



Revealing the Personality

Parthasarathi Rajagopalachari

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20. Revealing the Personality

Publisher's Note

Revealing the Personality is a collection of talks and lectures given by Shri Parthasarathi Rajagopalachari (Chariji) while on tour in France, Denmark, Switzerland and Minsk in the summer of 1993.

The title of this book, *Revealing the Personality*, is a central theme throughout many of the talks herein. Chariji gives the aspirant an understanding of the meaning of the personality, and how it can be revealed through the practice of Sahaj Marg. We wear many personalities, many masks in daily life, which stem from our *samskaras*; Chariji uses the metaphor of an onion to demonstrate the multiple layers of personalities we have built up around ourselves. By cleaning our *samskaras* we begin the process of undoing, or peeling off these layers. Finally, we reach what Chariji describes as the culmination of the yogic process, where the inner reality of the true person residing inside, is revealed.

"...So when we remove these masks the true personality emerges. And I took the privilege of saying that, whereas we have personalities, He is a personality."

1

Beyond Pain

Paris, France, 25 May 1993

It is nice to be back here, and I am happy to hear from some of the preceptors that they find all of the abhyasis are developing quite rapidly. It is a happy thing that I am able to hear such things from the preceptors, and my visit is only to confirm their finding.

I was just having a talk with a young man about a very personal letter. You know, in Indian philosophy we have this idea that the main problem of existence is 'I' and 'Mine'. It is a very profound truth. So, as long as we have personal things, we are going on adding to our burden of problems, creating samskaras and generally making a mess of our spiritual life. So the first idea we have to give up is 'my' problem.

There is no such thing as 'my' problem, because problems are the only things which are universal.

So when it is everybody's, how can it be 'your's'? Pain is common, suffering is common, feelings of loneliness, of separation, of abandonment — these are common. Even Christ on the cross, his last cry was, "Why have you left me? Why have you abandoned me?" So you see, from the sinner to the saint, the common feature is pain, suffering, isolation. So to say, "My pain" is ridiculous, "My suffering" is ridiculous.

When you want to merge with the Infinite, and when we understand that the Infinite is really infinite — not some sort of superstar hotel, with a superstar room in it — I think merger must mean merging into this common mass of identification. Not some sort of isolation on some pinnacle on the mounts, enjoying the fragrance of the sweet air there — but down here, sur la terre. So please try to understand this.

The big evidence, or clue, or hint, for this is the circumstances under which saints are born. They are always born as very ordinary people. They are very ordinary in every way. There is nothing

special about them — not in their parentage, not in their life circumstances, not in their education — nothing. So they are born among us, live among us and die with us. So how can we be special? And how can a problem be something special? Every letter that I receive says, "My problem is very special, Chari." There is nothing special about the average, human, saintly life. That is why Babuji called it a desert, a wasteland.

So I think, since all our preceptors are saying that you are developing very fast, it is necessary to create in yourselves an awareness of what this merger means. I am not impressed by liberation and things like that. It is only a way of escape. Anybody who talks of liberation, and wanting liberation, is trying to escape from this life — and it is not possible. Similarly we have a lot of misunderstanding about this idea of merging in the Master, merging in the Infinite, as if we are going to live in some wonderful land of beatitude, full of love and health and happiness. Not at all! Does it exist?

God created illusions for fools. For them we have these beautiful places, an apparent intelligence and a health which will suddenly fail — like a pricked balloon. And then they are back with us. They waste a lot of time in the process. Many of the successful, rich, educated people of the modern world are only blowing their balloon bigger and bigger. And the bigger it is blown, the louder it will burst. That is all they achieve.

In one of his plays, Shakespeare says that when great men die, comets appear. And these great men are Caesars, Mussolinis, Hitlers. Now look at this funny thing. I think really what happens is that they have blown their balloon so big — and in the process putting themselves inside the balloon — that when it finally bursts, this person is blown into the air. And maybe because there is a lot of friction, he burns up, very much like a meteorite. And this became for Shakespeare a symbol of greatness. In reality, a great life — I mean a great, temporally-lived life — when it ends, one hardly notices it. It is like an iceberg sinking into the sea. A momentary ripple and nothing else.

So the greatness is not in the signs accompanying death, but in the effect that that life leaves on this world of ours, and how long it lasts. That is why you have to read about Caesar and Napoleon in history books. But even people who have no education know about Buddha and Christ. And you will not find anything about Buddha and Christ in history books; though you may find some reference to the evils of Caesars and Hitlers in the holy books of all religions, as a sign to us, as a warning to us: "Beware. Do not become like this." Spirituality must first have us understand it properly.

I am not saying that we should not be bothered about pain. Of course, pain is there to be bothered about. But it is not something to be mourned, not to be agonized over and not something to be remembered. The value of pain is when we suffer it as quickly as possible and forget it. Then we can wait for the next dose of pain. But if you are sticking to the first dose of pain, like a leech, you are not getting rid of it, and it goes on and on. And

all the rest of the pain we have to suffer is still there. Therefore, one life is not enough. So you see, we must embrace pain, give it a big kiss, crush it like that [hugging gesture with arms] and throw it away. "Next!?" Now, from such a man, pain will run away. So you see, pain is something to be quickly finished.

Now what happens in our life? We are welcoming pleasure in this way, not knowing that the more pleasure that we are accumulating, the more pain that is being added to the bank. The 'Cosmic Bank of Pain!' Because, do not forget — they always go together. And when you seek only pleasure and try to avoid pain, it is perhaps the most foolish human venture. So, when we accept pain and quickly finish off our bank balance of pain, then it is not that we are going to have pleasure, but we shall have a life in which there is no pain and no pleasure. Balanced existence.

The goal of spiritual life is not a pain-free existence. It is not a pleasure-free existence. It is not something morbid, in which we have to be

always suffering. It is not morbid that we want to die, and liberation should not be a way of escaping from this life. But it is a love affair in which there is always pain. Because the greatest source of pain is love.

The West has never understood what love means. So much has been written about love here, all to the accompaniment of great music and dance. And that is a great secret to the lies that are written about love. Love does not need any garnishment. It does not need embellishment. It can exist by itself. These poets and all these mystics must have known the pain of love. They dressed it with floral garlands and beauty and diamonds and silk; trying to somehow entice us into the capacity to love. But we want to pack it carefully in paper and put it in boxes of cedarwood. And whenever we have the pain of love, we open the box and look at these things and we are bewildered. "To begin like this and to end like this ...," because the gown, the marriage gown and all the bridal finery will endure. But everything that it clothed will end up in another

box of cedarwood. In between there is the possibility to escape this box — the coffin — provided we escape this box — the artificiality of love.

So anybody who thinks that love is pleasure and companionship and all this blah-blah, will leave himself in one box and his dresses in another box. But anybody who understands that love cannot exist without pain, that pain is love — like God is love and therefore God is pain, 'a pain in the neck,' like the Americans say — such a person can find that God need not be pain. Because when I accept it, it vanishes. When I accept God, He vanishes.

That is why saints say, "Where is God? I am God." Because, having brought all the pain in the universe into himself, he has brought God into himself. And he says, "Where is God? Where is pain?" Because when pain is inside me in the infinite way that it must be... You'll remember, once I told you that 'mastery' means mastery over pain. Such a condition cannot be possible without

accepting this.

So we must understand that pain is love. That pain is necessary. That more and more of pain means more and more of love. That infinite pain is God Himself. And that when I am able to embrace pain and put it into myself, throwing away the circumstances which gave me that pain, there is the possibility that I shall finally embrace God Himself. And that is the consummation of this divine love affair.

So I pray that all of you will have the strength not to run away from pain, but welcome it. Ask for more and more. Put it into yourselves. Because only when it is away from yourself, you say, "I feel pain!" I cannot feel something which is myself. So the secret of not feeling pain, not suffering, is to make it mine. And then let us see what pain can do to us. Thank you.

2

Using the Heart

Lyon, France, 28 May 1993

François told you everything that I wished to say. I wish to add a few things. I love to come to see you all, to serve you, but it cannot be possible so frequently as I came for the last ten years. Reason one: my work is increasing. Reason two: I have less time than I need. Reason three: my health is declining. So, unless you are going to make me so enthusiastic to come here, I will not be motivated to come to Europe at all, because in India I have a lot of work. The response to spirituality is, as you know, very high there. So I have the problem of balancing my time and my effort. In the language of salesmen, between a good market and a bad market, I have to do this juggling — where to spend more of my time and effort. Also, there are many parts of the world in which spirituality has opened — the whole of the former Soviet Union. So you see, so far, I have been coming to you. In

the future, if you want me here, you will have to pull me here with your hearts, as François said.

Now, what is the main problem? Any answers? What is the main problem here in the West? You see, we all have two needs: what we call mental, intellectual needs; and the need of the heart. People don't understand that spirituality is the need of the heart. Not love affairs, not marriage. It's a mistake to think that you can substitute spirituality by having a good boyfriend or a good girlfriend. I think many of you have tried many times. Most of you have tried several times. And if you have to try it more than once, it means it's a failure. So don't confuse the needs of the body and the needs of the emotions, with the needs of the heart. Food and sex are needs of the body.

I was talking to François, I think this morning or yesterday, that the European mind is a mind which compartmentalizes itself. One compartment is my work, another my house, a third my family. So please notice that my house and my family are not the same in Europe. Then my love life — I

don't know what it means! Then love, then sex. I don't know how you can separate love and sex. I don't understand at all how you can separate marriage, love, and sex. Here they are three different things. Married to somebody, loving somebody, having sex with a third person. *Excusez-moi!* It is not my intention to hurt you or to hurt your feelings. I'm stating facts.

Now, a life is one wholeness. I cannot have a separate married life and a separate love life. One preceptor from Europe wrote to Babuji Maharaj, "My relationship with my wife is now better, and my sex life is going well!" And you know what Babuji said? "What filthy letters I get!" For him, it was a shock, that there is such a thing as a sex life. Please be assured that there is no such thing as a sex life. Sex is a part of love. Where there is no love, there cannot be sex, there must not be sex. And when we try to use sex to create love, it is prostitution. Whether it is male or female, is not really important.

So you see, in Europe, everything is confused.

And we have a list of priorities. For some, it is work first — of course in Europe work is some sort of a god. The Greeks had their gods. The Romans had their gods. But the modern European, who is a *melange* of everything, you know, Greek, Roman, Hebrew, and who knows, Christian, Chinese, has only one god — work.

I have been in Europe since 1948, when many of you were not even conceived, when your fathers were not married, so please don't think I am an ignorant Indian. Most of your mothers could have been my friends, if I had wanted it. So you see, I am very familiar with Europe. I have seen the changes in Europe over the last fifty years. I speak from the experience of an outside observer, because if you are in it, you cannot know yourself. So please accept what I say, and remember that if love is not the first priority in your life, then love will be work for you, and work never gives love. Work may give money. Work can help you to buy beautiful cars, beautiful clothes, one thousand franc hair-dos, nothing else! One must love work, but work cannot produce

love, not even the work of spiritual life.

People think that if they meditate and do the cleaning, love will grow. It is like thinking, "If I go on pouring water on the ground, there will be a tree." Where is the seed? Who has to sow it? And which seed? So this is your problem; you have to think over this. Where am I going to plant the seed? With what shall I water it? And what will happen to the tree when it comes up?

So you see, we have to love our work, we have to love spirituality, we have to love our husband or wife, we have to love our children, too. Not the opposite. We work for love. Useless! We have children who must love us. It will not work. Do we love our parents? Most of you don't! Why not? If not, how will your children love you? How are you entitled to expect any love from your children? So you see, the whole thing is sick, a tragedy.

Do you understand? Do you agree? *Ca va!* There is some hope. *Oui*, because if there is no

hope, there is no life. They say, "Where there is life, there is hope." But I say, "Where there is hope, there is life!" Because if you are living a life in which there is no hope, you are as good as dead. For me, my life is my hope and my hope is my life. So, in spite of not having very good health, not much time, too much work, yet I come to see all of you. Why? Because I still have hope for all of you.

Now to make that hope come alive — like a tree has fruit — unless you make spirituality the number one priority, you will always be talking of the heart, and liberation, and all these things like that. It is of no use! We don't have to talk about the heart, in so many languages. We have to use our heart. I suggest that the European has lost contact with the heart so much that, today, love is in the head, in the feet, everywhere else in between, but not in the heart. I am saying this very seriously. That is why there is so much malady in the West — broken marriages, multiple marriages, *affaires de coeur*, all this tragedy of broken hearts. Fortunately the heart cannot be broken. So what is

being broken? Please think over that. I assure you, the heart cannot be broken.

Now I want all of you to think, to meditate: what is this that you have been breaking, and having broken, in yourself? When you find the answer, you will automatically give first priority to spirituality. Spirituality will become your life. Not another activity like shopping or going to the theater. And this place will not be just for assembly. It will be a place of worship, where you worship with your heart. He who is inside it. That is true meditation — with love, adoring Him, opening your hearts, looking inside, finding Him, making your life resplendent, beautiful, glorious, full of love. Now, we have a cup here, empty, and wine there, no cup. How are you going to drink it? So you see, this cup, which is my heart, must be emptied and then filled with the nectar of life, which is love.

Love is not something to be given and taken. It is a very wrong idea of love. Love is something to be created in your heart. And when your heart is

full of love, you cannot stop people from coming to you, like bees going to flowers. Or like in India, ants going to the sugar. The sugar does not say, "Come to me, I am sweet. Come to me, I am sweet." It does not need haircuts or good clothes. Its sweetness attracts. Where is the sweetness in our heart? Only *douleur, pas douceur*. So if you want to avoid *douleur* (pain), you must substitute *douceur* (sweetness), and then you will find beautiful things that spirituality can create in you. And when the heart is full of this *douceur, amour*, even God comes.

Now we are praying to God on our knees, and doing all this nonsense. No need! A true lover sits in the garden, unconcerned with anything, and the beloved comes. But a beloved who has to be called, and to be implored, and to be begged will not come. He will say, "You are a beggar! I don't go to beggars. I go only to lovers." So this is the secret of spirituality, the secret of life. This is the secret of love, and this is all one.

I pray that all of you will have your priorities

right and do that which must be done. Because if it is not done in this life, you will have to come again to do it in the next life. Or the next and the next and the next. So rebirth is something to which we condemn ourselves, because in this life we are unable to love, unable to become love. So until this cup is full, we come again and again, in an effort to fill that heart, that divine cup, with its divine essence. And when that thing is complete, "*Voilà!*" Thank you.

3

Talk at Inauguration of Meditation Hall

Augerans, France, 30 May 1993

On your behalf, this meditation hall has been dedicated to the Master today, and I congratulate all of you for this visible sign of the progress here, of the Mission in Europe.

It is our tradition in the East this inauguration should be done before the structure is completed. People do not know that in the West. You wait for everything to be complete and then occupy the house. In the East we occupy the house and then complete it. It must be completed from inside. That is the ancient principle, the holy principle, the spiritual principle. Nothing is completed from outside. It is a pointer to the fact that our spiritual occupancy of our heart must also be from inside. I think it also indicates quite correctly that we must begin spirituality when we are not yet spiritual, and then create a spiritual heart in ourselves,

purify it sufficiently, and allow the Master to occupy it, allow God to occupy it. And then let Him complete the job from inside.

So we never do things from outside, the real work is always from inside. This is the esoteric, spiritual principle. I am happy that in that tradition today we have occupied this meditation hall. We shall complete it now from within and help it, or use it to help us, to complete our own purification, dedication of our heart, from within ourselves.

Speaking in Lyon the other day — two days back I think — I tried to emphasize the need for all of you to think of spirituality not as a part of your life, not as one activity of your life, not as one sphere of your life, not even as one interest in your life, but to think of a spiritual life in its totality. That is, we live in such a way that our life is spiritual.

One of my friends used to joke — he said, "How can you go and sit in the toilet and make it a spiritual activity?" Well, I said, "The good God

made you in such a way that you have to eat, absorb what you need, and throw out the rest as a waste product. How is it any different from this timber which you cut down in the forest? You put it through your timber mills, saw mills, take out the shavings and the sawdust at one end and the finished product at the other end. And you do not call the sawdust dirty, you do not call it filthy, you do not call it stinking. It is sawdust! And today you use it to bond with glue again and to make it into wood again." Bonded wood they call it. So you see, when something is converted, and there are what we call by-products in chemistry, it is human ingenuity to try to use by-products too. So that what nature gives us we use as completely as possible.

There is no such thing as evil-smelling, stinking waste products. 'Evil smell' is our idea of it, 'stink' is our idea of it. In nature nothing stinks. Like we have spectrums of colors, we must have a spectrum of smell from one end to the other. Violet, indigo, blue, green, yellow, orange, red. Remove any one color, the spectrum is incomplete

— you cannot have white light. To say that white light is made up of these seven colors also I do not agree.

So to say that human situations are made up of happiness and sorrow — I do not agree. To say that human beings are made up of black races and white races and yellow races — I do not agree. That is another spectrum. And anybody who has racist tendencies and would like to do away with one of these races would damage that cosmic spectrum of human possibilities and all the rest will suffer for it. You cannot remove 'Re' from the piano, the keyboard, or the C sharp, or like some musicians say, "I only like music based on the C sharp or the F." You still cannot play music. So to play music you need a complete keyboard. Maybe we shall introduce more and more keys in the keyboard, to give different shades, different aspects of different tones. But not do away with the keyboard. You cannot have music with just one note, you cannot have paintings with just one color.

Gainsborough is famous because he wanted to paint one painting using only one color, and that is that famous painting of a boy in blue. But it was some sort of a venture, and it is not one blue. It is many blues. So you cannot just say, "This is blue, and this is blue and this is blue!" That is stupid. So in nature to be complete we need spectra. Spectra of colors, spectra of smells, spectra of races, a whole spectrum of life, with the amoeba at one end, and the absolutely evolved saint at the other end.

So when we damage life forms, when we kill away deer in the forest, when we shoot our dogs when we go on holiday, when we kill the black man in Africa, or the yellow man in Europe, or the Jews in Germany, we are destroying ourselves. Please remember we cannot damage these cosmic spectra except by damaging ourselves. It is like a man trying to clean out his stomach and intestines with soap, so that his excreta will not smell. If your pizza must smell when you take it in, your excreta must smell in a different way when you take it out. I hope you understand the truth, the

verity, the necessity for this. That the white will not be white unless the black is there to show off your whiteness. That the black is not black unless there is a white man for you to contrast yourself with.

You go to Africa, they think the white man is something like a sop, useless people who have no strength, who need gunpowder to kill others, who cannot use a spear, who cannot run. You should know the way in which the non-white people think of the white people. Milk sops they call them. People who cannot walk twenty kilometres, people who do not know how to find their way through a jungle without a compass. People who do not know how to kill without firearms. Bigger and better — AK-47's today. People who pretend to be brave and hunters — killing a stag, a poor thing with twenty rounds of bullets. There was a time when bravery was face to face. You killed a lion with your hands. You know, the Masai rite of manhood. When a youth became a man he had to go out and kill his lion. The lion had a chance to kill you. You had a chance to kill the lion.

Today poor ... you know, even rabbits you are shooting. People should be ashamed of what they are doing. But we are big and brave. We are white, we are Occidental. We are educated. We have the highest standards of living in Europe. And what are we doing with that? Killing, destroying, raping. Now do not think I am being critical. People think I am critical of Europe. If I was critical of Europe, I would not come here. I come here because, in some way, I have been put in a position where my Master's hope of changing this world, preserving these respective spectra of forms, colors, life forms, everything in this universe, is the duty of each one of us. And our job is to awaken you to that sense of inner duty in you, inherent duty in you, inescapable duty in you. If any one of you tries to escape this duty, that will be your hell.

So these meditation halls, these ashrams, we are trying to create here a special atmosphere where people can live in harmony, forgetting they are white and black; forgetting they are Indians or

Negroes or Jews or Hebrews or whatever; forgetting everything else except the fact that we are part of the human race, perhaps slowly forgetting that we are human, but that we are alive. And when we are alive the crows have a right to be alive, the deer have a right to be alive, the mosquitoes have a right to be alive! The flies have a right to be alive! And if you destroy the mosquitoes, you kill off the birds or the insects which feed on them. When they are destroyed the sparrows are killed.

You must remember four years back, when we came to Augerans, there was not a single bird here. It was a dead place. When I walked into the place that is now occupied by the Batailles there were a million dead flies on the floor. The place literally stank! A château! A sign of past nobility, grandeur. It stank! Look at it today. You see birds twittering all around you. Why? Because, perhaps within the small orbit of this ashram, they live in a fear-free environment. We are not shooting birds here, we are not killing birds here. Perhaps one day we shall see rabbits jumping around on these

grass lawns of ours. I venture to hope that some day a timid deer will poke its nose into our fence. I do hope for that. And that will be a joyous day.

You know if you see these old children's movies like "Bambi", you see the abundant life forms. What is it that makes your children excited? When Thumper thumps his way through and all the forest assembles, at Bambi's birth, are not the children entranced? What would you do with your children and your television sets when there are no more animal life forms to show on your television sets, no birds to sing? What would you do with your children? What would you do with yourselves when you cannot do anything with your children? So remember that we need everything today because our children will need everything tomorrow. And their children will need more and more life forms to play with, to admire, to live with in harmony as God intended us.

Remember the story of Noah's ark, where to escape the flood he took two of everything. Why not just one white man and one white woman on

that wonderful ark, and preserve life? Do you think Noah was a fool? Do you think the people who wrote your Bible were fools? Do you think the saints and the sinners of your Old Testament were fools? Why two of everything? And what brought the good tidings at the end of the flood? A bird, with a leaf in its beak. So vegetation, birds, all the life forms preserved in the ark to start life afresh, because in the old wisdom, in the old truth, in the old scheme of things — which is as new today, as it was ever old before — you need everything before life can be complete. Not just yourselves, not just the Occidentals, not just the white people with their guns; but every stupid, black, stinking thing on earth too is part of your life. If your face is white, is your hair black? If your eyes are gleaming, your mouth is stinking.

So what is it that we are trying to create here? In the old tradition again, a human being is nothing but a symbol of this universe. We are each one of us a universe in ourselves. We have in us the wisdom of the owl, the strength of the lion, the viciousness of the tiger, the poison of the snake,

the gentleness of the rabbit, the fleetness of the deer, the beautiful vision of the hawk. We have within us everything. Kill something outside and you kill that within yourself. Create something in you which is beautiful and you create that outside. The old tradition says that this universe is a mirror. Create a lion in yourself, you have created a lion outside yourself. Create fear in you, you have created fear outside. Create hatred in yourself, you have created hatred outside. Create a black man within yourself, you have created a black one outside. And they are going to fight you. It is our creation which fights us.

Cauchemar (nightmare), you know this wonderful, beautiful French word? "I made a *cauchemar* this night." Bad grammar, bad English, but the truth. Why *cauchemar*? Why do you suffer from your own nightmares? I cannot suffer from somebody who has a *cauchemar* here. My nightmares haunt my nights. I am afraid to sleep because of my nightmares. Who creates it? My mind! Why? I have committed so many sins, atrocities, that from inside me they are laughing at

me, making fun of me, making fearful faces at me in my sleep, "Aaaah!", in my sleep and we wake up screaming, you see? It is inside.

Remember, all danger is within. No black man is going to attack you with his *assegai* (spear) from Kenya here. The black man is inside you. It is him you are hating. All racist people are self-haters. What they cannot remove from within themselves, they try to remove from outside themselves. "I am afraid of the viciousness of the hawk. Shoot down the hawk." Yes, but what about the hawk within? "I am afraid of the stinking hyena in the jungle, because I am a stinking hyena myself — feeding on what the lovely, big predators leave behind for me. What the lion leaves, the hyena eats. I don't like it? My ego says, 'Oh! You should be a lion. Shoot the hyenas, they remind me of myself!'"

Nero, burning down Rome, was trying to destroy himself. He didn't have the courage to destroy himself. He didn't have the ability to think that he was the thing that should be burnt. He was

the poison in Rome. Very easy, set fire to Rome! So whenever you hate something, look into yourself and try to find it and remove it from within. Then you will not hate anything anymore. When you are afraid of something, look into yourself, remove it from inside. And you will not be afraid of anything in this universe after that. You are seeing enemies everywhere? Look inside, all of you is rebelling against you.

You have a weak heart because you have misused it! You have a weak liver because you have misused it — and they're clamoring for release. They are saying, "Get this fellow out of here. He's stifling us to death. I am pumping away like hell from the moment he was born. And what is he doing for me?" the heart says. So it fails. It says, "To hell with this fellow! Let him manage without me."

You misuse your brains, to create more and more destruction — forces of destruction, agencies of destruction — one day you'll end up in the loony bin. The brain says, "No more! I don't want

to be used like this, my dear friend! My creator did not give you this brain for misuse. He gave me to you for you to use properly." Use your intellect properly, use your heart properly. You are misusing everything that God gave you. Not just sex, everything!

So everything slowly withdraws its co-operation from us, one by one. And then you have a decrepit twenty-three year old fellow, lying in a hospital, full of tubes, pouring fluids into him, withdrawing fluids from him, with all of us going there to visit him, and saying, "Ooh and aah, what a lovely person!" There is no such thing as a lovely, sick person. I don't want you to indulge in this false sympathy of the Occidental culture. That a man with AIDS who is dying in a hospital is a beautiful person! That all of society must go out of its way to keep him alive. When you cannot tolerate the excreta in your toilet, how can you tolerate this disease of society? Harsh words? No! Truth? Yes! Truth is always harsh. Nobody likes the truth.

We have a duty, you see, to perform. First, to clean up our own lives — which means no compromise. I may be compassionate towards others, but I must never be compassionate towards myself. I may be willing to excuse anything in anybody else, but I must not excuse anything in myself which is inexcusable. I may be willing to tolerate lower standards in others but not in myself. I may be willing to listen to lies from others, but not to my own lies. Unless we are able to set for ourselves these absolute standards of perfection, we shall fail as abhyasis. Because, if there is no expectation . . . if you run a race, you run it with the idea of winning it. Not for million-dollar prizes like you have today, which is a travesty of the old Olympic spirit, you see. In those days, they just gave you a fig leaf or a myrtle leaf or something and sent you home — happy.

Today they give you six million dollars for knocking around half a dozen tennis balls — with sixty thousand idle fellows watching the game and six hundred million watching it on the television. What is so wonderful about it? Six million dollars,

and that blighter goes and gets AIDS? One sportsman says he had four hundred women in his life. But when he has AIDS, you know, the whole sporting community wants to create a fund for that 'poor' man. Why 'poor' man? Twenty-seven million dollars in earnings, four hundred women behind him, and 'poor'? How does he deserve human sympathy? Well, put him in a hospital — society owes that much to him — but do not run over yourselves, do not fall all over yourself in trying to pretend that we are a wonderful society, where a man can spoil four hundred women with his filth and yet be entitled to our respect, our love.

We must be careful about what we respect and what we love. We can have sympathy but not love for such people. We can, under no circumstance, have respect for such people, because now you are putting a base thing in the position of a noble thing. He played football or table tennis, or whatever it is — I don't know — but that doesn't entitle him to become a hero. You cannot give him the place that you give to a Plato or an Archimedes or an Einstein. He is, after all, a ball player. We

have lost all sense of proportion, all sense of perspective. Some of us are even perhaps secretly admiring him — "Four hundred women, damn it! How did he do it? And why don't I have a chance?"

Many of us must be thinking like that here. I hope not! I fervently hope not! But this sort of thing comes because we have a depraved scale of values, a perverted sense of achievement. When a man who can throw a ball a hundred yards becomes a hero and is entitled to six million dollars in earnings, when a man with AIDS can play tennis and walk away with everything in his life, and society owes, or thinks it owes, a debt to him. What is all this nonsense? What is this perversion in values that we have allowed to creep into our society? Precisely because we have lost sight of the right values, of the true values, of the real noble values that you should cherish, which we should try to cultivate.

Today, more money is spent on stadiums/stadia?? than on hospitals. More money

is spent on hospitals than in feeding the sick and the poor of this world. "Let the devil take the Abyssinians and the Ethiopians and the Indians and everybody else, so long as we can have our great sportsmen with their six million dollars earnings and AIDS!"

Do you see to what depths Occidental society has sunk us, Occidental values have sunk us and are making us sink further and further into it; into the so-called Olympian cultures — sport culture. Magnificence, excellence, devoid of moral backing, devoid of social understanding, devoid of social benefit, devoid of any value which can raise society. Be suspicious, I pray to you, of anything which does not contribute to ennobling you in your personal lives, and through you, ennobling society itself. Anything which has no value in ennobling you has no absolute value. It is a farce, it is a play, it is a toy! Look for ennobling things in everything. Look for that which will elevate you. Look for that which will give you cauchemar-less sleep. No more nightmares.

Why nightmares? When I am clean inside, why nightmares? How nightmares? From where nightmares? Is it possible? So I hope these meditation halls, this new culture of Sahaj Marg — it is a culture, it is not just a way of practicing for two hours and then walking off scot-free to do again, you know, what a great sportsman does or what Dennis Wheatly does — it is a new culture, a new way of life. It has to be totally embraced.

And living a spiritual life, we must eat at the table and we must go to the toilet in constant remembrance. When there is no more good, there is no more bad. When there is no more good smell, there is no more stink. There is no more white man, there is no black man. The world and universe is dancing in such a way that all that you see is a blaze of white light.

I believe this is the purpose of a spiritual existence. I believe this is what we are trying to do in Shri Ram Chandra Mission worldwide. I believe this is what every one of you should be doing too. And I pray that this establishment, this Mission,

the teachings of the Master, the practice, will help you to become that. Thank you.

4

Symbols

Augerans, France, 6 June 1993

Just a few words before we part. We have work and we have play. Some people like work, some people like play. And we know we can work with so many things, we can also play with so many things. Poetry is an example of how we can play with ideas, with words, even with concepts. But I am more concerned with symbols, because we have been hearing some talk about the cross, and how the cross represents the intersection of space and time, and a certain fascination this idea seems to have caught up in your minds.

We should always be suspicious of fascination. Fascination is not reality. Reality has no fascination. That is why there are so few people who go for spirituality. And of course Babuji made it very bad, he made it very, shall we say, unappetizing, when he described reality as a desert

wasteland. But it is something we should always remember, you see, because qualities are fascination. Taste is a fascination. Beauty is a fascination. But don't make the mistake of thinking that only beauty is a fascination. Ugliness can also be a fascination. I know many people who are fascinated by ugly things. Similarly, taste does not mean only good taste. There are people who are fascinated by ugly tastes, nauseating tastes. You have only to remember the fascination for things like beer, for instance! To one who is not fascinated by beer, it is a stinking thing, and when you sit near somebody who is drunk on beer, you are revolted.

So, fascination is not a positive quality or a negative quality. It depends on you, with what you are fascinated. Same thing with symbols. It is a very trite truism to say that space and time are intersecting here. It is a matter of common knowledge, common sense, that anything which exists, exists in space and in time. You cannot exist only in space, nor can you exist only in time. Therefore, we have to be suspicious of things

which are said to exist in time but not in space. And therefore, in the Hindu philosophy, or whatever you want to call it, even a soul occupies some space. Therefore we have this brilliant idea in Sahaj Marg that the body lives by the soul, and the soul can go through time as we understand it, on its journey to the ultimate. It lives by transmission. Therefore, transmission is called 'life of life'. And transmission has nothing to do with space and time.

Now, I think this business of the cross — we are trying to read symbols into it just because Jesus was crucified. I mean, the Romans were crucifying all criminals, and many were crucified, thousands were crucified long before Jesus was crucified. So to me, the fact of crucifixion is not important. To me, the cross has no meaning except for the fact that a man like Jesus was put on that cross. So the cross and the crucifixion assume some significance, because of who was crucified. If Jesus had not been crucified, the cross would have been a symbol of criminality.

So you see, it is always the who that makes the difference, not the what. A drunkard on the street who is a regular drunkard, doesn't attract any attention. But if the prime minister was found drunk on the streets, it would be in the headlines of every newspaper. Thousands of soldiers are shot in the war and killed. You don't find their names in the newspapers. But if the general is shot, it is on television, it is on radio, it is in the newspapers.

So, what gives meaning to a symbol is the who behind the symbol, not the what behind the symbol. I would request all of you not to be fascinated by these explanations of symbols, because while reality can be expressed in symbolic form, a symbol cannot lead you to reality. Otherwise, everybody who worshipped the cross should have been liberated long ago. You know, the Hindu temple-goer is often criticized as an ignorant idol-worshipper. I don't see how a Christian is less of an idol-worshipper. What are you worshipping? A cross? Is it not an idol?

So, when we put an idea into a materialized object, that becomes idolatry. Whereas if you remove the object or the essence from its material bondage, that is liberation. So for a soul, liberation is release from the travails of space and time. Please also remember that if you continue with this thinking, one cannot see God, because He is the creator of space and time, but one can experience God. Therefore we have the presence of God, but not the vision of God. Therefore, be suspicious of anybody who tells you that he saw God. Be very suspicious! Also, be suspicious of qualities of God — "God is kind. God is benevolent. God is generous." — because if He was these things, He would also be cruel, ungenerous, and unkind. Because where one quality exists, its opposite must exist. Therefore, God is nothing. Therefore, God cannot have qualities. Therefore, God cannot even have a mind, because if He had a mind, He would be subject to good thoughts and bad thoughts.

Now, I think Christianity, somewhere along the way, you know, blundered into this mistake of not

only putting God somewhere in heaven, creating a permanent duality between heaven, earth, and hell, but also of attributing qualities to the divine. We are still prisoners of those qualities. You have only to look at abhyasis who say, "Oh, sometimes the Master is kind, sometimes he is cruel.", forgetting this fact, that if you are kind, you must be cruel, too. No doctor can help you without giving you pain. Does such a doctor exist? I don't think so. Any system which is designed to really help you to liberate you from the bondage of space and time must give you pain.

You see, we keep coming back to this idea of pain. It is inevitable. Why? Because the fact of releasing you from something to which you have become trapped, like a piece of iron on a magnet — when you pull it away, there is that separation, perhaps the pain of separation, even physical pain. So you see, liberation and pain are bound together, and until we realize this fact, that pain is a sign of liberation, we are going to avoid pain, therefore we are going to avoid liberation. And the more we go towards pleasure, the more we are going into

bondage and suffering.

So, pain is different from suffering. This is something you must kindly remember, that there can be suffering without pain, and one can have a great deal of pain without suffering. It is unfortunate that the two have come to be mixed up. That pain is suffering and suffering is pain is a mistake. We suffer more from our pleasures than from our pains.

So you see, when we symbolize life, and say that a pleasurable life is a good life, and a life of pain is a bad life, we are bound to make terrible mistakes, because then we have this Bohemian idea — the Greeks started the whole mess of going towards pleasure and avoiding pain. So you see how symbols can be misconstrued, wrongly created, and wrongly used. Symbols are only good for the wise people, like anything else. Money in the hands of a wise man is good. Power in the hands of a wise man is good. Similarly, symbols in the hands of a wise man are good.

The common people should avoid symbols with even more care than they should avoid money and power. This is a bit of advice. Of course, people will not understand, you see, how we can avoid money. But money, again, is a symbol. It only shows the purchasing power that you have, and if you have a million francs, it only shows you can buy something worth a million francs today — not tomorrow, because by tomorrow, values change, prices change. Don't think prices are fixed, because tomorrow if the supply increases, prices fall, you have more purchasing power from your million francs. But if supply falls, prices increase, and your money is worth much less. So again, it is a symbol. Today's millionaire is tomorrow's pauper. So what is money really worth? Its worth depends on the supply of goods. This is an economic fact.

So you see, we are being buffeted by forces beyond our control. Our money gains or loses in value depending on supply of goods. Our happiness depends on what we think is joy or pleasure. And yesterday's pleasure is not today's

pleasure. Even yesterday's wife may not be today's wife. Not permanent. Pleasures are not permanent. Values are not permanent. Qualities are not permanent. In any case, these are all things which we create as attributes of things which we like or dislike. And like and dislike are here, in the head. So, when there is no mind, there can be no good and no bad.

Shakespeare says, "Nothing is good or bad, but thinking makes it so." So when we don't think, there are no more qualities. In meditation, we don't think. We meditate. Therefore, for one who continues to meditate and becomes, what shall we say, a sage, qualities cease to exist. For such a person there can no more be good people and bad people. That being so, there can be no punishment, no reward — and much less so for God.

So you see how stupid we are, to become bound to space and time, to be battered about by our sense of values and qualities, and to suffer from our own punishments and our own rewards which we create because of feelings of pride for

good actions, so-called, and the feeling of so-called culpability for so-called wrong actions. Here, the ancient yoga psychology comes to our rescue, and says, "So long as you are bound to this body and the body consciousness, the suffering is inevitable. Separate yourself from this body. Even while you are in it, try to separate yourself from it. Try to become the observer of your actions, not the participator in your activity." And as you practice this more and more correctly, more and more, shall we say, systematically, you certainly become an observer, even of your own self. And constant remembrance, of course, is a big help.

So we have this wonderful idea, this liberating idea that 'I' do nothing, it is my body which is working according to the pushes and pulls of the samskaras. So, such an observer becomes capable of saying, "I am not responsible, because I don't act. I don't do anything. It is my samskaras, not me." So you see the importance of cleaning. Once the cleaning is going on and on, samskaras are gone, there is no more automatic reaction to situations, and we really become Masters in that

sense that now we can do what we choose to do, and not because we are bound to do it. When you say, "I am bound to do something," it is a very real statement of bondage, that such a person has no choice.

So really speaking, until we step into the yoga path, we are toys being manipulated by our samskaras, and it is the foolish person who thinks he is responsible or she is responsible. But so long as we are in this body, and we have this body consciousness, and we think, "I am this body," we are deepening this bondage, and accepting a liability for our thoughts and actions, which to the wise yogi is not really his responsibility or liability. For him it is a play of his senses, consequent upon a play of his samskaras, and he is beyond both.

So you see, even the body is a very dangerous symbol! I am not talking of other bodies — your own body to your own self. And when in our ignorance we think that, "I am alive only when my body is alive," that is the most tragic symbolism,

that this man is living, this body is dead. So, avoid symbols like the plague. Try to get out of your body as quickly as you can, with conviction in your mind first, through constant remembrance next, through love as a third stage. Because when there is real love, you forget yourself, and when that real love blooms in your heart, you are able to merge in the object of your love. And then, even that which thinks it is living or it is dead ceases to exist in absolute terms. That is merger with the ultimate. Thank you.

5

Talk Given to New Abhyasis

Vrads Sande, Denmark, 11 June 1993

I am pleased to welcome all of you to Sahaj Marg. All that it can do for you, I am sure you will understand from reading our books. I hope all of you have started reading at least something of it. The first point I wish to make is: spirituality is not religion. Because people often come with this confusion. They say, "I have been a Christian all my life and I feel that I am betraying Christ." Or, "I have been a Hindu all my life. I am betraying Krishna." You know, from each religion we have people who feel this sort of thing. So the first thing to very clearly understand is, spirituality is not religion, it is no religion. And if it has a religious look — for instance, we have a bell which we ring, for certain times — that does not make it a church or a temple. That this meditation hall looks like a small cloister is an accident. So it has nothing to do with Christianity. And somewhere if you hear,

"Allah hu Akbar," you don't tell me we have a mosque somewhere, we should not think this is Islam. So it is necessary to understand clearly that through all religions, in whichever religion you may have been born, religion has a limitation; and we go through religion, transcend religion into spirituality.

We are not giving up our religion, or becoming converted to some cranky business from India. There is no conversion here. You remain what you are. You retain your nationalities and whatever you wish to retain of your religion. Though I would suggest that eventually you have to rise above religion — not give up religion, mind you.

There is a difference between giving up religion and rising above religion, rising beyond religion. I think that is what Jesus Christ tried to do in his teachings, to make people evolve beyond religion. Because at that time, Jesus was also a Jew, he was born a Jew, but he started a new way of life. He meditated. You all know that he meditated and got enlightenment, and he was no longer a Jew. Was

he a Christian? Definitely not, because Christianity came after him, with Peter creating a church, and the teachings of Jesus, the Christ, became Christianity. So it is true to say that Jesus went beyond the religion of his birth, and achieved illumination, as they call it. The Divine spirit touched him, he proclaimed himself to be the son of God, and he said "My kingdom is not of this world," which clearly puts him beyond religion altogether. And he did not create Christianity, so he was between having been a Jew and not becoming a Christian. And it is a tragedy to me, in my personal opinion, that his teachings became crystallized, hardened, into a religion. Today, I don't think Christians meditate.

So you see, Jesus became the Christ only through meditation. He had to be baptized. He needed a guru in that sense — John. You see, this process of initiation is only accepting the fact that however divine or high the soul, when it comes down to human birth, it has to be re-awakened to its latent divinity in itself. Therefore, in different religions they have different processes, all are

called the same thing. Some call it baptism. Some call it initiation, and so on. Having gone through that, he evolved his teaching, he evolved his practice, he evolved his own system of meditation. He got into touch with his inner God, whom he chose to call Father, which we do here in Sahaj Marg, too. Because often people ask this question: "You people don't talk of God. Are you atheists?" By no means! We don't have to talk about God to be religious. And a man who doesn't talk about God cannot be labeled as irreligious, or as an atheist.

In fact, the more you speak of God, the less you know of God, the less you understand of God, the less you are really in contact with God. All religions, especially the mystical aspects of all religions, have said, "He who speaks does not know. He who knows cannot speak." Why "cannot speak"? Because we are dealing with, shall we say, inner transcendental experiences about which we cannot speak, because there are no words to express them. The language does not exist. I mean, I challenge any of you to describe to me

happiness, for instance. You can only say, "I am happy." And if I ask, "Why?", that's the answer, you see. Sometimes, it's because your girlfriend is nice to you, your boyfriend is nice to you, and things are going well. Sometimes it is because the lunch was superb, and you have a feeling of satisfaction. Sometimes it is because your pain has gone!

Therefore in spirituality we say happiness is conditioned by things. You are happy because of something. In spirituality we say, "The happy man is one who is happy under all circumstances" — unconditionally happy — happiness which is unconditioned by anything. Because if you are conditioned in your happiness, when the condition is removed, you are going to be miserable. This is what is happening in today's world. I have a car. It has an accident. I am miserable. I have a friend, and when he passes me on the street, and does not even look at me, I am miserable. I went to a pizzeria expecting to eat the best pizza, because Jacky said it's the best pizza in town. It wasn't up to my standard of expectation. I am miserable.

So you see, conditioned happiness is no happiness. We have to rise beyond what we call the temporal level of happiness, where we are conditioned by the weather, by our friends, by our relations, by our job, by everything, and go beyond. In a sense, this is also liberation. If I can be happy with or without anything, happy in a soft bed, happy in a hard bed, happy bathing in cold water, happy bathing in hot water — which really means that I have no touch or contact with what I am doing. Because you cannot be saying, "Brrr... cold water! I am happy," you know? That's not like that. I must not know what's happening to me.

Now, spirituality says this is possible by being permanently in touch with what is inside you, your inside, your God, your Master, your Father, your Self. If in that remembrance you do anything, what you are doing has no impression upon you. You know, a common example is when you are deeply absorbed in a book you are reading. Suddenly you look at your watch and say, "By Jove, it's three o'clock!" You started reading at eleven. The

passage of time has not left any impression. People walking outside your window have not left any impression. You have been absorbed in the book but, unfortunately, there, the book is absorbing you, you are not absorbed. Now, a book can only absorb you for a certain length of time. Only a few books can absorb you at a few times. What about the rest of the time? So we have to find something which will absorb us permanently, forever.

Spirituality says, the inner state, if you are able to look at it, if you are able to establish contact, and retain that contact, with it, is permanently absorbing. So we call the condition during meditation an absorbing condition, not that it absorbed you, but you were absorbed. Therefore we have experiences during meditation of people who come out of it after one hour and say, "You know, I don't know what happened today, but I was gone, I was lost, and I suddenly woke up and found nobody in the meditation hall, everybody had left." It happens. It will happen to you, too. So that state is what in various religions people call

the blessed state.

Now a blessed state is not one where your house is good, where your heating is going well, your income is sufficient for your expenses, and where your love life is going all right. That is not a blessed state. Because if a state can be described, it has two opposites. Nothing describable is free of this law of the existence of the opposites. If something is good, it is surely going to be bad. If someone is healthy, he is surely going to be sick. Someone is sick, surely he is going to be healthy again. One who is alive — God forbid, but he is going to die. Because the moment we are born, we are really beginning to die. People don't understand this. They don't think about it. They think the moment we are born, we are going to begin to live. Well, in a way it is right, but the greater, the more important truth is, death is beginning because, you know, it is as if my life is unwinding — tick-tock, tick-tock, tick-tock — so many moments of my life have gone, and death is coming nearer and nearer and nearer. When I leave Vrads to go, let us say, to IJhus, IJhus is

coming nearer and nearer. That's why I am happy. My destination is coming nearer and nearer, and the sooner I can get to IJhus, the happier I am. Therefore we think of faster transport.

Spirituality says, think of your life also as a vehicle. Between birth and what we call death is a transit through the physical world, which must be treated as a school so that in this time that is allotted to you, or which you have chosen for yourself in the past, you are able to learn the lesson which, upon reaching your destination, you don't have to come back again. It is not death. It is the completion of my journey. Now it would be silly to say when I reach Silkeborg, I am one quarter dead; Skanderborg, I am half dead; IJhus, I am fully dead. Don't you think so? But this is what people are afraid of. They are afraid of death, they are terribly afraid of death. Why? Because we are living life wrongly. Like a boy who has never studied for his exams. He's terrified of his exams. He gets nightmares. He doesn't want to go to school. He doesn't want to appear for his examinations. He prays that he may have fever or

become sick so that he need not go. But nature will not oblige so easily. So when that boy fails and comes back to his same class the next year, can you say the school punished him? Or his teachers punished him? Or the system punished him? He was not fit for the next level, so he is retained at this level.

This law applies to our life, too. Rebirth is nothing but my having to come back to learn lessons which I did not learn when I had the chance. So I come back and say, "Please, one more year. I have to learn this lesson because without doing it I cannot go forward." So please remember, rebirth is not a fact, it is not a punishment. There is no Satan, there is no God involved. It is we who are involved each one of us for ourselves. Suppose I am going to Copenhagen by car, where I have a flight to catch in six hours. But on the way I find this very, very, nice ferry from Fyn to Sjaelland. It is beautiful. So I keep the ferry going up and down, you know, I take tickets and stay in the restaurant drinking beer. My flight has gone. Whose fault is it? Can he blame the

ferry? Can he blame the pilot of the aircraft who left? I have only to blame myself.

So don't think of rebirth as a punishment. God does not punish. The devil has no power to punish. In spirituality, there is no devil except the devil in each one of us. So if there is a devil, it is right there in you. Spirituality says, push the blighter out. Send him out, you know, he doesn't have any space in your heart. Why do you keep him there? So we have this immensely beneficial, effective system of cleaning in Sahaj Marg. All our samskaras make us a devil. When you remove the samskaras, there is that which is eternally present, a glorious light, the divine presence. So we don't have to bring God from somewhere and put Him into you. It is like cleaning out the rubbish to put in the new furniture. And that rubbish, all of it put together, is the devilish part, the dark part, the, shall we say, the baser part of each one of us.

So the cleaning is very important in Sahaj Marg. I personally believe that without cleaning you will not get anywhere. People are afraid of

cleaning for several reasons. During cleaning, you may have experiences of the past, your actions, your thoughts, which created those impressions. Some may be good. Some may be awful. When you have a view that you are on, say, the Himalayas, trekking up there and planting a flag on Mount Everest, you are very proud. Suppose you have the same view of having gone almost to Mount Everest, but you fell down and crashed 3000 meters to your death, you come out screaming and you say, "No, no, this is not what I came to Sahaj Marg for." And getting nightmares — it is not a nightmare. Every dream, every nightmare, is something in you which is being released. You know, if a man is afraid of going to the toilet because he doesn't like what is coming out of him — he doesn't like its smell, he doesn't like its feel — and he tries not to go to the toilet, he will die. Isn't it?

So, people who are afraid of their samskaras and keep it in their hearts, hidden, ashamed of it, guilty about it, afraid that when it comes out it may recreate some scene in which it was originally

created — they are like people who will not go to the toilet: they will die. And that's what happens to people who don't clean themselves spiritually. They have no spiritual future. Therefore, in a very real spiritual sense, they die to come back.

So in spirituality we say, death is only there when we have not decided to go on beyond death but to come back because of our fears, because of our attachments. So please understand very carefully that if you have been able to clean yourself of all your samskaras and, through meditation, create a greater and greater illumination in yourself through the divine presence that is eternally there, there is no death for us. We leave the body behind, like you get out of the taxi, you get out of the train, you get out of the airplane, and go home. So fear has to go.

Some people retain samskaras because they are afraid that if their samskaras go, their behaviour will change. People want to be good with one half of their minds, but with the other half of the mind they are afraid of being good. They are afraid, for

instance, a drunkard, of giving up his drink. He says, "But Chari, suppose I clean myself and I lose my taste for beer?" I say, "So what?" "No, no, but I enjoy my beer." I say, "You enjoy your beer now, suppose you stop enjoying it?" "No, no, but I don't want to stop enjoying beer." "Yes, but suppose something happens to you, and you cannot enjoy beer any more? Suppose your doctor says, "No more beer.? What will you do?" "Yes, but Chari, you know that's a different situation." "Not at all. If he says beer is bad for you for one reason, we say beer is bad for you for the same reason; but, only thing, his perception is limited to your physical health. The spiritual perception is total. It considers your physical health, your moral health, and your spiritual health. Therefore, the doctor is the lowest part of this hierarchy which will tell you, beer is bad for you, drink is bad for you, alcohol is bad for you, drugs are bad for you, etc. What he says is right for a physical reason. What we say is right for a physical, moral, and a spiritual reason. Three very good reasons why you should obey the principles, the maxims of Sahaj

Marg."

So you see, the teachings of spirituality are supposed to transcend the merely physical. Something may be good for you also for a physical life, but bad for you for a spiritual life. Such as what? Comfort, luxury, super sex. You know, these Scandinavian countries — I used to be frightened of them. They are now changing. They will change more. But what happens? All this enjoyment, somewhere it is leaving a residue upon you, an impression.

Now, whenever I talk of morality people get angry. They say, "Oh, morality again, Chari. Not again, for heaven's sake. Not today." [laughter] But it is vital to your existence that you have a clear conscience. Now why are people afraid of learning about morality? I mean, no person with a clean conscience is afraid of morality. No person who is paying his income tax is afraid of the tax office. No person who is not speeding on the highways is afraid of a policeman following him. So, we are afraid only when there is something in

us which is afraid of these things — the policeman, the tax office, the health inspector — whatever it is.

A very sick man is often afraid of even going to the doctor. He doesn't want to hear the truth. He says, "Okay. So what?" I know a friend of mine well. I knew he was dying, and he knew he was dying. He would go to the doctor, shake his hand, and say, "How are you, doctor? I hope you are fine." See? And the doctor said, "Yes, but how are you?" He said, "Oh, nothing wrong with me! See, I am fine." And then, the doctor said, "But why have you come to see me?" "Oh," he said, "you know, I was passing here, so I thought I would say hello to you." Then the doctor would say, "Having said hello to me, sit down, let me give you a check." "Oh, if you think it is necessary, you can do it doctor, but I don't think it's necessary, you know. Look at me [makes thumping sound]. See?" He died three months later.

Therefore, people who are afraid of listening to talks on morality, the consequence, the reason is

obvious. Now, why is there guilt among us? Why do we feel guilt? With our heads we may say, "This is the Danish way of life. This is the Scandinavian way of life. This is the European way of life. You people in India, you are idiots. Arranged marriages! How can you marry a girl you have never seen and slept with? We are happy." My wife was shocked when she came here in 1980, and we had been married, I think, twenty-five years. And people asked her, especially the girls, "But Sulochana, the same man for twenty-five years?" And my wife was very pleased. She came and told me this. I said, "You should have asked them, 'What about Chari? The same woman for twenty-five years.'"

Women never think of men. They think all men are bad. I mean, this is by the way, but it has a spiritual significance. Because in the Hindu tradition, the absolute blame, or shall we put it the other way, the absolute praise, for a moral society is always with the women. In any society where the women are holding themselves tight, keep moral principles, obey the moral law — I'm not

talking of religion now, but of moral laws, which we know very well in our hearts — that society is moral because the men have no chance to be immoral. Often I am asked, "Why are you always criticizing women?" I'm not criticizing women. It is a fact, you see, that where women are easily available, men go wrong. Men are, you know, like butterflies. They go from flower to flower. So if you want to create a moral society, the women have to become absolutely inaccessible except through marriage. Now whether you like it or not, this is the law, and if you want to be free of guilt and attendant complexities, you have to obey this law. There is no way out. Because guilt is what condemns us most.

Every abhyasi who writes to me writes to me about guilt. Guilt about his early relationship with his parents; guilt about his relationship with so many women; guilt about the way he had sex with so many people; guilt about the fact that now he has a beautiful wife, but she is leaving him because she found out he has AIDS. You see, if we are condemned to a hell on earth, we condemn

ourselves through two instruments of condemnation which are almost impossible to overcome, except through a spiritual approach. What are they? Guilt and desire.

Now, how can I avoid guilt except by being, or leading my life, in such a way that I don't have to feel guilty about anything. You know, if I go to a shop and quietly put something in my pocket and walk out, I am a thief. I may not be caught, but I am a thief. Sometime, somewhere, I will feel guilty about it. People have been known to send back money to their offices, stolen goods to hotels and restaurants. "Please excuse me, I took this away in 1986, but I feel guilty. I want to return it to you." People have even sent tax to governments like that. So you see, guilt arises out of our own judgement about our own selves. No! It is not something to do with God or religion or the Pope or, I don't know, the archbishop. We are always tending to blame religion. "Oh, I hate religion." Why? Because it makes me feel guilty. It's not religion which makes you feel guilty. It is you who feel guilty about yourself.

And you can only overcome this by you correcting yourself in such a way that the guilt is erased. Yes, what did Master say about it — my Master, Babuji Maharaj. He said, "What you have done in the past, you cannot change." Absolutely. It is finished. But, does it mean I am condemned? No. Why? Because I have a right to change my life in such a way that the past has no effect upon me — through cleaning, through meditation. Cleaning gets rid of the past, meditation creates the future, remembrance now prevents me from indulging myself in my fancies. In His remembrance, what I do is always right. So you see, the three instruments of Sahaj Marg — cleaning, meditation, constant remembrance — in my mind, they are infallible, unbeatable, totally effective instruments.

Being new abhyasis, I hope you will all do these things sincerely. It is not done in one day, obviously. You know, you cannot bathe for thirty days, but you are clean after one bath. I mean, you may have some bruises on your skin where your

wife has brushed you down so hard that the skin is broken, but it is possible. But in our sittings, in our cleaning, when you imagine how much grossness there is in each one, and how it is impossible — it is not impossible in that sense that it is impossible, but it is impossible to clean all that without damaging. Like, you know, when a cloth is very dirty, if you try to rub it off, clean it in one wash, it will tear. So the aim of Sahaj Marg is to keep you alive, make this cleaning possible within, say, a few years, through doses of transmission. Fill you with the divine light. Strengthen you from inside through constant remembrance. Make all circumstances of this life almost totally ineffective as far as you are concerned. They don't impinge upon you. They don't create any more impressions upon you. So this is the divine possibility that is offered here.

I am happy that so many of you have decided to try it. I hope you will really try it, not for one day or two days. This is not like, you know, a cake, of which you can take a piece and then buy the whole cake. Or a dozen oranges, where you can eat one

orange and then buy a dozen. Here, there is no taste to judge by. Here, you have to judge by your inner experience and the change in you which you may perceive, if at all. There come two problems: experiences may be there, but you don't perceive them because you don't know what you are to expect. Secondly, you may not be sensitive enough to perceive, to feel, what is going on.

I remember when my Master traveled from Germany to Switzerland. I was with him. We had just crossed the border into Switzerland, and somebody said, "Babuji, look at Switzerland." So he put on his spectacles and said, "Some mountains and some lakes. I have seen Switzerland." Yes, basically it is true. What else is there in Switzerland except mountains and lakes? You are going to different peaks, you know, skiing on different slopes, but it is all the same slope, the same snow, the same ski, the same cooling grasses, the same ski-wear, the same monotonous thing taking you up, the same monotonous thing bringing you down, the same broken leg. What is so hot about skiing, and what is so hot about

skiing in different places? I mean, is it a new broken leg because it's a new place? It often breaks in the same place, again and again. So you see, mountains and lakes, Switzerland.

You know, beautiful eyes, blonde hair — a nice girl. But there are millions of blondes with beautiful eyes — or, as the Americans prefer it, long-legged beauties, Californians. I don't know what's beautiful about long legs, or, for that matter, what's ugly about short legs. You know, Richard Burton married this girl, Elizabeth Taylor. I think some news reporter asked him about her. He said, "She is wonderful, only her legs are a little short." So you see, what is the standard by which you evaluate? Now, this is part of your tradition, your convention, your society. To be white and tall and a Viking, like Steen, is beautiful in Denmark. You go to Africa, they won't even look at him. There they want an ebony complexion, you know, long nose, sharp features, and slim who can throw a spear into the heart of a lion — an assegai. They wouldn't marry a white man for money there, you see. You go to the

yellow races, they look at you like that, "You white man, no place here."

So you see, when we evaluate beauty or ugliness or greatness or anything by local standards, we are limiting our appreciation of nature, our appreciation of humanity. We are separating, we are dividing, we are ruining things. I know this. You also know it. In one way, that is why I am happy when a Russian marries a Dane; when Indians have married Danes here, and Danes have married Indians here. It's wonderful. Which only shows that love can surpass these barriers of color and class and race and all this nonsense. But there's a better way. It is the supreme love of spirituality, where blonde and blue eyes or black and black eyes, you are a human being. Short legs or long legs, you are a human being. Christian or Hindu or Jew, you are a human being. Isn't it? Literate or illiterate, you are a human being; beggar or baron, you are still a human being. Spirituality gives us the right perspective and says, "They are all humans. Beware of calling one poor and one rich, one ugly and one beautiful." It is as

if God says, "I did not create beggars and barons. You created them. I did not create white and black. You created them. I did not create Jew and Christian. You created them."

Recently somebody gave me a joke, which I hope you'll enjoy. A Jewish father had a son, and the son became a Christian. So the Jew prays to God, "Oh, God of Abraham, I am desolate. I am miserable." God asks, "Why?" He says, "My son has become a Christian." God says, "My son also became a Christian." [laughter] And then the Jewish father says, "But then, God, what did you do?" God said, "I gave them a new testament." [laughter] So you see how funny it is, these religions and these separatist notions, my God and your God. We all speak of one God, but everywhere you find figures of Christ. The Christian says, "Christ saves." Or, "Come unto me and be saved." Is there no other savior? Is it the prerogative of the Christians to be saved and the rest of the world to go to hell and damnation? Did Christ ever say it? I am familiar with the Christian religion, I am familiar with the teachings of Christ.

I don't think Christ ever said such a thing. You go to some other religion, and they say, "Only through this religion you can become evolved."

Spirituality says, "Nonsense. Simple things: He whom you worship, whom you seek, whom you have sought through eternity outside, seek him here. He is right there. How to seek him? Close your eyes. Get in touch with him through meditation." "But I have lost contact." "Go to someone who would restore that contact for you." "Where can I find him?" "Pray. He will come to you." "How do I know he is the right man?" "Sit and see. Meditate and see." "But he has been there, then why am I so miserable?" "Because of your samskaras." "Now, what shall I do about it?" "Clean yourself." "Is it possible?" "Yes." "By whom?" "You, yourself." "Will it be effective?" "Yes, if you lead your life properly. Perhaps not, if you choose not to. Not at all, if you deliberately go against your conscience and do things which you should not."

So you see, you are the masters of your destiny.

These Masters only help you to become masters of your destiny. Nothing to be afraid of. You are not supposed to respect them, love them, worship them. You are only expected to follow them. I hope you will. Thank you.

6

Relationships

Vrads Sande, Denmark, 13 June 1993

It is about human relationships, and, therefore, of our work, our marriage, our family, our nation, our world — everything. As Babuji Maharaj used to say, we live a life which is an expression of our attitudes, nothing else. It's a very beautiful description of life: life is an expression of our attitudes. Somebody has an attitude of hatred; he goes around hating people. Somebody has a habit of faith, or an attitude to faith; he believes, he accepts, he has faith. Somebody has an attitude of an open heart; such a person loves and is loved. One having an attitude of suspicion suspects everything. Therefore, I tell our abhyasis, our preceptors, "Don't be worried. Some people are suspicious of Sahaj Marg. I say, it doesn't matter. His attitude is of suspicion. He suspects Sahaj Marg. He suspects his wife. He suspects politics. He suspects the goods in the shops. Because it is

his attitude. It is not this or that he is suspecting. He suspects everything. In between, if, in his passage through life, he comes to grips with Sahaj Marg, he will surely suspect it, not because there is anything to suspect here, but because it is his attitude." You know, like barking dogs, they bark at everything. It will bark at a branch which falls from a tree, from a coconut which falls, a goat passing the gate, another dog, and a human being. For a barking dog, all objects are to be barked at. There is no discrimination.

What I want to say is, when we have an attitude, we lose the power of discrimination. It is very necessary to understand this. It is like a spy who suspects everything, like a policeman who suspects everything, everybody to be a thief. No discrimination! Somebody running, catch him. Why is he running? Oh, he is running after his dog or his girlfriend, doesn't matter. Why does he run? He saw me and he is running, but that's egoism, you see. He thinks you see the policeman and, therefore you are running, but you are only running after your dog, which is running from you.

So unless attitudes are removed, totally, we cannot act or think with discrimination. You give a suspicious man a book, he'll say, "Yes, one more book. They are all writing the same thing, you know." You talk to a suspicious man of God, "One more God? Which God is this you are talking about? I have heard so much about God. I don't like God. I suspect God. Look at the way he is handling this universe."

So, you see, it is very, very important not to have behavioural attitudes, because an attitude is nothing but an expression of an already formed trajectory. Once you throw a ball, you cannot stop it any more. It keeps going on in that trajectory, in that course, and will hit and stop where it hits. It is automatic behaviour, monotonously automatic. Suspicious man suspecting everything, fighting man fighting everything, talking man always talking, writing man always writing, eating man always eating. No discrimination, no activity based on the need to act, no thought based on the need to think.

Please remember, there is always a need to think. We should not think unnecessarily. Now we are taught to be continuously thinking. We are thinking machines. Thinking has become a habit we are not able to stop. Therefore, even in meditation, thoughts bother us. We cannot stop them. We have no control. We have no regulatory capacity over our own thoughts. "But what can I do, Chari? The thoughts bother me." How do they come? If, in your house, flies are coming into the room, you look for an open window and close it. If there is a stink in your toilet, you look for the source and remove it. Why not look for the source of your thoughts and remove it? How can you be subordinate to your own thoughts? How can you be a slave of your own thoughts? How can you be a slave of activity? "No, no, I have to work. Without work, I don't feel happy." Ha, ha, the good old, eh, what shall I say, work ethic they call it — beautiful term — work ethic. I call it work addiction. Some people call it work alcoholism or workaholism. It is no use working when you should not be working, when you need not work.

A body at rest remains at rest until it is moved. That is Newton's law. A body in motion continues to be in motion until it is stopped. That is also Newton's law that applies to material objects hurled into space at the beginning of time, when the universe was created. We were not hurled into space, nor carry that moment of inertia with us throughout eternity until we have the misfortune to enter an atmosphere and are burnt up like a meteorite. We are beings who have a will, who have a mind, who have an intelligence, who must know when to work, when not to work, when to think, when not to think. Now, because we are thinking all the time, we do not really know about what we are thinking, and, more of a tragedy, we do not know about what we should think. What are you thinking about? "Oh, you know, I am always thinking about something." Yes, but about what? "About my health." Is something wrong with you? "No, no, nothing is wrong with me." Then why are you thinking about your health? "Oh, suppose I should fall sick, Chari. What would I do?" Well, we should think of it when we really fall sick.

"Oh, but Chari, please don't say that! You know, I don't want to fall sick, that's why I am thinking about what I should do." Yes, but my friend, this is not the time. Then they become very wise.

"Prevention is better than cure. A stitch in time saves nine." Because, after all, they have these wise proverbs to prove their foolishness.

Prevention is better than cure — prevention of what? I don't think we really prevent any disease. This whole idea of preventive medicine, to my mind, is a creation of drug companies.

You cannot prevent something which you will surely get because of your samskara. And you cannot get anything which you are not going to get because you have no samskara for it. A man who is going to get malaria because of his susceptibility to malaria is one who has a tendency to malaria. I mean, wise people know, doctors know that even when an epidemic is raging, some people fall sick and some don't, many don't. Why not? So, it is like temptation. I was discussing this with one of our abhyasis yesterday, about guilt, culpability. After hearing my talk to the new abhyasis, he caught me

outside and said, "I have always felt that religion makes us feel guilty." I said, "Nonsense, you are feeling guilty because you feel guilty about yourself, what you are thinking, what you are doing." Then I explained to him that temptation is not in the object, but in yourself, because no two persons are tempted by the same thing. Six of us walk on the streets, one man sees a bar and walks off into it. "See you later, Chari." The other five are not affected by the bar. Another sees a beautiful girl, and he whistles and goes after her, and he says, "See you later." Now four are left going. Why did this man go into the bar and not after the girl, and why did this man go after this girl and not into the bar? And why did the other four not go after either? So, you see, temptation is not in the object, temptation is in us.

We are always prone to this tendency to blame others for our failings, or for the failings of our children. "Oh, my son was spoiled in school. He had a bad teacher. He had bad classmates. They were all smoking. What could he do? He was a wonderful boy." Was! So you see, unless we have

a strengthening attitude in ourselves, an attitude of confidence, an attitude of faith which we can pass on to our children in the house, at home, we send them out unprepared. And then there is no use blaming them. It is our fault.

A mother who is just foolishly afraid of sending her child to school is like a hen which is clucking around her chicks. The hen does better because at least it takes the chicken under its wings. The mother is only foolish, sending her daughter to school and then telephoning everybody, "Oh, my daughter has gone to school. I'm very worried about whether she'll come back this evening or not." Yes, but why are you worried? "No, no, look at the papers." Yes, but why are you worried? "But it is so awful, so horrible, you see, the number of rapes in New York." But my dear, you are not in New York, you are in Philadelphia, or you are in Atlanta, or you are in Connecticut. "Yes, but what can happen there can happen here, too." But why don't you look at the good and say, "Oh, wonderful news today in the newspapers! You know, a girl who was about to be raped was saved by her

neighbours. I have nothing to worry about. I have good neighbours." No, it doesn't work that way, it is always negative. So the child goes to school influenced by the fear of its mother and in a way thinking about the thing which she should not be thinking about and, therefore, attracting that very thing towards herself.

You know, what we think about we become — in the English sense and in the German sense of 'getting.' So when you are always afraid, that which you are afraid of is coming nearer and nearer to you. A man who is afraid of dogs and is walking on the street, every dog in the neighbourhood barks at him. I mean, this is a very true thing. Anybody can observe it. If you are not afraid, they don't bother about you. It is because you are transmitting your fear, and when you are transmitting your fear, there is something which receives it and responds. So you see, it is absolutely important, necessary, not to broadcast negative thoughts because we are inviting these negative elements into our life.

How is it that only people who are afraid of ghosts see ghosts? I have never seen a ghost in my life. Why do only people who are afraid of ghosts see ghosts? Because with their fear, they invite, perhaps. "Hey ghost, come, I am afraid of you." And the ghost obliges. I don't know if it's real or a figment of such frightened imaginations, but there it is.

I used to get letters from an abhyasi, for several years, about a spirit attacking her every night. I said, "Where is the spirit? Show it to me." "No, no, only I can see it — nobody else can see it." To this extent, that that young lady claimed that this non-corporeal spirit had sex with her every night. Can you imagine how such a thing is possible? Because it has been my observation through so many years that behind every fear lies a hidden temptation, a suppressed temptation. It is as if I want that to happen to me which I am afraid to do myself.

So this is a very involved business, this question of tendencies, thoughts. The

psychological approach, the psychiatric approach, generally does not help much, except superficially, because the seeds are not eradicated. You must remember what Babuji said when he used that Hindi word *beej dagdh*, which means, 'burning away the seeds.' If you don't burn the seeds, they will sprout year after year because fresh seeds are coming. It's like a perfect lawn in which weeds are growing, grass is growing. That's why in England they say it takes a hundred years to have a really good lawn. But it should not take a hundred years for us to remove our samskaras.

So as long as we say — like many people tell me, "I'm European, Chari, and you're Indian. You can never really understand the European mind," they prefer to be in the slavery of that European mind. And to tell me that I am an Indian, I can't understand them, is only a fiction, is only an excuse, is only a way of escape. There is no such thing as a European mind. There is no such thing as a European body. There is no such thing as European sex. There is only body, there is only mind, there are only arms and legs. Colours differ,

shapes differ, lengths differ, no more. You see, these are just "You can't understand my mind," that European is being stupid. When a woman says, "Chari, you are a man. You can't understand how females think," (I have had this, shall I say, attack, hurled at me several times a year from several countries from several women) they are also being stupid. Forgive me, but they're being very stupid, because don't tell me there is such a thing as a female mind. Female body, yes, but not a female mind. Not a female soul, in any case.

Souls have no sex. Perhaps it is for that reason that most persons like to be reborn again and again. Because our preoccupation with sex, our obsession with sex says, "Oh, my God, if the soul has no sex, what will I do? *Mama mia. Qu'est-ce que ca fait?*" Perhaps. It's not a laughing matter. It is one of my, shall we say, suspicions becoming a sort of conviction, that we prefer a corporeal life for this reason. So attachment to a source of pleasure has to go. If that goes, my attachment to my sex and your sex goes. We become sexless. The body continues to have its sex, you see, but I

have no sex any more. I am no longer a man or a woman. You must also reach that status that you are no longer a man or a woman. Then we come to this situation that I see the cow, and the salamander in the pond, and the ducks, and I have a unity with them of life. I must forget I am a human and that they are ducks. It is one grand panorama of existence. It requires the blue, requires the green, requires the violet, requires the whole spectrum of colours for a painter to paint a really magnificent thing.

Nature needs all these things. We are only a part of that — maybe an important part, maybe a part destined to play a role in a future that we have to create for all you don't only change that something, you change the whole thing. The whole painting changes. So, if I am changing myself, the whole universe must change. And that is what philosophy says, that is what religions have preached: change yourself and the universe changes. But if you try to change that, you cannot make a duck into a peacock. Isn't it? So the secret of universal change is to change yourself.

Now, to change myself, again we come to this problem of attitudes, desires, likes and dislikes, all because of samskara. So Sahaj Marg says, "Clean it out." But people want to clean out selectively. "Oh, yes, all this can go, Chari, but this I don't want to leave." Yes, but it's either all or nothing! Isn't it? All or nothing is the formula for success, or failure, in spirituality. I want to remind you that there is no success or failure attached to the Master. He is doing his work. Success or failure is yours. A gardener goes — you know the parable of the sower. The sower went forth and sowed his seeds. Some fell on rocky ground, and the birds of the air ate them up. *Voila*, they have disappeared. Whose failure? Not the sower's, because he has been ordered to sow. Some fell among brambles and thorns and never germinated. Whose failure? Again, not the sower's. Some fell on fertile ground and yielded plentifully. Okay.

Here also we are doing a gardener's job. We sow seeds, we water them with transmission, we nurture them, try to protect them, cherish them,

love them. If they don't germinate, what can we do? I say this because many people say, "Oh, Sahaj Marg has not helped me. I had so much expectation from the Master. Babuji Maharaj promised in 1972 that Denmark shall be the spiritual centre. Why is not Denmark the spiritual centre yet?" That it shall be is His will. Why it is not now within my lifetime is your failure, you see. Not his failure, not my failure, too. Your failure. Why? Because he plans, and we don't construct.

You must always remember that they planned. It is like an architect gives you a plan for a house, but if you don't build it, it's not his fault. You go to a library, you find hundreds of plans made by master architects throughout the ages. Few of them were built, many of them never saw the light of day, but remained as sketches. Beautiful structures they could have been, but they remained the vision of a man, and the visions were never fulfilled, never brought into reality. So a vision of reality will remain a vision of reality until we make it a reality of a vision. And that is for us to do, here, in

the concrete world.

Now, what interferes with that? A necessary thing but which in excess is very bad — friction. You know, it's a common knowledge that I could not walk but for friction. I would be just slipping and falling all the time, perhaps going into a rotational movement. So friction is a necessary thing. But suppose I could not move my leg at all. That would be bad. So between human beings, too, we need to have a certain amount of friction. I would prefer not to call it friction, but discussion.

In running an organisation, we have to have office-bearers, we have to have preceptors, and, of course, we have to have abhyasis. Now the office-bearers, the people concerned with the Mission, they should be able to sit together, discuss, create a common pool of intelligence, understanding, talent, upon which the Mission can draw. But instead of that, each one is fighting for himself or herself saying, "I am right. Everybody else is wrong." It is as bad as a religion which says, "Mine is the only God, and only through my God

can you find salvation."

Your God? Who is your God? Did you buy the blighter? Or have you tied him up in chains so that he serves only you and nobody else? What an arrogance to say, "My God"! You are His. He is not yours. God has a right to say, "My people. My kingdoms of this world. My universe. My satellites. My galaxies. All that I created is Mine." We have no right to say, "My God," until we have understood what God is, who God is, where God is. And established a relationship with Him in which I can say, "Now, he is my God." Why? Because He is no longer my God. He is my father, he is my friend. Now, every fool speaks of "my God," you see — in churches and out of them. Nauseating thing. It's like today's society. Well, let me not speak of that because I am wandering from the point.

Now this problem of discussion becoming friction, you see, among people, destroys work. The minimal friction that is necessary to enable me to move, walk — if it becomes the maximum

friction, where I cannot do anything, that problem is never solved. That life is doomed. It will lie there like a piece of stone. So we have to be able to use friction, and where there is friction, be able to avoid it by this brilliant idea of lubrication. Between two moving objects where there must be close contact, but there must not be friction, put in some oil or grease. It is avoided by introducing a third element.

And what is that third element? Well, at the lowest level it is a common purpose that we all are working toward the same goal, for the same purpose, with the same aims. At a higher level, it is mutual confidence yoked to a cart, and unless we pull together, the cart will not move. At a yet higher level, it is friendship. We are all friends, let us work together. Of course there must be differences — not differences of opinion, but differences in viewpoint to be clarified. Which is the right view? Am I holding the right view about this? Is my opinion about it right? Can there be other opinions? Is the way I think this should be done the only way, or are there other ways? Come

on, can you give me another way, do you give me another way? Let us discuss.

At the highest level, it must be love. We love everybody, we love each other, let us work with love. We all have different viewpoints. Let us select the best. What is it that can conduce best to the growth of this organisation, which is serving humanity? How can we serve the interests of this organisation best? Should we, or should we not do this and this and this, and, in the good old, friendly Danish tradition say, "*Jo da!*" "*JoJo*, let us get on with the job." But where one meeting is followed by another, and that, by another, and that, by another, this is all lacking. So in a healthy, well-run organisation, the people who are entrusted with the job of running it, where there is love among them, ordinarily meetings should not be necessary at all. If necessary at all, only a single meeting is necessary, a very brief one, to say, "You know, we love each other. We trust each other. What is the need to discuss?" We know what is right, though our opinions about it may be different.

So you see how independent attitudes can affect the organisation, the running of an organisation, the effectiveness of the organisation. How it can affect a national level of existence. That is what elections are about. That is what democracy is about. How such local, regional, national elections can affect a whole world, and how something which we do not know yet, that what we do in this world may affect our galaxy. Because we don't know yet what we are doing and how it is affecting the galaxy as a whole.

When someday, someone, somewhere has this implosion into himself, when he becomes a Self and sees his part in the galaxy and finds out that whatever he has been doing has been playing havoc in this galaxy — not only on my world, not only in my country, not only in my town, not only in my family, not only in my self, but the whole galaxy — then one day, when he has a galactic conscience, consciousness, he wakes up to the fact that everything has been affected in the universe. The Bible is not lying when it says, "Not a

sparrow shall die or a leaf fall without His knowing it." Because anything which happens anywhere must result in a total effect upon the total whole that is our cosmos, our universe. When we think only of ourselves, of our silly, little, cheap, mean existences — we are playing a part, a very important part. But remember, you are only a small, cheap human being — mean, avaricious, stupid — nevertheless, unfortunately, I should say, a very important part of this universe.

So we are like children, you know, which are tearing apart the wings of flies — catching and tearing the wings, catching and tearing the wings. They don't know what they do. It is not enough for Jesus to have said from his cross, "Father, forgive them, for they know not what they do." It is not enough. He can seek our forgiveness by a prayer to his Father, but is the Father going to forgive us? That is always a moot question, you see. I believe that in each one of us that Father, to whom Jesus appealed with a desperation arising out of imminent death, that Father is in each one of us, and He has to forgive us from within ourselves.

And, therefore, it is with this Father in heaven, which is my heart — my heart is here. My heaven cannot be in another heart. My heaven and my hell, both are in my heart. The ruler of that heaven or hell, or both, is in my heart, which is my heaven. The lord of my heaven is here, right in his heaven.

If I cannot reconcile myself with him, receive my peace from him, and receive my, what shall I say, forgivingness, forgiveness, from him, and he does not say, "I have forgiven you, but no more repetitions of past mistakes," then I am lost! You cannot go on sinning and asking to be forgiven every Friday at confession. That is not correct. "I may, in my divinity, my son, do it for you, but it is not right of you to go on repeating it and thinking that I will be eternally your friend, eternally forgiving, eternally blessing." He may say, "There may come a time when you will have to earn these things. And because I don't want to punish you out of hand, I send you to the earth. Go and lead a human life, and there, by your actions and thoughts, and by the way in which you lead your

life, and by the way in which you grow, and by the way in which you help others to grow, I shall judge you. You have unlimited time at your disposal, because from eternity, I am sending you to a time-and-space-bound world. You shall have chance after chance. You shall decide how many chances you shall have. I set no limit. But, my son, remember, I am here waiting for you. I would love it that you come back just after one life. It would be my sorrow if you remain away too long from me. Alas, it would be even a greater sorrow for you." Thank you.

Questions & Answers With New Abhyasis

Vrads Sande, Denmark, 17 June 1993

We start with questions if they are real, genuine questions. Not about theology, not about God, but about your practice. I shall be happy to try to answer them.

Q: Why is it necessary that everybody sits with their face to you, and not to the side?

PR: Because the transmission is from heart to heart, and when we are close together it matters. The closer the better, and the more you are face to face, the better. But suppose you are in Timbuktoo and I am in Atlanta. I cannot telephone you and say, "Seventy-six degrees east of north." Then it doesn't matter. Like when you are talking of infinity, numbers don't matter. So at long distances, it doesn't really matter. You know, when

we were in geography class in school, we were told that New Zealand is here, and we are there. Boys used to imagine that the people in New Zealand must be walking upside down. And they were asking, "Why don't they fall off? Because we are upright and the earth is below us. But when you look at them like that, they are sticking to the earth like this, with the feet here and the head down. Why are they not falling off?"

Q: [inaudible]

PR: What divides us? First is the problem of sex — man, woman. And then comes Indian, European, Chinese, Nordic, et cetera. Then the language. Even if we speak the same language, the differences remain, that this is a Dane speaking Danish, this is an Indian speaking Danish, this is an Englishman speaking Danish. So when we see these differences of nationality, then language does not unite.

So, nothing can unite us, really. In India, we have all Indians, but speaking 250 languages. So

the Indians are not related by language. Still, they are united by something else — a central culture and a central idea of God.

Now, when you have this idea of Rajneesh and Bhagwan and, I don't know, Sufi — these are names. This is a name for a system. But we are dealing here with the truth. Therefore, in Sahaj Marg we say, "No name, no form, no power." God — no attributes. The fundamental source. If we keep that in mind, we cannot make mistakes. But if you go by your wish and say, "Oh, I want to be a Sufi!" Why? Somebody says, "No, I would prefer to go to Rajneesh." Why? If you say, "I want food", you get food. "I am hungry. I need food." You get it. But if you say, "I want only pizza — only olive, only onion, and only what — pizza itself." How can you get?

So we must know what we are looking for, what we are searching for. Now, people are searching for systems, not for truth, not for reality. So they find systems. Somebody says, "I can find God only in church." Nonsense! By definition,

God is everywhere, in all things, omnipresent, omnipotent, omni-pervasive. So how can He be only in church, or only here, or only there? It's a lie. So you must search for God. Why are you dogmatic and say, "I am Christian. I will only find God in my church." Then the Catholic will not go to a Protestant church, or to a Greek Orthodox church, or to a Russian church. But the church is the same. It was Christ who gave all this, and man who divided the churches into so many things. So there is not one Christianity today. There are a hundred Christianities. Isn't it? So to say, "I will look for God only in a church," or for a Hindu to say, "Only in the temple," or for a Buddhist, "Only at the feet of Buddha," is ridiculous.

We must be willing to see God everywhere, in everything, at all times. Everywhere, at all times, in everything, is possible only when He is in me, because then at all times, He is in me. Wherever I go, He is in me. Therefore, He is where I am. Isn't it? Everywhere, at all times, in me. Whereas, if I have a favourite church or a favourite God, He is not with me always. So, spirituality says, "Look

for him here," [touches heart] because here He is with you everywhere, at all times. So, the only true definition of God, you know, where you can look for Him and find Him eternally, is only in yourself, not outside. It's very simple. I don't know why people don't understand this! [laughter]

Q: Last year, I was here. I saw I had a need for Master. But the problem — I could only take holistic meditation for three months. After that, my old girlfriend is coming, ... and then I started to smoke hash again. (**PR:** Yes.) This time, ... I made a decision that I should ... I want to know how I can... I feel now I can stay away from these two things, (**PR:** Yes) and I want to hold this now, because I am very bad feeling.

PR: Go toward this person inside you. Hold to him. Like a child holds the hand of a mother when walking — it is safety, security, guidance. Now if you are trying to hold to a condition, it is not possible because conditions change. If you are trying to push something out, it is not possible because it fights back. Hold to this person inside

you — constant remembrance — again very simple. You have to practise. It's not some thing to understand, it's to practise. We want to do constant remembrance — "Yes, Master is there. Oh, wonderful girl is going there... you know I want to think of Master only, you see, but what is this man smoking?" This is not constant remembrance. It is desire which is interfering with your holding here. Therefore we have to give up desires. But then people say, "Oh, but desires are so nice, Chari! You are an old man. You have no more any likes and dislikes." But I was like this thirty years ago, too, when I was young. Not as young as you, but much younger — thirty years ago I was very much younger.

Because the journey begins somewhere, no? And the journey did not begin wrong. See, suppose I start from here to go to Copenhagen, and I am going in the direction of north. I will not reach Copenhagen. So the journey has to be commenced in the right direction, and the direction has to be maintained all the time. It is a continuous effort. Unless, like a pilot, you are in a

plane, and ground control says, "Danger! Turn and come back aft." Then you have to do it, but then you are under guidance. Not on your own.

Q: [inaudible]

PR: No, no, it can be done. It depends on who is doing it. But people want to wander here and there. They say, "Oh, I go north a little. What is wrong? I can always turn around." But the idea that we can always turn around is not correct, because nobody knows how much time we really have. So wisdom says, "Do it now while it is possible." Well, today you know it can be done. Tomorrow, who knows who is alive? Most of the people who die without becoming saints are dying like that, because they have lost time. We should study when we can study in school, but we don't study. All the years are wasted. Then we say, "Oh, I should have studied. My mother told me. Poor thing, she was always weeping." What is the use? It's a memory now. All right — begin study now. It is still possible. You are still alive. But if you go on like this until you are seventy-two and you're

an old Dane without teeth and falling hair, and say, "Yeah, yeah, I should have studied then, you know," you are still thinking of the past.

So when we see the need for change, we must immediately change — like when you are on the road and you are going towards Copenhagen and it says, for instance, Kolding — you are on the wrong road. You should have turned before Vejle. So you go back. You don't go to Hamburg and say, "Yes, now I am sure I was on the wrong road!" Or go on to Frankfurt and say, "Yes, yes, now I am absolutely sure, because I have gone to Hamburg, I have gone to Frankfurt, now I am near Munich. I am surely on the wrong road." How much further are you to go? To Switzerland, before you change? So you see, the moment we are in the wrong direction, it is our duty, in our own interest, to change direction. But we don't do it.

Q: [inaudible]

PR: She misses the discipline in herself? Well, she

has to use her will power. What did God give us will power for?

Q: I had a friend who killed himself, and he came in my dream and talked to me, and he came also to his own brother, and his own brother said he saw the devil in him... and after that, me and my husband were afraid because we kept seeing him in our dreams and we were afraid to face him because...

PR: Repeat the prayer before you go to bed two or three times and go to sleep. It will not happen again.

Q: But...

PR: But, you want to see him again? [laughter]
This is the problem, you see.

Q: The first time he came to my dream, he was really nice and he explained to me why he did what he did. He was really nice. But he kept coming to my husband, and my husband would

not face him, and I feel maybe he needs to face him, so he can help him...

PR: No, no. It's not necessary. The person is dead. You cannot help him any more. You must forget him. Most of the problem is our own attachment to these things. That you want to see him in a nice way. So give up that.

Q: But, what happens to people when they kill themselves?

PR: Don't worry about it. What happens to people who are alive and are really dead? That is more our concern. The dead are dead.

Q: When you came here and gave the first sitting, and afterwards you said, "That was a good sitting." And it was a good sitting, but what is a good sitting?

PR: Well, when a cook makes something and she says, "This is a nice soup I have made for you today," you may not like it, but nevertheless it's a

nice soup. You see, what the teacher teaches you in class — he says, "Today we had a good lesson." The student says, "I didn't understand. How was it good?" Well, if you had absorbed it, you would have found out that what he said is right. You understand? So you don't absorb it. Now suppose I don't eat that good soup which the cook makes. I cannot comment on it. I cannot say it was good or bad.

Q: Some people say that a good sitting is when all the thoughts are coming out, and so cleaning...

PR: It's not like that. You see, what is good for me may not be good for you in that sense. I am very happy when a sitting gives you a lot of disturbance and you go away miserable! [laughs] For me it is a good sitting, because it shows that things are coming out, you know! Suppose you are having a problem in your stomach or something, and the doctor gives you an emetic, and you are going and vomiting two, three times. The doctor says, "Wonderful! Tell me when it stops." And then he gives you another medicine. Now, you may say,

"Damn fool of a doctor — he's happy when I vomit." Yes, precisely, because it has to come out, no? Suppose he gives you medicine and you did not vomit. He would be worried. He'd say, "What is this? What have I to do next? Take an x-ray. Is there a blockage in the intestine? Do I have to cut her open?" The problem becomes worse. So Babuji said, "Accept miseries and pain as blessings," because it is throwing things out.

Q: ...asks about hierarchies in the Mission...

PR: What structure? Hierarchy. In nature everything is hierarchical. ... How does one progress, grow? By taking one step after the other. You see, I have a ladder. It is a hierarchy. First step, second step, third step, fourth step, fifth step, sixth step, seventh step ... eighteenth step. When I have climbed, I am in the next level. Now somebody can say, "This is a hierarchy of steps." Another man who looks with a, shall we say, expanded vision, says "It is a ladder." Isn't it? So, what is a hierarchy to you is a whole thing to somebody else. Like you have a hundred mark

note, fifty mark note, twenty mark note, ten mark note, then coins — another hierarchy. Numbers — one, two, three, four, five, six — another hierarchy. Animal kingdom, plant kingdom, mineral kingdom, human beings, angels, God — another hierarchy. I think there is a book by Arthur Koestler dealing with this business of hierarchies. You should read it. I don't remember the title. Very beautiful.

Everything in nature has a hierarchy, because when you look from here below, it is a hierarchy. When you look above, it's another hierarchy. You see, I am a whole being, to myself and to you; but inside me I have the vascular system, the nervous system, the system of the skeleton, the digestive and alimentary systems, the pulmonary system — subsystems. Now, if you look at the circulatory system, the central thing is the heart. Then you have the veins and the arteries. Hierarchy.

Q: Does it mean in meditation I can find out the next step, the next step, et cetera.

PR: In meditation there are no steps. If you are doing it right [gestures cutting right through] — TGV.

Q: To find out the next step?

PR: I am telling you there is no step. When something is moving continuously, the steps are what we create to make it possible to understand. So a hierarchy is really a construction of the human mind.

Q: Of my mind?

PR: Of your mind, of everybody's mind. But when we see it from above, there are no hierarchies. I don't think I have seven hierarchies inside me. So the difficulty comes when we look from the lower level and see the hierarchies. But when I look from the higher level there are no hierarchies. So the view changes. Like when I am climbing a mountain, I am afraid of falling. When I am on top of the mountain, I look and I'm happy. No more problems. The hundred metre hill which looked

very difficult to climb — when I look from there it's like a piece of stone.

Q: [inaudible]

PR: If you have the ability, yes. If not, no. It depends upon you, you see. As Babuji said, if you can take one step towards him, he takes one step towards you. But your one step is probably sixty centimetres, or something like that. His one step is from one end of eternity to the other end of eternity. So if I have the ability to compress time, everything is now. Isn't it? I don't have to suffer from the beginning to the end and in between. But as long as I am bound by time, by the ideas of space and time, I have the distance in length and the distance in time. So, you ask somebody, "How long will it take to go to Munich from here?" They say, "Eight hours." But eight hours is not a distance, it is a time measure.

So you see, we are changing between time and space. Now, spirituality says, "Forget both." Because when you are conscious of distance, you

say, "Oh, how can I go to Gabi for a sitting? She is sixteen kilometres away." And you say sixteen kilometres as if it is sixteen thousand kilometres. When we say we want to go there: "Oh, it's only sixteen kilometres, Chari." Even the voice makes contraction. When we don't want to go, even the voice becomes long: "S-i-x-t-e-e-n kilometres!" Like one millionaire told me, when I asked him, "Why are you asking for more money?" He said, "But Chari, I have only twenty-seven million rupees!" "How much do you want?" "Oh, a hundred million. Two hundred million. That would be nice." So, again it is a question of desire, and the bondage of space and time.

Now we think in spirituality there is a space dimension involved. But it is not correct. If it is not correct, there cannot also be a time dimension. We forget this, because space and time are the same thing. Without one, the other cannot exist. So, if there is no space in my journey, how can there be time in my journey? If I can understand this correctly, then there is no more beginning and ending. It is now. Therefore spirituality says,

"Everything is now, here." "*Ici et maintenant*," as the French say.

Q: [inaudible]

PR: This again is a confusion, you see, that I am in the material world, and that is the spiritual world. They don't exist separately. You know, I have to eat. I have to breathe. Which is more important? The breathing. I can live without eating for very many days, but I cannot live even ten minutes without breathing. So the subtler is more important than the grosser. This we have to understand, too. But we don't. I think now we have to stop questions. Last question.

Q: When I meditate sometimes I meditate on two hearts — one on the left and one on the right. And I'm confused...

PR: You stick to one heart!

Q: Stay with one heart?

PR: Yes. Of course, I mean it in many ways.

[A sitting is given]

PR: ...When he thinks of leaving this son in Hamburg, he is miserable, he is unhappy. But when he thinks of the other son, to whom he is going, he is happy. So when we look to the past, we are miserable. When we look to the future, it can be happiness. But why do we think of the future with fear? Can anybody give me an answer? Yes, because we are thinking of the future while thinking of the past. So we are really afraid of the past coming back to us in the future. It is wrong to say I am afraid of the future because it is unknown. I am afraid of the future precisely because I don't want my past to come back into my future again. Thank you.

Q: Master, can I say something?

PR: Yes, please. Stand up and say it.

Q: I don't know, we have all been here for a few

weeks, or coming up to a year, or whatever, and I, for one, sort of wonder wonder what more I can do in my practice and whatever to help the Mission. I suddenly thought last night about when I was in Bombay — this is before I was introduced to Sahaj Marg, and I was talking to some Indians. We were talking about the British empire and things, and one of them said to me, "The Indian nature is servile. We are servants." And I was completely shocked. I thought, "Have you no pride? What's the matter with you?" And it was only yesterday when I thought, "Oh, well. That is right. That is exactly how we should be. We should be serving — we should be serving Master." It was just so obvious, that was how it should be, and that is how we can progress, and that if we progress, the Mission progresses. And the way we can do that is not by asking, "Well, what should I do?" It's not that. It's asking Master, "What do you want me to do?", and when we have the answer, everything's easy, everything is simple. And that's it.

PR: You see, about this point of the Indian still

feeling servile — it's because they are still thinking of the British as their rulers. They are looking backwards. Isn't it? So, they are bringing the past into the present and the future and they are still afraid of the white man. They are still feeling servile, inferior. This is number one answer to your... not an answer, a clarification.

Number two: How to serve without being servile? Babuji Maharaj said, "Service without servility." One who serves is not a servant. I mean, the Master serves you all the time, but he is no way your servant.

Q: It's to be selfless?

PR: It is not even to be selfless. You see, when the service is of a higher nature than what you expect, there is no servility. But when that service is of a lower nature than what you expect, it is service with servility — you are a servant. So we make ourselves servants. Nobody makes me a servant of himself. You know, when I talk like this people think I am arrogant, but I served thirty-five years

in a company where my boss could never humble me. Why, if I am not humbled by the British, should I be humbled by an Indian? For heaven's sake!

So you see, humility should not be confused with servitude. Humility is an attitude of the soul, where I tell myself, "I am what I am, but I should be what I should be." And this gap is my humility. The more I am inclined to think that I am already what I should have been, the more arrogance it is. So when I am conscious that between me and my goal there is still something to be achieved, it makes for humility. It has nothing to do with human relationships. So all this kow-towing and, you know, building low doors so that you bend down and go through, this is all stupid, superficially stupid. Humility is always an attitude in which we meet someone who is — I can't use the word 'superior', because it's not right — who is perfect. Like when you see a beautiful painting, you stand in awe and reverence before it. It's not servility. It's not servitude. It's not humbling yourself before something. Nevertheless, the

attitude is one of humility. So when you go into a church, to go near the altar, the feeling comes of humility. Why? Because there is that towards which I am moving. You cannot go arrogantly towards your Christ or your Krishna. So we should not confuse these things. And service without servility is the purpose of life.

And how to serve the Mission? You know, it is a big problem. By becoming what He wants you to become. There is no other answer. All the rest is superficial — building ashrams, collecting money, bringing more abhyasis — this is not correct. Because he who does not bring himself into the house, but brings the Master's sheep to him, is only a shepherd, is an employee. Isn't it? Like she flies on Lufthansa planes, and brings the planes, puts them in their parking lot, and goes home — it's no more her plane. So, when we do the duty as if I am working for someone, with something that belongs to him, I am in the middle as a servant. But if I say, "These sheep are mine, because my Master is mine, and everything that belongs to him is mine — therefore, I must look after the sheep,

not as a servant," the whole thing changes. Thank you.

8

Peeling the Personality

Copenhagen, Denmark, 19 June 1993

I had some thoughts this morning about astronomy, strangely enough. And I was thinking how kind and merciful the creator has been to our solar system, galaxies and things like that, because you have our sun, around which the planets are revolving, and they cannot break loose. I mean the planets cannot break loose, because the gravitational force of the sun prevents it. There would be no orbital motion of the planets unless they were trying to escape. But this is like a string tied to a piece of stone, and you are rotating it. The string, which is gravity, keeps the planet going round the sun — no escape. So, I think it is a merciful thing that God did in making the centre of that system able to keep everything together.

But when you come to spirituality, you find that now you have to create this gravitational force

towards the centre. Otherwise, you are escaping all the time. And what is this? And why is it like that? Because, for some funny reason, the human being is expected to go towards his goal willingly and with love. So, you have two forces: will and love. We are supposed to use our will power to go towards our destination, not selfishly for some selfish purpose, but with love. So, the centre cannot compel anyone to come towards itself. I think, in this, it has done a great dis-service to human beings, while apparently doing a great deal of good, by giving us intelligence and will power. So by using our will power and our intelligence — the intelligence to look for and find the goal, the will power to enable us to go towards it as fast as we can — the responsibility for evolution is given into our hands.

I often feel that the Creator made a very serious mistake here. I am not joking. Because when you look at human history, and thanks to archaeology and sciences like that, you find that the human race is not just ten thousand years old or a hundred thousand years old, but is nearer to a million years

old now, and if you look at the history of human development — and now I am not talking about the cultural history and the scientific history, which in my opinion tend to divert human beings away from their goal, but I shall come to that later — but if you look at the history of the real spiritual development of the human race (what is real in a human being is his spirit, his soul), if you look to that development, and the history of that development, how many people have we? We are always talking of a Buddha or a Christ or a Krishna or a Vivekananda or a Ramakrishna, Lalaji, Babuji, and then it's over — half a dozen people in a million years.

So you see what a tragedy it is, that over a million years of existence as bipeds, hominids — maybe primitive, but still intelligent enough — if you look at the popular scientific writings about the science of human development, the way human beings evolved, there have been enormous jumps. For instance, when the human being evolved to the ability or capacity to create a tool such as flint arrowheads or spearheads, that was an

enormous evolutionary jump. The ability to create fire was another enormous evolutionary jump, but they took several hundred thousand years in between. But the jumps were there. I think, for the primitive of those days to even conceive of the possibility of a tool to be used, other than his own bare hands and teeth and claws, is a much bigger achievement than your computers of today, on which we pride ourselves so much.

So it seems also that we develop much more in the earlier stages of our development than we are doing now, when we have so much at our command, so much at our disposal, so much accumulated knowledge that we have to help us to go forward with, and so much spiritual aid based on the development and the experiences of the people who have gone before us. Yet we are falling into subsystems, cultural subsystems, achievement-oriented subsystems — my culture, my music, Wagner, Chopin, Tchaikovsky- and we are caught up by Danish culture, by German culture, the Italian Renaissance, always of the past. It is like the moon, which has been going around

the earth instead of going around the sun, caught by a smaller subsystem instead of being attracted towards the centre of its own system. Now, what is this gravitational force that we have to create in ourselves, so that even though we may not be able to pull the source towards ourselves, at least we can use the force to propel us towards the centre? Constant remembrance, of course. Because only through constant remembrance does love develop, and it is love which finally propels you towards the beloved.

So if you look at it that way, where there is no constant remembrance, all this sadhana is a waste because now we are turning around ourselves again: my meditation, my cleaning, my meditation, my cleaning, day and night, day and night, meditation in the day, cleaning in the night: samskara.

It is something of a wonder to me that in science, gravity is called the weak force, but it is so subtle that it exercises enormous capacity to pull enormous objects over enormous distances.

Look at a planet like Jupiter or Saturn — giant planetary bodies, yet they cannot escape. So, whether you are small or big, gravity doesn't let you go. Of course, these planets shine very brightly in the sky. They are so large that they reflect more light. Had it been a tiny planet about the size of a pinhead, you wouldn't even see it. Now, these planets, if they could see their own reflection in a mirror, must be thinking that they are great. Jupiter, priding itself, "Look at the light, look at my brilliance." Saturn saying, "But look at mine! We are so far away and yet we shine." So the further you go away, the bigger you have to be to really shine. This is material opulence, material achievement, material greatness.

We are so far away from the centre, and yet we are so big. And we shine — at least we think we shine. The enormous beauty and attraction of our cultures — art, aesthetics, music, scientific achievement, architectural opulence — they are all misleading. They hide the weakness of the spirit. Where is the spirit behind all this? No doubt all this opulence is there on which we can pride

ourselves, pat ourselves on our backs, and say, "Look at the greatness of my culture and my tradition, of my philosophy." Take, for example, the so-called eminence of Greek philosophy. But what has happened to the Greeks? The gods of Rome — where are they today? Your gods of the Nordic races — where are they? Where are the Nordics? As I was asking this morning, where are Vikings of today? Weak things on two legs, strutting around, pretending to be great. Nothing but their sensory desires to show that they even exist — nothing else.

Today's average human being, I think most of them, I mean the average human being, not Einstein or what was his name — you know, that fellow that built the observatory here in Denmark. Oh yes, that was it, Tycho Brahe. You see, you have had great people, which means you can have more great people. But had and have and will have, you know there's a great difference. What is the use? One Einstein in Germany? Well, Oppenheimer and two or three others more. But over a century or six centuries or ten centuries,

where are the rest? Lost in the pitfalls of a material, gross existence.

And even these great men only went towards intellectual and material eminence, scientific eminence, artistic eminence. People of the soul? You don't see many here, in these countries. Relatively much fewer than in the East. Why? Because material affluence, as it increases, is attracting the creator of that affluence itself more towards itself. Pull. Men are pulled towards beauty, towards architecture, towards sculpture, towards sound, towards light, forgetting that they created these things and that they are always superior to what they have created. The creator can never be subordinate to his creation. And when we assume this subordinate situation or status, it is like today's mathematicians, who can hardly add eight and eight and say that it is sixteen — they need a computer. Sixteen times sixteen? I don't think anybody here can give me a quick answer — you need a calculator. Any child in the Orient will tell you it is two hundred fifty-six. But here we need calculators. Why? Because we have

used our enormous mental and intellectual capacities to create things and handed over our freedom, our capacity, our very intellect, it would seem, to these machines which now dominate us.

So you see what has happened: instead of our using our experience of life, experience in going through life to draw the wealth of the wisdom and knowledge and everything else that is available in this universe, we are now creating a special universe of our own, what we call a technical and technological universe, to which we are giving our power of autonomy, as it were, and saying, "Now, you rule me." And the day may not be far off when we have a big computer as our president. No more elections. You will all have a computer terminal at home. You will put in your problems, and the computer will solve them. If, in a factory, computers can handle machines — you know, today there is more and more automation, more and more computerization in factories, especially in Japan, I'm told — why can't a country be run by a government like that? A totally impersonal, mindless governor?

So that is the destiny towards which, perhaps, the advanced technological nations are going without realising it. Because we human beings are not thinking about what we are creating. Am I creating an instrument which I will use? Or am I creating a monster which will use me? Like they say of drink — a man drinks from the bottle, then the bottle drinks from the bottle, then the bottle drinks up the man. Similarly, man creates and uses a machine, then the machine uses the machine — a computer to produce a computer, and then the computer uses the man.

In science fiction you can find any number of stories on this theme, that a society is run by computers. You have no choice. They have a surveillance system superior to Hitler's, because in every house there are computer lenses, eyes, et cetera. And they monitor your every activity — like poor fellows who go out into space — they have to eat on command, drink on command, urinate on command, defecate on command, and sleep on command. No choice, no personal will,

no personal judgement, no personal decision-making any more — just ground-control. The only thing we will have will be computer-control. "Wake up!", but not in a human voice. "Wake up! Light your stove. Put on the water," in computer-simulated human voices, and we will be thinking that we are free. "Look what a wonderful thing we have created. The whole of the centre of Copenhagen district, Copenhagen See, is a computer. The cows are milked on time, the cheese is made perfectly." And the Danes? Looking at themselves as if they are free, but computer controlled. That would be the highest tragedy.

So we have to take our will power and our intelligence back into our hands. I'm not saying that we should not have computers. They are very useful, but when for every small, petty thing, you have to go to a computer, you are now in danger.

Also, when we talk of personality (we have been talking about personality in the last two talks with new abhyasis), all this is adding to our

personality. Every achievement is another layer over the onion. It is as if the onion is growing a new skin. Artist: one more skin. Reputed artist: one more skin. Famous artist: one more skin. Artist who sells well: one more skin. Rich: one more skin. Every achievement, by the very nature of achievement, is adding to our personality. I am rich. I am white. I am great. I am Danish. I am European. No, now today, you look at yourselves. There was a time when there was individuality in these countries. Now, I am not preaching for or against any political decisions you may have taken, but unity should not mean putting everything into one mould and creating copies of the same thing everywhere. Unity is a political idea.

Human beings must still have their identity. Each individual must be really individual. Individual in what sense? That I have a soul, and the soul is covered by a body, and the body is covered by its dress, and the dress is covered by the room in which I sit, and the room is part of a house in which I live. And that is part of a village,

and that of a community, or a commune as you call it here, and that of an *amt*, and that of a nation. You see how many onion skins?

Now if I have to go back to my individuality, I have to peel off these things, with nationality to go first. I am a human being. Who are you? Well, you have a name such as Tycho Brahe. Yes, but what are you? I am Tycho Brahe. Are you not a Dane? Well, I am in Denmark, but that doesn't make me a Dane. Why should it make you a Dane?

So you see, really we have to get rid of these barriers to real harmony, real peace, real growth, real brotherhood, real love. Now, it is a funny thing that when a Dane marries a Russian, it is news. Ivan the Terrible marrying a Danish girl — it's wonderful. "What wonderful things, Chari! You know, a Russian is marrying a Dane." But it's only two human beings who are marrying. When you import a cow or a bull from England, and use it here to have a better breed of cattle, you don't say, "I got an English husband for my Danish cow." That would be great, wouldn't it? It is only a

bull and a cow. What makes a girl from Denmark a special cow, and a boy from Russia a special bull? They are still a bull and a cow. So why the sense of satisfaction and wonder, and an artificial appreciation of Sahaj Marg? "Look how beautiful Sahaj Marg is! Babuji has brought together two people, one Russian and one Dane. Bravo! *Viva Sahaj Marg!*"

You see how stupid we have become? Why? Because we have been living so long in isolation: iron curtain, brass curtain, ceramic curtain. The ceramic curtain, obviously, is Denmark, the land full of so much porcelain, which I admire, love, and actually covet sometimes. Fortunately, I don't have enough money. So you have the ceramic curtain, you have the silk curtain, you have the lace curtain, you have the iron curtain, you have the brass curtain. When you break these and one single Russian marries one single Dane, you think it is a great, wonderful achievement. How wonderful would it be if you forgot he is a Russian and she is a Dane? Wouldn't it be more wonderful than to remember this? So, nationality is the first

barrier.

What is the next? My house. Holbergsgade [street name of Copenhagen centre]. Wonderful, but what is wonderful about Holbergsgade? What is happening here is wonderful, not the house. You know, if you decide to reorganise your house and put your kitchen where your toilet is, it wouldn't matter a damn. It was a toilet. Today it is a kitchen. It is the function that determines what a place is. It is what is happening there which makes what a place is. Do you understand? So, if good things are happening in Denmark, Denmark is a good country, and the people of Denmark are good people because good things are happening here. To say that Denmark is a good country is stupid if the Danes are bad or corrupt or useless. A land is defined by its people, and the people are defined by their activities.

So don't make this mistake of thinking that the museum is a fine place. I have seen museums which stank. Not every painting is a piece of art. Not everything that a man chips out of a stone

becomes a sculpture. You only need to see some of these pieces of modern art adorning your squares and your fountains. People have lost all value of aesthetic sense, sculpture. One need only strike a stone with a hammer and something must come out of it. And some fervid, diseased imagination will think something is there. Like Polonius and Hamlet: "Yon cloud appears like a camel." "Yes." "Methinks it looks like a woman." "Yes, mi lord." "Methinks it is only a cloud." "Yes, mi lord." So, what is it really? It's a cloud. And what's a cloud? It's water vapour. Well, what is water vapour but H_2O ? And what is H_2O but hydrogen and oxygen? You pare it down, again remove all these adjectives and descriptions, and you come down to the essence.

In anything which you want to understand, you have to go on removing. For instance, I got a book, nicely gift-packed, this morning from Ole Nørgaard. Well, I cannot keep it in that gift pack in my bookshelf and admire it. I have to open the gift wrapping. The beautiful gift-wrap paper, the

paper I sometimes like better than the book. But it is the book that is the gift, not the paper. So I removed the paper. Now I have to open the covers and read.

So, going from the outer into the inner, and to the innermost is the process which can reveal what something is. If you continue to look at a Dane and say, "He's only a Dane," you're being stupid. Remove his Danishness — after all, it's a superficiality. Had the blighter been born in Timbuctu, he would be an African. It's an accident of birth, karma, samskara, which makes you a Dane and somebody a Timbuctu-er and somebody else a Chinese. Millions of babies are born every moment, of so many nationalities. Before they were born, they were all souls: no differentiation, not yet male or female, not yet Hindu or Christian, not yet Danish or African. But from that original, individual, undifferentiated state, they come down here, and are all assuming nationalities, colour, consciousness, greatness or smallness, strength or weakness. So you see, the process of descent creates differentiation, while the process of ascent

creates unification.

But it is necessary for each of you, in your own consciousness, to get rid of these differentiating things and come down to that unity of existence, which in fact means depersonalization of each individual. Personality is a barrier. And we have not just one personality, we have multiple personalities. You are something to each person you have associated with or will associate with. You are nice to someone, cruel to someone, kind to someone, hateful to someone, charitable toward someone, or mean. All these are personality problems. And what is the first sign of growth towards this very desirable end? That the person thinks less and less of himself or herself, because only when you think of yourself are you a Dane, a male Dane, a six-foot-tall male Dane, a big, strapping, six-foot-tall male Dane, a very attractive, big, strapping, six-foot-tall male Dane. You see how the adjectives grow. Now you have to depersonalize. In your consciousness, you must be nothing.

This can happen in two ways: you think of everybody else except yourself, that means the self-centredness is gone; or centre the self in your Self, which is constant remembrance. So these two ways you find in society: people like Mother Teresa, selfless service, not thinking of herself, but thinking of the poor people of Calcutta, the refugees, the lepers, helping them — in one way, achieving this depersonalization. Whether it is spiritual or not, you must decide. The other way is to centre the self in your Self, bring it from some external, far away point where it is supposed to be equated to heaven where God is. One of the most silly ways of thinking of God and ourselves — that God is somewhere in heaven and I am somewhere in hell, and never the twain shall meet. What a tragedy. Spirituality says, bring the centre into yourself, because it achieves what lack of self-centredness cannot achieve.

The unselfish person may help a lot of people by looking outwards, but his or her orientation is outwards. He may alleviate suffering, but his gaze is outside, towards suffering. They may get Nobel

prizes, which momentarily make them think big of themselves, perhaps, which is a danger.

In bringing the centre into yourself, you achieve the much more magnificent possibility of now looking only inside, and yet looking outside. Because, as Babuji Maharaj said, by loving Him who loves all, you really love all, through Him. Now, if I am to look towards all the people of the world, and individually to wonder about them, strengthen them, spiritually help them, it is not possible. Also, it will create that same mistake as you find in people who are doing social service, that their look is outwards, away from the Self. Here, by looking towards Him, strengthening His presence in myself, becoming more and more conscious of His presence in me, until I am so identified with Him that I am no more and He is all, now I can help the universe through only this centre in myself — not self-centredness — but the centre in me which has grown to such immense proportions that the universe is embraced by it. This is the spiritual possibility that is available to all of us without exception. As a joke I may say

that even Danes are not excluded from it.

You know, Babuji had great love for the Danes. I know you're all trying to reciprocate in some way or the other, but it is not enough. You are only thinking of him, talking about him, but are you trying to become like him? If you are not, then you are as weak as a dead man is remembered by his wife: "Oh, Jerry was a nice man, you know. He was always helpful. He did the lawn mowing. He cleared the kitchen and the garbage. He fed the chicken. He milked the cow." What were you doing all the time? So we are only looking at Babuji and thinking of him, and loving him for what he did for you.

Now, doesn't there devolve upon you, or should I say evolve upon you, a duty towards him, too? He's always remembering us. How often do we remember him? Remembering is not thinking about. Unfortunately, there is this confusion between remembering and thinking about a thing. They are supposed to be synonymous, but they are not. To me, there is a very big difference between

remembering and thinking. I can think of food without even being hungry, but when I'm hungry, my stomach remembers my food. That is what hunger really is. I can think of my wife, but do I remember my wife? I can think of my Master, but am I remembering my Master? Am I constantly remembering Him?

So you see, when there is too much talk of Babuji, there is too little remembering of Babuji. Remembrance is a silent activity, something which goes on inside, which is simmering inside like water simmering on the fire, and boils. This creates longing, craving, and that gives us the motivating force which becomes the gravity which will push me towards him. He doesn't have to pull me. He never pulls me.

It is like the Indian ferries where there is a rope tied on this bank and the other end tied to the other bank. You are in the boat, and by pulling at the rope you move the boat. We don't have all the wonderful ferries that you have here. Precise, opulent, luxurious — in fact, they are so luxurious

that sometimes I think I'll spend a whole day going between Fyn and Copenhagen, sitting in the restaurant. Now that is the sort of thing that we have to avoid. If something is so attractive to you that you prefer to remain there, you are lost. Why are prisons made uncomfortable? Because, if they were very comfortable, what would be the difference between a prison and a house? Freedom is only a figment of the imagination. If we could have a nice, heated prison with cushioned mattresses, clean toilets, well, most of us would prefer to be in prison. No problem of family, you don't have to go out and buy your baguette every morning. They feed you on time, and the bedroom is nice; the toilet is clean. What more does a man want? Therefore, they are made uncomfortable, miserable, with rats going around, stink. So that at least through that stink and discomfort and horror, you will want to reform yourself and get out quickly.

But unfortunately, when you make the world a comfortable, nice, beautiful place, then we have examples of people who say, "Oh, but Chari, I

don't mind being reborn. Such a nice, wonderful life. You don't want to be reborn because you are an Indian, and you have nothing to look forward to in your next life. India will probably be worse in a hundred years than it is today. But imagine Europe in a hundred years!" [Clucks tongue] And if I cannot laugh outside, I laugh inside and weep also for these Europeans who would prefer to be reborn, to ride on their TGVs and on their ferries, and eat with their beautiful Georg Jensen spoons and forks on wonderful porcelain, and think that they are having a nice, wonderful life. If you drop the Georg Jensen, it is broken. Drop the crystal glass which cost you seven hundred krone, it is shattered. Drop yourself, and you cannot even pick up the pieces.

So what is the lesson? As Babuji Maharaj said, when people wanted to buy a car in Shahjahanpur to take people to the station, he said life should not be so comfortable that it becomes a problem. People wanted hot water in the bathrooms. He said, "No. For the aged, I will have a boiler outside." You know the traditional Indian boiler of

copper where you put in cold water and you get out hot water. You have to do something for your hot water. He said, "If there is too much comfort, people will not get up for meditation. They will sleep." 'Minimum comfort' was Babuji's motto.

Similarly, minimum of everything that is material and physical. When you maximize it, you are creating more and more shells like an onion, which has become a cabbage, which has become a cancer. So this is the problem of the personality. We have to peel off everything, layer by layer by layer by layer, until what remains is nothing. Thank you.

9

Discipline

Copenhagen, Denmark, 20 June 1993

I thought we should have some talk about discipline. It's a favourite subject! It is, I think, necessary to understand that love and discipline go together. Love and discipline go together. We have saying in Tamil which I would like to translate in English, that "The hand that beats is the hand that hugs." But don't reverse it and say, "The hand that hugs will also be the hand that beats." It's not true. Why I am saying this is, in most of these Western nations they are thinking of love separately, discipline separately, but they are really two sides of the same coin. What this saying in Tamil means, that the hand that beats is the hand that hugs, should be clear — that only one who loves will be bold enough to also discipline, correct. And in a person or in a society, when this ability to correct is lost, that means love is also lost. Such love as you see around you is artificial,

superficial, physical.

It's a tragic thing, because nowadays you see people who are supposed to be in love — couples, brother and brother, sister and sister, parents and children — they are all afraid of saying anything which can be correctional in nature. A mother is afraid to tell her daughter, "Don't smoke," because it is infringing upon the freedom of the so-called growing daughter. The father is afraid to tell his son, "Lay off hash." When I tell him, "Why don't you tell your son?", he says, "But you know, Chari, in our society our children are free." Free to destroy themselves, send themselves to the lunatic bins — loony bins, as they call them in America? And is this love which can watch misuse of a freedom by a growing youngster without being corrected? I think it's a farce. And it's a tragic farce that children are not being trained properly by their parents, in the name of freedom. Children are going to the dogs in the name of personal freedom. Love at fourteen, sex at sixteen, child at seventeen — in the name of freedom. What is this freedom where there is no discipline? I mean, as I have said

so often, you breed your cattle with greater respect for genealogy and qualities, but your human beings are mating indiscriminately. What is this society, where pigs are bred for meat, cows are bred for milk, chickens are bred in a particular way so that they give bigger eggs, but human beings — indiscriminate, promiscuous, in the name of freedom?

So you see, at least in Sahaj Marg, you people must learn to understand that love and freedom and discipline go together. There can be no freedom unless it's a disciplined freedom. You have this on your highways: Keep to the right. Flick your lights when you want to overtake. Or when you want to change lanes, wait and give way to the other traffic. This is all discipline, and it goes with the freedom of being able to go, accident-free, on the roads. You don't say, "Ah, I am in a free country. Liberty! Equality!" and you go around as you choose, like children in these fairs where they have cars banging against each other. That is fun, that is okay. It's play — child's play. Not for adults.

So if you think you love your children, for heaven's sake, start disciplining them, so that later on the children may not say, "My parents never cared about me." Today, I hear too much of this. I hear it from seventy year old women, I hear it from sixty year old men, forty-five, thirty-five — right down the line. "Oh, my parents never cared for me. They never gave me any guidance. They never gave me any advice." At least we should be aware to this extent, that our children should not blame us later for not having cared about them. You see, care is shown — what is caring for somebody? Caring for their welfare — not caring for their freedom. Freedom society grants, governments grant, but society doesn't care for people, governments don't care for people. All this health care, child care — it's all nonsense, you see. They are taxing you under these names. "Oh, we have a wonderful social security system." For what? To fill your hospitals with idiots, fools, broken legs, and Aids. In the name of this wonderful, sacred, holy cow of social welfare. At the same time you are among the highest taxed

nations. Where is all this tax going? Beautiful hospitals, beautiful lunatic asylums, beautiful jails.

Care begins at home. Care is a sacred thing. It is not enough to breed and send them out in the name of freedom. If you care for your children, you should teach them, you should train them, you should correct them. If you are not able to do that, you are not fit to be a parent, and you cannot parade on this pretext of freedom. "My children are old enough to look after themselves." No child is old enough to look after itself. We are not fledglings in a nest, you know, that the mother can push it out and say, "Let it fly, or let the cat take it." We are supposed to be a cultured society, a human society, a caring society, a loving society. If love means care, care can come only out of discipline.

I find this even in our own relationship between the abhyasi and the spiritual trainer. Whether it is me or somebody else, it doesn't matter. That correction, or corrective advice is always resented. But what are you here for if you are not here to be

corrected and to be developed into something that you can be proud of, yourself? Don't you think you should have self-respect? Not just the respect of being white and in Europe. It's not enough to be a white man or a white woman in Europe and think you are the best in the world. Does your behaviour support it? Does your health support it? Do your manners support it? I am not talking of the superficial manners, you know, *tak* and *tusind-tak*, for every damn thing. Or *s'il vous plait, bitte schön, tak for mad*. This is crude etiquette, superficial etiquette, unmeaning etiquette, automatic etiquette, meaningless etiquette. Etiquette is a substitute for real good manners. Real good manners is discriminating. As somebody was saying yesterday, in the East we don't thank, because it is a graceless feature, you see, to say thanks. What can you really thank a person for? For opening a door? Well, it's an act of courtesy, and thanking means you are trying to in some way wipe off the account. You have done, I have thanked, it's over. It's like an accountant balancing his books. Debit said, credit said,

finished. That is not the way society should run.

There should be gratitude in the heart. More important, there should be emulation of such deeds. If we receive courtesies, if we receive kindness, the only way of repaying it is to be courteous and kind when our turn comes to be courteous and kind to somebody else. It should be a training, not just a reflection, you know, where somebody brings something and you return it in another gift. Can you return a gift to the giver? Not at all. Can a son commit suicide and say, "Father, take back your damn life. I didn't want it in the first place." You cannot give back a life which is given to you. Can you return spirituality to your Master and say, "Bye bye, I am going. Here is whatever you gave me." It's not so easy. If somebody saves you from a horrendous accident in which you would surely have been killed, can you just say, "Thank you," and walk off? It is your life he has saved.

So you see, thanks are meaningless. In the East we consider it an insult. A good housewife in India

would consider it an insult to be told her cooking is good, her food is excellent. She would say, "What do they expect, lousy food here?" You have to look at the other side of the coin, you see, instead of just saying, "Oh, in India they never say thanks. I don't think they even have a word for it. You know these Orientals. They stink." Yes, I have heard. I have heard innumerable white men making such stupid, nauseating, insulting comments. You should also hear something we people tell about you when you don't listen to us, I mean, just to compare and contrast.

So, please try to learn what is real human etiquette. Is it based on feeling? When the heart says, "Today I have received so much, I don't know what to do," the real gratitude comes — tears in the eyes. It is enough. That's why they are called pearls. Poets speak of pearls flowing down from the eyes. Every tear should be a pearl. And then you know, you see, your heart feels what he or she feels in their heart. It doesn't have to be spoken about. It doesn't have to be demonstrated on the streets in close hugs. What is this something

sacred, profanised, vulgarly? At least our abhyasis should become a little more cultured in the true sense. Remember that cultured pearls are not the real pearls.

So true culture is not culture at all. It is feeling expressed in behaviour, in action. And it can only come from personal discipline, discipline in the family. Discipline doesn't mean taking a rod and beating somebody. Discipline means correct guidance at every point. It's like a flight controller controlling a plane. "Ten thousand metres, three circles." "Okay." "Descend to nine thousand metres." "Roger." "Descend to eight thousand metres." "Roger." "Take approach four." "Roger." You don't question the controller. At the last minute he may suddenly say, "Emergency landing! SAS Flight 1546, emergency landing. Vacate all air space." You have to fly up again. You don't ask questions. Why do you ask questions here? Don't you think this is a discipline transcending mere road discipline, flying discipline, train discipline, discipline of etiquette, manners, superficialities? "Take a sitting." "Yes, but Chari, I already had a

sitting." It's not necessary to know whether you had a sitting or not. When I say, "Take a sitting," it means take a sitting! Then they suddenly come, "No, no, Chariji, I did not mean that. I only wanted you to know." What did that mean?

So you see, discipline is absolutely necessary, and if we try to correct you, it should be taken as an expression of love, because we don't bother with everybody in the same way. You don't bother to discipline your neighbour's child. You don't bother to discipline a child which is running on the streets and breaking its neck. You say, "Well, I don't know whose child it is. I'll pray for it." But you are treating your children as if they are street children, and you are treating street children with an artificial affection and profession of love, as if they are your children. "Oh, darling. Tsk, tsk, tsk. You had a fall." — child falling on the street, you don't know whose child it is. But your child falls? We say, "Well, Chariji, if I tell that child it won't listen to me. It must be free to grow up in its own way." How wonderful, no?

Do you understand what I am trying to say? I hope so, because without this basic structure of love supporting discipline in guiding a new life through its course, that life is a wasted life. When the mother conceives, she has to be disciplined. She must not smoke. She must not drink. She must not take drugs. Because there is a child growing up in her, a new life. It's only a stupid mother who doesn't want this misbegotten child, who goes into these self-destructive bends. If you love that child, if the child is born out of love, you will discipline yourself. And when the child is born, should you not continue to discipline that child? After all, by your actions you are protecting the child which is growing in the womb. Is it not logical to continue that protection and guidance after the child has become independent of you physically, but not emotionally, not in a life-living way. What happens to that love suddenly? That the child is free? Or are we just shirking our responsibilities under this cloak of freedom? I often suspect it's the latter. Excuse me if I sound uncharitable, but I often suspect the latter — that we are only taking

refuge for our lack of, or our inability to exercise discipline, because sometimes you are afraid? Because we are doing the things which we don't want our children to do. How can a drug addict father tell his son not to take drugs? He says, "But Dad, what are you doing?" At least the father should have the courage to say, "Yes, my son. Look at me, what I have become. It is because I don't want you to become like that I am telling you not to take drugs." It would make some sense. Instead of that, we just say, "Oh, that's my business." It doesn't work.

So, discipline. If you want to correct other people, the foundation of that ability to correct, that willingness to correct, the love alone that can make you correct others, is to discipline yourself first. Otherwise it will not work. Absolutely. So we come back to the purpose of Sahaj Marg, that if each one of you here is not willing to correct yourself, you have no right, no authority, to correct others. You have no moral right to correct others. You lose the ability to correct others. You lose the ability even to correct yourself — you

have already lost it. He who would help others must help himself first to be strong. If I want to cure sick people, I must be able to be a doctor myself, first. If I wish to give money in charity I must earn money, first. If I want to teach people I must teach myself, first. Always.

Therefore the English proverb says, "Charity begins at home." What is this charity that begins at home? It doesn't mean you eat first and then feed your guests! It means be charitable to yourself to this extent, that you dare to instruct yourself, teach yourself, discipline yourself, make yourself, before you embark upon a career of teaching, discipline, making others. That is our aim here in Sahaj Marg.

You are all parents, most of you are parents, some of you will be parents. It is good to know, before you become a parent, what are the responsibilities of being a parent. Love is wonderful. Love is a many-splendoured thing. Yes, of course, on the screen! In real life, it is full of discipline, of orderly behaviour, of correct living, of self discipline. In this sense, charity

begins at home but it does not end there. If I love myself to the extent that I am willing to correct myself to become something that I can be proud of myself, how much more my production should meet with those standards. It's not enough to build beautiful buildings, wonderful porcelain, wonderful crystal. You must be like an artist who will not let even the minutest imperfection escape.

The beauty that you seek outside yourself, the perfection that you are trying to bring outside yourself, in your handicrafts, in your manufacture, on roads which, I am told, cost sixty million kroner per metre — per metre, mind you! Hitler built the autobahn. He started this whole thing. You wouldn't have all these wonderful roads but for Hitler. He did many bad things, but he did a wonderful thing, too. In his time, I am told it cost one million Deutchmark per kilometre. Today it is what, Steen? Thirty million kroner per metre. Can you imagine the enormous cost you are paying to have smooth ride in a wonderful car? Can you imagine what sixty million kroner can do to people to benefit their life, to enhance their life, if it is not

spent on foolish things like roads. Should a road be so perfect? Is it necessary? Sense of proportion has been lost. Sixty million kroner — do you know what it means? How many of you will earn that in a lifetime, or ten lifetimes? Will all the people here put together earn sixty million kroner in one year? For one metre is still too much. If it is thirteen thousand, perhaps I would accept. Thirteen million kroner... Well, whatever it is! Let us not argue now. It is a question of sense of proportion on what we spend our taxation money. The best use for the maximum good of the maximum number of people — this must be the principle. Not the best for the few who can afford it. They can afford it in any case.

So you see, in a society where there is no discipline from the family, no corrective ability within the family, no guts to correct ourselves, we cannot correct anybody else. As I said, you lose the moral authority. A man who cannot govern his own family — it is really a government job, you know, when you apportion your resources in the family. "I have so much income; to what shall I

apportion this?" A family budget — so much for education, so much for dress, so much for housing, so much for holidays. A family which doesn't work in this way is ruining itself. It is not meanness. It is balancing the budget. If governments talk of balancing the budgets you are wonderfully happy about it — cast your vote. But if the wage-earner says, "My budget must be balanced. I cannot spend more than I earn, otherwise I go into debt. This is the wise way of spending." That is discipline.

You see, we have fiscal discipline, health discipline, discipline in every aspect. So where is there discipline in human intercourse, shall we say? I don't mean it in the sexual sense, of course, though that too, is part of this discipline. Where is that discipline? If every family could discipline itself, it would dare to discipline the government. But we have lost that moral right. "I love Denmark." Yes, of course. We see the stickers everywhere. "I love America." Yes, of course. "I love Greece." Wonderful. Why we love America, Denmark, and Greece, but "I love my mother," I

don't see? "I love my father," I don't see. "I love my brother," I don't see. Where are those signs, stickers? One day a year, mother's day. Another day a year, father's day. Gifts. Father forgotten, mother forgotten, till next mother's day and father's day.

So, where there is no discipline, tomorrow your child will accuse you of not having been interested in its welfare. "My parents never were interested in me, Chari." Tragic. But why won't the children approach the parents and say, "Dad, what should I do now? How should I go about my life? I have graduated. What do you think about my future?" "No, no, but Chari, he is old enough to look after himself." Yes, but he doesn't know what to do. "Well, that's his problem." Case disposed of.

So Sahaj Marg insists on personal discipline. I used to say 'recommends'. Babuji used to say 'suggests'. But I think we must really understand what we are talking about when we politely say, "Well, you know, I think the three o'clock flight is the best for you." It is advice. But we are living in

a society where advice cannot be direct, so we have to couch it in polite terms. Now the recipient of that advice doesn't know whether you are really recommending him the three o'clock flight or just suggesting the three o'clock flight, or just trying to show off that you know all about flights. Why are you not involved enough to say, "Take this flight. It's the best." "Oh, but how can I do that, Chari? You know that would be arrogance." Yes, be arrogant for a change. What's wrong with it, if it is going to be helpful. Don't you think you should be helpful, and not worry about what your friend thinks about you. Rather worry about what he thinks about you and not be helpful?

A friend in need is a friend indeed. It is not just that I want to borrow money from you, and if you give me money, then you are a friend because you are a friend when I need money. It's not that. Under any circumstance of need — if he needs advice, if he needs help, if he needs food, if he needs guidance, most of all. If a friend comes to you and says, "Well you know, Dan, I don't know what to do in this situation," you must be willing

to help him instead of just clucking like a chicken and saying, "Well, I will pray for you." Of course, if you cannot help in any other way, prayer is there. But prayer is not the first, it's the last recourse.

Are we committed to our friends? Where we can be bold enough to say, "Don't be a damned fool. Do this. Throw away the bottle." "No, no, but I don't want to lose his friendship." What is the friendship worth if I cannot be a friend? Can there be friendship without friendliness? Can you be a friend if you are not a friend? I don't understand this, you see. "I am a friend but I cannot talk the truth to him. I am a friend; I cannot guide him." What is this friendship? What is this brotherliness among even real brothers, where one brother cannot speak to the other except in polite forms? "Good morning", greeting, brother's day — I don't know if there's a brother's day already on the calendar, but surely it will come — and exchange gifts.

So you see, our society has become so deranged

— I don't know what other word to say — that each person is now isolated. That is why there is so much loneliness in this world. The one in need, afraid to turn to anybody else because he cannot rely on that friendship. He is afraid of being rebuffed. And you know, a person in need is a very sensitive person, and if at that moment you say something insulting or what sounds like a rebuff, he is lost. He will never more believe in another human being. Those are times when we have to work with our heart, not with our head, not with social manners and polite manners, Occidental etiquette. It is feeling that must come to the fore then. Are we able to do it? Are we capable of this? Do we have the courage to do this? Unfortunately, I think not. Therefore we suffer. We have friends, but no friend in need. And the tragedy is, we are afraid of losing those friends and coming to Sahaj Marg. "Yes, but Chari, you know, I will lose all my friends." What are they doing for you? Are they real friends? Do they advise you? Do they correct you? Will they give their life for you? A definition of a friend is one

who can lay down his life for you — not L-E-I-F, but L-I-F-E. Now, do such friends exist today?

Therefore, as I have often said, in spirituality most of all it is said that only the Master is your friend, because he gives his life for you with every transmission, every moment. He is thinking of you all the time. But even he dare not correct. Poor fellow, he is afraid. He has to think of the Danish manners when he comes to Denmark, of the French manners when he goes to France, of the German manners when he goes to Germany. "If you don't mind, *bitte schön*, would you like to take a sitting?" "Yes, *warum nicht*? But from whom?" "Which preceptor would you like?" "Yes, you know, but I like Gabi." "Okay." This has become a restaurant, you see, where each one places his order independently. Freedom again — freedom of taste, freedom of choice. Twentythree people going to a restaurant, giving twenty-three different orders, because we must be free. We should not be taught that we do not have sufficient judgmental powers to order for myself, that I look at your plate and say, "Oh, she is having pizza. I will have

pizza, too." "No, no, no." So I must look in a big menu, seventysix pages, and select something unique so that all my twenty-three friends may admire me, "What is it you are eating? I wish I had ordered it, too." My ego is satisfied. Not my stomach, not my palate, but my ego is certainly satisfied.

So, what is this society where individuality is expressed in difference and not in unification? Where brothers are not brothers in anything but name, or having a common parent — I cannot even say 'parents' today! Where mother and father are menaces to us, until we grow up old enough to blame them for not having been interested in our life. Where parents think of themselves as failures because they could not guide their children right when they could be guided, and today they are sitting, heartbroken, not knowing where the daughter is, what the son is doing, and third son in jail — when is he going to come out? I am telling you all this from living instances of abhyasis' families. Not fiction!

There is no use weeping after the event. Wisdom consists in forestalling events. To learn from history is the way of the fool. To learn before the event is the way of the wise man. To prevent the event altogether is the wisdom of the sage. Some of us know the consequences of our actions only after we have acted. Some know even while they are doing it, that this is going to result in such and such a thing. The wise man knows beforehand, and avoids. So that is also discipline.

Discipline is manifested most of all in self-control, in avoidance of action — any action, because any action must have a result. Action must be followed by a result. Babuji went to the extent of saying, "Even don't think, because that thought will have its own result." Lalaji said, "Don't give advice, because if you give advice and it is not accepted by your abhyasis and followed, you are forcing upon them a second sin of disobedience of the Master." And they said all this because they love, in a universal way, everything — all.

It is love alone which can give, as I said in the beginning, the ability to correct, the ability to teach in the right way, and the ability to discipline. And such love comes out and shines only when it is backed by self-discipline of the one who is giving this corrective discipline, because that alone gives you the moral courage, the moral faith, the moral right to discipline others. Otherwise, in the Christian tradition, "Judge not, that ye be not judged." People talk about this all the time. Yes, but why? "Judge not, that ye be not judged," is only for those who are afraid of being judged in themselves. If one who is there who does not care about being judged — and as the Bible again says, "Thou hath been judged and found wanting." Yes, but if there is someone who is beyond being wanting, he can dare. The word 'audacious', in English, really means 'one who can dare.' *Aude* — the Latin word 'to dare' — to have the courage to do.

So, are we audacious enough? Do we have the daring? Do we have the courage? Do we have the moral right to teach, to discipline others?

Everyone of you can have it, if you start with discipline yourself. That is precisely what Sahaj Marg is about. That is what love is about. There is no use if there is love not backed by discipline.

It is like some of these plants you find in airports which are made of plastic in Singapore — they look very real, but you touch it, it's plastic. I was once so mislead by one of these big trees in a five-star hotel. I went to smell the flowers and somebody laughed. He said, "Don't you know it is plastic?" I said, "But how can I know until I smell and see there's no smell?" So, today's human beings are tending to become plastic human beings — nothing in them, form without content, love without responsibility, love without courage, love without discipline. What we call an immoral society is only a society filled with love, without discipline in that love.

So you see, Sahaj Marg is a very stern system, making enormous demands upon us, but these apparently enormous demands become nothing when we understand the true purpose of self-

discipline. When we understand the rigorous need for it — that if I discipline myself, I can discipline the world, otherwise I cannot — that in a very real way, democracy is not just casting votes, but each person becoming a responsible adult, setting an example to society, casting his vote as himself, and demanding to society that others be like this, demanding most of all that those who are going to govern us be like that. Otherwise, we don't have the moral right. So, we lose our rights progressively as we, shall we say, decline from using our responsibilities correctly.

I believe that rights come only upon exercise of responsibility. We want rights first, then exercise responsibility. I would suggest that responsibility comes first. If in the handling of your responsibilities — personal, familial, social — you can prove that you now exercise in larger and larger interests, they will be automatically conferred upon you, because there will be no other upon whom they can be conferred. Then we will have government by the wise, of the wise, for the wisdom of all.

Thank you very much.

10

What is Important

Minsk, Belarus, 26 June 1993

I will start with a joke. We are always whispering. But if love is such a happy thing, and something which we all want, why don't we talk loudly about it? Because generally, when we whisper, it is selfish love, and therefore we dare not shout about it. Spiritual love is not like that. It is love for all — universal love. So the louder we speak, the better.

Now in all these days we have been hearing speeches from our abhyasis and preceptors, one word keeps coming up again and again: the word 'important'. Now, what is important? If I think of my existence, the first important thing is that I am alive. I should remain alive. If I am not alive, nothing is important to me. Therefore we should pay careful attention to the way we live. From this most fundamental aspect of existence, we derive all consideration of good and bad, morality and

immorality, vice and virtue, ...water and vodka!

So, to remain alive we are prepared to do anything. This is a personal view of the word 'important'. When, in a group like this we talk of what is important, now it has a wider significance. We talk of what is important to human beings, and that is not necessarily good for animals and plants and fishes and birds. Therefore, when human beings collectively are selfish and think of what is important for them, they destroy all that is not human. So it is still selfish, concerning not one human, but human beings as such.

When wise people speak of what is important, you can say it is a cosmic context in which they speak, because they know that without animals and plants and birds and fish, the human being cannot exist also. So, when a wise man speaks — I am not talking of intelligent people now, not of the United Nations, not of the European Economic Community, not of the Imperial Diet in Japan, not of the Norwegians who are prepared to slaughter whales, even when the whole world says you

should not kill more, because they are all selfish — but I am talking of wise people, who have a total view of existence, who understand the interconnectedness of all forms of life. Who know that we need rain, we need snow, we need sunshine. That we need the fish as much as the fish needs us. When they speak of 'important', we must listen to them. And when a spiritual person speaks of what is important, now it is no longer just a cosmic point, it is a universal good. They speak from the viewpoint of the entire universe, knowing that anything you think not only affects you, but affects everybody else. Anything you do has a similar effect. And therefore what we think and what we do must be done carefully, remembering that even if I move my little finger, there is some disturbance in the whole universe.

Therefore the wise men of the East, especially of India, have discovered a passive system, where we do nothing, and therefore we do not affect, even by a managed to develop a system, in which by not doing anything, by not thinking anything, yet they are able to develop themselves in such a

way that now, if they think or do something, they can change the universe at will. Please remember, it is not any more affecting the universe, but changing the universe. An effect is unpredictable, often unintended. But when a man such as my Master wills a change, it is not accidental. It is intentional. It is specific. It is controlled, much more than any laboratory experiment has ever been controlled so far.

You all know about Chernobyl — supposed to be safe, supposed to be built under controlled conditions, and supposed to be for the good of the Russian people. There was a small disaster. By God's grace, it was not a major disaster. It has happened also in the United States, because I don't want any of you to think I am against the USSR, or the CIS, or Belarus. Bhopal was a different chemical thing. This is atomic. Why I am giving this example is because even the best driver in the best car on the best roads has what we call 'an accident'. Now, by definition, no accident is intentional, no accident is desired, and no accident ever has desirable results.

So you see the need to have a controlled, regulated, willed existence. Not a random existence, which we are all living today. Even the most regulated life of any one of you here appears to be regulated. Like a leaf which is blown in one way by the wind appears to have a unidirectional flight, as if the leaf is propelling itself in that direction. One who knows about leaves knows this cannot be. It can never be like that. Similarly, one who knows about human existence knows that no single human life here is regulated, and knows that none of you are willing your lives in a particular direction.

Friedel's example is classic. He never expected a ten thousand mark bonus. On the contrary, he was afraid of what his boss would say, whether his papers would be finished on time, whether his seminar would be a success with his boss, so in effect, it means that he managed to please his boss while he was afraid for himself, afraid for his job, afraid of his boss. So you see, what happened was in totally a different direction to the way in which

he was thinking.

Now, when things happen to us in a direction contrary to what we wish, what should we really do as logical persons? One abhyasi spoke this morning at length about logic. Now, you see, in logic there must be no confusion, because it cannot be logic any more. Now, when I am confused about what I think is the logic of my existence, and I think I am being logical about it, is it logical? I believe not. When I, or any of you, as educated, intelligent, self-willed human beings, find yourself going in a direction in which you don't want to go, in which you have set your will to go, what should you really examine? We are only wasting our time in talking about fate, destiny, friends, relations, you know, bad persons, good persons — instead of thinking of whether it is the direction He has chosen for me.

You know, it often happens that a pilot suddenly finds instructions coming from the ground-control, to change direction. And he wonders why. Then suddenly he finds that the

wind has been blowing heavily — he has gone off course. He has set his instruments, but his instruments only control his plane. They don't control the wind. They don't control the gravity of the earth. And they don't control his destiny. So ground-control says, "Vladimir! Change your direction." He says, "All right." And they say, "Look at your compass. You are off course. Where is your course? Where is your destination?"

This is what happens to us in our lives, too. We set our course, and a wind blows us off course. It may be a temptation — a nice blond girl. This man going for a conference or a seminar in a plane, suddenly finds a beautiful girl next to him, and instead of going to Berlin, he finds himself in Moscow. Now you see how the winds are blowing us away from our path? Another man has an appointment at eleven o'clock, but stops to read a newspaper in a kiosk, and misses his appointment. Another is tempted into investing money in dud shares, hoping that the market will change in his favour.

Q: Market?

PR: Market.

Q: Supermarket?

PR: Shares. You know, stocks. Oh, you are in an economy in which you don't know shares. Let us say he buys gold, thinking the price will go up. But Clinton, or Boris Yeltsin, or somebody says something about gold, and instead of the price rising, the price falls. He is ruined.

So you see, we find that you cannot have independent control over your life, however intelligent you may be. So what is the moral of this? Don't pretend to be great people, capable of leading your individual lives intelligently, effectively, and to your profit. You cannot. And every small disaster proves it. And if you don't obey these small disasters, and set your signs in accordance with the wind, you will have a big disaster. If you still don't change your course, you will end up dead. So, the spiritual man says — to

anyone, anywhere in this world he can say, to Einstein he can say the same thing, he can say the same thing to Boris Yeltsin, or to Clinton, or to the beggar on the streets — don't imagine you are controlling your destiny. When you cannot control your own destiny, how do you think you have any capacity to control the destiny of others? Whether of your family, or of your village, or of your country, and of the world. What is this arrogance which makes you think you can do this?

Did you control the birth of your child? You could not. It is well known that everybody practises birth control, yet children are born! Nature will not be blocked. Everybody plans for a good existence, and when it happens they think they have planned it. When it changes from north to south, happiness to unhappiness, they blame God, they blame society, and they blame a malignant destiny.

So you see, the whole thing is stupid, crazy, and utter nonsense. In fact, there is no logic in life. If somebody wishes to argue about this, I am

prepared. Not now, later. But, the spiritual wise man says, "There is someone who knows what is good for you." Good does not mean a comfortable house, or a beautiful wife, or money in the bank. It may mean, on the contrary, a wet hut in the farmlands, an ugly wife who will nag you all your life, and poverty. Babuji Maharaj said one of his greatest blessings was his wife, because she had such a bad temper that she made him develop tolerance to the ultimate degree. It is not a laughing matter, because either you overcome it, or you fall prey to it. There are only two ways, you see. Like any European, he could have divorced her on the day of his marriage.

Now, today you find this trend. You see three days of marriage, and divorce. Six months of marriage, and divorce. Imagine how coal was manufactured on earth by nature in the carboniferous age of this world, over an enormous period of time. The forests were compressed — enormous pressure, which a tree cannot normally bear. Coal is the result. In another way, under heat and pressure, it becomes a diamond. Nothing

comes without heat and pressure. They are forces of nature which mould us in the right way. All your beautiful glass — melted in furnace, molded in molds, or blown, et cetera.

So you see, we need pressure under which to develop, and our samskaras are such pressures. They are for our benefit. If we think of our samskaras as our enemies, they become our enemies. If we think of them as our friends, they help us to mold ourselves, and to become what the Master wants. Now of course, you may ask why we are cleaning the samskaras? Samskaras work naturally over a long period of time in moulding you. And then, only if you are wise and you don't oppose their working. We don't have that wisdom, because everything that happens to us, we are opposing. Uncomfortable life — we want to make it comfortable. Painful life — we want to make it painless. We want to change our wife!

So you see, we are opposing samskara. Samskaras have no chance to mould us in the right way, and instead of working off these samskaras,

we allow them to remain in the samskara bank, and by our wilful action in the opposing direction, we are adding more to the samskara. Imagine what would happen to such a soul. Imagine what is going to happen to all the people of this world who are trying to better their life, as they say. Life is to be lived, not bettered. If we live life according to the way in which we are born and destined to live it here, that life will automatically improve in its stature. Not in material comforts, perhaps, though it is not ruled out. You will not become intelligent, but it is not necessary, because the soul in its wisdom before this birth, has allowed its samskaric burden to bring a particular life here for us. It is neither wise nor unwise. It is neither logical nor illogical. It is what is exactly necessary. That being so, if we obey that plan, our life will naturally improve.

Then, why do we clean samskaras? I come to that point again. Because, this process, like the manufacture of coal by nature, takes millions of years for the normal person. Though again, for a wise person, one life is enough. Because if in my

life I have the samskara of suffering, and if I am living just a natural life, I may not be able to finish the samskara in one life. But if I welcome some sufferings, more and more and more, the samskara bank is being rapidly exhausted, and I can achieve my spiritual evolution in one life.

It was not a fool who said that the saints of this world have prayed for the sufferings of entire humanity to come upon them. By such a prayer, they achieve two things: liberation of human beings from suffering, and their own liberation. Now, when your economists and your politicians and your government are only, shall I say, oriented towards improving your so-called standard of living — the holy cow of the Occident — where are we going? In which direction are we heading? It is not wrong. I am not saying it is wrong of politicians and economists to try to do this. But what my Master said was, "Just enough comfort, just enough food, just enough this, that, and the other, to make us continue to live while removing our samskaras. Exactly what is necessary — no more."

So, Sahaj Marg does not prevent comfort and some measure of enjoyment in life. There is always one question which comes: are you not being selfish when you work for your own spiritual life? How can it be? When such a person is praying that all the sufferings of humanity may come to him, and he has the capacity to take your suffering, can it be selfish? It is a foolish question. Well, even if you don't have the capacity — if you pray with love, does not such a prayer show that he is not selfish any more? Because, a person who wishes you well, even for his own suffering, how can he be selfish?

So you see, it is a foolish thing to say that spiritual people are selfish. And our families must understand this — that my merely human attention can do nothing for my family, because they are, in a way, condemned to live according to their samskaras. I cannot help them. My attention cannot help them. It is only a false sense of love and attention and security that they can get from this silly, futile, merely human attention. That's all

I can give, no? If I cannot change your life, what is the use of my loving you?

Modern love is destructive. Often it leaves a woman with a child, and the husband runs away because he doesn't want a child. Or not a husband — just a partner, as somebody put so beautifully in his talk.

Q: My dear Master, please do not speak too fast!

PR: Modern love only creates couples, temporary couples, where a man wants his woman, but not a child. His woman he can control, but the child he cannot control. And when the uncontrollable arrives, he takes up his suitcase — *do svidanya*. Is this love? I don't think so. So you see, such wonderful attention — furs, diamonds, kisses, holidays in *dachas*.

So, spiritual wisdom says, judge the life at the end, not at the beginning. A flight is successful not when it takes off, but only when it lands safely at the other side. So it is at the end of life that we

must judge how we have lived, what we have achieved, how we have grown. But, like silly children, we are judging our life moment to moment. Abhyasis come to the Master. "Oh, I was happy this morning. Now I am miserable. Why?" Second question, "My experience yesterday in meditation was good. Today it was awful. Should I stop meditation?" Even more vulgar questions, you see, about man and woman. "My love life was going very nicely till yesterday. But last night, I don't know what happened. We just couldn't make it!" I have been asked these questions, really, in writing. I can show you letters! Is it an electric train, that it should go on, and going on and on and on? It's crazy, life.

So, stop judging your life and your progress from second to second. One idea of writing your diary is to write what you have felt and forget it. Now, unfortunately, you don't write, but you remember all the time! So you see, when we write and forget, the record is there. I can compare after two years. Like a man who drives up a mountain, looking only forward. And when he is right at the

top, he can look down and see all those horrible, dangerous curves, and canyons, and crevices, and cliffs over which he came. If you had looked there then, you would have probably driven your car off the road yourself. "Aaah!" That finishes it!

So, the wisdom of spirituality says, "Look forward." The road may turn left and right. Don't keep a compass there and judge your direction. Follow the road. Often, the road may appear to be going backwards, too. Still follow the road, because the destination is not in a particular direction, but is at the end of the road. And our road is Sahaj Marg. Our destination is a spiritual destination. We cannot know anything about both these things. I can never know anything, either about the road or about the destination. I cannot know about the road until I have gone over the road myself, and I cannot know anything about the destination until I have come to the destination. And if I am moving on the road continuously without stopping, every experience, every condition is a transitory experience and condition. So why are we worried about them? We can

appreciate as we are passing, and stop.

So, the only logic in Sahaj Marg is the need to stay on the road, to continue to move on the road, and only on that road. If you cannot do it alone, follow the car in front of you — and that is the Master. *Do svidanya*.

11

Values and Personality

Minsk, Belarus, 27 June 1993

Tomorrow... I'm sorry [laughs] Today — I am in the future, what can I say? — I propose to speak about values, personality, and maybe, about nothing. You have all heard the story of the African people some centuries ago, for whom a diamond had no value. For them it was a bit of stone. You know, corn was of much more value and importance in their life than a huge diamond of nine hundred carats. You have also heard of postage stamps, which were worth half a penny when they were issued, and today, because there is only one stamp, or two stamps in the world of that particular stamp, the famous half-penny black, it's supposed to be worth two million pounds, or something ridiculously expensive. When a man is starving and dying of thirst in the desert, he will give everything for half a glass of water.

So, what are material values? Do they exist? Some are valuable, of course. Like the corn for the African, the rice for the Indian, the wheat for the European, water for all of us, and air for all of us. So, it is not really about values that we are speaking, but what is essential to life. Given corn, water, and air, rice, water, and air, wheat, water, and air, we can all exist. Among these three, the rice and the corn and the wheat are the least important, because we can all live without food for, I think, forty days, fifty days, sixty days. Without water, we cannot exist at all for more than three or four days. Without air, we cannot exist for more than a few minutes. Now, today we find diamonds are more important than air, more important than water, and more important than food. So I think civilisation has given us topsy-turvy values, because today, in modern civilisation, under modern technological conditions, to get more diamonds and gold we have not only irradiated our meat and our rice, but we have polluted our water and we have polluted our air, so that soon we may have only diamonds

and gold, but no life.

So you see what has happened from the age of the Hindu and the African and the Zulu and the Mayan civilisations, to today's Occidental civilisation. It would seem that the primitives of this earth had a greater sense of values than the civilised modern person. One can only pray that a time will now soon come when a human being will be willing to exchange a bag of diamonds for a glass of water, because we are heading towards such a situation. Not because of wars, not because of communism or Marxism, or anything like that, not because of capitalism, but because of human depravity and avarice, which spirituality calls materialism.

So, Sahaj Marg says, go back from materialism to spirituality. Go back from human endowed values, to real human values. Go back from artificial values, to real values, to natural values. Don't value a person for his wealth, but value him for himself. And when we come to this 'himself' or 'herself', don't look at the face and the form. Don't

look at even the intelligence. Don't look at things like beauty. Because, again, these are artificial. Artificial not in the sense of cosmetology, but what is beautiful in one society is ugly in another society. What is real beauty? If there is a really beautiful girl, should not all men love her? So, as I was suggesting in several talks in Denmark, even these physical values and aesthetic values are given by us. To me, something is beautiful which may not be beautiful to you. Why? Because I have in me a certain pattern of reaction which reacts to something outside, and to nothing else.

Therefore, you know, when I was in Bombay in 1944 or 1945, I used to see a magazine called *Illustrated Weekly of India*, and you would find pictures of couples who have been married. And after seeing this for some months and years, I found something remarkable. Most often, the two resembled each other in essential features, and of course, it is very easily recognised that after years of marriage — I am not talking of months, but of years of marriage — twenty years, thirty years, forty years — in some way, even the face of the

husband and wife begin to resemble each other. So you see, instinctively we like to choose someone who is like ourselves, and then we grow into each other, as it were, until we can recognise the similarities..

So, what we like or dislike depends on our samskaras, not our culture. It is wrong to think that a white man loves only a white woman. It is a pattern to which they respond, and if it is available in China or Japan or in Africa, they respond to that. There is the attraction. There is the coming together. So it is my humble suggestion that there is no such thing as love in human beings, and in human affairs, and in human relationships. There is a pattern of samskaras which responds in a way which we call love, which we recognise as love, and a corresponding or an opposite pattern, which we call hate or dislike, et cetera.

In effect, what I am trying to say is, that we should not mistake these things for love or hate, but only as a response. Like a computer responds to certain codes, and either opens up or shuts

down. If a man is going on the street, and he shouts out your name, you look around, but this Alexei may not be the Alexei to whom he is calling out, and then he says, "Not you, but another Alexei." So, when does someone know whether he is being called or not? Suppose this room had twentytwo Alexeis, and all the girls were called Anna. If I call Anna once, all the others will come, but I will say, "Only this Anna I wanted." After half an hour, if I say, "Anna," then only half will respond, thinking it could be one of them. The other half will not respond, because they would say, "Oh, we don't know which Anna is called." If I again choose to say, "Anna," from this half the third time, if I call again, "Anna," only she will respond, nobody else.

So our response is based really only on samskara, only originally. Subsequently, it is a matter of training — habitual response. Therefore, don't believe that you are responding to any situation in life today. I don't believe you are capable, because all have been trained to respond in particular ways, and the response is automatic,

unthinking, to such an extent that in making such responses, our will power is no longer involved at all. In America we call them signals. Signals for food, signals for sex, signals of anger, signals of love, so-called. In effect, we have become automatons, each responding to a particular signal, and generally it is mechanical. So our lives have become mechanical, robotic, monotonous, soul-killing.

What shall we do now? Now comes the question of God. To what name will He respond? Should I say, "Allah"? Should I say, "Jehovah"? Should I say, "Buddha"? Or, "God"? Religion says that He will respond to any name, because He knows everything, and He is waiting to respond, because so few people call him. But Sahaj Marg says, "Sorry." Because God has no mind. He is not a person. He has no form, name, and attributes. So, how will He respond? To what will He respond? When will He respond? If He does not respond when I call him, He cannot respond later, because for Him, time does not exist. He is in an eternity where there is no time.

Please understand that eternity is not extended time, extended infinitely. So, to God you cannot say, "I will come later." To God, it is now or never. The now is always for Him there, because it is existence, pure and simple. So, there is no point in calling God, shouting for God, wailing for God, beating one's breast for God.

Therefore, religions are failures. But at the same time, there have been saints who have risen beyond religion. You call them mystics, you call them Sufis, you call them *rishis*, in different countries of this world. The mystics are no longer Christian. To call them Christian mystics is stupid, and a lie. The Sufis are not Muslim Sufis or Islamic Sufis. They no longer belong to Islam. Because they have been persecuted by Islam, sometimes they pretend to talk about Hazrat Mohammed Sahab, and praised them. But in reality, they have gone beyond religion, and some have been brave enough to say so, and have been crucified, too.

Christ was not the only person to have been crucified. The Christians make a big fuss about Jesus having been crucified to save humanity. As I said in another place, in another time, thousands of slaves of Rome were crucified. In fact, crucifixion was for the criminal, for the enemy of state, and it was as such that Jesus was crucified. He was crucified because he was a threat. He was a threat to the religion of the Jews, and he was a threat to the secularity of Rome. So, the Romans washed their hands of him, conveniently for the Jews, who crucified. They did not recognise him as a saint, or one who has transcended religion, and then crucified. To symbolize this, they crucified him with two thieves, one on either side of him. Because Jesus repudiated the Jewish religion and its practices, and started teaching a new way of life, of a God within, of a heaven not of this world, which cannot be found here, et cetera. He was against sacrifice. He was against collection of money and the sacrifice of doves in temples. He started preaching dangerously. Dangerously for whom? For the Jews.

So you see, he was a great figure — personality, as we call it. But religion does not tolerate such personalities. He was sacrificed by the people of the religion in which he was born, in which he was bred, and out of which he developed. It is a most unfortunate consequence that, in our opinion, he sacrificed his life in vain. Because, instead of his people, his followers, transcending religion as he did, his followers created another religion. And, "What a fall there was, my countrymen," as Mark Anthony says.

So you see, in my opinion, Jesus sacrificed his life in vain because Christianity was the result — not a new spirituality which should have transformed this world. You see what has happened? Now, we are trying the whole experiment again. Along comes Lalaji Maharaj, whose thoughts, whose spiritual teaching are truly revolutionary, and like all revolutionaries, under fire. Then comes his disciple, Babuji Maharaj of Shahjahanpur, codifying, crystallising, and expanding those ideas, Lalaji's revelations, and writing about them. I mean, if *Reality at Dawn* is

not revolutionary, I don't know what is revolutionary. Therefore, some people are legitimately afraid — whether Sahaj Marg will also become a religion. I would like to suggest that Sahaj Marg cannot by itself become a religion. It depends on us, and on those who will follow us. The teachings of Jesus became a religion, not because Jesus wanted it, or intended it to be so, but because his followers hardened the whole thing into a system of rigid practices, and took upon themselves the function of God.

So, when God is brought down from the no-form, no-name, no-attributes context, into a human form in a church, there is danger. And today, if there is a run out of the churches and away from Christianity, it is because after eighteen or nineteen centuries of religious and moral thralldom, they are awakening to the fact that God cannot imprison us, but must give us freedom in which to grow spiritually. You know, if you compare this nineteen centuries of moral and spiritual thralldom under religion, communism could not last more than seventy years. Why I am

saying this is, because political thralldom and lack of freedom is easy to throw off. Men have got out of the most difficult prisons physically. From the most high-security Soviet prisons, Nazi prisons — any prison, in any system, you see. It is easy. To come out of the prison of ideas is far more difficult, because it is a prison so subtle that we do not know it exists. And if it is spiritual slavery, it is almost impossible.

So, when people, when Masters, come and say, "I will release you from this prison," do we have the courage to follow? People are always talking of faith. It is courage which is lacking! It is not faith that is important. It is courage that is important. How many of us are willing to leave our temples and our churches? A miserable few. I say 'miserable' not in the sense of miserable, but in such small numbers. I often think Jesus had a comparatively easy time. He told someone, "Take up your bed and walk." That fellow walked. He told a fisherman, "Come, follow me." He did. Because the slavery under which they were, shall we say, yoked to was so threatening, that they

found it easy to escape, even at the cost of their lives. It is only when freedom is so much excluded from our lives that we are willing to pay with our lives for that freedom.

This is what sacrifice really means. Not sacrifice somebody else's life — like slaughtering somebody's child or slaughtering somebody's cow or sheep — but offering yourself for your freedom. This is what has produced great heroes, great martyrs, great leaders. Because it is always necessary to put your life before yourself. And anybody will follow such people.

So you see, ultimately, for their physical freedom, many have paid with their lives. For spiritual freedom, too many people have paid with their lives. But as long as we look to others to sacrifice their lives for us, the very idea means that you are still in a prison! So as long as we think of others sacrificing for us, we are still slaves. It may be a prison of my own creation, but it is nonetheless a prison.

So the first test of one who is aspiring to freedom, is whether he is willing to give his life for it. Because, if, as you have said in Russia for so many years, that life and freedom are the same thing, then life without freedom is death, freedom without life cannot exist. Don't think so hard now — think later. So you see, the test is: am I prepared to give myself for my freedom? All great personalities have done this. That some did not have to do it does not matter — it was not necessary. Some societies extracted this price; some did not. And when I go through the religious and spiritual history of this world, it is a very significant fact that in India we have not persecuted our leaders like this. To my understanding, it is the only country where the great personalities who have transcended their religion and become rishis are venerated, honoured, and worshipped. That is true freedom. We lost our political freedom to the British, but the Indian never lost his moral and spiritual freedom. That is what my Master offers to us today in this world: a spiritual and moral freedom

in which we can grow to the ultimate possibility of divinization.

Now we must take up the Master — my Master, Babuji Maharaj. Because the understanding of whether he had a personality or not is very important in the understanding of Sahaj Marg. If you ask the several thousand abhyasis of this Mission why they follow Babuji Maharaj, few will tell you that they wanted spiritual growth. In fact, the true abhyasi never went to him for spiritual growth. It was the love for him that made them continue with him, which made it possible for them to follow him, and what is most important, obey him. Following and obeying are not synonymous. Many are the followers, but few are obedient. Unthinking, automatic obedience comes only from love. Without love for the Master, there cannot be this obedience. Because then we start thinking, "What is he saying? Why is he saying it? Should he say it? Should I obey it?" And my humble suggestion is, such abhyasis will soon lose their way.

Imagine if you are following a car in which the Master is sitting, like I said yesterday, and you suddenly stop because of doubt whether he is on the right road. And you get out of the car to look at your map. By the time you get out, his car has gone long ahead. Remember, he cannot stop for us, because while his way must be our way, our way is not his way. Don't think too hard, again! Try to understand with your heart, not with your head. The head is a programmed instrument, programmed by your culture, by your language, by your background, to understand things in a particular way. Even love has no common meaning in India and in Africa and in Europe. Love for the child is not the same as love for one's wife.

So, what is love? Well, when all your grossness is removed, then you will understand what it is. Why do we love the Master? Any answers?

Abhyasi: Because people felt loved by the Master?

PR: Yes, but when people met Babuji for the first time, I don't think they could have felt his love for them.

Abhyasi: Because he loves all.

PR: Well, that is a later teaching, and it is only a statement which you have to experience in its veracity.

Abhyasi: Because he revives our most innermost bodies, spiritual bodies.

PR: Okay.

Abhyasi: When we think of gravitation, does the apple do something to fall down?

PR: The apple does do something — it ripens before it falls! My feeling is, we love him because he does not react! He does not react. He never reacts. Everybody went in front of him, and he reacted to nobody. We thought he was treating us equally. The poor man thought, "You see, I am

respected here as much as the rich man sitting next to me is respected." And the world is full of poor people, so they flocked to him. The idiot was there, because he saw he was as respected as the professor sitting next to him. The professor was happy, because when he asked a question, Babuji said, "You know, I have no school education. I really know nothing!" The professor was happy. Why was the rich man happy? Because, when he gave a check or some money, Babuji stood up to receive it! He was very happy.

So you see, all were happy, but for not the right reason. The right reason was, Babuji did not react. Now, why did he not react? Because there is nothing in him which can react to anything outside himself. No grossness of anger, so that he should be angry with anyone. No grossness of lust, that he should lust after somebody. No grossness of avarice, that he should seek somebody's wealth or position. No grossness of religion, that he should respond even to the name of God. To say that God has no name is a silly statement. [gap in tape]

There is a subtle difference. There is something in us which is totally unresponsive, which is the atomic divine presence in me — in us. He was full of that. He was divinised — a divine presence. To this he responded.

So you see, he responded, hoping to enlarge this atomic presence in us to something like what it is in himself. And to make it possible, grossness had to be removed, of course. For him it was easy, because he was not attracted to any of that grossness in others. You know, which boyfriend would like to clean off the, shall we say, samskara of love in his girlfriend! He says, "What shall I do without her?" What is a girlfriend without her love for him? What is a business associate without his avarice for money? What is a power structure in which my associate has no interest in power? People like Goebbels and Göering and Himmler would have been useless to Hitler, except that they had the same power grossness that he had. So, we come to this well-known fact, that birds of a feather flock together. [gap in tape]

I can make him into myself again. Therefore, Babuji had no personality, because he had no samskaras. Nevertheless, he is a person. The real personality is one who is a person. Psychology has made a total mess of this business of personality, telling us that personality is what we acquire. And therefore we are creating personalities for ourselves, all our life. When we understand this fact, we will understand the need to divest ourselves of our personalities one by one, until the person hidden by his personalities is revealed. Because we are not one person with one personality. We have so many personalities. When it becomes extreme, and many of them fight for a total existence in you, psychology calls it 'multiple personalities', and when they each become so powerful that they fight for dominance, each personality fighting for domination at a specified time, psychology calls it 'schizophrenia'. Now, a person who has no personality cannot have multiple personalities, cannot have schizophrenia.

So you see the importance of throwing off personalities by cleaning your samskaras. Whereas

psychologists and psychiatrists only try to change your personality into something more desirable for society. It is important to understand that it is for the safety of society, for the protection of society, that individuals are treated. The individual is not treated for himself, or herself. So when, in the psychiatrist's opinion, the individual is fit to go back into society without endangering society, they release him. [gap in tape]

It is a stronger prison, without walls of brick and mud and stone and steel, nevertheless a prison into which you are condemned, being teased all the time by the twin instruments of religion, as Babuji Maharaj has said again and again: fear and temptation. This is the final reason why, when we come to spirituality, we should not come out of fear, nor out of temptation. Fear and temptation have no place in a spiritual person's life. Fear of nothing; temptation for nothing.

Now, all our grossness leads us either to fear or to temptation. That is what life is. Running away from something, running towards something. It

may be a person. It may be a place. It may be a thing. Therefore, we must go to a person who has no fear and temptation, who offers himself — his person. Not a part of himself — not only the nose, or the eyes, or something else, but the person *in toto*. Therefore, when we want to offer him something, it must also be ourselves. Then only can what we call 'merger' happen.

You know, sex can unite with another sex for a few minutes. Bodies can clasp bodies maybe for some hours. Ideas can hold ideas for seventy years. But only a person can merge with another person. Now, there is a person, my Master. Are we persons to merge in Him? If you are not, try to throw off everything. Not in the sense of, "Sell everything and follow me" — not in that sense.

[gap in tape] ...with opposites, because we only know things by comparison. "He is big. He is bigger. He is biggest." Or, "He is small. He is smaller. He is smallest."

Now, here I have an interesting idea to offer.

The mountain thinks it's very big. The world thinks it is the biggest. The universe says, "I am the biggest." But the various galaxies say, "Without us, you would not be a universe." Within the galaxy, several voices rise and say, "Without us, the solar systems and other systems, you would not be a galaxy." Within the solar system, the sun says, "If I was not here, you all would not exist." What is really the sub-stratum of existence? The molecule says, "I am." The atom says, "Sorry. Without us, you could not exist." The nucleus of the atom says, "Stupid! I am the one around which you electrons are rotating. I am the sub-strata." And from the nucleus comes so many voices — the proton and the neutron, for example. And from them come voices — particles of matter. Ultimately, if you keep going back to the sub-stratum of the universe, somewhere you will come to a particle in which there is nothingness. And that is the sub-stratum, which is God forming the base, and the universe is the manifestation, with God at the top. It is like two hands holding a globe in-between.

So, the wisdom of the ancient Indians, the Vedas, the rishis, speaks of God as smaller than the smallest, larger than the largest. They speak of Him as everything, and nothing. Not everything or nothing, but both. Not good or bad, but good if necessary. So, the person who has no personality can manifest any quality at His wish, or at His will, as needed for the manifestation. Now, if I have the grossness of fear, I think of my God as Shiva, the destroyer. If I have the fear of another sort of samskara, creation, I think of Brahma the creator.

So you see, it is my samskara that creates my god. The funny thing is that God created us, and we are creating Him! Or them, because we have so many gods today. They are not gods. My samskara makes them god. In India it is common, you know, when a rich man gives a beggar two rupees, the beggar says, "You are my god!" Therefore, we have this idea in spirituality that we are really beggars when we are praying. Babuji says, "Don't go to God as a beggar. He created you. You are his child. You have the right of being his child, not to

demand, not to request, not to ask, but to take what is yours." Only a son can walk into his father's house, and sit in a chair, or take bread from the Frigidaire, or anything he likes and say, "This is mine." If somebody asks, "How is it yours?", he will say, "Because I am his son."

Therefore, you see, we are not abhyasis. We should not be devotees. We should not even be mystical. We should become children of the Master. I pray that all of you may have this possibility and take hold of it while it is possible, and develop into that.

[talk ends here]

Abhyasi: We are the children of the Master.

PR: Only children may enter! [laughter] And nobody will come in, because adults will say, "Oh, I am an adult. I am not a child to go into that space." A child is a child, but children need not be only children, in that sense, but they can be adults, too. So again, you see, there is the consciousness

that, "I am an adult," that separates me from children. Only children may enter! That is why Christ said, "Be ye as little children, and thou shalt enter the kingdom of Heaven." So, to be childish is different from being like a child. All of humanity is childish, but few are children.

Abhyasi: Maybe to increase the sensitivity of grownups, you can say, "Leave your egos outside?"

PR: There is a famous story about this. A boy wanted to find his Master, and somebody told him an address. He knocked on the door. The Master asked him from inside, "Who is there?" He said, "I am there." He said, "When 'I' is dead, come back to me." And the man went away, thinking, "When he is dead, how can I go back there? Funny Master, stupid Master!" In Tamil, it is very beautiful, you know. In translation, it suffers!

I recommend that all of you have sittings from the preceptors.

12

Seeing with the Heart

Minsk, Belarus, 29 June 1993

I would like to add my contribution. My first suggestion is that there are three levels in everything: physical, mental, moral/spiritual. Please note that I link the moral with the spiritual, just to emphasize that there can be no spirituality without morality. Which is what Lalaji Maharaj has said in the beginning. Now, in everything we do we have these three levels, whether it is eating, whether it is married life, whether it is spiritual life. We can eat like pigs, just for physical satisfaction. We can eat intelligently for health. And we can eat in a spiritual way, in remembrance of the Master, not knowing even what we are eating, in obedience to one of the maxims, which says, "Eat what is put before you with love." To think that food is only physical is wrong. It is our physical attitude to food which makes it physical. Because you know, saints can live on very little

for years and years. So it is not really the physical content of food that is important for us. It is the attitude with which we eat it.

Same thing with married life. There is the physical, there is the mental, there is the moral/spiritual. The physical, what we call conjugal love, which we can say is loving sex. A result of love, not of lust. So, sex has a place in life, because God has given us sex for a purpose. Babuji Maharaj has said that God is not a fool to create two sexes if one was enough. In fact, we cannot think of one sex. It is not possible. Because if there is to be such a thing as sex, there must be at least two. You cannot think of God as a uni-sex being. Today, this word 'uni-sex' is very common. Women cannot become men by dressing like men. They need something else. So, forget this stupidity of uni-sex, you know, pretending to be men, and be what God made you. There is a place for femininity in life, but not for feminism. Similarly, we are masculine, but there is no masculinism.

So you see, there is a place for sex. There is

love. Without love, sex is meaningless, and must be considered forbidden. And this love must not be mental, but real. Because every fool walking on the streets today thinks he is in love with this girl, or with this girl, or with that girl. And they have a brief affair, perhaps a child — misbegotten, unwanted — and at least one broken heart, generally the woman's. In Hinduism, we place the responsibility and the blame on the woman always. Many people, especially women, think this is unfair. I don't, because without a woman's permission there can be no [consensual] sex. Please remember this.

So, the responsibility for morality in the individual or in society is laid upon the woman, in Hindu society. I think this is right. I think this is moral. I think it is spiritual. I wish other societies would adopt this norm, too. At the same time, I wish to caution my brothers that this does not mean license for them. Because if the woman permits, they do, and the punishment will be greater for doing what is wrongly permitted. Let the women not think that the men get away with it,

because the men have no child. They suffer in other ways, and may it always be so! That is my benediction.

So you see, when the true love is perverted and brought down to the physical, there is always suffering. Now, in a married couple, because there is love between the husband and the wife which grows by relationship, the physical is slowly transcended, passes to the true love stage, and towards the end of life it becomes a moral relationship. So, like football, sex should be confined to the first few years. Whereas in today's society, we find certain medicines being advocated even for a man of seventy years age — not only stupid and ridiculous, but certainly sinful. Therefore you see, in the Hindu tradition a man marries a woman who is his wife, but after giving him a few children, she takes the place of his mother. And one does not have sex with one's mother, I hope. You see how the relationship is transformed from the physical to the moral?

Similarly with the guru — physical to the

moral/ spiritual. In the beginning you may need physical association, but it must slowly be raised to the level of a spiritual relationship, where the relationship can exist even if we are dead. So these three aspects — physical, mental, moral/spiritual — are all-pervasive.

Now, number two: samskaras affect absolutely the physical existence. It would be foolishness to expect our physical life to change by spiritual practise. We cannot change our sex — absolutely fixed. We cannot change the figure — absolutely fixed. Then what are we going to change? So, the physical existence with which I have come, will follow me till I am dead.

Then what is the idea of cleaning? You know, if you buy a crystal glass and clean it, it does not change its form, but it becomes a fit receptacle for something you can put into it now. So, by cleaning that which was unfit, it becomes fit to receive the grace of the Almighty. This is the correct idea of cleaning. It does not mean a poor man will become rich, or an ugly girl become beautiful, or a weak

man become a strong man, though I must say, there will be normalisation of all functions.

So, cleaning must be understood very critically. Cleaning does not affect the physical existence, in the sense that my body cannot be changed, the colour of my hair cannot change, the colour of my eyes cannot change, et cetera. But the quality of my life will change. When it changes, diseases can be eliminated, because a disease is not really a physical thing. Some intelligence can be awakened — at least to the level of normalisation of the human level, because there is a limit to what we call intelligence.

I have always been against calling great people 'intelligent' people. Einstein was not intelligent. He had a very poor school record. So did most of the great people. But they made fundamental discoveries which came in a moment of intuition — Faraday with his kite, Archimedes in his bathtub, Newton with his apple. So, what is intelligent about this? So you see, they were not intelligent people, but in some way they had

prepared themselves to receive a moment of intuition. Like Kekulé got his vision of the carbon cycle. Kekulé was a scientist. It was a sort of a state when he was not sleeping, not awake.

Now, all these cases have one thing in common. The physical was active in its own way, and they were not connected with the physical at these moments. Archimedes was relaxing in his bathtub. Faraday was flying a kite, totally relaxed. Newton, totally vacant gaze, looking somewhere, and the apple falling. And these intuitions flooded into them. Only when we allow the physical to work without our attending to it can intuition manifest.

So, in meditation we do this. We are not idle. Nor are we fantasizing, but we allow our minds to be absorbed in something. The physical system is going on in its own way, in its sphere. And then the third thing comes: divinity. So you see the beauty of meditation. Therefore, the rishis of the past have been able to talk of so many things, ten thousand years ago in India, which today your

scientists are discovering! But the rishi gets no credit for it, because he did not discover. He only saw it in his meditation. [clucks] How can it be true? This is Occidental stupidity, Occidental bias towards themselves, Occidental racism.

So you see, all discoveries have been made in certain moments when the physical self was separate from the Self, and the Self was open to receive, as Sarah said, a channel. It is interesting that in the Soviet Union of former times, there has been a great deal of such research, mental research, trying to find out what we in the East have known for thousands of years. Unfortunately, they were not very successful, because their aim was, at that time, war — success in war. For instance, how to send a spacecraft light-years away, and to establish mental contact with the pilot.

Here comes the second important point — that the aim must be pure before such research will succeed. The least selfishness, or immorality of purpose, and spirituality will fail. Let us say,

spirituality will not work for them. So the purpose must be moral. The physical must not interfere at any stage. Then what is the problem of meditation and revelation? Because when, through intuition, something comes to me, and when I don't even know what is coming to me, I can claim no credit for it. It is always a revelation.

So, gravity was revealed to Newton in a moment when he was ready to receive it. As were the fundamental principles of science to Einstein, as was the carbon atom to Kekulé, and the innumerable, uncatalogued truths of life, to the rishis of the past. So there is no such thing as a scientific discovery. It is always a revelation. And the Nobel prize should be cancelled! Prize for what? What have they done to receive it? Because any one of you can do things if you come to that correct approach.

But why is it possible only to one in the millions? Because today, we are too much in the physical. Our appetite for food is physical. Our appetite for sex is entirely physical — no love any

more. Even God is only physical — icons, crosses, idols, blank walls — it is all the same thing. So to us, the door to revelation is blocked. So we are struggling in this world, physically knocking our heads against physical objects, subject to physical miseries, making nothing more than physical discoveries. That stone is hard. That woman's heart is cold. That man's heart is lustful, et cetera.

Somebody was talking of the plans that Master has for us. Let me assure you, his work is very easy. Don't give the Master credit for what he does not deserve. He does not have a million plans for a million abhyasis. His plan is the same for every one of us. It is like your houses. Only thing, these are ugly and monotonous. The same building, the same environment, the same [Russian word] — it is monotonous, soul-killing. Nevertheless, one plan. His plan is one plan, but in every manifestation or fulfilment of that plan it will be wonderful and divine, because it is natural.

On a rose bush, every rose is different. But they are all roses, and every rose is beautiful. So we

should not think, "This girl is beautiful. That girl is ugly." Not at all. We are all flowers on the same bush of humanity, and who dares to praise one and decry another? If you, as a mother, had three children, and your neighbour said, "Your first child is beautiful. Your third child is ugly," will you tolerate it? You will become a tigress in the defense of your child. The Master cannot be less. He must be more than a mother. God must be even more.

So, any time any of you are prone to criticize some other person as ugly, or stupid, or things like that, beware! Because He is watching. You know? So we have no right to criticize each other. Therefore, Sahaj Marg says, "Brotherhood." We are all one, though our appearances are different. Not ugly or beautiful, but each one is different from the other, and that is what nature wants. As the ancient Hindu Vedic statement says, "All different, but all one." All diamonds are the same, whether small or big. All apples — an apple is an apple. So why should girls be different? Why should boys be different?

So let us not judge with our eyes and with our arms, because when we look with our hearts we shall no longer look at the face and the figure, but at the heart in front of us. And that heart will surely respond when my heart is looking for it. So, love is a stupid thing as it exists today among you people. When can it be real love? When you look with your heart for another heart which can look at you — then real love will come. There will be a real marriage, where the physical, the mental, the moral/spiritual will have their respective places, and where the husband and wife will co-operate in transcending all these levels, one by one. And only in such a marriage is there the possibility that the husband and wife will be together forever. Otherwise it is a futile dream. Meditation makes this possible, because we are using the heart, cleaning the heart, meditating upon the heart, allowing divinity to come into that heart, so that the heart becomes a divine instrument by which the entire universe can be known without even opening our eyes.

I would urge abhyasis to look for their partners in marriage by closing their eyes and using their hearts. Please try it. The eyes are for navigation, like the headlights of your car — to show you the way. Not to judge what you are seeing, but to avoid what has to be avoided so that you can continue undisturbed on your path. Any other use of the eyes is a misuse of the eyes. The same with all the other senses. Nature gave us our senses as instruments for our development. We have converted them into instruments for our pleasure. If there is any sin, this is a sin. It is like using a bread knife to cut somebody's throat.

So, spirituality does not forbid the proper use of any of our senses for the proper purpose for which it was given to us. If we use our senses in this way, they cannot ever lead us astray, and therefore our way will always be the way of going up and up to the highest. So remember, the Master has one plan for all of us. For him, there is no discrimination between abhyasi and abhyasi.

Number two: we have all the instruments

necessary for this purpose, already given to us by nature. The most benevolent gift that nature has given us is our heart. Use it wisely — which means, use it with love — and you will find that your progress to the Goal is extremely simple and easy. Thank you.

13

The River

Minsk, Belarus, 3 July 1993

I had some thoughts this morning at about three o'clock which I would like to share with you. I have said so often that I am fascinated by this idea of a river, and I like to look upon life itself as a river. A river has two banks. Which is right? Which is left? An important question. But does it really matter? Because, depending on which way we are going, we think of one side as the right, and the other side as the left. If I am floating on the river in a boat towards the mouth of the river, what is on my right is the right, and the left is, of course, the left.

So I was wondering about these opposites — truth and untruth, good and bad, moral and immoral — so many things. Now, if I am going towards the destination, what is right for me may not be the same for a man going in the opposite

direction. So, perhaps we have these differences only because we are going in different directions, and not because there is anything absolute about these things.

Then I had another thought. Suppose a river is very narrow — it is just a channel. The right and the left are very close to me, and maybe there is no difference because they are so close to each other. So, when we are narrow-minded, we tend to be dogmatic, and to say, "This is right. This is wrong," though they are very close to each other. This is the sign of narrow-mindedness, as we say, in human beings. Perhaps the love of exactitude, precision, all these things come from a narrow mind.

For instance, a philosopher does not ask how far it is to the destination. His only intention is to know where the destination is, because however far it may be, we have to get there. So, why worry about the distance? It shows a weakness — that I will go only if it is near, and not if it is far. It is like a lover telling his beloved, "I will meet you

only if you are at the gate, but not if you are in Moscow," for instance.

So for love, there can be no distance, no distance between the lover and the beloved. Because love shortens the distance and makes it possible for us to meet. When there is no love, the distance appears very great, and then the lover looks for a lover who is nearby. Now, a love which is dependent on the proximity of the beloved is not real love. It is like saying, "Oh, my beloved is in Moscow. I will love this beloved who is here, available to me today." This is what is happening nowadays, you see.

I remember a rather vulgar story I should tell you now! A young American soldier who had just been married was posted in the Far East during the war. And he was first writing to his wife about his longing for her, his separation, his pain. But slowly, he started writing about taking a walk with a girl, then going for a swim, then going for the weekend, until a time came that, though his letters were addressed to his wife, all that he wrote about

was this other girl in the Pacific. His wife became very worried, and one day, she sent him a telegram: "What has she got that I haven't got?" And he sent her a telegram back: "Nothing, honey. Only thing, she has got it here." Now, you can decide what is love.

Actually, in love, distance must increase the love, not decrease it. Therefore, you know, Mahatma Gandhi, during his lifetime, when couples wanted to get married because they loved each other, he insisted they should not even meet for one year. And if they wanted to marry even after that one year, he permitted it. But today, you have a marriage, a five-day honeymoon, and then another beloved. This is because the mind is so narrow about love, that between right and wrong, the difference is gone. You should all think about such things.

Then the idea came to me, that if the river becomes wider and wider, and we are in the centre, the right is as far from the left, but only in the centre the water flows fastest. So I must not be

attached to the right or to the left, but keep moving in the centre. So, for such a person, what we call a spiritual abhyasi, a *sadhak*, slowly ideas of right and wrong, left and right, good and bad, start to disappear. Now, where is right, where is wrong? If the river is so big that I cannot even see the banks, I can only keep to my destination by flowing with the current of the river, not by looking at the banks.

So, all these ideas of good and bad, moral and immoral — they are needed for the narrow-minded, prejudiced, stupid individual. But for one who is going on the path of the saints, let us say, they lose their importance, because his gaze is fixed only on the goal. Now, if he is on the oceans, where is right, where is wrong, where is destination, where is no destination? Now the centre becomes the destination. So, in Sahaj Marg, we have this idea of the centre. It is the centre of life.

Now, we have our life, which I think of as a river, in one sense, and this life must flow towards

its destination. This body is like a boat which is swimming on the ocean of bliss, containing me inside it. The boat is not me. It is only a vehicle to take me to my goal. So, why this attachment to this body? Why our preoccupation with its pleasures, with its pains? Because, if pleasure is the right bank, pain is the left bank. And remember, if I go towards one, I am moving away from the main direction, in a direction at right angles to it. So I am moving away from my destination. My progress will be delayed, and I will be stuck only with what is right, or what is wrong. And the more I am moving towards one, the more I am moving away from the other. All these complications come. This is the mess in which religion puts us. We are like a boat going from left bank to right bank, to left bank, to right bank. Not even zigzag — sometimes only this way [motions back and forth in a straight line] — no progress, because he goes to the wrong, and moves back to the right, then moves back to the wrong, then moves back to the right, and so on.

Now, we must understand that the banks are

necessary for the river, because otherwise there would be no river. But they are not for us. We have to move in the centre of the river. So similarly, for human existence, which is going purposefully towards a goal, we have neither to worry about being right, nor worry about being wrong. Each is as unimportant as the other. For one who is moving towards the goal of the river, the mouth of the river, the right is changing, the left is also changing all the time. So our ideas of truth, of morality, must change as we progress, recognising that, for the ordinary human being, the laws of physical morality are, shall we say, absolute. But as he becomes evolved into someone more and more away from the physical, the moral laws become more and more subtle. And when he enters the ocean, all sense of values have disappeared.

Therefore, I found in my Master, Babuji Maharaj, an unwillingness to answer questions about values: what is truth, what is lie? He would say, "It depends on you." What is just, what is unjust? "Again, it depends on you." You see, if you

refuse to give your child something which it needs, it is not justice to the child, but if you deny the child something which it wants when it is sick, it is justice. So, when is denial justice, and when is denial injustice? It is clear there is no absolute standard for justness.

Like Solomon's famous judgement, when two women claimed one child. One was the real mother, the other was a false mother. He did not try to find out who was the real mother, who was the false mother. He said, "Bring the child before me." He called his bodyguard and said, "Cut this child into two, and give one-half to each of these mothers." The real mother wept and said, "No, please don't do it. Give the child to her." Solomon said, "Take the child. It is yours." Now, somebody can say, "What a stupid king he was! Is this the way of finding the real mother? Can Solomon order a child to be cut in two?" Such questions can come only from stupid minds, which don't see the intention behind the act.

So, what makes something good or bad, right or

wrong, moral or immoral, is the intention behind the thought or the act. Now, the guru's intention towards the disciple is always for the progress of the disciple. If that is so, anything he does or thinks of about the disciple must be right — even though to the disciple, in his own small-mindedness, weak-mindedness, selfishness, it may appear wrong. Every child who has been refused a biscuit when it is sick, thinks its mother is unkind, and thinks that its mother does not love it. But quite the contrary.

The same thing applies to the wives — if they really love their husbands, they should give them only what is good for them, and not what the husband wants. But when women make the mistake of giving what the man wants, thinking this is the only way they can hold his love, it is not only stupid, but they are going to lose that husband. Because something so easily given, so cheaply given, can be found on the streets. So you see, the value of love, the sign of love, the nobility of love, is in your ability to deny, not in your ability to give.

Today, you see in our society this stupidity. Children must be free. They must be allowed to grow as they like, and to develop in their way. Such parents are either stupid and have no love for their children, or have inside themselves a wish that the child may destroy itself quickly. So what do we think of such parents? "Daddy, I want a bottle of whiskey," a six year old boy says. The father says, "Chariji, I must give it to him, because he must know what is whiskey by personal experience!" This is what today's parents are doing. I have seen teenaged girls being taught by their mothers how to smoke, how to drink. And when I ask the mothers, "What is this you are doing?", they say, "You see, in our society, my daughter must go and date a boy. She must know how to smoke. She must know how to drink." So I told the mother, "Why not give her a small knife, so that she can stab herself and be prepared for that, too?"

We must prepare our children for a good life, not introduce evil into them so that they can face

an evil life. Today's society is full of such parents. They have no love for children, because they had no love for the women with whom they slept, and often, when the child was conceived, they left the woman and went to another woman for their satisfaction. And the women are conniving at this, because when they are willing to jump into bed with the first man who comes to them, in that moment they have destroyed their love and their future. Denial — denial is the secret of success!

You have all read about the good times before the second world war, before the first world war, when there was no sex before marriage. The men did not run away. They followed their women like dogs, and they went on their knees when they proposed. How does today's man propose? He pulls her into the bedroom, and that is a proposal. It is not a proposal — it is a proposition, as the American says.

So you see, when you try to hold in the wrong way, it cannot be held. But, if this love is free of desire — no more desire for a husband, no right,

no wrong. She loves him whether he is married to her, or not, because it is no longer a love on the physical plane, but in a more elevated idea. Such a woman will allow her husband to go to work without suspicion, go to meditation without suspecting him, and so on. How many of you are here whose husbands don't like you to come for meditation? Because of the suspicion. Because when you are too freely available to a man, he thinks you are equally freely available to everybody else.

So, morality is nothing more than being available only to the beloved. You understand that? It has nothing to do with sex and freedom, and all this nonsense — Bourgeois ideas! It is available only to the beloved. In spirituality, this is the relationship between the Master and the disciple. The lover sees only the beloved, the Master; listens only to the Master; reads only what the Master writes; follows only the Master. But today's abhyasis, they go to some other place, "Oh, your Master is like this?" "No, no, no, Chariji. I have doubts in my mind." So they have given their

ear to another person — their love is shattered. Doubt comes; there is no more love./p>

This is also constant remembrance, because when you are in constant remembrance, you are only with the beloved, and nobody else. Not even in your thought, because all mischief begins with the thought. So, when the thought is regulated and directed towards the beloved, it is like floating on the river — no right, no left. I am following Him whom I love. He cannot mislead me, because His interest is in me, in my growth, and in my evolution. So what is the need to doubt? Of course, if he starts going like this zig-zag, then you have to begin to think whether you are following the right leader!

Therefore, Babuji said, "When you find the right guru, tie yourself to him, and don't let go." It is like my small boat being tied to his big ship — no more effort, because he is pulling me now. But if I cut that rope which is connecting us, he will float away and I will be left behind. At the grossest level this is physical contact, like a

mother holding its child by the hand and taking it into a busy market. At a subtler level it is love. At the subtlest level it is the spiritual connection. So, Babuji Maharaj always said, "I can never cut this connection with the abhyasi, because that is not my purpose. But any abhyasi can cut it at his or her choice." So, it is the abhyasi's determination, faith, and love, which must keep this rope between them uncut.

Now, if that connection is there, distance has no meaning. If distance has no meaning, time has no meaning. And when we have lost this space and time consciousness, we are everywhere and nowhere — and that is the definition of God. That is our goal, which makes it possible for me to be in my goal, wherever I may be. Because goal is not somewhere there; it must be where I am. Therefore, we have this funny thought, you see, that God comes to us. From where, to where? He can come instantly, precisely because he is everywhere at all times. We have to call Him and run towards Him and weep for Him, because we are only in one place, in one time. Now, to be with

Him always, eternally, time and space
consciousness must go. This is what happens in
our Sahaj Marg way of meditation, and I hope
Babuji will bless all of you with it. Thank you.

14

Prejudice

Minsk, Belarus, 4 July 1993

I have heard several speeches now, and then I tell you the same thing — all that I have heard from different speakers — in my own way. You think it is my speech. So in seminars like this, it is important to listen to all who are speaking. I say this because normally there is a tendency to listen to only what we think are important speeches. But remember, that when you have a vegetable — even your potatoes — without the skin, the potato cannot exist. So there is always a covering of ignorance over wisdom, and manifestation of wisdom takes place when the ignorance is removed. This is the old Vedic idea of wisdom, where we have the example of a mirror covered with dust, and when the dust is blown away, the mirror can reflect the whole universe.

This brings the second idea: do we have

knowledge? Or do we reflect the wisdom of this universe when we become clean? Obviously, it is just a reflection. So, for any man to say that he is wise is an indication of his stupidity. We begin our existence with the idea that we have knowledge and intelligence, and if we progress in the right direction, in the spiritual way, we understand that we are only reflecting what is in the whole of this universe.

So, the first prejudice, as Jean Michel wanted me to speak about, is that, "I know." Nobody knows anything. In fact, we know all the wrong things, perhaps, which is nothing but the reflection from our samskaras. If you flash a flashlight in the dark, you see what is there in the light. It may be a snake, it may be some money, or just a piece of stone. Similarly, when we focus the capacities that nature has given us, and if we are still gross inside, this wisdom of the universe is filtered through this grossness, and that is all we see.

So you see, without cleaning the heart of all the samskaras, true knowledge and wisdom are

impossible. Now, what is the barrier to understanding this? It is this feeling that, "I know." As Babuji Maharaj said, "When we think we know, we stop learning." So, this prejudice has first to go. It is also a sign of our egotism. So we find this wonderful balance of nature, that at this end of the scale there is no knowledge, which we call ignorance, and at the other end we have God, who, having no mind, cannot have any knowledge, and that also we call ignorance. And between the two, there is this enormous fund of wisdom for which we long — at least the intellectuals want it.

Therefore, I believe that this idea of longing for knowledge is a barrier to progress. On the contrary, we have to penetrate through this enormous bank or fund of wisdom, to our goal, which is ignorance! But it is not the same ignorance. I think, if you read *Truth Eternal* by Lalaji Maharaj, which is an extraordinarily confusing book, you will find the idea of difference between stupidity and ignorance. This is important to understand. And I believe that this original ignorance of divinity is true innocence.

Innocence is really the lack of understanding of anything. Especially, it is the lack of the knowledge of the difference between good and evil.

A child is innocent. For the child, there is no good or bad. You see children splashing in their own urine, for instance, or taking up dirty things, and the adult is horrified. So, by our attitude to our children, we pull them away out of their innocence, and bring into their innocent hearts this knowledge of good and bad, vice and virtue, and all these opposites. So in a sense, every human adult is the snake that tempted Adam and Eve in the garden of Eden, because we are tempting them out of their innocence into so-called knowledge. In this sense, the shell of innocence is broken by the parents, later by society, a little later by religion — because all these are telling lies, consciously or unconsciously. "Your father is the best man." "Your mother loves you the most." "This country is the greatest country in the world." "Our God is the only God." All lies. Isn't it?

So, the children are being brought up with lies after lies after lies — prejudices. Every prejudice is a lie. Either all are good, or all are bad. Because we find this in all societies all over this world. Russian children are taught that Russia is the greatest land in this world. Same thing happens in India, same thing happens in Africa. Only thing, some think they are greater than the greatest, even! And, that they are so great that they don't even need God.

So you see, the family, really, is a corrupt environment. Therefore the need for parents to become abhyasis, so that by cleaning themselves, by receiving transmission — better late than never — they can start teaching their children in a new way. My land is great because this world is great. My language is beautiful because all languages in this world are beautiful. My God and your God are the same, whether he is the God of Christianity or of Islam or of Buddhism or of Hinduism. Since there can be only one God, which all religions preach, it must be the same God who is presiding over all these people.

So, why do we tell lies to our children?

Prejudice. Who teaches us this prejudice about God? Our religion. So you see, the family destroys the innocence of the child. Society introduces wrong ideas into the child. Religion corrupts the spirit of the child. What shall we do? So, the child has to learn by itself, which we call the process of growth. Really, when a child grows up in the true way — seeking not the knowledge which its parent gave, not the knowledge which society gave, not even the knowledge which its religion gave it, but wanting the truth, and nothing but the truth — it has a chance to come back to this original innocence, because now the true way opens before it.

So, the way to this infinite and immutable truth is to pass through all this enormous store of knowledge, so-called, into the original ignorance, which is innocence, and then seek not with the head, but with the heart — and then everything is wonderful.

I was talking to Dmitri the other day, and we had the same experience — that it is so dark now because of the clouds. But if you take a plane and fly above, the same clouds appear like silver below you. So, we don't have to try to blow away the clouds. We have only to pierce a small hole through it and go up. This is the need, to pierce through all this ignorance and knowledge which we have in this world, and come out into the brighter world above us. That is what is shown in our emblem — a small way through the grossness of this world, understanding that all this wrong knowledge is as bad or as good as stupidity.

Therefore, spirituality does not speak of good and bad, of vice and virtue, but only of grossness. We must understand that there is no such thing as good grossness and bad grossness. For a man flying in a plane, whether it is twenty tons of gold, or twenty tons of stone, it doesn't matter. If the plane is in danger and the weight has to be reduced to save the life of the people in the plane, the gold has to go. Otherwise, you have to go. This is the real idea of renunciation. Renunciation really

means liberating yourself from the hold that something has upon you. So, when our life is in danger, we are prepared to lose everything. But we recognise this danger only in worldly situations — floods, fire, danger — things like that.

But what about the real danger to our life — the danger of not finding spirituality? The danger of dying as ignorant, as stupid, as prejudiced as we are now? When this realisation comes, then that person is liberated in one stroke, because he does not have to renounce, item by item, or piece by piece. He renounces life itself, in his seeking for a new life. So in that sense, Babuji Maharaj said, "We have to die before we die." Because people often ask, "Is one death not enough, that we have to die before we are really dying?" But one death is a conscious, willed death. The natural death is something we have no control over. So, this natural death, where our life ends, cannot be the door to liberation. We have to create through it while we are yet alive. Because only then can we be the living dead. Otherwise, a natural death is only a u-turn which brings us back here.

Therefore, we go round and round in circles.

So, these are some important ideas we have to understand. That there is nothing good, nothing bad, because both create grossness. There is no vice, there is no virtue. Often, we find that the virtuous man is more arrogant and prideful than the ignorant man. This is the arrogance of the religious teachers, for instance — the priests, the priests of all religions, and they try to hide this under an artificial cloak of humility. They are all outwardly humble, but inside they are volcanoes of arrogance and pride.

So, we have to stay away from priests, from religion, from all these opposites of existence, which are after all, only prejudices. Somebody appears to be a good man to you, and somebody else says he is a bad man. Now, what is he really? So, this good and bad are only opinions. In nature, God did not create anything good or bad — He only created. Unfortunately, with our stupid intelligence, we evaluate things as good and bad, which are basically selfish opinions. If I want a

loan of five hundred million roubles from someone, and he gives me the money, he is a good man. If he says, "Sorry," he is a bad man. If potatoes agree with me, they are good. If they disagree with me, potatoes are bad.

So you see, all our judgement is based on our subjective self. There is no objective knowledge in this world as we see it today. Talking of World War II, Babuji Maharaj used to say, "The Germans are praying for victory to their God. The British are praying for victory, also. And so are the Japanese, the Russians — everybody. Now, which prayer would God answer? None. Because to God, they are all his children, foolishly fighting with each other, and he cannot favour one child over another child." Therefore, God is out of the picture in all human transactions. So, to call God into the picture is stupid. We have to reconcile our differences, solve our problems by ourselves.

Of course, you may say, "What is the need for prayer, then?" Really, prayer should be done only when something exceeds our capacity to do

something. If I have to take a chair and put it here, I cannot pray to God! So, until human capacity is at its limit, prayer has no meaning, it should not be used. Otherwise, it is either a sign of laziness or of a lack of understanding of God's place in this universe.

So you see, we have capacities in our bodies. We have to get the right knowledge to utilise these capacities. This we get through meditation, which is opening a door into the universal store of wisdom, and not to the book knowledge created by other stupid human beings, who appear great to us only because we are too stupid! So, real understanding — only through meditation. To receive that real understanding, we need to clean ourselves — therefore the importance of cleaning and meditation. And of course, then, as we meditate, we get into this 'original home' idea, and that longing comes to get back there, and that becomes the motive force. As this experience increases, by meditation after meditation, this longing becomes something enormous, and we can be projected like a rocket, straight into the goal.

So, people who meditate and do cleaning only for material gains, can never reach a spiritual goal. But, if we meditate and clean ourselves to reach our real goal, nature adjusts our material life to our needs, and a satisfactory, fulfilling life can be the result. Therefore it is important to define the goal properly, at least to the extent of understanding that it is not material. Thank you.

15

Not Doing, Part I

Poliez-Pittet, Switzerland, 8 July 1993

This is supposed to be a seminar of sorts. I was wondering what we were supposed to do here. I mean, coming from India, it is often felt by Europeans that Indians don't know what they are saying when they say, "I am doing something." I often feel the Indians themselves don't know what they mean when they say they are doing something. I don't think this is because Indians are lazy, or because they don't know how to do something, or that they are not doing something, but because of a possible difference in understanding of the words 'to do'.

What does 'to do' mean? Maybe all of you have different ideas, concepts, but according to what I learned from Babuji Maharaj, my Master, when something is done, there must be a result. And that result must have been intended. So when we have

this sort of philosophical notion of work — because in the West doing and working are more or less synonymous — "I am doing something" means I am working, and the work is supposed to be result-oriented, satisfaction-oriented, growth-oriented. But I don't think in the East we are so, what shall I say, self-centred about work. In the Occident, when we talk about growth-orientation and progress-orientation and result-orientation, you work from a self-centred basis. I think in spirituality, the work is from a centred basis — no more self-centred basis, but just centred basis — the centre, the spiritual centre.

So when we meditate, when we involve ourselves in spiritual sadhana, spiritual practice, it is certainly a centred practice, and in that sense it is evolutionary — evolution-oriented. But it is not satisfaction-oriented. It is not growth-oriented. Nor is it self-oriented. I think I should ask all of you to understand this distinction between centred orientation and self-centred orientation very correctly, very precisely. Because then this often met criticism that spirituality, too, is selfish —

because after all, you are meditating for your own self — would cease to exist.

If all of us understand that our individual centres are nothing but the ultimate centre and, therefore, when we work in a centred manner, centred orientation, it cannot be self-centred in the sense of this self, or this self, or this self, this idea of selfishness would totally disappear. Also, I think, it would remove at one stroke this idea of satisfaction in meditation: "I don't feel happy in meditation. My experiences were not good. I made a *cauchemar* [nightmare] tonight." — I mean the French translation. All this would disappear, because we are not here for any idea of pleasure or pleasurable experiences or, for that matter, for pain or for painful experiences, because pleasure and pain are opposites. The experiences are by the way. It is the human mind which has been trained to categorize experiences as painful, pleasurable, desirable, acceptable, and so on and so forth, which categorizes experiences. Experiences *per se*, in my understanding, are not amenable to categorization, because what is a painful

experience to one can be a pleasurable experience to another.

Take the masochist, the sadomasochist, who finds pleasure in pain. It is not the same as Babuji Maharaj saying that you must find pleasure in pain. Obviously, he did not intend us to be masochists. But I was surprised, very agreeably, when a few days back, an abhyasi brother told me that he often has very severe attacks of migraine, from which he suffers for several days on end sometimes. He used to suffer considerably. I have seen him suffering. Now, we were together in Minsk for a period of two weeks, and he never had this headache. And when we came back he told me, "You know, I miss those headaches! I used to find some pleasure after that headache."

So you see, it is a fact that there is pleasure in pain. Unfortunately, the human being has learned to feel pain in pleasure, but has not tried the opposite experience of pleasure in pain, because we are afraid of pain. We are intolerant of pain. We close the door to pain. The whole idea of pain

prevention, in fact, the whole idea of preventive medicine is, to my understanding, pain prevention. And when we effectively prevent pain, I think we effectively prevent pleasure. Whereas, when we don't effectively prevent pleasure, we don't effectively prevent pain, too. Therefore, humanity is in for a huge dose of what it calls pleasure, which is all ephemeral, transitory, transient, and for a substantial measure of subsequent pain, which is not at all transitory or transient.

Take, for instance, the simple example of a hangover. The pleasure lasts perhaps an evening, and what the British call the 'morning-after-the-nightbefore' syndrome can last, I believe, several days. This is a very common experience. Whether you indulge in the highest-value champagne or in the cheapest brew, it doesn't matter. Alcohol is alcohol. Sex is sex. Pins and needles are pins and needles. That you prick yourself with a golden pin doesn't make the pain any more pleasurable than if you prick yourself with a steel pin. Nor does the pain become of a higher value — "Oh, he pricks himself with gold pins. I wish I had a few gold

pins, too, Chari. How wonderful it would be."

So you see our total lack of understanding of the life process. I am not now implying medical understanding of the life process, physiological understanding of the life process, cellular understanding — all these we have in plenty — but a true understanding of a process which we call life. What the medical scientists, the doctors, mean by life process is a manifested process, where something intangible, imperceptible, unknowable, which we call life, manifests through us, through animals, through birds, through insects, through everything in this universe. But in spirituality, when we talk of the process of life, we mean something else. The trajectory that a flying plane leaves behind is not the plane itself. You have seen high-flying jets leaving the condensate in the sky — twin streams — they last for hours after the plane is gone, but that is not the plane itself. One puff of wind, and the twin plumes of smoke, the congealed atmosphere are just disintegrated. Our bodies are like that.

Life is there. How it comes in, we don't know. All that we know from medicine is that there is something they call conception, cellular growth, embryonic development, childbirth, growth, death, disintegration in the tomb. 'Dust unto dust.' That is not the process of life. That is a life process, not the process of life. The process of life is its origin from its first descent from the centre, its original home, through what can possibly be an eternity, until it finally returns to that centre, its original home. Now, everything that happens in between are life processes, whether it be in the form of an amoeba, or an ape, or a human being, or an angel, or through the lesser gods. It is all the same. It is like a passenger getting into a bullock cart in his village in India, coming to the main road, taking a rickety bus, going ten miles, getting off, getting into a rickety train, travelling three hundred miles to Madras, getting off, going to the airport, getting into a not-much-better aircraft, flying to Boston, or to Birmingham, getting off, and then what? That I am in a bus, doesn't make me a bus. That I am in a bullock cart, doesn't make me a bullock cart. That

I am in a plane, doesn't make me a plane. That I am in a body, doesn't make me my body.

Therefore, Babuji repeated again and again, "Give up this body consciousness. Do something about it." Now, what to do? We have always been fussing around, doing so many things in the Occidental world, and unfortunately, in much of the Oriental world today, due to Occidental, what shall I say, mentalisation of the Orient. Even Indians in America today don't know what they are doing there. They are doing something; they are earning dollars, and then I get letters saying, "I don't know what I am really doing in America."

So you see, doing something and really doing something — there seems to be a big difference. When a child is playing, it is really playing. It is lost in its play. But when a human being is doing something, is he or she lost in what he or she is doing? Or, as is very common today even in the love-making process, are they indulging in statistical analysis and comparing with Kinsey reports, and saying, "No, no, no. The performance

is poor." No satisfaction, because the great Kinsey said such and such must be the standard of performance. It was not — then divorce.

So you see, I would even suspect that true pleasure is only when you are lost in what you are doing, not totally conscious of what you are doing, and trying to feel what you are feeling, or counting what you are doing, or measuring something, or skipping around. It's not surprising that it was an Englishman who defined a kiss, in some very funny language which I don't recollect. I think it was the juxtaposition of two muscles, or something like that — the lips impinging upon each other, exerting pressure and parting with a smack. Perhaps it was Johnson. Only a scientific mind, an analytical mind; not a curious mind, not an inquisitive mind — a suspicious mind: "Is this really what I am doing?"

You know, there is a sense of wonder in which you can say, "Oh, this is what a kiss really is? Wow! Wonderful!" There are songs in Hindi, where lovers meet and sing in Hindi, "Is this what

they call love?" but in a sense of wonder, not in a sense of questioning. "This is all that is love, *mama mia*?" So, there is frustration, there is pain, there is failure, possibly loss of potency — impotence.

So you see, doing is very different from what you people here in this part of this hemisphere, this hemisphere of this globe, think. Doing is really not-doing. Of course, most of you will say, "This guy is crazy!" At least the Americans will say so, because it's the language, you see — "This guy is crazy," appears in about every third sentence in the American language! They would probably be a little more polite in Europe, which claims more culture than the Americans. They would say, "Oh, take it with a pinch of salt, what Chari says." But in reality, doing is not-doing, in the sense that the body is doing, but the self inside is lost in its cosmic immensity, has no more time or space consciousness, no body consciousness — is in fact, somewhere, nowhere, you see, or nowhere, somewhere, no time, sometime. All these riddles which cannot be expressed by

language. "Where are you?" "I don't know." "But don't you know you are here?" "Oh, am I?" "Yes, but Chari, don't you see yourself sitting in that chair?" "Yes, but you, too, are sitting in a chair. The difference is, you are here; my body is here." "Where are you?" "I don't know."

Therefore, to bring in another analogy, or an illustration: *Quo vadis domini*. A famous quotation, "Whither goest thou, Lord?" He goeth nowhere; He cometh from nowhere. Where can the Lord go? Where can He come from? If He is everywhere at all times — which is the real meaning of omnipotent, omni-pervasive, omnipresent, et cetera — all the silly languages that we employ without ever understanding them, or having understood them, or tragically, never having tried to understand them. How can He come? How can He go? Well then, if you feel his presence, did He come and manifest His presence for you, or was He always there and you never felt Him? If He was always there and you never felt Him, whose fault was it, and why did you not feel Him? You did not feel Him because — like we

closed all the shutters and there was no light. We close all the windows and there is no air. We close our eyes and there is no vision. You become self-centred, and you see nothing but your silly little human self, this body.

Now, if you are seeing this concretized, what shall I say, human being, or an automaton which has ceased to move by the spirit, but is now moving itself by the samskaras which are embedded in it — a toy wound up by a spring, the spring being nothing but the stored up samskaras of the eons of the past — "Am I really alive?", comes the question. And if I am not alive, how can I feel? How can I perceive? How can I experience? So, when do we really begin to feel, to perceive, to experience? When do we really become, what in psychology we can perhaps say, sympathetic — empathy? When I cease to be a toy motivated by my samskaras from inside.

Like a flashlight is powered by a battery — the flashlight does not know that it is illuminating anything. The bulb does not know it is showing

the way. When the battery dies, it does not know that it is dead. When it is full of power, it does not know it is powerful, yet it performs a useful function — useful for us. What about us, when we are powered by our samskaras moving us from inside? And as Omar Khayyam says, "It is all a play of nights and days, where destiny with men for pieces plays. And moves and mates and plays and slays, and one by one, back in the closet lays." This destiny is the samskara. Don't mix it with the superior destiny of which we think all the time, but which doesn't really exist yet for us.

We, as creators of our own destinies, pretend we are masters. In our foolish pride, we say, "Yes, but I made this life. It is mine. I built this life." With what? With thistles and thorns and poison, and possibly suicides. So our life goes like a toy. You turn the toy around, it goes north. You turn it around, it goes south. You turn it right, it goes right. And we think we are masters of our destiny. We are thinking. We are conscious. We are selfmotivating, self-fulfilling, self-satisfying structures. And we blame a God who knows

nothing about all this. It is like blaming the owner of a toy shop for his toys. He is only selling the toys. Often, you go to a toy shop in Switzerland, and they don't know how it works. I had this experience a couple of days back. The lady at the sales counter was smiling beautifully, but she didn't know how the toy worked. She said, "Oh, I really don't know, but there must be instructions inside."

So, today you find a criminal in the court. He says, "My lord, I really don't know why I did it!" "Did you, or did you not kill this man? Yes or no?" the advocate says, and the poor criminal, he doesn't know what to say. He didn't know why he did it. He didn't know what made him do it. In a moment he lost his reason, and he either raped or murdered or pillaged or burned something down, and now he is faced with an awesome audience in front of him — the jury on his right, the judge behind him, the advocate plaguing him with questions — "Did you, or did you not?" No answer. "The knife was in your hands. Was it, or was it not?" "Yes, my lord, but..." "No buts! Yes

or no?"

We are in a similar situation. It is not only the criminal in the judge's court, in the dock, who is unable to say yes or no, or why or why not. We, too, are in a similar situation. When we love, we don't know why we love. When we hate, we don't know why we hate. When we are happy, we don't know why we are happy. When we are sad, we don't know why we are sad. If you do not know all these things, are you intelligent? Are you educated? Are you sensitive? Because, again, you are only reacting to a program. You go to send off your father at the bus stop, and there is the conventional weeping, the conventional hugging, the conventional kissing on the cheeks, the conventional parting, conventional wiping of the eyes with the handkerchief, or today, the modern tissues. And you go home and satisfy your grief with a beer. Four hours later, he telephones, and you say, "Hi, Dad!" or "Hi, Mom!" "Okay, you had a nice travel? Gee, I wish I was there." And perhaps a year later, perhaps two years later, the whole story is nauseatingly repeated. No feeling

— only emotion. No parting — only separation. It happens even in the mating game, as they call it. The coming together, and the separation — nothing inbetween, except nastiness and guilt.

So you see, 'to do' means much more than 'to do.' 'To do' means to not do. 'To do' means to let the body do, and isolate the soul from the sphere of experience, and plunge it into its immensity of its own, which is its eternal abode. So the soul must activate and withdraw. Like I put on the switch for the light, and go away. I don't keep my finger pressed on the switch all night, and say, "The light is on as long as my hand is pressing the switch down," like some of these computer keys. Or they activate a pedal.

So you see, the soul has a purpose when it is in this body. To make it work, without itself working. To activate without itself being active. In fact, to make everything happen — not to do. To make things happen without doing. When we are able to do that, in one fell stroke, as Shakespeare would have said, we divest ourselves of all

responsibility for everything. We are no more responsible for anything. We are no more culpable. We are no more rewardable. There is nothing now, because it happens. But then, to make it happen, not by doing, but by un-doing.

[short gap in tape] ... to watch without seeing — which is the secret of reading a condition for the preceptors, for instance — because we insist on seeing. "I see nothing, Chari." Yes, but are you watching? Or are you just seeing? Or, even worse, are you just looking? Or even worse, are you playing Peeping Tom and prying? Voyeurism — "Let me see what this fellow has been doing. Who have been his past girlfriends..." No, no. That won't work. It is forbidden in social ethics, it is forbidden in moral ethics, it is absolutely forbidden in spiritual ethics. It will not work.

So, to make things happen without doing, to watch without seeing, to know without learning, to understand without seeking to understand, is a strange contrast to the biblical teaching: knock and it shall be opened unto thee, ask and it shall be

given unto thee, seek and thou shalt find. Do you perceive the radical opposition between these religious and spiritual attitudes? That is why spirituality cannot be religion; religion can never be spirituality.

So, these are things over which I would request all of you to ponder. Get rid of this Occidental habit of always being busy — doing something, but nothing ever happens, really. People are married, but there is no marriage of the hearts — there is only union of the bodies, there is only frustration. No love. There is only suspicion. No faith. There is only parting, again and again and again. No joy — only misery.

So you see, we have to re-examine our lives, not be satisfied with being in Switzerland, in the richest country in the world, or in France, the most, shall we say, patriotic, nationalistic, liberty-oriented country in the world. Equality, fraternity — all words. We are only playing with words we don't understand. We are doing something we don't understand. We are trying to progress

without understanding into what we are trying to progress.

We want our children to grow, without knowing how we want them to grow. Because when we don't know how we want to grow ourselves, how can we know how we want our children to grow? "No, no, they must be nice children!" Oh, wonderful. What is a nice child? A cuddly teddy-bear? Soft, huggable — 18.90 Swiss francs. I bought one the day before yesterday, for my granddaughter. That is cheap, even at those ruinous prices that we pay in Switzerland. But what about your children? Is it nice if they are in nice pinafore dresses, pink and blue, smelling fresh, whether bathed or not? Is it enough? Is that what you mean by nice, or do you propose for them something better than yourself? Because if your children are going to be nice, and if you are what you are today, they have to be much nicer than you are. Unless you are capable of becoming nicer. I think it is possible. But first, try to understand what you mean by the word 'nice'. Is it just softness of skin, you know, the pink in the

cheeks, the golden curls, beautifully waved and combed and coiffed, a charming smile, well-balanced teeth — thanks to the dentists. Is that niceness, or do you mean something deeper than that?

Because today, I am horrified when I find a mother worried when her daughter of twelve or thirteen is not dating! "You know, Chari, I'm worried." Very conspiratorial and confidential discussion: "I am worried." "Yes, but why?" "My daughter." "Yes, she's a nice girl." "Yes, of course, but that's why I'm more worried." "Why?" "She has no boyfriends" — plural, mind you. She has no boyfriends, because this is a game in which, again, like you choose a toy in a toy shop, there must be a multiplicity to choose from. You can't just be happy with one boyfriend. There must be at least six or seven of them hanging along, so that you can have a choice, a selection. Yes, but what about the other party to the game? Those nice boys in their wonderful jeans, long shanks, tough-looking, joining the karate clubs, very manly on their motorbikes. If a girl wants six boyfriends, he

wants sixty girlfriends! Heartbreak. Heartbreak again and again. Second boyfriend, heartbreak. Third boyfriend, drugs, prostitution, suicide.

So, I won't say, "for heaven's sake," because heaven doesn't need our prayers, but for your sake, for your children's sake, try to find out from here (points to heart) what is nice, what is good, and even though you didn't have it, ensure it for your children. Try to make your children understand what is niceness, what is goodness, what is happiness — what is contentment, most of all. Because today you have only restless souls, uncontented with anything — a manifestation of discontent. Today's human being can be described in three words — discontented with everything, including himself or herself. Bring back contentment into your lives. Learn to love what you have, rather than trying to have what you love. Learn to accept what you get, rather than trying to get what is acceptable to you. Because these are foolish conceptions, romantic conceptions, stupid conceptions, and I am not by accident bracketing 'romantic' between 'stupid' and 'silly', because they

go together. "You are sixteen, going on seventeen" — looks nice on a screen. A nobleman's daughter falling in love with a postman who becomes her enemy, not very far from here, in Austria. And that song, you know, it is outrageous in its meaning. Men will want to write on the pages of her life — plural.

We must go from plurality, to singularity, to essence. From multiplicity, to unity, to essence. From the many, to the one, to essence. From the universe, to the world, to the centre. So, always come from there, in. It is really a contraction of the self from its universal consciousness, and slowly pulling itself into the ultimate centre, which is in your heart. Initially it manifests by going out. Now it has to come in. All our lives, we have been living with an outward orientation — eyes looking outward, ears listening outward, heart going outward, throbbing outward, you know, grasping outward. Let us now try to reverse this flow. It is what we try to do in meditation. Training the mind to come back into itself, teaching the vision, which is what really sees through the eyes — the eyes

don't see. The Vedas put it beautifully when describing the self: 'That by which the eye sees, but which the eye itself cannot see. That by which the ears hear, but which the ears themselves cannot hear.' He is the knower, the ultimate, the one within — the Master.

So, in meditation we go in towards the centre, look into the heart. To make this possible, we say, "Imagine a divine light," the presence of light there. It is a mere supposition. Why did Babuji say it is only a supposition, it is an imagination? Because it is something on which to focus my attention and train my mind to look in. And when I have trained my mind to look in, it can plunge into the eternity without seeking an object. Because there is no object. The centre is not a place. It is not a thing. It is not a location in space or time. So, how to search for it? How to look for it? How to seek it? When? How? Why? All this is simple when we sit in meditation.

Now, what opposes this simple process? Ideally, there should be only meditation and

nothing else. But we need, unfortunately, other processes like cleaning and constant remembrance. Why? Again, to make it possible that meditation succeeds, eventually, in our plunging into ourselves, and finding out that my Self is much more immense than any cosmic universe outside, or super-cosmic universe outside me. The cleaning removes what I have created for myself as samskaras, which have been pushing me and pulling me here and there, and makes me now do things by myself. Constant remembrance is to keep the mind employed so that it doesn't wander.

So you see, there is an immense body of sense behind what we are doing in this simple act of meditation and cleaning and remembrance. Let us not complicate it with the mental acrobatics of the so-called intelligent and refined thinking mind of the West, which is a disease. It is a cancer which is killing us slowly. Let us come to recognise the true fact, the true place, the true position of the intellect in our lives. It is a very minuscule thing. It is not at all important. It is important to know what to do when I have to do something, to know where to go

when I have to go somewhere, to know what I have to eat when I have to eat something. But the animals learn this, the birds learn this.

Yesterday, we watched a video film, *The Bears*. You must all have seen it, where the little teddy-bear, you know, the baby, eats poisonous mushrooms. But it only takes a few bites, sniffs around, vomits, and walks off. You see, it has learned its lesson once. It didn't have to eat poisonous mushrooms a second time in its life. But we human beings — cultured, sensible, educated, and in the Occident claiming an intellectual heritage of several centuries — are yet stupid! We want to repeat our painful soul-killing experiences again and again and again, trying to say that, "No, the next time I shall succeed," when it is doomed to failure. Otherwise, you would have succeeded at the first chance. Bottle after bottle after bottle after bottle after bottle, to find the bottle which will not kill you? Drug after drug after drug after drug after drug, to find one which will not kill you, but will only give you the ultimate *nirvana*? And woman after woman after

woman for men, and man after man after man for women, to find that ideal romantic hero portrayed in all your, shall we say, childish stories? Do you have to experiment a second time? Not at all. When animals don't need it, when birds don't need it, why do human beings need it? One experience is allowed in every field. Prick yourself with a needle. Prove that it is painful. Stop pricking yourself. You don't have to do it a second time. "No, no. This needle may not, because it is golden!"

So you see, all your much-vaunted intellectual and philosophical inheritance, where it has brought you today. Gilded lilies, as they call them — nothing more. So, learn to use that inheritance, if at all it is a worthwhile inheritance, fruitfully. Learn to use it for your growth — true growth — not selfish, self-centred, but evolution-oriented, centred approach to life. Don't indulge with life processes, but occupy yourself with the process of life, which is the true yogic path. And may you all succeed in this. Thank you.

16

Not Doing, Part II

Poliez-Pittet, Switzerland, 9 July 1993

I would like to start with a joke. I had a very great friend who was a great and prominent flutist. Supposed to be the best in India. He passed away several years ago. He was always drinking a lot before his professional performances. But he did not really like to drink, and he used to do like this, you know [grimaces], when drinking. So I asked, "Why do you drink if you don't like it?" He said, "Because, you know, when I sit before the microphone to play, I feel nervous, seeing so many people waiting to listen to my music." So whenever I speak, I am also in the same situation. I cannot drink, of course. So I would appreciate it if you all allow me to be a little nervous now and then, and listen patiently.

We were talking the other day about 'doing', and how the real way is not to do, but to let things

happen. I am sure most of you would have questions on that, knowing the Occidental mind. How can things happen without somebody doing something about it? But if you look at the age of this universe, and the age of the solar system, and the age of our own terrestrial life here — the terra firma, as we call it — it seems to have managed very well over a period of something like twenty billion years, which is the estimated age of the universe. And human beings got here — you know, they say if you think of a hundred years as the life of the universe, the humans got here about one and a half hours ago! That is the scale of time for which human beings have been responsible, or during which they have considered themselves to be responsible.

So, everything was done before the human being came. All that the human being or his predecessors, by whatever name you want to call them — *neanderthal australopithecus*, whatever it is — they only seem to have killed off everything that was antagonistic to them. And sort of allowed the hay to grow, instead of create. So nothing

really great has happened after the human beings have come, except that the human beings have taken credit for what we call civilising this world. So it is my submission that the world has got on very well without us, before our arrival on the scene. And I am sure it will get on very well without us, too, should something happen overnight to obliterate the human race.

So, between the beginning and the end of the human saga, there is a great deal of arrogance and pride in what we think of as human achievement on a wide scale. On a narrower scale, European achievement. On a yet narrower scale, French achievement, German achievement, Swedish achievement, Danish achievement, et cetera. So it is quite obvious, to one who is willing to think beyond the human situation, beyond the human time span of existence here, that things have happened without anybody doing anything. Animals have propagated themselves. Trees and plants and ferns, and everything else have propagated themselves. Gold has created itself — the earth managed to do it. Diamonds, gold,

everything that you think of today as wonderful, were created not by human beings. We are only mining the earth for them, digging them out.

So, when you go back to this idea of what has the human being really done, we are slowly coming to the conclusion nowadays — thanks to this environmental business, and pollution, and the ozone layer — that the human being has really destroyed rather than created. Which brings me to the sad, but perhaps unavoidable conclusion, that the human being has been interfering in the way of nature, has been an agent of destruction, by an unnecessary participation in the events of this world. We call it work; we call it planning; we call it achievement. So to me, it is very obvious. I don't know whether you will accept all this analysis, but to me it is very obvious. Scientists must accept, grudgingly or otherwise, that what I am saying is at least more than partly true. And philosophers know it to be true. Religious people know it absolutely, because for them, there is a divine agent who created everything. And the spiritualist says, "What creation? Which creation? Whose

creation?" In spirituality, there is no creation, no destruction. Like there is no punishment, there is no reward. There is no sin, there is no virtue. There is no good, there is no bad. There are only samskaras.

So, I would like to repeat again that what we have thought of as our thinking processes, our mentation, our intuition, our work, our active participation in building this world, has been nothing more than the play of the samskaras that have motivated us in their own way. Very much like a seed that falls onto the ground from a tree when it is ready to fall. It is buried in the earth. The rains come. It dies to itself. The samskara within it pushes out a seedling, which is nothing but a repetition of the parent tree and the parent seed. Mango brings mango, apple brings apple, and so on. The same with animals, the same with the birds.

Here again, I believe we are set on a disastrous course when we talk of, for instance, modification of genes, which is a pet science today. Things like

cloning — which is more horrible and more horrendous, and therefore even ordinary people understand that cloning could be disastrous. They only think of cloning, for instance, a Ghengis Khan, or a Nadir Shah, or a Hitler. But imagine if you were yourself cloned. What would you do about it? Another Chari, standing before another mike, before another set of clones seated all around him? It's better to look in a mirror and imagine that all this has happened. Cloning is more easily understood. Gene transplantation and gene interference is less understood, obviously less well-publicized, or shall we say, better-hidden, because the consequences can be truly devastating.

So you see, our passage through this world, from the time when we were hardly homo erectus, some two million years ago, to homo sapiens, three quarters of a million years ago, to homo sapiens sapiens, which we are supposed to be today — if we would be very careful and truthful and honest about this exploration of what human beings have contributed, it is a trail of destruction

and misery. All because we believe in doing, achieving, and changing the universe, without doing something within ourselves, achieving something within ourselves, and changing everything within ourselves. I am unable to conclude otherwise than to say, that as long as we continue to work externally, with an external orientation, with a self-centredness, this devastating, destructive trend towards self-destruction of this race is inevitable.

So, when we sit here and talk of these things — you know, this is not just a party club or a Saturday evening Theosophical Society's meeting — it is a very serious discussion on the possibilities that face you, your progeny, and your race. The alternative seems to be — spirituality. Which, as I said the other day, is not self-centred, but centred activity. Where we don't work because of our samskaras, but we clean them out. Where we don't look outwards any more to change this immense universe, which we cannot by any possible means change. It is like your hairdresser changing the colour of one hair, and claiming that

your head is coloured, or whatever it is — rinsed, platinumed, blonded. It is even less, what we have achieved in the destruction of this earth — its potentialities, its environment, its superb floral and faunal life. It is minuscule in comparison to what the earth could re-establish for itself if we did not interfere.

So, the obvious thing is — we have to look inwards. What can I really change? I mean, what has the human being been bestowed with as a distinct blessing in himself? We say, "My life." Is it your life? Does it belong to you? Obviously not. You came from somewhere. You are going somewhere — I hope in the right direction. In between this terrestrial existence, this human existence, the miseries, whatever it is, of human existence — it is like my travelling by the TGV from Paris to Dole, and saying, "This is my train." Or by Swissair from Zurich to Bombay, and saying, "This is my plane." It is not my life. It is life which has become encapsulated, like air in a balloon, or in a soap bubble — looking beautiful, multi-coloured, growing bigger and bigger — only

to explode. I don't even have my life to call my own. Then what is yours? Well, yours is the responsibility, the job, of wondering why this life came into this bubble, how it came into this bubble, and what is going to happen to it when this bubble bursts. When air is entrapped in a soap bubble, and you prick it with a little pin, it is liberated at once. It mixes back with the air from which it came.

I think the Christians have very wisely formulated a formula at the time of burial: "Dust thou art, and to the dust thou shalt return. Earth to earth. Fire to fire. Water to water." — all this formula. And, perhaps wisely, refrained from treating the subject of the return of the spirit. Quo vadis domini. The resurrection is so much spoken about. But what happened before resurrection? They thought he was dead. Crucified. And they put the body into a tomb. When the body disappeared, they wondered what had happened to this old man who was put in there, or a young man who was crucified and buried there, and they started asking questions. Not understanding that

the spirit, if it ever left that body, had perhaps come back into it, to re-activate it, to only mysteriously disappear, so that people may wonder. And through wonder, find the answers, rather than through curiosity trying to find the answers.

My Master always emphasized the need to wonder. He said, "Curiosity is useless." And we have this ancient, or not-so-ancient, proverb in English: Curiosity killed the cat. We are only curious. But when we say, "It is marvellous," it is wonder that speaks — the spirit of wonder in me at having beholden something which is unsurpassable — what should I say, grandeur, nobility, beauty, divinity. Then wonder comes, and with that wonder, we are able to express. I repeat: children have the sense of wonder. Therefore their life is full, and it is wonderful for us to see it. What does wonderful mean? Full of wonder. "The pizza is wonderful." Sorry, it is not. It is tasty. It smells good. Perhaps it may agree with the stomach, perhaps not. But for the nonce, it looks good, it smells good. Okay. How can a pizza be

wonderful? No man-made thing is wonderful. We have to understand this first. It can be efficient. It can be effective. You may claim some sort of aesthetic value in it — like this is a pyramid, and that is an octagon, and there is the Pentagon in America. But they are only aping the forms crystallized by nature herself. We say we are crystallizing a solution in our chemistry laboratories. But, are you crystallizing it, or is it crystallizing out of itself? I have never seen anybody grow a crystal. We talk of growing crystals.

So you see, nature creates in her own processes, taking time over it, perhaps, and we say, "Oh, but nature took a million years to create this diamond, and I am going to do it synthetically in my laboratory." Wonderful. But is it a diamond? So let us leave creation to one who can create — to Nature — whether with a minuscule or a majuscule 'N' — it doesn't matter, it is nature. Let us get on with the job of changing ourselves, because none of us has created himself or herself here. To our immediate knowledge, to our

immediate scientific truth, we were born of our parents. But then, where did they come from? So you see, if you go back and back and back, it is obvious that you are never going to get an answer. Because there is no answer. The creator created when? It doesn't matter. When did you have your baby? Well, if there was a watch, and it was reliable, the nurse could probably tell you when the baby was delivered. But you know, in Indian astrology there are several times which they consider. The appearance of the baby, first, in the process of delivery. Or, if it was born and dropped — when it touched the earth. Or, if it was given a slap with its head held down, to activate its respiratory system, when did it let out the first squawk?

There is a similar confusion about death. When is a man really dead? You know, there is so much confusion about birth and death. Nobody seems to really know when a child is born, and when a person is really dead. Does it begin with physical death? Does it begin with mental death? Does it begin with spiritual death? If it begins with

spiritual death, for all of us it has begun long ago. Otherwise, we wouldn't be here. It is only the spiritually dead who continue to live, because they have to come alive again. And then they will be no more born in the flesh.

So I believe, you know, that I can take this as an axiomatic truth, as a verified truth for me in my spiritual experience, that all that exists in the flesh and bones on this earth had become spiritually dead, sometime in the past. But yet, like the seed of physical procreation lies within — the seed of the tree, the sperm of the human being, the egg — the seed of spiritual life, the seed of spiritual, shall we say, 'floration' is latent in every heart. Are we doing what every honest gardener does? Are we planting the seed? Are we watering it? Are we nurturing the seedling? Are we allowing it to grow? Every one of us has known moments of horror, doubt, guilt — when the eternal voice says, "*Attention, s'il vous plaît.*" It is a respectful voice, you see. It says, "*S'il vous plaît,*" too, like good French people. It says, "Attention. Wait! Are you going to do what is right, what is good for you?"

And we know we are not. Because, when the voice speaks, it only speaks to tell us to stop. It is like the red light on a railroad crossing or at a traffic junction. We don't stop and say, "What is this red light?" Everyone knows it means stop. Everywhere in the world it means stop. Even in Russia!

So, when this voice speaks, it is like the fire alarm, or whatever alarms you keep — burglar alarm — that is sounding an alarm. "Attention! You are on the course not destined for your improvement, not destined for your liberation, not destined for your future mergence with the Beloved." But we say, "Oh, I heard the voice, you know, Chariji, but I couldn't understand it. I didn't hear it properly, and it did not repeat." It never repeats. You don't need a warning a second time. You don't expect the red light to become extinct, and to light up all over again to tell you that yes, it is a red light. It speaks once. Next time you need it, it speaks again, but perhaps in a more muted voice. Because, having spoken several times and not having been listened to, it perhaps becomes a

little shy of intruding into your consciousness, and it says, "What for? The fellow never listens to me. I have told him so many times. He never listens. But yet, because it is my duty, I whisper now, 'Please listen'."

So you see, as we continue on our self-willed, wilful course, self-centred course, the voice becomes weaker and weaker. Why we need a Master is precisely for this reason. The Master is one in whom the conscience is awake — for one whom the conscience speaks at every moment of his existence, guiding him. The Master is inside already — he doesn't have to find another Master and internalise him again. But for those of us who have lost contact, we have to find a Master to rekindle this. You know, by himself going in and awakening the sleeper. "The sleeper awakes" — H.G. Wells wrote the novel, but that is a different sort of sleeper who awoke to a different sort of environment. This fellow says, "You who are within him — please, before he destroys himself, awaken to my call, not to his call. Because you and I are one." Not a clone. Not a gene

transplantation. But Himself, because through His immense love, His divinity, He who is everywhere cannot avoid being in the heart of every one of us. I don't think, if He had the privilege of deciding, He would be in most of our hearts. But He has no choice.

I have told you several times that in spirituality we face a choice-less situation. And it is not unfair, because he, too, faces a choice-less situation. We have become encapsulated within this fleshly body of ours, by some sort of a choice which we have made in a previous existence. We have created the samskaras by ourselves. We cannot say, "I didn't choose to create my samskaras. I only wanted to enjoy myself." It is like saying, "I only wanted to put my hand in the fire. I didn't want to burn myself!" That would be really silly. So, we have got into this choice-less situation through ignorance, through desires, and through an unwillingness to progress onward, because we may lose this enchanting world of ours, where we think there is so much fun and pleasure.

Perhaps I should tell you a joke I heard today, which is wonderful. About a man who was, perhaps, going to face his future and his maker, and decided he should try which is the better place to go to: heaven or hell. So he went to the doors of paradise, knocked, and the concierge came out. He said, "Look. I have to make a choice between heaven and hell. Is it possible to try out this place for a few days?" The angel said, "Go ahead. Find a vacant cloud, sit on top of it and enjoy yourself. You can take up to one week to decide, and then come back and tell me whether you want to stay on here forever. I will register you. Otherwise, you can go back." So, he stayed on Cloud 9, as they say in America. But he didn't find it Cloud 9. He found it boring, so he came back to this angel who was the concierge, and said, "No go, mate. I am afraid it's no go at all. There's no fun. There's no company. There's no jollity. I don't want in here." So the angel said, "You are the boss. You decide." He said, "How do I get to the other place?" He said, "The door opposite, not far from here." He went and knocked. The devil came out. He

repeated his story of wanting to try. The devil said, "You're welcome! One week is all you get to decide. You go in." And he found it was full of, you know, wine, women, dance, et cetera. A whole week he spent there. Rollicking fun he had, as the British would say. Then he came out and said, "Quick! Prepare my contract. I want to be here forever." The devil said, "Are you sure?" He said, "For heaven's sake. What is there to be sure about? I have found the place. This is the place for me. I don't know who created it, but it's right down to the 'T'!" So he said, "Okay, sign." He signed. The devil said, "Go back and open the door, and go in." He opened the door, and it was a burning furnace — smell of sulphur, burning flesh, tortures, screams of pain. He was backing out. The devil said, "Where are you going?" He said, "No, no. This is not the place I came to!" He said, "Yes, but mate, you have signed the contract. There is no way out now." He said, "But I didn't come here. This is not the place." And the devil told him, "Don't confuse between immigration and tourism! You are now an immigrant."

So you see, this was probably that hell of which that fellow was speaking, where we are still within, where we are still thinking we are rich and educated and wise, and having happy lives. And we don't want to get out of this place. I wish some of you would try to get out, and come back again into this world and see what it is. Because I have heard really stupid statements from abhyasis, saying, "But Chari, why don't you want to come back again to this world? It is so beautiful. Look at the mountains. Look at, I don't know, Mont Blanc. Look at Toblerone!" Yes, of course. It's all there. But heaven is not made of Mont Blancs and Toblerones.

So, we have to find out, what is this we are enjoying and suffering? Is it real? Do I suffer? Because so long as I am self-centred and I have body consciousness, and I think this is me, of course I am suffering and enjoying everything. But if you remember that what is inside — life, the Self — was existing before this body came into existence, and will exist after this body ceases to be existing, what is 'it' doing? What is 'it'

enjoying? What is 'it' suffering, if at all? That is the way of spirituality. Then we understand that the spirit, or the soul, or whatever it is, has neither enjoyment nor suffering. It is beyond both. It has neither life nor death. It is beyond both, because it is eternally existing. "Living" is while I am alive here. Before and after this life of ours, there is only existence. Is there time there? I believe not. Because, space and time being, sort of, interdependent — one cannot exist without the other — and when I am out of the flesh, I am out of time, I am out of space. I am beyond both. So, in some way it is also stupid to say, "So and so was reborn after four hundred years, or four thousand years," because for him there is no four thousand years. For that soul, there is no four thousand years. For us, yes. It is like space travel. You go off at the near velocity of light, travel for a year and come back, and one hundred and sixty years have passed here. And your parents are dead, your children are dead, your grandchildren are dead, even your greatgrandchildren are dead. You are only one year older.

So, you see what a mystery we are really facing, without knowing that we are facing a mystery. And what is the greatest mystery of all? It is the Self. Is it worth investigation? Well, do you not look at your face in the mirror and admire it? It is a self, of sorts. It is a superficial self, a fleshly self. Don't you bulge your muscles and say, "By Jove, you know!" It's also this self speaking. You sit in the beautiful chair and say, "My chair." It is also a manifestation of yourself. Only a manifestation.

Now, how to make things happen without doing? This is the fundamental question. I come back to that question, because the Occidental mind is full of this doubt that without doing, how can something happen? "By Jove, you know, you can't cook food without doing something about it." Yes, but your doing really begins very late in the sequence. Nature grew the lettuce for you. You wash it, and say you made a salad. Nature grows the grapes. You cut this thing, and put it in a barrel; fermentation takes place automatically, by the chemistry of the product involved, and you say

you made the wine. Château Mouton, or whatever it is. Château Chattillon — 2000 francs a bottle. Who made that wine? I mean, if you had left it to itself, it would have soured and become wine itself.

You know, I was watching a film about animal life in Africa. A tree gives a particular kind of fruit which ferments on the tree. And these elephants and monkeys — they are all eating it, with terrible lust — they love the fruit. And two hours later, you know, the monkey cannot stand, the elephant doesn't know what it's doing. They are all drunk. And the tree made that for them. No human being made it. The monkey did not make it. The elephant did not make it. So it is really absurdly arrogant to say we made anything, we created anything. You break stones, and put that stone one on top of the other, and make a tower and say, "I created this tower." I mean, the original idea of the Tower of Babel is perhaps that. Who are you to create? Who are you to destroy? "Vengeance is mine," sayeth the Lord. He also said, "Creation is mine. Destruction is mine."

So you see, do we really do something? My humble submission is — we don't. We interfere everywhere. We are active, but we are not doing — there is a big difference. Then how is it everything is happening? Think over it. Brood over it. How have you grown? "Oh, because my mummy gave me good food." Yes, but the people of Africa, the children of Asia, you know, and the Russians today — they are still growing — they are not eating well. How do they grow? The sparrows — how do they eat? The animals in the jungle — how do they eat? They don't cook. They don't grow. They don't cultivate. They don't farm. They don't fabricate. "Yes, but Chari, there are only two thousand elephants in this world, and two hundred and fifty lions, and well, millions of cows." "Yes, but we feed them." With what? Beautiful Swiss grass, specially grown to make beautiful Swiss cows eat, to make especially beautiful Swiss milk. Yes, but who grew the grass? Not you. Nature did.

So you see, we must try to understand with all

our hearts this business of interference, versus doing. And then we will understand that we are interferers. We are not doers. Therefore we cannot be achievers. Interference only destroys. Perhaps we can claim with humility, "Yes, we have destroyed," and then earn some respect from our creator, from our maker — some degree of compassion — "Yes. He has confessed." I believe this is the true confession, you know. Not to go to the confessional and pray to the priest, and say, "I had a bottle of wine this morning. I went to a girl yesterday evening." That is not confession. That is history. That is some sort of, you know, nauseating repetition of what you have done in verbal speech, and pretending you have got over with it, only to clean the slate with a wet rag, and to write all over again on it. A confessional must end with one confession and must change your life forever. Confession cannot be done every Friday for the sins of that week, and start all over again on Saturday morning, with the weekend well begun.

So you see, the true confession is farther. All

these worldly sins are silly. They have no meaning. But I have sinned in thinking I have done something, when I have not done anything. Even the sins which I have confessed to you are not my doing. They were the doings of my samskaras. They pushed me into these situations. Now, in my newly awakened wisdom, I disclaim all responsibility — plus and minus, good and bad, creative and destructive — everything. Then he will say, "Good. Now try to make things happen." And, he says, "Sit down and meditate." Babuji has emphasized that it is a passive thing. People often ask, "What do we do in meditation?" Well, we meditate. "But what do we do in meditation?" We meditate! "Yes, but for heaven's sake, what the hell do we do in meditation?" I would say, perhaps we are creating a heaven, a paradise. Try it! And then he says, "How?" Sit down. Empty your mind. Clean it of all its contents — good, bad, desirable, undesirable — everything. Open the door. Be patient. "Yes, but what do I wait for?" You will know when he comes. "How should I do this?" We will help you. "What about all this blah, blah you

are telling about, what did you call that, 'some scary monster'?" Yes, they are very much within you — samskaras. Don't worry about them. You stop creating them. I will remove what is inside you, and make you fit as a vehicle for that which is to be put into you, to emerge and occupy its rightful position — your heart.

So you see, we are really making things happen without doing anything. I don't call God into myself. He is already there. I don't even have to clean myself. The preceptors and the Master will do it. Only, I have to submit. I have to be patient. I have to be receptive. As Babuji said, "Living death." Like a man who is facing surgery is made to look as if he is dead by being anesthetized, and then the surgeon can operate. Here, we are not anesthetized, but we are made to go into a condition where we feel the ultimate bliss of existence. And all the time the working is going on. Or to put it in better language, things are happening. What was inside is floating out. What was full is becoming a vacuum, and what was but a seed — very strangely, very surprisingly, still

alive within me, over the millions of years that I have been stupid, disgraceful, truant — it starts to flower again. You may say, "How is it possible?" Well, if the grains of wheat in Tutankhamen's tomb were still alive after four thousand years of entombment, and could germinate again, I don't see why this seed within me cannot germinate after four to the power of infinity million years. Surely it is so.

So you see, the only way of making things happen without doing anything, is by meditation. There is no other way. And then what happens is what He inside me — which is really 'I' inside me — which is the real me, desires. We are really many persons in this body. The body is only a single fleshly person. But inside are seething within each one of you, multiple personalities with multiple sorts of desires — some awake at one time, some awake at another. That's why Babuji said, "The seeds are latent. When the condition is favourable for their germination, up they come." Like seeds in your pocket don't germinate, but if you throw them on the ground, a little wetting and

they flower.

That I am not yet evil, does not mean we do not have the seeds of evil in us in the form of samskaras. Nor, fortunately, does it mean that I cannot be ever good again, because the seeds of goodness are also latent in me. Which germinates and which does not, depends on us. When we go into conditions or environments favourable for the destructive, for the bad, for the evil tendencies in us to overpower the better half of us, they come out. Therefore spiritual wisdom says, "Don't go to such places. Avoid such environments like the plague." It's not enough to go to India with six bottles of Vittel, vitamins, six rolls of toilet paper, and mosquito prevention. There are bigger dangers lurking in Switzerland, in France, in Holland, in Denmark, in all the beautiful places here, of which we have no knowledge. Avoid them like the plague.

So what should I do? Well, go to work if you must, because you have to earn your money. Sit at home, meditate, read the literature conducive to

your development and growth, and see what happens. But what about the fun in life? Opposite door! All over again! So, this is the problem of existence: that as long as these things are latent in us, desires come out, and we feel compelled to respond to those desires and for their fulfilment. Not knowing that when I sow one seed and one tree comes up, millions of seeds are scattered from that single tree. Not just one. So, every act of desire fulfilment leads to hundreds of seeds of that desire fulfilment seeking again in you. And this is growing, you know, like some of these rhododendron bushes without control — thorny bushes without control. So we are multiplying our samskaras. We are multiplying our terrestrial existence beyond imagination. The only way is, as Babuji said, to burn these samskaras — but then you need a Master for it. You cannot do it by yourself, ever.

So you see the wisdom in not responding to the samskaric pulls and pushes from within. Good and bad is our interpretation, our imagination. There is arrogance in every man who gives money to the

beggar. There is even more arrogance in the man who puts money in the plate in church on Sundays. Let us avoid these things. Let us know that pride is in every action of the human being. Desire is there rampant in us. Let us just surrender to the inner Nature — majuscule 'N' — and say, "Take over, because I am useless. I have lost all sense of proportion, of values." Because values, as we know them today in society, are human values, self-centred values. This matelas [mattress] is comfortable; this is uncomfortable. It is self-centred.

Unfortunately, in Europe, you know, we live in a civilisation with a set of values which are praised even in your fairy tales. The princess sleeping on seven mattresses with a single pea hidden underneath the lowest one, and yet spending a restless night because the pea was pinching her bottom, perhaps. Next morning, she looks grey and ashen, and they say, "Why?" She says, "Oh, I was disturbed by something in my back." And they say, "How sensitive! A true princess."

So you see, our sense of values has been totally lost. It is better to have no sense of values at all. Because what is value? Is gold valuable when you can buy nothing with it? You go to Russia and you see the shops there — there is nothing to buy. What will you do with your gold? I mean, all the preceptors who went from here took money, and they didn't know what to do with it. For once, most of them had to give it to the Mission, because there was no alternative! [laughter] Nothing to spend it on. What is the value of money in such a society?

So you see, these are all artificially created values in a society which has become totally artificial. And it has become so self-destructive and deceptive, that it now believes in those values totally. So we have to destroy these values. Re-establish a new creation, a new civilisation, a new, what shall I say, universe of transcendental values, where there are no more opposites. Transcendental values does not mean good and bad transcendental values. It means values which transcend the values here. By allowing it to happen, without doing,

without studying, without interfering.

I could go on and on like this for hours, but I think you have all understood what I am trying to say, and we are rather late for meditation. If there is need to speak again, I may. But, remembering that I should also follow what I preach, I try not to interfere too much in your lives. And it will work — provided you are willing to sit, and let things happen. Thank you.

Not Doing, Part III

Poliez-Pittet, Switzerland, 10 July 1993

I am afraid. It's going on like the story in Alice in Wonderland — a long tale! You know, when we think and prepare a talk and speak, it's easy to talk like that, with somebody translating by your side. Because you know what you are going to say in advance, and you know where to stop, and you can wait till the translation is finished. Then you start speaking again. Very much like a train — halting at stations, moving on, halting again, moving on. But when you speak without the ability to think and to plan in advance, then it becomes difficult, because I don't know where I am going to stop and where I am going to begin again. Very much like an Indian train! You don't know even if it is going to start sometimes.

I will try my best not to try your patience too much, but this question of making things happen

without doing something — I think it is a serious question. And since it has been buzzing around in my head, I think I should share these thoughts. Because even to me, it seems quite incongruous that something can happen without somebody doing something, sometime, somewhere. But it seems to be like that, and that is a mystery. And all those who are interested in mysteries would no doubt like to share in these thoughts, think over them, and perhaps spend sleepless nights — not because we think about them, but because the thought keeps us awake.

I wish to draw a fine distinction here. There are occasions when we are sleepless because we are thinking about something which is bothering us — maybe a problem in our business, maybe something to do with the family, somebody's illness — that is not really thinking. That is worry. I don't think anybody spent sleepless nights thinking about something. We only spend sleepless nights worrying about something. And Babuji Maharaj's classical definition of worry as 'misdirected thought' should be remembered.

There is some process, which we call thinking, behind it, but it is all misdirected, mis-oriented. Like somebody in a car who is driving, having lost the way, going north, going south, going east, going west — misdirected motion. So, like misdirected motion, misdirected activity, misdirected thought. Why? Because the one who directs is absent, perhaps, or is lying supine, not referred to the sleeper inside, or the one who is almost asleep.

So, there are two forces by which we are, should I say, directed or misdirected. One certainly directs. The other, perhaps, more often misdirects than directs. The samskaras pushing us each in their own direction, giving a direction which is not perhaps right. Therefore, it is misdirection. Then the inner Self, the cosmic personality resident in ourselves, in our heart, with its own still presence, silent presence, trying to direct us to its purpose. Now, until we have access to this still and silent presence within, and have developed the capacity to listen to that still voice, and have developed, more importantly, the

courage to abide by its directions — courage, because we do not know where it is taking us — it is an unfolding of a plan which is not revealed to us.

We are always depending on plans of which the final purpose is known to us, or of which we are confident, or which we think we have planned. Like we take a car, and we think we are going to Zurich. I know I am going to Zurich so it is easy for me to trace my route. Take out one of these wonderful maps and follow it. But when the purpose is unrevealed, perhaps because we cannot understand that purpose, perhaps because we cannot have faith in that purpose, perhaps because we cannot have confidence in that purpose, then we must understand that we have to blindly obey this inner guidance.

You find a trace of this wisdom in all the old mythologies and stories, where we find somebody is blindfolded before he is led into the secret chamber, or into the holy chamber, the holy presence. He is led blindfolded. He cannot see.

Seeing is not permitted. But we are always anxious to see. What is there to see? And do we see what is real? Do we see only what is apparent? Or do we see what we wish to see? When we see the cross in the church, what do we see? Is it a cross? Some people see the gold and the jewels studded in it, and they covet it. Some people see only two bits of wood laid at right angles to each other. Some, in their imagination, see something else — space and time intersecting at one point. Some see a miracle — that such a high soul could yet be crucified on a cross. Some see eternity in it. So, what do we see?

So you see, seeing is not easy. When we say, "Seeing is believing," it is a totally silly statement. Because such people only believe what they see physically — the glass of beer in their hands, a cow in the field eating its grass. As the English say, they cannot see beyond their nose. So, seeing is not important at all. And it is not also surprising that many people of great genius have been handicapped. Either they have not been able to see properly, or they have lacked the auditory faculty,

not being able to hear anything. Great composers, great artists. Helen Keller — who had no sense, in this sense, and yet became a great figure, a personality in her own right.

So when we want to be guided by our senses — "I must see where I am going," yes, but can I see Zurich until I get there? If I get there, ever. So you see, this big 'if' — what I will see if I get there is more important than what I see when I get there. Because the 'when' is dependent on the 'if'. We forget that. We imagine, in our human arrogance, our pride, our estimation of our own capacities and abilities, that we shall always get to where we are going. But a time comes, when somewhere on the way, the journey stops. It is for that moment that we prepare all the time, you see, that the journey may not end there. Physically, yes. But life-wise, it does not end. We have to realise that after that moment these five senses are no longer available to guide us. I cannot see. I cannot smell. I cannot taste. I cannot touch. I cannot feel. I cannot plan. Perhaps I cannot think. Now what shall I do? Because, as I have tried to explain to you, life is

there before we are born, and life will be there after we are dead, and that life must continue. It is only when that life, burdened by its samskaras, is truly blind and deaf and feelingless, that it comes back into a body with senses again, and tries to seek its way through the senses again.

So I would venture to suggest that this business of rebirth, for those who believe in it, is only the blind soul — I am using the words 'blind soul' carefully; it is not the soul which is blind, but the samskaras accompanying the soul after death, which blind it, which render it senseless — it is only such a soul which turns back to occupy another body and seek afresh. But if we have taken care to equip ourselves in other ways, in transcendental ways, the soul can blissfully go on, not being even, perhaps, aware that it is no longer in a body. I am convinced that when such a person dies, he will not know he is dead. It is just as if he gets out of his car and gets into his house. He will feel free. He will stretch his arms, perhaps, in a moment of relaxation, take a deep breath, stretch his legs, and say, "Thank heavens that journey is

over!" Such should be the end of our existence — our terrestrial existence. And to make it happen — can we do something, or should we make it happen? Again, the same question.

Somebody told me yesterday about, "To be or not to be, that is the question." But here, that question doesn't arise. It's all right for Shakespeare to have written those words and to be quoted for several centuries. But here there is no choice. 'To be' is absolute. 'Being' is absolute. I have no choice of whether I should be or I should not be. To be or not to be is not the question. To do or not to do — that is the question! Yes, because this is the question that faces us every moment when we are troubled.

I am fasting. Stella says, "Dinner is on the table Chari, if you would like to eat it." "Yes, but I am on fast." "Well, I leave it to you," and being a polite host, she goes to the dining room. Trying to be a polite guest, though not a sensible guest, I follow her in. I am tempted by what is on the table. "Well," I say, "just a glass of orange juice."

That's how it begins. Then, as if unconsciously, the left hand reaches for the baguette, the right hand for the butter. Unconsciously, the right hand butters the baguette in the left hand, and unconsciously we eat. And then we say, "Oh, I didn't intend to eat, you know." Yes, but you have. And Stella says with a sweet smile, "But Chari, you know, having gone so far, why not eat the rest of it?" So I say, "Well, okay. I'll fast tomorrow. We can always fast, you know."

So, 'to do or not to do' is at every moment of time the absolute dilemma that faces us. It is a dilemma, and rightly it has been said, "We are on the horns of a dilemma." There are only two horns: To do. To not do. It is a difficult decision for those for whom the samskaras are awake in their full flush, in their full blossoming capacity. There is no choice. We say, "Oh, it's okay. A fast or two doesn't matter. A baguette or two doesn't matter. A pound or two extra weight doesn't matter." And then we rationalize: "I am staying with somebody. I must be a polite guest who should appreciate the host, and all that is on offer."

We rationalize. Rationalization is the enemy of the spiritual life. I am saying this with the fullest confidence of conviction, notwithstanding what intellectuals, psychologists, wise people, so-called, will have to say. Rationalization is the enemy of the spiritual life. Because really speaking, rationalization is only creating excuses for having done what we should not have done, knowing that we should not have done what we have done. "I should not have eaten it." Two hours later, you know? And then my host will kindly say, "Yes, but I didn't insist that you should eat. I only told you that the dinner is on the table."

So you see, it always comes back. Anything that we think or do inevitably comes back to us. Comes back in what sense? It's not as if it is thrown back at us by somebody. But life comes back to live here on earth again and again and again, because of its dependence on the senses, without which it cannot move. Like I cannot see without my glasses. Somebody cannot hear without the hearing aids. Contact lenses lost early in the morning, washed down the washtub, and

then groping blindly for the towel.

These are all examples of what is going to happen to us after death. We are taking care of our contact lenses and my spectacles and your hearing aid and somebody's crutches and somebody's wheelchair. Translate these into the post-mortem existence, where you are not going to have anybody to offer you a pair of spectacles, or bring a wheelchair for you. What will you do there? There is no more 'doing' there. Nothing to 'do' with. Doing is physical. When I have no more body, no more senses, what shall I do? Bewilderment, horror, frustration, pain, loneliness, suffering. If you read The Tibetan Book of the Dead, you see all these beautifully illustrated. The moment of death is the moment of liberation. If you miss it, "Bye-bye to liberation," that book says, because up to the day of forty-one days after death, according to the seers of Tibet, the visionaries of those days, there is always a possibility that you can still be pulled out from this well of rebirth into which you are falling. But fortyfirst — today it is over. Babuji said the same

thing: "The moment of death is the easiest," and he said, "I just take the soul from here and put it there," as if it is a bottle of condiment!

So meditation, when we sit and we meditate, what is it that really happens? Yesterday I said, we sit, we clean ourselves, we prepare the heart to receive or welcome its transcendental occupant, its real owner, the divine essence in us which we call the soul, the atman, with the paramatman inside it, I suppose. So what we are really doing is creating a proper environment and waiting patiently for something to happen. So the crux of the matter seems to be perfecting an environment in which He can appear, and waiting for His appearance, because He is not at the beck and call of every one of us. Nevertheless, when we are able to perfect this process of purification, preparation of the environment to receive that august personality, it seems that He cannot escape coming. He has no choice, as I said yesterday. He, poor fellow, is in a choice-less situation. We think we are in a situation where we have a lot of choice. But that is our foolishness. That is our blindness. We, too,

have no choice. When we are in this samskara-ridden world, subject to our samskaras, slave of our samskaras, we have no choice. A beggar has no choice — he has to beg. A philanderer has no choice. A businessman has no choice. A burglar has no choice. A prostitute has no choice. None of them have a choice. They are going round and round this big catherine wheel, and when it stops, they get out. If they are afraid, they get right back in, pay the ticket, and go round again.

In between, we have this possibility: that we realise that there is a purpose to our existence which we don't know about, which is not revealed to us, nevertheless it is there. It is human foolishness to imagine that what is not revealed does not exist. On the contrary, I would think that all that is revealed really does not exist, because it is a transitory phenomenon. The bodily existence which we see so well, feel so well, are so content with, in which we glory so much, in which we exult, out of which we derive so much pleasure, ecstasy — is a myth, really speaking. Soap bubble, again — beautiful colours. The bigger you blow it,

the more beautiful the colours, the more close to destruction. A small bubble with only gray on it may have a chance to survive longer, but the big, beautiful bubble with all the beautiful colours reflected, you know, is on the verge of extinction.

So I would presume to say that all that is revealed is transitory. It is revealed only to be hidden again. The wave rises in the ocean only to collapse back in the ocean again. The stars appear only to set again. The sun rises only to set again. These are transitory phenomena. We can call them predicable phenomena — rising and falling, rising and falling. Therefore, human beings have been able to predict tides, to predict eclipses thousands of years ahead. Because in a sense, they are not really revelations. They are condensations. They are petrifications, doomed to go round and round and round, perhaps for eons of time.

This universe of ours is supposed to be aged about twenty billion years, as I said yesterday. Now, that is only a computation. Yet, when you look at this and we relate it to the Hindu thought

that the universe is nothing but the breath of the eternal Personality, who breathes out universe and breathes back the universe into Himself, we find this idea of a universe which expands to its ultimate limit and then collapses back, and then expands again, recurring. Science, too, seems to think in that way, though there are people who say, "No. It must go on expanding forever." But most scientists seem to tend to this opinion that eventually it will collapse back into what they call the mighty atom — a speck of matter. Even to call it a speck of matter is wrong, because there is nothing to see. A dimensionless, space less, timeless origin from which, in its explosive force, life exploded. I can only call it life. And we have this universe. But, it is there in me, too; in you, too.

What prevents this individual dimensionless point of origin in us from exploding and merging with this universe? — I am not talking of the physical universe. Because we are keeping it tightly compressed by our desires, thoughts, actions, our egotistic idea that, "I am the doer."

When I am the doer, my doing is limited to my capacities. Even those capacities, no human being utilises fully. It is a well-known fact that even the wisest human being has hardly used, as they say, seven percent of his full intellectual potential — the wisest. We can imagine what the stupidest is using. It is well-known that none of us have expressed our physical capacities even, fully. Moral capacities lie latent. Spiritual capacities lie dormant.

So, we are puny beings who have not even expressed our physical capacities to the limit, who have no possibility of ever utilising our mental and intellectual capacities to the limit. Because we don't know how. We don't know how, because we are dependent on this idea that, "I must use my capacities to achieve." That, in this physical world, I must use my body. In this mental world, I must use my brain and my intellect. But the man who meditates — my Master says, "Sit down. Prepare the environment within." Forget the outer environment. Let the scientists and the intellectuals of the Occident take care of this,

cleaning up the rivers and the air, and polluting it in the process more and more.

We are more worried today about external pollution, about the ozone layer, about the forests in Europe dying because of pollution, about the rivers not being fit even for fish to live in. What about this universe within, which we have polluted over millennia of existence from the moment we were first created, and thrown out of our original home by our ego? Have we cleaned it up? Have we ever thought that if we cleaned this up, it will automatically become clean? Is it not this inner greed, lust, that is polluting the outer universe of mine? Is the outer universe anything other than the reflection of my inner universe? Therefore, is not the possibility of cleaning the external universe only latent in my cleaning up my inner universe? Otherwise, I am only cutting the grass and, you know, gilding the lily, as they say.

If this wisdom dawns, then who will not come to meditate? Who will not subject himself or herself to the cleaning process? Now, you may ask

a question, "But Chari, you are talking about not-doing. But are you not doing cleaning?" Yes. But am I doing it? Babuji Maharaj said, "The merest suggestion, supposition of light." It is what we call a *sankalpa* The difference between thinking and sankalpa is about just thinking and putting your will behind that thought. "I will do it," means I have willed myself to do it. "I will do it," does not mean that "I shall do it," or "I must do it." It does not mean anything of that sort. It means I have willed myself to do it, and it shall happen.

Now, I have been thinking about this will. Babuji Maharaj says, "Apply your will." Whose is this will? Is it my will? If it was my will, I should be able to use it. You say, "He has no will power." "His will has failed." "Her will has failed." Is it really our will?

I have been thinking of this for some time. I was once told something by Babuji Maharaj in 1972. I think we were in Washington, D.C., in the house of one brother there. One morning, Babuji called me, and he said, "You know, your will is

becoming enormously developed. It is now very much approaching the Divine will." He said, "I congratulate you. But I must also caution you, because with this will in you, anything that you think can happen." "Can happen."! He did not say, "Anything you want to do, you can do." I did not realise the significance of those words twenty years back. Anything you think, can happen. So, don't have bad thoughts. Don't curse anybody, even in your thought.

So you see, the potency of the thought is not in the thought, but in the will behind the thought. And if that will is a weak, insignificant, undeveloped will — because it is my will — nothing happens. We think and think and think, and nothing happens. 'Nothing is good or bad, but thinking makes it so.' That is another story again, thanks to Shakespeare.

How to develop this will? Only by meditation, remembrance. By exposing our inner selves to His presence, His will becomes merged in my will. It is like the Ganges merging into a small stream,

instead of the opposite. Normally we see small streams merging into big rivers. Here, the big river merges into the tiny stream and makes it a powerful flow which is now invincible. Now we don't have to do. The will operates. Let the sun be there, the sun is there. It has no choice. It is a speck of matter, trying to become very big like the sun, glowing on, on, on, through millennia, and upholding life in its solar system. Had it the ability to think and to feel, it would probably think, "I am great, because without me all these planets would not exist. Life on them would not exist."

It is a good thing that all Nature's forces lack this egotistic facility of self-appraisal, of praising itself. The wind would say, "Without me, nothing can happen." The fire would say, "Without me, nothing can happen." And they would become extinct. So, the truly immense, the truly powerful forces of Nature are thoughtless, are mindless — but not powerless. Because they are moved by the will.

So, I seem to tend towards this conclusion: that

as we surrender our lower will, the cosmic will comes into play. Things happen because the cosmic personality wills it so. He does nothing. I do nothing. Things happen. And then we have this mysterious and miraculous process — there is really no doer, but things are happening. "God cannot be blamed for anything," Babuji Maharaj said, "Even for a person's death, there is always an attributable cause. Somebody dies of cancer, somebody of Aids, somebody of suicide, somebody by drowning." Nobody says, "God killed him."

So you see, there is a great mystery, a great secret, a great wonder, in this element, in this understanding of there being no doer at all anywhere in this wonderful universe of ours, yet things are going on, things are happening. Because there is a divine will which started the whole thing, and that will continues to act. It is my submission, that for such people who are able to develop that will in that manner, they may be dead, but their will will continue to act. Babuji Maharaj has given a hint when he said, "Develop

your will in such a fashion that even when you are asleep it must continue to act." Death is only a big sleep, looked at in one way. If it can work when I am asleep, why cannot it work when I am dead? It depends, you see, upon me.

Like a man puts a seed down in the ground — five years later he is dead, but the tree continues to grow. And twenty years later, it yields fruit, and somebody eats it, and they say, "Well, blessed be the man who planted this seed, for today I eat the fruit of that plant." When we thank our creator or maker in a similar fashion, we must say, "Blessed be the Lord, my God. For he created something at the beginning of this creation, the fruits of which I am today enjoying, millennia and millennia and millennia after that." That is the true sense of gratitude, not thanking somebody for a glass of water, or for a fountain pen, or for a lift in the car. Because even these events are unfolding out of that cosmic intelligence's super plan, cosmic plan, where things will happen, must happen — if we don't interfere.

So, this idea of interference, you see — all that I have said yesterday was to draw your attention to the fact that human existence has perhaps done nothing more than interfere with the unfolding of the cosmic plan. Perhaps avatars and cosmic personalities like Christ, Buddha, Mohammed, and all these people, came only to try to set the machinery of the human existence in order — like a mechanic comes to repair a broken-down car. They came, they did such repair as they could do, and went back. Perhaps, in a well-ordered spiritual society there would be no need for God or Masters, because the unfolding of life itself is the divine mystery. Can there be a God apart from life? Or can there be life apart from God? I believe not.

So you see, this transcendental miracle becomes possible only through an act of surrender. Surrender is not the giving up of your personality or your ego, or things like that. Those are commonly understood, improperly understood, incompletely understood ideas. Surrender means sitting in meditation with this idea that, "I am

preparing the environment for you, my Lord. I wait for you. I wait for you with great love, with longing. This self of mine is useless. This body is not used. It is the most physical thing, yet I have not been able to use it properly. This mind of mine, this superb intelligence that you have given, I have used hardly 0.0007 percent. This equipment that you have bestowed me with, I have misused, or I have left it lie unused." The parable of the talents, all over again.

So, take charge. You can act, with or without a body. You can act, with or without an intelligence. All that you need to act is the will. "You have given me that, too, but it has not served any purpose. Because at every juncture where I have to decide upon a fork, which to take, I have failed. To do or not to do, still remains my question. I leave it now to you. May things happen as you wish.

So you see, surrender is the final answer to the unfolding of the cosmic or the divine plan. Otherwise, we continue to interfere, and like

anything which interferes — I don't know what is the alternative, except that we shall be removed from the scene of things. When a child interferes with your work, when you try to tell it playfully, when you try to tell it lovingly, then gently you put it away. When a fly interferes, you chase it away. If it keeps coming, you chase it away again and again. Otherwise, I saw one beautiful fly-swatter in Denmark, made by this wonderful Karl Jenson, in solid silver, costing, I think, 2,600 krone. All horsehair tail, and easy to swat a fly with. But a fly, when it is swatted, does not care about the price of the swatter!

If we believe that there is a future for the human race, if we believe there is a future for us, and that future will unfold in the lives of our children and grandchildren, and into the future of the human race, we must understand that we have to stop interfering with the cosmic plan. We must understand next, that having stopped interfering, we must surrender to that plan. Next, we must understand that, if we are willing, perhaps some of us will be chosen as the media for the unfolding of

those plans. Such media are the great Masters, the great Personalities, the avatars, through whom the work unfolds, through whom things happen, but yet they are not the doers of that.

Finally, I would like to say that when we give up this idea of doer-ship, we at one stroke remove the idea of self-responsibility. Mea culpa is no longer possible. Of course, with the other side of the coin goes the other side of the coin, too. No heads, no tails — no coin. No blame, no praise. No punishment, no reward. You see, it is always the temptation of praise and reward that makes us claim doer-ship. And when we face loss and punishment, deprivation and punishment, we blame God. "Why has this happened to me? I did my best." Anybody who says he did his best is a liar. It is not possible. Why? Because we lack the will. We lack the intelligence. Or rather, I should say, having the will and the intelligence, we have not used them.

Surrender is the easiest way out of this mess into which we have got ourselves. Sit and relax. I

don't do anything. I think nothing. Truly speaking, I think nothing. Where do the thoughts come from? Not from the brain cells. Not even from memory, because memory is only what I have put into it. Not even from instinctive memory, because that is the memory of my past, of my race. Where do the thoughts come from? We say, "I had a thought," or, "A thought came to me." Where from? So you see, in the beginning they come from samskaras, which we call thoughts. In the middle, when we understand the role of samskaras, the role of the human being, the role of the Master, we begin to try to think. But then, when we slip into this meditation business, clean ourselves, wait patiently for His appearance, now thoughts descend into us — inspiration comes, inclusion comes. "Inspiration" means having something breathed into you by the cosmic breath. To such a receptacle which is empty, which is waiting, which is fit — the divine pours itself into it, uses it as a medium of its action, of its thinking. Then comes the great revelations, which in the wisdom of the ancient Vedas, have no authorship.

The Vedas have no authors. They are revelations. To whom shall they be attributed? You cannot write, "The Rig Veda, by God"! It would be crazy. Or, "By God: the Rig Veda." Reverse it and it appears stupid. So, nothing is written. The Rig Veda, the Sama Veda, the Atharvana Veda, the Yajur Veda, you see — divine revelations. No authorship, because even the Divine cannot say, "I taught, and I revealed."

So you see, this cosmic mystery — no doership, just a will. And I believe if that will is perfected, divinised, that will will last forever. In such a lasting forever is perhaps the immortality that we have been seeking in the fleshly body, mistaking fleshly existence for eternal existence. Knowing that the body is buried, is corrupt, will be eaten up by the worms, or destroyed by fire, or eaten up by the vultures.

So, what really transcends human existence is the will. No longer my will, no longer your will, but the will. So, with this will, we have to bring that will into existence. We have to let it happen,

by using this will in the only possible way that it should be used, by following the only path we should follow — the path of surrender. And having done that, we shall see this majestic miracle unfolding in our very existence. Thank you.

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Not Doing, Part IV

Poliez-Pittet, Switzerland, 11 July 1993

Babuji Maharaj said, "Surrender to God means surrender to everything in this universe. Now, I think even people who read his books attentively don't understand the significance of this. We are always talking of surrender to God. Surrender once, to one person. Of course, it is only once. We cannot surrender twice. But then, what does this business of surrendering to everything in this universe mean? I have felt that when the surrender to the Master is complete — for me, it continues to be surrender to the Master — then everything in spirituality seems to work two ways.

People confuse spiritual progress with going up. But we have a famous statement in the Hindu tradition, where the yogic idea of seven worlds is actually clarified as being fourteen worlds: seven upper worlds and seven lower worlds. Each world

has its own governor, shall we say — one who governs that region — but the highest is in charge of all the fourteen. And the true Master is one who goes not merely up, but is able to go down to the lowest levels, the seventh and lowest, and bring people up from there. I mean, to elevate people from here is not difficult. But suppose some body falls into the well, you know, as an example. It is more difficult to go down and bring him up. If there is a mine disaster, it is even more difficult to go into the mine — several thousand metres, perhaps, full of water, explosives, poisons — and bring him up, bring the miners up. Imagine what it would be like to go down to the lowest of the seventh, low region.

So, surrender in this sense means, in serving the Master to whom one has surrendered, one has to surrender in the sense of willingness and ability and love, to serve the lowest. We find in our societies today that people are willing to serve people in their own levels. I am not criticizing, but you will find in the white societies there are doctors who will not take a black patient, for

instance. Therefore, much is made of a doctor who is going to Africa, who is a great man. He gets a Nobel prize when he comes back, because he served Africans, you know, black people whom, normally, white doctors would not serve. Now, what is a black man? What is a white man? Often, I have found in societies other than the Occidental, that there are so-called low, primitive people who have an inner spiritual stature, a grandeur, a nobility, far in excess of anything you can see out here in the West.

So you see, when we look at things superficially we see the white and the black and the yellow and the brown. We see the blond and the blue eyes, we see the black hair — the raven. We see nothing else. And this is some sort of prejudice, that white is better than black. It is your prejudice, not my prejudice. It is a prejudice from which the white races suffer. This prejudice makes Europe support itself on the labours of the not-so-white, including Yugoslavs, Turks, Northern Africans. So-called menial work, given to so-called menial people. And where a white man would

perhaps get, I don't know, fifty Swiss francs per hour, a man from Turkey or Bosnia, or some such place, would probably get ten, if that. But the labour is the same. In fact, I would think they work better; otherwise you would be working instead of them.

So you see, when we look at these superficialities, we are only exposing our ignorance of the true values of life — our inability to penetrate into the heart of the matter, the heart of the being, the heart of the person. And when we fall in love with such colours, we are only exposing a total ignorance of what love means. It is only a love of the white — not of the white woman — love of the white. Often we find, you see, that people fall in love with colour. But you can have a white curtain on your windows if you are so keen on getting something white — white bed sheets, white curtains. Why a white woman for a black man, or a grey man, or a brown man, just because she is white? If you love her, yes. If her heart is pure, yes. So, these colour prejudices, these prejudices of judging from the superficial

aspects lead us into the mires of misery, despondence, bitterness, shame, vulgarity, separation.

So, I am beginning to believe that this business of the seven higher and the seven lower worlds really represents the human condition. We have these beautiful points, you know, the higher points, starting from the heart. But we have also the lower points below the heart, starting from the *muladhara* of the yoga system of classification on the spine. So, I think in one of his talks, either Babuji Maharaj or Dr. Varadachari, I don't remember, said, "When we start meditation on the heart, the power of the Master goes this way, you see [pointing downwards] — not just this way [pointing upwards]. It goes this way." That is surrender. There is no more ugliness. There is no more dirt.

The more you find beauty in the external, perhaps the more you find ugliness in the internal. They are all co-existent. White skin going with a black heart. Superficial manners and etiquette

going with an inner ugliness of behaviour. Superficial intelligence corresponding to an inner total ignorance of what life is, what values of life are. Therefore, we find drunken professors, professors who are drug addicts, scientists having Aids, doctors suffering from Aids — even doctors! I mean, people who should be teaching society what to avoid, and how to avoid it, are themselves suffering from these diseases — mind you, not before they became doctors. I can understand a man getting Aids and then saying, "I dedicate my life to medicine, so that at least I can prevent other people from getting Aids." No, it's a doctor who gets Aids.

And of course, crazy psychiatrists — the world has many of them. It is astonishing now — the psychiatric profession insists that every psychiatrist should undergo analysis once every so often, I don't know the frequency. It is like saying that the soap which washes the cloth should itself be washed before it is used again. What is this business of cleanliness? What is this inner mental cleanliness? What is this doctor who can heal

others, but not himself? You know, the old adage, I think it is from the Greek tradition: 'Physician, heal thyself!'

So, surrender really means surrender to my own inner Self. Of course, it also means surrender to everything in the universe, because the universe is nothing but a reflection of myself. Therefore we, each one of us, see the universe in a different way. Now obviously, a fixed physical universe should appear the same to all of us. Yet we don't see the same thing. Put ten people around one person, and they see ten different persons — not one person. Obviously, you see something reflected of yourself in that person and you say, "This is that person." No. The right thing would be to say, "I see myself in this person." Another person says, "Yes. I, too, see myself in this person." Third person should say, "You are right. I see myself, too, in this person." So what we see in this person is not this person, but myself, yourself, herself, reflected in him. And by this we judge people. "He is cruel," somebody says, because his cruelty is shining out and being reflected. Another man says,

"He is kind." He sees his kindness reflected.

Or, as Babuji used to say, "I see nothing." Because there is nothing to see. What is it, except — you know, you see a piano keyboard, it is the same keyboard everywhere. The music may be different. And therefore, we are all like piano keyboards, with every possible samskara latent in us, because having passed through millennia of existence, I don't think any of us is free from any samskara. Only thing — the music is different, depending on which keys are pressed. And this music we admire. I am not talking of the real music which the pianists play. I am talking of the music of our life. How one is a music of distress, of pain, of suffering. Another, a music of joy. A third, a music of so-called creation — an architect, for instance, or an artist. Nevertheless, conditioned from inside. Great art is not produced like this. Great music is not produced like this. What is your evidence? Well, when a so-called great artist goes crazy, cuts off his ears, commits suicide, I don't see how he can be great. When a philosopher is insane, he could not have been a philosopher. No

suicide can be a moral person, let alone a philosopher.

So you see, we have to judge the life by its totality, not by stray incidents of goodness or badness. And now, this is the problem, you see — when we all have the same samskaras, yet we appear different, it is because I am playing my inner keyboard differently from yours. How is that possible? It is like, you know, in this beautiful children's movie, *Tom and Jerry*, where the mouse is running on the keyboard, and this cat is playing away like an orchestra pianist or a soloist! What is producing the music? Kurannng!, and the mouse produces a tone. What is the equivalent of the mouse, in our case, are the external things in the world which appeal to the samskaras inside, depress them, produce the music — which is what Babuji calls 'flowering of the samksara', when the condition for the flowering of that samskara is appropriate. I have already spoken about this to you a couple of days back.

So we are different, not because we are

different, but because, at the same instant in time, we each respond to some particular thing, and this response may be different in each one of us. And therefore apparently we are all different. Spirituality says no two human beings are different. Now what happens? When do we really begin to become different? When our cleaning process starts, when samskaras go off. It is as if some of these keys of the piano keyboard are removed, one by one. Now, true differences begin to crop up. Previously it was a difference in response; now it is a difference in being. We start like this, and balloon out into differences, but the beauty of it is, when the process is completed in all of us, we are again one. Now there is no longer any difference. All are the same again, but this time 'same' in a real way. Not in a burdened, not in a samskaric fashion, but in that there is nothing in us, therefore we are all divinised, all divinity is one. There can be no differences. Now, the differences, if we still continue to exist in the body, are the superficial differences of the form, the skeleton, the hair. And the wise man ignores

them. He says, "What does it matter? A small mouse or a big mouse — they are both mice!"

So in reality, it would appear, you see, that at one end of the stick, as it were, the Master has to be prepared to go traversing these fourteen worlds up and down. Going into the well, pulling out one fellow, putting him on the ground. Going in again, pulling out one fellow, putting him on the ground, like that. We have to surrender to our samskaras in this sense, that we have to accept that we have samskaras. There is no point in saying, "I am a good man," or, "I am a good woman. I never did anything bad in my life."

The silly statement I hear every day in the corridor here, even this morning: "If God is so wonderful, why is there so much cruelty in this universe? Why is there so much unhappiness, so much misery, so much disease?" Obviously there has to be. It is not God who creates. It is we who have created. And unfortunately, we are going on creating more and more. And we use superficial things to eradicate these symptoms of the latent

samskaras inside. It is like a damp wall. The cement is peeling and the plaster is falling — you will re-plaster it, without checking the erosion inside due to the dampness. So, we have the medical profession, the psychiatric profession. The artists to colour and paint the face, to blond your hair. To dress you properly, the *couturière*. But the inside remains what it is.

So you see, true transformation cannot come by dressing up the corpse. It is a tradition in the West, I believe, that when a man dies, and he has to wait for burial for two or three days. On the day of the burial, the people in charge shave his face, pomade his hair, put rouge on his cheeks — make him presentable. Even a corpse has to be presentable. So we are only gilding the lily, painting the wall, trimming the hedges, putting copper sheet on our roofs, excellent china on our tables. The more we seek these external things, the more we are reflecting our, what should I say, anxieties — no, our anger — not so, our inner need for inner beauty. And from what we produce, we can see what he really needs inside.

I believe even products of an artist — paintings, sketches — can be used in some sense to evaluate his inner condition. When you find a tortured drawing, you know, what is called modern art: an eye here, a leg here, a pair of lips here, a fish in-between, all in cubes and circles and triangles, it's a sick mind. Excuse me, I am an Oriental talking about Occidental art. Many of you might be quite shocked at my outright condemnation of such art. But it is dissection, not art. Just because something is put on paper, it doesn't become art. That it is put on canvas in oils, doesn't make it greater art. It shows the tortured mind. It would be fit for a psychiatrist to study, perhaps. And when somebody buys this for two hundred thousand Swiss francs? "*Mama mia!*", we have to say. One sick mind buying the products of another sick mind, because it sees itself reflected there. It likes it.

So, please don't be shocked, but this is how it works in reality. What is it that I am seeing? And then when I hear critics talking very

knowledgeably about the need to understand art — people who have never understood a human heart. Who, like the Frenchmen, prefer to understand the art — minus the 'H'. What understanding of art? I can understand that we need to appreciate art, but when it cannot possibly be appreciated? A cacophony of notes becoming music — again, tortured minds, lustful minds, minds on fire, bodies on fire, souls on fire. And you have these Grammy awards, or whatever they are called — awful! If I see it at night, I can't sleep for three weeks after that. They are ghosts, with their hairdos and their funny-coloured skins. I mean, it is frightful! And today, you see more and more pictures dealing with ghosts, dealing with, I don't know, from *Psycho*, to whatever it is today — *I, II, III*, getting worse and worse.

What is this society producing today? Fright, menace, misery, vulgarity, obscenity. It is all the product of the human minds of this society. How to correct? Change the mind. How? Raja yoga. Inner cleansing. We are talking so much of nettoyage, and, you know, all these things. Does it

show in our life outside? Good. If it does not, clean again.

So you see, to do all this we have to understand the role of spiritual practice in our lives, the need to create spiritual values in our life, and work for it. And without surrender, it is not possible. When I say, "work for it," it is again this question of sitting, allowing the transformation to occur, not interfering.

So the Master whom we must find, must be one who is capable of not only going up to God, but descending down to the Devil, catching him by the horns and shaking the blighter, you know, until he runs screaming! Then you say, "Out!" "No, no, but the Devil!" "Yes, yes. Run away. Come." This is true exorcism. Not *Exorcist I* and *Exorcist II*, where a priest is afraid, you see, and commits suicide. What is this priest who is afraid of exorcising a man who is possessed, and who himself becomes the victim of that possession and commits suicide, cuts his own throat? What is the church coming to? What are priests coming to,?

When a psychiatrist needs to be analysed so that he is mentally sane, what is the profession of psychiatry coming to? A healthy mind in a healthy body — *mens sana in corpore sano* — not the other way around.

But today we have healthy bodies with sick minds in them. Therefore, it is the time for raja yoga par excellence. Not for hatha yoga, not for energy fields, not for *Tai Chi*, and things like that which will only deepen your misery. It is the mind which has to be regulated — not destroyed, but regulated. And like a watchmaker alone can repair a watch, only the Master of the mind can repair the mind, regulate it, set it functioning on its proper course. So, we don't want masters of bones, and masters of flesh, and masters of spirits — in bottles or otherwise. We want Masters of the mind, therefore, a raja yogi.

So, avoid like the plague everything else. Every day I get requests. "Should I do this? This man is wonderful!" I don't know whether they go to him for Tai Chi, or because he is wonderful. Women

are so gullible. So, what should we do? Find the Master of the mind. Judge him by the way he reacts. Does he crack under pressure? Does he go to a psychiatrist, for instance? Does he go to a psychiatrist for lunch, but not for analysis?

[laughs] I mean, I am just trying to keep a way for escape, in case somebody attacks me! Not that I claim to be anything, but still.

It is like rock. When Jesus Christ called this fisherman, Petros — that is how he got his name, because he said, "Your faith is as firm as a rock — petros." It became Peter in the English language. Is our faith unshakeable? Are our minds so strong that they cannot be shaken. Like today — the merest puff of misery, and off they go wailing into the jungles.

I am always amazed, you know, that people in Augerans walk off into the jungles at midnight, in our ashram. "Where are you going?" "I am going walking." Midnight? What on earth for? Why this search for loneliness, for isolation, to be in the jungle? Because, in some ways, your inner self is

more in tune with the atmosphere in a forest than in a château. It is reflected, you see, in the way of your life. There is more of the animal, therefore you feel like prowling alone, walking on four feet into the jungles, until you are able to shake it off.

I remember seeing a picture by Lon Chaney long ago, called *The Wolfman*. Something made him, every full moon — suddenly, you know, he is sitting in his chair — "Aaaahhhhh," you know, and he becomes a wolf. "Ooooooh!", and off he goes loping. One murder, two murders. Next morning he is back in his bed. Nobody knows. He himself doesn't know, but people begin to suspect. They put him in a big, strong room, but he breaks the bars and is off to another murder.

That is latent in us. Therefore at night these people, girls, boys, go off into the forests — alone, mind you. We should always be suspicious of people who want to be alone. I am very suspicious of people who walk off alone like that, and say, "I can't stand company. More than five makes me nervous." Why? Why are you nervous with more

than five people? What is it that is wrong with more than five people? How is the sixth person bad? The seventh worse? The eighth even worse? How? I believe, like when you have too many mirrors, you see too many angles of your face and it makes you frightened with yourself. Too many people reflect too much of your insides to you, so you prefer not to have people who reflect. I am very sure of this. It is not just something I suspect. I mean, it is unnatural to want to be alone. Meditate, yes. Sit down and meditate in your room, you are alone. But to be alone, isolated, going off into a forest — no fear of ghosts, no fear of wolves, no fear of wild dogs, no fear of snakes — of which it is natural to be afraid! Because in you there are worse things, perhaps of which the wolf would be afraid, the wild dog would be afraid.

So please try to cultivate — you know, the human brotherhood does not mean an abstract brotherhood where we are all isolated in different jungles and we are all brothers and sisters. It cannot be. Brotherhood means ability to mix — to

sit together, to talk together, to eat together, all loving each other, all confident of each other, each one seeing himself reflected in a resplendently new fashion, therefore everything beautiful. White is beautiful, black is beautiful, brown is beautiful, grey is beautiful, yellow is beautiful. Which is not beautiful? Don't you wear yellow dresses, black dresses, blue dresses? Haven't some of you loved black men? Or black women? So where is the solution? You are fresh inside, and everything outside is fresh. Clean the inside, everything outside is clean. Beautify the interior, everything outside is beautiful.

So, until you become capable of this, you are not really abhyasis. If, after fifteen years of abhyas, I still find some people here who are afraid to be with people, who prefer a single room in a hotel somewhere, seventeen miles into the forest, and no other room occupied, for me, that is a ghostly existence. It's not a real existence. Such people are not really alive. They are what the Americans so beautifully call 'zombies'. To me, they are dead. Their samskaras are activating

them. They go hither and thither, like dolls. Is a doll afraid of being alone? Throw it into the ocean, it is happy. Bury it in the ice at the North Pole, it is still happy, or unhappy — whatever it is. The doll has no feelings.

So, whenever you tend to be alone, or want to be alone, don't be alone in future. Go to your brother. Go to your sister. Go to your parents. "Yes, but I cannot get on with my parents." Why not? I don't find this phenomenon in the East, you know, that every daughter has problems with her father and mother, son has problems with father and mother. And today it is getting to be something of a fashion, you see, that every girl imagines that she was raped by her father when she was three. I don't know how she could be aware of it. Bizarre. And the psychologists are promoting this, the so-called re-birthing nonsense. "I think you must have had a strange experience when you were three." Suggestion. "Perhaps you were raped." Second suggestion. "Yes, yes! I remember waking up screaming at night." "Who was in the house?" "Only my father." "Oh, I am

sorry. I am very sorry for you." Implantation of the suspicion that it was her father. You know, in the US, this is rampant today. Child abuse, so-called — I mean, there is enough real child abuse without the psychologists having to promote imaginary child abuse. And why do these adults want excuses of having been raped by their fathers or by their mothers, or uncles or aunts, or whatever? Because they are dirty inside. They want an excuse.

Don't seek excuses. Confession means my opening myself to my inside, whatever it may be, and saying, "Lord, here I am. Accept me as I am." Not to navigate through an ocean of filth, and itemize it — "Mea culpa!" This is confession. No more hiding, no more excuses, no more justification. "I did this because..." No more 'because'. The *parce ce que* must go out of the language. How to do that? Again, surrender. It means my willingness to accept myself as I am, knowing that I am no better and no worse than any other human being. That if in my behaviour now, I am different from you all, it is because only a

different set of keys of the keyboard are being played. Therefore there is nothing to be ashamed of. We share a common misery, a common heritage of nastiness, filth, ugliness. Therefore, this need for brotherhood. Therefore, this need for someone among you to rise up, to become capable, and say, "Yes, I will help the others." "What about your own inside?" "Doesn't matter." Even a leper can reach down into a well and pull out a sinking man.

Today we are afraid of going to the toilet — we want these paper things to put on the toilet seat, in case we get Aids. But suppose you are drowning, and a man with Aids who could swim properly came to help you, and you say, "No, no, no, no, no!" I mean, when we are dying, we need help from any source.

So, let us build up noble thoughts. He is sick? I, too, am sick. Everybody is sick. And because we are all sick, we don't know we are sick. Therefore we say, "In the land of the blind, the one-eyed man is king." The blind people don't know they are

blind. If a society were totally blind for a hundred years, they wouldn't know what blindness is. Like when we went to Russia, we found the people there were really wondering, you know, how they could have been so ignorant of their miserable condition. They said, "We have been happy. We never knew we have been in some sort of a prison. Or that a thirty square metre flat is small — we have never seen bigger ones. We did not know that roads had to have hundreds of cars." So you see, it was a satisfaction based on total ignorance of the outside world. Therefore, the communist overlords did not give out passports, did not permit people to go out of their country, because if they saw what was outside, they would come back and report inside.

We are worse. We, too, think we are happy, wealthy, and wise! And there is no one to tell us that we are not happy, we are not wealthy, we are not wise. Therefore, we continue to live in this imaginary, dreamy, semi-romantic world of Occidental greatness, wisdom, technology, science, continuing to fool ourselves that we are

really great people. Kipling, the Jungle Book, where the monkeys dance around and say, "We are great! We all say so, so it must be true." And we laugh at those monkeys, poor things!

So, look inside — meditation. Don't be afraid of what you see there, because it is your own creation. Otherwise, you are like the man, you know, who created this picture, *Jurassic Park*, and goes to the movie, and runs out, frightened. He cannot see his own movie! It can happen sometimes, you see. We cannot be afraid of what we have created ourselves. God cannot be afraid of His creation, and we are part of His creation. So, there is no need for fear. Since we are responsible, we have to clean it ourselves. The help is there from someone who can give it to you. Co-operate. Learn to see without fear, without judgement of, "This is good samskara. That is bad samskara." There is no such thing. As I said, in a plane which is flying and about to crash, even if there is twenty tons of gold and it has to be thrown overboard, it has to be thrown overboard. The pilot will not retain it and say, "It is gold. How can I

throw it out?" He will die. The gold will survive. He will die.

So, all this magnificence, all these wonderful things which we create, some reflection of something inside us which is good — retain it. Try to see the goodness in others. Try to see the true beauty in the others with inner eyes of perception. Not by judging them by white and black and blond and blue, and things like that. This can only happen through closing your eyes and trying to stimulate your inner capacities, your inner awareness, to see without seeing.

Today, we wish to see everything. "Let me see." Therefore, this need for miracles. Babuji said, "Christ was a failure, because he performed miracles when he should not have performed miracles." For what? Were the people convinced? They condemned him. "Lazarus, arise." What for, when people still don't believe it? So you see, miracles are useless. Miracles never instilled faith in anybody. Miracles never made anybody change. Babuji Maharaj said, "The true miracle is the

transformation of the human being." Let us try to create those miracles. Let everyone here be a miracle for the future.

I am often asked, "What can one man meditating do to change this world? Assuming, Chari, that you are right, you know, that you close your eyes and sit and meditate. You are passive, and you are waiting for things to happen without your doing anything. How can it change the world?" Why not? I have heard of avalanches in these mountains of Switzerland, where a single stone thrown somewhere set off an avalanche. Sometimes a single hand clap set off an avalanche. Why not my meditation change this universe? Tell me. The strongest bridge in this world will not sustain four hundred people marching on it in step. Therefore, people who have been in the army know that when they go on a bridge, they break step. Now, they walk randomly, not left-right, left-right. If they walk left-right, left-right, they are in the water, as they say, in the drink. This is the power of vibration. The walls of Jericho, crumbling. A musician singing, and the bulbs

shattering. These are all known phenomenon, accredited phenomenon, accepted phenomenon. And the latest — what they call the 'butterfly effect' — the scientists, you know. A butterfly flies off in California, violently fluttering its wings, and there is a snowstorm in Siberia.

So, don't denigrate your capacities. When we depend on our physical and mental capacities, they are puny, however big we may be, however strong we may be. That is why, in the biblical and other myths, like David and Goliath, for instance, you find the big beaten always by the small. The small is never losing. It's the big which is losing. It is a reminder to humanity: don't think the big will win over the small. "Behold how the mighty have fallen." It is the small which is beautiful. Not only beautiful, but it is the small which is powerful. The atom bomb is more powerful than any other known explosive, precisely because it is composed of atoms.

So you see, when we go down into matter, what is it that holds two people together in love? It is

love! Love is such a strong bond that it can hold two people together for an eternity of time. Not merely for three days and three hours, or three nights — this is not love — lust, yes. If there is love, the couple never part. And you read stories of that, too, where the couples are reborn because their love for each other was so strong, it became a samskaric bond — again and again and again they are reborn, until they are able to break that human love — merely human love. Not lust, mind you, but love. Even love has to be divinised.

Why this exhortation of Babuji Maharaj that one must love one's Master? It is not in the physical sense, of course, that everybody knows. It is not even in the emotional sense. "Oh, Babuji, I love you very much!" Stupid. Emotionality. Then, what is this true love of the Master, which will bear separation, not only in space and time, but perhaps of eternity? Where you feel his presence all the time. Not in this, you know, maudlin way, as they say in English, occasionally, when we are in need, but as a living presence in me, within me. That is spiritual love.

It is like the bond between atoms, which is so powerful that when you break that bond, immense energies are released, which is the atom bomb, nothing more. Now, imagine if such a couple were to be forced apart by some interloper. What would happen to him? If there were real love between such a couple, of course nothing could break them apart. But for anybody who tried it would be a disaster.

So you see, strong is weak. The Goliaths of this world, the dinosaurs of this world, have all come up and gone. The races of giants are no more. The Cyclops don't exist except in myth. Nature is trying to bring the business down to smaller and smaller forms, finally encapsulating it into the heart, and saying, "If there is a strong heart, that is a strong person. The world in which he is living is a strong world. The world in which that universe exists is a strong universe." Courage, I believe — in my own stupid French way, I try to analyse these words — it must mean putting heart into yourself. Encourage, en courage — put heart into

that blighter who lacks heart. It is the heart that matters. And yet we talk of broken hearts. How can the heart break? I don't think any heart can be broken. It is invincible. The Lord is within, whether you know it or not, and He will not allow His fortress to be shattered by any stupid thing you call a human being.

So what is it that breaks our emotional life? And why do you allow it to be broken? Because if you had no emotional life, but only real love, I don't think any heart could ever be broken by anything on earth. So, we have to come down to the essence, always. The essence always survives. So, go down to the essence of yourself — He who is within you, who is really you. Create him. Embellish him. Beautify him. Worship him. Not some fool outside, you know — this is a mating game, necessary for the purposes of Nature, to multiply, into which we must unwillingly succumb. That is Nature's demand. But it is not a necessity, it is not a commitment, there is no compulsion behind it. But powerful forces oppose celibacy, and these powerful forces are the five

senses coming together all at once, enslaving you. I have often spoken of this power of sex, because it is the single thing in which all five senses participate at the same time. Now, you cannot master one sense after the other. "No, no. I have mastered the sense of touch. Nothing soft will attract me any more." Something hard may attract you next.

So you see, these are not battles won by giving up one by one. The whole structure has to be demolished at the root. So, we sit comfortably, close our eyes, meditate until we are so deep, there is no more feeling, there is no sensory feeling, there is no auditory feeling, there is no tactile feeling, there is no visual feeling, and we are merged with that immensity of bliss which is inside, which is my own Self.

So, in a sense it amounts to our ability and willingness to surrender the senses. But people want meditation music. It is a modern craze. "No, no. I am used to meditating with music on." How can you do it? "I like to sit meditating with a nice

girl dancing in front of me." Wonderful! And a third fellow or couple says, "We like to meditate when we are making love." You see how ridiculous it is, all this nonsense. Please, always examine these things. It is lovely to buy a cassette — I am being presented with cassettes, too. But I am sorry to say it, because people who gave them to me might be upset — I never listen to them! The voice of the Siren, you know, one myth speaks of it. If you listen to it and you get out onto that island, Circe, she turns you into pigs. So, that something is nice to hear does not mean that it is fit to hear. It does not at all mean that it is necessary to hear it.

So, all the five senses negated at one stroke — only in meditation, only through surrender. Surrender to the Self, surrender of the body, surrender of the senses. What else do we have to surrender now? The mind, our intellectuality. "No, no, but Chariji, how can I do something about which I know nothing? I would like to understand." Yes, can you understand that which is unknowable? Can you imagine the

unimaginable? Can you suffer the insufferable? The language itself says it is not possible. So, don't seek to understand. This is the most difficult surrender for the Occidentals, because they put such enormous faith on their puny intelligences. "I am a PhD in science. Can you explain to me, Chariji, in scientific terms?" So I tell him, "No, no. I have no education, you see. My Master was not educated. I am not educated." "Yes, but then how will you explain it to me?" I say, "Perhaps you can tell me something about it. Why don't you tell me what you think of meditation?" And then he starts off. I listen patiently. Two hours later, you know, I have him in the right position, and with one single thrust of the poniard, he is out! You have to get him into the right position, you know, in the right attitude, open. And now a single thrust, a single hairpin will do the job. He has surrendered his intellectuality. This we have to do by allowing them to talk. We cannot say, "No, no, no. Stupid science!" It's all right, among abhyasis we can say these things, because in some way you will understand, or at least you will try to understand.

But imagine the president of the US coming to see Babuji Maharaj, and saying, "You know, I have this problem in the White House. Can you solve it for me?" "Ah, I will pray for you!" And this fellow says, "What is this old man saying? I have all the churches in my immense American continent praying for me. Every church is ringing its bells, praying for President X. Nothing is happening. And this guy is sitting on his torn mattress, in his old, rickety chair, in a dirty, filthy place. He is going to pray for me! When can we decently leave?", he asks his aide. And he says, "Oh, you are the boss. You can go whenever you like." Power — final surrender, when all is surrendered, because behind each one, what you are really holding to is power. Men hold onto money because it is power. Women hold on to beauty because it is power of another kind. Sex, because it's another power. If you are able to forsake the idea of power in the very beginning, total surrender can happen at once. If you try to do it one by one, like a chain smoker saying, "Yesterday, I smoked forty, Chari. Today, only

thirty-nine. I am making some progress! Yeah, thanks to Master!" He will only go and buy a new Ronson lighter and a new pack of cigarettes, and count. People count cigarettes by day, and then they have to count sheep by night to sleep.

So you see, surrender has to be a single stroke — *coup de grace*. And grace is involved in it. Without that grace we could not exist. Even to give myself up, I need His strength from within, saying, "Throw it away. I am here. What are you lacking? What are you afraid of losing?" It's like a mother telling its baby child, "Throw away this toy. When I am with you, why do you need a toy?"

So you see, this is a very profound system of practice. It is not profound in its philosophy — it has none. It is not profound in psychology — it has none. We use them as tools, like a pianist uses the piano keyboard as his instrument. A piano is an instrument. It may cost one hundred fifty thousand Swiss francs, but nevertheless it's only an instrument. One may produce the most stupendously beautiful music on it, the other may

only produce noise. It's not depending on the instrument.

So when we surrender, and the Master says, "Okay. Now you leave it to me," then we become what Babuji Maharaj said we have to become: instruments. Now it is for him to do what he likes with us. If you don't want to become an instrument, you have the privilege of not being one — you can say, "I opt for liberation." Okay, off you go. But, if the idea of brotherhood, the idea of love, mutuality of the human race, comes into existence, then, like the Buddha, you will say, "Not for me nirvana now. I shall wait till the last human being is liberated before I go to my place in the brighter world." That is true generosity. That is true love. That is true dedication to the human race. That is true dedication to his Master. Such a person does not say, "Boss, I have finished my job. When can I go home?" He knows that as long as he is there, more work will come. You don't go to look for work in spirituality. Work comes to you. In every other field, you have to go hunting. 'Job hunting', they call it. Here, there is no job

hunting. The jobs literally hunt you.

So, those who have the guts, the spine for such jobs, for such an existence — they should consider, you see, that they are part of the human race, that some blessedness, some divine destiny, some, shall we say, very compassionate being you call the Master has pulled you out. And if you are true to him, you cannot escape from binding yourself to his service and saying, "I am yours. I, too, wish to pull out people from the well." And he will throw you in! Now, you swim or you sink. It depends on you! Of course, he is there always to pull you out, if you are in danger. But you have to do it.

So, even in spirituality there is this limitation of those who seek for themselves, saying, "No, no. I am fed up of this life. I wish to be liberated, Chari." Yes, come along. Perhaps they get liberation, which is very good. But there is this higher purpose, which is incumbent in all progress, which is incumbent in society's rules, which is incumbent in religious laws, which is

highest embodied in spiritual existence — that he who is helped, must help others. He who receives, must give. The more he gives, the more he will receive, but not to keep — but only to go on giving. Such a one becomes the conduit of divine grace, and when the source sees the rapidity with which this distribution of grace is taking place, the conduit becomes wider and wider, until it embraces the whole universe.

This is the true miracle of transformation. This is the final goal of emancipation, or whatever you want to call it — of becoming one with Him. Union, you call it. *Laya*, we call it. Where now, the source, the conduit, everything is one. So, from small beginnings, to the universal end, is the promise of Sahaj Marg. Through not doing anything, but being totally co-operative, passive, willing to clean yourself, become a fit instrument of what you are going to receive, patience, we can become a fit vehicle for this. When we realise the immensity of what we have got — not because we did something for it, but because of His grace — our gratitude must flood our hearts and say, "Lord,

may I, too, participate in this miracle." Not in any sense of arrogance, or pride that I can do something. Not at all. But like a son who is going to his father, who is doing carpentry, and saying, "Dad, let me do something," because he loves his father.

So, that is the ultimate secret. It is love alone which can make service possible. Through service, growth possible. Through growth, love possible. You see, they are all interrelated. And a love which will not serve others, which seeks seclusion, isolation, loneliness, is not love. It is suicide. It is fear of the self, manifesting itself in its most ugly form, wanting to imprison itself in a cage of its own construction. So avoid it like the plague. Try to start loving in this real way — becoming love, until there is no distinction between the Master's love, and your love for him. And then, there is another potential Master.

So you see, I repeat: small beginnings, to an end which can embrace the whole universe — not just another person, not just another society, not

just another world — but the whole universe. This is not a challenge. It is a promise. Who is the giver? No one, because there is no God waiting to tell you, "Come, my son. Here is the universe. Take it." Not so. But to one who has the courage, which means the heart, to say, "Yes, for I and my father are one," okay, to him it is given. So, we should all aspire for that, work for that, in the way that I have tried to explain to you, I don't know how successfully. And I pray that this miracle may take place in each and every one of you. Thank you.

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Not Doing, Part V

Poliez-Pittet, Switzerland, 12 July 1993

Today I shall really conclude! Yesterday after my talk, my brother Ivor Brown was a bit disturbed, I think, about what I said about the psychiatrists and the profession. I don't intend to recant anything I said, but nevertheless I have some remarks to make. I was reminded of this fact that we have the physics of Newton, for instance, which is what we deal with in our normal world. And the physics of people like Einstein, Heisenberg, et cetera, which are very real and true, but do not seem to apply in the Newtonian world which we occupy. Now in science perhaps that is true, that the realities of the sub-atomic world do not translate themselves into similar realities on the super-atomic world, our mundane world. But is it true of the same? Is it true of the spiritual and the material lives? I believe not. I believe even in physics, someday we will find that reversal of time is possible, for

instance. How can I say this, not being a physicist? I can hear voices raised in consternation: "Chari, for heaven's sake, what do you know of physics?" Nothing! But that is precisely the point. When Babuji said, "There can be causes without effects, and effects without causes," what is physics doing to either prove or disprove this? It is not possible. I can believe that there are causes which have no effects. We see it all around us. Maybe that is the equivalent of the Newtonian physics, applied to the material world, where we do so many things and nothing happens, in the sense that nothing happens as we want it to happen.

Effects without causes is what I have been speaking about for the last four days — very much a reality, very much what we should try to bring about. So in that sense, if you look at psychiatry — of course, I am a great lover of psychiatry myself. You know, Ivor knows, Ferdinand knows, I have probably read at least one-third of what Ferdinand has read! Doesn't make me a psychiatrist, but certainly I am interested in the phenomena of the nervous system, the brain. But

you find today that, more and more, we are indulging in speculation concerning this problem of mind over matter. Which is what I have been talking about: spirituality is nothing other than mind over matter.

So, I have only been trying to suggest that in every field there is the crude, or the gross, field of performance, activity, penetration, technology — cause. And there is the subtlest, too, in every field. For instance, in the field of conveying instruction, it can be a mere suggestion, as Babuji said, the merest suggestion. Merest suggestion to mere suggestion to suggestion. Then to gross suggestion, which is instruction. And something which is even grosser, which is an order, and even grosser than that — a command: "*Achtung! Halt!*"

Now, there are situations where we need the gross. I mean, I cannot stop the traffic in a junction by mere suggestion! I would like to try it some time in the busiest junction at Frankfurt, for instance. I assure you it can be done. Let not the people who have only been living at the gross

levels imagine that subtle action is impossible. When Babuji said, "A planet can be thrown out of orbit by a mere suggestion," he was not joking, he was not speculating, he was not even suggesting. He was saying it is possible. When he said, "I can spin the universe like a top," again he was not suggesting or fooling around or playing with us. He was telling us exactly what he could do, or exactly what he has already done.

So my contention is that in any field — psychiatry is an example — there is the spectrum of the grossest to the subtlest. You take the lasers of today. What is there in a laser which can drill a hole? I mean, suppose you woke up one of the engineers of the past, say a hundred and fifty years ago, and you showed him a machine here, and a hole being drilled there. He would not relate this source of light to the effect that is taking place there. He would say, "Light drilling holes? Come on!"

So you see, the whole thrust of spirituality is in going from the gross to the subtle. I can assure

everybody present here that Babuji Maharaj has performed absolute miracles of transformation in my presence, in a few seconds. I have known a man coming insane — raving mad, as we say in English — Babuji just looked at him, like that, you see, and it was finished. So, that is psychiatry at the highest level or at the subtlest level. You can call it psychiatry, you can call it magic, you can call it miracle, you can call it spirituality, you can call it human endeavour, you can call it mental lasers. You can call it anything you like, because at that level, every science can claim it. The psychiatrist can say, "For heaven's sake, he has healed the mind of this man. What else can it be but the science of mind? Psychology, translated into practice — psychiatry." Along comes another man and says, "Yes, but he has used a technique similar to laser technology. It is the field of physics." The chemist says, "By Jove, he has done something with the anions and cations, this and that — the proteins of the brain. Properly speaking, this must be chemistry." And you have a host of scientists around Babuji, each one trying to

pluck from him the precise technology by which he did it, so that that field of science can claim it. Who should it really belong to? Physics? Chemistry? Physiology? Psychology? Psychiatry? To whom?

As I was trying to explain to Jacky the other day, at the North Pole, which is south? Any direction you walk towards — that is south. Isn't it? At the South Pole, everything is north. For us it would be bewildering. Suppose Babuji said, sitting at the North Pole with his hookah, "Wherever you go, you are going south!" "*Mama mia!*", you would say, "This fellow from Shahjahanpur, you know, he is upsetting geography! Everywhere, wherever you go it is south? Or to put it another way, whichever way you go, you can only go south?" Is it possible to think of a situation like that? Yes, when you are where everything meets, in whichever direction you go, you are only going in His direction. There is no other direction.

So you see, we have always to understand that the tree is not its leaves, or its branches, or its

trunk, or its roots. Everything put together is the tree, but the tree needs none of these things. For, had not the tree already been in the life which was expressed in the seed which contained it, that seed would have become something else — a chicken, perhaps. So the tree exists independent of its manifestation. And I am stating what is a fact. A manifestation is only the crude, gross thing that we see, feel, touch, taste, sniff at.

So, the manifest world is not the real world. When scientists write about this profoundly, with mathematical equations, and call it the Heisenberg principle of indeterminacy, it looks nice — bound in black leather, title in gold, released at the International Academy of Sciences in Moscow. Party by the President of the US, and the Pentagon waiting for the details, so that they can convert it into the next generation of warfare. Looks nice, you see. What is this indeterminacy principle? It is only saying that you cannot say anything about anything! Isn't it? I mean, I hope the scientists here will at least agree with this pronouncement by a non-scientist about science. If you know where it

is going, you do not know how it is going. If you know how it is going, you do not know where it is going. What is this nonsense? Translated in the modern world, it would mean that a plane flying from Copenhagen to Madras would not have a route, but somehow it would get there. And if it had a route, it would never know where it was going.

I remember reading one of the short stories of Thurber, you see, that great American, about a fellow like me — bewildered Indian walking into Grand Central in New York, the place lined up with trains, all puffing and blowing with steam and smoke. And he wants to go somewhere — let us say, Chicago. He goes to the first engine driver, because there are no markings — modern days, you know, you don't need markings — everybody knows everything today. He says, "Hey, where are you going?" He says, "What do you mean?" He says, "Where is this train going?" He says, "I don't know." He says, "I want to go to Chicago. Do you know which train goes there?" He says, "I wouldn't know, matey. Wait till the train starts!"

Nice instruction — wait till the train starts! So he goes to the next man and says, "Do you know where you are going?" He said, "What did Phil there say?" "He said he doesn't know." He said, "I don't know, too!" He said, "How come, there are so many trains here, none of you know where you are going?" He says, "We never know where we are going until we start." Which is very true. I don't know where I am going when I start. I was going to talk about spirituality; I end up speaking about Heisenberg. And you think I am speaking about Heisenberg, but I am really talking about spirituality. And you are confused. I am even more confused, but out of this confusion some truth emerges. And then the psychiatrist was wondering whether I should be analysed or he should be analysed! You know, it's a big jumble. Now, in all this indeterminacy, there is a determining principle.

Today, the more of science you read, the more bewildering it is — chaos theory. Chaos theory is even able to explain heart attacks. Can you imagine physics indulging, or shall we say, like a

bull in a china shop, blundering into the domain of what should be really cardiac medicine, and saying, "Heart attack is not really a heart attack. It is a chaotic situation." I hope some of you have read those books on chaos. And this is not speculation — it is real. Heart attacks are caused by unpredictable perturbations in the electrical fields, which is called chaos. When something is out of control, it is chaos. You go to the science of fractals — a huge bay, let us say sixty-seven kilometres long, but every small bay is the same. Every identical thing is being transformed — small bay, small village, small river, small cloud, everything — fractals.

At the human level, everything is genes. Or if you wish to go down below that, it is those four famous original proteins, or whatever you call it — ACTG: Adenine, Cytosine, Thymine, and Guanine — the building blocks of the whole of this immense creation. What is there behind those four? I would say, nothing but the will.

God said, "Let there be light." We have also

tried saying — you know, even when my wife is there and I say, "Let there be light," she says, "Get up and switch it on! God said, 'Light,' so Chari says, 'Let there be light,' is it? Don't be stupid! Get up and switch it on!" It doesn't work. Why doesn't it work? Because the will is not there. This mechanism needs a switch. I dare say, even if God came, He would have to switch it on. Because this is crude, and He cannot be crude. An existence which is not in the body, which has no mind, which has no sensory apparatus, which cannot discern — nothing. How can it operate machines? But yet, when you read of this fellow who was in the Soviet Union, I don't remember his name, who could bend a crowbar without touching it. You put a recorded cassette in your player and left it in the car, and when you came back you found it was erased. Doors opened when he entered a room. I mean, not mechanical doors — when he walked, the doors opened. There is a big book on him, this fellow of the Soviet Union, one of their — they don't know what to call him — clairvoyant, mystic, magician, a bit of everything, put together

— nothing. Another human being, drinking beer, going after his girlfriend in the evening, yet able to do all these things. Mind over matter. Babuji looking like this, and an insane person becoming sane.

So you see, it is not only God who can do these things. The whole idea of this creation is that He created so that creation can become like Him. It is as if God is growing with our growth. It is as if, you know, when every cell in my body is functioning perfectly, and more and more cells are being added and destroyed — I am growing. You know, this is the truth of the ancient Vedic statement, that the whole thing is a purusha — a person. In terms of psychology — you see, I am now wanting to essay further into psychology, probably attract more anger, (I hope not) — what is this business of the personality? You see, you call Babuji a Personality. He calls Lalaji a Special Personality. We all have personalities. Why are we not personalities?

So, there seems to be a difference between

having a personality, and being a personality. We have, in fact, multiple personalities, which is the problem. Many personalities — Three Faces of Eve, for instance, one of those old novels describing a woman with three different characters. And a character is nothing but a personality, again. And, as I said, it is nothing but a reflection of the whole pattern of samskaras that we carry.

So, I had started speculating on this problem in Denmark two months ago when I spoke about attitudes. Here, it has been a different thrust, though the same subject matter, about not interfering, but making things happen without doing anything. And we come to this problem, you see, that it is our personality which makes us act. One is supposed to have an aggressive personality, one is supposed to have a passive personality, one is passio-aggressive, and the other is aggressio-passive — all sorts of combinations and permutations.

Where do these personalities come from? You

know, a personality is always false by definition. I am not defining it. Your wonderful Greeks defined it, from the word for mask — persona. So we are all parading under different masks, and I dare say, the professional mask is one of them. When a doctor comes home, he is no longer a doctor. He is a husband to his wife, a father to his children, and a son of his father. Where is this personality of the doctor? It is left at the doorstep, you see. When he goes out, putting on his Burberry and his top hat and his briefcase in hand, he is the doctor again. It is like the stage — you know, a man walks onto the stage and he is strutting. As Shakespeare said, "All the world is but a stage, and men and women nothing but actors."

What is it that makes us act? Again, this problem of the samskara. Why does an intelligent man, as intelligent as another intelligent man, become a physicist, whereas the other is a chemist, and the other is a, I don't know, philanthropist. Philanthropy is not a profession, of course, but yet it rhymes with physicist and chemist, you see! I like these words! But why does he become? It is

the thrust of his samskara. And when, in a deeper way, you delve into these mysteries, you find there is always the law of compensation. You know, I have speculated on this for the last, perhaps, fifty years, and even before I came into Babuji's presence. It was always my thinking that in each life, if we have no health, if we have no, shall we say, thrust towards elevating our lives, somehow in that life, through being beaten around like a tennis ball on a court from side to side, we work off one dominant aspect of our personality. That is, we clean the slate. That is, we take off a section of the piano keyboard. Like this we work off dominant personality traits, which are nothing but dominant samskaric pushes, pulls. It may take one life; it may take several lives. Aggressive life after aggressive life may be for several lives, until the whole idea of aggression is given up — useless, it's a waste of time. Money-making after money-making after money-making, becoming very rich, losing your family, multiple divorces, Aids, cancer, everything, you see, and saying, "God, anything, but no more money for me." Pleasure

after pleasure after pleasure after pleasure,
followed by sickness after sickness, until you go
through the whole gamut of the repertoire of
sicknesses. And at the end of that life, the final life
of that thrust of samskara, you say, "Lord,
anything, but not this." Like this, you see, if you
have to get over these samskaras one by one by
one — a great many lives are necessary.

It is not strange that we have many imaginative
novels of persons being born again and again in
the same way. Same life pattern, same lovers
coming together, same interloper in that love
affair, another boy or another girl coming and
murdering this one and falling dead, the tragic
scene closing that life, born again two thousand
years later. Rider Haggard's *She*. Read it. Because
it is also one of my submissions that all of
imagination has to be based on fact. There is no
imagination which is free imagination. It is absurd
to think I can think of something which has never
existed. The human mind is not capable. God can
say, "Let there be light," when He himself did not
know what it was. But for us, every act of

imagination, however weird or out of this world it appears, yet it is based on the fact of human existence — whatever we have seen, what we have experienced, somewhere, some time.

So, when these people write, there is some sort of basis even for the wildest fantasy. Even the fantasy unicorn must have some basis in reality — and that is, you have seen a hawk somewhere, a bull somewhere, a cow's tail somewhere, the talons of the eagle somewhere — put these together, you get a picture. You call it a unicorn, you call it a bullcorn, I don't know — anything. So, that being the case, is imagination ever possible? No. Then what is it we are doing when we say, "I am imagining things." What is it that we do when Babuji says, "Just imagine the divine light"? It is a supposition to ourselves — just suppose. So, we are proud to suppose sunlight, candlelight, tube-light. And the immediate warning is given: don't project a tube or a candle into yourself.

So you see, to suppose without supposing, to

imagine where imagination is not possible, because all imagination is based on fact. To know that several lives have to be taken sometimes to work out a dominant trait or a dominant relationship — marrying the same person again and again and again, the same tragic sequence. A very small, beautiful book shows this again and again, *The Strange Life of Ivan Osokin*. One of the disciples of Gurdjieff wrote it. It is called 'eternal recurrence' in another language. Cyclical, going round and round until something gives you a push in a tangential direction, and you go into another sphere. That is the function of the spiritual life, and since it cannot be done from inside, it has to be done from outside. Therefore the Master! Therefore spirituality. Therefore meditation, cleaning, constant remembrance, nine o'clock prayer, et cetera.

So my submission, my prayer in fact, to all of you — in any field, you see — I am not decrying the need for engineering or technology or for copper sheets on roofs — I would put gold sheets on my roofs if I had the money. Why not? Gold

lasts longer than even copper. Gold never tarnishes. I would suggest that to the Swiss! Why are you content with copper sheets on your roofs? It will eventually green and go. Gold, after a thousand years in sea water, is yet gold, untarnished. That's why it is called the noble metal. Let us make our lives noble, untarnishable. We cannot protect ourselves from every element that can tarnish us and corrupt us. You don't see any gold in plastic and tin-foil and throw it into the ocean. It is noble because it is incorruptible. Isn't it?

So, cleaning is not enough. All right, somebody cleans. But along comes an Indian, opens his envelope, throws it on the pavement, reads the news and goes. Somebody has to clean it again. We are doing it with our insides all the time. Somebody is cleaning, and we are creating. Again this idea, that when we try to create, we are only creating grossness — inside and outside. Which engineer is there who has created a miracle in my heart — a bridge between me and my beloved in my heart, one of these spidery, beautiful things on

Lake Geneva which looks hardly capable of sustaining the load of one car. Where is that engineer?

So you see, the ultimate, perfect, divine worker works without working. And for him, all fields are his fields, though he belongs to no field. He heals minds without being a psychiatrist. He heals bodies without being a doctor. He heals plants without being a botanist. What is he? He is nothing. How can he be all these, being nothing? Only he who is nothing, can be everything. Only he who has nothing, can have everything, because for him, everything is his. Now, these scientists, at any level of authority and performance and capacity, are limited to their fields. But He is unlimited. So, by definition, a field limits. "No, no, my field is planticology." Wonderful! Ph.D. in planticology — I don't know what it means, really, but he is a Ph.D. in planticology. Limited. Soil chemist — limited.

Do we want limitations? No. Then what have we to do? Being what you are, rise above what

you are, to that which you must be. This is the truth. Applied to religion — you don't change your religion. If you are a Christian, rise beyond Christianity, transcend Christianity, and work from a different level — now all religions are your field. If you are a psychiatrist, rise beyond psychiatry to that level of psychiatry where all minds are yours to work upon, not just your patient's. The mind of the Devil — that's why I spoke about this priest business yesterday — exorcism, and he was afraid and he had to be exorcised. My intention in criticizing the psychiatric practice of one psychiatrist being, shall we say, cleaned by another psychiatrist, as Ferdinand put it later, is not to decry the profession, but to decry its possibilities. I used the example of soap. Do we wash soap after we wash our clothes with that soap? It would be stupid to wash that soap. So, at the ultimate level, the physician can never be a patient. The priest can never be a penitent. You get the idea?

So please, don't get into the wrong conclusion, that I criticize. I don't criticize at all. I love

everything. I had an abhyasi come to me yesterday, and she was very upset. She said, "Do you love me?" I said, "Yes." But she said, "You love everybody else, too!" I said, "Yes, I have to love everybody!" Then she said, "I don't want somebody who loves everybody. I want only somebody who loves me." I said, "Look for him. If you are lucky you will find! Somewhere, some when, such a person may exist." This is also a matter of the ego, you see — "He loves only me. How wonderful! The beloved and myself!" This is not a honeymoon on the Caribbean. This is a honeymoon as exemplified by Lord Krishna in one of his beautiful, divine dances in the full moonlight of the forests of Vrindavan, surrounded by thousands of his gopis. None of them jealous, all lovers of the beloved, all loved by the beloved. Yet, all the same, all different. This is the cosmic dance. If one nucleus had only one electron around it, there would be only one element. You would not have Mendelev's tables in chemistry. You would not have all this magnificent universe — molybdenum steel, tungsten steel, chrome steel, et

cetera. You would not have gold and silver.

So the nucleus is essential. The number of electrons around it only shows its place in the chart of atomic weights. For the nucleus, the more the merrier! Isn't it? I'm just trying to translate the reality of love with the realities of chemistry, for instance. There is a chemistry involved in love, they say — hormonal influences, things like that. Occultists speak of the sap rising in the body when the moon is full, as if we were trees! Romanticists think, you know, the waving of the leaves in the beautiful evening breeze. You know, even I tend to make poetry like this: "The waving of the leaves in the evening breeze!"

So, what is it that really triggers love? We don't know. Can anybody say — I mean, when people are really in love with each other — can they say why they are in love with each other? If they could, it is not love. In such a situation, everything may alter, but love does not fade. The young may become old, the toothed may become toothless, the strong may become weak, the one with the

piercing eyes may become the one with the glazed eyes. Yet love continues, because it had no cause. Which means, that thing happened without having anything being done. You understand? Even in love this principle must be there. You don't have to do something about love — it happens. It happens by itself. When you force it to happen, it is not love. It breaks, it breaks even the heart, as I said. But it doesn't really break the heart; it only breaks the emotional shell around it.

So you see, everything nice in this world seems to happen by itself. That is why there is so much romantic poetry, so much romantic music. Romance is possible only in a causeless situation. Where there is a cause, there is no more romance. And the highest romance is between me and my Beloved, which just happened — a miracle! So it is that miracle for which we should aspire. Not for the solid facts of science, not for the students of professions, not for the glitter of gold, but for this highest romantic ideal of something happening way beyond this world, and transforming me from my humble, silly, stupid self, to He whom I love.

Thank you.

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Revealing the Personality

Vrads Sande, Denmark, 16 July 1993

Every time I have spoken, the last two or three times, I said, "That is the concluding talk." But unfortunately, this subject doesn't end. But today I hope it will end, finally! Because if it doesn't end, well, it will be incomplete.

I've been trying to analyse the role of the abhyasi, the role of the preceptor, the role of the Master. I have spoken about attitudes, behaviour, character, personality, all stemming from samskaras. I have tried to show how samskara is the basis for our existence good and bad, for our habits good and bad, for capacities good and bad. In fact, everything that we express in our human existence is nothing but the expression of samskara. This is something I am compelled to say, let us say. It is a good finding, because we have neither to be proud of ourselves nor to hate

ourselves. There is no need to be proud, because if you are a good engineer, it is your samskara. If you are a good scientist, the same samskara is working. And if you are a failure in life, it too is a samskara. So if I have no reason to be proud, why should I have a reason to condemn myself for failure and hold my head in my hands and weep?

Then what should we do? We have to come into the yogic path, of course. Do the cleaning, because as we remove the samskaras our personality changes. I don't mean that from inefficient we will become efficient, or that a bad scientist will become a good scientist, or that a bad gambler will become a good gambler. Not at all. We will approach more and more what Babuji calls human perfection. What that is, we have to find out. The whole problem comes when we think of perfection as a perfection in action, perfection in achievement, perfection in production, things like that. But what is perfection in action? Because in the Gita, yoga is defined not as perfection in action, but as skill in action. I think it's a very definite and necessary distinction we should make,

because skill in action is different from perfection.

Perfection is always a result. Perfection should not be used, at least in my opinion, as a verb. Perfection is a state we achieve, like contentment, like happiness. It is a state. Happiness we express in some ways, contentment in some ways. Perfection must be expressed in some ways too. There is no such thing as a perfect product, not in my opinion. Because if there were perfect products — we have been reading about perfect products throughout the history of human existence. I think even the prehistoric human beings must have had their weapons which they thought were perfect — shards, bits of bone, something to throw at an animal. I mean, when you think of the enormous jump that the human being made in his evolution, from living with bare hands to the ability to throw something and kill a prey — it was a tremendous jump. But was it perfection? I am sure the Neanderthals thought they were perfect. They survived while their enemies died. The survivor always considered himself perfect, superior, stronger, more intelligent. But even your own

Western ideas of evolution speak of survival of the fittest, not of the perfect. I think this distinction between the fittest and the perfect, skill in action and perfection — these are very necessary to remember, because otherwise we make this foolish mistake of trying to achieve perfection, whereas we have to be perfect.

a perfect worker, or to produce a perfect product, because as needs change, products change. There is no such thing as a perfect knife. You walk into any shop in Denmark and you see different products — Georg Jensen, Holbergsgade, and this and that, you know. Finska forms, and then form and function. Different forms, but the knife is always the same. It has a cutting edge. It can be sharper, it can be less sharp. But a perfect knife? Who on earth ever imagined that a knife could be perfect? It cannot be. A perfect car doesn't exist. Better cars, faster cars, glossier cars, more expensive cars, roomier — yes. There is no such thing as perfection.

So perfection is a state we have to achieve, and

when we have achieved that state, then perhaps we would be able to see whether our words are perfect, whether our actions are perfect, whether our products are perfect. I don't know.

Some people question, that if God is perfect or can be considered as perfect, why is His creation imperfect? It is not merely a theological conundrum. It is a matter of concern to every one of us. We have all wondered how God could create such a silly universe, such silly human beings. Isn't it? But instead of blaming ourselves for the silliness, understanding that God created — full stop. We are silly or not silly, we are strong or weak, we are happy or miserable, we are moral or immoral, for two reasons. One, because in an evolutionary universe where everything is changing all the time, perfection is perhaps only an ideal at which we can aim, and nothing in existence can ever be said to be perfect. So Babuji said, "At that stage, we shall cease to be alive." When there is no more any samskara, when there is no more any grossness, we cannot exist — which automatically means, perfection here on Earth is impossible.

The second reason is, we are always trying to judge from our own standards prevailing in our time. And when we see, like today, computers being changed every three months, and everybody claiming that this is the best, this is the perfect. Word Perfect — there's even a program, you see — Word Perfect. Then we see today that, whereas in the past, changes took place over sometimes millennia, then over centuries, then over decades, then over years, today they are taking place over months. Not in us, unfortunately, but outside us. Trains are running faster, work is changing faster, quantum of knowledge are changing faster. Yesterday's knowledge is today obsolete. We have to learn again everything. Yesterday's computer is obsolete. Today we have to start learning all over again. How to keep pace with this idea, with this change? The external change is easy to bring about, yet it is not perfect.

So, yoga is skill in action. And the skill in action will only reflect in the production of whatever you are aiming at, depending on what

materials you have to use, what tools and instruments are available, and what the market needs, let us say. But when we turn to the inner world, the inner universe lying within us, then I dare say we can look with more optimism to the skill in action producing the perfect being.

So it is only through the action or lack of it, whichever way you want to understand it, upon the inner being, upon our inner selves — closing our eyes, negating our senses, making ourselves immobile, fixed — in a sense opposing nature. Eyes meant to see, but eyes closed. Ears meant to hear, but we should not hear. All the senses put at, let us say, stand-by. Even the body must not move. Then in some fashion we are able to look inside ourselves and see what we really are, in a sense. The samskaras coming up, changes in our behaviour, changes in our existence, changes in our ideals, changes in our goal. And as Babuji said, the inner change comes about by the yogic practice. The superficial change we have to do, we have to create. We are responsible for creating the right character, the right attitudes. The problem is

that even when samskaras are removed, the attitudes seems to remain, because they have become in some way part of our personality. So personality has to change, but we are afraid to change our personality. The aggressive man wants to remain aggressive. He says, "Otherwise, nobody will respect me."

So you see, we are holding on to negative tendencies, thinking that they earn us respect, whereas behind our backs people laugh at us, people sneer at us, people perhaps even vent their hatred on us. So, all this problem with respect, with love, is related to being. I have not found that any child of any father respects his father less because he is not successful. On the contrary, if there is a problem in the family, and if there is love in the family, that love grows. Troubles in the family, problems in the family must make love grow, not love diminish. If a son likes his father only because he is a successful achiever, as they say in America, or a successful provider, then you might as well love your automats, from which you can draw money with your credit card. They are

good providers.

So you see, when people love, they love for what is. That is, for what is expressed in the state of being. When you say, "He is a good man," it is referring to quality, not to success. Rich people may be bad people. They generally are. Successful people ignore everything else except their own success. They ignore their families, they ignore their children. More and more divorces. Especially in the West you find successful men have had multiple marriages, one after the other, because no marriage can keep pace with their success. It is like a man taking the TGV and leaving his wife behind on the platform. She is left behind. But there is a way of sharing success. Not by loading your wife with jewels and your children with motorcars and whatnot, all the gadgetry, but by allowing success to humble you, to create in you a humility, where you are able to say, "This success is not mine. It is my samskara which is producing it. I have no right to claim the success as mine. If my samskaras were different, I would be unsuccessful." Such a wise man rarely exists in the

modern public fields, because they like to aggrandize themselves and say, "Oh, I have achieved."

Like so many times I have said, when you see these Wimbledon matches — I am really nauseated when I see this Wimbledon winner trying to behave as nearly as possible — a gorilla! Yes, you look at Bjorn Borg, you look at all these — "Oooh, oooh, oooh!", you know, they go like that, "Oooh, oooh, oooh..." This is not human. This is not at all human. It is animal! We are behaving like gorillas in the jungle. A big gorilla defeats the small gorilla and goes around thumping his chest. Where is the humanity in us? Where is the humility in us? Are you not nauseated, some of you at least, I hope? I am! And the loser falling down on his knees, weeping. What for? For the six million dollars that he is losing? For his reputation? Or because his girlfriend will switch now to the winner? What is he really weeping for? I don't know. Tennis!

Yes, it is a laughing matter, but you should

laugh after thinking seriously. Why are we laughing? It is stupid, this business of sports and games. And as I was telling my sister, I blame the Greeks, from whom you are descended. Your philosophy is descended from them, your body beautiful, your body shops??, your lust for games and scores. You have only to see these bicyclists, you know, "Varoom...", like that, pedalling away. How can you enjoy yourself like that? I can't for a moment believe they are enjoying themselves! Forty kilometres, fifty kilometres, furious pedalling, gulping water out of a bottle here, loaded with packs. It's pleasure on a holiday?

So you see, you have derived, unfortunately, all this nonsense, this stupidity from our Greeks. The body beautiful, the Olympics. The idea of tragedy, platonic love, which I believe to be the origin of today's homosexual tendencies. So you see how much you have to pay — and it is a samskara. It is in your blood. You ought to get rid of it.

So you have to un-Greek yourself, un-Europe yourself, un-Dane yourself, in some sense. That is

what character transformation means. If you are holding onto your personality in the form of nationality, you are being tied down to one small geographic region. The Dane may think Denmark is great. One thousandth of the United States, perhaps less — that is all Denmark is. And much of it is arid land, useless to you. And what are your products? "Oh, but Chari, we produce the best milk and butter and cheese! Lurpak". Yes, the package moves you, no doubt. But the cows produce it, not you! Isn't it? And the cows are the same everywhere. You cannot say, "The Danish cow is special, God given. Something, you know, from Jove." The Swiss are proud of their cows, and their milk, and their cheese, and their butter. So are the English. And yet, it's only the cows which give milk!

So what is human creation? "My apples are the best. I grew them." When did you grow them? You planted a tree. You watered it and the tree did the rest. "My children - you know, I have seen to it that they grow up wonderfully." What have you done? What can you do to make your children

grow up wonderfully? Nothing. Because they express their tendencies. Most of it is derived from you and your wife. What can you change? The genes and the chromosomes cannot be changed. The physical history, the physiological characteristics, the physiological heritage is fixed. Nothing can change it. The colour of your eyes, nobody can change. You may dye your hair, but you cannot change your hair. Women know this!

So you see, there are things which we cannot change. At the physical level we can change absolutely nothing. You have a right to say, "I am what I am," and it is true. At the mental level, the intellectual level, it is easier. That is why there is education — otherwise education would have failed. Physical culture can only give you a certain degree of improvement of your capacities — marginal. But education can make you very intelligent, very capable mentally. So it is wiser to think of mental improvement, intellectual improvement, than physical improvement. Therefore, the philosophers neglected their physical lives. They said, "This is as it is. It cannot

be changed. Why try to change it?"

But, beyond that with the spiritual person. He says, "Even the mental life has a limit. I can only know that which is knowable." The limits of science, they say — modern expression. "We have reached the frontiers of knowledge." Every Nobel prize winner seems to say it when he receives his prize. Galileo thought so, you see. Everybody thinks so. Frontiers of knowledge, but the frontiers are expanding like the universe is expanding. Can anybody go to the end of this universe? In the fastest train or the fastest plane? Not possible, because you can never touch those velocities.

So the mind is also limited, though it is much more unlimited than the body. But it is in the spiritual way that we have the immense possibility of becoming like what we were originally, when we descended from our original home. Therefore, the sages say, meditate. It's not a joke that we sit here and meditate. Now, what is this yoga business? What is the true purpose of yoga? People say, "Oh, I want liberation." Some people

say, "I want happiness." Some people say, "I can't sleep properly. If I meditate I am able to sleep." They are not purposes. They are benefits. I don't walk to gain a purpose. I may become stronger, my muscles may relax. They are benefits of walking.

So what is the purpose of yoga? I have been thinking over this for a long time. Of course, obviously when we do the cleaning and we remove the samskaras and our different personalities fall off bit by bit, which we call change in character — aggressiveness goes, for instance, greed goes, lust goes. One by one, all these samskaras go and our personality changes. It is as if peeling an onion. You take off skin after skin. You can say it is the peeling of the personality. What is the result? When everything is taken from the onion, what is the result? We can say, nothing. But when we take away everything from ourselves, what is the result? I think we reveal what is within.

It is like the famous example of a lamp, where

the glass chimney is covered with soot, blackened, and you cannot see the light inside. You clean the chimney, you clean the glass, and the light comes. The light has always been there. So all these personality changes — it is not for liberation. We may be liberated, of course, but that is not the purpose of yoga. Babuji Maharaj said, "Liberation is a child's play in our yogic Sahaj Marg system. It is not realisation." Merger with the infinite — what is this merger with the infinite, with the Master, with God, in whichever way you like to say? We are always thinking of it in terms of plunging into a pool and becoming one with the water. But we have not become one with the water. We are still there in the water, as ourselves.

Kabir gives the beautiful example of a mud pot floating full of water in a river, and he says, "Break the pot, and the inside water and the outside water are the same." That is true merger. So there is something inside which has to be revealed as nothing else but that which we have been thinking of as God, as whatever it is, and at that moment, light merges with light. Why cannot

you see the head lamp of a car in bright sunlight? Because this light and that light are merging. In the darkness, the lamp is beautifully illuminating the street. You can see everything, illuminating objects, because it shines by contrast. The darker the night, the more bright the lamp and the light that it casts. But in a stadium full of illumination, your poor lamp is not going to work. Not because it doesn't work, but because it is merging in this light.

So to my mind, the true purpose of yoga is to reveal this personality which is inside us, which has always been inside us. Some people may say, "But you are talking of personality and having to change, and having to drop off altogether. You said that personality is based on the Greek persona - mask. Now you say there is a personality within. Is it also a mask?" A famous author, Joseph Campbell, I think, wrote a set of books called The Masks of God. When I think of this in this way, that by removing the various masks which we call personalities, which we have adopted as defensive strategies, mostly, these are the masks of God,

because the God within is masked by so many masks. They are our masks. I don't know whether it is our mask, or God's mask, or whose mask, but the masks are there. They are hiding the personality within. So when we remove these masks the true personality emerges. And I took the privilege of saying that, whereas we have personalities, He is a personality.

So you see, such a personality is a state of being — no more a behavioural matter, no more characters, no more tendencies. So the ultimate truth, to my understanding of this yogic business, is that, as Babuji Maharaj put it beautifully, "He removed himself and exposed his Master." Babuji's life was dedicated to the purpose of revealing the work of Lalaji Maharaj. He always said, "This is Lalaji's grace. This is Lalaji's blessing. This is Lalaji's work." So, like it is the duty of every lamp to reveal the light within, the lamp may be made of just clay, or gold — it doesn't matter. But if it blocks the light, it is no more any lamp, though the light is still within. But if it is clean, totally transparent, holding nothing

back that is within itself, the secret manifested because of its purity, such an existence does nothing but reveal the inner reality of the true person residing inside.

Therefore, the objective of the abhyasi should be to reveal the personality within, to suppress ourselves in all possible ways, to eradicate ourselves, remove ourselves. Which is what we do when we take away all tendencies, because our true self doesn't exist. Who is this person who calls himself Tom or John or Chari? He doesn't exist. It is the body. It is the tendencies of the body and mind. It is the samskara. So the body, the tendencies, both working through the pressure of the samskaras, is what we call 'myself', in the process forgetting my Self. So when 'myself' goes, my Self comes out, and that is the culmination of the yogic process of revealing the personality. Thank you.