring of all lives is centred in it. We may call it by any name. Names do not make any difference. Existence is one and unique.

And if I mould my life in agreement and co-operation of all, and not in opposition to all, then the result will be love. Love is the result of the awareness that I am not separate and different from all other existence. I am in them and they are in me. Such love is religious.

I am reminded of the story of a sūfi.

One lover knocked at the doors of his beloved. Somebody asked from the inside: "Who is there?" "I am your lover", came the reply. He heard in reply: "There is no place for two in this house." After many days he again came back to that door and knocked it. Again there was the same question: "Who?" This time he said: "Only you", and the closed doors were opened.

The doors of love are opened only for the one who is prepared to leave his ego. If somebody surrenders his ego for an individual, it is called love in the world; and if he gives up his ego in favour of all it is transformed into divine love. This love is devotion.

Love is not sex. Those who misunderstand sex for love remain devoid of love. Sex is only an illusory appearance of love. It is a mesmerism of nature. Through the medium of that mechanical mesmerism nature carries on its business of procreation. The dimension of love is very much different and above it. Really speaking, as the love develops, sex dissolves. The energy which is manifested in sex is transformed into love. Love is the creative refinement of that power; and,

therefore, when love attains perfection, the absence of sex automatically follows. This type of life of love is called 'Brahmacarya'. One who wants to become free from sex, must develop love. One is never free from sex by suppressing it. Freedom from it is possible only through love.

I said "Love is Lord". This is the ultimate truth. Now let me say that love is family also. This is the first step, and let me remind you that there is no base for the last in the absence of the first.

Love makes family and the family increases with the development of love. Again, when there remains none outside the family, he becomes Lord.

In the absence of love, man remains in total individuality. He has no family; he is only the 'self' and has no bridge to others. This is gradual death, because life is inter-related, because life is relationship.

Love surpasses self and others. Where there is no 'self' and or 'others' that alone is truth.

Those who are thirsty for truth will have to practise love till the difference between the lover and the beloved is eliminated and only love

remains. When the light of love is free from the smoke of the subject and the object and shines without smoke it is liberation, it is emancipation.

I invite all for that supreme emancipation.

MORALITY, FEAR AND LOVE

I ponder: what should I say? As soon as I think of man, I am reminded of those thousands of eyes which I have had the occasion to see and peep into. As I think of them, I am pained. What I have seen in them, pricks like thorns into my heart. What I wanted to see and what did I find there? I was searching for happiness and found misery; I was searching for light and found darkness; I was searching for the Lord and found sin. What has happened to man?

His life does not seem to be life at all. How can there be life where there is no peace, no music, no power, no bliss? How can we give the name of life to anarchy where there is no happiness and where there is a moaning? It cannot be called life, it can be called only a painful dream—a hallucination, an unconsciousness and a long chain of miseries. Certainly, this is not life. This is a long disease which ends in death. We die before we come to life.

It is one thing to be born; but very few people get the opportunity of finding life.

Only those can attain life who experience God in the self and in all. In the absence of it, we are merely a body; and body is lifeless, not life. One who considers himself to be merely as body, does not know life even though he may be alive.

He has not yet become familiar with the beginningless and infinite current of life; and in the absence of that familiarity, life cannot be a bliss. Ignorance of the self is misery. If there is self-knowledge, the heart of man is filled with light; if it is not there its path is bound to be dark. If it is there, he becomes divine; if it is not there, he becomes worse than animals.

Those who cannot feel in themselves any truth beside and beyond the body, their lives cannot rise above the lives of animals. When the light of life rising above the earthly circle of the body, is experienced, the upward march starts. What was experienced as nature before that is transformed into God after that.

And if there is restlessness misery, agony, darkness and unconsciousness in us then naturally their germs begin to spread outside us

also. Whatever is within, begins to spread outside also.

The interior becomes our conduct. In our conduct, we distribute the same which we find in our interior. Ultimately, the interior is the conduct. Whatever we are within us, pervades outside in our inter-relations. Everybody is throwing out his own self at every moment. We are giving ourselves out in our thought, speech and behaviour.

In this way, whatever feelings come to individuals, ultimately make the society. If there is poison in the society its seeds would be hidden in the individuals; if the society requires nectar, it will also have to be sown in the individuals. If the hearts of individuals are full of happiness, their mutual relations will be filled with compassion, friendship and love; and if they are full of misery, the mutual relations will be filled with violence, envy and hatred.

If there is music in their lives there is music outside also, and the fragrance spreads. If there is misery, agony and weeping within them the echo of the same is heard in their thoughts and conduct. This is but natural.

Only the life of a person who has attained happiness can be full of love.

And love is moral. Absence of love is immoral; love is moral. The deeper a man enters into love, the higher he rises in Lord; and the greater is one opposed to love, the lower he is among the animals. Love is the basic support of pure and moral life.

Christ has said: "Love is God". Somebody asked St. Augustine: "What should I do, how shall I live so that I do not commit any sin". He replied: "Love; and then whatever you do will be right and auspicious."

'Love'—in this one word is hidden all that takes a man from animal existence to the Lord. But it must be remembered that love is possible only when there is happiness inside. Love cannot be imposed from above. It is not a cloth with which we can cover ourselves. It is our soul. It is to be discovered. It is not to be covered but uncovered. It is not imposed, but manifested.

Love is not done. It is a state of consciousness in which one has to be. Love is not an action. Only when it becomes our nature, it is true, and only then it can become the basis of a divine life.

And it must also be remembered that a moral life in the absence of a spontaneously manifested love in the form of nature, is not capable of leading us to divinity because it is not true. It is based, in one form or the other, on fear or allurements whether those fears or allurements are worldly or other-worldly.

If someone is moral or pure on account of allurements of heaven or fear of hell I call him neither moral nor pure. It is possible only in a contract but not in truth. Moral life is an unconditional life. It has no question of any attainment.

It is a conduct which springs forth from happiness and love combined together. It is to be attained from it and not outside it. Just as light issues forth from the sun, purity and merit flow from happiness.

I am reminded of a strange scene. Saint Robia was running in a bazar. She was carrying a torch in one hand and a pitcher full of water in the other. People stopped her and asked her: "where are you running to with this pitcher and torch." Robia replied, "I am going to burn the heaven and to drown the

hell so that the obstacles in the path of your becoming religious are destroyed."

I also agree with Robia and want to burn the heaven and drown the hell. In fact, real ethical life has never been based, nor it can be based, on fear or allurements. It creates only a false illusion of religious life and leads to self-deception rather than self-development.

The development of the knowledge of man has destroyed the basis of such false ethical lives; and as a result immorality has become naked and clear. The conceptions of heaven and hell now seem to be baseless; and, therefore, their allurements and fear have also disappeared.

The basic reason for the immorality and anarchy of today is this, and not immorality. The illusion of morality has broken and it is good that we have come out of an illusion. But a great responsibility has also fallen on us; and that is to find out a new basis for a right ethical life. This basis has also been there from times immemorial.

The inner side of Mahāvīra, Buddha, Christ or Kṛṣṇa was not based on the false illusions of ethics. It was founded on love, knowledge and happiness and not on fear or allurements.

We have to revive the ethics based on love. In its absence, there is no future of the ethical life of man.

The ethics based on fear is dead. If the ethics based on love is not reborn, no other option will remain with us except to be immoral. We cannot make man moral forcibly. His mature intellect cannot accept blind beliefs.

I see the way out through love. It is through this that the dead purity and ethics can be reborn.

But love for all will take birth in man only when happiness takes birth in the self. Therefore, the real question is that of experiencing happiness. If there is happiness in the interior, love comes forth from self-realization.

One who is unfamiliar with the absolute existence of the self cannot attain happiness. Happiness consists in the establishment of the self. Therefore, the real path to be moral and good is through self-knowledge. As soon as we know the self, the music of happiness starts and the light of knowledge spreads; and then what one sees within one self, one sees in all.

As soon as one knows the atom of the self, the total existence of all is known. Love takes

birth when one sees himself in all; and there is no greater revolution than that of love, there is no greater purity than that, nor any attainment. One who attains it, attains life.

XVI

THE MEANING OF NON-VIOLENCE

I am reminded of those days when there was deep darkness on the mind and nothing was visible within the self. I remember one thing of those days, and that is that I did not feel any love for any body in those days. Not to speak of others, I had no love even for myself.

Again, when I knew meditation I also felt as though innumerable latent springs of love had spontaneously become active. This love was not directed to anybody in particular. It was there and was flowing spontaneously. It was flowing as the light flows from the lamp or the fragrance from the flowers. In that wonderful moment of awakening, I realized that love was the manifestation of one's nature. It is not directed to any one. It is a manifestation of the self.

Before this experience, I held love to be attachment. Now I realize that love and attachment are two different things. Attachment is the absence of love. It is the opposite of hatred; and therefore, attachment can change into

hatred at any time. Attachment and hatred are a pair; they are mutually interchangeable. Love is not the opposite of hatred, it is different. Love is different from hatred and attachment. It is entirely a new dimension. It is the absence of both. But it is not indifference either. Indifference is negative but love is a positive existence of some new high power. The power flows from self towards all; not because it is attracted by them, but because it is inspired from the self.

When I knew love, I knew non-violence also. This meaning came from the self and not from the scriptures. The experience of the self solved everything. If love is related, it is attachment. If it is unrelated, unattached and self-inspired, it is non-violence.

Therefore, I began to say that non-attached love is non-violence.

One ascetic asked me how could he attain that love of which I talked so much. I said : "Love is not attained directly. It is a resultant. You attain wisdom, and love will be the resultant. The real thing is wisdom. If its lamp is lit, the light of love is automatically there. It is impossible that there be wisdom and no love. How can it be possible that there be

knowledge and no non-violence. Therefore, non-violence has been said to be the test of true knowledge. It is the supreme duty, because it is the ultimate criterion. Dharma proves to be pure only when tested on this anvil.

This is for consideration how wisdom could be attained.

The basic enquiry of religion is also the same. The power of knowledge that we have, becomes wisdom if freed from objects. In the absence of objects, knowledge knows itself, and the knowledge of the self by the self is wisdom. There is no knower, or object of knowledge, in that awakening, only the pure power of knowledge remains. Illumination of the self by the self is wisdom. The turning back of knowledge to itself is the greatest revolution of human consciousness. Man becomes related to himself only through this revolution, and the purpose and meaningfulness of life is revealed before him.

Such revolution is attained by meditation. Meditation is the means of wisdom; meditation is the means, wisdom is the aim. Love is the resultant of that success.

The mind of man is constantly filled with the flow of objects. One or the other object

of knowledge surrounds our knowledge. We have to free knowledge from its object. We will gain stability and firmness in the self only when we become free from this bondage. Meditation is means of this liberation. There is freedom even in deep sleep but that is a stage of unconsciousness.

In deep sleep the mind remains absorbed in itself. This state is its own innate nature. Therefore, we say 'svapiti' (he sleeps); 'sva' means the self, 'apiti' means to enter. Therefore, deep sleep means to enter into the self.

The state of meditation and that of deep sleep are quite similar to each other except in one respect. The state of the deep sleep is that of unconsciousness whereas the state of meditation is that of perfect consciousness and vigilance. In deep sleep we feel like having become completely one with the world whereas in meditation we feel completely identified with the supreme consciousness.

Therefore, it must be remembered that deep sleep is not meditation. Many psychologists think that when there is no object in the consciousness there is sleep. This mistake is the result of thinking without experiment. When consciousness sleeps, it becomes free

from object; but it does not mean that if it is devoid of objects, it will fall asleep. To set it free from objects requires so much labour and conscious effort that it is impossible to sleep after its attainment. Only pure consciousness remains after its attainment.

The process of meditation has three parts :

- (1) Detachment from the objects of mind;
- (2) Awareness towards the mental trend;
- (3) The memory of the witness of mind.

From detachment from objects of mind their impressions cease to form. From awareness towards the mental trends, the gradual relief of those trends begins; and from the memory of the witness of mind, the door of self-entrance opens.

A thing ultimately dissolves where it originated. The point of origin is also the point of dissolution. Whatever is origin, is dissolution, is also the nature of the self.

Meditation is the dissolved state of mind. Just as the waves of the ocean are ultimately dissolved in the ocean, similarly the mind also, ending all the ripples of its nature, gets dissolved in the supreme consciousness.

The centre of the mind, and of all its trends, is ego. After their dissolution that also is

released. Then what remains, and what is experienced, is the soul.

What is non-violence? This question is put to me daily. I say non-violence is to know the self.

If I become capable of knowing the self, I will know what is within, together with all that lives there. This awareness gives birth to love and it is impossible for love to inflict pain on any body. This impossibility of inflicting pain is non-violence.

The central sign of self-ignorance is ego. All violence is born of that. I am all, and the rest of the world exists for me. I am the centre and the target of all existence. The exploitation, born of this ego, is violence. The central sign of self-knowledge is love.

When ego dissolves, love becomes perfect. There are two states of consciousness in the world; that of ego and that of love. The ego is the narrow and atomic stage; love is the great and the Brahma. The centre of ego is 'I.' There is no centre of love or the universe is its centre. The ego lives for itself; love lives for all. The ego is exploitation; love is service; and the service which spontaneously flows from love is non-violence.

Practise meditation so that your life gets filled up with the light of wisdom. When there is light within, love will flow outside. Love is the best fruit of spiritual development and attainment. Those who perish without attaining it, perish without knowing life.

If you have not known love, you have not known any thing; because love is God.

XVII

I TEACH DEATH

I do not speak of light because that is not the question. The question, in fact, is of eye. If that is there, the light is there. If that is not there, light is not there. What is there, we do not know. We know what we can know. Therefore, what is worthy of consideration is not the existence; it is the capability of knowledge. The existence is known only to the extent the knowledge is awakened.

Somebody asked whether the soul existed or not. I said : "If you have the eyes to see, it is there; otherwise it is not. Normally, we see only the objects. Senses receive only that. How can any thing which is known through the medium of body be different from the body itself. The body observes only the body, and can observe only that. The non-physical remains untouched by it. The soul does not come within its grasp. It is different from body. Therefore, the way to know it can also be other than the medium of body.

Dharma is the path to know the self.

Dharma is not a preaching; it is a treatment. It is a treatment of that inner eye which can perceive what is beyond the object and what surpasses it.

It is not a thought but a practice. Thought is always sensuous because all thoughts are grasped by the senses; and, therefore, thought cannot surpass the sensuous. Thoughts do not awaken in the interior, they come from outside. They are not in-born but guests. They do not belong to the self, but to others.

Therefore, thought in its culmination becomes Science; and is centred necessarily on objects; and who follows it to the end will find that there is nothing except objects in the world.

Thought, by its nature, is determined to negativate the soul, because it is born of, and grasps through, the senses; and therefore whatever is beyond the senses does not come within its purview. Therefore, all thoughts which tend to manifest the soul seem to be incoherent and illogical, which is natural.

Dharma is supra-logical, because Dharma is not a thought. That is also irrelevant, because there is no possibility of its coherence with knowledge of the senses; it is attained not

through the senses but through much different path.

Dharma is not the experience of thought; it is an awakening in the thoughtless consciousness. Thought is born of senses. The thoughtless consciousness is beyond senses. The culminating point of thought is the object.

The ultimate perception of objectless consciousness is the soul. Therefore, all thoughts pertaining to the soul are futile. Meaningful is that practice which is directed to the state of thoughtlessness.

There is something behind the thought also; and that is awakening, discrimination and intelligence. One who is busy and imprisoned in thoughts cannot know it. Thoughts cover that fire like the smoke. The whole life becomes smoke through them, and the individual remains unfamiliar with that fire of knowledge which is real existence.

Thought belongs to others. That fire is one's own. Thought is not knowledge. Thought is the eye through which truth is realised. If it does not exist, we are blind; and in blindness one cannot know even the darkness, not to speak of the light.

Once some people brought a blind to a monk. He explained to him at length that there was light; but he did not agree. His disagreement was correct. His agreement would have been wrong. This was coherent with thought.

What could not be seen was not there. Most of us have this logic. That blind man was also a thinker and his disagreement was in accordance with the rules of thought. His friends were wrong. The monk said the same thing. He said, "why have you brought him to me? Take him to some doctor. Your friend does not need an explanation of light; he needs treatment." I also say the same thing. If there is eye, the light is there; and whatever is true of light, is true of the self also.

Whatever we can perceive is the truth, though what we perceive is not the only truth. The truth is infinite. The infinite can also be perceptible. Thought is our limit; senses are our limit. Therefore, what is known through them is limited.

We will have to know the limitless, the infinite, by rising above them; that, which can be perceived through an empty state of mind,

beyond the thought, is the infinite, limitless and beginningless soul.

The eye, which can see the soul, is empty. The same is called meditation. That is Yoga. After the release of the trends of mind, these closed eyes open and the whole life is transformed and illuminated by the immortal light. There, one has not to ask whether the soul exists or not. There we have to know. There is perception. Where there is no thought, no trends, no mind, there is perception.

The perfect is perceived through emptiness; and the emptiness comes by remaining impartial and inactive witness to the process of thought. We have not to choose between the good and the bad in thought. That selection gives rise to attachment or hatred.

The idea of obstructing somebody and renouncing somebody comes from thought. This idea is the bondage of thought. This idea is the life and essence of the mind. On the basis of that feeling the chain of thoughts moves on without break. Any feeling for thought binds us to it.

An impartial witness to that has a meaning. To see the feelingless thought from the point of feelinglessness is meditation. We have

only to see, not to select and not to decide. This mere perception needs lot of effort.

Though we have to do nothing yet our habit of doing one thing or the other has become so firm that the simple and natural task of not doing any thing has become so very difficult.

Merely with the concentration of perception on a point, gradually the thoughts start disappearing; just as the drops of water on the grass start evaporating in the heat of the morning sun. Merely, the heat of observation is enough for evaporation of thoughts. This is the point where emptiness begins, and man gets eyes and soul.

I was sitting all alone in a dark night. I was alone from outside as well as from inside. There was no body present outside and there was no thought within. There was no activity either. I was just looking. Not that I was looking anything in particular, but I was simply looking. There was no object of that perception. That perception was without any object or basis. It was not perceiving somebody; it was merely perception. At that time, somebody asked me what I was doing. What could I say? I was not doing anything. I

said I was not doing anything. I am just there, and this being alone is emptiness. This is the point where starts the surpassing of objects and the beginning of God.

My dear, I teach emptiness. I teach this dissolution. I teach this death. I teach this, so that you may become perfect, so that you may be immortal. How surprising it is that one gets life through death, and those who stick to life lose it. One who worries for perfection becomes empty and nothing; and one who becomes free from worries by being empty, attains perfection.

The drop cannot become an ocean by remaining a drop. This ego is futile. From that state, the drop can be reduced to nothingness, but cannot become an ocean. The insistence as remaining a drop is an obstacle in becoming an ocean. This is a hindrance and an obstacle.

The door is never closed, from the side of ocean because its doors are closed by the drop with its own hands. Its walls and boundaries are its own. It does want to become the ocean, but does not want to break up its existence as a drop. This is its problem. The same is the problem of man. It is impossible that a drop

should remain a drop and at the same time become an ocean; that individual should remain an individual, know the Brahma and become one with him. When the drop of 'I' is dissolved, the ocean of soul is attained.

The ocean of soul is very close at hand; and we are unnecessarily stopping with the drop. The nectar of soul is very near; and we are unnecessarily sitting tight with the cover of death. The drop has to be destroyed; we will have to throw off the cover with our own hands; and we will have to give up our boundaries. Then alone can we become a part and parcel of the infinite, limitless truth.

Those who do not have this courage cannot become religious. Religion is the extreme courage of human life, because it is the way to annihilate the ego. Dharma is not the direction of cowards. It is not an effort for those who are afflicted with the allurements of heaven and are trembling with the fear of hell.

All these allurements and fears belong to the drop.

The drop has formed and bound itself only by these fears and allurements. The drop is to be annihilated. The individual is to be killed.

Only he who has so much of fearlessness and courage can accept the invitation of ocean. The invitation of ocean is the invitation of truth.

Only he who has so much of heartiness and
courage can accept the invitation of ocean.
The invitation of ocean is the invitation of
truth.

Truth is not a mere word or a mere
idea. It is a living force that
moves through the world and
changes the lives of men. It is
the light that guides us through
the darkness of our lives. It is
the power that gives us the strength
to face our enemies and to
conquer our fears.

Truth is not a mere word or a mere
idea. It is a living force that
moves through the world and
changes the lives of men. It is
the light that guides us through
the darkness of our lives. It is
the power that gives us the strength
to face our enemies and to
conquer our fears.

Truth is not a mere word or a mere
idea. It is a living force that
moves through the world and
changes the lives of men. It is
the light that guides us through
the darkness of our lives. It is
the power that gives us the strength
to face our enemies and to
conquer our fears.

