

**Question:** Sir, should we give preference to our mind over our Heart?

**Acharya Prashant:** Akshay has come up with a remarkable question. His question is, "Should we give preference to our mind over our Heart?" We will understand this because this question is relevant not only to Akshay but to many of us. I think it is relevant to most of us.

What you call as the mind is not one but many entities. What we normally call as the mind is not one but many entities depending upon the extent to which the mind is conditioned. During the course of the day, we operate at different levels of the mind.

The bottom most level of the mind is called the machine. (*Asking the listeners*) What is it called? The machine. This is the lowest place from where the mind can function. As would be obvious, this lowest place is the place where the mind is totally conditioned. Do you understand conditioning? What is conditioning? Quickly tell me that what is conditioning?

**Listener:** Sir, the patterns that we are taught while we are growing up.

**AP:** The mind being programmed to do something by external forces or by one's past, that is called conditioning. The mind has been programmed to perform in a certain way. Others have controlled your mind—that is what is conditioning.

So, when the mind is fully programmed, fully conditioned, it is called a machine. This is the lowest level of mind and then, as one understands the conditioning, gradually the grip of conditioning loosens. You start becoming human. The more you are conditioned, the more you are like a machine. As the grip of conditioning upon your mind starts loosening, you start becoming more and more human.

So, de-conditioning; freedom from conditioning is the movement from becoming or being totally mechanical, totally programmed to being human. And all the while it is the mind that is operating. Just that, at its

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lowest level the mind is totally conditioned. Right? And this totally conditioned mind, we are calling as a machine. Is this becoming clear?

As the same mind starts losing its conditioning, it starts becoming free, it starts becoming pure.

Now, it is on its own. Others are not controlling it. Others are not controlling this mind. It starts becoming free, free, free. You are more of a human, more of a human, more of a human. And then when the mind is totally free of conditioning, it is called the Heart.

So, these are two extremes. *When the mind is completely conditioned, it is called the machine and when the mind is totally free of conditioning, it is called the Heart.*

Are you getting it?

So, never ask, "How should I choose between my mind and my Heart?" Mind and Heart are not two different things. Heart, the Heart really is a free, unconditioned, pure mind. That is what is called the Heart. At one end lies the Heart, at the other end lies the machine.

But, I understand why Akshay is asking this question. Because, in our normal parlance, or in our everyday language, we use the word Heart in a very different way. We think that the Heart is the center of feelings. So, whenever we are feeling something, we say that this is coming from my Heart.

That is an incorrect, improper way of approaching the Heart because your feelings do not arise from the Heart. Your feelings arise from the mind itself. Your feelings arise from the very same source from where thoughts come. Thoughts come from conditioning, feelings also come from conditioning. After all, the feeling is intensified thought. So feeling comes from the same place from where the thought comes.

Do not be under the impression that there is something sacred about feelings. Do not think that feelings are pure and thoughts are not. Do

arguments, there is only the Truth and the Truth needs no arguments, it is there." It is an unreasonable voice. You cannot ask the Heart to explain. The mind will always be able to explain; the Heart cannot explain why it moves in a particular direction or why it is longing for something.

The voice of the mind is the voice of a very civilized man; it is the voice of the society itself. So, the mind will talk a voice which follows lots of etiquettes:

A socially acceptable voice.

A civilized voice.

A gentleman's voice.

Whereas the voice of the Heart is the voice of the drunkard; it is the voice of somebody who is drunk. Happily drunk. And is singing in his intoxication.

He knows no civilization.

He knows no etiquette.

He is just inebriated.

Fully immersed in something very beautiful and he is singing from there. And even his song is a very unreasonable song. Society might not like that song, but it is a beautiful song, that is the voice of the Heart.

Are you getting it?

So the voice of the Heart may actually be a dangerous voice, because there is no reason, because there is no ambition, and because the society will not like it, and that is the reason why you do not listen to the voice of the Heart.

**Question:** How to differentiate between the voice of the Heart and the voice of the mind?

**Acharya Prashant:** Both have their certain characteristics, it is very-very easy to distinguish between them. The voice of the mind is always coming from fear. So, whenever you hear a voice – your own voice and the voice is afraid, it is originating from fear – you should quickly understand that this is not the voice of my Heart, this is just the voice of the conditioned, trembling mind. The voice of the mind always talks about hopes and the future. It is a 'big' voice talking of 'big' things. "Do this, do that, achieve, hope, and build a future for yourself."

The voice of the Heart is a soft voice that has nothing to do with 'this and that', it does not build great plans, and it only lives in the beauty of the present. So, the moment you hear something 'big' talking within you, grand talks of accomplishments, ambitions, you must quickly understand that this too is the voice of the mind; this is not the voice of the Heart.

Next thing: The voice of the mind is always a very reasonable voice. The mind is very smart, its voice will be a well-calculated voice, it will talk about logic, it will have rationale and reason, it will convince through argument, it will be the voice of a businessman – "How much do I gain? How much do I lose?" Reason and calculation would be there. Whenever you find yourself thinking in terms of reason, logic, calculation, profit and loss, you must quickly understand that this is the voice of the...?

**Listener:** Mind.

**AP:** Mind.

The voice of the Heart is very very unreasonable. It knows no logic, it appears very very unreasonable. If you were to ask it, "Why must I do what you are telling me to do?" The Heart will say, "Why should there be a reason? Just do." That kind of voice, which says, "Reasons are not important". You will tell the Heart, "Convince me. Give me an argument." The Heart will just smile. It will say, "There are no

## CHAPTER 2

### THE BEAUTIFUL VOICE OF THE HEART

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and there is the camera, which of the two is a machine? Which of these two is intelligent?

**L:** Anubhav.

**AP:** Who will understand what I am saying? Who will understand?

**L:** Anubhav.

**AP:** So what should we be, mechanical or intelligent? So, the answer is clear. Clear? Emotion or Intelligence?

**L:** Intelligence.

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I am, I understand who you are, and I also have a clear understanding of our relationship. In fact, my relationship is flowing out of understanding. That is Love coming out of Heart, not that sentimental thing, which you call as 'falling in Love'. Assure me that you are understanding. Are you understanding?

What is the exact opposite of Heart?

**L:** Machine.

**AP:** You act completely mechanically. Right? When you are acting out of the Heart, then how must you act: Intelligently or emotionally?

**L:** Intelligently.

**AP:** What is emotion?

**L:** Conditioning.

**AP:** Conditioning. Is this becoming clear? So, Heart is wonderful, Heart is sacred but Heart is pure Intelligence. Heart is not emotion. Emotion is conditioning. Emotion is your mechanical nature. Are we together on this?

**L:** Sir, what should I give preference to - Emotion or Intelligence?

**AP:** We said that Heart is pure Intelligence and we said that the mind has many levels, many gradations. The lowest is: when the mind is acting just like a machine. The highest is when the mind is Heart and Heart is pure Intelligence. So, what should you give preference to? What is better – acting as a machine or acting in pure Intelligence? What would you prefer?

**L:** Intelligence.

**AP:** Even if you want to understand what I am saying right now, can you understand me as a machine? There is Anubhav (*pointing to the questioner*)

do with the Heart, it is the same mind. The same mind that is frustrated also causes anger in the body. The heart is something totally different. The heart is not emotion; Heart is understanding.

*Heart is not somebody's influence upon you. Heart is pure Intelligence. Heart is not when you start feeling weak in the knees. Heart is when you know what Real Love is. Heart is the expression of your ultimate Intelligence.*

Heart is not the things that are commonly used by singers in your mainstream movies. They always keep singing of the 'Dil', they do not understand. They are misusing the word, they are abusing the word.

*I repeat, the Heart is the mind itself in its purest form, in its unconditioned form, in its free form. When it is not stained, clean, simple, and innocent, that is Heart. Heart does not mean that you have kept Intelligence aside and you are thinking from your emotions. No.*

No. But in popular culture, you do have such expressions. You say, "He thinks from his mind and the other fellow, well, he thinks from his Heart". Heart is not feeling, Heart is not emotion. I repeat, Heart is Intelligence, pure Intelligence. Heart does not mean that I am acting emotionally and I am not acting sensibly or rationally.

*Heart means that I am super intelligent now. That is when you are operating from the Heart. So, now onwards, use the word Heart with a little alertness. When you say, "I am putting my Heart in it", it must mean that you are doing it out of your own understanding. Yes, by all means, use the word Heart, but use it with due care.*

It is a sacred word. Heart is really very very sacred. When you say, "I Love you with my Heart", then it must mean that I understand you. It must not mean that I am attracted towards you. We abuse the word Heart. When we are attracted towards somebody, then we say, "My Heart has fallen in Love with you." No, this is not Heart; this is just the conditioned mind. When you say, "I Love you with all my Heart", it must mean that I really understand you and our relationship. I understand who

not think that emotions are special. There is nothing special about emotion. These regular, normal, conditioned thoughts that you have always when they become very intense, when they start having an impact on the body also, then you call it as feeling. That feeling is nothing but the conditioned mind. In fact, feelings are very close to the mechanical nature of mind. Are you getting it? So, do not confuse feelings with the unconditioned mind.

*Whenever you say Heart, always understand that it is the pure mind that I am talking of—the intelligent mind, the uncorrupted mind, the free mind.*

*What is Heart? The free mind is called the Heart.*

Heart is not something here (*points at the bodily location of the heart*). Heart is not the place from where all the sentiments and emotions arise. No, that is not Heart. Sentiments and emotions arise from the corrupted mind itself. Are you getting it?

There is nothing special about emotions. You look at a girl and you start feeling a particular sentiment that is because you are physically conditioned. And even the sentiments and the emotions depend upon the physical characteristics of the girl. Is that not so? So, what is so sacred about that feeling, that emotion? That is not Heart. You are mistakenly giving it the name of the Heart. My Heart says, "I Love you". No, it is not the Heart, it is your conditioning which is saying, "I Love you", and this conditioning does not even understand Love. It is only claiming Love, it does not understand Love.

You are irritated with something, when that irritation becomes very powerful, then your hands start shivering, you say, "I am angry now". Till the time you say, "I am irritated", it is confined to the mind. When that same thought of irritation becomes intense, becomes powerful, then your eyes also become red and your whole body starts trembling, then you say, "It is an emotion, a feeling." This feeling is nothing but the same thought amplified. The thought of irritation, when it gets amplified, it shows up, it manifests itself as the emotion of anger. It has nothing to

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Mind says, "Go and get something". Heart says, "What is there to get, everything is already there", and you tell the Heart, "What nonsense are you talking? There is nothing, I am so poor, I need to get something. The mind is my friend, the Heart is so stupid."

*The mind will always call the Heart stupid, but the Heart has the wisdom that the mind can never have.*

The Heart knows a thousand things that the mind can never know. The mind only has borrowed stuff taken from here and there – Parents, society, religion, books, and media. So, what can the poor mind know? It can only accumulate; all its knowledge is borrowed. The Heart really knows without anybody telling it. The knowledge of the Heart is original; it has not taken it from anywhere. So, even if the mind says that the Heart is stupid, do not just believe the mind.

If you identify with the mind and then look at the Heart, you will not find anything attractive in the Heart, you will not listen to its voice. But if you sit in the Heart, if you go close to the Heart, then you will realize the beauty of the Heart and the stupidity of the mind. Then you will say, "Now I know where my Real home is. Now I know who my Real friend is. The mind is not my friend, the Heart is my friend".

But that requires courage because the mind will terrify you. The mind will say, "How can you do something so illogical? I have logic, I have reasons, come to me", but the mind is so poor, just borrowed stuff. What can a beggar give to anybody? What will you get by going close to the mind? It is simple, you will know.

Heart speaks in music; mind knows no music.

The Heart speaks softly, it whispers; the mind speaks like a dictator, it shouts.

You will know, it is so easily distinguishable.

*The Heart calls for love; the mind calls for targets.*

The Heart says, "Give. You have so much, nothing will reduce, keep giving"; the mind says, "Take! You are a poor man, take from everybody, keep gathering."

There is no way you can be confused between the voice of the Heart and the voice of the mind, they are two very very different voices. The mind says, "Be afraid, the world is a terrible place, anything can happen to you." The Heart says, "You are always in your home, wherever you are, nothing can ever happen to you. You sing and dance and enjoy, you are alright."

The mind says, "Even if you have to dance, go and rehearse first, all your steps must be very well calculated and well-practiced steps. Even if you have to dance, go so that you may get a lot of applause". The Heart says, "You want to dance, dance right now. Dance in the rain, dance on the floor, dance in the sun, dance if you are with somebody, dance if you are without somebody, and don't worry about how well you dance. Forget the steps; just dance." The mind says, "Alright, even to dance you need some music, play the music." The Heart says, "The music is always there and I can hear it." The mind says, "How can you hear it? There is no music." The Heart says, "You cannot hear it, I can hear it, it is there."

The mind says, "Beauty is only when somebody looks in this particular way, when something is shiny, when somebody talks like this." The Heart says, "Beauty is when you Love, beauty is within you." The mind says, "But I do not see any beauty". The Heart says, "I see that."

**L:** Sir, I am confused to decide between further studies or a job in future.

**AP:** Whichever way is the way of fear and hope and ambition, that way is the way of the calculative mind and walking down that way, you will only get more fear, more ambition, more confusion; it is a certainty. *Nothing done out of fear and greed can ever bring you any peace or happiness.* So ask yourself, "Am I doing this in love or am I doing this in fear or greed?

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A fair face comes in front of us, and given that we are sitting in this part of the world, when a fair face comes in front of our eyes, we are more likely to call it 'beautiful', which is nothing but conditioning and prejudice. But it happens all the time, does it not happen?

Even today, if you look at your popular actors and actresses, are not most of them cut out in similar ways? There may be a little bit of divergence here and there. But do you see radically different personas? Look at actresses, for example. Are not most of them ticking the same boxes? "She must have a particular height, she must have a particular body-type, and she must have a particular kind of face." Is that not happening? And that's what you call as 'beautiful'. This is an *ugly* way of deciding between 'the beautiful' and 'the ugly'.

I will come back to the fundamental issue. What I am saying is, in the world, because we are creatures of duality, so we have to differentiate between the 'beautiful' and the 'ugly'. It will inevitably happen. Even if we grandly declare, "Beauty alone is", it is a meaningless statement. In the world we keep on differentiating, don't we differentiate? We differentiate between 'blue' and 'green', we differentiate between 'hot' and 'cold'. So we will end up differentiating between 'beautiful' and 'ugly'.

So, we have taken up the issue of how to rightly differentiate between 'the beautiful' and 'the ugly'? The conventional way is – "What suits my conditioning is beautiful, what hurts my conditioning is ugly". That is the conventional way of deciding. We are saying, "Let's come to a more spiritual, more real way of making this distinction." So, we are saying, "That which takes you towards your Heart is Beautiful and that which takes you away from your Heart is ugly."

That is not beautiful which pleases your senses. That is not ugly which your mind repulses. Let that not be a criterion at all. Criteria should be, "Reading this book, did I get to peace? Sitting in front of this man, did I experience silence?" If such is the book, call it 'a beautiful book'. If such is the man, call him 'a beautiful man'. A man is not beautiful, if he *looks* a

We are talking right now about the ‘beautiful’ and ‘ugly’ in the world, and the world itself is subjective. So, no wonder that whatever we are talking of is just subjective. Are you getting it? This is how you should look at the world. *What is beautiful? That which takes you towards the Beautiful. What is ugly? That which takes you away from the Beautiful.*

Which place is a temple? That which reminds you of the Truth. Any place that reminds you of the Truth is a temple. And even if a place is labeled as a ‘temple’, but it disturbs you even more, you have no need to call it a ‘temple,’ because it is not a temple for *you*. And all that matters is, whether it is a temple for *you*.

Absolute definitions do not matter in the world. *The absolute matters only to the Absolute.* And to creatures of non-duality, only non-dualistic definitions are useful.

To them, an Absolute Truth makes no sense.

What I am talking of becomes more important when you contrast it with your classical definition of the ‘beautiful’ and the ‘ugly’. How do you conventionally decide what is ‘beautiful’ and what is ‘ugly’? You say, “That which pleases my conditioning is beautiful.” Don’t you say that? And, “That which violates, and hurts, and breaks my conditioning is ugly.” Don’t you do that? You have been conditioned to hear one particular kind of music, since childhood. And what do you do? You start finding it beautiful.

In the world you always differentiate between the ‘beautiful’ and the ‘ugly’, we are trying to see that what is the right way of making that differentiation. Usually how do you differentiate? Usually you say, “What pleases my conditioning is beautiful. Being born in this milieu, looking at particular kind of faces, I think that a brownish complexion is better than a blackish complexion, a whitish complexion is better than a brownish complexion.” Don’t we carry all these prejudices?

How do I decide what is beautiful in this world?

We said, “The Heart is always beautiful.” We said, “Beauty alone exists, Truth alone exists.” But Truth alone exists only to the Truth itself. We as creatures of falseness, we as lost minds, for us both true and false exist. Otherwise, there is no question of being lost. So for us, in the world, not only beauty, but also ugliness exists. The question that we are probing is, “How do I know that what is beautiful and what is ugly in this world.” The answer we said is simple.

The Heart is beautiful, the Heart is the center of all Beauty, and you are receiving inputs all the time from this world. *Whatever takes you towards your beautiful Heart is Beautiful. Do you get this? Whatever takes you towards your beautiful Heart is beautiful. And whatever takes you away from the Beauty in your Heart is ugly.*

You read a book, and it disturbs your already disturbed mind, you are justified in calling it ‘an ugly book’. Are you getting it? You go to a place, you are disturbed already; otherwise you wouldn’t have gone to this place. You go to a place which disturbs you, you are justified in calling that place ‘ugly’. Now remember, I am cautioning you, that place is not actually ugly. That place is ugly for *you*. It is just a subjective labeling that you are doing. But you are justified in doing that labeling, because for you, it is indeed ugly. Why is it ugly? Because as far as you are concerned, that place is taking you away from the Heart, away from Silence, away from Truth and Peace. So you are justified in calling that place ‘ugly’.

Do not take this labeling very rigidly. Do not think that this is a universal and absolute Truth that the place is ugly. But it is simultaneously alright to say that as far as you are concerned, for you obviously, that place is not auspicious. You must avoid it. Yes, there may be somebody else who does not need to avoid that place. There may be somebody else who might feel actually nice being in that place. There may also be somebody else who might actually start feeling peaceful in that place. He need not say, “The place is ugly.” Let him say, “The place is beautiful.” And you need not quarrel with him, because all labeling is anyway subjective.

Your eyes do not look at the non-dual Truth, they only look at differences. Your ears do not hear the non-dualistic Silence. They only hear waveforms comprising of differences, changes, modifications. So, when we talk of *this* world, we have to talk about the art of discrimination because discrimination will be there.

Beauty might be sitting in your Heart, but when you look outside through your eyes, you will have to differentiate. And the moment you say, "Differentiate", beauty cannot be all-encompassing, at least externally. Internally it might be, internally it might be your life-breath, internally it might be your very life-force, but your eyes, I repeat, can only see duality. Your mind can only *think* by way of inclusion and exclusion. Your entire process of living as body-mind is dualistic. Or is it not? Your very sense of 'I am' as body-mind is dualistic.

So then the question that arises is, "Even if there is an all-encompassing beauty sitting in my heart, how do I differentiate between the 'beautiful' and the 'ugly' in the external world?" The world is always external. I repeat the question, and it's a very pertinent question. The question is: "Even if the Beauty, the Truth is sitting in my heart, how do I differentiate between 'beauty' and 'ugliness' in the external world? How do I differentiate between the 'Truth' and 'falseness' in the external world?"

The answer is actually, pretty simple and obvious. There will really be no need of asking for a 'how to', 'how to differentiate?' *If Beauty is sitting in your Heart, that enables you to find Beauty outside.* How?

There are only two kinds of minds, and there are only two kinds of sensory inputs that you receive. The mind is a dis-located child. The mind is a wanderer, looking for its home. There are only two kinds of inputs that can come to this lost and wandering child. First kind of input is – the one that takes it back to its Home, the second kind of input is – that which takes it further away from its Home.

*'Beautiful' is the input that takes you towards Beauty.*

**Question:** What is beauty?

**Acharya Prashant:** So, we are talking about beauty. There is a beauty in the dualistic sense – where something is beautiful only if correspondingly there is something ugly, to compare it with. And then there is the non-dualistic, '*advaitik*' beauty, where there is no opposite of beauty, where Beauty alone is; independent and all-encompassing.

Since in this non-dualistic Beauty, there is nothing except beauty, so obviously there is nothing to compare beauty with. Beauty alone is. What would you compare it with? Hence, it leaves no space for the ugly. That which alone is – is the Truth. And in the non-dualistic sense – Beauty alone is. There is nothing ugly.

Truth alone is. And in the real definition of beauty, Beauty alone is, because there can be nothing ugly, given that it is a non-dualistic definition. Now combine these two, and what do you get?

*The Truth is beautiful. Truth alone is Beauty alone.* Truth alone is Beauty alone. That is the purport of the statement that you often hear, '*Satyam, Shivam, Sundaram*' (Truth, Godliness, Beauty). The truth is Beauty.

But when Truth is Beauty, remember, there is nothing ugly. If you still are seeing the world in a divided way, where you see things still as ugly, then one really does not have the right to utter this statement. This is about the non-dualistic beauty.

I will want to come back to the dualistic world. Something fine needs to be understood there. When we look at the world around, there are differences. What we call as 'human life,' is a life of discrimination, differentiation, and discretion. We have to differentiate between 'white' and 'black'. We have to differentiate between 'day' and 'night', between 'being' and 'non-being'. That is what human life as a body is all about, right?

## CHAPTER-3

### WHAT TAKES YOU TO YOUR BEAUTIFUL HEART IS BEAUTIFUL

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Am I entering this because I really want to enter? "Ask yourself and it will be clear.

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particular way. Whether or not a person is beautiful, is to be determined by how you feel near that person. It's a very subjective definition. But yes we are talking of subjectivity. We are talking of this dualistic world, where everything is subjective.

Whether or not your wife is beautiful, is not determined by the way she talks and looks. It is determined by how you feel when you are next to her. Does she bring you to that beautiful silence, or do you get further agitated by being in her company? Does she excite you? Then she is disturbing you. Or does her very presence calm you down? If her presence calms you down, then she is beautiful.

Are you getting it?

I do not know how a *Kabir* might have looked as a person, but I *know* that he is Beautiful, and there is nobody more beautiful than Kabir. I keep calling Jesus 'handsome'. It is not because he was young, and tall, and fair, and muscular. I keep calling him 'handsome', for what he was. *Meera* is indeed so beautiful, not because she had sharp features, or she was an attractive young woman. *Meera* is beautiful for her devotion. *Meera* is beautiful because when you are with *Meera*, then some of her devotion simply rubs-off on you. Sitting next to *Meera*, you get a taste of *Krishna*. That is why *Meera* is beautiful.

*Buddha* is so handsome, so is *Mahavira*. They are not handsome because they are attractive personalities. They are handsome because of what they are. They are handsome because when they are in front of you, you cannot be violent anymore. It is said of these people, that when they would walk, even animals would lose their violent tendencies for a while. Next to them, even animals would cease to be violent. And that is why they are handsome.

Do not just praise the eyes of your girlfriend. Her eyes are beautiful, if they can carry you into the Beyond. If her eyes just seduce you sensually, then they are very ugly eyes, very-very ugly eyes. But looking in her eyes, if you are transported beyond your everyday problems, if you forget all

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It is easy to be misled. It is easy to not to interpret properly. It is easy to think that it is just a woman that I want or a man that I want. It's the woman that I see in my dreams, so let me chase the woman. Your internal unrest is just taking the form of a person. It is not the person that you want. It is not the person that you dream of. Nobody has really ever dreamt of a person. A 'person' is not worthy of being dreamt of.

So, do chase your dreams. Kindly chase your dreams, but first, realize: what is it that you really want? Otherwise, it would be quite a bad deal. You chase something, you spend your life and energy after it, and then at the end of the game, you say, "Oh no! This is not what I wanted." But now it is too late. You have spent all your time in chasing this thing. At the age of seventy, you are realizing that you didn't want this. That would be horrible, won't it be?

A hint: it appears that the objects of our dreams are different but in some way all of us dream of the same One. Nobody has ever dreamt of anybody else. There is only One point that we all seek. That one point appears to our mind in different names, forms, and shapes. *Whenever you have desired, you have desired only One. Whenever you have dreamt, you have wanted only One. And it is easy to be misled because that One appears in many forms.*

Break the code. Don't take your dreams at face value. Go deeply into them. See what your heart longs for. See what you are really wanting. See what would really get you fulfillment. Somebody is dropping hints. Somebody is sending you dreams. They are not without purpose. They are meant to guide you, but they can guide you only if you read them properly.

**Listener:** Sir, how can we dream without thinking of objects?

**AP:** Whenever you would dream, there always will be an object, because dreaming is a mental procedure, and mind can deal only with objects. So an object is bound to be there. But the intelligent man goes beyond the object. He says, "Alright. It is the object that is appearing on the surface."

The second possibility is: I look at my disquiet. I see how I want a few things, and then I go into them. I say, "No. The face of the dream is not sufficient. I want to understand the heart of the dream. What is it that I really want? Yes, I do want *something*, that much is certain. But what is it that I really want? Will that job suffice? Will that woman suffice? Will that amount of money suffice? Will settling abroad suffice? Even if I get all of these things, will I stop dreaming?"

I have a call from within, is that call about money? I am being driven towards something, am I being driven towards a man, or a woman, or reputation, or security, or gadgets, or a big house? Is that what my internal call is all about? I understand that the call is there, but should I just say that the call is just about achieving dreams?"

Dreams are a wonderful indicator. They tell you that something needs to be done. They tell you that not everything is alright. They tell you that a certain movement needs to happen. But you need to exactly find out what is it that the dream really wants. Otherwise, the same dream that could have helped you move to quietness, and peace, and relaxation, would mislead you, as it misleads most people. *Dreams are an important signal sent from the depth of your mind to the conscious mind. You need to interpret that signal properly.*

Most people fail to decode that signal. I am talking about both kinds of dreams: the dreams that you have with closed eyes in the night, and the dreams that you have with the open eyes when you are awake. You need to properly interpret, decode your dreams.

You dream of a car, please do not think that it is a car that you want. Yes, you want *something* that much is certain because you are repeatedly dreaming of objects. You are dreaming of faraway lands, you are dreaming of happiness, you are dreaming of a utopia. So you want something, but what is it that you want? A huge bungalow? Will that take care of restlessness? But that's the way it appears because all that you see while dreaming is that bungalow.

without enquiring properly. *You are assuming that the objective face that the need has taken is in itself the need.*

Let me ask you a question. Have you seen sometimes, and often, that when you are in a bad mood, it doesn't matter who you are with, whosoever you are with, you get irritated? Sometimes you rub somebody the wrong way, for no reason at all. You are in a bad mood and somebody calls you up, you don't pick up the call. Now, are you angry over that person specifically? No. But what has happened is that your general sense of disquiet and frustration has found an object. It is just incidental that the fellow called up at that time, right? It's good that you didn't pick up the call. Had you picked up the call, you might have fought with him. Now does that mean it is that person that you dislike?

Similarly, when you are in a very good mood and you get a random call, you might answer it very sweetly, more nicely, more politely than usual, does it happen? Are you specifically happy with that person? You are not. It just happened that your general sense of euphoria got an object.

Same is the case with dreams. Now, I am feeling restless. There is an internal hollow, a feeling of inadequacy, and I do not know what to do about it. Then I find that everybody is saying that getting a prestigious job is a good thing. So my general and deep sense of frustration latch on to that object. What is the object? The job.

I declare that my frustration will be taken care of if I get that job. Now this is laziness. I have not gone deeply into my own mind. I have quickly announced a superficial solution.

*Dreams, if not understood, only aggravate the restlessness they come from.* First of all appreciate this: dreams arise from an internal restlessness. Dreams arise from a deep subconscious desire. You want something, and there is nothing wrong with that. But if that want is not understood properly, then you end up chasing the wrong objects, assuming that those objects are all that you want. That was the first possibility that I mentioned.

**Question:** Sir, what are dreams?

**Acharya Prashant:** All dreams are about something that is not there, or at least does not appear to be there, but the mind has an urge for it to be there. “It is not there and I want it.” Or, “I do not see it. I do not know whether it is there or not, but at least I do not see it, and I want it.” That is what you call as a ‘dream’. Are we together?

We all have that urge, we all miss something. And what we miss we want to get. So this much is common to every human being – there is something that one misses, there is a hollow, there is a gap, there is a need, a kind of vacancy waiting to be filled. But after this point, the commonality amongst all human beings stops.

After this point, there are two possibilities.

The first one is: we take the dream, the missing, the need, the incompleteness at its face value, and we chase just the face of the dream. For example, one chases a job, a large house, settling at a particular place, fame, or a person. These are all objects of the chase. So there is that internal demand to get something. And the something that we want gets objectified, or personified, in the shape of a house, or a car, or a man, or a woman, or a degree, or reputation, and we start chasing it. This is one possibility. And most of us take dreams at their face value. We say, “We are missing something. Life does not appear complete. There is surely an absence of something, and it demands fulfillment.” We say, “I am missing *something*. And when a special person will come to my life, what I am missing from my life will be taken care of.”

“My dream is to become *something*. My dream is to achieve that designation. My dream is to raise a family with you. My dream is to become a billionaire. My dream is that at least a million people should know me.”

There is an assumption here. The assumption is – this is my deepest need. Yes, you did feel a need, but you are assuming something here

## CHAPTER-4

### DO YOU KNOW THE HEART'S DEEPEST DESIRE?

giving you a semi-erotic experience, and what do you do? You call it 'beautiful'. This is sacrilege.

*'Beautiful' is that which takes you towards your Beautiful Heart.*

*That's what Beauty is.*

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about the trivial matters that occupy your mind, then her eyes are indeed beautiful. That is the way to decide, whether or not something or somebody is beautiful. Are you getting it?

Look at most of the things that people usually call as 'beautiful'. Do they calm you down, or do they excite you more? When you call somebody 'beautiful', what happens when you are in his or her company? Are you calmed down, or do you become more excited and agitated? Yes? What happens? It only results in more excitement. If in somebody's presence, you become excited, then that presence is not really good for you.

Now, we will try to be more watchful and alert when we utter these words: beautiful and ugly. You may look at a landscape and say, 'beautiful'. The moment you say, 'beautiful', ask yourself, "Was it because it excited me, or was it because it calmed me down?" If it calmed you down, only then you are justified in calling it as 'beautiful'. Usually, if it calmed you down, then you will not be excited enough to say 'beautiful', for *Beauty is Peace and Peace is Silence*.

If you are uttering 'beautiful', chances are, it didn't calm you down. It excited you. Had it really calmed you down, why would you have been excited enough to say 'beautiful'? You may still say, we are not ruling out the possibility, but chances are, when you will really experience beauty, you will become silent. The thought of praising it, or saying something about it, will not come to you. It would only probably be later, in some other context that you would want to attach a word or label to it. Only when somebody would ask, "Was it a beautiful experience?" then you would reply, "Oh indeed it was!" Only upon probing would you want to give it a name otherwise you won't want to even give it a name.

Live cautiously in this world which uses sacred terms in profane ways. In this world, 'beauty' has become a cheap word. 'Beauty' is a sacred word, as sacred as 'Truth'. You purchase a new gadget, hold yourself from calling it 'beautiful'. You look at a skyscraper, a new building, check yourself if you feel like calling it 'beautiful'. You look at a song, which is

## CHAPTER-5

### PAY THE PRICE OF LIVING BY THE HEART

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desires would not be great. Yes, you would want to drink water. Yes, you would want to take a walk. Yes, you would want to buy some clothes to wear. But you won't say that "I have to become the richest woman in the world. If I don't do that, I would rather commit suicide." Ordering a *Masala-Dosa* at a restaurant because you are hungry is not the same as changing a job every six months because you want more and more money.

Have desires. Because you are already suffering, desires are bound to be there. Because you are already displaced from your center, dreams and desires are bound to be there. But don't feel bad or guilty about them. It is good that you have desires; it is good that you know that you are dreaming. It is good that you know that you are desire driven. Now understand the desires. Don't get swayed by them, don't look at them superficially.

Being what we are, desires are inevitable. I won't even say that it is alright to desire, I am saying it is not possible to not to desire. You will desire, and you will have dreams. Just read your desires properly. Just interpret your dreams correctly.

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thoughts, is not what you want. So what happens? The chase after things, or persons, or ideas, or reputation, loses its energy.

"If I constantly believe that I want money, or reputation, or money, or a car, or a person, then my chase after these things remains powerful. But if I reject them and say, 'No, this is not what I want,' then my chase after these things starts losing energy. I start becoming calmer and calmer."

The calmer I become, the fewer dreams I have.

The calmer I become, the less is the need to reject those faces. The calmer I become, the less is the need to chase anything. Maybe my dream is getting realized just by rejecting the objects of the dream. Maybe this is all that the dream wanted. I don't know, maybe.

**L:** Sir, what if I become more restless by rejecting the dreams of my desires?

**AP:** What is guaranteed is that restlessness is not taken care of by chasing the objects, that much is guaranteed. No one has ever come to a point where he can say that he has come to the maximum, by chasing the objects. So when that is guaranteed, there is no harm in at least trying an alternate way, at least as an experiment. Why not try it out? Maybe something new, something very novel, something unthinkable would result. Maybe, who knows?

**L:** Sir, is it possible for a person to have no desires?

**AP:** No, not at all.

**L:** Desire leads to suffering.

**AP:** Desire leads to suffering if the desire is not understood properly. I said to somebody once, "*When illusion is understood, then illusion itself shines as reality.*" An illusion is an illusion as long as you don't understand it. Desire leads to suffering, and you are forgetting that desire arises from suffering as well. If you are alright, then the force of your dreams and

Another fundamental difference is that, when you are chasing a dream, you are chasing in suffering. You say, "Till I don't have it, I need to keep working. Till I don't have it, I can't celebrate." Have you not seen people celebrate after reaching milestones? What is funny is that often in that same party, in that celebration, they announce their next milestone. "So the turnover of my organization has hit 1000 crores. Cheers! We aim to hit 5000 crores in the next three years." Here celebration is reserved for milestones.

Whereas, when you really want what you want, that which is missing, then the realization itself is the celebration. You don't wait for something to occur, for something to come to you because there is no *point* at which that thing comes to you. *The realization itself is the celebration.* There are no milestones there.

**L:** Sir, how can we know what we really want, and how to get it?

**AP:** First of all one has to be cautious; one has to be alert against the quick acceptance of the face of the dream. That is the first thing to do. A dream of a bank account or a dream of a woman, the first thing is to not to be quickly swayed away. Not to just feel, "O my god! She is the center of my universe. She is the highest that I ask for." One has to guard against that. "No! Not this. But yes something is missing. Otherwise I couldn't have desired, otherwise, I couldn't have dreamt, but not this. Something is missing, but not this. This is just a face, this is just the envelope. The peel."

Something is missing. When you receive a letter, do you stop at the envelope? You want to read the letter, right? So first of all, tear open the envelope. Don't get attached to the envelope. The envelope has to be destroyed. One has to go beyond the face.

*When you keep rejecting the objects of your desire, and dreams, then slowly the tendency of the objects to show themselves, to present themselves, reduces.* Now you have come to a point where you know that things, or persons, or ideas, or

"My dream is to build a business empire." Dreams that you see with open eyes. Have you heard people say like this? "My dream is to build a grand empire." Yes, you desire to have a large business establishment, but that is not what you actually want. Had you actually wanted that, you would have come to a full stop at some point. You can keep raising organization after organization, company after company, yet you will find that you are thirsty for more, equally thirsty, may be thirstier than you were at the beginning of your journey. You are mistaken, you don't want this. You simply squandered your life.

For example, there is a restaurant that appears in your dreams, and in your dream, you smell of wonderful dishes and flavors unheard of, and un-tasted. You enter that restaurant hungrily, and wanting, and you come out of that restaurant after a while as hungry as before, as unfulfilled as before, but having paid the bills for eating, is that a good deal? That is the case with dreams and desires. They are like a restaurant that sends you back as hungry as you came in, but after extracting the bill amount. And what is the story of this world? It is going to that restaurant again and again. It enters hungry, comes out hungry, and because it comes out hungry, it says, "Alright, enter again, and pay the bill again." This happens again and again with those who don't understand their dreams and desires, and just chase them, paying the price, again and again, suffering the penalty again and again, and never getting satisfied, never reaching a point of contentment.

Dreams are wonderful. Do dream, but first, understand that what is it that you want. Otherwise, it would be just a blind chase. Not good at all.

**L:** Sir, you said that chasing dreams at face value leaves us unfulfilled. Does it not mean that we should chase the ultimate?

**AP:** When it comes to the Ultimate, it can't be an object of your chase. Only objects can be chased, only things can be chased. The more you get it, the more you become able to get more. As your ability to get more increases, you realize that what you have right now is not the end at all.

*A dream can send you away from yourself, or a dream, if understood rightly can help you come back to yourself.*

With most people, dreams only mislead. We all have objects as our dreams. Ask yourself, "What is it behind the object that I want?" That which is behind that object, the object can never really provide that, because the object is limited and dreams never pertain to the limited.

"What is it behind the object? I dream of big cars all the time, it should not mean that I start purchasing cars, that I start making money so that one day I may have a garage full of exotic cars. The car is just a face of the dream. Why do I dream of cars? Let me decode it."

Even a monkey knows that if a banana is in its hands, then the peel has to be removed, and the fruit has to be eaten. Or would you keep licking the peel? The face of the dream is not to be obsessed. Remove the peel. Go to the fruit. Go to the essence. "I dreamt that I was flying in the sky. Now what should that mean? Does it mean that I should enroll in a Parajumping course?" Flying in the sky is an internal metaphor, it's a hint. You have to understand that what is really meant by flying in the sky. It doesn't mean that you take a flight to the States, and when you are over the Atlantic you say, "Yes, I have fulfilled my dream. I am flying."

What is really meant by flying? Somebody is sending you signal. Somebody is telling you to fly. But what does 'flying' really mean? You have to figure that out. Are you getting it? Or somebody dreams of dancing, somebody dreams of a lot of money and influence. You don't really want influence, you want something else. What do you want, that needs to be understood. Otherwise, you will end up chasing just influence. I am assuring you; *you never really want that which appears as the object in the dream. You never really want that which you desire in your waking state.* For example, in your waking state, if you desire to shop a lot, it is not shopping that you crave for. Your internal craving is for something else. Shopping will never fulfill that. You can keep shopping till you are bankrupt, and yet you will not come to rest.

The dream has the face of an object, but what is the essence of the dream? Let me figure that out."

"I feel lonely, so I dream of a companion. Now surely I don't want a companion who would exacerbate my loneliness. Or do I want such a companion? I don't want a companion who would make me even more dependent. If the companion is just another 'person' in flesh and blood, then he would have the same mortal weaknesses that I have. He too would have his dreams."

Do you ever dream of anything less than perfection? Tell me. We are not talking of reasonable, calculated demands. We are talking of dreams. We are talking of what your Heart wants, really. Anybody here whose heart wants anything less than perfection, anything less than the ultimate? Anybody here who wants to settle for anything less than the maximum? You may have to make compromises, but that is another thing. A compromise is a compromise. Your mind may settle for a compromise, but what does your Heart want? Does it want a compromise? Does it want a negotiated settlement, an in-between kind of place? Is that what you want, or do you want the fullest that is possible, the fullest? Now if it is a person, can that person offer you the fullest? For example, if you repeatedly dream of a person because you are lonely, then you must realize that the person is not really the solution. The dream is there to remind that you feel lonely. You already have some kind of a problem, which is loneliness. By running after that person, you will only add to the problem. The so-called solution is not a solution at all. It is an addition to the problem. *The solution comes when the problem is understood.*

"If I am getting this dream repeatedly, if I am thinking of a person repeatedly, with closed eyes or open eyes, then I need to understand that I need to take care of my loneliness." That is the signal that the dream is dropping. Do not misread that signal. Don't start chasing a person. Start taking care of your loneliness.

Haven't you heard the expression – 'God fearing'? Now do you know where fear comes from? In the name of God, all that you are given is fear. Fear is not intrinsic. Fear has been imposed upon the psyche, and you can immediately rebel against that imposition and cast it off, like this – "I drop fear. I leave it. I refuse to be subjugated. I won't take the rubbish anymore."

Fear comes when they tell you that you must have a life insurance. Aren't the commercials always telling you that? And so dumbly we continue to look at them. Fear comes when you are told that you must have a life partner so that you have a nice old age. Fear is there when you accept a job because of the career progression it offers. Fear is there when you offer to marry your girlfriend because now you need to legalise the relationship. Don't you see that fear is coming as love? Don't you see that fear is coming as security? Don't you see that fear is coming as job, career, future? Fear never comes as fear. But whenever fear comes, I repeat, it would make you uneasy. Your uneasiness is the hint.

Stop! Stop, and pay attention.

Attention is your friend. Attention will expose all the mischiefs. Are you getting it? Just stop and pay attention. All will be exposed.

Is there fear without thought? Is there fear without future? Is there fear ever in what is going on? Fear always a prospect, a possibility. And if you are someone, who must take care of the future, who lives in hopes, then you are also someone who lives in fear. But you have been taught the virtues of hope, right? You have been said, "Never drop hope". *If you never drop hope then you also never drop fear. Two ends of duality.* Aren't there enough people who keep on telling you to remain hopeful? That's how fear enters you. If you hope that you will get something, then parallelly you will have to be afraid that you may not get that thing. That's how fear comes to you.

But they all pretend to be your well-wishers. They all say that "We want to help you". First, see, whether they have been able to help themselves.

**Question:** How to find the courage to live by the Heart?

**Acharya Prashant:** First of all, you tell me, how do you not have that courage? Even the birds live by the Heart. How is it possible that you have lost that courage? The question of re-finding it is a secondary question. First of all, you must figure out, where that courage was lost.

**Listener:** In the past. We are clinging to the past. It was all our past failures; all our past sufferings. And so, we are afraid of the future. And we are looking for all this confidence, all this awareness, the things we had, and we lost, we can say.

**AP:** Okay, let me ask a little more directly. Is courage more natural or is fear more natural? And you will have to decide, you will have to acknowledge it, you will have to say yes to something.

Yes, is courage more natural or is fear more natural?

**L:** Courage; because as children, we were not hesitant to start new things.

**AP:** So, your acceptance makes it more natural. Yes, courage is more natural. If courage is more natural, then surely fear is external. And if it is external, why can't you drop it? It comes from somewhere. It enters your life from somewhere. Why do you allow it to enter?

Why do you allow it to enter?

You allow it to enter because fear does not enter as fear. Fear enters as something sacred and holy. Fear enters your life in the garb of godliness. Fear enters as responsibility; fear enters as attachment; as duty; as religiosity. Had fear tried to enter as fear, you would have blocked it. You wouldn't have allowed it. If I say, "Come to me. And I will implant fear in you", would you come to me? But if I say, "Come to me. I will show God to you", and in the name of showing God, all that I give you is fear, then my rues would have succeeded.

## CHAPTER-6

### HOW TO GET THE COURAGE TO LIVE BY THE HEART?

It is extremely important to see and to realize that we live in an extremely sick world. What you read in the newspaper is sick. What you see around yourself is sick. The markets are sick. The shopping malls are sick. The streets are bustling with sickness. Educational institutions, political, social and economic institutions, they are all brimming with sickness. That of course is disappointing. But one cannot evade the fact.

*When one is Healthy, only then one can help others be Healthy.* See that others are sick. And see that their sickness has affected you as well. And see that you do not want to be sick anymore. That will be the beginning of your recovery. And when you recover, you will be able to help others to recover. Don't you want to recover?

When you open the television, do you see health?

Or you see the same game of ambition, loot, fear, insecurity, competitiveness, greed, jealousy, possessiveness? What do you see? And do you want to participate in all that? Do you want to spend your life in all that? But if you are surrounded with that all the time, it is bound to affect you.

When life gives you opportunities, take them. If you come to a small oasis of Health, take shelter there. It is a barren desert of sickness. A small oasis is a very-very fortunate place. If you by-chance come to it, thank God for it, and stay put. Such a chance may not come again to you. Remain associated.

**L:** Sir, who is God? What if I do not believe that there is one almighty who is controlling everything?

**AP:** But you believe that there is a totality of things? That is something you do not need to believe it. That is a fact. Some people call this totality, 'God'. 'God' is obviously not a figure or a person, or a unit, or an entity. This entire, overwhelming, immense, infinite totality is sometimes named as 'God'. That is it. Some people call it as 'God'. Which is there, obviously.

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decisions will be alright, then your so-called big decisions will also fall into place. But what do we want? We say, "The small decisions can continue as they are but I want the big decisions to be taken care of." This is impossible.

Make small decisions correctly. For example when you enter this room, decide rightly where to sit. If you keep making these small decisions rightly, you will also know how to choose your partner and how to choose a job. It is such a small thing.

**L:** Sir, this means that right decisions can be made only if you are living in the present.

**AP:** Yes. Do not ignore the small things because everything is a small thing. Do not ignore it. Do not say, "Placement matters, but small unit tests do not matter." They matter. The one who will sit in the placement is the same one who is not writing the unit test. Or is he a different fellow?

**L:** We have been taught that whatever comes from the mind has characteristics such as ambition, greed and fear. But whatever we see around us, whatever we do always has a motive, or an objective of profit, the first kind of negotiation which we call. So this means that all of us mostly act from the mind then?

**AP:** Yes. But why does that surprise you? That is the way the world is. My question to you is: Even if the world is that rotten, do you want to live that way? The world may be that rotten, but do *you* want to live that way? That is the question.

Do you want to live that way? If everybody around you is diseased, would you say, "Because everybody is diseased so I should also fall sick"? Or would you say, "Now the onus is on me to not to allow the disease to hit me. I will let health flow through me"? What would you say?

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**AP:** Well said! Beautifully said! And that is why there is always some tension. One thing pulls you in one direction; another thing pulls you in another direction. The result is tension. Now do you know that why our lives are infested with stress? Now do you understand what is 'stress'?

Stress is – mind versus mind and mind versus Heart.

**L:** Sir, you often tell us to pursue that thing as our profession that comes from the Heart. How to know that a particular thing is coming from the Heart?

**AP:** It is the result of the kind of life you are living. One does not choose a profession in isolation. Just the way you choose your T-shirt, just the way you choose your girlfriend, just the way you choose the model of your bike, just the way you choose your wrist watch, is also the way you choose your profession.

When you go to an eatery and order something to eat, you have made a choice. Have you not? There is a basis to that choice; there is a foundation of that choice. You always have choices, right? You always have a choice to do this, to do that, to watch TV, or to meditate, or to watch a movie, or to go to friends or to play cricket or whatever. There is always a choice involved. There is always a reason behind that choice; there is always a basis to that choice. That same basis will be applicable when you make your job choice as well.

The man who cannot choose his T-shirt wisely, will also surely not choose his girlfriend wisely; neither would he choose a job wisely because the choice-maker is the same. The entity that is deciding is the same. If you do not know what to eat, you will also not know where to work. If all my other choices are misplaced, then is it possible that my one particular choice will be right? Is it possible? A program that always gives faulty output, can it give a right output in one isolated case? It cannot.

So you have to look at the entirety of life. You have to be careful of every single, small decision that you are making. When these small- small

**Question:** What are memories? We are happy, we get sad, and we get flashbacks. What are they? What do they mean?

**Acharya Prashant:** Memories are residues.

I would like to put it this way. There are two kinds of memories. Capacitor memories and current memories. What are capacitor memories?

**Listener:** The memories that are stored. There is no circulation of current. There is no resistance.

**AP:** What if the circulation is happening due to resistance? Seeing is not resisting. To see something is to just observe what is happening. It is not about adding to the resistance. What if the circulation is happening precisely because you are resisting something?

If something is continuously there in the mind, it is circulating in the form of the thought, then rest assured that there is something that you are resisting. Either you are doing something per force or there is something that needs to be done, but you are not doing it per force. Only these two options are there, nothing else. You have the solutions. Just do not resist the solutions. It is that simple.

**L:** What if there are side-effects?

**AP:** There will be side-effects. Take them, nothing will happen. It is guaranteed that there will be side-effects. Somebody will say something, somebody will take away something, you may lose some money, and somebody may get upset. These things will happen but take the side-effects. It is worth it.

Living by the Heart is always worth it, whatever be the side-effects; whatever be the price you have to pay.

**L:** Sir, is it right to say that the life of an average human is the result of the force between the Heart and the mind?

## CHAPTER-8

WHEN THERE IS INNOCENCE  
IN THE HEART,  
ONLY THEN THERE IS  
INTELLIGENCE IN THE MIND

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*To be human is to have the sky in your Heart;*

*that great silent vastness in your Heart.*

*Then you are human.*

**L:** No.

**AP:** Then?

*It means that the moment you listen, the speaking happens.*

“Let the whole world listen”. It’s because you are not listening that you cannot hear the sky speak.

*Listen and then you hear nothing, but the silence of the sky.*

Let the whole world listen, the sky will now speak to the earth. Whosoever has ever listened, has only listened to the sky. To that Great silence.

*Those who do not listen, bear a lot of things.*

*Those who listen deeply, bear nothing.*

If you can hear a lot of voices, then for sure you are not listening. And if you are listening, there is nothing to hear. There is only that *great silence, of the great void*.

So, there is the prayer, “Listen. Please listen.” It’s an imploring, it’s a request. And then there is a *regret*. You do not listen, the earth does not listen. Just as you and I are deaf, the earth too is deaf. The sky is speaking all the time; *the centre is calling all the time through its alluring silence*. But we do not listen, the ego never listens.

The ego is noise; how can noise listen to silence?

*To be human is to have a body of earth and a Heart of the sky.* If you just have a body of earth with no Heart, then you are a puppet, not a human being. Even a puppet has a body, even a puppet moves.

To be human is something totally different.

*“Let the whole world listen.*

*The sky will now speak to the earth,*

*but the earth is deaf as you and I”*

~ Khalil Gibran

**Acharya Prashant:** “*Let the whole world listen. The sky will now speak to the earth, but the earth is deaf as you and I.*”

What is the ‘sky’ and what is the ‘earth’?

What is the ‘sky’ and what is the ‘earth’? Gibran is saying, “*But the earth is deaf as you and I*”. So, now tell me who is the ‘earth’?

**L1:** Ego?

**AP:** Yes, so then, what is the ‘sky’?

**L2:** The Call?

**AP:** So, why is he saying, “*Let the whole world listen*”?

It’s a prayer. He is saying, “Kindly listen, kindly listen. You, the people of the earth, this world, kindly listen”.

“*The sky will now speak to the earth*”. Does that mean that it’s a special occasion when the sky speaks to the earth? Then why is he saying that, “*The sky will now speak to the earth*”?

He is saying, “*Let the whole world listen. The sky will now speak to the earth*”. What does it mean? Does it mean that the sky speaks to the earth at an appointed hour?

## CHAPTER-7

### TO BE A HUMAN IS TO HAVE SKY IN THE HEART AND EARTH IN THE BODY

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**AP:** First of all, help yourself. "How do we help others to see the Truth?" What do you know about others? When there is so little that you know about yourself, what do you know about others?

When you are at peace with yourself then you become a cause of peace for the entire universe.

First of all, be at peace with yourself.

We do not know peace. We know agitation; disturbance; turbulence. When it is there, then admit it, acknowledge it. Don't pretend that it is not there. Don't escape away to a fancy destination. Don't run away to a shopping mall or to a temple or to an ashram.

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Ask the guru, "Guru Sir, you tell us that if you just touch us, we will be liberated." I asked in the morning, are the wives of all these gurus enlightened? They have been continuously touching them, in all possible ways. They should have been enlightened long back. You crave for a mere touch of their fingertips. "O' please give me *darsan* (*auspicious sight*). Just touch me, once." Their sons must be some thirty-forty years now. Are they enlightened? Their sons were born out of their deep touch. But you crave for touch as if you know...!

*Go for the facts.*

*You are so powerful actually that you are scared of yourself.*

That's a very strange situation!

*(Laughter)*

What if I start assaulting myself? "I am so powerful. I don't want to look at myself". "I am so beautiful, I don't want to acknowledge it. What if I fall in love with myself?"

You are your own best-kept secret.

When you meet a person, meet in friendliness, meet in love. Meet to share. Meet to play. Meet to rejoice. That's a right relationship. Don't meet to sit at that person's feet. That's vulgar. You don't need to sit at anybody's feet. I repeat – this head can bow down only in front of one authority, and nobody else. With everybody else, let there be love, not submission.

**L2:** Everything is holy.

**AP:** Yes, holy. But first of all, accept that we are holy. How can everything be holy, when the eye that is looking at them is not holy? First of all, accept the holiness in your eye. Don't be shy of it.

**L3:** So, how do we help others to see the Truth?

**Acharya Prashant:** So, what are we talking about today?

The voice of the Heart. The beautiful voice of the Heart, rather.

Beautiful. That reminds me of a city. They, just like you, were enamored with beauty. They wanted to know, what makes the sky beautiful? What is the most beautiful thing in the sky? So the scientists, the astronomers, and the common-public alike, they all got into a great debate. They wanted to know, "What is most beautiful about the sky?"

At first rose the voices of the common folks, a few said, "The moon". Somebody said, "The Sun". Others talked of the stars and still others talked of the planets. Some of them came up with very nice poems, praising the beauty of the objects that attracted them.

Then came the learned gentry. They started talking of comets, asteroids, and constellations. One star was not enough for them, so they said, "Look! How groups of stars get together to give us vivid images". And they surely silenced those who were talking merely of one isolated star, here or there.

And then came the really learned ones – the scientists. The ones who had spent years and years with telescopes. They talked of nebulae, black holes, galaxies, proto-planetary disks. They said, "Do you know how beautiful they look? Come! Your naked eyes show you nothing! All you see are these gross moons and the Sun. We will show you the real wonders of the sky! See what all keeps happening!"

So, it was very clear that the winner has to be amongst those who were talking of all these wondrous objects, but still, the contenders were many and the winner had to be one. So they decided to take the matter to the wisest man in the city. He was a blind man. He had never seen anything. Still, he was, for some reason, held to be the wisest.

So they went up to him, and they said, "We wanted to know, what is the most beautiful about the sky, about the entire universe? And we invited

## CHAPTER-9

### THE LANGUAGE OF THE HEART

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You will know what to do and what not to do. You will know when to act, and when to just stand still. Everything that the mind does will be in a beautiful rhythm. Like a dance, *the dance of intelligence*. I'm repeating:

'*The dance of intelligence is possible only with an innocent Heart.*'

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Innocence, in that sense, is not merely health. Innocence is the inability to fall sick. What you normally call as health is just the gap between two periods of sicknesses. You are healthy and you are moving towards sickness. It is dualistic.

*Innocence is the absence of that which can fall sick.* Innocence is the inability to fall sick. Even if you want, you cannot fall sick, that is innocence. It is an absence. From that absence, from that clear emptiness, whatever you do remains clear. Now you can let the whole game of consciousness be. You can freely let it continue. You need not be alert. You need not be prohibitive. You need not be sanctimonious. There is no need for morality. Let the game be. Secure at the Heart, taking risks on the outside becomes fun. There are no more risks, nothing is at stake. They are just games now. Consciousness is no more suffering.

*With innocence at the Heart, consciousness is a sport.*

Innocence of the Heart, translates into real cleverness of the mind. *Only an innocent Heart will give rise to a really sharp and intelligent mind.*

Now you should understand why most people are dull and cannot see even the obvious. Now you will understand why most people appear so dumb and unintelligent; because *intelligence and innocence go together*. There is no way the mind can be intelligent without the Heart being innocent. When the Heart is not innocent, you can be shrewd but not intelligent. And shrewdness and intelligence are very-very different. The difference between shrewdness and intelligence is like the difference between *Shakuni* (referring to a cunning character from *Mahabharata*) and *Krishna*.

Try it, let your Heart remain unstained, clean, surrendered; and then see how naturally, spontaneously your mind operates in intelligence. You will not even know how you are making such good decisions. You will not even know how everything in your life will start falling in place. You will be stepping in the right direction without even knowing why and how. Your relationships, your aims, targets will all just settle down beautifully in harmony.

courts and mothers do. I am using the word ‘innocent’ in its purest meaning. Understand that.

*Innocent means uncorrupted. Innocent means ‘One with the Source’.* That is innocence.

**L:** Non-manipulative?

**AP:** You are still taking innocence as something of the mind. Whatever I am talking is not in the realm of the mind. But you are so habituated and insecure that whenever something comes to you, you do not let it go to the Heart. You pass it through the mind and your mind corrupts it. I want to talk to your Heart and you bring your mind in between. Now, no real communication is possible. I might be saying something, but it doesn’t reach you.

What do you mean by non-manipulative? I’m talking of God! Is there a manipulative or non-manipulative God? I am talking of the Source, the Foundation. Where is the question of manipulation?

*Innocence does not mean something that has been cleaned. Innocence points towards something that cannot be dirtied.* What has been cleaned will be dirtied again by time. Innocence points to your deep real nature. Innocence points to the foundational truth of existence. *It is that silence, that background that doesn’t change, no matter how much the voices change. It is that emptiness that remains no matter how many universes come and go. It is that sky which cannot be stained, even if you emit the entire world’s smoke into it. It simply cannot be dirtied. Air can be polluted, sky cannot be.*

Innocence is like that, something that cannot be dirtied, because it is *Not*. Because it is *Not!* Air *Is*, so you can corrupt it.

Innocence is an absence; an absence of all that can be perceived, of all that is within the mental and sensual domain. That is innocence.

build this worldly mansion of consciousness. Let the Foundation remain the foundation. *Let the First, remain the first.*

*Innocence is nothing short of Truth, nothing short of God.* They are one and the same. They are the First. They *must* remain the First. And when they are the First, then let consciousness be free to play, whatever and whichever games it pleases to play. Go play! But you can give consciousness this freedom to play only when the foundation is absolutely sure, firm and unmoving. Innocence is that unmovable firmament.

**Listener:** Sir, with knowing, innocence is no more innocent. If you have known something, can you still be innocent? Innocence comes out of spontaneity. The moment there is consciousness, morality comes in. How can one be still innocent even after knowing things?

**AP:** When you enter a building, does the foundation disappear? There is the foundation, then there is the building, and the building is populated; just because the building is populated, does the foundation disappear? Consciousness is mind. Mind can be populated by thoughts, ideas, people, and the entire world. What effect does that have on the rock solid foundation?

Innocence does not come out of anything. I am repeating: Innocence is the foundation. *Innocence is the beginning and the dissolution.* Innocence does not mean "I do not know", because in saying "I do not know", you are saying "I am waiting to know. I exist and knowing is not far away."

*Innocence is being untouched by the feeling of "I am."*

That is innocence.

Innocence is not to be taken in the normal usage of the world. Your courts call somebody 'innocent' if it is proven that he has not committed a crime. You start calling small children as 'innocent'. It should be obvious that I am not using the word 'innocent' in the same way as the

**Question:** Sir, can there be a 'conscious innocence'?

**Acharya Prashant:** No.

But there can be 'innocent consciousness'. In the same way as there can be no 'worldly God', but there can be a 'Godly world'.

Innocence is your centre. Innocence is far above consciousness. In fact, innocence means a point that is not stained by consciousness. With innocence in your Heart, you can be conscious in the mind and it will be an 'innocent consciousness'.

With God in your Heart, you can have the world in your mind and it will be a 'Godly world'. But if you try the opposite then you are inviting hell. If you make God a thing of the mind then not only have you lost touch with God but even this mind, that dares to contain God, becomes a petty mind and suffers.

You have talked of 'conscious innocence'. '*Conscious innocence*' is pretended innocence. '*Conscious innocence*' is the mask of innocence. '*Conscious innocence*' is fake innocence. Just as a 'worldly God' is a fake God. You cannot be conscious first and then decide to be innocent.

Innocence is not a decision of your consciousness. Innocence is the very environment, the very ambience in which the game of consciousness can play out. The entire game is going on, and it is being played out in the arena of innocence.

Innocence has to be bigger than consciousness, just as the arena of the sport has to be large enough to contain all the sportsmen, the entire game.

Keep the First things first, always. Innocence is first. Consciousness comes much later. Innocence is your root and later on you acquire this thing called consciousness. Innocence is your foundation, and then you

Because we live in the mind, because we are identified with the mind, so for us, the way to the Heart goes via the mind. We will have to attentively listen to all the voices around us and within us – they are all voices of the mind. We will have to attentively listen to them and find them for what they are – superficial and artificial. Useful, in a sense of business, civilization, transaction, but useless when it comes to love and fulfillment. Would you do that?

When so much is coming to you every day, every moment, in all sensory forms – visual, oral, the written word, would you pay attention to it and ask yourself, “Is it coming from the mind, or has it been touched by the Heart?” And I need not advise you on what next to do. (*Smilingly*)

The mind despises itself so much that when it discovers that what is coming to it is its own fabrication, then it does not like what is coming to it.

But I need not assert that in advance. You’ll find that, experience that on your own. Pay attention to whatever you see, whatever you hear. Try to locate its origin. And Listening and locating the origin are not two different activities. In fact, listening itself is not an activity. Just listen. Listen as you eat, listen as you breathe, listen as you hear, listen as you walk, and most importantly, listen as you talk. Listen to yourself and then ask, “Am I motivated by an object? Have the stars become too important for me? Am I missing the Sky? Am I connected to the ‘little people’ sitting in front of me? Or am I connected to an immensity that is speaking through me?” Ask.

The mind speaks too much. *And when the mind stops speaking then the mind really speaks.* The one who has attained to silence, he really starts speaking. Others are just babbling, we cannot call that ‘speech’. *Silence makes you really talk.* Otherwise, you can keep gossiping.

So what did the people say, when the blind man announced his judgement? Yes? (*Smilingly*) You are the people of the city. You are the

Mind can know only that which is mind-made. Man can have complete mastery over everything that is man-made. But unfortunately for the mind, what is the most important, is not really made by mind. So there the mind struggles and feels frustrated. Certain words are coming to you, you cannot really make sense of them. You cannot really apply logic to them. They appear a little unreasonable and yet they calm you down. Yet you want to listen to them again and again and you feel like a fool for wanting to listen to them again.

Something calls and you are deeply attracted, you cannot resist the invitation. And then you pause and ask yourself, “What am I doing and where am I going? What beckons me? Why am I acting like an idiot? Why am I investing my time? What will be the return? Am I going to get anything?”

A voice is coming to you, and you feel like just closing your eyes just listening and listening. At the same time the mind doesn’t want that; it is trembling, it is cautioning you, “No! Don’t let this happen to you. Don’t allow yourself to be attentive, remain a little disturbed, and remain a little fidgety.” Because if you remain still for two minutes, you’ll have to remain still your entire life. And entire life is an eternity.

*That’s the language of the Heart – the mind doesn’t really like it. The mind really likes it. The mind hates it. The mind cannot live without it. The mind would want it to disappear. The mind would disappear in its want. The mind would give anything to get rid of it. The mind would get rid of itself and anything else to get to that voice. That is the voice of the Heart.*

We are accustomed to listening only to the voices of the mind and I assure you - All, at least most of what you call as “feelings of the Heart”, “voices of the Heart”, “callings of the Self”, are nothing but constructs of the mind. That is one sure way to miss the Heart – have a pseudo Heart. That is one sure way to miss the Truth – have a false one, camouflaging as the Truth.

But we have already covered it in the previous chapter, have we not? The heart has no voice, its voice is silence, but that silence can color all voices. It can fill up all voices. It can ring true in all voices. So *when silence speaks through words, so when the Heart speaks through mind, then prose becomes poetry and poetry becomes Gita.* The *Gita* has no special words. All the words that are there in a *Gita*, or in *Upanishad*, or in the Bible, are words of everyday parlance. They can be found in the dictionary. There are no new or original words there. Every single word that is there in the *Upanishad* is also a word that can be used by the layman, for his everyday transactions, even to fulfill his carnal desires. But something has touched those words. When those words appear in an *Upanishad* they have been purified, made pious, sanctified by a certain special touch.

*Krishna* is speaking, and he is speaking in a language that so many others also know. It is *Sanskrit* and there would have been thousands, if not millions who knew *Sanskrit*. Surely at least Arjun knows *Sanskrit* because he is being communicated to in that language. And *Sanskrit* is just a language, an ordinary language like so many other languages. Ancient, but then so many other languages are also ancient.

There is something special about the words of a *seer*, or the words of *Krishna*. They are appearing in a man-made language. And all words will be man-made. There are no ‘words’ that descend from the heavens. But even though the words are man-made, yet, it is the Silence that is talking. Even though they are being uttered from the mouth and appear like coming from the mind, yet they are really originating from the Heart. *That is the language of the Heart.*

Now the same mind that was talking fear, doubt, suspicion and insecurity starts talking of something abstract, something mystical, something of the beyond, something a little unreasonable. This confounds the listener. On one hand, he cannot analyze the language of the Heart, because it is not really a language. Had it been a language, he could have totally dissected it.

by the presence of the star and the sky that will just be watching the day  
the star disappears, disappears into *itself*.

So that leaves us probably a little confused. Firstly, we said that beauty lies in no object, in no voice, beauty lies in the immense void and the great silence. And then we said that the silence can fill up all the words, the immense emptiness can touch and sanctify all the objects contained in it.

So does beauty lie in objects or not?

Is there a difference between the common place voices that we hear and a hearing which has been touched by silence?

Do voices change, upon being touched by silence?

Does hearing change upon being touched by silence?

Yes, it does. The mind knows only transactional language. If the mind is not connected to the Heart, all you will hear is the language of ‘give and take’. And ‘give and take’ is the same as fear and greed. ‘Take’ is greed and ‘give’ is fear. The mind talks the language of a business man, it keeps calculating – what am I getting? What am I learning?

The objects it might be seeking may be different. Somebody is seeking property, somebody is seeking recognition, somebody is seeking salvation, yet the mind is just looking after its own interests. And the man who is seeking property for himself is not very different from the man who is seeking enlightenment for himself. That is the language of the mind, which is not in touch with the Heart. It will keep on asking for security, its words will be tainted by doubts and suspicion. It will analyze a lot and it speaks a lot.

And then there is the *voice* of the Heart. Ah! ‘Voice’ of the Heart? We said that the Heart has no ‘voice’, we said that the Heart speaks only in *silence*, so from where has this voice of the heart come? (*Smilingly*)

be a voice of nature, or it may be something so esoteric that it really means nothing in the human language, something like *Om*, yet it is just voice of the mind.

It is not beyond that.

(Silence)

*The Heart does not speak in a human language.*

*The Heart does not even utter in a way that the ears can comprehend.*

*The voice of the Heart is the silence behind all voices and sounds.*

If you hear something talking to you in any language, then you must immediately know that it is not the voice of the Heart. If you hear something that your mind can comprehend, in any way, then you must know that it is not the sound of the Heart. It may *sound* beautiful, it may totally possess you, but remember, what sounds beautiful to you today will not sound beautiful tomorrow. What possesses one man, does not possess another one.

Hence whatever you call as "beautiful" is contingent and conditional, it is not the Truth. It will pass away.

The silence of the Heart expresses itself extremely eloquently – it colors all the voices that you can hear. But for silence to fill up everything that you hear, you must first have an ear for silence, rather a Heart for silence. If you look skywards, and you are only searching for 'things' then you will surely miss the sky.

But when you are connected to the vastness of the sky then suddenly the stars and the planets acquire a different meaning all together. Objectively, it is the same star, but it would mean and look totally different when something in you is deeply aware of the sky that contains it, the sky that gave birth to it and the sky in which it will ultimately dissolve. The sky that was the same before the coming of the star, the sky that is untouched

We only know of *voices*. So we know of the common voices around us – we know of the sound of the traffic, we know of the common din, we know of the everyday sounds of living, and some of us are so attached or attracted to those voices that they see beauty nowhere else but in them. I have heard people say that they love the voice of their car engine, I have heard people say that they love the voice that comes from a construction site, I have heard people say that they love the voices arising from a group of gossip mongers.

And there are those who claim themselves to be a little more intellectually advanced. They say, "No, no, no, there are better voices, I love the innocent laughter of my kid, I love the way the birds twitter in the morning, I love the sound of the waterfall; I am energized by the sound of thunder. So these are 'nature lovers', they are a little more advanced. They say, "No, man-made sounds are not for us. Do not talk to us about sounds of men's voices, or sounds of hammers and tongs, or machinery or traffic. We love other sounds. Leaves rattling as the wind blow, pines whispering upon the mountain sides."

And then there are those, who say, "We have gone beyond the intellect, we are spiritual! So they say that "There are even more beautiful sounds, why are you talking so much of nature?" So they say that most beautiful sound is the sound of the hymns, the sound of the recitation of *shlokas*, the sound of *Om*, or the sound of the morning *azzaan*, or the sound of bells from a church. They say, "These are really beautiful sounds. These are best that the ear can hear." And they are probably right. This is the best that the *ear* can hear.

But need the most beautiful voice be the one that reaches the ears?

That is the human tragedy; even the *biggest* to us comes only through the mind and the senses. So when we talk of beauty, we only talk of that which looks beautiful to the eyes. When we talk of beautiful sounds, we only talk of that which the ears can hear. All the voices that we can talk of or hear are the voices of the mind. *Even the most beautiful conceptions that we have are still 'conceptions'*. It may be a voice consisting of words, it may

opinions and people got into a debate and here we have these learned scholars who have come up with their opinions, the pictures that they have taken, even their telescopes and they all want to prove a point. And we need to have one, final judgement. So tell us please, O wise man, what is most beautiful about the sky?"

The wise man said, "I have never had the eyes with which you look at the suns and the moon and the stars, yet I know something of beauty and if you ask me, what is most beautiful about the sky? I know the answer, I simply know the answer. The answer is so obvious. *What is most beautiful about the sky, is the sky itself.* All the other things that you are talking of are anyway objects and I do not have the eyes to see objects. Only the sky is not an object, and eyes like yours are not needed to look at the sky. So I know the sky. I do not know of the great things that you are talking of. I do not know what a black hole is. I have never figured out a constellation, the rings of Saturn have never been appealing to me. But I know the sky. And there is nothing as beautiful as the sky. In fact, only the sky is beautiful. And if you praise the Sun or the moon and you have no eye for the sky, then *you* are the one who is blind."

And does that not happen? When you look skywards, your eye rests on 'something' and you try to find beauty in that 'thing'. You say, "Look at those clouds, what a neat formation." You say, "See, how full the moon is tonight. Lovely!" You sometimes even do praise the pristine blue of the sky, but never the *sky* itself. And remember the sky is not really blue. It is what comes between the sky and your eyes that makes it look blue.

*I have never really seen anybody captivated by the sheer nothingness, emptiness, immensity, the total void of the sky.* Poets have written lovely poems praising the moon, children have often taken stars as their friends, but I'm yet to come across a composition loving the empty sky.

But why are we straying? We were to talk about the Heart today, why are we talking of the sky? We were to talk of the beautiful voice of the Heart.