WHAT SVAMIJI SAID TO DIFFERENT PEOPLE

CLASSIFIED BY DANIEL ROUMANOFF

FIRST VOLUME : FROM DUALITY TO NON - DUALITY

PART ONE : FROM NOT SEEING TO SEEING

PARIS 1980

SVAMIJI'S SAYINGS
IN HIS OWN WORDS

VOL 1. From duality to non-duality.

VOL 2. How to proceed ?

VOL 3. Relationship with others.

ABREVIATIONS FIGURANT DANS LE TEXTE.

1) Les extraits de sittings ou de lettres des interlocuteurs suivants ont été utilisés :

Arnaud : Ar
Colette : Co
Daniel : Da
Denise : De
Frederic : F
Olivier : Ol
Pierre : Pi
Srinivasan : SRI
Sumongal : Su

2) Pour permettre d'apprécier le degré d'authenticité des passages cités, trois annotations ont été utilisées :

a) Les extraits de lettre, indiqués par le nom du destinataire et la date.
b) Les extraits de sitting enregistrés, indiqués par le nom de l'interlocuteur précédé de E (enregistré) et suivi de si (sitting), avec le numéro du sitting, la date et l'indication du paragraphe , pour faciliter les recherches ou les vérifications.
c) Les extraits de notes personnelles, indiquées par le nom de l'interlocuteur suivi de si (sitting) et la date.

3) Enfin, les coupures du texte d'origine sont indiquées par des points de suspension entre parenthèses : (...)

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INTRODUCTION : MAN IN NATURE.

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1. MAN IS NEVER SATISFIED WITH CONDITIONS.

S. Man is never satisfied with conditions. There is an inherent urge always : "More, more, more, more. Always." More. You are never satisfied with anything external. You have got a post, you want a higher post, and then higher... then higher... then higher. You want money. Oh ! Hundred francs ? "Oh ! Quite all right. I am satisfied with a hundred." After some time : "Oh ! No. No. Thousand !" And you get thousand. For some time, you are satisfied. "Yes, yes, I am satisfied. I have got it !" And after that : "No, no, no." So it goes, and goes and goes : "More, more, more !"

Can man be satisfied in any field whatsoever, with anything ? No. Why does he say that ? Who taught him to say that ? Who taught him ? Who ? No one. From inside the feeling : "Oh ! Oh ! You are infinite. You are infinite. Why are you in finitude ? Why are you in finitude ? Go on. See. You are not finite. Go on, go on." It says like that. So it is the destiny of man not to be limited under conditions, whatever the conditions may be, but to surpass all conditions and come to oneself : infinite. (...)

You are never satisfied with any conditions. Women ! You are never satisfied with one woman. You want everybody. Everybody you want. Money ? Fame ? Cars ? You get a good car. "Oh ! There is a special car ! Oh ! I must have it." You are never satisfied with external conditions. That shows that in your heart of hearts, intrinsically, you know that : "I am infinite. I have got no conditions." So whenever you give any condition, you say : "Oh ! No, no. It is not. It is not... It is not... It is not." And the idea of more, and more and more is there always.

This infinite is expressing itself. See. Why are you there ? You see. Man talks, feels and still does not realize. One should at once feel : "What is this ? Why are you not satisfied ? More, more and more. There is no limit. Still... still, I am never satisfied. Why ? Why ?" Who says

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that you are not satisfied ? Who ? Who says ? Inside. It says : "No, no, no, no. I know who I am. However you give me anything." Just as child wants something. If you give him another and he'll throw it away "No". Similarly you are always throwing away everything. "No, no, no, no." Why ? Because you know in yourself that "I am not limited with these things. Why do you try to console me with things ? No. No, outer manifestations are nothing. I know myself." (ERosi 17/66, IIF2b)

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D. Svamiji says "My nature is peace, rest, infinite, at easeness." How is it known ?

S. Whenever Colette gives you, are you satisfied ? No. You want more. More money. More this, more that. Why ? Because it is never enough. This shows, you have something within you, which serves you to measure like the touchstone of the goldsmith. Infinite is your nature which cannot be satisfied, short of the infinite. (Dasi 18.8.73)

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S. So, in general, it is normal that a man can never be satisfied with any limit, in any direction, in any field, whatsoever. (ERosi 5/68, IB2)

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S. Sometimes there are people, no doubt, they are practically satisfied... satisfied, you may say. But actually not satisfied in the condition in which they are. They think that "we are here... We are destined to be here. We cannot move forward." So in that sense they are actually not human. (ERosi 5/68, IB1)

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2. MAN OBSERVES AND UTILIZES NATURE'S LAWS.

S. What is man ? Though he is a phenomena of Nature... as a tree or anything like that, but he is a curious phenomena, a unique phenomena. He tries at once to be away from Nature, to see Nature's laws and utilize these Nature's laws to his own benefit. (ERosi 2/66, IIA)

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S. Man is to see the functionning of Nature and conquer it. As man has done always. What is man doing ? Only seeing Nature, her working, finding out the laws, and controlling all those laws to his own benefit. (EPisi 9.1.64, IC5)

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S. It is man who sees Nature, finds out the laws of Nature, tries to utilize all these laws of Nature, so controls Nature. (EOlsi 11.12.69, IIB5)

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S. It is for man to see Nature, because man has come from Nature, as if away from Nature. Human life is not ordinary, natural life. It is away from Nature. And man observes Nature as if he has come away and observes Nature. "Oh ! What is this ? What are the laws ? What is happening ? Yes. Yes. How can I utilize that ? Yes. Yes." And he does...

A piece of paper you take up and leave it. It comes down. Oh ! How can an aeroplane, such a big one, such a heavy one, with such heavy load fly ? How can it be possible ? Is it natural ? It seems to be unnatural, miraculous ! No. Not at all. Man has seen that. Bird flies. How ? Why ? How the bird flies ? How the bird flies ? You know there is a bird, in the sky, if it collects its wings, at once it will fall. It will not fly. It will not fly. It will fall down. So, what is the law ? What is the law ? He finds out the law. "Oh ! The law of buyancy, yes ! Yes, that law of buyancy." And

law of buyancy together into that speed. "Oh ! Oh ! Oh ! Oh ! How can I do it ? How can I do it ? How can I do it ?" You see the moon. The rocket goes to the moon. How can it go ? What is the velocity of earth ? What is the attraction of gravity ? And if you can go against that gravity, can produce some force which goes against more than gravity force, it will go away ! Oh ! Yes...

So man does all those things ! He observes Nature, observes the laws... workings of the Nature and what are the laws behind all workings. He finds out, and solves the problem. (ERosi 9/66, IIC)

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S. One is always, generally, always in the midst of Nature. Not going out of it. So Nature works. Your body is there. Nature works in your body. It is there. You feel hunger, you get thirst, you get sleep, you feel Nature's calls and so on and so forth. Similarly you have the mind : it goes and so on and so forth... Nature works always.

You are in company with people. You cannot but be in company with people. So if you are in company with people, then you must be at peace with the company of people. But if you come to contradiction and confusion, then ? Then you are nowhere. So you must be in a position where you will be free. Free under all circumstances. So now, that can be done only if you follow Nature. Otherwise not. You follow Nature... follow Nature's laws, and find out "where I stand ?". And try to merge yourself or try to be in tune with Nature's laws. Yes. That is the way ! So you have to observe Nature... find out the laws of Nature and apply. (ERosi 22/66, IB1)

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S. What is science ? Science is nothing but searching for Truth. (EPisi 4.1.66, IA)

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S. Metaphysics is nothing but physics... meta : beyond physics. The same law holds good everywhere in Nature, under different conditions only. Laws are not different. The same law. Nature has same law, everywhere. Because it is Nature. In different manifestations, same law applies. As physically, so in the mind. Everywhere the same law. And so if you use that word metaphysics. Metaphysics : which is rooted in metaphysics. You see, beyond physics. Quite all right, beyond physics meaning ? What is physics ? Physics is attraction... attraction, attraction, attraction.

Metaphysics then : beyond attraction. Where there will be no attraction. So the basis of metaphysics is dispassion. You are to create dispassion. The attraction that you feel... you must feel : "Oh ! There is nothing ! No, this attraction has got no meaning." And then you can go metaphysics. (ERosi 22/66, IB5)

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3. MAN GOES AGAINST OR ABOVE NATURE.

S. Natural Nature or subhuman Nature and human Nature are two distinct things. (Da 14.3.64)

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S. So there is natural law and there is human law. There is difference between natural Nature and human Nature. Your disgestion is taking place... Do you want it ?

O. No, it seems to be natural.

S. Only natural, only natural. Involuntary action - voluntary action. So you are to remember always : Man is of a different category. So man is, so to say, unnatural. Against Nature, yes, or above Nature. (EOsi 11.12.69,IIB5

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S. From the beginning, man has been going against Nature. (Arsi 12/1966)

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S. In a way, human life is unnatural. Because it does not follow the laws and process of... natural life, or Nature. (EPisi Tu Jan 74)

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S. Man is against Nature, Svamiji said, or above Nature, you may say. But natural Nature is inherent in this body, in perspiration, in procreation, in maintaining life. Everything is natural. Over and above that ? Mind. (EPisi Tu Jan 74)

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S. Man's life is more mental than natural. So man's life becomes in a way going against Nature. By cooking, living in a room, house, and so on. (ERosi 7/68, IA)

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S. What is normal ? What is natural ? To be in contact indeed. But man has alienated himself from this natural truth. Ah ! Man's life is based on this coming away from Nature. This is what his life is. For, from the very beginning, he has been living in an unnatural way : by clothing himself, by eating cooked food, by constructing houses to live in. He has indeed to rise above all this unnaturalness. (Su Chap. 19, IVB)

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S. Man as man goes against Nature by applying the laws of Nature. In the outer world, through scientific achievements. In the inner world, where the law is action and reaction. (Arsi 25/1966)

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S. If you are the only responsible for your own happiness, then you are free of human Nature.

See Nature : plants, birds, animals. And see man. Man cooks his food and wants house. Man is always dependent. He has created a world where he is always dependent. He created this world out of denial. (Cosi 21.3.73

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S. Man as man is possible only when he goes beyond Nature. So to be oneself is, so to say, in a way against Nature. To be free is in some way against Nature. That is, you are to go to master Nature, to go beyond Nature. (ERosi 14/66, IB1)

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4. MAN AND ANIMAL.

S. Man is not only physical. He is also mental. Animal and trees are on the physical plane. Male is physical only. But in man you have got a mental plane. Because man is distinguished from the subhuman kingdom. By why ? By the mind. (ERosi 1/66, I)

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S. Man goes against Nature : he is the only animal to cook his food. Animal is carried away by Nature. Man goes against Nature. And the sage is one with Nature, he flows with it. (Arsi C/7/20/72)

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D. What is the difference between man and animal ?

S. Animal is carried away by Nature. Man is master of Nature. Master means : he goes along with Nature. (Dasi 14.3.74)

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S. This awareness is the chief difference between man and the other objects of creation. Minerals merely exist. Plants exist and feel. Animals exist, feel and know. It is only man that exists, feels, knows and knows that he knows. This last quality of awareness is the distinguishing feature of man and, when he becomes an adept in practising this, he becomes a superman. (SRI book)

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D. Animal is eating, man is eating...

S. "Animal is eating, man is eating." Animal does not eat. A man eats. For the animal, eating takes place. And for man, he eats. Is there a difference ? Eats meaning ? Animal does not eat. Eating comes to him. Eating takes place. Hunger comes. Takes. Man has got an active participation in Nature. So eating. You eat when "Yes. This is the food I take. Oh ! Yes. Oh ! Yes. I chew. This is saliva coming. Yes, yes. Now finish. I take another." (Dasi 30.3.72)

S. An animal or a child or an ignorant man is carried away by desires. Desires are satisfied as soon as they arise. There is no check, there is no consideration as to the time, space or circumstances under which desires are to be satisfied or not. There is no doubt, no question regarding the desire. The desire is for satisfaction : that is all. That is the stage of pure individualism.

Now what is man ? There is consideration. How to, where, when to satisfy the desires so as to gain some end. (Ro 18.5.63)

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R. In some cases I am working, on a sort of duty for my family, while it is probably not the proper reason for it...

S. Not at all... not at all... It is nonsense... it is nonsense. It is a lie. You don't feel it is duty. Oh ! Duty is not for man. Duty is for animal. "It is my work, no duty. I feel now that I am for family instinct. I desire a family, yes. So I am here. I desire a wife. I desire children. Yes, so I cannot but earn and do. Yes. I do it for myself. There's no question of duty." (ERosi 10/66, IIIC)

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S. Subhuman beings do not feel any bondage and hence there arises no question to be free. It is man who binds himself and hence hankers after freedom. (Da 19.1.64)

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S. But in the case of man, external and internal. Internally, actually, he goes back to Nature as other natural objects. They are following unconsciously, obediant to the stream. But a man... he sees, feels, and he flows with the stream. Not carried away by the stream. That is external. And internal, he goes to the very core of things. That is his infinitude. (EPisi Th Jan 74, IB2)

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5. AIM OF LIFE - AIM OF HUMAN LIFE.

S. What is the aim of this life ? You have got a tree. Quite all right. It grows, grows, grows. Expansion, expansion, expansion. Then time comes : leaves come, branches come, flowers come. Then, fruit comes. Fruit falls to the ground. So the tree has fulfilled his destiny in a way, when the fruit goes down. So produced fruit in a way is the aim of life of this tree. (EPisi Tu Jan 74)

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S. Aim of life is this : man is to observe first. Natural law and this and that, man has discovered. Subhuman being cannot. So, what is man by discovering all those laws ? He becomes master of those laws and can utilize for his benefit, all those laws. (EPisi Tu Jan 74, IB2b)

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S. Man is to conquer. Man is to be Lord to himself. Man is to be free from all slavishness from the outside. He must be Lord to himself. He becomes Lord to himself. (EPisi IIIB)

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S. To be free from desire or to be free from the illusion of the mind is the negative aspect of human life. And positive aspect to return to...

P. ... his original nature.

S. ... his original nature. That is the aim of human life. (EPisi Tu Jan 74, IB4c

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S. Generally man experiments and sees : "Oh ! Oh ! Oh ! However much he runs after, he will never be satisfied, because it is not in the nature of it." Oh ! Then, to be free from this desire or this mind is the aim of life... negatively. Positively : to be oneself, to return to his own intrinsic Nature. (EPisi Tu Jan 74, IB4b)

S. "So long that I am bound to this infinite external physical condition, I cannot be free from this sense of division, conflict or anything of the kind ! No, no, no, no, no ! That is the aim of life then." (EPisi Tu Jan 74, IB3c)

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S. So to return to his own Nature, is the aim of life. In short.
(EPisi Tu Jan 74, B4a)

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S. Ultimate purpose of Nature is to establish balance and equilibrium. And man is to realize this. (ERosi 1966)

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S. What is the purpose of life ?

R. It is to reach an equilibrium.

S. To come to equilibrium without going this way or that way, without acting and reacting, that is the purpose of life. In other words, that is to be free of action and reaction.

... The purpose of life is then to neutralize these opposite forces. (ERosi 3/66, IIC-D)

:-:-:-:-:-:-:-:-:

S. This is the aim of life : to be free from this petty individualism. That is : "I am something." From : "I am something", to : "I am." This is the aim of life. And all evolution, all things concern with this "something".

... And one is to be free from this "something". Attachment you may say, bondage you may say, illusion you may say, of this "something". And you become I am, without any restriction in any way. Is this not the aim of life ? Human life ? In short this is so. (EPisi Tu Jan 74, IIC1)

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S. The realization of Infinite comes to Man. Man comes to the realization of Infinite. How ? When he sees everything in himself and himself in everything. There is no bar anywhere, no check anywhere. He sees himself everywhere.

'It is. It is. It is. I am this, I am this." He feels one. This consciousness of infinite feels one with everything. There is no condition.

To realize Infinite in action. Ah ! This is the destiny of man. This is the aim of creation. (ERosi 3.8.68)

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/PART 1 ANTAḤ-KĀRAṆA, THE INTERNAL ORGAN/
/FROM NOT SEEING TO SEEING/

Chap. 1 FROM MIND TO MINDLESSNESS.

A. From mind. (40)

1. Mind : thinking and emotions and hence desire. (40)
2. Mind : product of the past. (41)
3. Mind : knows only permanency, fixity, self-protection. (42)
4. Mind sees things only in its own light. (44)
5. Mind is denial. (45)
6. Mind makes everything complex. (48)
7. Mind creates its own world of unreality. (49)

8. Mind creates duality. (52)
9. Mind creates the body. (55)
   a) Body-mind complex. (55)
   b) mind controls everything : life, death. (57)

B. To mindlessness. (61)

1. Show the details to the mind. (61)

2. Know the mind in its fullness. (64)

S. In the idiom of this country of yours : the ANTAḤ KĀRAṆA is comprised of MANAS, BUDDHI, CITTA, and AHAMKĀRA. MANAS is formed by the contact with RUPA ; MANAS gives rise to BUDDHI. BUDDHI to CITTA. And by now the SAṂSKĀRA having been formed - all these thus join in forming the AHAMKĀRA.

Similarly the BUDDHA has also classified the five SKANDHAS : RUPASKANDHA, VEDANASKANDHA, SAMJÑĀSKANDHA, SAṂSKĀRASKANDHA and VIJÑĀNASKANDHA. All these ever go on changing, all these five. (Su Chap. 21, IIA B)

Translations not given by Svamiji :

ANTAH KĀRAṆA	internal organ
MANAS	mind
BUDDHI	intellect
CITTA	thought
AHAMKĀRA	ego
RUPA	form, perception
SAMṢKĀRA	predispositions, imprégnations mentales
SKANDHA	éléments constituants de l'existence
RUPA SKANDHA	sensation
VEDANA SKANDHA	perception
SAMJÑĀ SKANDHA	conscience
SAMṢKĀRA SKANDHA	formations mentales
VIJÑĀÑA SKANDHA	connaissance

A. FROM MIND

1. MIND : THINKING AND EMOTIONS AND HENCE DESIRE.

S. Mind has two aspects : thinking (to take one thing for another) and emotion, which keeps mental pictures alive. (Cosi 6.3.73)

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S. Mind means only thinking. (Su Chap. 16, V B)

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S. Mind always tries to throw you away from your own place. By thinking you take one thing for another and immediately emotions arise and somebody else takes your place. (Cosi 7.3.73)

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S. The mind thinks, that is supposes or imagines something instead of seeing a thing as it is, and hence arises desire ! (Da 14.3.64)

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S. What is mind ? Mind is that which takes you away from Reality, the object (...) It is nothing but desire leading you away from yourself. (SRI book)

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S. Mind is desire... (ERosi 7/66, IIIE1)

:-:-:-:-:-:-:-:-:

S. Mind is only an aspect of Nature. (Arsi 1967)

2. MIND : PRODUCT OF THE PAST

S. The mind is the product of circumstances, a particular one, conditioned, conventional and a prey to opposites. One is to be free from the opposites of this mind and not that mind will remain as mind and try to explain and have a picture beyond mind. (Da 5.7.64)

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S. Sometimes in the womb, body can also feel disagreeable things if the mother is such. And mind arises from that experience in the womb or after birth... And always mind prevents you to see things as they are... The only mission of man in life is to become free, free from the mind. (Cosi 13.3.73)

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S. Mind is a product of its own circumstances and it cannot visualize or realize a condition other than itself. You cannot explain any other condition in its own language. (Da 28.7.64)

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S. Mind is only but indigested emotions of the past. (Dasi 15.3.72)

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S. Mind goes out from the objects , with reference to past experiences. (Arsi 3/1966)

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3. MIND KNOWS ONLY PERMANENCY, FIXITY, SELF-PROTECTION

S. That is what mind is. When it gets attached to some fixed idea, it cannot accept anything else in its place. For it is in its nature to bring about fixity. It cannot accept change. And even when it is inclined to accept a change, that would be of the same element. If it gets fixated to what is pleasant or agreeable, it would only expect more and more of it. If it gets fixated to what is unpleasant or disagreeable, it would expect more and more of that alone. Even a pleasant event would appear to it as unpleasant, because improbable and unbelievable. This is the characteristic of mind. (Su Chap. 12, IIIA)

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S. It is mind alone that wants to make pleasantness permanent : "There should be nothing but pleasantness !" It does not want to have anything different. This is what "to make permanent" means. Now, what you say is : "If there is no desire to make it permanent, the pleasantness will disappear." This is just the opposite of that. The first, in order, pleasantness. Isn't that the reason why one wants to make it permanent ? (Su Chap. 17, IA)

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S. The mind fixes everything and makes everything stiff: "It is and it will be". The mind says "only me". (Arsi D/1972)

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S. Yes, mind can never see a change. Because, what it took as some separate entity was made permanent ! Mind knows nothing but permanency. (Su Chap. 2, IIIB)

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S. Whatever happens is made permanent by it. It gives it a fixity. Mind does not recognize change. Even when there is a change, the mind does not

take cognisance of it. For the mind, this IS and this will remain. And this mind is there everywhere, in every aspect of one's dealings. (Su Chap. 11, IID)

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S. The nature of mind is that it always wants to protect itself : what you call self-protection. (Su Chap. 24, IB 4a)

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4. MIND SEES THINGS ONLY IN ITS OWN LIGHT

S. Mind is only but the tendency not to see things as they are but according to past experience. (Dasi 24.3.70)

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S. Now see, this is what mind is. To see is not in its nature. (Su Chap. 11, IID)

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S. One does not wish to look at oneself. One never sees oneself. And, the existence of the mind depends solely upon this factor. It does not let one see oneself. It blames others. (Su Chap... ?)

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S. Mind goes away from facts. (Arsi 22/1966)

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S. The mind is that which makes you see another with whom you are connected. "I am of him" means dependence ; but "I am with him" or "I am for him" means no dependence. (Arsi H/1972)

:-:-:-:-:-:-:-:

S. Expectation is the hall-mark of the mind. Mind only expects, expects, expects. (EPisi We Jan 74 IIIB)

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S. One doesn't speak to anyone else. One speaks to an object of one's own creation. This is what the mind is. (Su Chap. 3, IIC)

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5. MIND IS DENIAL

S. The mind : source of denial. (ERosi 4/1968, IIIC)

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S. Mind cannot see and accept what is. It always denies what is and tries to have something else. That is the basis of denial. (ERosi 4/1968, IIA2)

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D. Is it universal to deny what one sees ?

S. This is the nature of the mind. This is the individualized consciousness. (Dasi 20.3.72)

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S. Of course, it always contradicts. Contradiction is in its very nature. When it denies what is, and replaces it with something else, the process of contradiction gets started immediately. Contradiction is indeed its very foundation. There always is this contradiction, always this opposition ! And, hence, the conflict ! (Su Chap. 2, IIIC)

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S. Whenever there is a doubt or a denial, the mind appears. What does the mind mean ? The definition of the mind is : different from what is, something else... This process of wishing is what is called mind. Not "that" which "is", but something else, something different and separate from it ! This process of bringing about something else, is the work of the mind. (Su Chap. 2, IC)

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S. Mind judges, puts values, because his characteristic is "something else". (Dasi 23.3.72)

S. Wherever there is an over-emphasis, it shows that there is a denial behind it, there is a doubt about it. Only when there is some doubt in one's mind as to whether it is wood or iron, then alone he will fret and fume and put an over-emphasis on his statement. When one sees, when there is no doubt in his mind, there is nothing for him to get disturbed about, because he knows that it is what is really. (Su Chap. 2, IB)

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S. Whenever there is an action in the form of denial, there immediately follows, by way of reaction, its opposite aspect. A cycle of pleasant and unpleasant, action and reaction, thus, gets started. This is, indeed, the nature of mind. (Su Chap. 3, IB)

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S. Denial is transformed into mind. Just see. Denial takes the form of mind. Where there is denial, there you find mind. Where there is acceptance, there is no mind. (Su Chap. 1, IA2)

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S. As long as one does not see a particular situation as it actually is, something else will go on appearing in its place. When you do not accept what actually is, where do you come to ? You need then something else to take its place. This faculty of producing something else is what is called mind. And then a long chain starts in the form of a series of actions and reactions.

Positive and negative, good and evil, death and suffering, all these come into being as links of that chain. How are they produced ? By denial. By denying what is. By negating it. By creating something else in its place. (Su Chap. 1, IA2)

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S. You are of course there. But the other is also there. You say : "This is right !" He says : "That is right !" Whose statement is true then ? That is why you have only to see (...). He is saying something. Nothing more. He is just saying : this, and this, and this ! There is nothing more to it. But, what does the mind do ? That, this is not, but something else is instead ! This is the nature of mind. Therefore, all kinds of deceptions are caused by it. It cuts you away, but in fact fails to do so. The mind only thinks that it has cut you away, but that is only a presumption. (Su Chap. 1, IVB)

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6. MIND MAKES EVERYTHING COMPLEX, SLIPS, CHEATS

S. This is the nature of mind : slips, slips, slips. Mind makes everything complex. (Dasi 28.3.73)

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S. The mind is complex : rather complexity thy name is mind ! Because of this complex nature of the mind, it is beyond its ken to see and understand Truth which is simple... a complexity due to conventions, conditions, values and prejudices produced by comparison or illusion ! So a vicious circle ! And its expression is through opposites. A "yes" with a "no" ! A doubt and an indecision. (Ar 4/1965)

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S. Mind is like a pull-over with complicated pattern. You take hold of a thread and pull. And the pull-over is gone. And there is no more pattern, however complicated it may be. (Dasi 23.3.72)

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S. This is the nature of mind. It is so fickle and unsteady ! It will never stick to any one point and will pass on to other interests. And it will always get associated with what is outside. That is in its very nature to do. (Su Chap. 6, IC)

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S. Mind is cunning to cheat you or rather to cheat itself. (Arsi 1967)

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7. MIND CREATES ITS OWN WORLD OF UNREALITY

S. The mind creates its own world of unreality. Each one creates his own world and, therefore, each man's work is different. (SRI book)

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S. Mind works in a vicious circle. It creates its own problems and tries to solve them. (Da 14.3.64)

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S. Mind creates separateness. (Arsi 1/1974)

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S. The mind does not want to accept reality and so it creates a second in its imagination. It then compares its creation with the real and quarrels with it. It would rather have its own creation than the reality. But the unreal cannot be had because it does not exist (...). There is a conflict between what exists and what has been created by the mind. (SRI book)

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S. In the case of man, his mind creates another nature, over and above and away from Nature. His mind works in ideas, symbols and conventions and not with life itself. (Da 14.3.64)

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S. The mind is the agency that takes you away from where you are. Instead of seeing what is, you try to make it different according to your own pattern, your own liking. If what happens agrees with your liking, you feel : "I am glad. Oh ! I am happy !" If it disagrees you feel : "I am sorry, sad". In both cases, positive and negative emotions come from your thinking, thinking from your liking. (Cosi 9.11.71)

S. Mind always tries to justify itself. It creates so many illusions to justify. But you have to know that emotion is there. "I know emotion is wrong, I am not in Truth." (ERosi 1/1968, IIB2)

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S. For example, something happened. There followed an emotional reaction, such as -as you said, you got angry. Now, the responsibility for that will be thrust outside. Always ! One always puts the blame on others. And, if he does not get what he desires, the blame is not his own, but somebody else's. This is what is ever going on. Everywhere ! This is the natural law. (Su Chap. 6, IB)

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S. Because the mind is there, it cannot but express itself. It cannot but act. Because whatever is there, expresses. See, mind is there, it will express. And it will express meaning ? It will try to make something appear to be separate : definition. And it creates difference, separateness. And because it creates separateness, it creates conflict. (EPi Tu 74 IA)

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S. In the heart, everything is connected and one. Mind creates division and contradiction. (Arsi 1967)

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S. There is no one else, because I see the other one not as he is, but as he is constructed by me, in my own image. But I was only deceived thereby and therefore got hit. But now I have seen all that. There is nothing outside except my own creation. Unless I realize and accept that you are, you are not there. You are not there till then. (Su Chap. 6, IVE)

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S. The mind comes into existence when you project your petty "I" on other objects. (SRI book)

S. How can the mind be said to hide Reality ? It is because the mind takes place of Reality. (SRI book)

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S. Mind has a tendency to run away from the Real. We see a river and say it is zig-zag. But what is a river ? In essence, it is mere water. Take a handful of water and see if it is zig-zag. No. It is the riverbed that is zig-zag. Yet the mind calls the river zig-zag. So the mind always takes the appearance for reality. (SRI book)

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S. If a man has got gloves in his hands, can you say : "Try your best to catch hold of my hand ?" (EPi Su.74,11B2)

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S. A cloud comes and appears to cover the sun. But the cloud cannot cover the sun. So it passes. The sun is there. Similarly "It" is there. Only the mind is covering... tries to cover it. (EPisi Sat Jan 74,111)

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S. Now, just try to see, what does this mind do. It covers up by the "I"ness of its own all that is going on in this world in its eternal variety of manifestations and forms, and hides it away from one's sight. It puts there only one form, only one "I", and covers up the eternally varying manifestations. The one only ! "This" only ! How absurd ! What a fine thing to do indeed !

What does the mind do then ? Just try to see ! It transforms what is so large and big into such a crude and petty entity. That is why he cannot see anything but himself ! He, therefore, always carries along with him a "should". "I should be like this. He should do so. This should have been done in this way and so on". (Su Chap. 2, IVC)

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8. MIND CREATES DUALITY

S. What is the root of duality ? What creates duality ?

R. What creates duality is the denial of facts.

S. Oh ! There you are ! That is the work of the mind. Ah ! Simple ! Simple ! Duality is created by denial. And denial is created by the mind, is a function of the mind. Because mind does not accept. (ERosi 4/1968, IIA2)

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S. This mind is the element which creates all sense of duality, otherwise not. That is to say : here you are, and here outside you have your world. If you can come in contact with this world as it is, then you react as it is, there is no mind. As soon as you do not see the world as it is, but try to take it to be something else, there is denial. And at once emotion appears.
(ERosi 4/1968, IIIA3)

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S. Duality is nothing but my conception of supposing that everything is me. (EPi Sa 1974, IIA)

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S. This mind, treacherous mind, is the only thing that creates duality.
(EPi Sa 74, IIA4)

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S. Mind has got two oscillations : action and reaction (ERosi ...)

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S. The main point is : that here you are, and this is your environment. Nothing else. It is only the mind that intrudes between these two. It wants

something else to be there.This alone is the formula to be applied. It wants to have something else in the place of what is. Only this. It creates something else. And when something else has been created, all that got cancelled. But when only this is there -that which is- how can the mind find any scope for its manipulations ? How can any emotion come into being ? Or, anything else ? Nothing can then come into being. (Su Chap. 3, IIIB2)

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S. Now, where did this duality emerge from ? That alone -the mind- brought it into existence. How ? By wanting to have something different and separate from what is. It is, thus, this mind alone which creates duality None else creates it. Mind alone creates duality. For duality is at the very root of mind. It simply wants to have something different in the place of what is. (Su Chap. 30, IIB1)

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S. The very conception of separateness implies that the mind does not let you see that as separate indeed but wants you to see, in its place, something else of its own choice. That alone thus creates duality . And this is so in respect to both space and time. (Su Chap. 30, IIB4)

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S. To have a division within you, simply means that the mind got hold of you. (Su Chap. 15, IID)

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S. One is always in duality. Mind divides. There is nothing but duality in it. Oneness is not in its nature. (Su Chap. 3, IB)

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S. On the physical plane,one does not have any pain. There is only sensation. It is only the mind which converts it into pain. Pain and pleasure are both mind's creation. The physical sensation remains confined to the physical plane so long as the mind is not there. The fact is just a fact. Nothing else ! All else is created by the mind. (Su Chap. 8,III)

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S. ... Agreeableness is not a sensation. Sensation is not agreeable. It is mental aspect or conception that makes it agreeable or disagreeable ! Pleasure or pain is not physical. Physical : there is some sensation, only sensation.

Which you like, you say : "Oh ! Very nice. Very agreeable sensation !" Which you don't like : "No, no, no. Oh ! Pain, pain !" But it is sensation only.

So you are to be free from these mental conceptions. Then, you are here, you are one with it. "Yes. This is the pain. Yes. Pain. Yes, yes. The sensation is there. Yes, yes." You are one with it. There is no disturbance. Because you don't deny. Because physical thing, you cannot deny. It is there. You accept. Accept it. Meaning ? Say "Yes. It is. It is like that. Yes, yes. It is working like that." Because you are one with it. So to be one with it, in every phenomena of life, is to be one with Truth. Don't deny. (EPi Sa 74,IIA2

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9. MIND CREATES THE BODY

a) Body-mind complex.

S. Mind and body are not separate at all. Both are there together. Fever is only a bodily ailment indeed. Why does it affect the mind then ?

Mind and body are, thus, intermingled (...). Mind is mind. Body is body. All this sense of value, good and evil, pleasant and unpleasant, belongs to the sphere of mind. Where has that, too, appeared from ? From one's past. And then (the mind) wants to make it permanent. (Su Chap. 17, IC)

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S. Mind and body go together. Completely. Mind affects body. Body affects mind. They are wholly interconnected. In a way, you can call it the body-mind complex. It is produced by the union of body and mind. Or, you may say : mind is material, and matter is mental. You can call the matter materially mental, and the mind mentally material. Apparently, of course, mind is mental. But that too is material. It is only finer. And the other one, a little more physical. It is not correct to say that mind is not all physical. Mind also is physical, but only a finer stage of the physical. (Su Chap. 17, IC)

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Sh. Is it not necessary to withdraw the mind from the objects of the senses ? Do we not become body conscious by dwelling on them ?

S. Why bother about body consciousness and the rest ? You have a body. Is it not ? It requires feeding and looking after. Do it. When you use a stick, do you become stick conscious ? No, you use it when required and lay it by when you have done with it. You should treat the body similarly. Since you have a body, do whatever is necessary for it. (SRI book)

S. It is said : DEHĀTMABUDDHIḤ.

The BUDDHI, that the DEHA itself is the ĀTMA : the perception that body itself is the Self. (Su Chap. 21, IIA)

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b) Mind controls everything.

S. Is body dependent on mind or mind dependent on body ? Or mind is also independent ? Body is also independent ? What is that ?

R. It seems that they are both there. They are together. They are linked together.

S. They are linked together, yes, they are linked together. If you say they are linked together, so, they are independent and linked together. Whether that is so or not, that is to be found out. For man, or rather, as the evolution of man takes place, mind takes the predominant position. And mind controls the body. So any manifestation of the mind comes to the body. (ERosi 7/66, IB)

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S. Mind predominates .. for man. Whatever man does is nothing but done by the mind. (ERosi 7/66, IB)

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S. Now, what are you ? What are you ? Mind. How ? You are born something. Isn't it so ? Now, because you are born in a French family, you gradually... you became a French. Because "you are French", so you are French. Now, if you are born in a Catholic family, you become a Catholic. In a Protestant family, you become a Protestant. "This is good, this is bad, this is so, this is so." How do you get ? From the mind. Mind takes from outside. So whatever you are now, is the mind. Mind works. And that mind creates everything... creates its own world. So, own world, it creates.

See in that world, whatever action and reaction takes place is due to the play of mind. And the physical is always under the control of the mind. And you can very easily see : if you are very sorry, very hopeless, what is

the nature of your breath ? "Hha !! Hha !!" Isn't it ? And your face, your whole body... take a photo. And now, you are in exhilaration, in extreme : "Oh ! Oh ! Oh !" What is your breath ? "Hahahahaha... !" Breath is rapid. And your face, take a photo. That photo and that photo, you see, quite different ! So here you see, the body changes according to the mind.

Similarly rather, you can very easily see, mind creates the body. Sorrow creates one body, joy creates another body and so on and so forth. (ERosi 7/66, IIB)

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S. Mind controls everything. Life, death, anything is controled by the mind. And why is it so ? That you can very easily see. Suicide... One commits suicide. How ? Body is there. He kills the body. Body he may kill by a shot, he may kill by taking opium or something like that. Even without doing that, if the mind wants, you at once die. (...) So from this you may say : until and unless one desires to die away, one cannot die. Every death is desired death, every death is desired death... (ERosi 7/66, III)

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S. You are going in a train, there is an accident, yes. Now take for example when you are in a train, you seat in the train. You seat, isnt' it so ? You don't move. But how could you come from there to there ? You are sitting, you are sitting, you are sitting, you don't move.

R. But you wanted to go from there to there. No doubt.

S. But you came from there to Bourg-la-Reine. How ? You didn't move. You were sitting.

R. My will was to come.

S. Yes. Then your will was to come, yes. So you came first. Your will was to come, yes. And then you came. How did you come ? By the train. Quite all right. But in the train you sat only. You didn't move. You are sitting. But you came here. How ? Because the train moves. Isn't it so ? So, as soon as you enter the train... So before entering you decided that "I will enter the train." This is your wish, and as soon as you enter the train, you become part and parcel of the train. Do you see that ? So, train moves, so you move also. Though actually you don't move, yet you move, because...

R. I participate in the...

S. ... participate in that. So, the destiny of the train or anything thaf happens is yours then. Because you have owned the train, you accepted the train, so you actually become one with the train, though you took the train. Do you see that ? You took the train no doubt. So anything that happens to the train is yours. Because you become part and parcel of the train. So, anything that happens is yours then. Do you see that ? So accident, if any accident happens... "Why does it happen ? Accident happened to the train ! Yes, yes, yes... but it happened to me, because I accepted the train."

Two points are here. One, the destiny of the train is your destiny. So, if the train goes, so you also want to go. Otherwise does the train go ? One point. And specially, particularly if you see... you shall see that there was something, some desire somewhere in the mind...

R. Yes, to take the train... ?

S. Yes. When you took the train, you voluntarily accepted the destiny of the train. And if some accident is to happen to the train, then you actually accepted that. So you have invited the accident. Indirectly you will do that. Indirectly. But directly also you can find : in any accident, you can very easily see... (ERosi 7/66, IIIC)

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S. You are moving only along the road. A bus came and you were knocked down : an accident. Why this accident ? Yes. Here you are alone, there the train is there, no doubt. But here you are alone only, and you get the accident. Why ? And others are there, they didn't get the accident. You got the accident. Why ? You can very easily see that you wanted that accident. If you see, just before, your mind. What was the condition of the mind ? If you are joyous, hopeful and so on, you cannot have the accident. There was something within. Some tendency to die was there. And if you die in the accident, actually you wanted to die at the very moment... At the very moment, there was something within you... And Svamiji can give you instances, otherwise no accident... (ERosi 7/66, IIIC2a)

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S. Every accident is self-willed. (ERosi 7/66, IB)

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S. Mind controls everything. (...) So, death is controlled by the mind, then ? If one wants to die, then one dies. Yes. So, now then, what will happen ? (...) Mind creates the body. (...) That particular mind which was bound to this body wants to leave this body because mind feels that with this body, with the surroundings in which this body is : "I don't find any possibility of fulfilling myself, I must leave it." So leaves this body and takes another, which he thinks to be favourable for his own satisfaction. (ERosi 7/66, IIIE1)

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O. So anybody who dies is attracted by death !

S. Oh ! Yes, no doubt. Attracted by death. No doubt about it. This is fundamental. (EOsi 11.12.69, IIB4)

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B. TO MINDLESSNESS

1. SHOW THE DETAILS TO THE MIND.

S. Mind is such a curious thing that it cannot take generally. In order to convince it, to make it free, you must go to details, details. So, "Yes, yes. This is so. This is so." You have to show particulars, not abstract generalization. (Dasi 16.2.72)

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S. Mind should be shown particulars, otherwise it does not understand. (Dasi 3/1973)

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S. Mind does not understand abstract theories. You have to show him facts, that is precise images. (Dasi 17.8.73)

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S. See for yourself and show to others. Mind is never convinced by the general. It has to see all the details.

There is no question of time or impatience. There is question of understanding only. No dullness of the child but capacity of the teacher to teach.

Facts should be shown to the mind in the smallest details and it should be repeated as much as necessary. (Dasi 8.8.73)

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S. The mind is also material and the nature of the stages of materiality will show the nature of the time factor.

The mind which is supersensitive, pointed, sharp and minute can see Truth or what is with a flash of direct intimate experience or knowledge. (Da 19.4.64)

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S. There is no mildness, no tolerance here. You leave an inch and the treacherous mind will escape.

D. Why treacherous ?

S. Why sugar is sweet ?

D. Because it is its nature. So one has to become a killer. But the tendency of the mind is to survive.

S. Because each entity tends to survive and to avoid death. Mind is a non-entity. Once it is cornered by showing it the facts, it disappears. But not an inch should be left, otherwise it escapes. Mind is to be always and constantly challenged. "My nature is to be happy and in peace. Why should I be miserable ?" Because of the mind which distorts facts, replaces facts by images and deals with them.

D. So the mind is to be cornered. One has to become a killer.

S. Yes. "RUDRA PRACODAYĀT" : Let Rudra the Destroyer arise in my heart. (Dasi 17.8.73)

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D. Mind is going to sleep to escape facts and being cornered. Is it general for everybody or particular to myself ?

S. General. (Dasi 18.8.73)

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2. KNOW THE MIND IN ITS FULLNESS

S. You should know the mind in its fullness and entirety. Live it out and live it away. And then alone you may reach the unmindfullness (Mindlessness) : the Absolute. (Da 12.4.60)

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S. In order to understand waking or dream states, one should know fully the character of the mind, because these states are functions of the mind. Mind is all and ALL is mind. Mind is not simply consciousness. There are so many stages and forms of the manifestation of the mind. (Da 12.4.60)

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S. "SARVAÑG MANAS" : everything is mind. Do you know Milton's Paradise Lost ? "Mind in its own place can make Hell a Paradise or Paradise Hell". How beautiful ! (Dasi 11.4.70)

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S. While there is mind, there can be no fulfilment. (Su Chap. 2, IVC)

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P. Is mind of no use at all in life ?

S. No.

P. No use at all ?

S. No, no, no, no, no use. It only creates trouble... It only creates trouble. Peace, relief, it can't give. Because it is the product of always... of a lie. Something else than what is. So, NA MANASĀ PRĀPTUṂ ŚAKYO[1] No, no, no. With mind you can't ! (EPisi Sat Jan 74 IIIE1)

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[1] Katha Up. II, 3, 12

S. In the evolution of the entity, mind comes, yes, no doubt.

P. Why ?

S. Because you are in evolution, you are in contact with the external. So you recognize, you become affected, and so on and so... mind comes. So you see, you have come through the mind... you are in the mind... Originally no mind was there. Just as a baby. Leaving aside the intra-uterine conditions,which if you take it to be nothing, then, after that, this comes... And you become entangled.

And so, your task is nothing but to remove this entanglement and come to the original. But original was there physically and now you will come with knowledge. This is the difference. That is to say, you are to be a child or a baby ! But here an enlightened baby ! For a baby everything is equal. It goes this way... It touches the fire... It touches the snake... No difference ! No sense of separateness ! But because these things are separate, you suffer. Because you don't know each of them. But here : "Ah ! I know each of them." So, there is no sense of value, no sense of separateness, because "I know all these things came from outside. Not mine."
(EPisi Sat Jan 74, IIIE3)

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Chap. 2 FROM THINKING TO SEEING.

A. From thinking. (67)

1. Thinking : not seeing things as they are. (67)

2. Thinking : disturbance. (69)

3. Thoughts : peripheral thinking. (70)

4. Thinking : about future and past. (71)

B. To seeing. (76)

1. THINKING : NOT SEEING THINGS AS THEY ARE.

S. Origin of thoughts ? Thought comes or originates or arises when you do not see a thing as it is but try to take it as you wish it to be. (Da 19.1.64)

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S. Origin of thought : taking or thinking something else than the thing itself. (Da ...

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S. Thoughts come when facts are not seen as they are. (Da 14.9.71)

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S. The very fact that a thought has come shows that the mind has run away from the present, from the object, from reality. (SRI book)

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S. Think meaning ? You think yourself to be something which you are not. That is to say, you deny some part of yourself. And you keep this division always. (ERosi 32/66, IA)

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S. Your thinking. It tries to take it otherwise, make it something else. She "should not have". It tries to make it appear "she has not". Here appears the illusion. No, unreality, untruth, in its infinite manifestation and hence there was no end to your miseries and lamentations. (OI 1.6.65)

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S. The language of thinking is : "Should not, should, should, should, should..." (EPi Sa 74, IB3)

S. Through thinking we judge it and label it good or bad, right or wrong. It is only your thinking that makes it so. (SRI book)

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S. So, this sense of value, and its functional aspect thinking, is guiding yourself. Rather you are now what your thinking has made you. What your thinking has made you, you are nothing else. (ERosi 32/66, IIA4)

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S. If not immediate understanding, that shows there is thinking. Meaning : there is the play of the emotion, or there is the play of the past, which covers, which intervenes between you and the object. (EPi Sa 74, IA)

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S. You don't see : you only think. (Arsi 74/19/7)

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S. What does it mean, to think ? What does it mean ? It creates something else. When it creates something else, it establishes a connection with one's own self. Action and reaction thus get started. And that goes on. (Su Chap. 2, IIB)

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2. THINKING : DISTURBANCE.

S. And thought is ? To go away from what it is to something else, to create something else. And from there emotion arises. And at once, from that thinking and that emotion, allied action will come confused, distorted and so the source of all tragedy, all unhappiness, all conflict, everything. (ERosi 32/66, IIB)

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S. When there is thinking, there is disturbance here : positive or negative, either elation, joy, oh ! oh ! or depression, dejection, conflict... It is tested here. At once. (EPi Su 74, IB2)

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S. Any disturbance shows that it is due to thinking. (EPi Su 74, IB)

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S. As soon as thinking comes, there is disturbance here. (EPi Su 74, IIIC)

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S. And this covering of thinking is tested, as Svamiji says, very nicely : "See ? Are you disturbed ? Is there any disturbance ? Or peace, quiet ? What is there ? See. If not, why not ? Take the particular point, particular question, particular object in connection with which this comes." Ah ! Then, let me see ! What shall I see ? Do you see ? Now let me see. Here I know that I don't see the thing as itself. I am taken away. So, this taking away is now with me. Let me see what I form now, it is being taken away. What is this picture there I have got by being taken away ? Come on. You know that, but you don't know that. Fact, you don't know. But you know this. Quite all right. Come on. Come on. Just test whether it is there or not ? No. You will see no. Oh ! Test, test, test... and see what is there ? No, no, no. It is not there, it is not there. Then, what it is ? It will come. (EPi 74, IIIC1)

3. THOUGHTS : PERIPHERAL THINKING.

P. Sometimes thinking comes without great disturbance. It is just a small day dreaming. It does not involve emotion.

S. May be, may be. Peripheral thinking as it is called. Peripheral thinking. It does not go deeper. Thought sometimes comes and goes. They don't put any obstacle anywhere.

P. What to do, to... ?

S. Let them pass off...

P. Ah ! Just ignore them...

S. Let them pass off.

P. Because I try, I don't find them related with emotion. It is just...

S. Yes. Let it pass, let it pass. And it will pass. If you don't check it, it will at once pass off. Because if there is any action that has got some energy in it, so the energy must be exhausted. Force and energy cannot be obliterated, cannot be denied, cannot be refused. But it can exhaust itself. Allow it to exhaust itself. If you negate, it will strenghten it. If you refuse, you strenghten it. No. Let it go. Why ? Because it is there. It is not gone. Let it express. Positive. (EPi Su 74, IIIC3)

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S. Thoughts which are not my thoughts : they are only passing, peripheral thoughts, perceptual thoughts without concepts : pictures. Thoughts which are my thoughts, which have got a bearing on me, a reaction in me. (Arsi T/1972)

4. THINKING : ABOUT FUTURE AND PAST.

S. This pernicious habit of thinking about the future and of the past has to be broken. Neither the past should be allowed to overpower you nor should the dangling of the future be allowed to interfere with the present, the Reality. It is only when both the past and the future are obliterated that you can effectively deal with the present. The present alone is real. The past and the future are mere illusion. (SRI book)

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S. Thinking only takes you away from "now" and "here" and pushes you to the future which is not. (SRI book)

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S. Fundamentally, everything is neutral. So, imagination also neutral. It depends on the subject or the position of the observer, or the nature of the subject, to appear as good or bad. But imagination is neutral. What is the nature of imagination ? Imagination is nothing but... it is a sort of wish-fulfillment. What you imagine ? That which you don't find here but wish... You see. What do you imagine ? I imagine : "Oh ! If I like that, if something will be like that, and so on and so forth." That which is not here.

P. And also seeing eventualities in the future.

S. Quite all right. But eventualities in the future... on the basis of the present. You cannot imagine anything what you don't know. (...) So imagination is nothing but an elongation, so to say, of your present experience. (...) Which people, which sort of people are given more to imagination and which not ?

P. The one who are not satisfied from the present.

S. There you are ! There you are ! Those who are not in harmony, so to say, with reality, or with the circumstances in which he is placed, gives himself up to imagination. Do you see that ? So... but there is imagination... until one can imagine, one cannot go forward. That is also a point. Finer the imagination, more the way to progress. No doubt about it.

But that imagination should be based on reality, otherwise not. Otherwise it will be airy... something airy. It will lead to nothing but airy, something... Life will be airy, haphazard, nothing more than... It will not be tangible, and cogent, and real. So, those who have got imagination, as you say you are, do it. So, whatever, in every imagination you are to see that. "What is this ?" One is to see only. One is to see only. (EPisi 7 Jan 64, IB1-3)

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S. Imagination ? Yes, you are to see. What is imagination ? What is its nature ? What is it ? You are to see. First of all, you know that everything is neutral. In the scheme of things, forms appear and go. Idea, sense of value, comes and goes. It depends upon the circumstances, it depends upon the man who sees, who observes. So, leave aside all those things. "So, let me see what it is."

You can say imagination is a very bad thing. Who says ? Who says imagination is a very bad thing ? Imagination is a very good thing too. It depends. Because without imagination no one can go forward. No one can do anything.

With imagination, one's life may be a continuous growth, may be a string of fulfilments. But in another case it may be...

P. ... a loss.

S. So, imagination has got nothing to do. How you use it or how you take it, it depends upon that. (...)

Is it out of seeing or out of thinking ? There you are. If it is out of thinking only : oh ! Don't believe in it. It is a trap. If it is based on seeing : nice, it will lead to perfection. Isn't it so ? Only to see... only to see the nature of... But without imagination, one is wedded to the earth only. No. (EPisi 6 Jan 64, ID1)

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S. Imagination is neither good, nor bad. It is a neutral thing. You make it good or bad.

P. It is the best expression of my ego. Certainly.

S. Yes, the best expression of your ego. So, from the nature of imagination you can very easily realize the nature of your ego. Very nice.

And dreams are also nothing but a particular form of your imagination, you know. Daydreaming a particular form of imagination. Night dream a particular form of imagination. (...) You want to have something which you don't have now. So that is imagination. So, though you are given to imagination,

you must be very carefull : "Yes, quite all right, let me come to act then. Come on. Come to the ground. Let me see... let me see. Yes, imagination is a very nice thing. Yes, yes, come on. Come on, come to the ground... come to reality. Let me see. Don't fly. Have your legs on the ground and your head in the air." Isn't it so ? "Yes, my legs should be on the ground. Otherwise, I cannot stand. I stand and I keep my head in the air." Oh ! Nice... But you have got your legs on the ground.

Similarly you are for your standing erect in a way, in your own manhood. You are to stand on your own ground... own reality in which you are now. (...) So imagination is there... fine asset... fine asset for man. Yes. But it should be real and truthfull. (EPisi 7 Jan 64, ID4)

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S. So everything is neutral. Memory also. As imagination is neutral, memory is also neutral. Memory is nothing but the remembrance of the past. So it may help you to go forward. Or it may keep you to the past and make you miserable.

P. If I could use experience and not have the feeling of time, though memory, it would be perfect.

S. Yes, yes, quite all right. Experience is there, you see ? Yes. "It happened, yes, yes." As soon as you say : "Yes", you put that past into the present. How to do it ? How to act ? See that. You are here, isn't it ? You are here, now. You cannot but act now here. You cannot go to the past and act here ! Isn't it so ? Now then, you have got then some experiences you said. Yes. As soon as it comes to memory, you bring it now, here. You say : "Yes, yes. That happened, yes. Now. That happened. Yes, now, now, yes." As soon as you say yes, you feel that it happens now. "So, now, let me see. What is that ? What is his character ? What is his nature ? What did I get ? Let me see... let me see." And if you see that now and here, because whatever happened, happened. It is dead and gone. It is past. It is not in the present. So, whatever happened, happened. You have got no concern with it now.

So, memory is a falsity. . "To arrogate that something happened to me, is meaningless." You are here. You cannot say that it happened to me. You are not there. Say it happened. That's all. It happened. It happened. Finish it off. Finish it off. Be independent of that. But, there is but... "Yes, it happened, isn't it so ? But the result was this. The result was something which I don't like now."

So, whatever happened, happened. But you are at liberty to see what happened. See. Whatever happened, happened. You have got nothing to do with it. Then, what you can do with that happening. See the difference.

P. No, I didn't catch it.

S. Whatever happened, happened. You have got no thing to do with it.

But you can see what happened. That is, you can see the happening. That is, you can see the connection between cause and effect, at that moment. So, you see, at once you take that happening from the past to the present. And you see and deliberate. (EPisi 7 jan 64, IIB2)

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B TO SEEING

(See Chapter TO SEE)

S. In your thinking, the past chains you down to the past, paralizes your action. Isn't it so ? So, the difference between thinking and seeing : seeing frees... seeing frees.

P. I see the importance of seeing. The more one accepts, the more easily he can see.

S. Yes, yes. Otherwise not. Until and unless you see, you can't accept. You go on thinking, you cannot. Either you should accept or you should reject. Thinking is partial, coloured by your ego. And seeing is independent of your ego. It gives you a scientific, rather truthful view of things, of what happens. For example you see, "I did that action and I am ashamed." You are thinking. You are thinking not about the act, but your own act. But as soon as you free yourself, you see the act. You say : "Yes, something happened. And the result was that." That's all... that's all. Pure mathematics, pure economics. Yes. So, whatever the causes, these are the causes and of which this is the result... effect. So, because the causes were there, the result was that. So, if I don't want that such a result... "You see, you are talking in general terms, not in the past. "So, if I don't want that result, so, I must change the cause. Yes, I do." (EPisi 7 Jan 64, IIB3b)

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Chap. 3 FROM EMOTION TO FEELING.

A. From emotion. (78)

1. Emotion arises when you do not see or deny. (78)
2. Emotion comes from thinking. (85)
3. Rationalization comes from emotion. (88)
4. Emotion is a nourishment and a poison. (89)
5. Emotion : disturbance. (91)
6. Emotions and sensations. (93)

B. To feeling. (98)

A. FROM EMOTION

1. EMOTION ARISES WHEN YOU DO NOT SEE OR DENY.

S. Emotion arises only when you don't see a thing as it is. But take it to be something else. (Dasi 27.3.72)

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S. Emotions are illusion, they appear only when you do not see things as they are but think according to your own light. (Ro 1.8.64)

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S. When does an emotion arise ? When you see a thing other than what is. It is the product of a misunderstanding, misconception, opposite understanding. Why ? Simply because everything is neutral, everything is absolute, everything is what is : it is you who make it appear good or bad, pleasurable or painful. (Da 10.10.60)

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S. When we see a thing as it is, there is no emotion, or excitement about it. But when we don't, we begin to assert or deny it vehemently. So vehemence, in either assertion or denial, signifies that there is something wrong somewhere. Not only vehemence but any other state than genuine calmness shows that the person is attached to what he is speaking about. (SRI book)

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S. What is the cause ? Cause is this, that you didn't see the thing as it is, but you took it in some other way. That is the cause. (ERosi 11/66, IIB1)

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S. Emotion appears only because Reality has not been seen. Something else has been created in its place. (Su Chap. 2, IIB)

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S. Emotions can arise when you deny the situation in which you are at the time. (Co 26.2.74)

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S. That is why the general principle was stated : any existence, any entity, is there only so long as there is some denial. Without that, it cannot exist. Try always to keep this in mind. Whenever there is something stirring within you, producing in its wake a chain of actions and reactions,, there definitely is some repression or denial behind it. That alone is the cause of it. Where there is no denial, there is no such stirring, no agitation of any kind. For instance, there is never any memory of what was agreeable. That is all over. What is disagreeable alone leaves a memory behind. And the mind revolves around that all the time, whether one is sleeping and dreaming, or is wide awake. That cycle goes on revolving : that frustration or disappointment, and the vain effort to satisfy it, if not on that same plane, then on some other plane. This is how the play of life goes on. (Su Chap. 10, IVD)

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S. Now, what is this ? (Svamiji knocks the small wooden desk at his side twice or thrice with his finger.) Wood ! Does any emotion appear ? No ! But, if there is the slightest doubt in mind about its being wood, that, perhaps, it might be iron ! -What then ? One who knows that the wood is nothing but wood, will have no emotion, howsoever much someone else goes on insisting that it is not wood, but iron, or gold, or something else. (Su Chap. 2, IB)

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S. Emotion tries to take you away. And even there you see : fact is, Truth is. However in practical life expression... take the case of expression. Someone has done something : "Oh ! How have you done it !!" You express like that : "How !! How have you done it !!" What is the meaning of that ? "You should not have done it !" But what do you say : "Why have you done it ??" The actual words are : "How have you done it ??" So you say : "How have you done it ?? How ?? How have you done it ??" One expression. "How have you done it !!" Another expression.

P. Yes, completely different, yes.

S. So you see, in emotion again, you posit, accept this truth, that he has done it. But you at once deny. See the beauty ! Truth expresses. Because he has done is a fact. You cannot deny. So you take it that "you have done it but I want to say that you should not have done it !" So, emotion comes. Clear ? (EPisi We Jan 74, IIF)

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S. Emotion : active form of desires. (Da 14.3.64)

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S. Emotion is the expression of the ego. No ego, no emotion. The state of the awareness of harmony and balance is the state of Neutrality : no emotion ! (Da 17.1.61)

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S. What is the nature of emotion ? "I projected something in me there. I took the meaning in my own light." (ERosi 11/66, IIA5)

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S. Because, ah ! you didn't take the ashram, the cottages... and Svamiji there only objectively, as it is called. But you took it subjectively. Subjective meaning : in your own colour, attitude... That's all. And that produces emotion. (ERosi 11/66, IIA7)

S. Positive emotion means, that you saw that and actually it agreed... it coincided with your liking, with your attitude. And you get the emotion. (ERosi 11/66, IIA3)

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S. There may be different emotions, right and wrong. Right emotion is : "Svamiji is coming". Contentment. "Yes. We will have plenty of time." Wrong emotion : "Oh ! Svamiji ! They take Svamiji and we could not do it." So they may speak out of jealousy, of envy, of indignation... (Cosi 6.3.73)

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S. You start from emotions, because you are in emotion now. You are guided by emotion, so to say, isn't it so ? Because without emotion, practically you don't feel your existence. Isn't it so ?

P. As well, emotions which are positive like enthusiasm as emotions which are negative, as...

S. Yes, yes. Emotions are positive and negative. That's all. Emotions are positive and negative. But emotion is emotion. It expresses positively or negatively. That is a different point. Now, what is emotion then ?

P. It... an attirance... an attraction... or repulsion...

S. An attraction, yes, yes, yes. Isn't it so ? That is, it acts within you. Attraction, repulsion works within you, not outside. You feel attraction, repulsion within yourself. It acts outside no doubt. But the seat of emotion is inside. Isn't it so ? It is not outside.

P. No, no, no, no, outside doesn't care.

S. Doesn't care. Isn't it so ? Rather it is the link that joins you and the outside world. Itsn't it so ? Isn't it so ? Now then, it joins you with

the outside world, as you say. As for example, you say : "I see the tree... I see the rose. I talk to such and such. I love such and such." You say that. Isn't it so ? And you feel emotion thereby. Isn't it so ? But again it is a (.....) You see, you say that "I see a tree, I talk to such and such, I love such and such, I hate such and such." Isn't it so ? So, you see, you posit, that there is some object outside with which you connect yourself. That is the idea. But are you seeing it ?

P. No, certainly not. No, I know quite right. No, no...

S. Do you see that ? You don't do that. Because you don't do that, you get emotions. See that. "There is an external object", you say. That is, "I see the object, I feel the object, I love the object. I hate the object", as if there is some object outside. But still you say that : "I love it or I hate it and so on." How can you do it ? Do you see that ? So, by the very fact that you love or hate shows that you are not seeing the object as such, as it is. But you are seeing the object in the form in which you like it to be. So, you get emotions.

So you see, emotion is the outcome of your seeing... or thinking of seeing rather. Emotion is the outcome of your thinking that you see a thing as it is. But, really, you don't see the object, but you think that you see the object.

P. I see it coloured, I see it...

S. Coloured, yes. Coloured by your own colour. That is : you see the thing as it is not. Or you see a thing otherwise than as it is. Do you see ? So, you get emotion. So, emotion is the result of a wrong seeing. Isn't it so ? (EPisi 8 Jan 64, IB)

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S. Emotion is nothing but a warning that you are not in truth.

(ERosi 11/66, IID3)

S. To find out if the mind has appeared in any form, in any of its manifestations, there is only one sure way : is any emotion there ? And, out of all of them the most dangerous one is comparison. [...

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S. Why ? Why ? Why this comparison ? There your comparison comes, because you don't take yourself as you are. You feel inferior, superior and so on and so forth. So comparison comes, and emotion comes. Yes. Emotion comes. Because you are what you are.

But in comparison with another : "Oh ! He has done that ! I have not !" Oh ! You feel inferior ! Oh ! Emotion ! What do you do here ? You take yourself not as you are. But you wanted to take yourself to be something else, which you do not find. So you get emotion.

So if you take yourself as you are : no emotion. As for example, take it. You have done something : "Oh ! Nonsense ! I should have not done that ! Oh ! Everything has been destroyed... everything has been destroyed. I shouldn't have done that ! Oh ! Oh !" Depressed... depression. Why this depression ? "I should not have done such a thing." (ERosi 11/66, IIC2)

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S. All emotions, not only fear, are based on denial. (Arsi 41/1966

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S. This emotion is the root of all bondage. Why ? Because, it is a manifestation which separates one from Truth or Reality... (Su Chap. 2, IE)

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S. This emotion alone is at the root of what you may call existence, or life, or individuality. In fact, at the root of the whole of creation. (Su Chap. 2, IIB)

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S. Emotion is nothing but result of the past trying to project itself into the present but being unsuccessful thereat. (SRI book)

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S. Where is the baby now ? There is no baby. You are an adult. Yet the baby is there. Where is he ? He is in the shape of fixation. Emotion is the baby. (Dasi 23.2.72)

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C. I do not understand how the emotions are stored and where ?

S. When anger comes, you feel it is bad. What do you do ? You work with all your nerves and this energy is stored in the nerves.

C. During lyings, I felt a very strong pain in all the column, specially in the lower part.

S. Yes. It is stored here, specially at the bottom of the column and in the navel. These are the two greatest nervous centers of the body. (Cosi 21.11.71)

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2. EMOTION COMES FROM THINKING.

S. Emotions are the feeling part of thoughts. (Dasi 14. 9.71)

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S. Emotion is nothing but the feeling aspect of thought. And so if you want to know emotion, you must know thought. If you want to know the nature of emotion, you must know the nature of thought. Because emotion is nothing but the feeling aspect of thought. (ERosi 11/66, IC3)

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S. So if you can know the nature of thought, you can very easily see the nature of emotion. So what is the nature of thought ? Thought, thinking... what is thinking ? Thinking is nothing but going away from what is. (ERosi 11/66, IC3)

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S. Emotions are products of your thinking in your own light and not of your seeing things as they are. (Rosi 1964)

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S. When there is an emotion, the cause is in some thought. (Cosi 9.11.71)

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S. Emotion is a precipitate of mental thinking. (Cosi 6.3.73)

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S. Thinking (manas) means emotions. You do not see things. You project your likes and dislikes. (Arsi 1/1966)

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S. Remember emotions come only out of thinking. When you don't see a thing as it is, but take it to be something else, that is thinking, emotion comes. (ERosi 18/66, IIA)

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S. "Thinking" and "Emotion" : one and the same thing expressed differently in terms of the "intellect" and "feeling". There is only one incident or phenomenon of experience connecting the "in" and the "out", the "internal" and the "external"...

... With the child, the emotion is the first because it comes in contact with external world which is unknown. Simultaneously, it tries to connect and form an idea of the thing experienced and thinking appears :

... whereas with the grown up, the process is reversed, simply because ideas have already been formed within, in the light of which experience takes place. So, you see, thinking and emotion are equivalent expressed in terms of the intellectual and feeling aspects respectively. (Ar 18.1.68)

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S. For every emotion, there is some thought behind. Take the formula of Truth : for every emotion, there is some thought behind. And what is that thought ? Thought is that there was a tendency to have something else than what is. Otherwise, no thought can come. If you see what is : "Yes, this is so." (EPisi We Jan 74, IIC)

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R. The fact that I am putting sense of value on myself...

S. Yes, yes, yes. There you are. And this thought produces emotion. And another sense of value will produce another emotion. Another sense of value will produce another emotion. So emotion as such is this, that it comes out of some thought, which takes you from the object... takes you elsewhere, or somewhere else, from where you are. This is the root cause. The principle

is that emotion comes from your thinking about something. That is to say, emotion comes about your taking a thing not as it is, but to be something else. And that something else depends upon your attitude. That's all. Anywhere, anywhere, positive, negative, positive, negative. That is so.

R. In other words, it is sort of a judgement on myself.

S. Yes, yes. Ah ! So you are judging anything according to yourself, not according to that thing itself. There you are. Take it negatively... so long as you cannot see a thing as it is, you will get emotions. And if you want to be free from emotions, try to see a thing as it is, and you will be free from emotions. How to see ? You see the emotion, and see the nature of emotion, and you at once say : "Oh ! Now, emotion is there. Thát is to say, I didn't take the thing as it is. But I have taken it something else. What is this ? What is the thing ? And what I take ? Let me see." So, as soon as you see : "Oh ! That's all right". (ERosi 11/66, IIB3-4)

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S. There are emotions only because there is thinking. (Arsi 1967)

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3. RATIONALIZATION COMES FROM EMOTION.

S. And if you are in emotion, you can rationalize, put in so many arguments and so on and so forth. And it is all false. (ERosi 2/68, IIG1)

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S. When the emotion is very strong, it tries to exhaust itself and afterwards "images" come. (Co 15.6.68)

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S. Emotion alone is the driving force. Intellect or reason is helpless. Reason is only like the driver of an engine. What is his function ? To drive only. If there is no steam in the engine, what will the driver do -howsoever clever he may be ? With no steam in the engine, he is completely helpless. How helpless all those men, so superior intellectually, feel, when confronted with a complicated situation ! Why ? Because they are not well equipped emotionally.

So one has to start with emotion as the basis. And, at the same time, he has to root the emotion out. (Su Chap. 6, IIIC)

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4. EMOTION IS A NOURISHMENT AND A POISON.

P. It's a kind of nourishment.

S. Yes, yes, kind of nourishment. Quite all right. "Without that, I cannot live". Yes, now then, what do you get then by emotions ? You are to see that. A kind of nourishment, yes... and a kind of poison too. Sometimes you get emotions, you feel elated and after that, dejected. Not only nourishment. But nourishment has behind it ? Poison. Isn't it so ? If you see that first... To be free from emotions, you see that. You just said. Positive aspect, nourishment you said. You didn't see the negative aspect.

And so you are after emotions. Because you see that : "nourishment is got from emotions, why should I not be with it ? Yes. Because it nourishes me, it gives nourishment. Who takes care of not taking nourishment ? Yes. Is it true ? Let me see. Is it only nourishment that the emotion gives ? No, I see. So, for this nourishment, I get poison also. For every positive action, there is negative action. For every action there is..."

P. It is a law... absolute law ?

S. You see that, for every action, there is equal and opposite reaction. With high emotions you go and behave, everything do... And after some time : "Ough ! Tired, exhausted..." See. For every action there is equal and opposite reaction. That is an inevitable law. (EPisi 8 Jan 74, ID)

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S. Emotions are luxury, a waste of time. (Arsi 43/1966)

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P. The emotion can be a very good lesson, a very good experience. Yes.

S. It teaches you. It leads you to Truth. From untruth, which you take to be truth now, you go Truth. So emotions are an asset. The more emotions one feels, more awakened is he. A dull man doesn't feel any emotion. His energies... his ego so to say, is not awakened. He is dull, he is asleep.

Those who are very emotional should be taken as more alive, more awakened. And they also do more work.

So, emotion is an asset. So, you are to do what then ? You are to utilize this power or strength or energy behind the emotion to your benefit. Now it is frittering away your energy and so on. You are to see that first. See the nature of emotion first. (EPisi 8 Jan 74, IIB)

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S. You say : "Oh ! One emotion, I see ! Oh ! Another emotion will come. Oh ! Another emotion will come ! Oh ! Another emotion will come ! So there is no end." This is your question. "There is no end !" No, no. There is an end. Why ? Take any emotion. And as you say, if you try to judge, try to know the nature of emotion, you get struggle. No. When the emotion is there, how to... ? You are in emotion. You cannot reason then. If you go to reason, there will be struggle. No. When the emotion is there, allow the emotion to work. Let it work itself out. And when you become peaceful, without emotion, then you ask : "Now, what is this emotion ?" (ERosi 11/66, IC)

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5. EMOTION : DISTURBANCE.

S. Whenever you can't see a thing as it is, the test is that you shall feel an emotion, at once. If you see a thing as it is, you feel relief, happiness, at ease. Whenever you don't see a thing as it is, at once you get emotion, anger... uneasiness... agitation, any emotion. You are in which truth ? That is to say, whether you are seeing or whether you are with thing as it is or not, will be proved by the presence or absence of emotion. (ERosi 18/66,IID3)

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S. The emotional disturbance is a warning that something is wrong. (...)
No sort of emotional disturbance is justified. (Su Chap. 2)

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S. The criterion is : is there any emotion or not ? Any kind of positive or negative emotion ! Any kind of turmoil within. When you have seen - "This is just this, this is what it really is"- there is no agitation within you.

To find out if the mind has started its work, this is the only way. For ultimately, emotion is the only criterion. Where emotion has disappeared, everything else disappears. The mind itself disappears. Truth or Reality appears. What is - appears. (...)

And, to get agitated or disturbed within, shows that there is emotion behind. The appearance of emotion itself is mind. And that comes into existence only when something other than what is has been created. This is what mind is. And the something else that is created through its agency is now attached to or connected with the self. (Su Chap. 2, ID)

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S. How to find that out ? Is there any kind of uneasiness within, or are you perfectly at ease ? Are you at ease ? (Su Chap. 2, IIC)

S. Emotions have two aspects : internal and external. Internally : intensity. And externally : duration. How long does it last ? So, you see, any emotion or presence of any emotion is to be tested on these two aspects. Progress will be clear with the decrease of these two aspects, gradually diminishing and diminishing till they are nowhere : vanishes, shades off, -emotionlessness : calm, tranquillity, equilibrium, peace, freedom from Duality- non-self : so the Self ! (Da 10.7.69)

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S. How to know that sense of duality is working ? How one can judge that : "Here I am not one, I am in duality now." How can he know ?

R. With emotion.

S. Ah ! Beautiful ! With emotion. There you are. (ERosi 4/68, IIA2)

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S. Everyone has got emotions. So emotion must have its play... emotion must have its play. If it does not get its play properly, normally, it will have its play abnormally. (ERosi 3/68, IA2)

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6. EMOTIONS AND SENSATIONS.

S. Sensation, which is physical, is always neutral. It has no sense of value attached to it. It is only mind which attaches sense of value to it. And, gradually, one gets so conditioned to this process that sensation itself appears to be pleasant or unpleasant. (Su Chap. 17, IB)

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S. Sensation, perception, there is pain. Conception, meaning I suffer. (Arsi U/1972)

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S. There is no physical pain ! Pain is emotion. Physical is sensation. No denial thus no pain (no comparison with pleasure). Examples, Svamiji's intoxication, Maharishi's cancer. Sensations are informations related to body's life. (Arsi 41/1966)

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S. These are emotions.

D. But I feel strong sensations.

S. Yes emotions, sensations. There are no emotions without sensations.

D. I see no images, not even my father's face, just a vague indefinite presence.

S. Yes, the emotion is so strong. When you see images, it is when the emotion is not strong. (Dasi 3.4.70)

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S. An emotional reaction is quite separate and distinct from a physical sensation. You will find that, eventually, when this emotional reaction is worked out completely, the physical one will remain. A physical sensation is independent of an emotional reaction. (Su Chap. 10, IA)

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S. First in order, or, in the beginning, is the physical sensation. And as the pleasurable aspect of it goes deeper and deeper, it begins to acquire the form of emotion. First in order is the physical sensation indeed. Only when it goes deeper does it get transformed into emotion.

Again, when one is deprived of that deeper aspect of it, the emotion too acquires further intensity. But this aspect, which is celled emotion, does not come into being all of a sudden.

Mind too is physical. Only it is a subtle form of what is physical. In the same way, emotion too is a subtler and deeper form of this sensation. First in order, thus, is sensation. When it goes deeper and acquires the form of feeling, it is called emotion. And, having once come into existence, it acquires an exaggerated form after the deprival. This is how emotion is formed. So, what is now thus the characteristic of emotion ? When the physical aspect of it is replaced by this other aspect you get emotion.

Sh. This replacement, or this other aspect must have been the result of that deprivation ?

S. No. It is there before that deprivation also. In its positive aspect too before the deprivation. After the deprivation, it only gets augmented. But its formation indeed starts even earlier. For, the sensation of pleasure gradually gets more and more intense, and having gone deeper enough, it assumes the form of emotion.

It is a qualitative change. It is erroneous indeed to differentiate between quantity and quality. When the quantity itself reaches a certain level, it is transformed into quality.

As for instance in the case of heat. Coal, in its natural form, is not hot. But what happens when you kindle it ? It begins to get heated till it is

red-hot. After that too, at a certain stage, the glow becomes white and you get light in its place. Light is nothing but the culmination of heat. Heat itself is, when it has reached a certain stage, transformed into light. For example, what happens to the candle ? After being lighted, its glow is reddish in the beginning and then suddenly it is transformed into light. In the same way, the physical sensation remains so only up to a limit. After that, having gone deeper and deeper, it is transformed into emotion. Or, you may call this process : formation of mind. That is why those who are devoid of deeper sensation don't have a mind. Those who are shallow have no mind indeed. They exist only on a physical plane. (Su Chap. 21, IA)

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S. Now, a sensation produced by contact with the body, both in its physical and mental aspects, works within limits. It cannot go beyond its limits. Without an impact, without a physical contact, you cannot have any sensation. Similarly, when the impact is too violent, you do not get aware of any contact. As, for example, in the case of mental pain. If it is too little, you do not get aware of it. If it is a little more intense, there appear tears in your eyes. If it is even more severe, there is a proportionate increase in the flow of tears from your eyes. But, if the pain in its intensity is too severe, you do not cry at all. The suffering, then, does not find any expression. Outwardly, of course, it appears as if nothing has happened to you. The outward expression is, thus, stalled in case of both the extremes.

An action, thus, takes place within limits : both on the physical and the mental planes. On the physical plane, for instance, what happens when you look at a certain object ? The nearer you approach the object of your sight, the clearer it gets. But there comes a limit beyond which your approach to it would make the object dim to your view and then even invisible. Now, why did the vision not grow clearer when you reached too near it ? Because there is a law according to which there is a minimum short distance of vision. Similarly, there is a limit to the longest vision beyond which you cannot see. And this principle applies to all other senses, to all actions. There is a limit to all of them. Beyond that limit, it cannot have

any effect. As for instance, this touch. (Svamiji touches his cheek lightly with his hand.) When the contact is light, the sensation of touch is light. When the contact is a bit closer, the sensation is more tangible. But when there is no contact, there is no sensation at all. And, conversely, if the impact is too strong, again, you have no sensation at all. That is what getting benumbed means.

Sh. Would that not, even at a later stage, produce some physical reaction ?

S. Of course. It would produce a reaction on the physical plane. It got stored up there in the nerves. The nerves would definitely remain affected for so long as it remains stored up and not brought back into the consciousness and purged out. So long as it remains stored up there, the same old sensation of numbness would again and again appear in the wake of every such contact. This would go on ad-infinitum.

Sh. That would reappear only in the wake of physical contact ?

S. Of course in the wake of a physical contact alone, if that first experience had not produced any emotion along with it.

If, however, an emotion also followed that, then, of course, both physical sensation and emotional reaction would reappear. If the emotional reaction is also there, you have to tackle that first and get rid of it. When that is eliminated, the physical sensation too would emerge...

Sh. But why should it be necessary to tackle the physical aspect of it also when the emotional aspect has been dealt with ?

S. Because, in that case, the physical tension would be left behind. You won't feel at ease physically.

Sh. Does the physical includes nerves also ?

S. The physical includes nerves ! They won't allow you to be at ease...

Sometimes, of course, the physical and the emotional, both aspects are brought out in the open simultaneously, but that happens only in certain extreme cases. Ordinarily, they get bifurcated. (Su Chap. 16, 1)

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S. So much tension in the nerves !

D. How so ? Are not the emotions in the belly ?

S. Quite so, the pressure of the emotions is in the belly but the tension is in the nerves. Can't you see the difference between pressure and tension ? (Dasi 7.5.69)

partially or we see something that is not there ; something we wish to see ! If we see the thing as it is, we get the feeling of oneness with it. (SRI book)

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S. The difference between feeling and emotion is that emotion leaves you agitated either in joy or sorrow. But feeling is a sense of oneness or contact with the object. This leaves no trace behind. (SRI book)

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S. Not emotion, but feeling ! They are different : emotion and feeling. On the plane of feeling, one incorporates the experience. What the Truth in it is ? Oh, it is this, yes, yes, yes ! All right ! This is only this. This is only this. This is only this, this fineness of feeling.

Sh. Now, there seems to be in my mind some confusion with regard to the terms "feeling" and "emotion". The feeling, in this example, is related to action.

S. Emotion is the mental aspect. When you get alienated from reality, or the Truth, that in turn gives start to a thought process and that produces emotion. When that thought is fully stabilised, it produces emotion. It will then be followed by action, and all that. Indeed there will be action. Why not ?

Sh. But I so far believed that action is produced by emotion alone.

S. Action is always, no doubt, produced by emotion, but that action is negative action. And feeling produces positive action, which does not start any reaction. The reaction produced by emotion starts a chain reaction. (Su Chap. 16, IVC)

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S. You are to be free from emotions and come to feeling. Or you are to remove the cloud that covers your feelings. Feeling is of Truth. Feeling is about what is, and emotion is about what it is not. (...)

And emotions are not the acceptance of what is. But what is not. That is something else. It is a cloud that covers feeling. So, you are to clear up the emotions, rather the attraction towards falsehood, untruths, and you come to Truth. You come to feeling. (EPisi 8.1.64, IIG3)

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P. But are they not steady emotions, which don't change... ?

S. Steady emotion is not emotion, it is a feeling. Steady emotion is no emotion. It is feeling. Positive feeling. And emotion is a negative affair. Because it has got a reaction. And steady ? Feeling, not emotion. There is nothing in steady... emotion... You see there is no up and no down. But in emotion there is up and down. So, steady emotion as you call it, it is not emotion, it is feeling. There you are to come.

The pendulum will have come to the center. It oscillates. And so long the clock is to function, there cannot but be oscillation. So long you are to have pleasure and pain, and so on and so forth, and you relish all those things, you cannot but be under a reaction and action and emotions.

So, what is emotion ? Emotion is nothing but, you see, nothing but the outcome of seeing things differently. That is, not seeing things as they are. So, it is an illusion. It is a falsity. Isn't it so ? And what is this proof that it is falsity ? It gives you ups and downs. It doesn't keep you steady.

(EPisi 8 Jan 64, ID3)

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Chap. 4 FROM DESIRE TO FREEDOM FROM DESIRE.

A. From desire. (102)

1. Desire : active form of mind. (102)

2. Desire : attraction towards the outside. (104)

3. Desire : something is missing. (106)

4. Desire is infinite. (108)

5. Desire is absolute. (113)

B. To freedom from desire. (116)

1. Try to fulfill desire. (116)

2. Be free from repression and try to regulate. (119)

3. Feel desire cannot be satisfied. (124)

A. FROM DESIRE.

1. DESIRE : ACTIVE FORM OF MIND.

S. Desire is the active form (cinetic form) of mind. (Dasi 5.4.70)

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S. So thinking and emotions are your bondages. That tries to bind, tends to bind, binds you. And that expresses... those two express in the form of desire, that tries to bind you. (ERosi 7/66, IVC)

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S. Desire implies, not seeing what is, but to attach some other sense of value to it. This is how desire is brought about. Desire is nothing else. It is only a product, a result. Of what ? Of the sense of value. (Su Chap. 16, VI

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S. The unfulfilled past indeed. That's it ! What may be called KAMA or desire ! Nothing else. Nothing else. (Su Chap. 16, VB)

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P. If there is no duality there is no desire.

S. No desire. Otherwise, no desire... Otherwise, no desire. Be one. Then, desire for what ? Desire for whom ? I am. There is nothing else. Desire shows that there is something to which, with which, you try to have some attachment. (EPisi Thu Jan 74, IIE2)

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S. Desire or fear is the connection with something else, as subtle as it may be. Desire is creation. All the steps or degrees in manifestation are there when desire is there. (Arsi S/1972)

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2. DESIRE : ATTRACTION TOWARDS THE OUTSIDE.

S. Any movement is possible only when there is a force acting in the direction of the movement. So, any movement that comes shows that there is some attraction. So you attract. If there is any motion towards you, motion in any happening, any motion of anyone, any motion of the people, anything... any movement towards you, shows that you have got attraction. As a magnet for iron. At once it may come. You don't see. Where, how, how it attracts ? But there is that magnetic field. You may not see, but there is attraction. Similarly, you may not see that you attract, but yes, attract. (ERosi 9/66,11D)

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S. As for example magnet. You came... here the iron... At once, it comes. Oh ! How can you see ? It doesn't attract. There is no connection. There is no connection, whatsoever. But it at once comes. That shows there is connection between, there is a magnetic field here, you don't see. And, as soon as you distribute iron here, and that you shall see (...) Oh ! You see the attraction, see the lines of attraction. You do not know. Here you are. This ignorance and want of knowledge, want of understanding, is the cause of all trouble. That's all. Things are there. (ERosi 9/66,11D4

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S. Because the law of Nature is this : there cannot be any motion in any direction unless there is an attraction in that direction. Yes. "Yes. It is there, it is there. Now." Why does it move towards this ? Why does it move there ? See. Experiment. Yes. So no motion is possible until and unless there is some attraction in that direction. So, everything that happens with you, to you, means that there is an attraction towards you. You attract. You may not know it. Different point.

So any movement : some force must act in that direction. Otherwise, no movement. "Yes, I have exhausted. I have found out the law, so that

-the natural law : only that comes to one which is attracted by his magnetic field. "Therefore, every kind of contact that I make, every situation that I go through, any event that occurs before me, is only mine. It is mine. No one else is to blame for that, it is mine."

The question of giving it up or not, of having chosen it or not comes only later. The first and the immediate point to accept is that he is there. He has come to me.

Of course, you have the choice to give it up, to refuse it. If you do not need it, let it go. But, if you cannot give it up ? If you cannot let it go ? Then ?

Wherever you are, whichever situation you are put in, whatever happens to you or about you -is yours, entirely yours. (Su

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S. And Nature's law is, if two forces are there, the resultant becomes ? Not this, not that. Similarly two desires... If two desires are there, one desire will predominate and according to that, action will take place. (ERosi 7/66, IIIE3)

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S. So this desire is there. Desire is nothing but... it is the connection between you and objects. This is desire. You desire something. That's all. There is something and there is you. And this desire being an energy, being some force, it works two ways : positive and negative. And in the mental plane, in the form of giving and receiving. (ERosi 2/66, IIB)

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S. Desire is the tendency to give and take... (ERosi 1966)

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3. DESIRE : SOMETHING IS MISSING.

S. Desire is based on the feeling that something is not known and remains to be known. (Arsi 14/1966)

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S. The sense of separateness binds you with desires or rather desire is the expression of the sense of separateness. (ERosi 1966)

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S. One cannot be attracted towards another until and unless one is that potentially. (ERosi 2.8.66)

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S. There is attraction, there is partiality here, there is partiality there. Otherwise, why there is attraction ? Why there is attraction between sexes ? Because there is partial manifestation. There is no whole realization.

"So, oh ! my desires show : Yes ! I am partial in this portion. The object is something. I am something. I try to make myself whole by getting it." (ERosi 1/66, IVE)

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S. But how do you know that it is outside ? It is because you had this idea beforehand. So it must be inside. So you repeat experience : "Oh ! I want this. I want that. And that I want I haven't got." You have got the idea of that, that in yourself you are that. Because you are partial in behaviour, you are unsatisfied. But that which was lacking was inside you.

Because people believe that something is missing inside, they want it from outside. But in fact we have everything in ourselves.

What is the cause of your wanting ? "Because I think I have not enough in myself." Why do you feel ? Because you feel necessary to have it.

What is inside is only reflected outside. Outside is only the exciting cause.

You cannot question about a thing you don't know actually. But you have forgotten. You question. You know the answer. (ERosi 27/66, IB)

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S. You are also Truth. One without a second. But you think "I am not full, I am not perfect." So that portion which you don't feel, gives you the feeling that something is missing. So whatever you get : "I want more". So be the whole.

When you feel you are partial, the other part attracts you. When you feel you are male, the female attracts you. Because male and female are complete. Complete meaning without description. If you take one part from the whole, the other part attracts you in order to make you the whole. (ERosi 27/66, IC)

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S. Truth is one only, without a second. In practical life you don't see that. You see "I. I want this. I want that." What is truth then, when you are here and you try to have another ? It is because you are missing it. If it is true that you are missing it, then you will be satisfied when the missing is gone. That shows you are the whole.

When you want something, that shows that you lack that thing, otherwise why you would want ? (ERosi 27/66, IA)

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4. DESIRE IS INFINITE.

S. What is the nature of desire then ? "I desire, I get this, I must have more." So, any desire is not limited... not limited. No, no. Man is never satisfied. Anything he gets : "I must have more." In any field. Oh ! Then, what is the meaning of desire ? Desire shows... the nature of desire shows : this desire is infinite. There is no limit to desire. (EPisi Tu Jan 74, IB2)

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S. More, more, more, always more, as long as I look for unlimitlessness in the domain of forms. If I could get this then I have my whole (...) but I want more. (Arsi 31/1966)

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S. Desire generally is infinite. How ? You see, if you get ten thousand francs, and if you are earning ten thousand francs, take for example per month. Yes. You may not compare with anything, but with these ten thousand francs, are you satisfied ? No. "Oh ! I must have something. My expenses are these. I must have something more."

Or you take a target : "If there be twenty thousand rupees a month, I will be satisfied, I don't want anything more. " Quite all right. You try and you get twenty thousand rupees per month. For a time you are satisfied : "Yes, yes." But you cannot be satisfied completely with these twenty thousand. Again you say : "Oh ! No, if I get more..."

So this hankering for more, more, more, more... more money, more fame, more this, more this... always is there, you see. One is not to learn it. No. One does not learn it. (ERosi S/68, IB)

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S. Whatever is inside you, as man, tries to express, always, in intellect, in feeling, in action, everywhere. Because man as man, somehow, took

himself to be limited. But in essence, he is one, he is not limited. So the very essence of Infinite, the very essence of Oneness is trying to express. That is to say negatively, it tries to go beyond all limitations. So this tendency to go beyond all limitations is the element of desire. You want something, you want this... you want this... So desire shows that the inherent tendency in man tries to express : why ? To express, to be limitless, to go beyond all limits. So this is the element and characteristic of desire. So desire is generally infinite. (ERosi 5/68, IIA2)

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S. To be truthful, to come to oneself, one must be free from the attraction of the non-self. And this attraction towards the non-self is the element of desire. So this desire was normal and this element of desire, or characteristic of desire, is infinite. Expansion... expansion... expansion... Till there is no occasion to expand." Oh ! What is this ? This is infinite." (ERosi 5/68, IIC)

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S. Remember "something else" is the constant cry. No finite thing can give complete satisfaction for ever. Once something is got, you cannot rest satisfied and you want something else. (Dasi 28.3.70)

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S. Intrinsically, what you are then ? The infinite ! In reality, in essence, you are the infinite. But simply because you have somehow tighten yourself to the finite, that is as if you have taken yourself away from infinite, so there is some reaction. And reaction says : "No. Go to the infinite. You cannot be finite." So you desire : "Oh ! I must have it ! " Physical : because you take yourself physically away from infinite.

If we are infinite, why should we say "I want this, I want that, I want more money, I want a car, I want a bigger car ?" So manifestations are also infinite, because we are ourselves infinite. (ERosi 26/66, IIA-B)

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S. Ah ! So... so the desire is for testing. Desire is nothing but an expression to test yourself and see that you are not conditionned, you are not finite. You are infinite. And when this external view goes (...) So this desire vanishes. Desire to have something vanishes. And then desire comes "to be", not "to have". Yes. Do you follow ?

Not to have. Desire to have first. But one feels then : You want to have ? "No, no, no. I am satisfied." So (.....) you have desire to be. "What I am then, I must see. I must be that. I try to have infinite outside. Then outside and inside, there is division. How can be infinite outside ? You keep the division outside and inside. And outside you want to find infinite, as you cannot divide infinite. How can it be ? "Oh ! No, no, no ! Outside I can't find. No, no. That's all. Come on ! Come on !" So from the desire to have... another desire arises : desire to be. (ERosi 17/66, IIF2b)

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S. You have very nicely characterized or differentiated desire and desire. One desire is normal and natural. Another desire is due to comparison. Yes. No doubt.

But now what is the character of comparison of desire ? If you think : "because he is doing that, I must be greater than him. Oh ! I must be wealthier than him and so on and so forth." And from there the characteristic of jealousy comes. So in a way desire dependent of comparison is generally affected by jealousy. That is not normal. What is normal desire ? As you said "expansion". (ERosi 5/68, IA)

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S. Who taught you to want more and more ? Nobody. (Arsi L/1972)

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S. You want more, more, something more, something more. This constant urge of more, more, more... when will it stop ? When will it stop ?

R. When we will have the infinite.

S. Yes. And that will be nothing beyond more. That is where there is infinite. So simply now, because man as man has got this limitedness, so he becomes physical. Limited means physical. So desire for the physical comes in. So because he feels : "I am this... I must be limitless. So I must have everything so that I can expand."

This tendency to get everything shows that inherently he is everything. But he has somehow taught himself to be something. So this idea of something limited is always trying to break away. And because he is in the physical plane, he tries to break away from the point of the physical. So he wants to take all physical inside. So that there will not be any physical. "I shall be whole"

This is the element of desire. So desire is infinite... infinite desire. Because one has done that, so until and unless one can go, because he is in the physical plane, he feels that being limited : "I shall go on expanding, and find unlimitedness." (ERosi 5/68, IIB1)

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S. In general, it is normal that a man can never be satisifed with any limit, in any direction, in any field, whatsoever. Do you see that ? So this desire is normal and natural for man. It is not based on any competition whatsoever. (ERosi 5/68, IB2)

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S. Strong desire shows that the energy is active, awakened. Just as an idiot... Nothing. Energy is not evolved, energy is not conscious. And more you have energy, and more you have desire, more you sense. That is, your sensitiveness goes on increasing, and becoming finer and finer and finer.
So the sensitiveness shows the evolution in the stage of man. (EPisi Th Jan 74, IIA

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S. Desire shows man in a way. More evolved is man, more the strength of his desire. (ERosi 5/68, IIE)

S. If you have got desire, have desire for infinity, why have you desire for such petty things ? Yes. As for example, in childhood, Svamiji as a boy had always a couplet with him... some two lines. What is that ? "If I am to kill, I shall kill a rhinoceros." Why shall dirty my hand by killing a mosquito, or this or that ? No. "And if I am to loot, I shall loot royal treasury." I don't loot this and this and this. No, no, no.

So, if you have got a desire, why do you desire this petty, petty ? Desire all. Desire all. Don't you say : "So, I must desire all : the perfection, that I desire. Yes." And all these petty desires will at once vanish. Isn't it so ? If you have to desire, quite all right, desire. Why are you so miserly to desire this penny, or a franc or half a cent or this ? No. And if you can desire that, then all smaller desires become insipid, vanish. (ERosi 31/66, VI)

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5. DESIRE IS ABSOLUTE.

S. Why does one indeed want to have an immediate and absolute fulfilment ? Why this ? You have also to ponder over this. Then alone would the point become perfectly clear.

Yes, indeed. You put it very nicely : "the satisfaction is to be immediate, absolute, full and complete." One doesn't want to tolerate any compromise in these respects. No modification is tolerable. It has to be indeed full, absolute and immediate. Why ? Why ? Why ? Why ? What had you learnt ? Is it only you who feel in this way ? Or, is it so with others as well ? Indeed, it is so in everybody's case. Wherever there is desire, this is so...

Sh. It is so everywhere, indeed.

S. Ah ! Then ? This indeed is the characteristic of desire or want. What does this mean ? What is the implication ? That it is absolute. Its very characteristic is absolute. How else could one seek satisfaction of a want in absolute terms ? Its very nature is : absolute and immediate. What does immediate imply ? That -even the least of delay is not to be tolerated. In what respect ? In this respect : that an immediate contact is established between the one who wants and the one that is wanted. One doesn't at all tolerate any separation between the two. One wants to have the satisfaction immediately. Isn't it so ? Very well. What does this mean ? What does this mean then ? What does it show ?

Sh. That, by some mistake, he started considering himself as separate...

S. Yes indeed. That's it. This is the point. So ? What does this show ? That its very characteristic is : absolute, full, complete -and that, for certain reason, one started considering himself as separate, which, in its turn, at once produced the reaction : "No, no, no, no. No, I can't accept that

I got cut off, that I got separated. No, no, no."

This indeed is the very characteristic of want or desire. Ah ! This is the characteristic of want. A want is always absolute and immediate. There is not the slightest doubt about this. Why ? Because that is its characteristic. A want is only the expression of "that"... it is a reaction of "that" : one wants to get united to that from which he has been cut off, from which he got separated ; he wants to get united with that and become whole. He indeed wants to become the whole.

When ? The moment he was cut off, he started yearning for again getting united to that. He can't brook the slightest delay. For every action, there is equal and opposite reaction. At once. He can't brook the slightest delay in getting united to that again. Your hand is at its ease. Now just clench it tight. What is the immediate reaction ? To get relaxed, to slacken at once. It can't brook any delay. Not in the least.

So, this is the point. "Where did desire or want originated ? Within me. Which means that I cut myself off, got separated from all. Oh !" At once does the urge surge up : "No, no, no. I want all. I want all indeed. I want all." And, simultaneously with it, you find the urge within you to get it at once. "Oh ! Because I am in fact the ALL I indeed am whole and absolute. Ah !" This desire, this want is the proof, in a way, that, wherever it may be, it is absolute, full, complete. There is no division in it. Desire indicates the tendency to cancel that division. And this tendency is called desire or want. Ah ! And that is why one seeks immediate and absolute satisfaction. (.....)

We want to get what we want, to have it at once and completely. Immediately, without the least of delay.

And then -why this desire ? Of course I want something. But why ? Only because I got a little, and wish to have more. That is why, if even in one particular case you have found out that whatever was necessary to satisfy your desire was indeed done, how can it persist any longer ? You indeed found out that it was not possible to get that it couldn't be got. You found this out for yourself. You found it out. How can you then want to have again ? Isn't that so ? One single experience is enough. It is full and

complete. You don't need to experience it again ; there is no necessity for repeating the same experience. As has already been said time and again, one single experience, if it is full and complete, is enough. No scope is any more left for entertaining the hope that if no satisfaction was found in this case, it could be found next time ; that -if not in this case, it was possible to have in another one. "I have indeed found out that nothing can be got." As you expressed : it has to be full and absolute, and immediate. If the realization is complete -in that very first case, there is no need to further linger on. No question can arise of one's habit coming in the way. All that will disappear.

This desire, this want is indeed immediate and absolute. Exactly right. Why ? Want is the voice of that immediate and absolute which appears to be separate and cut off... The moment one got cut off, he wanted to get back to that.

And because he had identified himself with a single form, he would want to have all the forms. All. Absolute. He would want all indeed.
(Su Chap. 27, IBc)

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B. TO FREEDOM FROM DESIRE.

1. TRY TO FULFILL DESIRE.

S. When the desire is there, it cannot die of itself, without its due fulfilment. It is the nature of a desire or wish, to get either fulfilled or to have its revenge and destroy you. You cannot keep it away for ever. (Su book)

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D. But to fulfil a single desire, is it enough ? There are thousands desires.

S. Do you know how to boil rice ? You take one grain and see. If it is boiled, everything is boiled. Same for desire. It has to be fulfilled completely and then you are liberated. (Dasi 17.10.59)

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P. Some French retired men, retired people put on the front of their small house : "Ca me suffit" : it is enough for me. So, they deliberately cut desire. This also is...

S. They cannot cut desire...

P. They cannot ?

S. Cannot. They think they cut desire, they only stupefy themselves, by repression. Can't say that. Energy can never be trifled with. You cannot play with energy. Either it must exhaust itself, or you must be above it. But to be above it, you must be free from it. And for being free from it, it cannot but exhaust itself. (EPisi Thu Jan 74, IIC3)

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S. Sometimes there are people, no doubt, they are practically satisfied... satisfied, you may say. But actually not satisfied in the condition that... in which they are. They think that "we are here... We are destined to be here. We cannot move forward." So in that sense they are actually not human. They are, so to say, physical and material background, they are rather material and physical than mental. (ERosi 5/68, IB1)

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S. "Desire for Infinite" is the desire for finite. Infinite cannot be desired ! You can desire a finite thing and these are the creations of your thought and not the outcome of your discovery and actual being and so you are moving in the realm of Ego... You are within the clutches of the opposites where "bliss and peace" cannot come. You are within the play of energy : MAYA. (Da 14.3.64)

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S. When there reaches a stage in life, after physical and also mental and emotional creations, art, religion, etc, when these desires are felt and realized as not to give that satisfaction which the soul is after or in other words when the soul feels that, yes, I have had everything from outside but not that which may satisfy me and that satisfaction cannot be got from outside, because I have experienced and seen and enjoyed everything. Then and then only the urge arises what then ? Not outside, not in duality, not in I and It, not in the conditions of separateness can be found satisfaction. There arises the feeling of Void which cannot be brook any non fulfilment and which cannot but find something which does not change but lasts, this is the urge for Truth, the urge for not the two, the subject and the object but the state of being free from them ; that is, the urge from untruth or from truths to Truth, from duality to Oneness, from darkness to Light. (Da 19.1.64)

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S. And when this play of desire vanishes, Infinite is there. (...) So, two things are here you see. Infinite is there and desire is also there. And you must be free from the desire that also is there. But Infinite is there. Though your finite appears to be finite, you are infinite. So try to get rid of your finitude... idea of finitude, as far as you can. And try to get free, how ? By freeing your intellectual conceptions and your feeling aspects. These are the bondages. (...)

And there... because the bondages are there, you have got a desire. Try to fulfill that desire. So, try to fulfill the desire and try to... That is, try to be free from the desire, and try to be free from your intellectual bondages, and try to be free from your emotional bondages. And when you are free from any desire, either emotion bondages, you are free from desire, then you are infinite. (ERosi 7/66, IVA-B)

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S. You can go out of your desire (and see something) only if there is a minimum satisfaction of it. (Arsi E/1972)

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S. Yes, fulfilment of desire is the only way of exhausting energy. (Da 5.7.64)

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S. And how to be free from desire ? To be free from desire means be free from all tendency to expand. That is, all energy is now exhausted or fulfilled. Finish. (ERosi 5/68, IIE4)

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S. You are not to bring the Infinite because whatever comes, goes away. It never comes, but that is <u>you</u>. Yes, that is you. (ERosi 7/66, IVC)

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2. DESIRE : BE FREE FROM REPRESSION AND TRY TO REGULATE.

S. There is desire and desire. You are to find out the real desire and not reflected product of reaction, otherwise the mind will revolve in the chain of action-reaction. So one is to be free from repression first... Otherwise, "I cannot find the real desire" and however much you fulfill your desires, you will not be free ! Because these desires are shadows. Yes, the real desire. (Da 5.7.64)

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S. Gītā : (Gandhiji gained power by renunciation). When one kills the desires, one gets power. Upaniṣad : when all desires are freed one gets peace. (Arsi 1967)

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S. And this desire, generally, if one is not normal, is tinged with a certain type, which is formed in early childhood. As for example in sex. If in early childhood the young boy is fixed in his mother, so in his love life he will act as if he is a boy towards his wife. He will not see his wife as wife. He will expect from his wife everything, as if she is a mother. "Oh, she'll protect me. She'll do this, this, and so on and so forth." The type is working there.

Or if a man is very tormented by the mother, so on and so forth, "No, no, woman is very wrong." He will hate woman. "No, woman is wrong." Do you see that ?

Or if a man is quite completely absorbed in the picture of his mother, is so much obsessed with the picture of the mother, that he will always unconsciously want the mother. So he will attach one girl : "No, no, no." After some time : "No, no, no, no." He will go on and on and on to find the mother. That is the characteristic of a Don Juan. He is never satisfied. He just goes on, tries to find the mother. How can he find ? Do you see, he

is going to sex no doubt, but inside the object must be the mother. He does not get. He goes on and on and on. One may say : "Oh ! He is profligate or nothing." No, no, no. He has got a problem. So this abnormality comes from early childhood, when emotions, ideas, and thoughts are being formed. When this is normal, then every process will be normal.

As for example, a girl could not even accept that she is a girl. No... No. She cannot tolerate her breast. "Breast ? No, I can't see." Why, why is this so ? Because of negative identification with her mother. She was tormented and forsaken, everything, by the mother. So the idea of the mother : "No, no."

Again you may take one man, young man is always attracted towards a girl of a particular type, of a particular age. A young man can only be attracted to a woman of, say twenty five or thirty. And he is not attracted towards younger people. Why ? A young man must be attracted towards a girl of his, or not of his age, but of a particular age. Because he was born at a particular age of the mother, and because he was fascinated, attracted towards the mother. And that age, that figure is the object of his love. He goes searching that figure, asking to marry. He will marry like that ? Never.

So these are abnormalities. Though he is after sex, you see, the type he is fixed by, that is abnormality. Do you follow ? So if he goes on doing like that, how can he be satisfied ? No. Because he is after something which is not here. So however much he goes, he will not be satisfied. Because he is trying to take something, but actually takes another. How can he be satisfied ? (ERosi 5/68, IIC3)

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S. "Sexual desire renews itself ; the more one engages in it, the more it grows." So is it so ? Then each act creates something new ? Is it so ? The more one engages in it or the more one is engaged in it ? Is there any difference ? This requires education to see. (Da 19.1.64)

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S. Your analogy of fire and fuel (or rather fat) is out of place. Analogy is always partial you know. Yes. If you can stuff the fire with overwhelming quantity of fuel without leaving room for air, the fire extinguishes. Or if you finish your fuel then you know, the fire extinguishes for want of fuel, the fire burns itself out. But this is only play of words. You are to see what is, always as you, accept it, do not deny. (Da 19.1.64)

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S. Is there any question of revolt ? Revolt presupposes the existence of desire, but there is a tendency to deny it ! Contradiction indeed ! You cannot but accept what is. See and accept that that is there and then if need be, try to change it. (Ro 18.5.63)

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S. Try to see who I am now and here, internally and externally, subjectively and objectively, individually and as a person and harmonize. Yes, but how ? Take your desire : see the nature of it, strength of the desire as an individual. Then, at the same time, see its implication as a person. Then, just see and try your best how far you can go with your desire (take lust), so as not to kill yourself as a person, or in other words try to check your individual desire so as to improve your personal (with respect to family, society, nation, self). That is sublimation, taking away libido, desire from the so called lower stage to a higher stage and transform it into refined stages.

That is only possible when the lower stage is satisfied. (Ro 18.5.63)

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S. "Sublimation is nothing but the transformation of instincts and desires into forms which are considered by the mind to be of higher order, social, political, cultural, religious, spiritual, etc... etc..." but the instincts and desires remain essentially the same in their inner score... To be free is to be free from all forms, physical or superphysical. (Da 14.3.64)

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S. Your difference between "sublimation" and "transmutation" of sexual energy requires a little seeing through. Transmutation is a specialized form of transformation. Transformation is concerned with forms of the same category, whereas transmutation with forms of another category. This difference is only to show the difference in forms of "higher" and "lower", etc... but in its intrinsic reality they deal with form. And if you take the natural or real meaning of sex -meaning coupling- or the enjoyment in the relation between "two", then you see your higher is bound to your "self" and your "idea".

Here the difference is that the object is not an external physical one, but an internal, mental one, your "idea", your creation of your mind. And since it does not depend on external physical entity, it may not come in contact with (or in opposition with) something else. Hence it seems to be durable and to give stronger joy so long as your mind is with it. Hence the period of depression or elation ! This is the realm of emotion... Yes, so long as this joy is longed for, it is sex. Freud may say that "scientifically" but ADHYĀTMA sees so with the eye of Truth as play in the field of Duality-Sex. (Da 19.4.64)

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S. The attitude towards desires should not be antogonistic. Desires should be welcomed for they enable you to become free of them. Desires are like creditors. Once you satisfy them judiciously, they will go away. So welcome desires and give them what they are due. When they are paid in full,you will be free. No doubt it is a difficult job to control desires. But by sustained effort and tact, they can be brought under control. Force will not achieve anything. Force will only make them stronger and they will ultimately overpower you. (SRI book)

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S. This does not mean there should be unthinking indulgence. Desires should be regulated and be kept well under control while experimenting with them. You must first feel the need for and the justice of controlling desires

or even getting rid of them. You must first realize that they always lead you to pain. This truth must be arrived at by you through proper experimentation. So fulfill desires under full control and see where they lead you to. If they lead you to unmixed pleasures, then there is no need to get rid of them. But, on the other hand, you find they invariably lead you to pain or that they bring more pain than pleasure, then they must go. Once you have had sufficient experience of the pain resulting from the experiments, the desires will drop off of themselves.

Desires are like children. If you try to suppress them, they will become stubborn. By beating a child you cannot make it conform. Ultimately it is the child that will win. If you wish to get control over them you must gain their confidence first by tact and love by giving them freedom and respecting it. You should make use of rewards. Once the child perfectly confides in you, the rest is easy. Similarly, by allowing desires to fulfill themselves, they can be gradually brought under control little by little. (SRI book)

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S. Great caution must be observed while satisfying desires. One should satisfy the desires and not allow the desires to satisfy themselves at his expenses. That is, he should be in full control of the situation. (SRI book)

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3. FEEL DESIRE CANNOT BE SATISFIED.

S. You generally take physically first, as you have got physical consciousness. So because you think "I am this body, I must have some things, things, things. Things and bodies, everybody must be mine." But that is a lie. That is an illusion, until, unless you become free from this illusion, that is to say, until you feel that desire for outside can never be satisfied. How can you know it ? Try to satisfy. Go on and on, then you see : "Oh no ! No, no !" If you try to keep anything, if you take your wife : "Oh ! She must be mine !" Go on, you will see : "No. Two are different. How can it be ?" If you want to keep, you get a nice present from somebody, you like to keep it : "Oh yes, yes ! I shall !" One day, it may break. So oh ! Because this Truth of Change, you don't take into account. So you suffer. (ERosi 5/68, IIC1)

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S. Desire can be freed only by satisfying desire, and knowing that no desire can be satisfied. This is the element of Truth in practice. You cannot be away. You cannot escape. No. (ERosi 5/68, IID3)

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S. Until and unless he feels that this tendency to take limited and to be free, to be limitless is a lie, or in other words, until and unless one feels that desire for something can never be satisfied... so that a condition comes when this tendency to go out will at once come in. So there, he will see : "Well, I thought of going out. But it cannot be done. So what is this ? What is this then ? What is this urge then ? Let me see the urge. How is it ? So what is my nature then ?" He will come back and then he will go forward. (ERosi 5/68, IIB)

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S. From the moment of embodiment, in the embryo there is a limit which is put upon it and the tendency is to break that limit in order to be unlimited. Desire is to get more and more of external objects in order to fill up this limitedness. So desires must be fulfilled the best as you can, completely, fully until you feel "No. Now. No more." And at the same time you must realize that no desire can be completely fulfilled.

ĀPTAKĀMAM, ĀTMAKĀMAM, AKĀMAM : Desirelessness, Self-desire. How does it come ? When desire is fulfilled. (Dasi 24.3.70)

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S. Desire is there. And until and unless this desire is fulfilled, or rather until and unless one feels the illusory nature or falsity of desire, that is, until or unless one feels that desire can never be fulfilled, till then one cannot come inside. (ERosi 5/68, IIE3)

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S. Desires which have not been fulfilled or the mind thinks they have not been fulfilled ? (Arsi 3/1966)

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S. Two sides : fulfill the desires up to a certain extent (if not there are only talks about fulfilment and renunciation) ; and know that there can't be fulfilment. (Arsi 3/1966)

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S. You think : "Oh ! I shall get that desire !" Illusion ! You go, and see. You will never be satisfied. Go to your limit. And ultimately, you see there is a limit. After that, no, nothing to be desired. (ERosi 7/66, IVA-B)

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S. Now, with regard to desire, as you said, you did so much, you did whatever was possible, you did all that was in your power to do ! How much

of the desire was fulfilled, a part of it, or not even that, is a different matter. The point is that you did, and in return received whatever was to be got. You could not get more than that ! That was not in your power at all ! So, the question arised : why was there no fulfilment ? Why not ? Because a desire can never be fulfilled. Why ? For, the desire belongs to you, while for its fulfilment it depends upon outside. But "outside" is not "you". "That" object, "that" person, "that" event is outside. "That" is not "you". Therefore, when your desire gets connected with "that", it must naturally depend upon "it". "That", however, is separate from you. How can then the desire be satisfied ? It can't be satisfied.

Sh. And then would one come to realize that the desire depended upon the outside factor ?

S. Then the question will arise : what is the nature of desire ? He will come to this point. What is the nature of desire ? The desire is within me, but for the fulfilment of it I have to depend upon the outside.

Sh. And that the outside is not under my control.

S. That it is not under my control. This is against the law of nature. It is ordained by Nature that desire can never be satisfied. (Su Chap. 7, IE)

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S. A desire can be satisfied and calmed by enjoying it together with knowing that it cannot be done objectively and seeing why. (Da 19.1.64)

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S. Desires arise out of the twin beliefs that one can get something from the other and that he can retain it permanently. Both are not correct. (SRI book)

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S. "Desire is fulfilled only when it is satisfied and when it knows that it cannot be satisfied." Two things. You. Desire is there : "Oh ! It cannot be satisfied. Oh ! It is wrong, wrong, wrong !" How do you know it cannot be satisfied ? You will have that idea : "Oh ! It can be ! It can be ! It can be !" Go ! See ! Go to your limit. And when feel this : "As far as I could, yes, I have done, no farther I can do. So, I saw that this much I have got and no further I can get. No, no, no. After that, I cannot. Oh ! Satisfied ! Satisfied !" And intellectual and emotional satisfaction you must have by getting rid of the sense of value that you have got. Yes. (ERosi 7/66, IVC)

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S. As in India nowadays : "Ah ! Ah ! Ah ! Desire cannot be satisfied. No." You don't have any desire. Very nice. Become a coward ! Don't have any desire ? Ah ! You have desire. You say "desire cannot be satisfied", and still you are going forward with desire ? What ? What is this ? Nonsense. Caricature, abuse of Truth. "No desire can be satisfied." Find out ! Feel it ! Don't borrow the word only and go on repeating ! It is a challenge for ycu. (EPisi IIG)

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S. To be outwardly oriented is the natural law -unless and until one gets hit from outside, is forced to realize its insufficiency, and then turns back to look at the root cause of it and finally gets disillusioned and finds out that it is not at all possible to get from outside. (Su Chap. 6, IB)

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S. Why that tendency to be satisfied with the little that one gets ? Only for the purpose of generalizing that. He fancies that little to be the whole indeed, which means that, in fact, he is not satisfied with the little that he gets.

Why is one satisfied with the little that he gets ? Only because that, the form, is indeed limited. That is why he perceives it in terms of that which is meagre or limited. What does he find outside ? "Some" thing indeed.

That is why he wants to have that "some" thing : the little, the meagre, the limited that is before him. He wants only that "some" thing, that "some" thing, that "some" thing. But this "some" thing is not conditioned. This "some" thing itself becomes all-in-all to him. This is what happens. What point do we thus arrive at ?

Why is want or desire not satisfied ? Because, it depends. Ah ! Here you are. And the very basis of that want is shattered if, as yourself said, you replace it by "need". Let your want or desire appear in the form of a need. The want would immediately disappear. (Su Chap. 27, ID)

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S. "Desire of course belongs to me, it definitely belongs to me, but as soon as I proceed to seek its satisfaction, I have to move out, I have to depend upon others, upon outside factors."

Sh. If it suits the other party to satisfy it, then alone...

S. If it suits the other party. If not ? And the fact is that it can never suit the other party. Ah ! This is the most relevant point : that it cannot suit the other party. Why ? Because he is separate and different. How can it suit him ? He is separate. It can't suit him. Never. (Su Chap. 27, IA3)

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S. Desire or want has no discrimination or distinction. For it is absolute. It has no discrimination. For its very nature is, in a way, pure, unconditional. But that which is unconditional is trying to be satisfied in terms of the conditional. Oh ! So, this is what it is. You have only to see that it can't be satisfied. It depends upon condition. (Su Chap. 17, ID)

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P. When desire is exhausted, mind is quiet... ?

S. Only half of it. When it is exhausted in action, but the intellectual

part is not gone. You must be free from this intellectual (...) piece also. You must know the desire, nature of desire. Two ways... two ways, as Svamiji told you : desire can be freed only by two processes : first of all, you fulfill desire. So that you try to exhaust it. Go to the very end to which you can go. But simply because it is dependent on outside, on some object, you go and go and go, you cannot find the end of it. So, you cannot find the end of it.

Desire cannot be satisfied. You say that. Why ? Intelligent man asks "why ?". "I have done everything like that. I have done everything, everything. And now I feel I can't do nothing more. It is impossible to go further. But still ! What is this ? Come to the nature of desire. Then, ask : Why ? Why ? Why ? Why ? Why is it not gone ?" You will see your desire is... "Desire comes from me, for something else. Yes. Desire means ? For somebody, social desire, love, hankering, praise and so on and so forth. Yes. Another object... desire of object. Isn't it so ? Anything more ? No. Quite all right. So I want from somebody, I want from some object, I want from some place, something other than me. They are completely independent, and they have got unique character of them. How can they satisfy me ? Impossible... impossible. Nature says it is impossible. Cannot !

Everyone is independent and unique. He acts according to his own. How can he or she act according to you ? Impossible. However much you try to love and do everything, you cannot be satisfied hundred per cent. You can't. To certain extent, certain extent, certain extent. No doubt. But full ? Impossible. It is not in the nature of things. Ah ! So, I feel now that however much I take, I could not ! I could not ! So desire can never be satisfied. It is an illusion. It is based on illusion that I can control this, they can act according to me. Ah ! You forget that they have got unique independent entity. You can't do.

Then desire for whom ? Desire for what ? Absolute nonsense. Intellectually I see, and emotionally I have felt and experienced. I did with all my action. Whatever I goad up to the mind limit and I feel : no, there is no farther I can go." Yes, some people go to some extent. And cannot. They blame the outside. Nonsense. What do you say ? That you could not. Challenge yourself. Why could not control ? Why ? Why ? Do it, so that you can feel :

"Yes, I have done everything. Nothing more I can do." Then, you will be yourself. Then, you will be able to see a thing as it is. So desire can be fully freed, only when it is fulfilled. When effort, endless effort is made to fulfil it, satisfy it. And at the same time, to go on seeing : "Yes, I have done that. Have you got it ? No. Why not ? See. Yes. Go forward. Do that ? No, no. Why not ?" (EPisi Thu Jan 74, IIE1b)

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S. Until and unless this is so-feel that- until this is so, see the justice of the situation, as you say, justice of fact you say : "This is so, this is so, this is so." You cannot deny. Yes, yes. You become free, satisfied, quiet, in peace. Nothing external can further attract you, impress upon you. Because it is two, duality, two, two, two... Until unless one becomes one, one cannot be satisfied. (...)

This body is so physical, that you cannot change its nature. You are only to accept. Accept and be free. Accept and you are one with it and you are free. (EPisi Thu Jan 74, IIE1b)

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Chap. 5 FROM SEX TO REALIZATION OF WHOLENESS.

A. From sex. (132)

1. Instinct and desire. (132)
2. Male and female, physically and mentally. (134)
3. Sex is pleasure derived from the contact of two. (137)
4. Sex : marriage and progeny. (140)
5. Homosexuality. (143)
6. Sex is natural. (145)
7. When sex is normal ? (148)

B. To Realization of wholeness. (150)

1. Repeated desire for sex means unfulfilment. (150)
2. Regulate sex. (157)
3. Realize you are whole. (160)

A. FROM SEX.

1. INSTINCTS AND DESIRE

S. You are to know the difference between the nature and working of Instinct and Desire... "There are natural urges, yes, they are instincts -to eat, to sleep (to fear you have not mentionned) and to engage in sexual act". Yes, but for man these instincts are coloured and vitiated by desires.

The instincts never bind, the desires do...

Hunger, sleep, fear, instincts for nourishment, stability and protection relate to the body or the ego.

Sex instinct to go out to the outer world when the body or the ego reaches its limit of growth, it cannot but overflow or divide as a cell does. Thus begins a dual life : this tendency to go out is sex and this sex or interest towards the outside also develops and matures into the genital stage. There begins its full play. Here again desire appears. So this life force begins to have its satisfaction. So you see, there are practically two instincts : the ego instinct and the sex instinct and for man the ego desire and the sex desire... (Da 19.1.64)

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S. Here appears sex in its importance. Sex instinct is natural and hence pure and unbinding. Sex desire is coloured and binds and hence becomes stunted, remains unsatisfied and hence the growth becomes blocked or halty, and why ? Simply because the mind works through ideas and not through facts. (Da 14.3.64)

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S. Instincts of self-preservation and self-destruction of the Sex. Hunger, sleep, fear = instincts of self-preservation, nourishment, stabilization and protection : and the nourished (preserved), stabilized and protected body

grows to a limit (up to adolescence) where it flows out, divides as the instinct of sex from the self to the non-self ; from the "in" to the "out", from the internal to the external and here in the case of man, his mind works and desire appears. (Da 14.3.64)

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2. MALE AND FEMALE : PHYSICALLY AND MENTALLY.

S. In Nature, you see always this duality : two, male-female, up-down, pleasure-pain, peace-war, prosperity-adversity, and so on and so forth... There is duality : two opposites. And all those two dualities have been, so to say, converted into that physical and concrete form in male and female. Now, as you said very nicely, male is not indicated only by a big penis, female is not indicated by an uterus. No... no. It is only physical appearance of the maleness rather, and it is the physical appearance of femaleness in the physical genitals. (ERosi 1/66, IA)

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S. Why do male and female try to come together ? Why is it that man... male is not satisfied to be alone ? Similarly, female is not satisfied to be alone. Why ? As youth comes, so male is eager for the female, female is eager for the male. One cannot live separately, so to say. It is Nature that tries to bring them together and this trying to bring them together is that sex ! That feeling of sex appears in two forms in man : physical and mental. Now then... So this feeling of physical and mental is clear in man.

So why do they come together ? That is the point. Why don't they live separately ? Actually, you see, female has got a hole in the vagina and man has got a penis, as if, this is to enter that. It is created by Nature. Otherwise what is the significance of this male genital, what is the significance of this female genital ? Why is there this long piece of organ in man ? Why is there that hole in the vagina ? Why ? To complete. Ah ! There you are. Until and unless this completes that, there is that hole, and there is that length. So if this length goes to this hole, it becomes complete. So this length wants some hollow to enter and this hollow is there to receive. So this giving and receiving is there. So when these two come in contact fully,

then their partiality, as you said, loses its own value. Man loses his partiality in having only this length... long thing. And female loses her partiality in having only that hole. So that hole and this length combine. So there is no feeling or phenomena of wanting anywhere. It becomes complete.

So what is the purpose of Nature then ? Nature has created two, in order to be one. So this is the aim of Nature. So these two are after one another, everywhere : from the flower, animal... Wherever there is organic existence, this female and this male are there, in order to complete. And to complete...

And what is the proof of completeness ? To create something. And so Nature's process goes on. So until and unless you combine, become whole, you cannot create. As for example, if a male lives separately, and if a female lives separately, they cannot create. In order to create, this partiality must be made complete. So that is the aim of Nature.
(ERosi 1/66, IA-D)

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S. Female feels herself inferior and she cannot but depend on the man. Yes. But when did she begin to be like that ? When she is at once born, does she feel like a female ?

R. No, I don't think so.

S. No, not at all. And when a boy is born, does he feel superior ? No. When the male child sees : small, six months, one year, one year and a half : "Oh ! I have got something, the girl has got nothing." The girl sees : "I have got nothing... he has got something." At once the female child feels herself lost.

R. I noticed my daughter told me : "I have something missing..."

S. Yes exactly. Something missing because she doesn't feel that this is

the order of Nature. She compares : "And the boy has got something. I have got nothing so I am missing... I am missing. He has got. So he is superior. So I am inferior." At once this comparison comes. And from here, this conception of inferiority begins. And this is the root of this sense of superiority and inferiority. And boy always feels superior. Because "I have got this. You have not got." So boy always thinks degradingly about the female. And female always feels superiority of the boy from that stage. But the female forgot that exactly she has got the same testicules and the penis, her ovaries... two ovaries, here connected with the pelvian tube and this vagina exactly resembles the penis and the testicules. And as in the testicules you create your sperma, similarly in the ovaries she creates her ova. Same thing. It is only latent, hidden, in the female, and in male it is patent. So if the male just intellectually and feelingly feels : "Oh ! Why am I different ? The same thing, female is only latent." Only on the surface ! Only hidden ! That's all. Because he does not feel it, so he goes there. One goes after the other. (ERosi 1/66, IVC1)

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3. SEX IS PLEASURE DERIVED FROM THE CONTACT OF TWO.

S. What is sex then ? Sex is nothing but the pleasure derived from two, from the contact of two. That is sex. It is called here : MAITHUNA. MITHUNA means two. MAITHUNA means coupling.

As soon as the body comes "This, you see, ah ! ah ! There is contact." You see a thing. There is contact. "Ah ! Ah ! Sex. Sex between I and the object." (Dasi 30.3.72)

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S. Sex requires two partners. Sex is as it is called in India, MAITHUNA : pairing, coupling, union of two. Where there is an experience of pleasure with any relationship, there is sex. Seeing, hearing, imagining, reading, etc, etc... are sex activities. Or in other words, any action in any form is sex activity. And since any activity requires energy, so any expression of energy is sex-action. (Da 4.3.64)

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S. Whenever you have got any urge to have some pleasure in coming in contact with another, there is sex. (ERosi 1/66, IIIC)

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S. Sex is the source of energy. Apart sex, there is no energy. Sublimated sex ; energy is intellectual, cultural... (Cosi 5.7.73)

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S. Sexual satisfaction gives an easy and temporary relief to depression by the feeling of assertion. (Co 26.2.74)

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S. If you have got the urge to have some pleasure being in contact with another, so long you are bound to that plane. And if you can be above this contact, or above this pleasure in coming in contact with another, you come to yourself : oneness. So you become free. (ERosi 1/66, IIIC)

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S. What indeed is sex, except the feeling of pleasure, of intense pleasure ? Nothing else. What happens when you tickle a child ? Look at him, and you will see that his penis has got erect. At once. This is what happens. That is why the UPANIṢAD puts it so nicely :

SARVEṢĀM_ĀNANDĀNĀM_UPASTHA-EVA-EKĀYA⌣NAM.

Of all the pleasures or joys... whichever pleasure or joy you find appearing in your consciousness, would indeed pass over to the sex organ. That is the only place where it gets manifested. Whole of the nervous system is concentrated there. That is why any excitement that you get, finds its expression there in a concentrated form. (Su Chap. 21, IIC)

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S. Pleasure... in physical combination... that is the physical sensation of completeness, is pleasure. (ERosi 1/66, IIIA)

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P. Nevertheless there must be something... At the end, sexual energy is transcended...

S. Yes, yes, sublimated. You see the energy alone... This is the energy, as it is called here... : ADHI RASA. You see, you see, this is the primal source of interest and enjoyment. This is the primal source... And from here it sublimates. And from there the thirst for applause is the one, the opinion of others is nothing but sublimated form of sexuality. It is coupling. Sexuality means coupling. The connection between the two, as it is called here MAITHUNA. MAITHUNA means coupling. Coupling meaning : any connection

between two, where some interest is felt, is sex.

P. Others can have many, many...

S. You see a good picture and you feel pleasure. That is sex between the eye and the sight object. It is called MAITHUNA here. MAITHUNA meaning coupling. MAITHUNA meaning two. (EPisi 13 164, IIIA1)

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4. SEX : MARRIAGE AND PROGENY.

S. Sex coupling is nothing but to have pleasure. No doubt. But its second ultimate object in Nature is to have progeny. These two things are there in Nature, in animals, in plants and everywhere, you see, this is the case. (ERosi 13/66, IC1)

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S. Sex has got two aspects. First physical pleasure and mental pleasure, and second aspect is progeny. (ERosi 13/66, IIC1)

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S. Svamiji told her "If you do not want children, why do you make love ? Making love is only to make children. You should know that each sexual relationship is for having children."

D. Is it not dual, as said in the Bible, for pleasure and for child bearing ?

S. Nonsense. It is only for children. "PŪRAṆĀT PUTRAḤ" : the son is one who completes. Nicely said in the BṚHADĀRAṆYAKA UPAṆIṢAD : two hemispheres unite to form a sphere.

See animals. They copulate only for reproduction. Man has broken away from Nature. Not to go below and fornicate all the time, but to use his intelligence and go beyond.

When you act, you usually consider the advantages and disadvantages of what you do and act accordingly. Same here. You do not want children, give up sexual act. Many people do. But one has to look in the motives. (Dasi 7.3.72)

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S. Sex means couple : physical (narrow sense) and mental (broad sense). (Arsi 7/1966)

S. Sex has got two aspects, you see. One the physical and another the emotional. Physical satisfaction and mental pleasure. Where there is no mental pleasure, only physical pleasure, that is half of the sex, physical sex, that is not for man. There must be mental pleasure as is called, love. Love. And the physical pleasure is lust.

Lust and love are together. More man becomes higher and higher, more lust element decreases and love increases. Because in sex you have seen, one tries to be one. The aim of life is to be one, without any difference. That is to be free. Isn't it so ? So, with respect to sex even, you see, yes, sex is there. How to satisfy ? So there is marriage, they say. That is to say, now you have given, satisfy yourself. How ? You know how to satisfy your spontaneous and satisfy... Not to be carried away. (ERosi 13/67, IIC4)

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S. In order to have that pleasure satisfied, man has created society : system of marriage. So you cannot go everywhere. If every man goes for every woman, every woman goes for every man, there will be no peace. So let us arrange and accept that there is that attraction. Ah ! And you must regularize that. So that each man can do, each woman can do. Undisturbed and keep the equilibrium of society. So the system of marriage comes. So this woman, this girl is for this boy, this man. So everybody accepts, yes, yes. You only go to that. So you can take a woman, a girl for yourself, to satisfy yourself there. (ERosi 13/66, IIC1)

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S. If you take the mental and emotional plane, that is love. And sex takes only the physical plane. (ERosi 7/68, IIE1)

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S. Sexual act must come from love. Two people, they must feel first of all some oneness. And that comes in marriage generally.

And in this companionship, when the companionship becomes deep and intimate, it results in sexual act. And the best example of this is given in Victor Hugo's Miserables. Do you see that ? Because they loved each other. And loved how ? They wanted to be together. They wanted to share their views and opinions and so forth. And they were one, so to say. Only emotionally, without any sex. And one day the relationship becomes so intimate and deep, their two lips met. This was the case. Automatically it came.

This combination of the physical and the emotional is a natural human relationship. (ERosi 7/68, IA)

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S. Love_fascination_lust:only physical. (Arsi...)

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5. HOMOSEXUALITY.

S. In Sufism you know, homosexuality is prevalent, as prostitutes are there, similarly young boys are there. It is prevalent. Even with Sufis. Sufi says..." morality was homosexuality". Because they think "I have got no social desire. And if I go to satisfy that with women, there will be progeny, so on and so forth. I can't do that. I shall be bound there. So in this case I satisfy myself and I go forward." They do it. In that case it is moral. Because, only that sexual is... there is no other consideration. They have got that sexual urge ! And that urge must go ! Oh ! Sometimes, some people must have it. Amongst SADHUS, and so on... amongst Saints and those people. They must do. Finish. And excitement goes. "Quite all right. I go now." That also they do. (ERosi 13/67, IIC10)

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S. There is no homosexuality anywhere. No. Nowhere is there homosexuality. Homosexuality comes in man only. So man actually has gone against Nature. (ERosi 13/66, IC1)

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D. What about homosexuals ?

S. It is abnormal. No homosexuality in animals.

D. Oh ! Yes. See André Gide and Konrad Lorenz.

S. Quite all right. More information is required. (Dasi 15.8.73)

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S. Any friendship is homosexuality. (Arsi ...)

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S. Man has got a thirst, to realize Self, to be free. But to be free, one must go through, as in Nature, one must satisfy and give progeny, give to society, keep the society intact. So long as you have got the social standard... you cannot but go according to the social standard.

But when you go above that social standard, that is, when you feel there's nothing to get, nothing to gain : "I am to be free. I don't want anything for myself. And so I don't want to give also. Only myself I have got here. And progeny ? What for ? What for ? I don't get any... I want nothing. I don't want to make progeny, and so on and so forth. I know that everything changes, nothing stays. Sense of morality is absurd. I find it." But still there is that sense of pleasure, sense of sex. Still. Sex there remains only in the pleasurable aspect. And the aspect of the progeny or society vanishes.

So in order to be free there : if I don't be free there, I can't go forward. That element remains. For that element, one says that homosexuality, so to say, gives you pleasure without the responsibility of the society. They try. So in this case, you may say it is moral. But in that case, they don't do that with young boys. No, no. They do that among themselves. Meaning ? Both of them want to be free and both feel that "this is there. And we must be free from this..." So they mutually do it. They don't go against the law of society. They don't harm anybody. Because each and one voluntarily does it. There's no compulsion. Each one does for his own sake.

(ERosi 14/66, IC)

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6. SEX IS NATURAL.

S. Sex means fundamental energy manifested. (Arsi 1967)

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S. Every JĪVA (individualized self) is always with tongue and sex (ultimate interests of ordinary beings). (Arsi 33/1966)

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S. Food is for the body and sex is for the emotions. First is the tongue, then sex comes. If one can have control of these two, he can have control of all functions, master everything. (Arsi 33/1966)

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S. Tongue will last to the end of physical life. Sex, which came later will go earlier. But some old people have still sex in the mind, when there is no erection and sensation. (Arsi 33/1966)

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S. Because this is a natural act. It is a natural feeling. It is a natural sensation. There is nothing bad in it. As a young boy, a young boy is told : "No, you don't do that", it doesn't mean that when you grow up, you will not do that. But that experience persists. The change is not recognized. (ERosi 7/68, IC2)

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S. You have to see what is natural. Sexual impulse is natural. It is not a bad thing. It is in Nature. It is everywhere, from flower, from... It is so. (ERosi 7/68, IC2)

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S. In adolescence, every girl, every boy feels sex. This is natural. So if it is bad, then Nature is bad, because this is only Nature. What you do with it is another question. But to feel is just natural. (Cosi 12.3.73)

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S. There is sex, that is natural. Sex urge is natural. And attraction is human. It is dependent upon the mind's... mind's characteristics. Sex-love is here. And the young man is attracted to a young woman. Every young man is attracted to every young woman. Every young woman is attracted to every young man. Yes. That is sex... that is sex-love.

But when you choose to have something, love, emotional... Sex-love is not emotional. It is physical. It is physical urge. When it comes to emotional plane, there begins the difficulty. Because in ordinary sex-love, as in animals, also physical, is not difficult at all. (ERosi 23/66, IIC1)

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S. Sex has two aspects. Natural and human. Natural sex is everywhere. And you seldom feel that natural sex. Because natural sex has got its own time as in the animals, as in the bird... Similarly also, in your case also, it has got a time. But you always feel sex. Always. Yes. Once in a day. Twice a day. Then every minute. This is not sex normal. This is abnormal sex. (EDasi

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S. As in the case of taking food, you know. Do you take food at any time ? When you are hungry. And hunger is natural, you take it. This is also a sexual hunger. There is hunger for food, there is hunger for sex. Same thing. One must have some time to allow it to mature. As in the case of taking food. If at the slightest appetite, you take lumps of bread, will it be digested ?

Will you gain physically ? No. Similarly here also. Let the instinct come forward. Let it mature. And then take it, and you will get joy and everything with that.

Otherwise this idea of fear, this idea of sense of guilt is always linked with sex. So one generally doesn't get satisfaction. Do you see that ? This is the condition of things. So sex as sex is normal and natural. That you have to see first. (ERosi 7/68, IC3)

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S. Sex as sex is not human in a way. It can be said animal or sub-animal, because animals have got their particular period and they get heat and so they are satisfied. It is natural instinct. But in the case of man, the natural instinct always is superseded by the mental. (ERosi 7/68, IA)

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S. Man's sexual life is unnatural, influenced by the mind, thus becomes a second nature. Animal is carried away by Nature. Man goes against Nature so there is conflict because of the mind. The Sage is above Nature or one with Nature. He has permanent and perfect awareness. (Arsi E/1972)

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7. WHEN IS SEX NORMAL ?

S. There is normal sex and sex as an habit (like drinking) ; that is, beyond what is necessary. (Arsi 7/1966)

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S. Normal development : boyhood means physical life. Puberty or Adolescence : birth of emotional life. At nineteen, youth : birth of sexual life. At nineteen only. But due to abnormal conditions (influence, suggestion) sexual interest starts artificially earlier. (Arsi 21/1966)

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S. Is sex right or wrong ? No, it is unique. It is wrong, when ? You see when one is not developped. Development has not yet come and he indulges in sex. Oh ! No ! But it has not come in its own place. How can you use it ?

As for example, you have got a slight hunger : you take so much of food. How can you digest ? No, you can't. Is hunger bad or good ? No. (ERosi 4/68, IIIB3)

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S. In adolescence, the body is developping fully. And before, if you go on with the act, you drain your own body, physically and mentally. (ERosi 7/68, IC2)

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D. Is it possible to discriminate between what is normal and what is abnormal sex ?

S. Normal means : at a certain period, without so much excitement, without imagery and so on and so forth. (Dasi 30.3.72)

S. You want to, first of all, feel that there is nothing abnormal, nothing guilty in sex. (...) If you want to be normal, you must be free from this abnormality. Otherwise, there is no hope. And to be free, you have to start as Svamiji discussed the other day. Take it normally. Go to your past and see where you got this shock, where this sense of guilt came. Yes. Accept it : "I know that it came like that. I was young. I was dependent on my parents. What mother said, father said, I couldn't but take it. Yes. Yes. Yes. But, that is past. I am now a man. I am a father now. That doesn't apply here. That sexual tendency is in different conditions. So how can it be wrong now ?" (ERosi 7/68, IIIA)

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S. From early childhood any sexual sign is taboo. Isn't it so ? Guilt is there. So because guilt is there, one cannot continue the sexual act. The sense of guilt is always there, always... So this abnormality comes. And in this case you know this childhood or boyhood or adolescent experience goes on. In adolescence, in boyhood, he did something. So the sense of guilt is there. And with every sexual act afterwards also this sense of guilt remains. But in adulthood, it is something different : "No, it can't be that." When a man becomes a youth and after youth one is stronger, but this idea of guilt persists. (ERosi 7/68, IC1)

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S. As an adult you have got sex urge. No doubt about it. But that even is coloured by... ?

O. ... childish.

S. Yes ! The type is coloured by this. So you seldom feel sex as sex. No.

O. Excess of sex !

S. Excess coloured by that. So you are never satisfied. Never. You can never be satisfied. Because that desire is not genuine desire, it is coloured desire. (EOsi 10.12.69, IID5)

B. TO FREEDOM FROM SEX.

1. REPEATED DESIRE FOR SEX MEANS UNFULFILMENT.

D. But it is like food.

S. But remember like food. The analogy is completely mistaken. They say "As hunger for food, so hunger for sex". No doubt that it is for the animal, not for man... Sex and normal sex are quite different. Eating is coeval, so to say, with the body. As soon as the body is, there is the need of food. Not sex.

D. Sex is a temporary phase.

S. Ah ! Sex comes at a certain period of life. (Dasi 30.3.72)

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S. Take sexuality. People say it is like hunger. But it is not. If you are satisfied, then finished. You won't do again. If you are doing again, this shows you are not satisfied, that you are expecting in spite of innumerable experiences. Take the reverse course, stop sexual intercourse. Just imagine and see. What is missing ? Why are you never satisfied ?

D. Yet. After a time, sexual non-activity brings unrest.

S. You have to distinguish physical and mental. "The end of all pleasures is in the genitals". The more you have interests social, poetic, intellectual, the less sex. The cruder, the more sex.

In India, there are six physical RASAS (bitter, sweet, sour...) and nine mental. ADHIRASA : the first is sex. (Dasi 29.8.73)

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S. A single experience may be sufficient. Only. Why ? Sex is there and repeated desire for sex. Why ? That is to be seen. Oh ! That is to be seen. Repeated desire for sex means ?

D. Means unfulfilled.

S. Means unfulfilled because one sexual act and another sexual act, is there a difference ?

D. Yes.

S. What difference ? Come physically, what is the difference in sexual act ? The penis goes to the vagina... There is rubbing and something like that. Finish. This is it and nothing else.

D. But there is also the feeling part of it.

S. Come on, that feeling part of it, isn't it so ? What is the meaning of the feeling part of it ? Come on. Come to details.

D. Yes. There is a relationship with the other.

S. Yes, with the other. Again here you are. So relationship with the other. Once : you do not get then full ? So you want another ? Repeat it. If you get the relationship with the other, once for all, at once... Then ! Why there will be constant repeat ? Constant repeat means "I have not got".

Remember, if you get, then there will be no other and no further hankering. No. (EDasi 1972)

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S. Svamiji knew a sage. He had the sexual urge until the end.

D. What is the origin of sexual urge ?

S. It comes from individualism.

D. Does it come from the desire to return to the mother's womb ?

S. Yes. You may say so from the physical point of view.

D. Then a sage may be defined as someone who is one with everything.

S. Yes. Quite so.

D. Then how is it that the sage had a sexual urge ?

S. He was one with it.

D. Quite so. But the very fact that he had a sexual urge showed that he still had individualism. Then how can he be called a sage ?

S. This urge was the legacy from the past. There are so many stages. See a millionaire. If he has a dollar less, is he still a millionaire ? Yes. Definitely so. The same applies here. In the UPANISADS, it is said : "BRAHMAVID, BRAHMAVARA, BRAHMAVARYAMS, BRAHMAVARIṢṬHA". There is the knower of Brahman, the good knower, the better knower and the best knower.

D. How can it be ? To say BRAHMAVID posits the knower separate from Brahman. Therefore, these are relative stages but not real knowledge.

S. Quite so. "BRAHMAVID BRAHMAIVĀSTI". To know Brahman is to be Brahman.

D. In being there are no stages.

S. Yes. Therefore only BRAHMAVARIṢṬHA is Brahman. (Dasi 21.3.70)

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S. Sex whenever... As for example, when you eat ? When you eat ? Anything that appears, before you, you take ? You take a time, and also when you are hungry, and when you see properly and beautiful. But a child ? Whatever he takes, whatever he gives, he will take. Isn't it so ? So, as in taking food, you allow yourself to be hungry. Ah ! And then when you are actually hungry, you take your food. And if you are not hungry, will you take food ? No. By shear habit you do not take. This is hunger. Sex is also there. So you see. Yes. If you feel the hunger, so to say, of sex, feel it, see it through, and then if you require you can take it, do it. Yes, yes. Otherwise ? If I do anything it is immoral. (ERosi 13/67, IIC5)

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S. There is love and sex. Remember difference. Only sex : copulation. Finish. There is another one. That is, not human love, but human sex. Human sex, you know very easily, one whom you love, you embrace. So, in Indian sexology, it is said : "embrace is cruel". Why ?

P. One wants to make one...

S. You want to make one, you don't want to keep two. So, however much you try, try, try your best, afterwards : oh ! exhausted ! "No, I can't. I can't. This barrier on this body, I can't annihilate."
(EPisi Thu Jan 74, IIE1b)

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S. Here in the physical plane, you try to have unity : "Yes. We must be one as in embracing." In cruel embrace, you do what ? You try intensely to be one and so you embrace. You try to break through this physical barrier as it is called. But you feel : "No, I cannot do. I cannot do." So the tendency is there, to be one, to annihilate this separateness.

So in the mental also this is so. How to ? How to be one ?... With all these multifarious, infinite forms outside, how can you annihilate ? As in the physical plane you try to absorb, similarly in the mental plane always you try to absorb. You try to love. What is that ? What is love ? Only to absorb. So this physical act of absorbing is there. And so long as this physical tendency of absorbing be there, you cannot absorb. (ERosi 2/66, IIIA)

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S. In physical act, you know, if you actually go with love, you can very easily feel in you -if you have done, you have felt- that not only the physical you want, you at once try to combine as if "I make one". Embrace, as is called in love litterature "cruel embrace". What is the meaning of cruel embrace ? Cruel... cruel. Embrace is always cruel ! What is the meaning of that ? How embrace is cruel ? How ? You don't understand ? Here, come on. If you went to sexual act fully, completely, and not only dragged by habit, you can very easily feel that you go there and try to combine and embrace so tightly as if one wants to break through. Why ? He wants to be one. So he cruelly embraces. Why cruel ? He wants to destroy the body. So it is cruel. What is there ? It is nothing but the urge to be one.

And if you go there with that intensity and do it, after that : "What is this ? I cannot. However much I try, I cannot be one. This body remains separate. However I try, I can't be one." In a way, you are frustrated : "Oh ! I am not satisfied." And there begins first of all frustration. Then you try : "Let me do it again." You go again and do it, and after that you feel : "Actually, oh ! I did as far as I could, no further I can do. So this is the nature of physical that I cannot be one. The nature of physical is duality.

I cannot be one. So this physical will not do. I cannot be one in this physical plane. So this physical plane will not give me the feeling of oneness and completeness ? No." So at once you will be free from sex urge. You will have seen through. You repeat and go again and again. Why ?

R. Because you do not find exactly the fulfilment you are looking for.

S. And you are not confident that : "Yes, I have done whatever I could do and I have not found,so it cannot be found." Because the confidence in you is lacking, so you feel : "Oh ! Most probably another time I shall get ! Oh ! With this woman... with another woman I shall get." You go doing... and doing simply because you are not confident that "I have done my full."

(ERosi 1/66, IVD1-3)

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S. See what happens when you embrace. One who is given to UPABHOGA also acts in the same way as the one who does so out of PREMA, out of love. What does one do at the time ? "A cruel embrace" -they say. An embrace is cruel by its very nature. Very cruel indeed. Why ? In love, be they friends, or man and woman, one gets very cruel indeed while embracing. Why does it involve cruelty ? What does one want there ? He wants to be one with the other. One just crushes the other. Why ? Because he wants to be completely merged in the other. He just wants to obliterate the difference, the separate-ness, the two-ness. He tries hard, very hard indeed, but gets defeated ultimately. No, he cannot succeed. He is bound to fail. He wants to merge himself in the other, but does not succeed.

What is the reason ? Howsoever cruelly he crushes the other one while embracing, he does not succeed in being one with the other, he does not succeed in obliterating the separateness between the two. "What then is the matter ?" he wonders.

Finally, however, he discovers : "It is impossible. It cannot be. It is impracticable. Why ? Because, the bodies are separate. They cannot

become one. Oh ! Oh ! This cannot then be the way of obliterating the difference between the two. This desire of mine cannot then be fulfilled. Oh ! Oh ! Then ? This desire of mine for being materially one with the other cannot be fulfilled." (Su Chap. 7, IC)

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2. REGULATE SEX.

S. Sex is nothing bad. You see in the UPANISAD very nice :

SARVESĀM-ĀNANDĀNĀM-UPASTHA-EKA- .AyANAM.

(Bṛhadaraṇyaka Up. 4/5/12)

UPASTHA means sex, genital. Genital is the only source of satisfaction, of all ANANDAS ; SARVEṢĀM-ĀNANDĀNĀM-UPASTHA-EVA = it is the only source of satisfaction. See SARVESĀM-ĀNANDĀNĀM. Remember. Then what is ĀNANDA then ? Sex is the only source of expression. Ah ! What is this ? Sex means genitals. UPASTHA, genitals, you see. Why ?

See. As you say. If you are tired "Oh ! Oh ! Oh ! I must get relief". You feel sex. Overexcited : you require sex. (...)

Genital is the only source, or medium of expression. So this is so. And it is for man. And so man is so sexually overactive. Always in tension, always in tension. Clear now. So first point is this : if you want to be that... you shall have to have regularity, regulated life. If you have got unregulated, too much of... there will be sex, you cannot...

D. If there is unregulated life, there must be sex ?

S. Must be sex. Because there will be tension. And it requests relief of tension. It will come to sex. Why in the West, so much sex, sex ? Why in America so much sex, sex, sex ? And in Europe also. Go fifty and sixty years back, there was not so much of sex. No, no.

"This is my condition, mama, I am fifteen and still a virgin." Most probably in Europe too, in France too. Fifty, sixty years back, a girl could not talk like that.

D. This is due to this activity.

S. Overexcitement. Everywhere. Overexcitement. So you are to tackle the source. If you do not go to overexcitement. Impossible. That you will be

free from sex.

Sex has got two aspects in human : natural and abnormal. And due to this abnormality you are always hankering, hankering...

D. Or rather the other aspect is normal after overactivity.

S. Yes, so...

D. So the cause is in the overactivity.

S. In overactivity, in overexcitement, in everything over. Not even that. You read a book of science, and you relish, become excited. You may feel sex, you see. Any excitement, sex becomes stranger. Because all excess means : to go there. And why ? Because all sympathetic nerves are concentrated there.

D. So the real issue is not sex but overactivity.

S. Overactivity yes. And also a habit of sex also. It has become a habit. And sometimes also there are people who are sexually robust and sexually active, and they want actually one, or twice, or thrice in a day. So they become satisfied, relieved, otherwise not. (Dasi 30.3.72)

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D. As soon as I say "BRAHMACARYA", the desire is reinforced.

S. Yes, because it is denied. Here you should have regulation and discipline. You decide to have sex so many times during this period... (Dasi 20.8.73)

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D. Why should I control sexual urge ?

S. Because it is proper in your relative stage. Why ? It would give intellectual clarity. (Dasi 9.5.70)

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D. Why is it so important to have celibacy ?

S. Until and unless you are sexually satisfied, there can be no emotional balance. You cannot go higher. When you have sex, you are not in a stable condition, because you depend.

D. If all tensions are eased in sex, it means that having sex prevents from eradicating the causes of other tensions.

S. Exactly so. (Dasi 29.8.73)

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S. A man who is entirely satisfied with natural urges does not need any such symbols. Such a man is Self-realized.

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S. Sex is to be controlled. When you have hunger, do you eat ? No. So you do not make love each time you desire. This is the way to love. You sublimate sexual urge. (Dasi 8.5.70)

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3. REALIZE YOU ARE WHOLE.

S. So what is the way out ? But you are in the physical plane now, you cannot say that : "I am not male". Your wife cannot say : "I am not a female". Because your consciousness now is identification of your whole consciousness with a particular form. So you are identified with that form. And so long as this identification will remain, then this consciousness of that separation will remain. Until you can feel : "Oh ! I am not a male only. I am a female also. Yes. So male and female are together in me. Why am I attracted towards a female ? One cannot be attracted towards another until and unless one is that potentially !"

You are potentially a female. Patently you are a male. So you are always partial... because here you are partial. When you feel yourself a male, you are partial, because the female in you is inside. So you are searching, so to say, to be complete. So because you don't feel the female within yourself, you must have a female outside in order to be complete. You are after a female and a female is after the male, simply because though he or she appears to be a male or female, actually, in reality, he is neither male nor female, or female and male are combined. And because this male is patent, and female is latent, hidden behind, so he tries to search, so to say : "Where is my female ? Oh ! This is so, so I go, to make it complete..." Outside female you require simply because you forget that you have got female within. So if you can feel : "No male and female. Both I am. How ? Let me see."

And historically sometimes, you have seen male becoming female. During the last war... there was the case of a pilot... American pilot. He was horrified by going through the horrors of the war. And he felt : "This war is the creation of a male ! Ough ! I can't remain a male ! I must change into a female !" And he tried and tried his best... how to ? How to ? And he approached somewhere... in Holland, there was a doctor. He performed so many operations, and he administered so many hormones.

And after that, he was turned into a female. How can it be, if the potential is not inside ? If there is no potential inside, you cannot take it out.

From a grain of wheat, you cannot get paddy. From a grain of wheat you can get wheat only. Can you get some sugar from here ? Can you ? No, because there is no sugar in it, there is no potentiality of sugar in it. You see that ? So when there is that potentiality, then it can be allowed or learned to express itself. So male and female are both inside.

This body is half male and half female. As is called in Indian culture : ARDHA-NARESVARA. This is half NARI, half ISVARA. This is half male, half female. And because you feel that "I am male only", so you are after the half female. So you go there and you say also "She is my better half." She is half of him... So you are after the other half of yourself. So you consider yourself half, so you want another half. And if you can see that : "No, no, no, I am the whole". Will you search for another half ? No. So you are to see within : "Where I am ? So from where... physically, latently there is a female and patently the male organ. Similarly in the female, patently, the female organ and latently these testicules... everything is there." So you can see anatomically, see physiologically : "Yes, this is so." And psychologically you see : "Oh ! I am a male. Quite all right, so always I am eager to give only ? Male gives in sexual act, female receives. So giving is male and receiving is female. Do I always give ? There is no tendency to receive ? Oh ! I am a female there. Am I a male completely ? No." So if you can see through like this, and... So this male and female must be combined, otherwise there is no way out, so long they do not combine and make one whole, this sense of partiality, sense of wanting, sense of weakness will remain. (ERosi 1/66, IV)

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Chap. 6 INDIVIDUALISM : FROM AHAMKĀRA TO AHAM.

A. From AHAMKĀRA : ego or individual or the narrow self. (163)

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B. To AHAM : I am.

1. AHAMKĀRA does not exist. It appears to exist. (181)
2. AHAM and the body. (182)
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5. I : intellect, feeling and action. (193)
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7. I : here and now. (195)
8. I am that I am. I am everything. (196)
9. I expands to Infinite. (202)

A. FROM AHAMKĀRA : EGO OR INDIVIDUAL OR NARROW SELF.

1. AHAMKĀRA : "I ALONE AM, I SHALL REMAIN".

S. What is the nature of AHAMKĀRA ? To cut oneself away, to get separated. "I alone am. No one else is !" This is its first aspect. And the second aspect : "I shall remain !"

These are its two characteristics : "I alone am and there is no one else. Everyone should behave according to my likes or dislikes, should act as I want him to act. I have the right to judge everyone else. I alone am, and no one else is. And because I alone am, and no one else is, therefore, I shall remain forever, I am indestructible."

Both these characteristics go hand in hand. Both of them together. Permanency, as well as the belief that "I alone am. None else is. There is none else !". (Su Chap. 1, ID2)

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S. Ego is always saying : "I am here. And I am only here and nobody else. And I am permanent and nothing changes. I must be there, I shall be there." (ERosi 24/66, IC)

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S. What is the dictum of the ego, or the voice of the ego ? "I am and nothing else... I am and nothing else... I am and nothing else." This is ego. "If anybody is there, they are there only to serve me." (ERosi 24/66, IC)

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S. AHAMKĀRA has two aspects. The first : "I am something. Because, when I have got myself separated from all, I must then regard myself as something." To feel that "I am something" naturally implies that "I shall

remain" -which means : "This cannot be destroyed". The sense of permanency, the sense of immortality, then, automatically, spring forth.

And the other aspect : "I alone am. There is nobody else !". One wants just to stick to this attitude. Not to get deprived of it. (Su Chap. 1, IC)

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S. "I alone am. Nobody else is". - This is the nature of AHAMKARA. The challenge to this assumption lies in the question : "Do I alone exist, and has the other one no existence ? Does he not exist ? Does she not exist ? Am I sure ? If that is so, why does then an emotion appear ? I asked for something, which was not granted. Why then did I get angry ? Why ? Is it not because I want myself alone to exist and expect all others to act according to my wish ?"Isn't it the reason ? (...)

One's AHAMKĀRA takes certain steps forward, believing that "I alone am" or that "No one else is" -and, as a result, he gets a knock. Of course he does not feel hurt, because he immediately throws the cause of the hurt outside by believing that the responsibility for getting hurt is not his own but lies outside ! Thus, his "I" is able to keep itself intact. (Su Chap. 1, 112)

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S. "I alone am. Nobody else." This is the nature of AHAMKĀRA. (Su Chap. 1, IIA)

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S. Everyone is acting on his own impulses, according to his own circumstances. But you cut yourself away from those actions and patterns of behaviour, and wish to have them in accordance with your desires or impulses. Now -that starts the negative reactions : hatred, disgust and all that... (Su Chap. 1, IC)

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S. This is AHAMKĀRA. It cuts oneself away, gets separated, from what ? From what is. (Su Chap. 1)

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S. Individual is one who is cut, who is separate. (Dasi 14.3.74)

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S. Because you feel : "I am somebody". So you cannot think or feel other than this. So you try to project yourself everywhere : "There is nobody else, I am there. And because I try to be stationary, I must last... I must last ! Oh ! There is no change ! No change ! No change ! Death ? No, no. There is fear of death. No. I am not that." Why ? What does this fear show ? That you know in your heart of hearts that it is inevitable and you try to refuse it. So you are afraid. (ERosi 12/66, IB4a)

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S. Yourself has got two aspects. One aspect is its own existence and the other is fixity. These are the two aspects :... with any existence. And that is individualism. (ERosi 12/66, IB4b)

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S. That is the doing of the mind. It makes one separated. It does not let one see what is, but cuts oneself away ! This process of getting separated, or cutting oneself away, that is AHAMKĀRA, or mind. Or, in other words, AHAMKĀRA is the active agent of mind. It is nothing else but this. (Su Chap. 1, IC)

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S. Ignorance meaning ? Sense of separate existence. That is : "I am..." Sense of separate... big word. "I am something... I am somebody." That's all. This is the source of all ignorance. "I am somebody, I am something, as apart from others." This is the source of ignorance, and trouble and illusion, anything you may say. (...) And when you say "I am somebody", oh ! you want to keep yourself intact and want to dictate others. You cannot ! You cannot ! Another is there also ! You see ? Finish. (ERosi 21/66, IVD4)

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2. AHAMKĀRA SEES ITS OWN INTERESTS.

S. It is in the very nature of this individualistic entity to see its own interests. It does not see anything as different from one's own self. That is why he pretends to be superior, tries to impose himself on every one and everywhere and, as a fixed entity, seeks nothing but his own enjoyment. For him there is nothing except "my own, mine, nothing but mine. Whatever else is there, is meant for me". (Su Chap. 6, IB)

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S. Individual is he who is interested, who is concerned only with himself. Nothing else. (Dasi 18.2.72)

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S. An individual is nothing but taking. (Dasi 18.2.72)

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S. An individual is not human. He is an animal. (Dasi 15.2.72)

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3. AHAMKĀRA PROJECTS ITSELF EVERYWHERE.

S. Everyone only talks to himself. Because, as soon as a point of difference appears while talking, there springs up an emotion. Why does an emotion appear ? Why ? Because, there is something not to my liking. What then do I wish to see there ? Whom do I want there ? Myself. Only myself !

In relation to any person, when I say : "I love you", whom do I mean ? Had I actually meant the other one, I should then have loved him as he actually is. In that case, how could I get angry at his having done something against my wish ? Whom then, do I love ? Myself ! One recognizes only oneself. One does not recognize anyone else. One sees only oneself everywhere. This is the characteristic of AHAMKĀRA. (Su Chap. 1, ID4)

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S. Do I talk with you ? If so, how can I complain : "Why do you do this ?" Why do I complain then ? I am speaking to "you". But am I really speaking to "you" ? Had it been so, I should have spoken to "you" after having found out what you were. I should have then spoken in the way that was appropriate to adopt with you. Could there be any cause for grievance then ? Where did the grievance emerge from ? From the fact that I did not see "you" in you, though I have been all along maintaining that it was to you that I was speaking. In fact, I have been speaking to the person who was my own mind's creation, while it was only you with whom I had to deal. Thus sets in a contradiction. A conflict therefore starts.

I declared : "you are my beloved", but then complained : "why did you do so ?" Well, she did what she did. But what did I desire ? The image that I have created in my mind about her is of one who must not act in that way. I was supposed to be dealing with her, while actually I was dealing with the creation of my own mind. (Su Chap. 2, IE)

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S. AHAMKĀRA is the sense of "APNAPAN". Mineness, the seal of the "I" embossed on the not "I", on what is apart from it, the external truth. The feeling that the goldsmith has, that is, "I have made this jewel", is AHAMKARA. Whatever seal the Svarnakara (goldsmith) may impose on Svarna (gold), the nature of gold is not changed. There is a difference between Svarna and Svarnakara. The intrinsic value of the gold is not changed whatever form he gives to it. The Svarnakara is merely tinkering with the form. He doesn't affect the substance. It is not the form that gives gold its intrinsic value. (SRI book)

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S. He says : "No, no, I can't be limited, I must... I must be... I must be in the present, I must be there. I can't be limited here." But because he is limited in form, he doesn't know anything beyond form, the ego. So what he could do ? He will try to immortalize that form. Because the form, he knows... he knows nothing else. So, he tries to project itself here.

P. Oh ! This is the root ?

S. Why does he project ? Do you follow ? No ?

P. He projects to feel himself everywhere ?

S. Yes ! There you are ! To be free from this condition. But because he is in the form of a form, he doesn't know any other language, he doesn't feel any other condition, so he will try to be... ? What ?

P. All forms.

S. That form he will try to immortalize. (EPisi 6 Jan 64, IIA2)

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S. Voice of Truth (unmanifested) : EKAM EVA ADVITĪYAM : In Truth there is one without a second (without three, without four).

The ego feels this profoundly but distorts it on the level of the manifested (physical plane) : "I am alone or I am changeless" : the manifested speaks the truth of the unmanifested. (Arsi 39/1966)

4. AHAMKĀRA DENIES.

S. Your Nanaji did something. That is right. Of course he did something. And, for the child, it was a painful experience. And he got frightened. He denied it. That gave a start to the process : "I am nothing..." (...)

And the child denied it : "He should not have done so !" This fundamental element of denial was responsible for the genesis of your AHAMKARA, or, call it your existence ! (Su Chap. 1, A3)

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S. This factor or element of denial is at the root of AHAMKĀRA. (Su Chap. 1)

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S. The essence of individuality is non-acceptance, resistance to change, both in time and space, to ensure the continuity in the state where one is and predominance over others. (Dasi 14.6.69)

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5. AHAMKĀRA DOES NOT ACCEPT OTHERS. IT COMPARES.

S. When the consciousness is separatist, it also tries to see itself everywhere. It doesn't see the difference. Isn't it so ? When the consciousness is separatist, there also, that particular consciousness tries to see everything in its own light. That is to say, it tries to see itself everywhere. But with respect to finitude it is not the same. You are not the same. You are not that. It is different... it is different... it it different. But your finite or separated consciousness, simply because it doesn't know anything else, it tries to impose itself here. How ? By trying to see everything according to its own light. (EOsi 10.12.69, IIB2)

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S. "I am alone" means "I don't accept others (the differences). But at the same time I expect from them." (Arsi 39/1966)

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S. What does AHAMKĀRA do ? It compares. It at once makes a comparison with himself. Only I am, and the other one is different from me. So he is insignificant and worthless. Why ? Because I am all-in-all.

But, just like me, he also is. I have only to see this. (Su Chap. 2, B3)

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S. When you say "I am somebody", oh ! you want to keep yourself intact and want to dictate others. You cannot ! You cannot ! Another is there also ! You see ? Finish. (ERosi 21/66, IVD)

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6. AHAMKĀRA IS ALWAYS IN CONFLICT.

S. You are always in conflict, in opposition with other things... "Because I am somebody, so there are other bodies !" (ERosi 21/66, IVD)

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S. As soon as you say I, there is that he, there is that she, there is that it. But ego tries to ignore, because ego always wants according to its own liking. "Why should you not do that ? Meaning : you must do it as I like. So you are a non-entity, so to say. You are nothing but my slave, to act according to my wishes." This is ego. Ego does not recognize another. And so always it comes in conflict... always conflict... because there is another, because there is another. So at once opposition comes, conflict comes. (ERosi 24/66, IC)

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S. The ego is always in conflict with. To be free from ego is to be free from this conflict. (...) Two things are there : you are here, it is there also. You cannot annihilate any of them. If that is there, there cannot but be conflict with you.

So, what is the source of conflict ? It is not due to that : it is being there. It is not due to you being here. But it is due to the relationship that you bring in between the two. So, if you are free from this relationship, then you are free everywhere. Do you see that ? And relationship is nothing but your own projection. (EPisi 6 Jan 64, IIA6e)

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7. AHAMKĀRA FORMS A SHELL OF PROTECTION.

S. A shell of your own has been formed around you.

An apt illustration of this is your cousin Vijaya. At Hazaribagh Road -Sariya- when you were all there, and he had visited you at the time, he told Svamiji that he had received very many shocks from outside, but none of them did affect him.

"What you say is true indeed Svamiji, as though I keep myself closely shut up behind a shell, never allowing anything outside to penetrate within."

Indeed, that is so, for this is a peculiarity of yours. That is why, despite what is happening outside, you remain, in a way, unperturbed. You remain unaffected both by a pleasant and an unpleasant experience.

Thus, one forms a shell around him. Everyone ! That is why he remains confined within his own shell. There is nothing for him outside that shell indeed.

So, this is the matter. This shell is that of one's attachment to pleasantness. If something agreeable or favourable happens, it's indeed all right ! If not, it is rejected then and there. It's nothing at all ! This is what is going on everywhere ! This is the characteristic of the isolated entity. This is individualism. (Su Chap. 17, IIC)

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S. As you say : "I hear, I hear, then I leave nine-tenths of it." Ah ? You don't get anything then. You remain in your own shell. (EOsi 12.12.69, IIIE5

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S. What does the shell mean ? What does the shell imply ? This ! "That it has encircled me from all sides, that it has entangled and enmeshed me in its tentacles." Just visualise. "This. That I am simply shut into it ! With whom and what outside, am I connected ? With nothing. And yet I carry it along with me wherever I go. I get knocked here. I get knocked there. In whichever direction I move, I get knocked because of it. Ah ! What does

it show ? Carrying it along with me wherever I go, I get knocked because of it. At what place do I get knocked ? At what particular place or spot ? At one place ? At two places ? At four places ? At how many places ?" Just try to visualise this !

Sh. At all the places. Everywhere !

S. "Everywhere. I would get knocked at all the places. This is the point. In whichever direction it moves, it would get knocked. Oh ! Oh ! What is this ? Can I afford to carry this shell along with me ? Can I affort to get knocked at every one of my movements ? I didn't of course experience this. That is why I went on receiving knocks after knocks, one can't avoid them ! But the fact is that one does not feel or experience that he has received the knock. One doesn't notice this indeed. That is why one goes on carrying it around him. If the awareness of being knocked is there, how long can one keep that shell ? So, the point is, that one does not get hurt.

But I did get hurt ! I did of course get hurt though I did not experience it, though I did not feel the hurt of it. I could not become the Receiving Centre. I simply went on getting knocked and knocked..."

Sh. The hurt was not felt inside.

S. "The hurt was not felt inside. I could not take it, I could not receive it. And this alone made that happen. This is the point. Had I been able to feel it at the very first knock : "Oh ! I have been knocked here !" And, at the next knock : "Oh ! Another now ! No, no, no ! What is this ? In whatever direction I move, I get a fresh knock ! A knock here. A knock there. At every step I get knocks after knocks. How can I afford this ? Shall I go on simply standing at some fixed position ? But that too is not possible. I have to move about. But, in whichever direction I move, I simply get knocked.

What did then I benefit from this shell ? I have seen, positively, as well as negatively : what benefit did I get from it ?

Of course, as long as I am confined in it, the shell is so very pleasant. But ? Keeping myself confined in it, inevitably brings me into conflicts with others. Isn't it that so ? How long does this pleasantness last, then ? Only so long as I am inside it.

But what happens afterwards ? Getting knocked all the time ! What does this imply ? Facing unpleasantness all the time ! Oh ! Oh ! So, I have to live with that unpleasantness alone forever !" (Su Chap. 18, 111)

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S. The ego tries always to keep itself intact. That is natural and even so change is natural. (Da 5.1.60)

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S. You know the first law of motion : everybody continues in its own state of rest or motion : every entity, every finite tends to keep on in its own state. (Da

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8. AHAMKĀRA TAKES DIFFERENT FORMS.

S. Each stage of the flow of energy takes a form, though a changing and fleeting one, which has a distinct ego. (Da 14.3.64)

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S. The ego will take different forms, widen, broaden itself till it is exhausted of all of its desires and emotions -fulfilment, completeness, balance. (Da 17.1.61)

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S. The ego is powerful. When it comes before the mind's eye it covers everything. It is so powerful and so subtle that it can hoodwink the most powerful intellect. The test of the ego intervening is, whether you are reacting to the situation or not. If you are not reacting you can see what is. If you are affected, be sure that the ego has come in front. (SRI book)

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S. "I cannot but do it !", your ego is trying to... going out. Ego is always trying to keep you bound here so that you may not be one-pointed. As soon as you become one-pointed, your MĀYĀ becomes afraid : "Ah ! What is this ? He's trying to cut a way out, cut through my will." This frittering away of intellect or BUDDHI is the work of MĀYĀ, illusion, ignorance. (EPisi 15.1.64, IIB4)

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S. Your ego is there, always. So, it always tries... it tries to look at things from its own stand-point. As for example, you have got specs. When it is on your eyes, you see black everywhere. You can't see things as they are. Isn't it so ? You can't see them as they are. Similarly is your ego, is a goggle so to say just in front of yourself... of your neutral Self. So, your neutral Self tries to see things as they are. But it cannot but see through your ego. (EPi 10.1.64, IB)

9. AHAMKĀRA IS THE PRODUCT OF THE PAST, OF OUTSIDE INFLUENCES.

S. Where did its (AHAMKĀRA) root lie ? It indeed lay in the type of impression that was registered upon that sensation. To be precise, whether one actually got what he desired or was deprived of it. What was the impression that made its final impact ? That alone was transformed into AHAMKĀRA or ego. That alone caused the attitude of mind : "I am miserable or I am happy". That alone brought about the fixed attitude. "I am forsaken... I am abandoned."

The impression that was registered on the mind at that distant past in a particular condition thus got generalized. Now you can clearly see how a particular experience gets generalized. (Su Chap. 21, IIC)

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P. How it starts ?

S. How it starts ? Oh ! As soon as individualism starts, it starts from there. As soon as you become one single individual entity, it starts from that very moment. (EPisi 6 Jan 64, ID)

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S. Body, the first cell, is created out of nothing, so out of everything, by individualisation. (Arsi 21/1966)

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S. "I know that I am the product of my past. I know that. What I think, feel now, is nothing but the legacy of unsatisfied past. So I must see through it. It must be satisfied." (EPisi 15.1.64, IIA5)

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S. Whatever you are, so to say, now, is nothing but the product of the past. (EPisi Sat Jan 72, IIF2)

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S. You are the product of the past meaning ? You do anything, feel anything, talk anything, due to the past. Rather your opinion is nothing but a quotation. Your feeling is imitation. Your actions are caricatures. See, see.

P. Yes. Not always.

S. Oh ! Svamiji says this is the revealing of the past. "Not always" means : that part... that portion, you are yourself. (EPisi Sat Jan 74, IIF2)

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S. Whatever you say mine <u>now</u> is not yours. Everything has come from outside... Each and every bit of it. Exclusively, if you want to say. Yes. So long as you cannot see a thing as it is... The degree with which you can see a thing as it is, it is yours. Otherwise, if it has any colouring, it is not yours. Not at all. (EOsi 12.12.69, IIB7)

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S. Every bit of your expression in a way is not your own. Your emotion, your thinking, your action, all are of different patterns... (EOsi 12.12.69, IIB7c)

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S. If anybody is attracted towards you, he will at once imitate, he will try at once to identify. And so in action imitate. Yes, this is imitation. Because brother is admired, father is admired... so whatever brother does is... ? ... good. So I must do like that. I must be like my brother. This is identification, and actional part of identification is imitation. At once.

And so you see, in a way, all your thoughts generally are quotations.

All your thoughts are quotations. Or all your emotions are imitations. And all your actions are caricatures. You see ? Because nothing is yours.

O. More or less, or even not ?

S. Yes, more or less. No doubt, more or less. Only exception is based on the fact : "How far I can see a thing as it is ? How far I can do things knowingly ?" (EOsi 12.12.69, IIB7c)

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S. Your thoughts are quotations. Your emotions are imitations. Your actions are caricatures. (Dasi 18.5.63)

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B. TO AHAM

1. AHAMKĀRA DOES NOT EXIST. IT APPEARS TO EXIST.

S. So this is the nature of AHAMKĀRA. It simply cuts oneself away, gets itself separated from what is. But that is only apparently so. In reality, one cannot cut oneself away as has already been made clear.

Wherever there is the ego, the AHAMKĀRA -whether it is of an individual, or of a family, or of a society, or of a nation- it is nothing but pure and simple AHAMKĀRA, which means getting oneself cut away, separated.

What you have to grasp clearly, is only this : that you do cut yourself away, you get separated from all that is.

But that too appears only to be so. In reality, however, one cannot cut oneself away. That is why you merely presume that you have cut yourself away. But in reality that is not so. That is why you get hurt, which is its surest proof. You simply assumed that you got separated. But this falsity was proved when you got hit. You proceeded with the assumption that you alone were, and that nobody else was ! But you were hurt.

This is the nature of AHAMKĀRA. Now, this point has to be grasped and understood clearly. AHAMKĀRA has no existence at all. First of all, be clear about this fact. If you proceed with the assumption that it exists, you won't be able to get rid of it. It will go on pressing its claim on you. But, in fact, it has no existence whatsoever. (Su Chap. 1, IVA)

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S. AHAMKĀRA has in fact no existence of its own. It simply appears to have one ! So long as this is not fully realized, the fear of death and all that will remain. (Su Chap. 1)

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2. I AND THE BODY.

S. You say : "I am the body and I shall go there." No, no, no. Not at all ! YOU ARE THAT and you have assumed, so to say, this whole thing. You are not that ! You said the other day that a beggar had learned that he was the son of a King. How ? He grows thinking "I am a beggar, I am a beggar, I am a beggar, I am a beggar." Then... was he afraid of this beggarhood ? Never ! Never ! You are thinking this objectively like this : this object, the physical body is "I". No, no, no !

As for example : very nicely you put on four sweaters and four coats. You appear very fat. Are you fat ? Are you fat ? No, but you look that. Isn't it so ? So throw away all your idiosyncrasies, all your thinkings, all your concepts, all your ideas ; you are yourself. These are only overlapping, overpowering, overlapping and covering your soul ! Where are you ?

First of all, take four or five coats and so on and so forth. From a distance you appear fat. Are you ? Are you fat ? Throw away the garments. You are as you are ! As you put on all those garments, you can throw away those garments ! And your ideas and things you see are all put on, are all superimpositions from outside. You can easily see that ! Why do you keep it there ? They are all superimpositions ! (Fsi

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S. You say : "I am a Jew !" Who is a Jew ? You are not a Jew ! No. You say : "I am afraid !" No, you are not afraid ! People say : "I am..." But I am not ! I AM NOT ! I am not a Jew ! People say that because he comes from a Jewish family ! "He's a Jew !" Oh ! Who ? This body. This body... All talk about this body ! Body only ! Liking, disliking, and so on and so forth. What are centered in this body, or in this body's consciousness ? Isn't it so ? You take the body to be "I". Are you ?

Where is your body ? Where is your body ? Something happens : you don't hear. Somebody goes before you : you don't see, though your eyes are open. Isn't it so ? Sometimes you feel you are absent minded and that

is all ! Somebody will sing before you : you can't hear. But your eyes are there ! Eyes are intact ! Why can't you hear ? Why can't you hear ?

F. Attention is not there.

S. That is : the body is not you ! There is vibration ! (EFsi :-:-:-:-:-:-:-:

3. I AND THE MIND.

S. AHAMKĀRA looks like a pompous terms, so leave it aside and call it mind ! (Su Chap. 1)

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S. This I has two aspects : one of them is real, and the other false or unreal. The real I is only that which is not in conflict with the environment. And the I which comes into conflict with that, is false. That indeed is called mind. Mind is nothing else. It is all the same, whether you call it the false I or the mind. (Su Chap. 30, IA)

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S. "Why have you done this ?" In this particular sentence, you recognize the other as the doer. This is the I. You reproach him to do something. You want him to do something else. This is the mind.

The mind looks for satisfaction. The "I" for what is. The "I" establishes the correct connection.

I stretch my arms and he rejects me = child's mind.

He rejects me because he is afraid = the I.

The child cannot establish proper connections between things. The mind thinks. He wants this or that. He reacts. The I sees "Yes, yes. This is so. This is that." Acts. So the goal is to reinforce the I, to make it free from the mind. (Dasi 29.6.63)

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S. Identification means absorption. "I" is lost. (Through mind and liking). I am taken by the object. Recognition means Oneness. "I" is there. Mind is not functionning. I take the object. (Arsi 3/1966)

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S. Someone is speaking. Very well. Indeed he is speaking. All right : he is simply speaking. You are, as though, only registering what he speaks. What is the outcome ? Do you have a separate entity in that case ? No. You and he are one. You are not two and separate at all.

But as soon as you exclaimed : "Not this. This is not wanted. No. Not this." who is it that now emerges on the scene ? The mind indeed. Your mind has intervened. It expects something else. This one, who expects something else, is the mind. This indeed is your false I. And it is this false I which loses its temper, which does this and that. (Su Chap. 30, IIA)

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S. I is the seeing agent. (Arsi 29/1966)

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S. You are only in your mind, Daniel.

D. Does it mean there is no I ?

S. I is there but behind the clouds. It appears now and then.

D. When does one know it is the I or the mind ?

S. Hand is at ease. Fist is the mind. Tension. There are degrees of tension, degrees in the me, but no degrees in the I.

D. Mind is the GURU. It shows where is the tension and leads to absence of tension.

S. Exactly so. (Dasi 27.2.72)

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S. No possible "I am" today. That is : "I am the body, I am Arnaud." (Absolute I is there, but covered.) (Arsi 3/1966)

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S. Always remember. You are and your mind is. The struggle is going on now. Either you want Truth or not. If not, just remain in the mental world and go on. If yes, you are to stand on your I. And if mind comes, just show to the mind what the fact is. (Dasi 7.5.70)

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D. How did it start ?

S. See the fist. As said in Buddhist scriptures "I felt alone and there was two". Hand open. At ease. Hand tight. Fist is clinging. Yet the same hand. Becoming less and less tense. (Dasi 18.8.73)

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S. Tension : a product of conflict and division within ! Till this conflict is dissolved, tension will change its form only ! This can be done by the annihilation of the opposition between the conscious and the unconscious with all their attributes. I should be an integrated self-possessed whole. (Da 5.7.64)

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S. Two things cannot occupy the same place : physically, super-physically, in any way. There is a whole. One thing is completely occupying, complete this is... Occupying means occupy. Yes. So, if you occupy, is there any place for another ? No. So, if another comes, either he must go out, or you must go out, leaving place to him. Nothing else. (...)

You are and your mind appears to be. These two things are there and nothing else. Nothing else. So you are. What is the meaning of you are ?

What is the test of you are ? Because test of you are is that you are... And as you say you are, anybody says : "You are, I am also." He says : "I am also." Quite all right. So, if you are, then you see another thing as it is. You become one with it. Because there is nothing to disturb. If there is some disturbance, there is something else. Otherwise ? No. So you are one with it. So, when you are one with it, you are calm, in equilibrium, in peace, in rest, anything. There is nothing to disturb. Nothing to disturb. But if you allow your mind to come in, so another comes too. There is disturbance. (

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S. There cannot be ĀTMA DARŚ AN as long as you see the snake. You and your mind. You is ĀTMA, AHAM. (Arsi 5/1972)

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S. And this is the whole : two things cannot occupy the same place. If... but you exist, you are here : "So I am, so I cannot allow any other thing to come in, to disturb me, whatever it may be, money, fame, this and that, God, Spirit, Absolute, really anything, anything, anything... I am. Finish. There is nothing else." Do you see that ?

P. Yes, yes.

S. And then, if you allow something, then you allow gradations, comparisons... All talk comes in. Ah ! Otherwise ? What talk ? Nothing. (...)

So, two things cannot occupy the same place. "I am here", this is general principle. "Now, here I am." No denying. "So, here I am, one. I then cannot allow anything to come in, to disturb me. So, if anything is there, I am one with it. There is not second here or there. Because there is nothing... I won't allow anybody, anything else, to be here." If you say : "No, this is here. Oh ! I am not there then. No two." (EPisi Sat Jan 74, IIC2)

S. Waves are produced <u>in</u>, not by the ocean. Each wave is unique and infinite. (Arsi 5/1972)

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S. AHAMKĀRA is expression in AHAM. (Arsi 5/1972)

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S. If "each wave is unique", what exists : "wave" or "unique" ? Unique. So there is no expression. So there is no question of energy. So ĀTMA ŚAKTI is MĀYĀ. (Arsi 5/1972)

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4. I AND MYSELF.

S. AHAMKĀRA is artificial. AHAM will remain, AHAM is everywhere. (Arsi 11/1966)

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S. I is to expand and the ego to merge into the I. I sees things as they are. The ego is the result of past experience. Each and everyone says : "There is only me." (Dasi 4.5.70)

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S. Your heart is yourself ; your intellect is alien, superimposed. I means mind ; myself means heart. In ordinary speaking I "tries" to deny "myself". (Arsi 1967)

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S. "I think myself is an idiot". Then there are two : I and myself. In fact there is only one. But you feel there are two. Then the I is false as it comes from outside influence. From the mother's thinking you are bad or you are a nice girl. "MYSELF" is yourself. "MYSELF" acts, feels in a compulsive manner and "I" judges : this is good, this is not good, according to his prejudices, his likings.

The "I" is the spokesman of "myself". "Myself" cannot speak. When you say "I do it myself", there is one. When you say "my weaknesses...", there are two. If you feel there are two, the "I" is false, the "myself" is yourself. (Cosi 2.11.71)

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S. "I cannot trust myself" ! Here the sentence has two parts :

"I cannot trust" and "myself" : yes, "I" is the subject and it expresses itself in "cannot trust".

But "cannot trust" whom ? "myself" !

So, you see, "I" and "myself" are separated entities and inevitable -"I am not myself" !

And what is this "I" ? "I" without "myself" ! A thing without itself, a non entity, unreality, illusion !

Just as, a) fire is but without itself, meaning without its burning nature !

b) Water is but without its liquid and flowing nature !

And how is this so ?

Because Truth is that "I am myself", or in "I cannot trust myself", you posit myself first and then bring in that I who cannot trust ; so relatively speaking, myself is truth and reality whereas this I who cannot trust is untruth and unreality, but in "I am myself", "I" and "myself", both are truth and I can only express myself !

So this "I" and "myself" are themselves incomparable ; they are neutral, void, real Nothing (No thing).

Now here the <u>mind</u> plays the trick : <u>mind</u> puts <u>something</u> in this neutral, void, real nothing, and produces this illusion. <u>Something in nothing</u> or <u>nothing as something</u>, or something else in something or something appearing as <u>something else</u>. (OI 3.9.67)

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S. The mother says. "I must be this as she wants !" So this THIS or the MOTHER is put in the place of "I" or in "I" or as "I" ! And this "I" interlises (?) puts in this THIS or the MOTHER (I am the mother's or I am the mother) and identifies himself with this THIS or the MOTHER, and hence becomes untruth and unreality ; and comes in conflict with "myself", <u>though in reality "I" and "myself</u>" are One. Unreality, unreality, unreality, illusion, illusion and hence this anxiety !! (...)

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S. <u>Now then how to be FREE, how to be HAPPY</u> ? Just see. "I" is "I" and "mother" is "mother" !! The two are different.

The "I cannot be the "mother", I am I or I am myself and so "I cannot but be myself". Here and now and hence the "I" is to be free from the mother image which produced this unreality : I must be myself and work and act as myself. Self-dependent, independent !! (OL 3.9.67)

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S. A thing cannot but be itself : and, so "I cannot but be myself" : I am myself and cannot but trust myself, and hence "I cannot trust myself" is an illusion because it appears to be there where it really is not. But "I am myself" is there and cannot but be there, cannot be otherwise. And hence there is division, conflict, fear, anxiety, And why so ?

Last "I am myself" expresses works in the face of and in contradiction with "I cannot trust myself !" Oh, only fear and anxiety, lest, lest, lest !! Just as one cannot trust fire lest it burns, simply because fire burns ! And one tries to deny ! More the denial, the more the anxiety !! Yes, anxiety, anxiety, anxiety.

Again in another way : just see, "I cannot trust myself" !! Here, this is the voice of denial : and hence due to this denial, this "I" and this "myself" are made fixed stable, static. The two are kept untact separately and so there is always conflict and hence fear and anxiety become constant and fixed ! (OL 3.9.67)

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S. But again "In general I feel totally dissatisfied with myself and my life". Who is this fellow other than "myself" ? Myself is here and now. And that you are really and actually. There is nothing else than "myself". Just, then try to locate and find out the other fellow who is dissatisfied with myself and my life !! Illusion, illusion !! You are yourself, you are "I and myself" and my life !! There is no other than myself. Only try to see... (Da 29.10.73)

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S. You are to be yourself. That is the aim of life. "I am". Then and then only, you can be happy. Otherwise ? Unhappy, always. (EOsi 10.12.69, IIA1)

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S. And to be happy one must be oneself. You must be yourself. Otherwise you cannot be happy. That's all. (EOsi 10.12.69, IIB)

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S. If you are not satisfied with yourself, you cannot be satisfied with anyone. (ERosi 5/67, IE3)

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S. Yourself meaning then ? All-absorbing. And also all-disconnected in a way. All are absorbed. And when all are absorbed, is there anything left outside ? So, no... nothing outside. (EOsi 10.12.69, IIB1)

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S. "I cannot meditate upon the I" !!! The conditioned product of desire, I, must be free from those conditions and what remains is the "I". An oscillating pendulum does not produce the pendulum at rest. (Da 5.7.64)

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S. Even as a burning piece of wood will not cease to exist when we extinguish the fire but will completely disappear only after burning itself out, so also the AHAMKĀRA must be allowed to work itself out. (SRI book)

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5. I : INTELLECT, FEELING AND ACTION.

S. You were already told so many times that this "I" or "you" is nothing but an integrated organic and dynamic whole of intellect, energy and action. (Da 12.1.60)

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S. But what is the "you" or this "I" ? You say "not only intellectually". Then what are the aspects ? Emotionally and in action, is it not ? (Da 12.1.60)

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S. What is man ? You are to come here. What is man ? Man is not the emotional part, not the intellectual part, not the actional part. Man is whole. Man has got intellect, man has got feeling, man has got action. These three things, if harmonized : that makes man. (ERosi 19/66, IIB3c)

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6. I AM AND I HAVE.

S. Since your birth, what had you more "I got or I did not get" ?

D. I got.

S. Then you are somebody. (Dasi 31.8.73)

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S. Having means my. (Arsi U/1972)

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S. Only the ĀTMA is being. Everything else is having. Only ĀTMA is I am. I have a body, and I have a causal body, as I have a shirt ; with or without does not change being. (Arsi U/1972)

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S. It is mine. Mine meaning oneness : I don't keep it outside. It is myself. It is I. (Arsi V/1972)

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D. And this experience of "I am" comes from where ?

S. From "I have". To a child "I am because I have". And one who has not, that child says "I am nothing, nothing, because I got nothing..." (EDasi 18.2.72)

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7. I : HERE AND NOW.

S. What you are now is what you have to do now. Not what you did. (Cosi 8.11.71)

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S. Yes, Colette, "I am now". This is a mantram which will save you from all bondages of the past and the future. (Co 30.1.72)

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S. You are really what and how you live and how you feel. (Da 28.1.60)

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S. Just see : you are as desires are. That is a fact. That is truth now and here for you. (Ro 18.6.63)

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S. We come to the formula : now, and here, I am this. Just see what you are -here and now. (Su Chap. 11, IVD)

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S. At every step you are to be what you appear to be at that time. That's all. (Dasi 19.1.73)

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S. When you are now in this condition, in this relative condition, you cannot ignore it. But you know that "I am not it". But if you feel that : "I am this, that is, I shall remain this, I am such and such, I am such and such, I am such... I have got these responsabilities, I have got these prejudices, I have got these tastes, I have got these likes and dislikes. I have got this thrust and so on and so forth..." If you keep that I intact, and try to be free : impossible. (ERosi 29/66, IC)

8. I AM THAT I AM : I AM A FLOW.

S. What attitude to adopt with regard to oneself ? "I am", that is all right ! But what am I ? There is simply a flow. Only one form out of an eternity of forms. It is just one of the forms. It has its own course. This is just one life in Nature's scheme of life. It is only one of the lives in Nature's dynamic scheme of life. The Nature's dynamo is going on working. It has its own course. This life too will find its due place in that course, in that flow. That flow will go on.

No question can thus arise of any sense of security or insecurity. It will take its own course. It will flow in its own direction. It will move forward accordingly to its own circumstances.

The course of life of someone else is different. He will move forward according to his own circumstances. A third person's life takes a third course. He will move forward according to that. One has, therefore, to move forward according to the course which is his own. "I am not fixed at any one position, as I had thought. From the very start, I find, I had no fixity in my life at any point. One has just to move on, just to go on. All this is ever changing. Change !"

Or, if it looks rather too abstract, call it transformation. This process of transformation ever goes on. No one could guess about the future course of the spring that emerged in the Himalaya and reached here. Who could ever guess what form it would take in its course ? If flowed on according to the various terrains it passed through. In the beginning, its bed was rocky and rugged. Had it been of a different kind, its course would have been a different one.

It has simply to move onwards. And, while doing so, it has to pass through whatever terrains, whatever situations and circumstances come its way. That exactly is what happens in one's life too. This is the whole picture, an integral picture. "Therefore, in my own case also, in my life, this flow, or say, this play of the infinite, this play of uniqueness is going on. So, I cannot identify myself with one stage only. All the stages are there. Just

as in the case of that stream. When it started on its course in the form of that spring, it was crystal clear. But, by the time it reached here, it became turbid and dirty. Well, is this then bad and was that good ? Of course it was so clear there ? But -what was its depth there ? None whatsoever ! And what a depth it has acquired here -what a depth ! So, now it has acquired a depth as well as a width. It has acquired all that ! Thus the process of the terrain through which it passed to reach this place, gave it its characteristics. This is the way it happens.

And, this is what happens to life as well. It will go on modifying itself according to the changing situations and circumstances and follow its course accordingly. We know that it will move on, it will go. To move on, to go on, is its destiny -till it reaches the sea. I too have to go on till I am fulfilled. The play of Nature that has started will go on, till it reaches its point of fulfilment. So one has to move forward according to the ever changing situations.

But, if I accept only one situation as eternal, its end will give rise to fear. If I hold on to any kind of fixity, fear of insecurity will follow. Can I, in fact, hold on to any fixity ? Let me see. Where did I start from ? How many stages, one by one, have I passed through ? Just let me see. As for security : just try to see how many times did you feel helpless and insecure ? But something came your way. Always ! And, to what a great extent ! In what a great measure ! It comes ! Whatever is necessary comes of itself.

So, it is now found out that whatever is necessary in the course of this life for its fulfilment, whatever is inevitable, will come of its own accord. "Therefore, whatever comes, is my own. It belongs to me. It is mine. It is mine." So, the question of high living or low living does not arise at all ! This is just because the mind wants to stick to some fixity. That's all ! This is the background, this is the organic view of life.

"Now-well, what do I want ? Security." All right, as far as practicable, I shall try to have it. But, as a matter of fact, I know that all these efforts are futile. Whatever is to happen will just happen. In this flow of my life, whatever is destined will come about. Destiny means nothing else than that the life that had started would move forward towards its fulfilment, just

S. See. "I am. I am dealing with things outside." See the majesty of "I am". You are superior to things as you deal with them. You manage them. And so, stand on this "I am". This "I am" is to grow, to expand. And he will expand by doing mistakes. And correcting them, he will expand up to know everything. (Cosi 13.11.71)

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S. Who am I ? You are a constant flux of change. That is you and that is not you. The one who sees the constant flux of change, does not change. He is changeless. He is Absolute. And that is you. (Cosi 20.3.73)

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S. Your real nature, your I is infinite, at peace, at ease. All the rest, what you call I is a chain of cause and effect. Whatever happens, try to connect with the cause. Then apparent I dies. The chain of cause and effect disappears. (Dasi 18.8.73)

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S. So emotion vanishes. Because you see the illusion of it, the futility of it. What is "I am", then ?

C. It is the power of seeing.

S. Yes. "I am" is the power of seeing, of distinguishing this "I am" from the outside and from everything else which is outside or even inside. "I am bad, I am not to be..." But I am. What is the good of not to be ? You see mother's voice speaking inside you. And you distinguish this voice from "I am". You take it apart, as something different from I am.

When you see, there is somebody. But when you are carried away by an emotion or something that another says the "I am" disappears. (Cosi 15.11.71)

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S. I am what I am... that's all ! That's all ! And I know also I must be perfect. I must go to perfection. To be oneself is perfection. These are different names. To be infinite is perfection. To be infinite is absolute. These are words ! And these words are nothing... they describe different aspects of the same thing : that to be Self. Only... only ! Not dependent on any non-self. Not dependent on anything other than myself. (EOsi 10.12.69, IID3)

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S. If you are true to the present state of the real "I", and if you go on progressively, exactly in this way, you cannot but reach the real "I". Because this "I" will make you independent of things. Which is called here : ANANDA. (EPisi Fri Jan 74, IIB2)

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S. What are you ? The perfect you is always in contact. Always in contact. That is always ADVAITA, not dual, or, without a second. But, having appeared in-between, it always wants to counteract that.
(Su Chap. 30, B2)

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P. Is my intrinsic, original nature, is it the same as Mataji, as Svamiji ? Is it the same ?

S. Same, same, same, as of Christ, as of Buddha, as... any, or the drunkard, or the masters... Oh ! Yes. The same. Whom can you hate ? Whom can you love ? Whom can you admire ? admire ? Whom can you do ? ... Whom ? Only external. "He is a drunkard ! He is a cheat !" Who is a cheat ? The external. The mind. The mind. The mind. See internally.

You are a Frenchman, he is a German, he is a Muslim. Ah ? What is this ? Physically, everybody is a man ! Man, man, man ! So, as man everybody is equal. If you don't go deeper even, for man, man to man, is any difference ? Is there any separation ? No. Separation is made by mind, mind. "Oh ! Am I resident of this portion of the land which is called France ?

I am not Frenchman." "I am German, I am this, I am that. I struggle for that. Oh ! Oh ! Deutschland über alles. Oh !" No, no, no. The same, the same, the same. If you take on the garb of a beggar, you don't become a beggar. If you take on the garb of a rich king in a drama, you don't become a king. (EPisi Thu Jan 74, IIF)

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S. Be like water which has no form and takes any form, like the actor on the stage who forgets his ego and plays any part. No stiff. (Arsi 5/1966)

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S. I am that I am, now and always, eternally in progressive enlightenment of consciousness. (Da 5.1.60)

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9. I EXPANDS TO INFINITE.

S. "Shall I admist all this vast variety of newness, confine myself to this one, narrow, smallness of the "I" ? What an absurdity !" Just try to see how simple the matter is. Put your little finger before your eye, and then try to look beyond. Can you see anything ? No, you see only the finger there before you, and nothing beyond. Just see ! It is only a little finger, but it has shut out all that is beyond it. How ? By covering up the eye itself. In the same way, when my intellect is covered up by a small "I", by a longing, a liking or this petty narrow self, all else at once disappears. All else ! All this newness !

Am I a fixed entity ? Am I a static entity ? Not at all ! It is all changing, ever changing. But what is it that I do ? I shut out all the newness from my view. How miserly of me ! What a miser I am !

So, one simply does not see. If he just sees, he is bound to get out of this narrowness. (Su Chap. 5, IIN)

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S. This narrow conception of being fixed, of being all-in-all, or its very opposite that I am nothing, I am small and nothing -both are just the same. Both conceptions indicate that one is bound up in the "I", is limited in the narrowness. When I conceive myself as some entity, it implies that this someone is separate and apart from the all. (Su Chap. 5, IIN)

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S. "I am nothing, I am nobody ! Yes ! I am nothing... I am nothing else... I am nothing I... I am nobody ! So I am everybody, I am everything." (ERosi 21/66, IVD)

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S. You were born before your father, before your grandfather ; rather, before all this creation. (Arsi 3/1974)

S. I am everything. There is no two. (Arsi 5/1972)

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S. I am nothing. Nothing exists. Who am I, now and here ? (Arsi T/1972)

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S. ... Infinite meaning ? It is everywhere. It is. If you bring time and space, it is in time and space. But there is no distinction in time and space there. It is infinite only. It is in its own majesty. Yes. It is... it is... it is. If you bring in time, it says : "Yes, I am in time." If you bring in space, it says : "Yes, I am in space. Because nothing outside myself." Infinite says : "nothing outside myself."

Whatever you bring in : "Oh ! I am that." If you say "it is a rose", infinite says : "Yes, I am the rose." Yes. Yes. If you say : "Oh ! This is a tape-recorder", infinite says : "I am the tape-recorder." If you say "this is the food", it says "I am the food". If you say "Oh ! I am a partaker of the food", infinite says "Yes, I am a partaker of the food". Then ? Infinite says "Yes, I am a partaker of the food, I am the food. I am the taking of food, I am everything." It says : "I am laughing, and I am hearing, I am singing and I am hearing. Yes. Because there is nothing, except I the infinite." (ERosi 17/66, IIF2c)

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S. Intrinsically what are you then ? The infinite. In reality, in essence, you are the infinite. But simply because you have somehow tighten yourself to the finite, that is, as if you have taken yourself away from infinite, so there is some action. And reaction says "No. Go to the infinite. You cannot be finite." (ERosi 27/66, IIB)

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S. The thing is that you consider yourself to be a partial limited thing. But you are not limited. Really you are not limited. Through ignorance, through illusion, you feel that you are small, limited, conditioned. So you are afraid to be free from this condition. Because you identify yourself with this condition : the narrowness. But you are afraid. Why ? Because you know it is not : "I am not narrow, I am not conditioned, I am the whole."
(ERosi 27/66, IID)

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S. The individualistic "I" expands constantly. At first it is only oneself. Then, gradually, it embraces the mother, the son, the wife, relations and so on. Then it expands further and includes in its embrace friend, country-men and finally the whole world. That is why a JÑĀNĪ is said to be a friend of all creatures. (SRI book)

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S. Why to do this ? Simply because you are a finite possibility now, you -as you appear to be ! And this finite is determined by your heredity and by the experiences of your infancy : but this finite is only an appearance, it will go simply because it came : what comes goes ! Nothing is real : and this appearance, this finite expression is an illusion on the face of Infinite Potentiality : this infinite is Reality, is Truth. Hence you are in Truth, Infinite, ADVAITA, the positive, but you appear now to be finite, DVAITA, a prey to the phenomenal aspects of polarity or duality of action and reaction, of positive and negative ! Just you are to remove this veil or covering with which you identify yourself now. This covering is your Ego-sense. (Da

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S. The nature of the pendulum is to be in motion. When it is stopped, it is the Self. (Dasi 17.10.59, from memory)

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S. The ego cannot but ripen into the Self. The bud cannot but ripen into a flower. (Da 5.1.60)

Chap. 7 FROM RELATIVE TO ABSOLUTE.

1. Relative or duality. (206)

2. Absolute or non-duality. (210)

1. . RELATIVE OR DUALITY.

S. Relative means what is related, dependent, conditional. And it depends on time and space, when and where. One particular is only true at that particular moment and place, not elsewhere and another time. (Co 19.9.72)

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S. In experience, the relative conditions are a fact for the time being, only giving place to a new one and hence this relativity is only here and so it is Perfection. To see and feel and act in the relative as relative is to be in the Perfect, simply because the relative or change does not affect. (Co 28.6.72)

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S. If you keep one relative as relative, or in other words, if you take the relative as relative, you don't compare it with any other relative. So there is no division, conflict and hence no unhappiness and so it is Absolute and Perfection. So to see the relative as relative is to be in the Absolute, Perfection. (Co 19.9.72)

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S. You cannot but feel to be right !! Yes, right. Only to know that this right is relative. (Ro 1.8.64)

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S. Everything is relative (meaning : dependent). This is Absolute Truth. (Arsi 2/1966)

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S. This tendency of not taking into consideration the difference in conditions is responsible for wanting to turn that into something absolute. And, as you yourself have stated : "Desire or want tries to turn that into something absolute." It is only relative. Life is relative. Only this has to become fully clear intellectually. Whenever there appears before you a relative condition show to yourself : "Oh, this is only a relative condition. Well, let me see it." (Su Chap. 28, IID3)

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S. Want to make an absolute of the relative. (Arsi 2/1966)

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S. Why did your child's illness come as a "severe shock" to you ?

You wanted to believe that everything will happen according to your wishes... The driving force of life, however, is the duality of emotion : the favourable and unfavourable, pleasure and pain, prosperity and misfortune, birth and death, rise and fall. No single aspect is Truth (Reality) ; the truth lies in its two-sidedness ; the flow of life is through the constant movement and change of these "two" aspects ; where only "one" aspect is kept in view, it is death. You took the "positive" aspect alone as the Truth (Reality) and were not prepared to accept the "negative" one. Hence the "severe shock". This is the unavoidable result of living in "Untruth" (Unreal). Keep open both the doors of your mind -the positive and the negative ; the life, then, will always be full of constant joy ; the changing circumstances will not disturb the balance of mind. It will then remain ever merged in (eternal) bliss... (Su Book)

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S. There is no relativity in Truth. Truth is Absolute. Because it is, it is, it is. No relativity. (...)

But in actual behaviour, as is here... Emotion is a lie, is an illusion : Absolute Truth. But for the time being, it is Truth. Ah ! It is not a lie, it is

not an illusion, because it has got its effect.

This is relative, yes. For the time, relative means related to time and space and circumstances. But in Truth, Truth is free from all time, space and circumstances. But you are living in time, space and circumstances. So life is relative. Ah ! Ah !

P. But can some facts be more important than others, some fact can be really dominant ?

S. For the time being.

P. Then some truth can be more important than some other ?

S. For the time being. Because there are truths... there are truths in life... there are truths in life, because life is relative. Life is the product of time, space and circumstances. So, as the time changes, truth changes. Truth with a small child is something. Truth with an adult is another thing. (...)

A child has no emotional life. He has got a physical life. So, emotional life, he does not understand. If you strike him, if you beat him, if you scold him, he cries. So, child cries when ? When he is beaten. When he is scolded, he cries. So, child knows that when some child cries, what will... what conclusion he will draw ? "He must have been beaten, or must have been scolded. Otherwise, one cannot cry." But in adolescence, there is crying in joy. "Ah ! Ah ! Ah !" A child, can he understand it ? No. So, relative. It changes.

So, this is Truth. One truth for the child and another truth for the adult. Another for the child, another for the young, another truth for the adult. There are truths. (EPisi We Jan 74, IIIE1)

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S. Duality is the characteristic of creation : action-reaction, high-low,

everything has a dual form. There is nothing without duality. One wheel only of a carriage will not do. It must have two wheels. (Su Chap. , IID)

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S. Duality meaning ? In relative field. And so you feel the consequences : pleasure and pain. Had there not been two, then you would not have that pleasure and pain. (EPisi 10.1.64, IIE)

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S. To create there must be two. One cannot create. One cannot chew with one row of teeth. (Arsi 1967)

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S. So, you see what is duality ? Duality is nothing but your...

P. ... own attraction.

S. Sense of relationship. Duality is to you nothing but... or duality in truth is nothing, but sense of relationship. The character of sense of reality within you, gives your particular form of duality. Another man's sense of reality gives him another sense of duality. But so long as you are in duality, you are in ADVAITA, absolute, at that moment. Because it is true to you. Don't deny that. Live your truth.

P. That is the most fantastic, that I feel it as true.

S. Clear ? See what is duality ? Duality is nothing... It is "I" and "I", my connection... my connecting faculty of "I" is my duality. That's all. That's all. Duality doesn't fly in the air. If it is in the air, let it be in the air. What is that to you ? Just tell, just always say : "What is that to me ?" Ask the question : "What is that to me ? He talks to me. Quite all right. Let it be there. What is that to me ?" What concerns you is mine, that's all. (EPisi IIIE)

2. ABSOLUTE OR ADVAITA.

S. BRAHMAN, ATMAN, is not a "permanent entity". Positive ! These are negative words : "That which cannot be seen, heard or thought of, or known is BRAHMAN, BHUMA, ATMAN !!! (Da 5.7.64)

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S. And now ADVAITA. ADVAITA cannot be understood intellectually, ADVAITA is to be lived. Again, to know is to be. Do you see that ADVAITA is a negative word ? ADVAITA : a-dvaita : non + dvaita : non-duality. Here you see ADVAITA negates DVAITA or duality, and hence it posits DVAITA or duality first and then negates it ! So there, apparently though, is DVAITA. Life is DVAITA, everything has two aspects and hence Reality, as it appears to be, is DVAITA, duality, and when this DVAITA is negated, there appears ADVAITA.

Then where to stand, where from to start ? All activities are in DVAITA : you are a DVAITA now and here !

Start from this DVAITA, see this DVAITA, know this DVAITA, fulfill DVAITA, let this DVAITA wither away : don't forget the secret and mystery of action : be where you are, overgrow yourself and the consumation will automatically manifest itself. (Cf. Walking, swimming, rowing !). Be what you are, now and here : that is to be ADVAITA now and here. (Da 12.4.60)

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S. Absolute is not beyond the relative; it would mean that the relative is not the absolute, so Absolute is not absolute. (Arsi 1967)

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S. Void is not empty, it is full. It is empty of relativities. (Arsi 11/1966)

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S. The two poles of duality are not different : one is to see them in the same light when the play of duality will ripen into the awareness of Oneness without any opposite and that is the state of the Absolute which sees the Relative as Relative ; what is now and WHAT IS. (Da 18.1.60)

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S. You say "The relative to be only manifestation of the Absolute !" and "To see the absolute under, may in the relative !". In other words, there are the Relative and the Absolute ; that is to say, you say that there is an Absolute with relation to the Relative !! That is to say, the Absolute is relative !! There is the Relative then, there is no absolute ! Is it not ? Or, if you say, there is the Absolute, then there is no Relative ! To talk of the Absolute and the Relative together is an illusion, an intellectual illusion !! But what do you see intellectually, feel emotionally and cannot but put into action ? Is it the Absolute, or the Relative ? You cannot but know the Relative functionally. That is what you are now and here : that is to be the Absolute, now and here. (Da 12.6.60)

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S. Is there any difference between the Relative and the Absolute ? The Absolute is there, if there be any Relative, it cannot but be the Absolute ! Be absolutely relative, or relatively absolute ! (Da 12.4.60)

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S. Union of yes (positive) and no (negative) is different from absolute positive : yes without no. (Arsi 7/1966)

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S. The two modes of consciousness and for the two poles of Duality are action and reaction, attraction and repulsion, acceptance and rejection, pleasure and pain, love and hate, anabolism and katabolism, rise and fall,

etc... etc... etc... and the final consummation, Truth, Balance, Equilibrium, Equanimity, etc... is not of the same form of subjective consciousness but something apart from it, if it be Consciousness, it is super-consciousness, rather a state of Awareness, a state of being itself. The former is the function of the Ego, whereas the latter is the expression of the Self.

The former is the domain of the Relative, whereas the latter is the self-illuminated Absolute ; the former is the play of change, whereas the latter is the constancy of changelessness. (Da 28.1.61)

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S. Absolute is that which does not change whatever may be time, space and circumstances. (Arsi 1967)

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S. Oneness is not a creation. Oneness is there. It is the sense of duality which tries to cover it. (...) You don't create Oneness. If you bring in Oneness, then it will go away also.

Close one eye, and take this finger, and put it here. Close one eye. See. Can you see anything ? Everything is covered. So can this finger cover this everything ? No, this finger covers the eye. And it appears that everything is covered.

Similarly the sun of Oneness, sun of Truth is self-effulgent. It is in its own glory, always, everywhere. This sense of duality comes and tries to cover you. Or your mind comes and tries to cover <u>you</u>. And so it appears to you that there is no sun. But it is there. (ERosi 4/64, IVA)

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S. The sun of Oneness will appear. In this rainy season everything is dark. There is no sun then ? There is no sun ? No sun ?

R. Well, it is sometimes appearing and disappearing.

S. No sun ?

R. The sun is always.

S. The sun is always there. Only the cloud tries to cover the sun. It is nonsense again. The cloud cannot cover the sun. How big is the sun and how small is a cloud ? It cannot. Cloud only covers your eyes. So the sun appears to be covered. So Truth is there, Oneness is there, always, under all circumstances, self-established in its own glory, in its own majesty, in its own perfection, in its own uniqueness. But this illusion of duality comes and tends to cover your intelligence. So you do not see the sun, you see darkness only.

You don't create Oneness. No. Because whatever comes, goes. That is law. If Oneness comes, then it will go. Truth never comes and goes. Truth is. And this satisfaction that you say, is self-dependent. It is free from other-dependence. That is to say, it is free from duality. (ERosi 4/68, IVE)

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WHAT SVAMIJI SAID TO DIFFERENT PEOPLE

CLASSIFIED BY DANIEL ROUMANOFF

FIRST VOLUME : FROM DUALITY TO NON-DUALITY

PART TWO : THE LAWS OF LIFE

PARIS 1980

PART 2 THE LAWS OF LIFE

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A. ACTION AND REACTION

1. REACTION IS TO NEUTRALIZE ACTION.

S. Reaction tries to annihilate disturbances. (Arsi 7/1966)

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S. What is the meaning of reaction then ?

Reaction is nothing but to neutralize the action.

Giving is nothing but to neutralize receiving,

Receiving is nothing but to neutralize taking. (ERosi 2/66, IIE1)

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S. Any entity is trying to be, or tends to be in its own position of equilibrium. That is the fact of Nature.

As for example, you see: branches there. Air comes and blows. It will go this way, then it goes... oscillates and comes to rest. To be at rest is the position to which Nature tries to tend. Where there is action, there is reaction. (EPisi 14.1.64, IIA)

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S. It is Nature. Remember, apply everywhere, whether in economics or in history or anywhere... But law is this : for every action, there is equal and opposite reaction.
(EPisi 14.1.64, IIA)

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S. Every action has got its equal and opposite reaction. It is an unalterable truth. Because any action that is produced cannot but be tending towards... to be neutralized. Because to be neutralized is reality. The neutral is the reality. AMṚTA is the reality. (EPisi 14.1.64, IIB)

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2. CHARACTERS OF REACTION.

S. Reaction is expressed through compulsion and over-emphasis (impatience). (Arsi 4/1974)

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S. Whenever there is any kind of over-reaction, there must be some repressed emotion behind it, which has not been accepted and resolved... (Su book)

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S. Reaction or borrowed attitude : one is compelled to do so. There is over-emphasis. There is emotion if it is discussed by someone. (Arsi 25/1966)

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S. Saviour complex means one is compelled to do so, not sure of his own ground reaction. (Arsi 15/1966)

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S. Try to free yourself from the compulsion of reaction and you feel clearly whether there is a reaction or Truth. For this, note the characteristics of reaction : 1) over-emphasis,

2) compulsion. (Co 19.6.69)

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Su. But, Svamiji, why had I, then, such an attraction for the "service of humanity" and to dedicating myself to its cause ?

S. Was it really an attraction ?... or just an overattraction, which, of course, means repulsion ? (Su book)

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S. Reactional energy is so to say uncontrolled, goes to excesses. (EPi M 74, IIIC2)

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S. Generally, people who show so much tremendous energy are cases of reaction. (EPi M 74, IIIC2)

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S. Action of energy shows two characteristics : one is the strength of the energy, and the second the duration.

"In the case of my energy it is like that also. In the case of mind... Mind is working. It is an energy."

So you will see what is the <u>strength</u> of the mind at a point. "Now I see." Then, <u>how long it lasts</u> ? How long it lasts ? These two characteristics will show the progress. The energy will go on decreasing, decreasing, decreasing. And the time also will be shorter and shorter and shorter. (EPi Tu 74, IB)

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3. NEGATIVE IS REACTION OF POSITIVE

S. Desire, or emotion, or for that matter, each and every manifestation in Nature has two aspects : the positive and the negative. Two aspects. And in the positive aspect of it, are included both pleasure and pain, agreeableness and disagreeableness. (Su Chap. 8, IA)

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S. Negative has no reality. It is nothing but the reaction of positive. Negative is the effect. It appears, is dependent, when there is a cause. The cause has to be attacked and not the effect, simply because the latter has no real identity.

Love for life generates anxiety for death. Hence anxiety is a reaction. A reaction of love. So long as there is love for life, love for pleasure, so long anxiety for death or anxiety for pain is inevitable ! If one is eager to remove anxiety, one is to remove first love that generates it ! (EDasi 1972)

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S. The positive and the negative are always there. When you suppress the positive aspect, the negative one will dominate the scene in the forms of jealousy and hatred, in the forms of all these negative reactions. A negative emotion appears only when the positive one is repressed and denied. (Su Chap. 10, IIIC)

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S. Your compulsion to be "a good mother" had been due to your identification with your "bad mother". So you see "good" was a reaction of the "bad" !! You are simply to be "a mother". This is the way to be at ease. (Co 19.1.73)

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S. Two aspects of reaction : negative against others, positive against yourself. "I am not recognized" = rage = negative reaction. "I am recognized" = cries = positive reaction. (Dasi 20.6.69)

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S. You remember always your enemy, not your friend ; because you internalize him who you hate and act like him (by reaction -much more than the contrary). (Arsi 1967)

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4. REACTION TO BE FREE FROM INDIVIDUATION.

S. Such is the inevitable law of Nature, that, you know : for every action there is an inevitable reaction. As soon as the action of individuation starts, there at once begins the reaction. Because for every action there is equal and opposite reaction. So as soon as individuation begins, there is a reaction also to this. It is an action. And the reaction ? It always... tends to throw away that. (...)

For every action there is equal and opposite reaction. That is the law of motion. That is a law. (...) And Nature works through this action and reaction always.

There is nothing, and some individuation starts. So, there is that action. So, as soon as action takes place, there must be reaction. And what reaction ? Individual does like that, it tends to throw it away. So, what does individual do then ? As soon as individuation starts, there is a tendency to be free from that individuation : inevitable reaction... that cannot but be. So, as soon as that bondage or individuation comes, so, there comes consciousness, so to say, at once comes that potentiality, so to say. But : "Oh ! Oh ! Oh ! Some... some bondage has come here. So, it must be freed." (EPisi 6.1.64, IIA)

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5. FREEDOM FROM REACTION.

R. There also could be reaction in the search of Truth. That is to say, a sort of balance between...

S. ... So long as the search is there, there cannot but be action and reaction. Search is an action. So it is in Nature. So there cannot but be action and reaction. It goes on, but in the right direction. The reaction becomes very slow, because action becomes deliberate and positive. For action sake, it is not done. Action is done for some purpose. When action is done for action sake, so it creates reaction. When you are carried away by some emotion, reaction becomes very strong. But you know : "Yes... yes. What is the purpose for which I do ?" (...)

When you do anything knowingly, completely, but there is some slight emotion there, so that may create some reaction. But when the action is not done by positive subject, it is action only and you are carried away by action, so there is reaction. (ERosi 2/66, IIF)

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S. As soon as you have a reaction you are a child. No doubt. (ERosi 1.8.68, IIC1)

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S. Reaction means there is no self and no action. I want the other to be myself, my alter ego, to react in the same way that I do. (Arsi 9/1966)

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S. Delusion brings compulsion which leads to actions which create reactions. (Arsi 1967)

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S. Positive action is possible only... it is freed from the outside influence. That is, so to say, as long as there is outside influence, that cannot but produce action and reaction. And that is a fact now. You are to see that and change it. But it is there. It is there. Because practically you don't live your own life, you live a foreign life. (EPisi 14.1.64, IIA)

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S. This is the unchangeable law. For every action, there is an equal and opposite reaction ! Why does the chain of reactions get started ? Because the reaction has not been seen as a reaction, but as a positive action. So, again there is another reaction ! This goes on ad-infinitum.

This chain-reaction, once having started, just goes on ad-infinitum. This play goes on for ever. Reaction as reaction has thus got no validity at all. This is how to get to Truth or Reality. Reaction, as such, has no existence of its own. For instance, one gets angry and argues. "It is justified !" In fact, however, that has got no existence. That is only a reaction. To see, to feel, to know reaction as reaction and not as action is to be free from reaction. What does this actually mean ? The chain of reaction gets started only as a result of action. Why does it get started ? Because,reaction to an action is not seen as reaction but as action. That simply appears as a positive action ! (Su Chap. 3, IIB)

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B. CAUSE AND EFFECT : KARMA

1. CAUSE AND EFFECT IS A LAW OF NATURE.

S. For every effect, there is a cause. There is polarity, rather there appears to be "polarity" and "duality"... But comparatively, there is no polarity or duality : there is action and reaction. (Da 10.10.60)

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S. For every manifestation there is a cause -inevitable cause-effect connection which is described as KARMA. (Co 29.6.69)

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S. Everything depends on some cause. Whenever and wherever there is some cause, there must be the dependent effect. If you like to remove the effect, just try to find out its cause and remove it. The effect will automatically go away. (SRI book)

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S. See that everything has got a cause. He was doing like that. He must have a cause for it. It was not an accident.

So he was circumstanced that he could not but act like that.

(ERosi 2/68, IIF)

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S. Sadness is an effect. Every feeling, every happening is an effect. Without cause there is no effect. (Cosi 9.11.71)

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S. X... speaks always of fate and destiny. But what is the Sanskrit word for it ? NIYATI (necessity) ADṚṢṬA (unseen). But there is always a cause. Only ignorant and weak people speak of fate. (Dasi 9.5.70)

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S. No action happens without its cause. This is the law of Nature. When you don't find the cause, you say : "a miracle has happened, accident has happened and so and so..." because you can't find out the cause. That's all. But, the cause is there. So, it is for man to recognize this. (ERosi 9/66, IID)

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S. The law of Nature is valid only when the field of Nature is there.

What is the field of Nature ? Field of Nature meaning change. No doubt, no doubt. Nature meaning change. So long as this aspect of change is there, there the law of causation holds good. But beyond that, not.

And beyond that is the field of Truth you may say. And below that, spiritual, mental, material are all in the domaine of Nature. So, everywhere, this causal connection holds good, interconnection between all those things holds good, everything holds good. (ERosi 7/66, IIA)

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2. WHAT IS THE CAUSE OF WHAT HAPPENED ?

S. You never know what was the real cause. But he must have some cause. Otherwise he couldn't do it : "I do not know the cause. But there is some justified cause, for him to do like <u>that</u>. So the cause was there. It was there. So he was helpless in a way. Ah yes. Is there any grudge ? Is there any conflict ? No. No. It vanishes. (ERosi 2/68, IIG2)

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D. What is the intrinsic cause for which my father rejected me ?

S. There is no intrinsic cause. Or you may say, it is KARMA or heredity. It comes to the same. Not because of your fault, but because of his fault. There is no intrinsic cause in you. You were innocent. You are the result of a chain of cause and effect. You are the result of your father and mother combination. (Dasi 15.4.70)

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D. Why did I chose this mother ?

S. You may say because such was the condition at that time of your passing away in past life.

D. Is it not hereditary ?

S. Heredity is the outcome of KARMA. (Dasi 28.2.72)

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S. Not to deal with the effects but with the cause (or the source). If source is there, it can't but express : "For twenty years, I have tried to prevent my thoughts". (Arsi 36/1966)

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D. I thought beeing attracts your life...

S. Yes. There is nothing exterior. You are responsible. You accept what comes. Finish. Yes. Nature provides, there is need. A baby was born, milk is there.

D. But people who go hungry ? Don't they have the proper attitude ?

S. Yes. You may say so. Or ways and expressions are infinite. (Dasi 22.3.7

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S. Fear is not to be feared. One has just to find out the cause of fear. There is only one way out : to find out the cause :

KĀRAṆAM VIJIJÑĀSITAVYAM

(The cause has to be enquired about)

You have to enquire about the cause. "What was the cause ?"

(Su.book ...)

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S. What happens is a fact. What happens is a fact. Fact is what happens. Finish.

And now why does it happen ? What is its cause ? That is another point. Fact is what happens. What is. That's the fact. But behind the fact, what is the cause ? Oh ! There may be conscious, unconscious working of the mind, or anything like that. (EOsi 11.12.69, IB1)

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S. To know any fact as fact... you can see fact, but to explain that fact, may be simple, may not be. But fact is fact. (EOsi 11.12.69, IIB4)

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S. There is the undercurrent chain of cause and effect, that is the unconscious or the heart which is KARMA, and the mind, which is superficial. What is bound to happen will happen. (Arsi A/1972)

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S. "Thy will be done" means : surrender to the undercurrent. "I did it in spite of myself." Napoleon could not take success as his own because of the fear. He has the desire to lose what is not his own. (Arsi A/1972)

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S. "What do you want ?" means : to be one with the undercurrent. (Arsi A/1972)

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S. General undercurrent as opposed to particular undercurrents : cf. flow of the river. The flow is going in one way but on the surface there are waves, contradictory currents, foam, etc. (Arsi B/1972)

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S. The belief that I can decide and I can do is an illusion. KARTĀ is an illusion, but as long as I am in illusion it appears to be real. (Arsi B/1972)

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S. Undercurrent is SVABHAVA, meaning PRAKRITI. One can go above the undercurrent. The doer is the undercurrent. As long as you believe that you are the KARTĀ...

Like casting for the stage : you play the king, you play the servant. If they are one with the undercurrent there is no difference between the humble nurse and the big doctor. (Arsi A/1972)

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3. OUTSIDE WORLD IS AN EXCITING CAUSE.

S. The cause is never outside. The cause is inside. You take what is, in a different way. (Cosi 9.11.71)

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S. You can now easily see that the cause for any disturbance is generally, normally taken to be outside.

And mainly because he has done that. But if you see : "Well, this is so. But is it so ? I may be angry about him... I may be angry about another... I may be angry... So everybody is in fault, I am right. How can it be ? So there must be something in me. Outside is outside. He has done something. Quite all right. He has talked something, why am I irritated ? Why ? He has talked something. No doubt. It is outside. But agitation comes inside. How can this talk outside bring in agitation inside ? How can it ? No, it can't. How ? Because he talks something vilifying me. Ough ! Yes ! Ough ! Talking very nonsense about me !"

And if all these words, with the same tone, with the same emotion, be talked in a language which you couldn't understand, are you agitated ? No. Then ? What is the meaning ? "What is the meaning of that ? So being agitated... the tendency to be agitated is not there. The cause of agitation is not there. It is inside me. If I take it in, as I take it in, so I am affected. So the cause is not outside, it is inside. (ERosi 5/68, IIB3)

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S. "It is my tendency to go outside, that is the crucial point. Or the light in which I take outside in, is my outside there. So it is... on me, it depends, not on outside."

So this is the fundamental first stage, to be, so to say, normal. Because he becomes free at once. And then he feels : "Quite all right, if I am attracted, I shall see through. I know that there is nothing outside. It is me that is creating it." (ERosi 5/68, IIE3)

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S. On whatever thing, emphasis is placed outside, it actually lies within you but is projected outside. If there is nothing within, there will be nothing outside. This is truth. One who asserts that the other does not love, does not love himself. (Su Chap. 3, IIC)

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S. Outside is always a friend to you. Every happening, every event, gives you a challenge. "See I am here. Do you know me ?" and an opportunity to learn, to increase your knowledge of life. (...) Your worst enemy is inside but also your best friend is in you. (Cosi 12.3.73)

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S. We come to the principle : every emotional reaction has got its root in me, and I am alone responsible for those emotional reactions -not the outside.

This is the first step on your way towards knowing the Truth. This is the very first step. The responsibility for, or the cause of the appearance of any emotion within me is not outside. It is not there at all. (Su Chap. 6, IIE)

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C. I am now convinced that I am the only one responsible for my own happiness.

S. If you are the only one responsible, then you are free of human nature... Thinking that everybody is responsible, so he is dependent. That is human nature. You are responsible for your happiness. Only you, nobody else. What comes from outside, why should you be affected ? This is nothing to you. (Cosi 21.3.73)

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S. See the BRḤADĀRAṆYAKA UP. "Don't follow the outward going senses but go inside."

D. Go inside means ?

S. Stop going outside, then Truth comes. Don't look for the cause of what happens outside. This world as you see is a projection. In fact it is neutral. (Dasi 11.3.72)

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S. The apparent distinction between external and internal factors and causes does not hold. Any mental unbalance follows changes within and without. The quantity of self-love and the situation outside the individual which might be made to yield satisfaction, and might not, together determines health and sickness. The individual does not live alone. Internal and external together make Reality, or rather Reality has got two facts -"In" and "Out", or Internal and External. (Da 12.4.60)

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S. You are not to change others but to change yourself. (Ro 1964)

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S. Nothing depends upon outside. Outside is always there to give you blows. In all the situations, always ! There is not a moment where it is not giving you blows. But one does not take cognisance of it, one does not receive the blow. One does not respond. One ignores it. One manages to keep oneself away from that. (Su Chap. 12, IIA-B)

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S. As for example, you light a matchstick to the gunpowder, and you get an explosion. Could the matchstick produce so much fire ? Was it responsible for that explosion ? No. The potentiality of the explosion was

already there. The matchstick simply excited that. The matchstick did not have that power in it. Where was its cause ? Its cause was, potentially, in that (gunpowder) ! The matchstick only released that.

In the same way, what happens today is, like the matchstick, only an exciting cause. The reaction to the happening of today is exactly in the measure that is called for in the given situation ; it has only that much intensity which is called for here. If, however, the reaction is more intense and sharp than is called for, it shows that its potentiality lies somewhere else. It excites that, just as the spark caused by the matchstick excites the gunpowder. (Su Chap. 10, IIB)

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S. When you have understood the facts of life, you can easily deal with Colette's mother as best as you can, remembering always that she is, for both of you, merely "an exciting cause" and not a real one. (Da 15.1.68)

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S. Any emotional reaction within you takes place due not to external causes but to your internal pattern which receives the external exciting cause. You yourself create yourself. Just only. How you see and receive !! As you receive so you become ! (Ro 1.8.64)

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S. In Truth there is no outside cause. Everything is in the taking in. (Arsi 6/1966)

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S. With any exciting cause in actual life, the inner real cause is excited. And when you are in any mood, you will project that mood outside. "I found the girl had an ugly face. And her face was ugly to me because I was murdering her." Rather because I must have some excuse for murdering her and so I create an ugly face which should not exist !! Yes, it is the same for all "ugliness". You want some excuse or justification for your action ! (Co 29.9.69)

4. OUTSIDE IS A PROJECTION. IT IS NEUTRAL.

S. Nothing is outside. Or the outside is neutral. One projects one's inner emotional picture outside and reacts accordingly positively or negatively. (Co 15.6.68)

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S. What you see outside is only a projection of yourself. The whole world that we see is but a projection of ourselves. You see only yourself everywhere. In other words, you don't see the world but see yourself everywhere. (SRI book)

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S. The outside world is, remains always, as it is. It is not the source or cause of any contradiction or unhappiness : my "values" or "my" illusory picture of the outside world is the cause of all joy and sorrow ; simply because it creates another, something other than the outside world ; or in other words, it creates two, something else than what is : engendering division and conflict :

What is, versus what you want it to be. (OL. 12.2.70)

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S. Yes, you create your own world ; if you are afraid, within yourself, you will be afraid of everything outside ; outer world is your own projection !! When you are free from fear within, you are free from fear without. (OL 21.6.65)

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S. The world is there in its intrinsic uniqueness, as it is ; it is neutral and only self-expressive. It does not bind anybody. Only the mind tries to make it appear according to its fancy. It is this fancy, or desire or attitude or liking that binds. (OL 28.5.71)

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C. PAST AND FUTURE.

S. Thus, the reactions of today do not belong to the present. One is not living in the present. One is always living in the past, though he seems to live in the present. This past alone is the root of all these delusions. What get excited in the present are the patterns of the past, the intense reactions of the past that are lying repressed in the unconscious mind. (Su Chap. 10, IIB)

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S. The past is there because there is a legacy of one's unsatisfaction. (EPisi 11.1.64, IIIA3b)

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S. Past meaning : past lives in the form of habit, in the form of memory. (EPisi 11.1.64, IIIA3c)

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S. You are not living in the present. You are not living your life now and here. You are living in your past. You are a phantom of your past, so to say. (EPisi 11.1.64, IIIA3)

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S. There is no future at all. Future is nothing but the elongation or compensation of the past. (EPisi 11.1.64, IIIB1)

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S. Future is nothing but the reaction of the past, or elongation of the past, or compensation of the past. Rather, future is nothing but another aspect of the past... past in another form.

If you are free from the past, at once you are free from the future. And that is meaning : you are in the present. (EPisi 11.1.64, IIIB1)

S. There is no three times : past, present, future. No, not at all. Past is the only time. Past is the only time. And it is always creating future. (EPisi 11.1.64, IIIB)

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S. There is no present. Where is present ? When you are in the past, then past and future. No present... no present at all. When you are free from the past, future goes. Eternal present is there. It is here. It is. Not that it "will be" or it "was". Past... for past, you apply it "was". For future, you say it "will be". "Was" and "will be" are relative terms. But "is"... ? "Is" is. No relativity. That is absolute. That is perfect.

This past comes through different points. Comes in the form of likings and dislikings, habit, and so on and so forth. (EPisi 11.1.64, IIIB)

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S. As soon as you can say "yes", then you are free from the past. And so you are free from the future. You are in the present. (EPisi 11.1.64, IIIB)

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S. Memory is for the past, imagination is for the future. That's all. Because these two are bound, or related to the past and the future. And not to the present. So, they are illusory. Because you are living here now. You are not in the past, nor in the future.

So you are to live now and here. Be free yourself from the past. And as soon as you can free yourself from the past, you have talked about you will be free at once from the future.

There is no time. Time is wedded to the past. Past is the time only. It produces the future. That's all. It is an elongation of the... future is an elongation of the past. If there is no past, there will be no future. You will be eternally present now.

And that is what is to be done by man. To be present, eternally here. Yes, yes... That's all. Nothing but... No question of was and no question of will be. "Is". The only point is "is". "Because I see, I am. Because I see, I am here and now. And not I was and I will be. I see... I see." But you think that : "I was and I will be". (EPisi 7.1.64, IIC)

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S. If you be free from memory, you are free. (EPisi 157)

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D. GIVING AND RECEIVING.

1. YOU DO NOT WANT TO GIVE BECAUSE YOU DID NOT RECEIVE.

S. What does this then mean, this tendency of not to part with something you possess ? Simply this, that "I did not receive. Just the opposite ! Not to be able to give is only a reaction. Of what ? Of this, that I did not get. I wanted to have, but did not get or I was deprived of what I had. That is why I shall keep a tight hold over what I have. How can I give it ? So the reason behind this tendency of not being able to part with what I possess is : that I myself did not get. Or that what I had got was snatched away. That is why I do not want to part with the little that I get. If it is lost ? If it is snatched away ? I must keep clinging to it !" This becomes the attitude, and its root lies in that emotional reaction of childhood. (Su Chap. 20, IA)

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2. YOU SEEK SYMPATHY BECAUSE YOU DIDNOT SYMPATHISE.

S. You always seek sympathy from everybody. Always seeking sympathy ! Why ? Because you did not sympathise with the other one. Why does one seek sympathy ? Because he did not himself sympathise ! There is no sympathy for anyone in you. That is why you seek sympathy from every one else. (Su Chap. 3, IIIB)

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3. YOU HANKER BECAUSE YOU DID NOT GET.

S. Hankering is a reaction to the feeling of have not. (Da 23.10.73)

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D. Why such hankering after mother ?

S. Because it was never fulfilled. Each time you were in your mother's embrace, either you got too much or too little and because you were such a sensitive child. (Dasi 4.3.72)

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D. Why such hankering ?

S. Due to overcaressing on a sensitive child. You did not have enough. Each such experience was frustrating. It could not subside calmly, peacefully. There was always an abrupt ending of too much or not enough. It was not allowed to be fulfilled completely. (Dasi 4.3.72)

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S. You did not have hankering after mother's womb ?

D. Oh yes Svamiji, last year. Such happiness without duality. Mother's arms are only a poor but best substitute.

S. Physical absolute so to say. (Dasi 6.3.72)

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E. KILL OR BE KILLED.

1. KILL OR BE KILLED.

S. The law of Nature is to kill or to be killed. (Cosi 23.11.71)

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S. Truth is : kill or be killed. But you are to see that before actual physical action, there is the emotional urge to kill and this emotion urge is real action on your part.

Yes, "kill or be killed" emotionally. When you don't kill but repress your urge, you become killed emotionally. (Co 1.11.67)

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S. The eternal law, the unavoidable, inevitable law is "kill or be killed". You follow ? Kill and save yourself or save another and kill yourself. This is an inevitable law. (EDasi 18.2.72)

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S. Can you avoid murder ? Passing along the road, and so... Take the Jain school : they cover their nose as if some insect may go and die. Ah ! Beautiful. What is this ? Thousand of millions you kill. No ? You cannot avoid. For life, one life is possible only at the cost of another life. Otherwise not. Killing ! You may say "I am a vegetarian". Very beautiful. Ah ! Is there no life ? Everything... is life, life, life. So you cannot live without killing. (EDasi 30.3.72)

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S. You are to walk. And if you see that : "Oh ! Oh ! Some insects, some ants are tampered ! Oh ! I cannot avoid." If you say : "No, no. Insect is to be tampered," so you cannot walk... So it is the inevitable consequence of your physical existence that one physical existence is only possible when another is taken.

As for example, your food. You take your food. You take another life. You cannot but... So, if you say that : "No, I will not take another life... I will not offend another". Yes, yes. So long as you have a physical existence, you cannot but...

So to live in the physical life or have a physical body and say that : "No physical danger will be done by me, in my action", is a lie. Isn't it so ? So, if you say that : "No, I will not do." Quite all right. "But I see that I will not do any harm to anybody or rather, no harm will be done or no harm will come to anybody from me." Yes, yes. But also I see : "If I have got this body, if I have a physical body, I cannot but harm... and harm cannot but come to another. Or killing cannot but come." (ERosi 30/66, IIIA)

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S. Kill outside or kill inside that is likes and dislikes. Likes and dislikes are the emblem of ignorance and blindness. (Arsi 32/1966)

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S. As for example, you come. Do you feel how many ants you have killed when you pass over ? No, because you know that to act, to pass on the road, you cannot but kill something... you cannot but. "But then I shall not walk !" Quite all right, you don't walk. You sit idle. By that what you do ? You can't help.

So long as you have got a body, so long as you have got desires, you cannot but kill and destroy others. To keep one life alive, you cannot but take other lives. If you want to keep one life alive, you cannot but take other lives... you cannot but. If you want to keep one life alive, you cannot but kill others.

When you breathe, how many microbes are wounded ? You see clear water, you drink it. See through a microscope, is the water clear ? No, you destroy. These are indirect destructions. But you take your food, what you do ? You say : "Oh ! No ! No ! I will not take meat. I'll be vegetarian." Quite all right. You take wheat. What is that wheat ? Has it not life ? From that wheat so many things come ! So you destroy it.

Without destroying other lives, one life cannot... You see, it is fact. You can't do that. (ERosi 30/66, IID)

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S. When you are living, you are connected with everything else !

So when you do something, it may be disagreeable to another, it may be injurious to another, according to another's view for you.

So you cannot avoid that. (...) (ERosi 31/66, IA)

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S. Indifference is aggression in disguise. (Dasi 18.3.72)

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S. So then killing yourself. If I can't live without killing, then let me kill myself. But then quite all right. If by killing, the being myself is finished. Quite all right. But are you sure that you will not have another body then ? So then, the potentiality of this body you kill then, otherwise there is no escape. Ah ! Do you see ? And here Buddha : "PRANATI PATI"...

D. Svamiji said "to avoid excess of killing".

S. Ah ! Normal. Without killing you cannot live. "So why do I live ? Then why do I live ?" Come on. Come on. "Oh ! If to have a body is to kill then, how can I avoid killing ? So if I have to avoid killing, if I have to be free from killing, then I must leave the potentiality of this body. Oh ! I must be free from the potentiality of this body. Oh ! What is the point of

this life ? Why is this life ? And this desire ? Ah ! So finish. Finish. Be free from desire. And this life is now... Finish. There will be no life. So for this eternal non-killing, you are killing.

Because without killing you cannot exist. And without your being existent you cannot be free from existing. Is it contradiction ? So beautiful you see. Let this body be the last. Because to have a body is to kill. I do not want to kill. Ah ! Then I cannot have a body. But the body, I cannot avoid it. So let me proceed in such a way that this body be the last. So what is the cause of this body ? Why ? Why is this body ? Oh ! Let me see. Ah ! This desire. This desire. Because body means "Something I want. Oh ! I want, I want, I want." Ah ! So this desire in this life. I am free from having a body. And so this body... and so there will be no killing. Before that...

D. Killing goes on.

S. So you are to avoid unnecessary killing, unreasonable killing. As in one MANTRAM, very : "ANIMITAM TIME... CHEDANAM ACHENA..."* You do not pluck even a blade of grass without necessity. ANIMITAM. Can you go further ? You cannot... you kill. At once you kill ? But without killing I cannot go. Because if I do not live, I cannot be in a position not to live. Oh ! So I must keep this intact as best as possible so that I can be free from it. (EDasi 30.3.72)

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* Sanskrit transcription to be checked.

2. VICTIM AND MURDERER.

S. One who feels himself aggrieved cannot but be aggressive.

A victim reacts as a murderer and so a victim and a murderer are the two opposite faces or sides of the same experience. Try to see. (CoDa 4.8.69)

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S. Every baby, every child was killed in a way. (Cosi 31.10.71)

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S. Crying is the murder of the weak. (Cosi 25.11.71)

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S. You want not to be a murderer ? Just try to be free from your feeling of being a victim. (Co 29.9.69)

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S. "How to get free from this bondage of being a victim ?"

For a baby all that goes against his natural developments, physically and mentally (that is, anything disagreeable) is suffering.

One is a murderer every time that he is not one with anybody. (Murder, killing or death or "go-away" is the only punishment that a baby knows)... to murder a baby is only but not to give him physically and mentally what he needs, yes, and that, very strongly or abruptly or violently.

Yes, "The experience of being a victim must be a very common one and so the experience of being a murderer too" (all negative emotions like envy, jealousy,spite, antagonism, etc, etc).

Yes, the way out is to be free from this unconscious shock ; trauma. (Co 29.9.69)

F. INFERIORITY AND SUPERIORITY.

1. SUPERIORITY IS A REACTION OF INFERIORITY.

S. Where is the root of that sense of inferiority ? The strongest one is of being deprived. There is no other cause of the sense of inferiority more powerful than this. It is only this.

And when this feeling of being deprived reaches its extreme limit, someone smaller or inferior can't at all be tolerated. A small child can't be tolerated at all. That feeling goes to that limit. "This little child ? Phew ! What did you, before getting married, once exclaimed to me, in utter disgust ? What ! To give birth to a child ? Not at all." The very idea was intolerable. And, if, indeed, there was at all to come a child, you wanted it to be a girl ! Not a boy. The idea of a boy child was not at all acceptable. So, this is what one comes to ! One gets so identified. This is what identification is. As though I myself get there. For I myself had been a small child and had been deprived. That is why the child the little one, is not tolerated. (Su Chap. 3, A3)

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S. And the more you get inflated with this pretended sense of superiority, the more inferior you feel inside yourself. That is why there arises the need of posing big. That makes one forced to seek superiority. And what will one, who feels inferior and small, desire ? Only to have. One who is small cannot give. It is not for the child to give. The child simply knows to ask for, to have. In every one of his deeds, in all the little matters, such a person suffers from the sense of inferiority. One who is small knows nothing but to ask for and have. One who is big or superior, just gives. (Su Chap. 15, IIA)

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S. What was the source of that under-estimation ? Nothing else than over-estimation ! There is no separate entity of "under". "Under"-estimation was the result of "over"-estimation. Under-estimation, or, for that matter, an unpleasantness or pain has, thus, no separate existence of its own. That is only a reaction. Because there was "that", so "this" has appeared. (Su Chap. 3, IIA)

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S. Whenever someone gives you a superior status, you take it as your right. Why ? Who is it that strives to establish his superiority ? A child only ! A child expects from others. Now, even at this age, he acts like a big child only. Thus, this play of childhood will go on. He will kill himself. He will kill others. He knows nothing but to kill ! Why ? Because he cannot see others. Because he is so full of his own agreeableness that whatever contrary happens, he refuses to accept it and throws it away. (Su Chap. 3, IIIB)

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S. As for this sense of inferiority, this is the root cause, this is the root cause and responsible for all that. And because it is not accepted consciously, it reacts in the form of a posture of superiority. A show of it, a mere presumption. It is always so. And that leads to resentment at every step, in every situation. Why ? Because, at every step, in every situation, the sense of inferiority is getting exposed, which forces one to wish to reassure himself : "No, no, I am not small, I am not inferior. On the contrary, I am big, I am superior." This is what it implies. This is the form in which that reaction appears. (Su Chap. 15, IID)

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S. Persons of this type find themselves in a quandary when deprived of the opportunity of giving orders, of the opportunity to upbraid and admonish others. For without that, the whole edifice of their conjured-up superiority is demolished.

Sh. The mechanism of self-protection... ?

S. Self-protection. Yes. He always wants to deny the sense of inferiority within. Resentment is nothing but the voice of denial. And it appears as a reaction in the form of pretended superiority ! I won't give. What does this attitude imply ? That you are inferior, that you want to belittle the other. So, the voice, "I won't give" is the voice of pretended superiority. "You have appeared before me as a beggar !" (Su Chap. 15, IB)

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S. Therefore one tries to react against that sense of inferiority. The whole of your life was, thus, a chain of such reactions.

That is why you were told, repeatedly, to have what you can from the outside world, to get what you can get, and then to see. Is it truth what you got actually ? (Su Chap. 15, IIA)

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S. All jokes come from a sense of superiority, because one feels fundamentally inferior. You joke when you judge other's sayings to be stupid. You do not recognize the Truth of Difference. The other says so because he feels he is right. (Dasi 30.6.69)

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S. If you feel that your mother is bad, you feel you are good and unconsciously you feel bad and you are divided, restless. You take yourself out of yourself. (Cosi 13.7.73)

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S. Self-glorification will last until Self-realization (take the non-self for the Self). (Arsi 26/1966)

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2. TRUE SUPERIORITY.

S. In that case, the sense of superiority or seniority is so thoroughly percolated in one's being that nothing like a sense of superiority or that of inferiority is left. In the presence of one who is inferior or junior in status, he is spontaneously overwhelmed by a feeling of superiority or seni ority and has nothing but affection for him. When in the presence of one superior or senior in status, there spontaneously springs up a feeling of reverence within him. All this happens spontaneously indeed. One has to make no efforts for that. He is not bound by any bonds. He is completely in a fluid state. If someone inferior in status appears before him, spontaneously does he adopt a superior attitude, is full of affection for him. If someone superior in status appears, he bows down immediately, adopts towards him an attitude appropriate with one senior to him. One has not to reflect over the problem. He does so spontaneously indeed.

But when does he do so ? Only when he is no more bound in his petty self, when he is free from the sense of frustration or deprivation. One has simply to get free of that. (Su Chap. 20, IIIA2)

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G. PLEASURE AND PAIN : DUHKHA - SUKHA.

1. PAIN IS A REACTION TO PLEASURE.

S. See that if pleasure is real, then pain is equally so. See them equally. Then see that pain is a reaction for its action, pleasure. (Da 10.10.60)

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S. When you want, you will get and pleasure comes. But inevitably suffering also. (Dasi 8.3.72)

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S. People say "I want to get rid of pain, DUHKHA". However they try, they cannot. Because pain is the reverse of pleasure. They cannot be separated. See the connection, how pleasure brings always pain. (Dasi 4.3.72)

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S. People want to become free from suffering and whatever they try, they do not succeed, because they do not see that suffering is the opposite of pleasure and as long as they remain bound to pleasure, there will be suffering. (Dasi 4.3.72)

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S. People want to get rid of DUHKHA without giving up SUKHA. That is impossible. (Dasi 4.3.72)

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S. There is nothing absolutely good or bad in this world. Everything is a mixture of good and evil. If we would have the good, we must have the bad also. It is like the obverse and reverse of a coin. You cannot take

the obverse of a coin alone. If you take the obverse, the reverse also comes along with it. Similarly, if we go at pleasure, the pain also comes along with it. But the pain is not wanted. When it comes,we weep and that is the cause of sorrow. If we do not want the pain, we must refrain from going in for pleasure. That is true wisdom. So, accept Reality as expressed in duality and adjust yourself as necessary. (SRI book)

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S. Now, as you said : "Oh ! Indeed disagreableness is there ! It is there !" But no. Disagreeableness has no existence. It merely appears to exist. Unpleasantness is only a reaction to pleasantness. It is only a reaction. And, when we have seen that it is no more than a reaction, can one fight with it ? When it is nothing but an effect, how can one fight with it ? One has only to find out its cause, which lies in pleasantness. As soon as that is found out, the unpleasantness disappears. It is gone. What is disagreeableness or unpleasantness ? Just another form of what is agreeable or pleasant. As soon as you brought about agreeableness, disagreeableness also followed.

You included only a little within your compass. So all the rest was excluded, was, in fact, denied. You affirmed something and, at the very moment, all else was denied. You cut yourself away from all else. Therefore, whenever there is an affirmation, there is, simultaneously with it, a denial. In fact, however, denial has no existence of its own. Disagreeableness has no separate existence. Pain or misery has no existence. It is only an illusion. It is false.

Why is it false ? Because you want pleasure or happiness. Stop desiring pleasure. If the desire for happiness or pleasure is not there, there will be no pain or misery. (Su Chap. 3, IID)

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S . Supposing for a moment that someone, since his very birth, experienced nothing but unhappiness, and had no experience of pleasure or happiness. Will he never feel unhappy ?

S. The very experience of unhappiness is in contrast to happiness ! How can one experience unhappiness, if he has not experienced happiness before ? Of course, he will not feel unhappy.

Sh. If there be a hypothetical case : of someone who never experienced any pleasant sensation in life ?

S. Then, how can he experience pain ? (Su Chap. 4, IIIF)

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Sh. That means, that agreeableness can be traced back only through disagreeableness ? Otherwise, it has no existence.

S. Indeed it is because of that. It has no existence otherwise. At the same time, however, when it makes its appearance, it too has its existence at the moment.

But why is it there ? Agreeableness also brings about excitement and all that, though it is of a different kind. There too you do not accept the reality. There too you do not see the fact as a fact. That is why there is the need for you to look at it from its negative angle. And then, along with it, its positive aspect as well. And, after that, you have to see that the negative is as true as the positive, and that the positive is as true as the negative.

You have thus to come to the realization that the positive and the negative are not two separate entities. They are only seen as separate from each other. That is why I want to keep to my agreeableness, and reject the disagreeableness. But no ! Agreeableness and disagreeableness are one and same. Disagreeableness is taken to be as undesirable, while agreeableness is found to be desirable. It is you who separate them. Agreeableness itself implies disagreeableness. Disagreeableness too implies agreeableness. If you want to reject disagreeableness keep away from agreeableness as well. You won't have any disagreeableness then. You have to look upon both of them

from this angle. That pain is as right as pleasure. But you do not want to accept pain as right ! No ! On the other hand, you want to accept pleasure as right. You regard pleasure as positive, whereas, in the case of pain, you take a negative attitude. "No. No. It should not be there !" The fact, however, is that pleasure and pain go hand in hand. Pain is as true as pleasure. Pleasure is as true as pain. Both are one and the same. As soon as you have realized that both are one and the same, you are free.

One may find an anomaly here and object that it equates pleasure with pain. No, it is not an anomaly. Pleasure is also pain. Pain is also pleasure. Both pleasure and pain are, thus, non-existent. There was just an event which occured. (Su Chap. 4, IJ)

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S. One has a dread of what is painful, one wants to keep away from that : "Oh, oh, oh ! It is not acceptable !" But that too has its existence.

Why this dread of the painful ? Because one looks at it in terms of pleasure. One forgets that pleasure is inevitably accompanied by pain. The one simply follows the other. When one of them disappears, the other one too departs. So, this TATTVA of duality, this fact of twoness, is what is called DVANDVA, the two. In Nature, any manifestation, any work, has always two aspects, always two. Pain is always there in terms of pleasure. And, because we look at it in terms of pleasure, so we consider it as positive, truth, and hence the denial of what is painful. But it cannot be denied. One has to be convinced of this, that it cannot be denied. As long as there is pleasure, pain will also be there. It is not possible to have only pleasure and keep pain away. No, it is not at all possible.

It is only because we look at the fact in terms of pleasure, that pain is unbearable. Just try to see. Pain is unbearable only because it is viewed in terms of pleasure, in the light of pleasure. Pain is thus turned into wish ! It should not have been there. Why ? Because, only that exists which is agreeable. Only that should exist which is pleasant.

But -what is the fact ? If what is agreeable ought to be, what is disagreeable also must follow. Only accept this. Do not deny that. As soon

as you are face to face with that which is painful, ask yourself : "What is the matter ? Why this pain ? Where did this disagreeableness come from ? Oh ! Its root lies in this particular pleasure in the terms of which I had looked at it. That is the root cause. But pleasure is as true as pain. Pain is as true as pleasure. Rather, pleasure itself is pain, and pain itself is pleasure. (Su Chap. 8, IIIA)

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S. Pleasure is unhappiness as pain is unhappiness. You consider pain as unhappiness, but not pleasure. No. Pleasure is also unhappiness. It is the same thing... at once. It gives excitement and it brings in pain. It is not happiness. (EOsi 10.12.69, IIA2)

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S. When you identify yourself with some form you take the negative and positive, pleasure and pain, and so on. If you try to dis-identify, so to say, with any particular body, then at once your idea of getting pleasure and pain vanishes. Isn't it so ? That is to say, you are not bound to a particular body, so that is to say, you are free from body. You are free from body, because if you can identify, if you can take another body to be your own, what is your body then ? What is your body ? (ERosi 3/66, IIID)

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2. PLEASURE IS THE RESULT OF DENIAL.

S. The pleasant or agreeable aspect is also the result of denial. Superficially, of course, it appears that the unpleasant aspect alone is caused by denial. But that is not so : the pleasantness also is the result of denial. For, what is, is. The pleasantness implies something different from what is. And that in itself is a form of denial. (Su Chap. 3, IA)

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S. Only by denying what is, agreeableness is created. What does agreeableness mean ? That, which is not. Now, this is an action, which is immediately followed by its reaction in the form of disagreeableness. (Su Chap. 3, IID)

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S. What, then, was the nature of that pleasantness ? "I desire something. What did I desire, in what way did I desire ?"

Why have you to see this ? Because, that agreeableness has shut off the fact as it is. There was an action, but it was not seen as a fact. It was replaced by your own agreeableness. And, because you brought about that agreeableness on the scene, therefore, that agreeableness itself having thus assumed the form of an action, brought forth that disagreeableness by way of a reaction. When a fact is therefore, seen as a fact and not as something pleasant or agreeable, the unpleasantness or disagreeableness too would not follow. (Su Chap. 4, ID)

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S. Agreeableness is not a fact. Why ? Because you separated it from the reality. So, it is not there. Agreeableness has no existence. When you saw the fact as fact, the agreeableness disappeared. And, when the agreeableness itself disappears, disagreeableness also, which is its reaction, disappears. (Su Chap. 4, IH)

3. PLEASURE : ONE IS CARRIED AWAY.

S. While having a pleasant or positive, or favourable experience, one is simply carried away by that. He is not aware of his entity at such moments, because he is then completely merged with it. In the case of a negative, or disagreeable experience, or one caused by frustration, one gets conscious of his own self : "Oh ! Oh ! This, this." He gets conscious of his separate identity. But he does not get self-conscious while having an agreeable experience. When, however, he is having a disagreeable or an unfavourable experience, he becomes aware of it. This is what Truth is.

Sh. Does it imply that the "I" gets attached only to the agreeable experience ?

S. It gets completely merged with it. There is no separate awareness of the "I". But, in an experience that is disagreeable or unfavourable, it gets separated. "What do I desire ?" gets immediately clear then. Therefore, without disagreeableness, one does not get aware of Truth. For, what is positive, gets mixed up with the "I". Only that which is negative knocks that down !

What then is Truth ? As long as agreeableness is there, one is fully engrossed in the sensual object, and he has no awareness of it. But as soon as there is frustration... (Su Chap. 9, IBc)

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4. PLEASURE AND PAIN CANNOT EXIST SIMULTANEOUSLY.

S. To say : DUHKHEṢU ANUDVIGNAMANAḤ SUKHESU VIGATASPṚHAḤ, (He whose mind is free from anxiety amid pains and indifferent among pleasures) is wrong. Why ? Because it implies that pleasures also are there, and pains are also there. But, is it not absurd ? How can both be there ?

Do you follow ? "I shall remain unperturbed, while I am suffering from pains. I am undergoing the suffering, but I shall remain unperturbed and calm. And when I am happy, when I have some agreeable experience, I shall not be attracted towards it !" How is it ? "No, no, pleasure or agreeableness has no significance for me !" How ? Are you not, thus, accepting the existence of both pleasure and pain ? In reality, however, both of them are just two forms of denial. You have, thereby, only strengthened both of them. Go on, then, fighting both of them ! Go on fighting !

For, so long as there is an entity, there will also remain a relationship with it. It will remain. There is no escape from that so long as you do not realize that it does not exist at all, you will not be free from it. This is what is called duality, or "DVAITA".

DVAITĀDVAI BHAYAM BHAVATI.

(It is only from a second that fear arises).

There is fear only when there is duality, when there are two. What does it imply ? As soon as duality appeared, one got separated : action and reaction, thus, got started. Agreeableness was followed by disagreeableness.

How will you get free from it ? You will get free from it when you realize that they have no existence. You have to come to this point : that they have no existence. Then, there remains only one : EKATVAM. Oneness ! So, you have to get free from this MĀYĀ, this illusion of twoness or duality. And the duality is in agreeableness and disagreeableness. (Su Chap. 4, 1J)

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5. PLEASURE WITHOUT PAIN.

S. ... Energy moves hither and thither, that is between pleasure and pain and so on, happiness-unhappiness, joy-sorrow and so on and so forth. And are you satisfied in that condition ? No. So at once man says : "Oh ! No, no, no. I am not satisfied ! Because I know for the pleasure I got, I get pain, pain. So pleasure I went towards, but I got pain in the end ! So I don't get any pleasure without pain. Whatever pleasure I take, I get pain. Though I want pleasure, I get pain. There is no pleasure without pain, I see. So do I want pain ? No. Then if I don't want pain... What is the ethyology of pain ? Why does pain arise ? How does pain arise ? How ? Has pain an independent existence ? So you wanted pleasure, so you get pain. Because you have the thirst for pleasure, you get pain. So pain is nothing but the opposite side of pleasure. (...) So if you don't want pain, you must be free from pleasure first. Then you shall get no pain. (...)

So long as the tendency, potentiality of pleasure is there, there cannot but be pain. So what is the tendency of pain ? To show that : "you, pleasure, you are nothing ! I appear behind you, so go away." So the tendency of pain is to neutralize pleasure. And to what then ? What remains ? Neither pleasure nor pain.

R. So it shows then that it goes to nothing.

S. What is nothing ? In terms of pleasure and pain, nothing.

R. Equilibrium.

S. Equilibrium is the notion of some state. And what is the feeling of that state ? Because in every state there is a feeling. Pleasure without pain, you haven't got. But you always want some pleasure without pain ! Your tendency is to have pleasure without pain. But you see that it doesn't exist.

With every pleasure, there is pain. But you always want some pleasure without pain. So you have got the idea : "I want some pleasure without pain", that is, you have got that idea that there is some pleasure without pain, otherwise, how would you say so ? (...)

Whenever there is positive, there is negative. Whenever there is negative... whenever there is pleasure, there is pain. So there is one positive which has got no negative. Come on.

Take for example, pleasure. "Pleasure ! Yes ! I want pleasure." But pain comes. You feel : "No, no, no. I don't want that. I want some pleasure which has got no pain." That is your idea. But you feel : "Oh ! But with this pleasure there is pain. But I want some pleasure without pain." That is your aim. As if you have got some idea that there is pleasure without pain. Otherwise how can you aspire to have pleasure without pain ? So now when this pleasure is there, you have got a corresponding pain. So this corresponding pain appears to neutralize that pleasure. So you bring to such a position where there is some pleasure without pain.

R. How is it possible ?

S. Because as soon as you utter pleasure, there is pain. You cannot conceive of any pleasure without pain. So the nature of pleasure that you get here is linked with pain always.

But beyond this play of pleasure and pain, there is some Pleasure, not this pleasure, because this pleasure has got a pain. If you say pleasure, there is pain. But there is another Pleasure, so to say, which is without pain. Similarly, positive is always with negative. Yes. But there is a Positive which is not this positive, which has got no negative. There is another Positive which is beyond this positive and this negative. So pleasure, you say : "Not this pleasure, not this pain, but another Pleasure which is not this pleasure and not this pain."

R. So this positive Equilibrium or compensation of everything...

S. Not compensation. After compensation, what remains... Ah !

R. It remains something which is positive...

S. Without a negative. Ah ! Not this positive which has got a negative. But there is another Positive which has got no negative. Though your experience is : whenever there is a positive, there is a negative. So in terms of your positive and negative you cannot define that...

R. Then it means that before this play of Nature, that is to say positive and negative, it remains something which was Positive only...

S. Yes, just as the pendulum, you see. It is Positive, Definite. Because it is there. Yes. Yes. Yes. It is there. It is happy because it has got no negative. But as soon as you make any positive effort this way, it begins another negative there. So this positive and that negative go giving place to some Positive which has got no negative.

In the case of the pendulum, you see, positive meaning "is". Negative meaning "is not" ! So in your experience, whatever is, is not... Yes. Yes. But beyond "is" and "is not"... Because beyond this movement this way and movement that way, there is one without movement which is Positive without negative. But not this positive and not this negative ! Because this positive is also... Because the pendulum is this side... you see, quite all right, other side also. That side is, this side also is. The pendulum goes this side. Yes. And also that side. Yes. You see now. So these are two : positive and negative. Positive is and negative also is. Pleasure is and pain also is. But this pleasure changes into pain, and this pain changes into pleasure.

But there is that position of Equilibrium, balance : "It is ! It is ! I see, it is." But there is no other. It is only. Simply it is... ! Ah ! So in life, you have got the movement between pleasure and pain. Yes. Yes. And you don't understand anything beyond this pleasure and this pain.

Because it is there, you are there. How can you understand anything else ? You cannot do anything else. But you know in your heart of hearts that there is something else. Because when you get pleasure, you say :

"Quite all right, I have got pleasure." When you get pain : "Quite all right, I have got pain !" You don't say that. As soon as pain comes you say : "No, no, no, I don't want pain, I want pleasure. That shows, I don't want pain, I want pleasure. But I want some pleasure where there is no pain."

So you know in your heart of hearts, you know, that there is some pleasure without pain. Otherwise why would you say : "No, no, no, I want pleasure without pain" ? Why would you say if you don't know ? So in your heart of hearts, there is a consciousness or realization, you may say, of some pleasure without pain. And from that state, another pleasure aspect came and you want to say : "Oh ! No, no. Not this pleasure because pain is here ! Not it is pleasure, because pain is here." (ERosi 3/66, IIE)

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S. Enjoyment is self-enjoyment. Not dependent upon anything else. That particular enjoyment which is dependent on another is pleasure. Because in duality you are dependent on another. If favourable, you get pleasure, if unfavourable, you get pain. So pleasure and pain come from duality. (ERosi 4/68, IVD)

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H. RAGE AND FEAR.

1. RAGE IS THE DENIAL OF PAIN.

S. Rage is only but the denial of pain. (Dasi 12.4.70)

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S. Anger is the repression, non-acceptance of suffering. (

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S. Rage is hot and fear is cold. (Dasi 6.6.69)

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S. It is the positive aspect of frustration to be furious. (Dasi 30.4.69)

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2. FEAR IS NEGATIVE ATTRACTION.

S. Roots of fear ? In desire for agreeableness, in desire for pleasure. Whatever one fears has an attraction for him. He simply wants do deny it for some reason or other.

Fear of death ? It simply means an attraction for death. Fear is negative attraction. Fear, disgust, all these are nothing. Or, in other words, any negation is the opposite of positive. Fear, disgust, hatred. What do these negative emotions mean ? They are nothing but their very opposite. They are their opposite : the positive. Where you have no attraction, do you find any fear, disgust, or hatred there ? You don't have any such feeling with respect to a passer-by. Only where you have concern for someone, do you exclaim : "Oh, why have you done this ? You should not have done this !" What does it show ? That "I expect from you something else." That is how disgust appears. (Su Chap. 4, IK)

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S. Fear is negative attraction. Behind fear, there is always attraction for that very thing. The greater the force of fear, the greater the pull of attraction. Merely on the surface, for some reason, one wants to deny that. Hence fear. Fear, disgust, hatred, all these negative emotions are nothing but the denial of the positive. (Su Chap. 1, IC)

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S. Fear is nothing but another form of wish. The negative form of wish is fear. So, if you fear it will come. It only means that you want it to come. (SR1 book)

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S. Fear comes from denial. You can stupefy denial and hypnotise yourself but you get no independence though you show courage. (Arsi 42/1966)

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S. What is the nature of fear ? Fear is negative attraction. Fear is negative wish. What you wish, but somehow you want to repress, fear comes. (ERosi 7/66, IIID)

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S. Fear is negative attraction, you must be clear about that first. Where there is fear in any affair, you are attracted to that affair, but somehow you want to deny, and so fear comes. (ERosi 7/66, IIID2a)

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S. When you think yourself to be something positive, you fear. Who told you to be afraid of that ? Nobody told you. It is inside. So what does it signify ? You know that, that is. And you are attracted towards that. But your physical, partial consciousness wants to keep it intact. So "No, No. No. I am afraid." You are afraid of something towards which you are attracted. And simply because you are attracted it is inside you. That is inside you. (ERosi 26/66, IIC)

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S. The fear of something happening is more painful than the happening itself. Cowards die many times before their death. Fear should be banished from life because it is irrational and it inhibits action. (SRI book)

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D. I do not see my father's face !

S. This is due to fear. You will have to see it. Then only you will be free from fear. (Dasi 7.4.70)

S. From father comes fear of authority or fear of somebody who is superior. (ERosi 6/68, IB)

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S. If there is fear, there is the need for punishment too. "So, if I do, I shall be punished. So I cannot." That is the way of censuring within. (ERosi 6/68, IIA3)

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3. FEAR OF DEATH IS ATTRACTION FOR DEATH.

S. Why is there fear ? The greatest of this is : BHAYAṂ VAI MRTYUḤ. How terse an expression : fear means death ! There is only one fear : the fear of death. There is no other fear. What does it then imply ? "Does it mean that I myself wish to die ? Do I have an attraction for death ? Yes, indeed ! But it is absurd ! How can one desire one's own death ?" Well, this actually is the pure and simple fact. There is no escape from desiring one's own death. Why ? Because, at heart one is perfectly sure that there is no escape from death. It is inevitable. It is firmly attached to him. Because one does not want it, so one is ever thinking : "If it comes... If it comes ?" What is the feeling behind this ? That it could come ! That alone is responsible for that feeling. Had there been no possibility of it, how could one say : "If it comes ?" Where will this feeling come from ?

Why the fear of death ? Because the individual knows, he feels, that there is change. All this is going on changing. Always change ! First, one form appears, then another form ! One has therefore, positively, to go away.

Because a certain thing has been taken as agreeable, that alone is found to exist. One does not want to have anything different from that. But, all the time, he also knows that it would inevitably come. He knows : "it will be there". That is why the apprehension : " if it comes ?... if it comes ?..." Had there been no possibility of its appearance, had there been no potentiality for it, how could, then, he have the feeling : "If it comes ?" This fear, which is always in a negative form, has no existence at all. What is positive alone exists. For, "negative" implies a negative of the positive. It is so simple... "NETI = NA ITI" (not this). When there is "this", then alone can the question of "not" arise. When there is ASTI (is), then alone can there be a NASTI (is not). How can there be a NASTI (is not) without an ASTI (is) ? NASTI (is not) appeared only because the "is" was denied. (Su Chap. 4, IK)

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S. Fear of death, why ? Why every man is afraid of death ? Death meaning what ? "I will die". That is to say : "I will not remain." "I will die". So, this is : "Oh ! I don't want to die. Oh !" So if that comes : "Oh ! No, no, no !". This is the fear. Fear is that : "I don't want to die." And for that you have got fear. Do you know why that fear is there ?

R. Because people want to keep a sort of definitive entity.

S. Knowing full well that death is inevitable. "Every minute I can die, yes. It is inevitable. It is inevitable. It is here. But, I don't want." So, fear comes. Do you see that ? So, fear comes only because you know that it is inevitable, "I cannot avoid to die. It is with me." Do you see that ? So, there is attraction towards death. There is an attraction towards death. And you want to deny it. So, fear comes. (ERosi 7/66, IIID1)

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S. "Death ? No, no. There is fear of death. No. I am not that." Why ? What does this fear show ? That you know in your heart of hearts that it is inevitable and you try to refuse it. So you are afraid. (ERosi 12/66, IB4c

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S. You know "I am always dying. Oh ! No. No. No. I don't want to." So you are always attracted. And because you are attracted when you don't want it. So you are afraid of it, if it comes ! You know that it is coming. So you are afraid. It shows that you are attracted. Why you are attracted ? It is because you are that. (ERosi 26/66, IIC)

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S. Fear means negation. An apprehension ! Apprehension of death. There appears to be a threat to one's safety. A fear of being struck down, which we do not wish to happen. (Su Chap. 1, IA)

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S. Due to your identification you are afraid "Oh ! No. No. No." But it is dragging you, as death always drags. You are always afraid of that and you don't feel "Why am I afraid of that ? Why is it ?"

R. ... Often... When at a moment manifestation will stop, people are afraid that it will be nothing...

S. Nothing but wholeness. People think it will be nothing because to think means identification of form and nothing means the identification of form will not be there in terms of forms. It is nothing. No doubt. Empty. But it is fullness. It is no empty but it is full because you are full. From that fullness, you have taken yourself out and thought and identified with... You are not small at all. So if you feel : "No, no, I am not this form. I am going to the whole. So it is not empty. I am going to be fuller. As a child grows... and becomes fuller and fuller. An adult is fuller than a child."

So then you are going to be still fuller. And that will come because in this particular form of existence you have reached your limit. You want still fuller. So death comes and invites you to be fuller. Not to be empty. (ERosi 26/66, IID)

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S. A mother has got an only son... only son. How does she feel about the son, if the son goes out ? "Oh ! Oh !" If he is a little late in returning, what does the mother feel ?

R. Worry...

S. Worry. What... what kind of worry ?

R. Afraid... she is frightened that he would have an accident.

S. Oh ! You see. "Oh ! What has happened to him ? What has happened to him ? What... ?" This fear... this fear. Why this fear ? He has gone out, he will come. Why do you get that fear ? That something has happened, something might have happened, something might have happened... that is, he may die ! She is afraid of death. Why ? Because she wants his death.

Fear means negative attraction. (ERosi 7/66, IIID2)

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S. Similarly the mother invites death to her only child. Yes. It looks very odd, isn't it ? It sounds very odd. But it is truth. Why ? Why ? Ah ! You see why ? Why ? You see. Mother, only child, isn't it ? Mother is obsessed with the child. Mother is obsessed with the child. So, as to say, her inner self feels always a tremendous burden on herself. Only child. "What will happen to him ? What will happen to him ? What shall I do with him ?" Always that child is a pressure on her own self. Do you see ? She feels : "Ough !" And so she wants to throw that burden away. Reaction. Do you see that ? And that tendency to throw. More she feels the burden, more she tries to be free. How can she be free ? "The burden must go. The child must go." And so, always fear, always fear. Because always that burden ! Some extra burden from outside, though it is her dearest child, but it is something external, and it is a burden on her ! (ERosi 7/66, IIID2b)

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S. All is action and reaction, action and reaction, action and... Why does the mother... ? So much pressure, so much action on her. Cannot tolerate it. At once, reaction : "No, no, it must go, I cannot tolerate ! Ough ! Too much ! Too much ! Oh !" And tears are there, "I don't get sleep for the child. Oh ! Oh ! Oh !" Unconsciously... "No. No. It must go." And externally... external relationships: "No, no, no... He shouldn't go, he shouldn't go... Oh ! If he goes, if he goes... ?" Fear... (ERosi 7/66, IIID)

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S. You are feeling that you have not done well in your work... Any student, he feels that he has not done any work in his field, he will not succeed. How does he feel ? "Ough ! If I can't do that... if I can't do that, what will happen ? Oh ! Oh ! Oh ! Oh !" Why is he afraid ?

R. Because he wants to fail.

S. He knows that "I cannot but fail". But one who is sanguine, definite, he is quite all right. And will he be afraid of the examination ? No. Why not ?

R. He is not afraid to fail.

S. He is not afraid. Why not ? He knows there is no failure here. Nothing, nothing, nothing. Doesn't invite. And here invites, yes. (ERosi 7/66, IIID2a)

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S. Take any other example, what you want always. See that burden : "Ough ! That burden !..." What do you want ? If...

R. To get rid of...

S. To get rid of, to get rid of... But if you feel attracted towards it from other considerations, though you wanted to get rid of, you are afraid due to this attraction outside, you are afraid of... "Oh ! If it goes away ! Oh ! If I lose it ! Oh ! If I lose it ! Ah !"... Why, why are you afraid ? Because you want to lose it. Because it is a pressure on you. (ERosi 7/66, IIID2c)

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4. NOBODY DIES IF HE DOES NOT WANT TO DIE.

S. Nobody dies if he does not want to die. (Cosi 27.11.71)

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R. During the war, the enemy plane is coming and they drop bombs on a town. Well, does Svamiji think that all the people who are killed at that moment were just... You know in Nagasaki or something like this... they wanted to die at that moment ?

S. Were they not afraid ? Were they not afraid ? "What will happen ? What will happen ? What will happen ?" Were they not afraid ?.
(ERosi 7/66, IIIC2b)

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C. Svamiji told me last year that one can die only if he desires to do. So in such cases the best medicine is useless.

S. Yes. It is useless and Svamiji told you two stories. When Svamiji was in Benares, there were two young men. One had such a desire to die. Svamiji could see it. When Svamiji was in Channa, he came and brought money to Svamiji, what he was not used to do. And Svamiji asked : "Why ?" "We don't know if we will meet another time." "Who knows ? You are feeling that you will not come again. Why ?..." He was pacified a little. And after that Svamiji learnt he was ill for some days and died.

Another young also was here in Benares, he was feeling "I had so bad parents. So selfish. I have such a poor health. I am struggling, struggling but I will not reach the goal in that life. I can't." And after sometime he died. (...)

When Svamiji was a boy, there were two neighbours, husband and wife without children. Husband died. The same day wife died. "Oh ! He has gone ! I cannot live without him." And died. (Cosi 10.3.73)

S. If you mourn for him, you will only attract him towards you in an opposite direction ; and the result will be nothing but putting him between two attractions ! Will be not be unhappy ?

It was his destiny, or the circumstances in Nature in which he was placed were such that he was taken that way. (OL 2.68)

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Chap. 2 THE LAW OF DIFFERENCE.

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1. Sense of value is wrong. (116)
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1. You cannot judge. (130)
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4. I am myself. He is himself. (142)

F. There is no responsibility for an action. (145)

1. No responsibility. (145)
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G. From identification to Oneness. (159)

1. Identification when you project yourself everywhere. (159)
2. Identification with father and mother. (162)
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4. Identification through likes and dislikes. (166)
5. Oneness when you see that everything is different. (168)

A. TRUTH OF DIFFERENCE.

1. EVERYTHING IS DIFFERENT BECAUSE FORMS ARE INFINITE.

(See also Energy is infinite)

S. One fundamental truth you are to remember always : The Truth of Difference ! Yes, everything is different, every person is different, and hence unique : there cannot be comparison. Everybody is self-dependent, independent ; you are yourself, he is himself -yes, this you are to see, understand, accept and not to interfere, not to impose !! (Co 1.11.67)

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S. The fundamental thing to see is that everything is different. "I am here", "you are there" ! The two are different. "I" is different from "you". "Am" is different from "are". "Here" is different from "there". (SRI book)

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S. Your mother's actions are your mother's actions. Yours are yours. They show what you are. A lotus comes out of mud. Is it mud ? It cannot come out without mud. (Cosi 4.7.73)

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S. I am, therefore the other also is. I want to see myself in him but he is different. (Arsi E/1972)

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S. If I am, so "he or she is". Different, different, different ; and so everything is unique. There cannot be any comparison and in this illusion of comparison, a great part is being played by identification and projection :

and the root of all this play is "I" -"me" and "me", "me" and nothing else. Everything is nothing but "I", but the fact of Truth is : there are I, he, she, it, etc. etc. Everything is in its place, in its intrinsic right, so there is, or can be, no believing or disbelieving. You are to take things as they are, try to see, understand, this infinite expression or manifestation round about you. (Co 19.6.69)

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S. All are different -you and Colette are different and so your approach and nature of action cannot but be different. Just be yourself and let her be herself and one complete the other. Yes, your two natures are to complement and fulfill each other. (Da 1.11.67)

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S. Every birth also is different. No two children are the same. Your own two children are not the same, so to say. Are you the father of your seventeen years son and the same father of your fifteen years girl ? No. Though you say : "they are my children", but whose children they are ? Whose ? Of the same parents ? Both children are of the same parents ? Come on...

R. No, no, no, they are not. We were at a certain state...

S. Certain state, certain age and so on and so forth. So the difference is there. Do you see that ? And what is the nature of difference ? Infinite difference. (ERosi 25/66, IIC)

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S. Two brothers have not the same parents. (Arsi 37/1966)

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S. Simply because in finite, separatist form, this form cannot be that form. So you suffer. You expect something from another. You don't get. You think : "Oh ! He should or she should act as I want, as I wish." But he or she doesn't. Why ? Because they are different. It is itself, it is itself. And it is not you. But you think that he should or she should. That is, there must be "I".

But with respect to form : this form is not that form. But you forget this simple fact that you are dealing with form, being in form, so you suffer. A particular form with which you are identified when you have got separatist consciousness, do you follow ?

You see that to be your form. That form is not a different form, but your form. So you expect, so you wish, so you judge. You do everything. But this form is not that form. That form is not that form. As form they are different. That is not known to the separatist consciousness, so you suffer. Clear ? (OLsi

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S. There is this infinite, or rather there are infinite varieties, there are infinite forms, there are infinite colours, there are infinite tastes, everything is infinite. Isn't it ?

Each manifestation is infinite. But what you do ? You try to annihilate or obliterate or cover this infinite with your... this finite. Is it not a tragedy ? (EPisi 6.1.64, IC2)

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S. Infinite variety means everything is different ; see the difference with all your senses. (Arsi 22/1966)

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S. Everything is equal and everything is infinite. The Sage and the ignorant are equal, the continent and the drunkard are equal. (Arsi 37/1966)

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2. EVERYTHING IS UNIQUE.

S. The very fact that two things are different shows that one is not the other. Different meaning : one is not the other. Isn't it so ? Now then... then, what it is then ? If one is not the other, what it is then ?

P. It is unique.

S. It is unique. Because it is that and not another. (EPisi 6.1.64, IA3)

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S. Unique means : it is itself, nothing else. (Arsi 1/1974)

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S. Unique means it is, without a second. (Arsi 74/19/7)

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S. Every particular is unique. (...)

You cannot generalize. Generalization is nothing but an elongation of the particular. Do you see that ? So what is your particular experience ? Do not generalize. How can you do it ? No. You are different. (ERosi 2/68, IID:

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S. These two fingers are different, that is : this finger is not that finger ; that finger is not this finger. Isn't it so ? So what is this finger ? This is unique. It cannot be compared. So this uniqueness... come on then... this uniqueness is here, everywhere. (Fsi

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S. You say : "It is green". Quite all right. Is this green the same green as that green ? Green... you say... "This is green. That is green." You say. Quite all right. Take the leaf of the mango there. You say "green". The same green ? No ! No ! One type of green... and another type of green. So... "green" you will say. Quite all right ! "Green" you say... Leaves are green meaning : the greenness is something which is present everywhere. Unalterably. Isn't it so ? "Leaves are green." That shows that greenness is common everywhere ! So that shows that greenness is something which is present in all the leaves. Is it present in all the leaves ? That green and that green, are they the same ? No... No... No... Even on the same tree. You take the whole leaves. See the shades are different. So. If you say : "This shade is green" you cannot say "that shade is green" also. You say "shades of green"... you say... isn't it so ? So the greenness is not unique. (...) So if you say "green", quite all right. So this green is different from that green too.

You say : "It is blue". What do you mean by "blue" ? Do you know anything blue ? You see, as soon as you say "blue", in the back you have got "red"... So you don't see blue. You don't see blue... You do not see blue. You see red and so on and so forth. This duality is within you. Whatever you have got... or what experience you have got is the measure of all things in you. (Fsi

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S. Who says there is time-space ? Who says that ?

F. I

S. Yes. You. You. So time-space is created by you. By you... Yes ! So you are the creator of time-space ! So long as you are in your consciousness, you are within the field of time and space. So, how do you annihilate this time and space ? You see, how do you annihilate ? I am man, without

reference to anything else ! That is uniqueness ! Isn't it so ? I am man, without any reference to time or space, or this, or that.

F. Space meaning... Space meaning some...

S. Some interval... So, here it is... here it is... This is space, isn't it so ? You create space. How ? When you don't see the uniqueness of things : you create time and space ! See that ! Because you just correlate yourself with that. So, at once you put a boundary towards yourself, and put a boundary there. You create space. Do you see that ? So, as soon as you can see things as it is : unique... without reference... you annihilate space. At once ! There is no space ! Do you see that ? If you see difference with respect to sequence, you annihilate time ! For example : "When I was a child... Oh ! I did a very bad act. I'm sorry for it... I'm sorry for it..." What are you creating ? You are creating time. Some act was done and you say "then" it was done, and "I am feeling now". You see ? You are creating time ! You are creating time !

If you keep past as past, then there is no time... there is no time... There is no time at all, because time doesn't bind in. Past and present and future doesn't bind in. It was all in the past : it is the past ! It does no difference to the present. It does no difference to the future. Do you see that ? So then, you come to fundamental things, you see. Where do you come ? You come to yourself ! You come to yourself ! You are the creator of time and space ! You are the creator of relationship ! You are the creator of colour ! You are the creator of this ! And so on and so forth... You man are the measure of all things. Isn't it so ? So you are to come to <u>this</u> : <u>uniqueness of reality</u>.

F. Yes, but how to annihilate this distance ? How to annihilate space ?

S. Yes. Yes. You can... Yes, how to annihilate... Only, to annihilate space you ought to see things as they are : unique ! You just see that and the

space is annihilated completely. Completely ! Because this uniqueness is everywhere... Uniqueness is everywhere ! This is unique ! That is unique ! That is unique ! That is unique ! Unique ! Uniqueness of space ! No space ! If there be some object distinct from another, then there is space. This object is here, that object is there ; so this is a space ! This object is there, this object is there. This is a space !

As soon as you just bring a boundary somewhere you create space !

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S. The very fact that these are different shows inherently that it is unique. Otherwise there is no question of difference. This is different from that, shows that, this is not that, and that is not this. So, what is this and what is that ? This is this. That is that. (...)

If you can just see this principle of Difference, or Truth of Difference, always, everywhere, then you are in the position of unique consciousness. You are free from the clutches of this petty ego. You become yourself.

(EPisi 6.1.64, IIC5)

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3. EVERYTHING IS NEUTRAL.

S. From this Truth of Difference, you can deduce at once Truth of uniqueness of things : Everything is Unique.

Everything is Absolute.

Everything is Truth. (ERosi 4/68, IIIB1)

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S. So from this Truth of Difference you can come... go on testing, at once you come to this Truth of Uniqueness and Truth of Neutrality.

So where are you then ? Are you receptive ? Are you adaptive to anything or not ? No doubt. There is nothing to deny. The mind, that is the source of denial, vanished. Because where is mind ? "Everything is neutral." (ERosi 4/68, IIIC)

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S. Everything is neutral. Everything is unique. It depends upon <u>you</u> to take it badly or goodly. That's all.

If you say : "Oh, hunger is there, let it mature ! I will not take anything now." Yes. And it matures : "Oh yes ! It has matured. Hunger ! Now take food !" Digestion : everything is there. Or take a particular thing that you want, that your body wants. So you cannot give a child meat... this quantity of meat you cannot give a child. No. You can only give milk. Yes. So is milk good or bad ? Is meat good or bad ? Nothing.

Everything is Absolute. Everything is Unique. It depends upon you, or your mind, to make it appear good or bad. If you do not see its uniqueness, if you don't capture it, and if you don't behave with it as it is, gone ! (ERosi 4/68, IIIB4)

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4. EVERYTHING IS DIFFERENT BUT NOT SEPARATED.

S. Everything is separate... That is your ego is separate from another's ego. Isn't it so ? You are separate from another man. You are separate from this tree. This tree is separate from that tree and so on and so forth.

(EPisi 6.1.64, 1A1)

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S. As soon as you feel and see the difference, you at once annihilate separateness.

But truth of ness(?), fact of difference so to say, shows that everything is unique. And because everything is unique, there cannot be any relationship between the two. Because there is no relation between the two, so there is no disturbance between the two. One becomes one... in the plane of emotion and thought. But physically they are different. If you are to deal with anybody, you are to deal as he is, different from you. You are to deal in his terms, not in your terms.

P. But one, on the plane of emotion and thought ?

S. Yes, yes. Otherwise ? Nothing. In action there is difference. But in emotion and thought : unique. Everything is there.

One without a second is the truth. That you have to realize... within yourself. But in acting, you are to see that he is different, this is different. See the beauty ! In one case, there is no difference at all ! In your mind, in your feeling there is no difference ! Everything is there. "Quite all right. He does it. Yes. No difference. I don't... I can't judge. Because I don't judge, I can't judge so, I have got no existence in comparison with him ! See as it is. He does, yes. I accept he does. Then ? He and I... are we different ?"

P. No, no, no.

S. So, there is no difference. Isn't it so ? Inside there is no difference... there is no difference. You feel oneness. But as soon as you come into the field of action, you are to have the sense of separateness, difference, anything. Because these are the activities of your senses, of your own body. (EPisi 6.1.64, IIA5)

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S. From the illusion of separateness, you are to come to the fact of difference. (EPisi Thu Jan 74, IIG)

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S. Difference is not separation. (Arsi 22/1966)

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S. Difference is not separateness (separate means : no connection). (Arsi 1/1974)

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S. As soon as you put your own sense of judgment, you separate everybody. And if you see anybody, you become one with that. Exactly. So you see how curious, no ? You see Svamiji says : "See difference, see difference, see difference. No one is like you. No one is like you." Then : "Oh ! No. So, no one is like me. So, so, everything is separate from me ! Oh ! No, no, no, no." But see and see what happens. Difference and separate. Two different things. When you don't see the difference, you separate. When you see the difference, you become one.

So, individual when you feel separate. Go with this feeling of separateness and see what comes. And you shall see : "Oh ! No, no, no, no, this sense of separation is an illusion." (ERosi 8/66, IIIC)

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S. For example, look at the water just before you. The waves are there, and two waves collide. There is that foam. It is foam, something distinct from the wave. And the waves are a thing distinct from the water. Isn't it so ? But are they distinct ? Look ! Look ! They are different forms only... of the same water. Everywhere you get the same water. In the foam, in the waves, in the cool and even surface... the same water as this.

So forms are nothing then ; water is the reality. Everything is different ! You have water. In the water you have big waves, small waves, ripples, and so on and so forth. They are different forms, no doubt. Difference ! Each wave is different from another. (EFsi

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S. Difference is appearance, essence is the same. Not two ; water is inherent in each wave.

Separateness means illusion, as water and waves. (Arsi 1/1974)

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S. Difference is in appearance only. (Arsi Q/1972)

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S. Two things (two NĀMA-RŪPA) cannot occupate the same place. Two cannot be one because there is separation. (Arsi 1/1974)

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5. EVERYTHING IS DIFFERENT BUT CONNECTED.

S. There is only appearance of difference outside. But infinite energy is where ? Where it is ? Everywhere ! Substratum is that infinite energy. There is no break anywhere. Over that, somehow this world of forms appears. Beneath it, infinite is there.

So if you have any thought, any strong feeling, anywhere, that at once flows out : good, bad, indifferent. Just as in water, you throw a piece of stone here. You see the circle goes out. So you feel : "I am separate !" Not at all ! You are only external appearance of separateness. But internally the same is everywhere. (ERosi 4/66, IIA)

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S. You take any river, flowing... And the inside of the water, just below, there is no flow, there is no disturbance. But outside there is disturbance. Waves are there. One wave, another wave... But this wave comes in contact with another wave and they try to act and react. But inside there is nothing... inside there is calm. Similarly also here, in the world of form, as you do... you may react on the external, another form, but internal is neutral... it is infinitude. (ERosi 4/66, IIA)

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R. But my emotions, my problems, my unbalance are part of the appearance, so then what... ?

S. Yes, yes. And that... from that, there is vibration.
And that vibration spreads...

R. But what part does it play in the total ?

S. Oh ! So you see very easily the part you play... What part you play now : you influence the outer world, exactly similarly...

R. But that in the appearance world only.

S. No, no, no. Not in the appearance world. Appearance world is only physical. But the whole thing is acting... acted. It is energy. And that infinite energy is coming out like that. So in the form of energy, there is no difference. (ERosi 4/66, IIB)

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R. Why do I take so much trouble as I have no part at all in the play of water ?

S. Oh ! You are only... because if you feel that "I am plain water only". Only to know, that you are plain water, and not the disturbance of the waves, not the shape, not the form, nothing, only to see that this form, these waves, and contact with another wave, there is shock and so on and so forth... "So long as I feel that I am a wave, so there is disturbance. Oh ! If I can understand that I am water only, so this form and water doesn't matter..." So if you feel like that then you try to be water and not to remain in the form of waves. That is all ! It is for yourself... and nothing outside. Water is water there. It is for you ! (ERosi 4/66, IIA-B)

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S. There is nothing separate anywhere. All are interconnected, all are interdependent. And so man is to come here, so that man cannot be surprised.

So, everything is connected with everything. And whenever there is some response, similar connection, at once attracted is. So attracted.

So, everywhere, everything is connected with everything. And one's demand here is responded by another similar... (ERosi 9/66, IID)

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S. Have you seen a whirlpool in a river ? Sometimes some... whirlpool as it is called. As if something revolving in the water. And that flows in the water. And ultimately it merges with water. Isn't it ? This is whirlpool. Now, the thing is, you see, water is there, flowing. The river... water of the river is flowing, isn't it so ? Now, sometimes, under certain circumstances, some whirlpool is formed. That is there may be something inside, where there is some pressure, some shock. That's how the whirlpool comes. Now then, the whirlpool comes. Or you may do, you may throw a stone. A whirlpool comes. Isn't it so ? What do you see ? A whirlpool you see. A separate thing. And it flows also, just as a leaf or a piece of oat will flow, similarly the whirlpool flows in the river... in the current of the river. And it goes on revolving and revolving and revolving. Isn't it so ? That is expanding and expanding and expanding. Ultimately it merges in the water.

Now, the thing is, what is the whirlpool ? It seems that whirlpool is a separate existence, separate, independent existence. And that separate independent existence has got some action. It flows. Ultimately vanishes in the water... Merges in the water. Isn't it so ? But what is the whirlpool ? What is that ? It appears to be independent, but it is water only. It is the water only. The water of the river, isn't it so ? By certain circumstances, it appears to take certain form. Form is there. No doubt. An independent form. But what is that form ? Is it separate from the water ? No, no. You see that ?

And it moves and moves and it moves also. On what ? On the same water. Same water is formed in a certain form. It takes a certain form, so to say, and it flows in the same water, and ultimately merges in the same water. So, the whirlpool is water and the small relative world is becoming larger and larger and larger. And ultimately vanishes.

So the whirlpool is water always. Always water. In the same water, in the same water of the river, whirlpool appears to be something different, independent. It acts as independent. Flows... Isn't it so ? Ulitmately vanishes. Now, before it vanishes, the whirlpool had got several stages of existence. Are they independent ? No. That form in the same water appears to be independent of the water, and also acts in the water and

vanishes in the water. Isn't it so ? What will you say ? Is the whirlpool the water ? Or whirlpool something external ?

R. It is the water.

S. It is the water only. It appears to be... some form is given, so it has got a form, and it always tries to be free from that form. Isn't it so ? And ultimately it merges, becomes water again. Do you follow ? So, water is there. Whenever the whirlpool appears to be whirlpool, it is also water. It appears to have some form only. It is not different from the water, not independent of the water. Isn't it so ? But it appears to be different for some time, till it merges in the water. Isn't it so ? It is only appearance. There is no difference between the water of the river and the whirlpool. Now, come on.

This infinite, as you say, this infinite, infinite everywhere. In it, there is no inside, no outside. As in the whirlpool, the river... water is there. There is no difference, division between the inside whirlpool water and outside the whirlpool water. Is there any difference ?

R. In the movement.

S. In the movement only. But in reality, the same water. The same water. It has got... appears to have some form only, as if independent of the water.

So infinite is there. It appears to have some form : this, this, this, this. And it works till it merges in the infinite.

So here it is what ? You may say : "I am Roland, I have got this house. I have got this house, I have this skin, I have got..." you say. All those things you say. But all those things are appearances for some time.

So, take for example, one whirlpool is passing there, another is passing there, another is passing there, sometimes one whirlpool merges with another. Make one bigger one. And then flows and flows and flows... But everything, though appears to be different and independent, has a form,

particular form, particular action, yet, in reality, it is the water of the river. You may say : "Here is the whirlpool. That is a whirlpool. There is a difference between this and that. There is water. And this is a whirlpool. That is a whirlpool. Water of the river is here. This is a whirlpool. Another whirlpool. So, this water of the river is here. And whirlpool is something different, it is something independent." But, no. In reality the water of the river is a river. Only there is an appearance. For some times there is that appearance, and that appearance, because it has come, it takes some time, it works it out. It works itself out and again becomes water.

So, before it was water, after it was water, inside it was water. When whirlpool appeared it was also that water. So, water is there, always. River water is there always. In between, sometimes, this appearance of being whirlpool manifests itself and merges... and merges in the same water. (ERosi 9/66, IA-D)

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S. You cannot explain anything simply because everything is interconnected. Everything is interconnected.

O. That is why astrology is true... and hands... because everything is interconnected.

S. Yes, yes, no doubt.

O. Everything is true.

S. Everything is true. But how to explain and how to see ? That is the difficulty.

Astrology in itself is true. But the application of astrology... Ah ! It depends upon the man who explains. (ECsi 11.12.69, IIB3b)

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S. How interconnection ? You see. Here it is dark. It is dark. Just as a child. He doesn't know anything, dark. And this is one appearance, this is another. "Oh ! What is this ? What is this ? Some appearance here and some appearance there ! Oh ! Oh ! Oh ! How does it come ?" He says like that. Because he feels this is one, this is another. The child does not know that this is connected with here. So, any response here... any demand here is responded by the other hand. Why ? Because it is the same. (ERosi 9/66, IIA)

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S. Unconscious mind sees everything. Unconscious mind is not connected,° limited, conditioned, as the conscious mind. (EOsi 10.12.69, IIB3)

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S. Generally, when you see yourself, you see others, see objects, you feel that everything is separated. You are separate from other, separate from another. Isn't it so ? This is the fundamental illusion. Nothing is separated from anything. Everything is connected. Everything is mutually connected everywhere. Inside, everything is mutually connected. And because it is mutually connected, then one action somewhere produces a similar reaction otherwhere. And response comes.

As for example you see, just now, the market is there. The articles in the market are there. Isn't it so ? And now, how is it that only finer things come to F.' observation, not others ? Why ? In the market everything is there, these things are everywhere... everything. Isn't it so ? And everybody is for it. Everybody can take anything. Isn't it so ? But why one thing is chosen by another, or rather falls in the sight of another, and another to another, why ?

This room is full with articles. Isn't it so ? For whom they are ? For everybody... for anybody. But one thing attracts another. Another thing attracts another. Another thing attracts another, according to these various, different manifestations.

° One is probably to read disconnected.

Intrinsically, everything is for everybody. Similarly, everything is connected everywhere. On the surface plane one does not see this inner connection, so they feel, it is all separate.

As for example you see, now, here. (Shows one hand, and the other hand). Now, in the dark : "Ough !" You see ? Everything is covered. One sees only this here, only see that here. And this is... if there is some sensation here. And this comes, touches this : "What is this ? What is this ? What ? Oh ! Oh ! Oh ! Why ? How ? How does it come ? The hands seem independent ! How does it come ? How does it come ?" Because people don't know that, they are the same.

R. The connection between the two hands. Yes.

S. Only in between they are covered. So, they seem to be independent, separate. Are they separate, independent ? No. No. They are parts of manifestation of one single body.

And when this body is covered, and you don't know that it is of the body, you only see these two only, then you cannot but feel they are independent, they are separate. And so you come to a loss. "What is this ? How can it come ? How can it do that ? They seem independent. How can it do that ? There is some sensation and it comes and does it. Oh ! How can it be ? How can it be this possible ? It is a mystery." But, is it a mystery ?

R. No.

S. No. Because it is connected. Similarly, exactly here, you, Freddy, these, these, these... appear to be separate, like these two hands. But inside, all are connected. So, everything is connected with everything.

So, if there is some sensation here, then response is, correspondance, sympathetic cord, something is here. Then it flows in this space, and it at once attracts, puts reaction everywhere, and with that, which has got a

similar sympathetic attitude at once, responds.

So, it is said : "Deserve and you cannot but get." What does it mean ? If you want anything, you cannot but get. Why ?

R. Because it is always available...

S. It is always there. And if you can throw that intense action, it cannot but react.

As for example water is there. You put a small pebble slightly on the water. It will also produce some circles, no doubt. But very small and it will at once vanish. Throw a stone ! Oh ! You see, that circle ! Big circle goes on and on and on ! And it strikes another, and then, it stops.

Similarly in the physical ether, mental plane, every plane, this action and reaction is taking place always in Nature. So, there is nothing disconnected. Everything is connected with everything.

And from there you can very easily see : the tree. "Oh ! Here is connected. Oh ! Yes ! Yes." You throw carbon dioxyde. It goes to the tree. It takes in the carbon dioxyde. And there is physical process going on, and it takes carbon from it and leaves outside... exhale oxygen. You take that oxygen. What is poison for you becomes food for the tree. And what is poison for the tree, which it throws out, is life for you. See, connection ! Everywhere there is connection.

Take the feces that you throw away. If you keep it in your body, it will be poison. Throw it. And the soil comes... And it is the best food for man. What is this ? It is some animate object ? It has got some life. It is something alive. (...) So, everything is connected with everything. And everything is neutral. It appears to be good or bad according to the circumstances.

As arsenic is the deathliest poison... Arsenic is deathliest poison. Cobra... cobra poison, deathliest... deathliest poison. But in a certain quantity, at a certain stage, when a man is dying, he takes that much of that and at once revives. But if you take that amount now ? At once you will die. So, is it poison ? Is it poison ?

R. No, according to the... circumstances.

S. Yes. Do you see that ? So everything, everywhere, is connected with everything. Only those come together which have got some link between them. So long as the link persists, they are there, otherwise goes.

As for example, the current of the river... Some straw is flowing, another straw is flowing. There is a wave and then they come together. Sometimes they go together and then, some wave comes, separates them. They flow away.

So, similarly here, every object is flowing in the current of Nature. That change... this fundamental change is there. And inside that change, some portion, with another portion comes together sometimes, then flows back.

So everything is there. Nothing is absent anywhere, everything is everywhere in a way. Everything is everywhere. You say protein food, this starch food. Oh ! Starch is completely starch ? Protein is completely protein ? No. Everything is everywhere. Only proportion. So, everything is everywhere. So when everything is everywhere, so everything is same. Only in proportion they appear to be different. (ERosi 7/66, IA)

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S. As in a drama you see. The dramatist has got a view. All plot is there. Isn't it so ? All plot he has. And the whole plot, he puts in particulars. And the particulars are put in... why ? In that whole organic view of the drama, he wants to express this way... that way here, that way there, that way there, to fit in his whole conception. But his part acts as if it is independent. But they are not independent. Everything is there dependent.

Yes, so, they appear to be independent, but they are not independent. They are only serving the ultimate aim of the dramatist. So they are part and parcel of the dramatist, or so to say they are nothing but at the disposal of the dramatist, though apparently they act independently. (ERosi 8/66, IE1)

S. It is said : "If you can desire fully and completely, you will not have to search anywhere. It will come to you. You will not have to beg ! It will come to you..." See. How ?

Because as soon as that intense desire is there, that intense action is taking place in Nature. And that intensity goes... flows everywhere. And the sympathetic cord somewhere is at once touched. And it will come : response, response... at once response will come.

Generally, you don't feel so much intense desire, so, you try this and that : "Oh ! Ah ! If I don't try, I shall not get, I shall do this, I shall have to do that, so I shall get." These things come only when you have got the intensity. (ERosi 8/66, IIIC)

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S. You are not separate... you are connected, interconnected, with everything. That is to be found out first. You are not separate from anything. You are connected. Everything is interconnected.

So you see, generally people say : "Oh ! You kill an animal... Oh ! It is violence ! No you shouldn't do that." But you pluck a flower from a tree, you pluck a fruit from a tree, you cut a tree... you say "I am not doing any violence". Thereby you assume that because it does not move and talk like you, so it has got no life. But no.(...)

You throw out carbon dioxyde... at once it absorbs. And it takes the carbon from it, it exhales the oxygen, you take oxygen. You definitely do that. So why the air of a city is polluted ? Why not air in the country not so polluted ?

O. Because of trees.

S. Because always. (...) In the city they have no tree, nothing.

So everywhere life is connected with everything. And particularly now here, you see, if you take a plane. If you take a train, even if you take your own car... then you are not separate from it. No, not at all. Your destiny is destiny of that. So indirectly also you are responsible, no doubt. Why did you take it ? (EOsi 11.12.69, IIB2)

S. Accident, auto... everything is there. When you go to a street, at once you become with the street. Whatever happens with the street is yours then. Take it in that way also. (...)

Because he is in the street now, so long he is in the street, he is a part and parcel of the street. So whatever becomes of the street is his. That's all right. (...)

Now. Another way of statement : as soon as you go into the street, so you desire to go into the street, so your going into the street is dependent upon your desire. So, as soon as you go into the street, so your action of going into the street is out of your desire. Quite all right. But as soon as you go there, you become part and parcel of the street. So, whatever happens is yours then. But fundamentally, why does it happen ? Because you chose this road. So, indirectly, you may say that you chose the accident too. Only the statement differs. The same thing. (ERosi 8/66, ID2)

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S. You are flying in a plane. There is an accident. So you wished the accident ?

O. Because I joined the plane, then I am a little in the cause of the accident, that is for me...

S. For me ? What is the cause of the accident ?

O. The fact that I want to go in the plane. So when I go in the plane I must take everything in consideration, and among those things the fact that plane may go down... crash down.

S. Yes. So due to some error of the pilot the plane crashes. How are you responsible for it, if you want it ?

O. I'm not responsible of the fact but I'm responsible for what happens to me. If I die, I am responsible in a way because I went in the plane. But the plane I am not responsible...

S. Do you want to die then ?

O. I have accepted the possibility of dying.

S. How ?

O. By getting in the plane.

S. There you are. So you see here... as soon as you get in the plane, you become part and parcel of the plane. Whatever happens to the plane, happens to you also. So you are not definitely, particularly responsible. The responsibility is there only...

O. ... for me.

S. ... only because you have...

O. ... joined.

S. ... joined the plane. That's all, that's all. So you see, responsibility is not there apparently."Plane crashes, so I wanted to die" you say logically.

O. Yes, but this is too simple.

S. Too simple. It is too simple ? No. You may not want to die. But because you have joined the plane, the destiny of the plane is your destiny.

Whatever happens to the plane happens to you. As for example, you are in the plane... you are sitting in the plane, you are sitting in the plane. And you come from Paris to Bombay. How can you ? You didn't move... you didn't move. You are sitting... you are sitting... how can you come ? You didn't move. Did you move ? Do you move ?

O. I don't move but I am moved according to... I am in the plane.

S. Ah ! So though you yourself particularly do not move, but simply because you are in the plane... you are just as a part of the plane... so because the plane moves so you move. But you don't move. See the difference.

If you want to see, see to the root, see deeply. Then you say : why ? Your logic is wrong. Whatever happens is simply because I wanted. "So if I die, I wanted to die ?" Then you say : "indirectly yes". If you have joined the plane, and the plane has got that accident... so simply because you are in the plane, so apparently you wanted that. But here you cannot separate yourself from the plane. Just simply here you are sitting in the plane. You are not moving. Bodily you are not moving. You are not responsible for your own movement. No, no. But simply because you have accepted the plane and made yourself part and parcel of the plane, so the plane's fate is your fate. So in a way, indirectly, you wish to die. So why did you take that plane then ? You might have taken another.
(EOsi 11.12.69, IIB1)

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S. Nothing can come to your liking. (Da 26.11.70)

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S. Expectation, simple word expectation, that creates all trouble. And expectation is the hall-mark of the mind. Mind only expects, expects, expects. Expectation meaning ? Wanted something from somewhere...

P. And it is a projection of internal ?... Yes.

S. That is, you think that "I am there. So, he will do it." Otherwise, how can he do ? He does according to his own choice. Your wish cannot be acted upon by him. (EPisi We Jan 74, IIIB)

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S. When you ask anything, expect anything from anybody, what does it mean ? Just analyse.

Expect anything from anybody means : you wish something to be done by him or by her. "I expect this from you" meaning ? "I feel that you will act as I wish". Isn't it so ? Now come on. "As I wish so he will act." Yes, yes, yes... But how action takes place ? Behind every action, there must be some wish. So if he is to act, how can he wish ? How can he act ? He can wish. So but "I wish... I think that he can act according to my wish..." According to your wish, who can act ? You only and nobody else. But in expectation, what do you do ?

O. I expect that he acts as I wish.

S. That is to say ?

O. That he is me.

S. He is that ?

O. No.

S. No. So he acts differently, so you suffer. Where is the anomaly then ?

O. The anomaly is not to see that he is another form.

S. You try to obliterate... vanish... all form and in that form you want to put this form. That is the object of separate consciousness. But simply because the forms are different, one form cannot act as another form, so you suffer, you become unhappy, you don't get what you expect or wish. Do you follow ? Now, what is the root of this unhappiness then ? What is the cause of this unhappiness then ?

O. It's to see myself everywhere.

S. Ah ! "But myself, this form, cannot be everywhere. Other forms are there." Isn't it so ? There you try to obliterate or kill for you.all these forms, or infinite forms... to establish this particular form. Isn't it ? Ah ! Absurd ! Is it not absurd ? So you become unhappy. (EOsi 10.12.69, IIB2f)

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S. Why are you bound ? You are bound by your liking. You always try to have according to your liking from another. You forget that another is another form. "As I am a form, he is..." So you are seeing he is also a form. So how can I have my liking then ? So how I like, he likes, she likes... yes. If I have to combine with him, I must go according to his liking. Oh ! Then as soon as you posit that : "If I am, he is also, she is also... I have got a form and that is another form... that is another form... So as forms, everything is different, I cannot expect that my form is the only form." So you become free at once, because you become free from forms, you become free from a particular form in which you are bound. (ERosi 1/66, IVD5)

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S. Unhappiness is there. So now what is the cause of unhappiness ? Yes, then, what is the cause of unhappiness ?

O. Cause of unhappiness is expectation from outside, meaning : my wish is everywhere.

S. Yes, yes. Very nice. (...) If this separatist consciousness says : "I am the Lord of all that (...) my life there is none to dispute." What does he get at every step ? At every step : opposition, opposition, conflict everywhere. But separate consciousness exactly works like this. "I am there. I am there, I am there... I wish... Whatever I wish must happen. I want you to love me. Yes, you must love me." How can it ? So this is the cause of all unhappiness. You don't see a thing which is different from you. Your form is different from that form. That form is different from another form. All forms are different from one another. So every form is unique. You don't see that. You think that "I am everywhere". But reality is that you are not everywhere. Forms are there. In their own intrinsic right, they are there. And you try to ignore this truth. So you come in conflict. And that is the source of all unhappiness. (EOsi 10.12.69, IIC)

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S. "I expected something to receive or to give... anything. But that expectation is not fulfilled. Why ? It is not fulfilled is a fact. It is fact. He didn't do but he did something. Why did he do ? Why did she do ? Because as he or she felt right for him or her, he did. Oh ! Then ? A man can do only whatever he likes, as I do whatever I like. So I like that he should do according to my liking ! Oh ! That shows that I like to transfer my liking there ! That is to say as if he and me are not different. That is I wanted to transpose myself there ! But actually he is or she is there. So my tendency to transfer or project myself over there is the root of all trouble then !

So if I don't project, then ?"

R. I will be free.

S. "Completely free. So why do I project ? Because I think that I am here, he will act according to my wishes. I forgot that he is not me. He is different. He is another. He can do as he thinks. She can do as she thinks. Not as I think. Oh ! So if I see : Oh ! Yes. He is, he is. She is, she is. Whatever he thinks best, he does ! Whatever she thinks best, she does !" Will you have any expectation ? No... no. So at once you become free. That is, he does not exist for you then ! He exists for himself ! And when you understand and feel : "Yes he exists for himself. He is himself. She is herself. It is itself ! Yes." You become free. That is to say you absorb everything within yourself. You become he. He becomes you. (ERosi 2/66, IIIB)

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C. D. is the person I love most but I do not see how he is. Why ?

S. Because you have put your own interest, your own liking on him. Then you cannot see. You think : "He must do that because I like him to do that. He must not do that because I do not like." Expectation is when you expect somebody to act according to your liking.

But can you change somebody into somebody else ? D. is D. He acts according to his own liking. Then if you put your liking on him, you are two, you cannot be one. (Cosi 18.1.70)

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S. You cannot expect anything from anyone. Or rather as expectation is natural, you can expect only one thing. That everything will go contrary to your wishes.

When you walk in a forest : no expectation hence the sense of relief.

R. What about expecting from myself ?

S. Same thing. Who expects from whom ? (Dasi

S. "A man can do only whatever he likes, as I do whatever I like. So like that he should do according to my liking ! Oh ! That shows that I like to transfer my liking there ! That is to say as if he and me are not different ! That is I wanted to transfer myself there ! But actually he or she is there. So my tendency to transfer, project myself over there is the root of all troubles then. Clear ? So if I don't project there, I will be completely free. So, why do I project ? Because I think that I am there. He will act according to my wishes. I forgot that he is not me. He is different. He is different. He can do as he thinks. She can do as she thinks. Not as I think. Oh ! You see. He is. He is ! She is. She is. Whatever he thinks best, he does ! Whatever she thinks best, she does !"

Will you have any expectation ? No. No... So at once you become free, that is, he does not exist for you there. He exists from himself. (Su booK)

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S. You have also to find out, why it could not be ? "I wanted. I did so much to get something. Yet I did not get it. Why not ? Was there something wanting in my efforts ? Could I do something more, in some better way ?" Do you feel so ? If you feel that you should have done something more, that you were wanting in your efforts, then of course, do. Do it again. Go on doing for as long as you do not feel for certain that, now you have done all that was to be done, that there is nothing more to do. Nothing at all ! So, the first stage is to realize that when, after all you could have done, you did not get what you desired, it was in fact not to be got then. To realize that this is in the matter of things, that it was not to be !... Now, this is only the general approach.

But you have to tackle it concretely as well. "Now what is the reason ? Why did I not succeed ? Let me see that too. Why ? I wanted to get something from someone, yet I did not get it ! But, of course, I should have got it !

Why ? What did I desire ? That the other one would do something. The fact, however, is that he did not do it. He did not do. He did not do !

He should have done -was my expectation. But, was it based on reality ? If so, why then he did not do ?" Now, he did not do, is a fact. Of course, negatively speaking, he did not do what you whished him to do. But actually he did. He did something, he acted in a certain way. He did not do only in your terms. But, in his own terms, he did do. It is not that he did not act at all. He did something. He did what he did from his own stand-point. He did something. Just see, how the reality is getting emerged. It is a fact, that he did something. That is the reality. It were only you who had thought that he should not have done in that way. But, in reality, he did something after all. As far as the act of doing is concerned, he was the doer, and I the one who wished that act to be done. Now, why should he "do" in accordance with what you "want" ? You were, thus, only thinking that he would do according to your wish. Well, the thinking that he would do according to your wish. Well, the thinking was yours, but the action depended upon him. The thinking belonged to you, but you thrust the responsibility of the action on him ! How does the act start ? As one thinks so he does. Who, then, can do what you think ? You yourself ! You alone can do as you think.

When the action was his, his thinking too must have been different than that of yours. When the doer was the other one, naturally, then, he did according to his thinking which was quite different from your thinking. Why does he think differently ? Well, because he is different. Oh ! So this is how it happens ! This is the law. One does what he himself wishes to do. But instead of having seen this fact, you wanted him to act the way you liked him to act.

With all the fervour of my being
Have I created you, my sweetheart -
You are but mine, and mine alone.

- Rabindra Nath Tagore -

"You are mine, and mine alone ! Why ? Because, I have created you with the fervour of my own being.

With whom do I deal, then ? With you ? No. With my own self."

Once you have grasped this, the truth will become clear. One cannot expect. Expectation is a falsity, a lie. A lie. A lie. It cannot be fulfilled. (Su book)

2. ONE CANNOT EXPECT BECAUSE OUTSIDE IS DIFFERENT FROM INSIDE.

S. To visualize expectation more correctly, you may call it agreeableness. But agreeableness too is a form of denial. One cannot expect at all ! For, expectation lies within you, while its result depends upon outside factor, whether it be in the form of a person, or a thing, or a place. It depends upon outside. "I" and "outside" are two different terms. How plain and simple the truth is ! "I" and "you" are two different terms, two separate words. If they were one and the same, how could then be "mine" and "thine" ? How could "you", then, act according to "my" wish ? Is that not absurd ? The very fact, that "inside" and "outside" are separate, and in fact two different words, implies that they have different meaning also.

Where does the mistake lie ? In the misconception that "outside" is nowhere, and that all is inside me. The outside is denied. And this is what is going on everywhere : No. No. No...

This is how denial, or negation, works. And that alone is the cause of the whole play of the creation, of the polarity of pleasure and pain. And, it is manifested in the form of action and reaction. Always two, always duality. (Su Chap. 3, IIE)

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S. "Why ? Where do I expect from ? Whom do I expect from ? From him ? But that's absurd ! Are I and she the same ? Desire implies wanting something. Action is the expression of a desire. So, an action depends on one's desire. But, the desire is mine, while the action is expected from him ! First, there is desire, then action ! So, his action will follow his desire. How, then, an action there would follow my desire here ? It is an impossibility."

The logic of fact, therefore, is that you cannot expect. You have no right to expect. You have no right to judge. As a man, you have the right to understand only. Yes.

As long as you do not realize that expectation is nothing but an illusion, your mind will go on working on the assumption that it is a reality. It will go on cherishing this illusion, will be content with it, and will go on putting the blame on others. (Su Chap. 3, IIB)

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S. If the desire is here, where can the action be ? The desire is mine, but I expect the action from him. Now, what is the law ? First there is a wish or desire and then, action. A desire or wish always precedes an action. Therefore, when the desire belongs to me, the action too has to come from me and not from him. I forget that his action depends on his desire. By ignoring his desire, I put my desire there, and expect him to act upon it. Nonsense ! No one does anything, in fact, cannot do anything for any one else !

We thus come to the second formula with regard to Truth ! If desire is internal, action also should be internal. But no ! I want action to be external, which is a contradiction. If action has to be outside, it will have to depend on external factors.

What has one, therefore, to see before launching upon an action ? "That the desire which is of course mine, depends upon outside factors for its fulfilment. Why ? Because it does not depend upon me. It depends upon outside. Every action then, depends upon outside ! Let me see then, what is outside. Because action will depend upon that. I want to have something from him. Now, I want to act in a certain way. On what and on whom will the action depend ? Of course on what and with whom I am dealing !"

Thus, there is always a contradiction, a pure contradiction. As long as this deception in the form of mind is there, this contradiction too will go on. (Su Chap. 3, IID)

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S. The ultimate is no.

D. How so ?

S. Because everything is different. So how can you expect yes ?

D. But when there is need, Nature provides.

S. But who functions on need ? Everybody tries to have his wishes fulfilled and for the fulfilment of wishes, the answer is no. No wish can be fulfilled by the outside. Then one turns within. Yes it is.

D. So one has to say yes to no ?

S. Yes. Yes and no are relative stages. There is predominance of no. Yes is accidental. (Dasi 21.8.73)

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3. EXPECTATION IS BONDAGE.

S. A certain person had once put it very nicely. When he was shown that to expect and hope itself was false, he exclaimed : "Expectation is false ? How can one live on even for a moment without expecting and hoping ? A life without hope is impossible indeed." Very well. Go on expecting and hoping then.

Now see, how one hugs to the illusion. What a poignant tragedy indeed. One has no basis of his own to stand upon. Not at all, and none indeed. This mind overpowers one to such an extent that his own entity as though loses its identity. (Su Chap. 24, IIDc)

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S. When you are yourself... come on... what is that ? Ah ! You don't expect anything from outside. Yes, yes. So negatively, you don't expect anything from outside. (EOsi 10.12.69, IIB3c)

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S. If you are free from expectation, you see yourself as you are. You see : "where I expect, how far I can do, what is the condition, this, this, this... So, how far can I go ? That far I can go. Yes." Then ? There is no mistake, you can get it. There is harmony, oneness, between you and outside. (EPisi We Jan 74, IIIB)

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S. You want fame, fame, fame. Go on. Go on. Ultimately, you come : "I thought that everybody will talk highly of me, but can I do any act, which no one criticize ? No. There must be someone..." And if you do a very bad thing, every one will call you bad ? No. Someone will tell... Oh ! Oh ! So what is this ? Depending upon outside. (ERosi 5/68, IIE3)

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S. I expect something from him ; that is, I give him power on me (attachment). (Arsi 9/1966)

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S. If there is pleasure (positive) there must be pain (negative) ; both are founded on expectation. I give power on myself to outward circumstances ; that is, I am attached, I am slave. (Arsi 14/1966)

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S. Slave means : I give you myself and you provide everything. (Arsi 1967)

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S. So long as there is expectation, grievance will also remain. It will go on storing up. But, expectation has no roots. As long as this is not realized, the roots of the mind cannot be destroyed. For, in that case, the mind will go on creating something else. (Su book)

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S. There is no scope here for any grievance. "So long as you do not come here : that there is no scope for any grievance, the expectation will remain : the expectation of getting pleasure, of keeping to agreeableness ! Thus alone there comes the realization that there is no scope for my forming any grievance with regard to this particular incident. What happened just happened. It was just an event. It could not be otherwise. Nothing else could have happened at all. So long as this realization is not complete, the expectation will be there. (Su Chap. 4, I I)

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S. You can't form any grievance there. When there is no possibility for expectation to be formed, against whom can you have grievance ? The question simply does not arise there. That makes the situation perfectly clear. Is it not ? How can you have any grievance ? And so, you are free !
(Su Chap. 4, IIE)

4. THERE IS NO POSSIBILITY OF GETTING : I ALONE AM.

S. You cannot expect to be recognized. You are to recognize. That's the point. You cannot ask to be recognized, because to recognize you or not is dependent on him.

Whatever he likes, he will do. You cannot dictate. See here. You are to recognize. But the wish to be recognized is false, is untruth. Because you want to dictate another. How can you ? He is different... he is different. She is different... she is different. Whatever she likes, whatever he likes, they will do. You are to accept it. And if you want to change, yes, try to change. How to change ? See how he is, what he is, what she is, and try to mold in such a way yourself so that he or she may feel : "Oh ! Yes. I am recognized by that man... I am recognized by this man. Oh ! He gives me something. Oh ! Yes, yes. So I must give him something. Or if I recognize him, more I shall be recognized." It becomes his own problem.

R. In other words, "this man is a nice man" means : "he recognizes me."

S. Do you see that ? And ego is always there to be recognized. You try to be free from the ego, but others are in their egos. You cannot expect that because I am trying to be. He or she will also be. How can you ? Whether he or she will do it or not depends upon them. You cannot dictate. (ERosi 24/66, IIB)

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S. The child expects only. The child wants to have. That is all ! The wish to have, the tendency to have, is childishness -whether that be at the age of eighty, or at eight hundred ! That is nothing but pure and simple childishness !

An adult is one who gives. The child begs from an adult. Therefore, one who begs is to be regarded as child, and the one from whom he expects,

must naturally be regarded as superior to him. One who is an adult, one who is in a superior position knows nothing but to give. One who enjoys seniority does not beg. Only a child begs. As long as one begs, as long as one expects, he is a child. The child within me is crying ! (Su Chap. 3, IIIC)

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S. Why is there expectation ? Now, as for expecting from others ! Very well ! "He will do this. She will do this." You simply imagine all that. But, did you not do all that was in your power to get what you expected from others ? You did all that was in your power ! But did you get what you expected ? No. You did not get. You did of course all that was possible for you to do. And yet, you were disappointed ! You have to come to this fact. You have to realize this. You did not get what you sought what you expected. Why ?

Do you feel that there was something wanting in your efforts ? If so, go on, make the effort and try again. Try and go on doing for so long as you are not convinced that you did not leave anything undone. Without this, the feeling that you should have done something more, would persist. That would result in withdrawing yourself from the field of action, and in putting the blame on outside factor. (Su Chap. 3, IIB)

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S. How, then, to see oneself ? "Whatever was in my power to do, I did. I could not have done any more or better ! Why, then am I not getting what I expected ? There must then be something outside, which is responsible for it. The logic of facts then, the logic of Nature, then, is such, that it cannot be got." (Su Chap. 3, IIB)

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S. And the most subtle form of that connection is expectation. What happens is that, by ignoring to see what really is when something else is created in its place, one starts having expectations from that. What is the

result ? You do not now see the one whom you are expecting from. You have created someone else in his place and are building your expectations on him ! Though you are dealing with the other one, still you go on saying that it is this one with whom you are dealing ! (Su Chap. 2, IE)

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S. Its source lay in my father's wish. And, my father would satisfy my wish only when it would please or suit him to do so. When, or if, it didn't please him to satisfy my desire, he refused.

The very expectation, therefore, that the other one would give, is wrong. It is not in accordance with fact. (Su Chap. 4, IH)

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S. Do you expect cold from fire ? No. Fire can only give burning. A child puts his hand on the fire. First he gets burnt, then he tries again and gets burnt. After he will not try again.

But you expect and you don't get, then you are wounded. You expect again and again you don't get and you are wounded. Yes.

But you learn nothing about your experiences of being wounded. What is to be learnt ? That you have not to expect, because again expectation will never be fulfilled. Never.

Your eyes are yours, your ears are yours. But do you expect your eyes to ear and your ears to see ? No. You let them in their own functions. So that harmony can be and health. You don't try to make your eyes have a different function. (Cosi 5.11.69)

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S. "But my anger is quite justified ! I shall kill him !" You cry and, so, the quarrel begins and there starts up a fight resulting in violence or even killing !

Why ? Because the anger was justified ! Righteous indignation indeed ! But why is there a commotion within you then ? You asked for something, isn't it ? And you did not get it !

But, who was responsible for that ? You expected, but got frustrated. Is the failure then not the consequence of your own expectation ? How is "he" to blame for it ? It was indeed you who had expected ! But where from ?

Now, this floor down here is made of cement, will you expect to get sugar from it ? Just try to dig it ! You do not get sugar ! Just strike it, hit it. And then put the blame on it for not having turned itself into sugar ! Will it not be absurd ?

So long as you do not perceive that this is only cement and not sugar, you will go on being angry. You get angry because you expect.

What is the cause behind expectation ? Possibility of something. "I expect" means, there is a possibility there. But, can you expect when you know that there is no possibility ?

To annihilate expectation at its very root, therefore, you have to destroy the root of possibility. There is no possibility at all ! Not at all ! The two -you and he- are different. Where, then, is the possibility ? There is no possibility that the one will respond to the other. Why ? Because an action depends upon an attitude or wish, and, I alone am in a position to act according to my wish or attitude. (Su Chap. 3, IID)

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S. Expectation is an illusion. It is a lie. As long as this is not realized, expectation will be justified. If expectation is taken as reality, you will have to pay this penalty. (Su Chap. 3, IID)

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S. Whatever one does is done in his own interest. No one does anything in others interest, in fact, can't do so. To expect then, is futile. To expect indeed is futile, it is not justified. (...)

The cause of all this agony is the feeling that "I didn't get, though indeed I should have got." All this anguish is caused only by this. By what ? "I didn't get, though I should have got indeed." What does this imply ? That the possibility of getting, the potentiality for getting is there. Then of course, I must get.

But what is the fact ? That there is no possibility at all. You have to come to this point. "I didn't get, and there is no possibility for getting. Then ? Oh ! It is so ? Is this, then, the reality ? What that reality is, will be considered only later on. For the present, only this : that there is no possibility for that. Not at all." You have to arrive here. Why ? For if it appears to be just a negative approach because the positive aspect had such a tight grip over you within, it has to be shown. "No, it can't be got." Just see, just see. How can you get it ? All that anguish was caused by the assumption that "it must be got. It can be got. It must be got. It can be got."

Now apply this principle that it has been discovered through your own experience everywhere. How ? What ? What was the matter ? Why did he actually do ? What was his motive ? What for did he do ? What was his actual motive ? Why did he do ? For everyone indeed is doing everything in his own interest. Everybody. All are yearning, all are longing to have for themselves alone. Everyone wants for himself, but doesn't get. They want but don't get. And they want in their own terms. Only this, this, this. That is why they don't get. They get nothing. All are thus alone.

How ardently do they desire to have, but they don't get. Everyone indeed is passing through this deep mental agony. Why ? Because he wants to have, but does not get. He believes that he ought to get and that it can be got. And yet, he didn't get. Ah ! This is what is causing these pangs of agony. "I want to have. I didn't get. It can't be got. Why was it not got ?" This is what this agony signifies. "I want to have, but why did I not get ? Which means that I should have got it." Through this process, you will eventually, come to have the realization that : "Everyone indeed I see that it can't be got, it can't be got, it can't be got." How can the question of getting arise ? (Su Chap. 26, IIB3)

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S. It means that "what I had superimposed as a separate entity than that of mine, that supposed entity from which having established my connection with it, I had started expecting that I would receive from there alone : this expectation has no existence at all. And thus you arrive at : I alone am." But what does this "I alone am" mean ? (Su Chap. 26, IIA2)

S. This loneliness and being alone, have you not come to these two aspects ? Quite so. Lonely and being alone, these two aspects indeed. Now, as you have already found, being lonely is wholly dependent. What does being lonely mean ? "I want but did not receive." That is the cause of feeling lonely. Isn't it so ? And the feeling of being alone is only a softer form of that feeling of loneliness. The feeling of being alone implies "that I have been abandoned by everyone." This is what being alone implies. Isn't that so ? This feeling of being alone too, thus, carries some expectation behind it. "That is why I feel to be alone. Oh ! I have been forsaken by all. Oh ! I want to have, I expect, but I do not get." And hence, a sort of disappointement. This is the expression indeed of having been disappointed. This is the voice of despair. Ah ! Despair. Nothing but despair !
(Su Chap. 26, IA1-3)

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S. "In whose terms do I call myself alone ? In terms of another. In terms of another alone. In terms of another : lonely. All in terms of another. And this is in terms of another indeed. Which implies that I am bound to these others."

No expression of agony, despair and deep anguish is more intense in its severity that these : "I am forsaken by all. I am nothing." The most intense expression of deep anguish is this : "I am nothing. I am abandoned by all." This indeed is the deepest of anguish one can pass through. Why ? Because, behind this lies the inherent desire : "I am something. I am all-in-all." Everyone belongs to me. All this lamentation is there only because I did not get, I did not have. Isn't it so ? What did I see ? Oh ! There was that. And I wanted to have it. But I failed to get it. I should get it. I should get it but the fact is that I didn't get." One doesn't want to see the fact : "that I didn't get, and that it can't indeed be got. I see that I didn't get, yet I go on expecting." That is how this emotion emerges : of being lonely. The pang and the agony inherent in this sense of loneliness is caused only by this.

"I of course feel lonely, but I want indeed to have all. I of course didn't get, and yet I want to get all." The sense of loneliness implies only this : "I didn't get." What does it imply ? Dependence on others. Of course no other agony is more intense than this. That's true indeed. For everyone wants to be all-in-all. Everyone wants to have all. This alone is the impulse behind. And when one is disappointed in this, he breaks down completely. As though my very entity is annihilated. This is inevitable indeed. (Su Chap. 26, IA)

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S. But when you have seen for yourself that you didn't get, you didn't get, you didn't get, as well as, that it can't be got, then ? Then the question will arise : "Well, what then ? Why ? Why ? Why can't it be got ? Is this alone the reality ? This alone ? Is this the perfect truth that it can't be got ? Why ? Why can't it be got ? Why ? What can't it be got ?"This light has to emerge before you clearly. Why ? For, as told already, everyone looks after his interests alone. Everyone. Everyone is interested only in himself. So ? Who will give whom ? Even one who gives he wants a return. He gives only because he too wants to have. That means : "No one indeed gives. They simply want to have. All of them simply want to have. Who indeed can, then, give ? This is not to be. And then, he is separate from me. This one, that one. All are separate from each other. All are separate indeed. Therefore, even if someone wants to give, he can't give to the satisfaction of the other one. How can one know what the other one wants ? This is not possible at all. So ? This expectation itself is false."(Su Chap. 26, IIBf)

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S. As you said : "All are lonely. Oh ! All are lonely indeed. Everyone is feeling lonely, everyone is lonely. Then ? Who will serve the interests of anyone else ? Who will do anything for others ? Who can indeed do anything for others ? No one can do anything for anyone else. None indeed can do anything for someone else. Then ? Then ? Ah ! Ah ! What is there for one to do ? Nothing. Nothing at all. (Su Chap. 26, IC2)

S. All are lonely, all are lonely. Everyone is lonely. And yet, all of them are going through these pangs of longing. All of them indeed are yearning for what they cannot get. "But,I of course have seen and realized that to long and yearn for is useless. It is meaningless. For it is impossible to have. Everyone indeed does feel lonely but that is so only because of the underlying expectation. Oh ! So this is the reality. This is the fact. This is what this world is. This indeed is MAYA. One goes on expecting, though it cannot be got."(Su Chap. 26, IC3)

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S. When one has the realization that, yes, this loneliness is the fact, that this is indeed the fact, he cannot feel lonely in the least. That feeling can never arise in him. I am Self alone. I cannot have any connection with anyone. "This" becomes the fact indeed. Then you become stable in your self. (Su Chap. 26, IC4)

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C. ONE CANNOT COMPARE.

1. COMPARISON IS ILLUSION BECAUSE THERE IS NO COMMON BASIS.

S. Comparison is a lie, for whom are you to compare with ? The other one is separate. There is no common ground between the two. For making a comparison, there has indeed to be a common ground. These two are separate. Any two are always different. Always. The stronger this conviction, the easier it would be to get rid of the tendency to make a comparison, to bring about a sense of value. For it is a lie ! Comparison is not a reality. All this goes on only because you take comparison as a reality. That alone produces pleasantness and unpleasantness, that alone is the cause of bringing about the sense of value with all its concomitants. And when comparison itself is non-existent, when it is nothing but illusion, a lie, anything based on it also is a lie.

So, all this... the whole of this enormous structure : good and evil, moral and immoral, right and wrong, all this, has been raised up on the foundations of sand. It is not there. Everyone is unique, everyone is his own Self. That's all ! Everyone gives expression to his own Self. How can you expect that all others would express themselves as you do ? Just see, how funny this is. (Su Chap. 2, IIIA)

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S. Here is this finger. (Svamiji raises a finger of his hand up. Then he compares it with the other fingers of the hand, raised one after another.) This finger is not like this other finger. This is different from the third one. What, then, is it actually ? What is it ? is the question. This finger ! It is not like the other one, nor like the third one, nor like the fourth one. So, in every case, the answer is : no - no - no ! But, what then is it actually ? You simply went on saying "no" at each and every comparison. The reply in each case has been only a negative one. But what then is it actually ? What is the answer in the affirmative ?

The answer is : "It is but itself ! It can't be compared with anything else." Why ? Just bring a cap which exactly fits it. Then try to fit that cap on another finger. It does not fit it. So, this is only this. This is simply this, nothing but itself, complete in itself, established in its own glory, unique ! This is BRAHMAN, the Absolute ! (Su Chap.

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S. There is no comparison anywhere. So there is no sense of value anywhere. Do you see how it comes ? From the Truth of Difference at once all things come.

Because two are different, there are one, two, three, four, five fingers. This is a finger, that is a finger, that is a finger, that is a finger. Quite all right. This is smaller than this. This is larger than this. This is smaller than that. That is smaller than this. What is this ? A finger. It is finger. Emotion comes and compares. How can you compare ? This is one. That is another.

Everything is unique. "So when two things are different... that is to say, every manifestation is different, and so every manifestation is unique." So where is truth ? Where ? Everywhere. Everywhere it is. Because you see thing as it is. You do not bring another and compare. As soon as you go to another, your mind comes. And so you say : "Good, bad, this, that..." Ah ! So your mind comes.

"Oh ! Christian is better than Muslim !" Nonsense. Christianity is one expression. Mahometanism is another expression. Because it was created under certain circumstances. Christianism, Catholicism was created under certain circumstances. Protestantism was created under another circumstances. So circumstances are different. The two creations are different.

How can you compare ? No comparison. Everything is itself in its own place. Because it has got one cause, it has got another cause. So because the causes are different, effects are different. How can you compare ?

(ERosi 4/68, IIIB2)

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S. Any description is comparison. To describe means to describe another. Comparison is illusion because there is no common basis. Two are different. (Arsi 74/19/7)

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S. All perceptions and conceptions are based on comparison. So all are illusions. Anything is beyond my conception and comparisons and that is infinite. (Arsi 74/19/7)

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F. Is there any object without its quality ?

S. That is the quality meaning, not seeing the difference... seeing some relationship, some comparison. This is round ? This is long ? That shows that you have got that roundness within you and in comparison to that roundness you see that... so you say : "It is straight". So as soon as you say : "It is straight" you differentiate it from round. As soon as you say : "Black", you say : "It is not red". You don't say "black"... you say... what do you say ? You say : "It is not red, it is not blue, it is not this, it is not that". So... you just eliminate all those things... So you don't say "red"... nothing... You say : "It is something ? It is not green, it is not blue, it is not this, it is not that", and so you say... So, you see, you always compare. You don't see the thing... (EFsi

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S. Impossibility of judgement and comparison only manifestations (moments) of infinite energy. As continuity and movements of the films are an illusion. (Arsi 1/1966)

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S. Everything exists as itself, there is no comparison. If there is "something", there is something else. (Arsi V/1972)

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S. You are to be convinced about the illusory nature of comparison and the sense of value : there cannot be any comparison (two things are different, hence everything is incomparable, unique, absolute) and hence nothing is good or bad, and you are what you are, now and here. (Ro 1.8.68)

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S. For comparison, you know there must be some common basis. And so in life, there is nothing common. In appearance, in expression, in form, everything is different. So it is unique in its own expression. He cannot compare with another. That's all.

If one can see only this, so the idea of weakness, or the idea of paucity of energy "I can't do" all vanishes. All negative vanishes at once. Only the positive remains : "Yes I am this, I am to do like that, as far as I can !" That is all... (ERosi 4/66, IIIA)

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S. See they are two different, there can't be any comparison. Oh ! When there's no comparison, what is the use of talking about good or bad, and so on and so forth ? Ah ? This is all wrong. (EPisi 15.1.64, IIB5f)

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S. If there are two, there is difference.

You are unique.

No common ground or standard for comparison. (Arsi 36/1966)

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S. If you describe in reference to, you describe the other ("this finger is longer than this one"). In uniqueness, everything is equal. As soon as I say : "It is not equal", it means that I compare. (Arsi 1/1974)

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S. All tastes are yours, all tastes are yours. So you are free from taste.

Take concretely, you are taking your food. Quite all right. Generally what do you do ? Actually, up to now, what you did ? As soon as you take and full, you compare, at once compare. Oh ! At once compare. Compare meaning ? You are putting the thing that is before you in your mouth. See the tragedy and paradox ! You are putting the thing before you into your mouth and tasting something else. Ah ? Which will you taste ? This thing put and you will taste that ! You are putting that thing... that is the taste. That's the thing... now : oh !... there's no other taste now. There's not another taste, it is here. You taste this taste, this taste. Salt. Yes salt. "Oh ! It is too much ! Oh ! I don't like it !" What is the meaning ? It is it. It is that. Do you follow ? So you do like that. Now taste the full taste of the food you get. Otherwise, if you take the food into the mouth and try to taste something else, do you get the full taste of the thing ? No, no. You thought... So much of poverty of thought and feeling that you are having some taste and yet actually don't have it. Well, well, what is this ? Does it require thoughts, so much intellectual power to see that ? (EFsi 1 1)

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2. COMPARISON WITH OTHERS IS FALSE.

R. Some people have done a lot to even classify the characteristics of people so that one can recognize how they react, see how they will do and so on...

S. So everything is approximation. Ultimately... Fundamentally different... but approximately you may say this is so. So go to fundamental first, and then approximately. Approximately no doubt. The son has got some characteristics of the father. No doubt. But is the son the father ? No... no. Isn't it so ? So ultimately different. (ERosi 18/66, IIB5)

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S. Why ? Why ? Why this comparison ? There your comparison comes, because you don't take yourself as you are. You feel inferior, superior and so on and so forth. So comparison comes, and emotion comes. Yes. Emotion comes. Because you are what you are.

But in comparison with another : "Oh ! He has done that ! I have not! " Oh ! You feel inferior ! Oh ! Emotion ! What do you do here ? You take yourself not as you are. But you wanted to take yourself to be something else, which you do not find. So you get emotion. So if you take yourself as you are : no emotion. (ERosi 11/66, IIC2)

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S. "There is no comparison with anyone. I am I, he is he. I am conditioned in one way, he is another. That's all. There can be no comparison with the other. The condition I am in, is alone mine. There is nothing more to it." (Su Chap. 25, IIC)

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S. One brings in comparison. And comparison is false. "I am I. The other one is just the other one. I am what I am. I am a devil, quite all right, I am a devil. I shall begin from the devil. Finished." (Su Chap. 30, IIA)

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S. Now, how can you compare anyone with another ? How can anyone be compared with another ? Politician ? All right, you were a politician ! Beggar ? Indeed he is a beggar ! Everyone is what he is. Can you compare anyone with another ? One is writer. Another a politician. Yet another a murderer. How can you fret and fume if one commits a murder ? He is, in a way, in his own self and, therefore, unique, to be compared with none else ! (...)

One has only to try to observe and see this : all are different, all are separate. That is how one describes too: this is different, this is not that, this is not that, this is not that !... What is it, then, in reality ? This is only this. That is only that ! How to describe it ? By simply saying : "that is that !" You may call it good, or you may call it bad, but the fact remains : that is that alone ! Therefore, the comparison between good and bad, simply depends...

On what ? On the sameness. There can be a comparison only when there is a common ground. This person is five feet tall; that one four feet... How do you find out ? Just make them stand on the same level, and see then... Make the one who is five feet tall stand upon a one foot high stool. You will now find that he is taller by two feet than the other one. Why ? Because they are on different levels. For making a comparison, there must be a common level. Without a common level, there can never be any comparison at all.

Everyone is different from the other. How can there be a comparison then ? All are different. He is not that. This is not that. That is not this. How to compare them ? (...)

Without a common basis, there can never be any comparison. When all are different, how can there be a common basis ? (Su Chap. 1, IIB3)

S. Why did denial occur ? Because, some comparison was made. Because you believed that you yourself had a high propensity for loving others, you thought that others had none of it. Had you actually been full of love for others, you might have seen the other as he really is. You would not then have seen in him a mere reflection of your own self. (Su Chap. 3, IIC)

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S. Try to understand it with the help of intellect and reason. When some emotion appears, comparison is bound to follow. And comparison is completely false and illusory.

Comparison is not a reality. It is an illusion ! Because nowhere is there any common level.

Just see that all are different. This separateness is the law of Nature. How can you compare then ?

Thus, any sense of value, any comparison is illusion ! That is all MAYA (illusion). That is all untrue and false. In whatever condition, in whatever position a thing or an entity is, it is just what it is. It can be described as it is, strictly according to its condition. How can it enter within you ? It is only there outside !

To judge, therefore, is to compare. With whom ? With one's own self. But, has anyone the right to judge someone else ?

"No. No. The other has his own standard. Yours is your own standard... This sense of value is, thus, an illusion, a lie !

So, he is "he". I also know that the flow of creation is ever going forward. Nothing is static. Everything is thus, just what it is at the moment. (Su Chap. 2, IIIA)

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S. Look at that feeling of smallness, of being inferior. What does small mean ? As opposed to big. That shows that small depends upon big. But what is the fact ? Whence that feeling of smallness ? The cause of it lies in comparing yourself with someone else. Thus, here too comparison

crops up. But, what, actually, is the fact ? That, he is he. I am I. Where does the question of smallness and bigness come from ? Small and big are only relative terms. This one is smaller than the other one. That other one, too, is smaller than some one else. But, when you declare : "I am smaller than him", you ignore the fact that you are bigger than someone else.

For instance, you have to start from a certain place and have to reach a place beyond. But, if having moved only a little, you cry in despair : "Oh, I have still such a distance to cover", you ignore the fact that you have already covered some of the distance. What do the terms, forward and behind, imply ?... This point on the way is only a particular slot, which means that it is neither forward nor behind : it is only this particular position. This alone is its position. Nothing else !

Small and big ? How ? Everyone is small as well as big. One who is big, is also small. Everyone ! And so with distance also : near and far, close and distant. Near from here, but farther from there. Close to this, and distant from that.

Every position is what it is. When you say : "I am small", you forget that you are big also. So, there is no entity of the small. Smallness implies an absoluteness. But that is not so. You just compare. It is only the mind which compares. It does not allow you to see the fact. Expectation alone is its measure or yardstick. (Su Chap. 4, IIIE)

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S. One should not compare his progress with that of others ; nor should he regret its slow pace. Whatever progress has been there, that has to be accepted. That is your share. Don't deny yourself. You have done what you could. That you should have done better or more is mere imagination ; therefore false. If you could have done better, then, why have you not done it ? That only shows that that was all that you could do. You have done all that you could. So, see what you are to do next and proceed. (SRI book)

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S. Comparison has no basis. And, fundamentally, all are different. "If I am, he also is along with me. I alone am, is not the fact." When you say : "I am", you also imply : "you are. He is". So when you say : "You or he" then see him also. "You" and "he" are also there. "I" always implies, along with it , the "you" and the "he", without any division whatsoever. How is it possible, then, to have only "I", and deny "him" ? It is so plain and simple. But the mind desires to have only "I", but not to have "him". In "his" place also, he establishes "I". Had it not been so, how could you expect "him" to act according to "your" wishes ? What do you want to see there : "he" or"yourself" ? (Su Chap.

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S. As soon as one acquires a separate entity of his own, one is bound to compare it with that of the others. There is no escape from that. But if this perception is not there, he will have no such feeling.

So long as there does not appear an occasion for comparison, there is no unhappiness. But, this comparison too is essential. Without his tendency to compare, there is no feeling of unhappiness, and unless and until you get unhappy, how can you get free from pain, misery or unhappiness ? (Su Chap.

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O. ... I feel that there is standard of beauty in my counter references.

S. That is <u>your</u> standard of beauty... It is not <u>the</u> standard of beauty. <u>Your</u> standard of beauty. But in that case also you are to be on the broader plane... on the plane of Truth. What is the plane of Truth ? Truth of Difference : "I am, I am". That's all. I am what I am. Not ugly, not beautiful. As soon as you bring in ugly or beautiful, you compare with another standard. (EOsi 12.12.69, IIB1)

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S. "I am myself, that's all. I cannot compare with anybody else. I am what I am, one manifestation of infinite energy. There are other manifestations. So how can I imitate and do at another's place ? I can't do it. I am myself. I am myself. I must live myself. I must take my life as it is. And try to be free without any comparison." Ah ! This is the fundamental point. Do you see ? Try to be free from all comparison, because comparison is a falsity, is a lie, is an illusion... Because two things are different. So you can stand on the solid ground of this Truth of Difference. (ERosi 1/68, IIF3)

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S. You can't compare. Because your foot goes on the street, and your head rises in the air. So head may feel : "Oh ! I am in the air ! And foot ? Oh ! The foot ! He is inferior." Is it ? Is it inferior ? Is it inferior ? No. It is one part of the body. And this can function here. It functions there. Brain can function here, and functions there.

So, as in this body there are different organs, with different functions. Only different organs, different functions. No question of superiority or inferiority. Isn't it so ? So, in the social body, as you call, in the social body there are different organs, different functions, yes. One must be true to, in the position or condition in which one is, and function in that position and gradually... Yes.

R. But the wrong way is to accept that people are equal looking at the outside possibility and comparing...

S. People are equal not uniform. People generally say "equal"... they utter "equal", but they mean to say uniform. No. Equal, no doubt, but not uniform. Uniform of the same, of one form. They have different forms, how can you say ? Every body has got the same capacity ? (ERosi 25/66, IIIA3)

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D. SENSE OF VALUE IS FALSITY.

1. SENSE OF VALUE IS WRONG.

S. There is no question of any sense of value : why ? Because it is dependent on :

Comparison which is illusory ; why is it so ? Because two things are different. Every entity is itself only, unique, incomparable. So you are yourself, you were what you were, and cannot but be what you are and hence there is nothing to be ashamed of, nothing to hide, and so nothing to repress. Whatever one does is right and just at the moment when one does it.

And life is a dynamic process, it is a flux, it is change : you are not a static entity, so how can you judge ? There is no occasion for repression ! You are yourself. (Da 12.4.60)

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S. Sense of value is based on comparison. And comparison is false. For comparison between two things, there must be common ground. When two things are different, there is no common ground. So your standard is your standard. Your wife's standard is wife's standard. You always see. You are seeing always.

How can you compare ? No. There is no comparison. Simply because there is no comparison, there is no sense of value. Sense of value is based on comparison. So, finish. "What is, is. What I am, I am." Finish. (ERosi E 32/66, IIA3)

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S. Sense of value is wrong, because it is the product of comparison. But comparison is wrong. Two things are different. Everything is unique.

How can you compare one with the other ? So, there is no sense of value. "Whatever is in me, yes, it is mine." So practically it comes : "I am unique. In which respect ? Unique in my development. That's all." (ERosi 4/68, IIIE1)

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S. The sense of value must go. Why should it go ? Because it is a lie... Ah ! It is a lie.

So, one sense of value is due to Protestants. Another sense of value with the Catholics. Ah ! In Christianity, even in Christianity, two senses of value ! What is the meaning ? Man is man. He is the same everywhere. Not Christian, not Hindu, not Muslim. Nothing. Man as man is the same. Only external influences make divisions. (ERosi 32/66, IIIC1)

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S. Where did the sense of value emerge from ? From not seeing the thing as it is, but, instead, making some comparison. And, that gives start to an unending chain ! This is what is mind. (Su Chap. 16, VR)

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S. That you are to see and examine always, that sense of value is wrong, illusory. Because it is dependent. (ERosi 1/68, IIF2)

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S. There is no common basis. Therefore, there is no ground for comparing. Any sense of value, thus, depends upon some kind of comparison. The sense of value, therefore, ceases to exist. What is left over then ? One is as he is ! (Su Chap. 1, IIB3)

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S. This very sense of value comes from what ? The idea that two things are the same.

R. It is not true... impossible.

S. "Impossible ! So sense of value is impossible, because it depends upon comparison. And for comparison, there must be common ground. But two things are different. There is no common ground at all. So the sense of value is wrong, illusory, false. Why should I take it ? No... no." (ERosi 18/66, IIB8)

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S. "Because the sense of value is right", you are thinking. That sense of value is wrong, you have not understood. You are taking that, the sense of value that you apply here, is solid, true and real for you ! So you are to see if the sense of value is real or not. That you are to see. And apply that : "The sense of value is nowhere. Comparison cannot be anywhere. Sense of value is wrong. It is an illusion, it is a lie." You are to be definite about that. (ERosi 11/66, IID3)

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S. You don't censure. Because censure is due to the sense of value. And sense of value is falsehood and illusion. Because it is based on comparison. And comparison is illusory, because there is no common basis. Two things are different. Oh ! You see through this child ! and be free from all sense of value.

Oh ! And if you are free from the sense of value, then you are intellectually free. And that freedom will come to your feeling, and to your action. (ERosi 12/66, IIC)

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S. If there is nothing outside, then there cannot be any comparison. There cannot be any sense of value. There cannot be good, bad, indifferent... no, no, no. There cannot be this, that and so... No. If there is this, if there is that : "Yes, that is this, that is that". No comparison. Rather, there is none here who tries to judge and compare. When you have got a separatist consciousness, you always thrive or deal with everything with respect to that consciousness. Isn't it so ? You say : "This is bad. Because my standard says this is bad. So it is bad. This is good. Why ? Because according to my standard, it tallies. So it is good."

So good, bad, everything... depends upon your own separatist consciousness. So you separate yourself from others. And you try to super-impose yourself everywhere. As if nothing exists. You exist there.
(EOsi 10.12.69, IIB1-2)

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2. IT COMES FROM OUTSIDE AND IS FOR SOCIETY.

S. "I cannot say, this is bad, this is good. Some bad, some good. No. Because all that comes from outside. What is there, is there. That's all. It is mine. If it comes from outside, what comes from outside is not mine, simply because it comes from outside, it is not mine." You are to say this : "Oh ! No ! I have not formed it by judgment, by examining and doing every research. I have not found it out to be so." But you say good, but you say bad, have you found it out ? Have you ? No. You took it ready-made. That is to say it came from outside. It is not your own. What comes from your own, is yours. Isn't it ? You see, this is so, this is so. "I see this is so, this is so. Yes, yes, yes. It is so. I feel it. I know it..." It has come from outside. But whatever comes from outside is not yours ! Throw it away ! How can you take it ? "This is good, this is bad. This is moral, this is immoral. This is high, this is low. All this talk comes from outside. Some standard.

Father said this is so, I adopted. Society said : "Yes". Religion said : "Yes"... Oh ! Yes !" Everything comes from outside. You have not found out. You have not decided. Is it yours then ? No, no.

Disassociate yourself from all these. Be yourself, whatever this will be : "Yes. I must see whether this is profitable, not profitable. Which is profitable, I shall see, which is not profitable, I shall see. Which is not profitable, I shall try to remove then. This is my business. There is no question of right or wrong in that, so I cannot create any division within myself." (ERosi 32/66, IA2)

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S. All sense of value comes from outside. There is nothing which is one's own -absolutely nothing ! One learns all from the changing environment. As a child, one develops one kind of sense of value. After having grown a little more, another kind of sense of value. While adolescent, quite another kind. And in youth, yet a different kind of sense of value. The

sense of value also undergoes a change from place to place. But it is always derived from outside one's own self. Whatever was received from outside was thus made one's own. This process of making one's own also cuts one away and makes oneself separated from others. A good opinion is formed about a certain matter on the basis of the opinion of others, while some other opinion is discarded. In this way, whenever an identification is established with one, all the rest is rejected ! (Su Chap. 1, ID)

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S. This outer stickyard must be rejected first. "Because it is not mine. It isn't mine. It is outward. It came from outward. Oh ! It cannot be mine ! It depends on something. I cannot." So this outward standard and stickyard, this outward sense of value must be freed first. One must come to oneself now, particularly also. (ERosi 30/66, IIA)

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S. The first criterion is that all sense of value must be removed. "Because all sense of value is dependent. So, a lie... illusion. It is not mine. It is the product of some external conditions. Quite all right. When I will be in that external condition, if necessary I will behave like that. But I know what I am."

As for example when you go to office, you don't go like this. See ? This is office dress. Quite all right. You are not involved in that, you see again... for the office this is to be done. Finish. By that you don't feel : "Oh ! I don't dress like that, I am nowhere. No." In your private room, you wear another. No doubt. So you are means this. And this external dress is according to the external conditions.

Similarly, you are yourself. Your mind here is the product of external conditions. So, this is not yours. "Any sense of value, any discrimination, any.. No. No. I am not a Frenchman, I am not this, I am not that... No. What is the proof ? When I was born, had I been taken to a German family, what would I have become today ?"

P. Different. And at the same time I would stay the same.

S. Same, same. So, it is only the product of external circumstances. So, why should I involve myself there ? So, I will see : "Ah ! What are the involvements, what are the phases, aspects of external involvement in there ? Oh ! I shall see. Then ?" First thing, that if you can see clearly, it will vanish. Oh ! Otherwise make effort. Try to see. (EPisi Sat Jan 74, IIID)

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R. But if I go on to behave with another, in a particular society, if that society has got some sense of value, if I go to work in that society, if I like to be in that society, how do I behave ?

S. With that sense of value. Yes. But inside you know : "Nothing... nothing... nothing. I know." As you go to the office with your official dress. But do you think that : "This official dress, this is true. I shall have to keep it everywhere ?" Do you do ? No. You know that : "Oh ! It is official !"

R. But all the society is based upon sense of value... ?

S. Exactly, society is based on sense of value. No doubt about that. So when you go to behave in society, you take it's sense of value, in behaviour.

As you go to office, this is the dress you are to put in the office. "Quite all right. I do. Only I know that because I have come to the office, the office order, the rule of the office is that : "One should have this dress." Quite all right, I do. But by that I don't say : "This dress is for me, for all times..." You don't say that.

Similarly also you know that sense of value is nothing. Within yourself, there is no sense of value. But outside, in behaviour, there is that sense of value, according to the society. Quite all right. That's all. So you are free. Do you see that ? And if you say : "Oh ! I am dependent ! If I go according to society then I am dependent on society." Yes, in a way. And in a way no.

"In a way yes, because I am in the society. I can't leave the society now. So the society is mine. So I'll do it, knowing full well that because I can't leave the society now I act according to it. Society does not compel me to do it." There also you are free. (ERosi 18/66, IIB8a)

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S. The sense of value has no existence. It is only social. And, therefore, dependent. Of course your social behaviour has to be in conformity with that. But -in your heart ? There has to be no social value in your heart. Not at all. For, fact is fact. First of all, this has to be fully assimilated. The more this is assimilated, the easier would, its application, be to the particular instance, to its details. As, for instance, the incest appears to be so very horrible and shocking. Why does it appear to be horrible ? Why indeed ? Is it horrible as a fact ? Or -as custom, as convention ? You have to find out if it is horrible indeed as a fact. (Su Chap. 23, IIA)

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3. IT MAKES CENSURE WORKING.

S. What is censure ? Censure is wrong. Censure is a lie. It is based on sense of value : good, bad, and so on. "And so as I am in Catholic or Protestant culture, so I have got a particular censure ! And Mahometan has particular censure, and another Mahometan has his own censure. Sunnism another censure. Oh ! So, all censures are different. Oh ! Why ? If it is true, it must be one. Why difference ? Oh ! Oh ! Because it depends upon different circumstances. So, censure is dependent on circumstances, on social conditions. So, it is not mine. No. No censure within me. Yes. So whatever within me, is mine, is neutral." (ERosi 32/66, IIIC3)

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S. Censure is based on ? Sense of good, or bad. Yes, yes.

So, Svamiji says the censure is an illusion. Censure is a lie because it is based on sense of value : good, bad, moral, immoral. And the sense of value called good, bad, moral, immoral is a lie. Because there, it is based on comparison, with one state, with one condition and so on. But comparison cannot be there. Everything is different. How can there be comparison between one and another ? (ERosi 32/66, IIIA)

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S. This censure ! Ah ! Yes. What is this censure ?

R. To refuse to see, a projection of mind.

S. Ah ! Ah ! Projection under this sense of value. Yes, yes, yes. So, you don't want to see. But it is there. You are only thinking. So, if there be no sense of value, there will be no necessity of censure.

R. Censure is the proof that it is still...

S. Ah ! There is thinking, there is dependence, there is being slave of convention. You are slave of convention, prejudice, so on and so forth, which are external, not yours. Because you have not found them out. You have accepted... you have assumed them, ready-made. Because somebody said : "Oh ! Yes ! It is so." Because father said : "Yes". Finish. So they are not your own, so let them go. And also it is not yours. And at the same time, they have got no validity at all. (ERosi 32/66, IIA1)

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S. Censure, as it is called, censure is working. It is not allowing you to come forward. Do you see that ? This is the case. So to do that, Svamiji told you, if you can be free from this sense of good, bad, and authority, you can only say : "I am myself. Whatever there is me, yes, it is mine. Whatever there is : good, bad, indifferent, whatever there may be is mine. I cannot deny that." Do you see that ? This attitude will help.

And whatever takes you or debars you, you are to know they have come from outside... from outside influence. And if you can see these outside influences are always trying to check you... But this outside influence is there. And these outside influences are internalized by you. That is, the outside influences which came from outside are living in you. The outside has vanished. But you have internalized, that is you took all those outside influences within you. Do you see that ? And so all this outside is trying to check you, censure you, do anything like that. That is to say, your natural propensities, your natural desires are censured, checked by this outside authority, and this outside authority of church, of society, of all those things. But fundamentally, these are nothing but the representatives of the father or father said, or mother said. They were nothing but the product of outside influence. So they represent the outside influence. (ERosi 6/68, IB)

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S. This authority, this censure, this taboo, is trying to control : "this is good, this is bad." It is there. And as a young child, or as a young boy, you could not feel independent, you could not but be coloured, influenced by all those thoughts and ideas. So they are inherent in you now. So now, if you try to be free even, they are hampering you. That is, in spite of yourself, they are coming. If you are not influcenced by all those, you can very easily deal with the present. (ERosi 5/68, IC)

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S. Till you have got that idea of good and bad, you cannot but have censure and because this censure is there, you will not see yourself.

So first point is then : you are to see the nature of good and bad which you have accepted : "This is good, this is bad, this is moral, this is immoral, this is right, this is not right." Isn't it so ? The whole thing is wrong and false and illusory ! That, you are, first of all, to establish clearly within yourself. That is, there is no question of value. The sense of value is completely false, untrue. You are to see that first. And if it is untrue, false, then sense of... based on this is also untrue. So what is there ? What is there, is there ! You see that ? And what is there is mine, first of all. (ERosi 4/66, IIIA1)

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S. These things are to be taken out and removed. And you are to do that. If you can feel only this : "Yes. That was so, but whatever has come to me, is mine no doubt. No doubt it is mine. They are all mine. But they have come in early childhood. I don't deny. I don't deny them. But they cannot influence me now." This is pure reasoning, you see.

So if you can reason out like that, and accept that : "Yes, there was that ; there was the mother influence before I was formed, so to say, in my

thoughts and ideas, by all those descriptions and advices and so on. "Do and don't do." Yes. Yes no doubt. But, I can check now. I can reason them out now. I am not a small child now." If you feel like that, and if you can feel deeply, then you will be able to go there. Then censure will not be there. Censure will be weak. (ERosi 5/68, IIA)

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S. This censure is from fear of the father. Censure is nothing but fear of the father. Not the mother. For a girl it is of the mother. But mother may be in the place of father. You have to see that either it is the mother or the father. It depends. It is different in different cases. One cannot generalize.

(ERosi 2/68, IID1)

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S. "First and fundamentally, I am myself. Whatever there is in me, I can't deny it. No, I don't deny it." Because I am different from anybody else, so I have got my own life. So I cannot imitate, I cannot compare. No." This if you can be convinced and feel deeply, then this censure will gradually become weaker and weaker. And in that way : "Yes, I am myself. So I know that I am not static. From early childhood, this life is flowing and coming. So all the influences are there in me. Yes, yes, I know it. But all the influences, now I must be free from, I must be myself. In early childhood no doubt, I could not feel independent. I was dependent on mother. Everything was there. So whatever came I absorbed. No doubt about it.

So, but now I am not a child, that I shall act in that manner, I shall be afraid of that, in that attitude ? No, I can't do that. But it was here. And it is still in me. I don't deny it." Do you see that ? If you can accept in this way, then the censure who tries to check will be weaker.

(ERosi 6/68, IIA4)

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4. HOW HAVE YOU DONE IT ?

S. Here your son has done something, or your wife is doing something, and you become irritated. You say : "You have done it. How have you done it !! How have you done it !!" What is the meaning ?

R. Yes, I don't understand that you did it. That is to say, I don't understand you, compared to me.

S. So, how have you done it ?? (Inquiry). How have you done it !! (Anger) Two statements. See the difference. What is the difference ?

R. The difference is that in one case comes a sense of value.

S. First of all : "How have you done it ?" It is simple question. That is to say, how have you done it ? I accept. And how have you done it ? I want to know. So you have done it. That I accept. I want to know how have you done it ? That's all. Is there any emotion ?

R. No.

S. Because there is acceptance of what is. "How have you done it ? Yes, I accept it. Isn't it so ?

"How have you done it !!" (Anger) That shows you have said : "Yes. You have done it, but I don't accept it. I deny it." But you accept first that he has done it. "I accept that you have done it. How have you done it !! That shows I see that you have done, but I try at once to deny it."

So truth speaks always. You see. Here mind comes and tries to deny. In the first case there is no mind : "I see you have done it, I don't know how you have done it, so I want to know how you have done it ?" Finish. There's no mind here. Simple fact of recognition and simple fact of enquiry. That's all. No mind. So there is no emotion.

And here : "How you have done it !! Oh ! You have done it. That I know, I recognize that you have done it, but at once I want to say, that you should not have done it !" That is mind. It sees, but at once it denies. That is the case always.

So Truth works. Truth is everywhere. You can't deny, you cannot obliterate Truth. (ERosi 4/68, IIID)

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S. As for example, you see : "How have you done it ?" How ? The very fact, the very truth, the glaring sun that he has done, is there. You see, he has done it. Your doing is there. One cannot deny.

But mind comes and says : "You should not have done it !!" Ah ! Finish. All trouble, everything comes.

See Truth is there. Truth speaks out. You can't deny. "How have you done it !! Why have you done it !!" You have done it. You recognize. (Clicks fingers). At once, try to deny. So you become irritated and then at once try to deny. Ah ! Duality comes. And as you say : "Yes, you have done it. Yes. No contradiction, no duality. You have done it. Yes, yes. But why have you done it ?? Why have you done it !!" One expression is "How have you done it !!" See, one is acceptance, another is denial.

But in this denial... You know denial presupposes, posits acceptance first. But, what here you see, you deny. There must be something that you deny. "So you have done it. It is so, it is so. But I deny. No. You should not have done it !" So his doing has been covered completely. So he becomes irritated and so on, everything. (ERosi 4/68, IVD)

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E. IT IS IMPOSSIBLE TO JUDGE.

1. YOU CANNOT JUDGE.

S. Christ said "Do not judge, let him judge". But it is not full. It is impossible to judge. See the sun. Does it give light only to the saint or the good ? No. To everybody. To the prostitute and the saint. (Cosi 6.7.73)

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S. If you say your mother is bad, you feel you are good. And unconsciously you feel bad and you are divided, restless. You take yourself out of yourself. (Cosi 6.7.73)

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S. Have mercy. And why she did like that ? Go to her childhood. See her mother and father and even it is not enough, see her grandfather and grandmother. Take three generations at least and decide and judge. And better not judge. If you judge you will apply standards. And how can you apply your standard to somebody else ? Two are different. So be clear and clear. Do not have supposition. See all the aspect of it. (Cosi

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S. One should try to understand another rather than brand him as bad or good. This is how one has to rise above indifference. One has to perceive the uniqueness of everything and then everything will become charming. (SRI book)

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S. Call it humility, or call it humbleness : "I cannot judge. Whom can I judge ? I have no right to do that. He is different. He is new. How can I judge him ?" (Su Chap. 5, IIP)

S. You are not to judge, you cannot judge, you have got no right to judge. You have got no right to judge ! Not that : "judge not lest ye shall be judged." No. No, no, no... So there is possibility of judging then ? (...)

"Judge not lest ye should be judged" : that is in the Bible. Something like that. "Judge not... otherwise you will be judged." Because you don't like to be judged, so you shouldn't judge another. As if judging is possible... judging is a fact. No ! Judging is not a fact ! You cannot judge ! You have got no right to judge ! To judge is an illusion because if you are to judge, you judge according to your standard, another ! Another standard is not your standard ! You try to place it... or place him under your judgement, under your standard... That is the meaning of judging.

How can you ? Your standard is different from his standard. His standard is different from your standard. Ah ! Can there be any judgement ? Who judges whom ? So judging is an illusion. Because behind judging there is a consciousness of sameness. How can you judge ? There is no sameness and they are different. So one cannot judge another. No. It is not in the nature of things. Ah ! (EOsi 10.12.69, IIC2d)

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S. Similarly, from here you can see : you cannot judge. You have no right to judge. Why ?

R. Because it is impossible.

S. You judge another means you have got a standard of your own. With that standard you judge another. "Oh ! He's another, he's different, his standard is another." How can you judge ? No. You can't judge. You have no right to judge, because you have got no right to apply your standard to another. Because he is different. Do you see that ?

So you cannot judge. You have got no right to judge at all. Not that "judge not lest ye be judged". Oh ! No ! No ! No ! No ! There he sees that : "Yes, judging is possible." So you do not judge, so that you may not be judged. So to judge is possible then ? No.

R. No. It is not possible.

S. To judge is impossible ! To judge is falsity ! One cannot judge. Isn't it so ? Because to judge, you apply your own intellect, you apply your own standard, you apply your own sense of value...

R. ... to others.

S. ... to others. He is different. You see the Truth of Difference will save you from other things. No judgement. No expectation. You cannot judge. Why ? Because he is different, he is different, so he is himself. So whatever he thinks, he does. And he does whatever he thinks right. So every action is right for everybody. How can you judge ?

See. Conclusions come. So every action is right. Every action is right with respect to the subject who acts. Because it is his own expression. He couldn't but do it. Then how can you judge ? How can you say that it is wrong ? How can you say that it is right ? (ERosi 24/66, IIC)

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S. Don't be foolish enough or haughty enough to judge. You can't judge. Fundamental point : you cannot judge. You have got no right to judge. So you can't judge, no. Your experience is not <u>the</u> experience. You stick to <u>your</u> experience no doubt. (EOsi 12.12.69, IIIC1)

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S. Don't judge there. Don't judge. It is there, quite all right.

As for example, you just said. In school, you cannot do much intellectually. Yes. You cannot do. "Oh ! It was wrong that I couldn't do." It is wrong. To think like that is wrong. It was there. That's all right. "I couldn't do. Yes. As far as I could, I did. More I couldn't do, but I expected to do more. Quite all right ! But I couldn't do. As far as I could, I did." Finish. As soon as you feel like that, this formula only, always remember. "Don't think or act in the negative. Always try to be positive." "I couldn't do, is wrong. I did as far as I could."... That's the end. (ERosi 3/68, IIIB1)

S. You accept his uniqueness and at once your ego vanishes. Because ego doesn't colour it with your likes and dislikes, your standard of judgement and so on. Ego expresses itself with its own standard of judgement. And as soon as you say : "Freddy is thus, yes. Freddy is Freddy. Yes. What does he talk ? Freddy talks. Why does he talk like that ? Because he talks like that. It can't be otherwise." As soon as you say that, as soon as you feel that, where is your ego ? He doesn't judge. There is no judgement here. (EPisi 6.1.64, IIA6b)

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S. Further there are no good or bad things in this world. There is nothing absolutely good or bad. They are only "different things". A cobra's poison may be deadly. But it is a life saver in certain circumstances. That is why it is sold at fantastic prices. Therefore, the classification of things as good or bad is wrong. The correct expression is that they are different. One man's food may be another man's poison. When your house is burning you are afflicted with sorrow. But your enemy is gloating over it and is singing and dancing. So, good and bad are only relative. The goodness or badness depends upon the use to which the thing is put to. Is a knife good ? Yes, it is good if used for cutting vegetables or putting it to proper use. If it is used for cutting another man's throat, it is bad. Further goodness and badness are merely view points. They do not form an integral part of the thing itself. These are imposed by us on the things. We drink too much of kheer and say that kheer is bad. That is fallacious. We look through a green spectacle and say that the thing is green ! (SRI book)

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S. You were told in the very beginning that no one has the right to judge. One has only the right to understand. Try to simply understand that he is he. That indeed is your right. If you do not wish to understand, well, get knocked and hit then ! Will you judge others in terms of right or wrong ? The fact, however, is that you have no right to judge. No right at all ! You will simply

apply your own standard in forming the judgement, which is absurd ! That is why you have been asked only to understand. Simply try to understand. That is all. See and understand. Try to understand what he is. (Su Chap. 4, IIIB)

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S. See : "Ah ! Yes, he has done. Yes, he has done. Yes, he has done." Means ? There's no separation. He acts, yes, he has done. As soon as he : "Yes, yes, he has done it..." Is there any separateness between you and he ? You see. As soon as you say : "Yes, yes, he has done it", are you separate from him ? See the beauty of Truth ! (EOsi 10.12.69, IIB3d)

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S. "Yes. He is different. He does it. Yes, yes. Why to criticize ? I can't criticize. He has got cause for that. He has got reason for that." (ERosi 2/68, IID2)

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S. Nothing, therefore, is either good or bad. Only the flow of cause and effect is in its process. (Su Chap. 24, IC3)

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2. THE OPINION OF OTHERS IS AN ILLUSION.

S. But the thing is, you see, as you say, intellectually and fruitfully(?): "the opinion of others is an illusion." You know that.

P. Certainly. I see it quite clearly. Yes, yes.

S. Because it is clear. Because two things are different, two people are different. Everybody is... No one sees you. Everyone sees you as they like to see you. (...)

So if you can have that idea, have that truth very vividly then the idea of being first always, is, so to say, a compulsion in a way. "To be the first"... you are at once carried away... at once. Because at that moment : "Whoever I am, I am, I don't change in the opinion of others. If I am rogue and if others say I am a saint, I don't become a saint. So whatever I am, I am, because I am a distinct personality. I am whatever I am, good, bad or indifferent. Don't care."

You can at once come to this, if you have got that strong feeling of realization of : "Everything is different, everything is unique. So no comparison anywhere. So I cannot compare anything. So I am not tied. What I can do is just... the best I can do, I do. I shall do. That's all. Without any reference to others." (EPisi 13.1.64, IB)

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P. What does Svamiji think of deliberately doing something which others will think about it is no good ? To go in front of the opinion of others ? Very deliberately, willingly, to be free from it ?

S. Oh ! Yes. It can be done. But under conditions. That is (...) here you see... To go against the opinion of others, in order to be free. That whole thing is neutral. In one case you will be free, another case you will not be free, rather you will be further bounded.

P. Yes, if I say : "Oh ! I am quite strong... I can go..."

S. Ah ! There you are... that is, if you feel : "Yes, yes, I know I am free. And this whole thing will bind me. Oh ! I shall try to do it." Quite all right. But you don't feel exactly equal to it. But if you go on that with bravado the whole thing will not work. Isn't it ? So you are to be definite first of all, about yourself. (EPisi 13.1.64, IIB)

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S. And this opinion of others, or thirst of others, as it is called by Ruskin... Ruskin, the English writer. He has very nicely put it. "This thirst for applause is the last infirmity with strong minds." He put it like that.

That is, this thirst for applause or opinion of others is the last link, so to say, or the last hurdle, that one is to pass.

That shows that you mean to say that you are not at all satisfied with the idea, whether you are learned or not. But rather you think or expect, that others say that you are learned. You don't like to see that you are learned or not, but you are after the opinion of others, so that they may say that you are learned. You are not eager to be rich, so to say, but you are eager to hear that others may call you rich. See the difference ? (EPisi 13.1.64, IA1)

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S. "Oh ! I was disturbed first. But he talked like that. I was disturbed and I threw the blame outside. But now, because I take it, so I am disturbed. Ah ! What is the meaning of taking ? Now, I'm disturbed. That's all. I feel : he shouldn't have said like that. So I am disturbed. Isn't it so ? But he said. He said. It is a fact. And I want to say that : "he should not have said."

R. That shows the fact.

S. "It is the fact. So I refuse the fact." What is the fact ?

R. Something you just can't receive.

S. It was received. And I said : "No, he shouldn't have said." But he said. Why did he say like that ? Why do I say that he shouldn't ? You are to see that. "He shouldn't", meaning : "he should have done according to my liking". Isn't it so ? "He should have said..." meaning : "he should have said as I like him to say." Do you see ? "So I say that I must get what I like." Isn't it so ? "So I like that you should say like that." Quite all right. His saying depends upon whom ?

R. Him.

S. Yes. Him. So why does he say that ? Because he likes to say that. So his like is one, my like is another one. There is conflict. (ERosi 5/66, IC2)

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3. THERE IS NO SHOULD, NO DUTY.

S. Daniel did that. You think he could have done something else. If you please, go on thinking like this, expecting and what will you get ? Always wounded, suffering. If you don't want to go on this line, come on and see that what Daniel does, or speaks, or tells, he can but do it. Finish. There is no question of could, then he would. If he would not, then he could not. (Cosi 5.11.69)

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S. Your mother acted like that. Yes she did. You deny it. She should love me. But she did... You are to see and accept. (Dasi 7.11.71)

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S. "Oh ! You should do it", means you want to feel that you are there. But you are not there, this is identification. (Dasi 27.3.72)

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S. There is no should. Never.

Usually the lot of human misery is "I should be another. I should... I should..." But there is no should. "As I am, I am : Mother says "you are not to be", but "I am". But you took it as yours. Remember "should" is never "yours", "should" comes from outside.

When you were born, was there any should ? No. "Should is never mine". Stand on this and it will save you from all troubles.

Svamiji tells you the general first. Try to eliminate the "should" and stand on "I am". After you will see very easily the particular, who you are. But now you cannot see because there is "should" there and there. (Cosi 15.11.71

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S. When, having got repeatedly disappointed and frustrated, I at least ask myself : "Well, what is the matter after all ? I loved that person, but I was deceived by him. Again I loved someone else, but was again deceived. Once more did I do the same, and was again frustrated. But each time I put the blame on the other one. I was only one, while the object whom I loved were so many. How is it, then, that each of them was to blame, while I alone was right every time ? How can this be ? Does it not look rather absurd ? Parimal did not return the affection that I have had for him. Why ? Why ? Why did he not love me ?

Now, I blame him, because I have taken it for granted that he would return the affection as I had wished him to do, as I expected him to do. Now, what happened was that he did not act according to my expectations. Isn't that so ? Well, all right. Now, isn't it a fact that he didn't do that ? It is a fact that he did not do what I desired. But what was the actual cause of my disappointment ? Only the expectation that he should have done that. He should have done. But the wish, "he should", was only within me. (Su Chap. 6, IIE)

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S. "I can do" poses no problem. "I cannot do" poses no problem. But "I cannot do and I should do I" or "I ought to do" : nonsense. (Arsi 36/1966)

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S. There is no question of should. The very word "should" must be banished completely. That "should" is the basis of idealism. And you see, it is nothing but the result of a lie, untruth. And the very thing you have done, that is fact. So, do you see that ? And to know, always, this is another problem.

Whenever you find something : "I shouldn't... I should", at once take up : "Why ? Why ? Why ? Why ?" Whenever there is any question of <u>should</u> anywhere, at once say : "Oh ! You are going astray ! What is, is. There is no question of <u>should</u>." Do you see ? At once : "Oh ! See, what is. No question of <u>should</u>." To know yourself that is another way.

Another expression will try to show off that you are not in Truth. So, try to be in Truth. Try to be in Truth is a vague expression. How to be ? Try to be : get rid of "should". Finish. You will be in Truth. That's all. What is ? What is ? Always, what is ? In every field. "What I did ? I did this. I couldn't... I didn't do anything else." So, where is the question of should ? Nothing, nothing. "I should have done". Ah ! How can it be ? How can it be ? "I did as far as I could, that's all." And after doing, if I see that : "Oh ! This is the point that lacked... this is the point I couldn't see. Quite all right. Next time I shall gain by this experience and do." But this aspect you are not to put there, that : "I should have done." No, no, no, no.

And this "should" also comes automatically, simultaneously. You see at once simultaneously it comes. So, first of all, Svamiji told you, to know yourself, try to observe or be aware of automatic reactional attitude. Isn't it so ? And one of this reactional attitude in particular is this should. It at once comes : "Oh ! I should have done that ! Ah !" How could you ?

(ERosi 3/68, IIIB4)

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S. The word "should" and "should not" is not in the dictionary of a man. Why that "should be" ? "Is, is, is, is," is the word in the dictionary of man, not "should be", not "should have been". "Is", "is"... So what other problem ? Who am I now and here ? Who am I ? That's all. Not "should be"... "What I should do ?"... No, no, no. See what you are doing. What you are now. See and feel that : "I am here this and this." So you cannot but express yourself. There is no question of "should". (...)

"Should" appears in division, not in oneness. In oneness : is. There is no question of "should" or "should not". Yes, yes. Whenever "should" or "it is my duty" comes : "Oh ! There is something amiss here. Where is this must ? Ah ? I cannot do. There is no other alternative. Why should be this ? I cannot but ! There can be no other alternative. That's all. It is as easy as possible. (EPisi 15.1.64, IID)

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S. The question "should" : where does it come from ? Who asks me to do that ? I am my own master. Am I a slave that you will come and tell me that I should ? Man is master of himself. He is not a slave. Isn't it so ? So be master of yourself. Not to have any division within the mind is to be one, is to be master and Lord. Be your Lord now and here. (EPisi 15.1.64, IIE4)

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4. I AM MYSELF. HE IS HIMSELF.

S. From there you see, you cannot but be tolerant. You can't say this is good, and this is bad. This is so, because it has got a particular cause, and so you say the effect is this. "This effect I see it has got another particular cause. So this effect and this effect are different. Yes, I can't say it is right or wrong." (ERosi 4/68, IIIB3)

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S. So be yourself, try to be responsive, tolerant... these are all big words. How to be ? Only try to stand on the Truth of Difference, and all those qualities at once come. You cannot but be tolerant, you cannot but be responsive, you cannot but be appreciative. All these good qualities at once follow, if you only stand on this Truth of Difference. "Yes, she is herself, yes, yes, yes, yes..." As soon as you say : "Yes, she is herself", so you allow her to express, she cannot but be tolerant. You cannot question. "Oh ! This should not be !" How can you ? Isn't it so ?

Again you see : <u>should</u> comes only because you go away from Truth. "She should express like that." Ah ! She expresses like this. How can she express like that ? No, no, no...

So, stand on this Truth of Difference and everything will come. And Truth of Difference is exemplified, a view that, you are as you are. Finish. You cannot compare. "I am myself, that's all. Whatever mine is mine. So, I also accept that whatever hers is hers." As soon as you accept yourself, you cannot but accept another. Because you are standing on Truth. "I am one expression, she is another expression. So, her expression will be different. And I also know that my expression will be different in degree. It is mine. I cannot say that it <u>should</u> be like that... It <u>should</u> be like that... How can I ? This is so." (ERosi 3/68, IVE)

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S. Try as best as you can, but only this. "I am myself, this is the fundamental point, and it starts from this Truth of Difference. I am myself, I cannot see anybody else physically and mentally like me. Can you find ?

So how can one compare with anybody else ? No. How can anybody influence me ? No. I must be myself. So to be myself, I must know also, that now I have not just dropped from the sky, but from early childhood so many influences were coming in, accumulating and working within me. Yes, yes, that I know. It is a continuous process. Life is a flux. So now what I am is the resultant of all my past. That I know. So to purify now, I must purify the past. Otherwise I can't. So I must go through. And past is past. I cannot say it is bad or good. It is mine. My destiny or my course of life had that influence. That's all. So I must see through. I must be free. This is the idea. No question of right or wrong, good or bad. Nothing. It is mine, whatever it may be. Yes, it is mine. But I am now. And that influencing was the past. I am not in the past. I am in the present. So I am in the present. How can I be influenced by the past ? Can't be. I'm not a small child. No, no. So I must be like this. I must be this. So all the influence of the past must go. Because all influences have produced <u>apparent</u> me, not <u>real</u> me.

Because now, what I see is influenced by all my past. It is not me. I didn't come with all those things. They came externally. So they are external influences. So to be myself, I must be free from these things, these external influences." This is the idea, that must be as strong as possible. (ERosi 6/68, IIC1)

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S. Everywhere Truth works. And in Truth there is only happiness, harmony, love. There cannot be any contradiction. There cannot be any opposition. Because who will oppose whom ? If you see that : "He is different, he is different, he is different, and he acts according to his own likes, he does according to his own right", how can you oppose ? How can there be any difference ? Yes.

"In Roman Catholic Church, people do like that. Yes, I accept. Because they have got that idea, they act according to that. Yes, yes. They're right. Because they feel and think like that. So I cannot say that they are wrong." Isn't it so ? Similarly everywhere... everywhere with everybody, because it is different... So because it is different, so everybody is himself. That body may be individual, may be sect, may be nation, may be class, may be group, anywhere. Is there any difference ? Particular difference is itself, yes. So that is their thing ! You cannot judge. (ERosi 24/66, IID1)

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S. If you see that this is a different form, that is another form, this is another form... and this is another form. "If I am, yes, I am, I cannot deny. I have this body, I have got this emotion, I have got this thing... yes, yes, yes. Yes, I am, I am, no doubt. So there is another. He also says : "I am"." You cannot deny it. So if you say "I am", you are to accept another saying "I am". So how can this "I am" be the same as that "I am", with respect to form... ? (EOsi 10.12.69, IIC)

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S. When you feel that this "I am" is intrinsically right in its own place, it cannot be otherwise. Because it exists, so it expresses. Another exists, so it expresses. So all are expressions of this different form. If you can recognize this, then ? Then ? Ah ! You are one with everything. That is you loose your... ? ... all pettiness, all finitudes, all separateness : everything you loose. You become one with everything. So one's doing is <u>your</u> doing. Some happening is <u>your</u> happening. (EOsi 10.12.69, IIC2)

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F. THERE IS NO RESPONSIBILITY FOR AN ACTION.

1. NO RESPONSIBILITY.

S. You react emotionally because you attribute a sense of responsibility to that man. He acted thus and should have acted otherwise. Do you attribute responsibility to a child ? You say "How does he know ?" (Dasi 16.4.70)

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S. There is no responsibility for an action. It is all conditioned from the past. He cannot do otherwise. (Dasi 29.3.72)

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S. Ultimately you see there is no responsibility anywhere. Only happening, happening, happening, happening... Everything happening, happening, happening... When you see the whole you become free from the small. (EOsi 11.12.69, IIC2)

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S. Every emotion or idea inside is neutral. Every action is right. It can't but be. At the very moment, it is felt to be the thing to be done. The works performed, the action is no more. (Arsi 24/1966)

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S. Not : "I did" but "he did". I is not the same. The I who says "I" now, was not there (change). (Arsi 13/1966)

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S. You said : "Oh ! I did. How ? I did, I did. I'm sorry but I shouldn't have done that ! Oh ! Quite all right. Let me see. I am sorry. Who is sorry ? I. Now I see. I. I should not have done that ! It is I did. So this "I" was then there ? So I can say : I did. Because I is here... I that feels, I that talks, is here, is this I. So I shouldn't have done or I did that... Oh ! Nonsense ! I did that. Me, I, I feeling now. So I did that... meaning this I was there then ! So he did it. So I can't say : I did it.

Oh ! Was I then ? Ten years back... five years back... twenty years back... I was there. I ? This I ? No, no, no, no. That was be something else. This is not I. I was not there. Twenty years back that person... that one who was there at that particular time, acted. Not I. But I cannot deny.

Or I may say I as I was then. Quite all right. But I was then, is different from I who am now. So how can I say that I did ? No, no, no. What was done was done." (ERosi 5/66, IE3)

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2. NO GRIEVANCE - NO GRUDGE.

S. As long as this realization is not there, that there is no scope for having any grievance, there can be no freedom from the clutches of the mind. There is no scope at all for any grievance ! Why not ? "Just let me see, let me see, let me see. This is what it is. Then ? Then ? Then ? Is he responsible ? No. He is beside himself ! He is helpless ! He himself is suffering from his own frustration !" Just see this. His purpose is not to make you suffer. He is himself suffering. His action was only by way of a reaction. What he did was not to make you suffer. Your suffering was only a result of that helpless action of his. He himself was suffering so intensely. (Su Chap. 3, IIIC)

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D. Today no grudge against my mother.

S. Yes, grudge comes when you attribute responsibility to somebody else. (Dasi 8.3.72)

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S. How could you overcome that sense of grievance ? First of all, by seeing that what happened to you was justified. You nurse a grievance only by taking it for granted that what happened was not justified. But that, indeed, was inevitable, and therefore, justified.

The next step would be to see : why is it there ? What is its cause ? Then alone would you have sympathy for the other. And only after that, you would feel love. (Su Chap. 22, IF)

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3. NO GUILT.

S. Any digression from any law -whether moral, or social, or anything else- produces sense of guilt. And fear.

S. Behind every kind of sense of guilt, there indeed must be fear.

S. Fear is always there behind a guilt. And, if some step is taken with that fear lurking in mind, the sense of guilt is bound to appear. And, along with that, self-punishment. This is inevitable. A sense of guilt is followed by the need for self-punishment. The chain of action and reaction will set in. (Su Chap. 28, ID)

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S. No one can do anything wrong. A murderer murders. Not wrong at the moment, when he murders.

R. He's just right with himself.

S. Yes, yes. It is something within him, some tension within him. He couldn't bear that tension. Oh ! He relieves that tension. How can you say it's moral or immoral ? According to your social standard and... It is moral or immoral... But for the man who does it at the moment, that action is neutral. Neither good nor bad. It is just an expression.

R. It is an expression of himself at that moment.

S. That's all. So, it is neutral, it is neutral, neutral... So if you want to judge it from any other point : "Yes, it was good, profitable, necessary for him, so he did it." (ERosi 14/67, IIB2a)

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S. Where does this sense of guilt come from ? It is derived from convention, from social values, from moral values indeed. This conventional morality, and its value. All these have their origin in a particular condition. They have no absolute value. Yes. Now this conviction has to be thoroughly strenghthened in your mind... Why have they no absolute value ? Because, it depends upon a particular circumstance, because it is conditioned. It is not unconditioned.

In young age, at the advent of youthhood, attraction for the opposite sex is quite normal indeed. It is natural. This is in the nature of things. But, the way you act -to go how far and what to do and what to avoid- all this is conditioned. "So, as far as it is conditioned, I shall of course adjust myself to that condition and act accordingly." But in what light would you take your feelings ? It is a bitter pill to swallow indeed, but you have to be steadfast in your conviction that an emotional reaction and an action are quite separate. Whether to act or not depends upon me. (Su Chap. 28, IIB4)

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S. Guilt comes after killing when you still want what you have killed. (Da 29.2.72)

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S. "Oh, I have done something which is bad, so bad. Oh ! Oh !" Is it you who have done it ? Come on. Is it you ? No. Why ? Because now there is only I, I am. I was. I will be is not you. The I who did it is not you. So you cannot feel guilty.

But the other one may consider you guilty. So you behave with the other according to what the other feels.

D. Then one is free for oneself but becomes bound to the feeling of others ?

S. Yes. (Dasi 5.5.70)

S. One can never do any wrong.

P. Even when one does things thinking : "No, I shouldn't do this, I see the consequences it will have."

S. ... and still you do. Why do you do ? At once, come on. Why do you do ?

P. Because the impulse can be stronger than...

S. Behind impulse, what is there ? You say : "It is not good, it is not so and so on and so forth... still I do." That is, because you do... over and above that idea of wrongness or imperfection, there is some longing or some idea of some perfection, some pleasurable thing in it. Otherwise you won't do. (EPisi 10.1.64, IIE)

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S. Past act, that was done, no doubt. And if I say "I", quite all right : "I did it as I was then". Not "I". Yes, you can't deny, you can't deny... You liked to do it so you did it. You can't deny. Oh ! Yes. Before and after... just before and after there may be difference. But at the moment of action... (ERosi 14/66, IIA)

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S. In reference to yourself, you go to the past : "Oh ! No, no, no !" Oh ! Why do you say that ? Why do you deny ? Why do you deny ? Who did it ? "I did it." Oh ! The very sentence is wrong.

"I did it."

Who did it ?

"I".

Who is "I" ?

"I".

Who talks of "I" ? "I" ? "I" ? Who talks of "I" ? Now...

R. ... not the same...

S. This is not the same. So, "I did it" : the whole sentence is wrong. "No, I didn't do it, I didn't do it. No, no... I didn't do it. But someone did it. That someone made me my representation at the moment. But not I."

As soon as you dissociate yourself... so you become free. But if that action has got its inertia in the form of feeling within yourself, so take out the feeling. And be free, and then say, you see it was not "I". It was then that it was possible under the circumstances it couldn't have been otherwise. So it was there. Nothing is there. (ERosi 14/67, IIB3)

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S. You are to see yourself only. Yes, yes. "What I have done, I have done, at the moment. Yes. I don't deny it. But now I see." You see, see the difference. You acted, you have done, it is true in fact. But whatever done...

R. I took for Truth something... which I see it's completely...

S. And now you are to see that. If you see now that : "No, it was wrong." No, it was not wrong, it was right. You see. Now you say that : "It was wrong." No, it was not wrong, it was right. Otherwise it would have never been done. But what was done you can see. Now, you see. From the past you at once took it in the present. What is the nature of doing that ? What was the nature of the action <u>there</u> ? Do you see that ?

Whatever you have done, you have done perfectly right. Now you want to see what is the nature of that action.

P. The result, the consequences, yes... Yes, yes.

S. Yes, yes, yes. Now. Do you see that ? So, whatever you have done, it is past. Past is past. Finish. Isn't it so ? But now I will feel the

result of the action was not right. Quite all right. What was the nature of the action then ? Not, not what he has done, but what you have done, what you have done is quite right. It is finished. But the nature of the action is now.

You see, it becomes general and perfect and absolute, and you try to see the nature of the action. So you are living in the present. You are not living in the past. As soon as you say : "Oh ! I have done something wrong", oh ! you are living in the past. Something wrong, you have not done, you, you may say that "I have done", you, you, here you are, you, you, you, and when you say : "I have done", this means this you was there ?

P. No. Completely different.

S. "So, I have not done. What was done was done." Do you see that ? At once you are freed. Truth frees, you see ? at once. At once you are free. Because you were in untruth, so you are lamenting. "Oh ! I have done something ! I have lament for what I have done !" What ? You say : "What I have done !" "I", "I", "I", "I", this "I", this "I" is now here. It was there ? No. But still you say : "I did. Oh ! I did." The sentence has got no meaning. "I" cannot be put to a past tense. I who is now here, is now here. It cannot take it in the past. So, "I did" is a meaningless...

P. Yes, yes, yes. I see.

S. It comes alone. It is at once pushed away. You have nothing to push away, there you are. You are not to push away. Everything will be pushed away. This is the difference. Not to give up anything. (EPisi 10.1.64, IIE)

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S. How to get over that ? Only apply the Truth of Difference : that is that. This is this. At that time, of course, it was like that. And now it is like this. Nothing else. This has no relation with that. This is different, this is different, this is different. That relationship was quite different, that time

was quite different, that condition was quite different... All indeed is different. How can then I bring that here ? Only by this process will you get over that. But what always happens is : one wants to generalize. No one wants to see the difference of relationship. (Su Chap. 28, IID)

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S. This Truth of Difference is a mighty weapon indeed. For giving stability in life, this is the one and only weapon with respect to one's external behaviour. This is an absolute truth. (Su Chap. 28, IID3)

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S. This sense of guilt, as you call it, is also caused only in this way. This sense of guilt that you felt now : "Oh ! Something had happened in the past !" You had acted thus in a certain way. And the same recurs again. What had happened in that distant past gets repeated again. You had done something. Someone had hit you. "Oh ! Oh ! He would hit me again." What does this mean ? Who was it that had been hit at that time ? You had acted in that way at that time. And you had been hit back."I am acting in the same way now. So I shall be again hit back." Ah ! This is what is implied. But who was it that was hit at that distant past ? And who is it that would be hit now, in the present ?

Sh. Both are indeed different.

S. Both are different. This difference... The sense of guilt is brought about only by not seeing this difference. What had happened then is past and gone. It is over. But one is incapable of grasping the fact that it is past and gone. Why ? Because the emotion is bound to that unconscious. You had got hurt in a particular situation ; and that same particular hurt is still stored up within. That is why it gets generalized and makes its appearance again and again.

So, when you fail to get to the truth by applying the general principle to a situation, if in spite of your repeated attempts, you fail to grasp this indeed this alone, you have of course to seek its cause. For there must be something somewhere which obstructed your view. Then of course try to find out : "What is that ?" For if the cause of the effect lies in the present, you would be freed of it as soon as you looked into that. But, if the cause is not found where the effect is produced, it must be somewhere else then. Only this is the point. Nothing else indeed.

You have only to disassociate yourself. With regard to time, that it was in the past. "Now this is different. I am not that. That had happened only in the past." Only this. This alone would wipe out all that; the sense of guilt, the repentance, or whatever else is there. All that would be done with. Why ? What indeed was it that had been stored up within you ? That, "I was that, that I had to undergo all that. But this is absurd. This "I" of today was it there, at that time ? How could this be there ? I had done that. Oh ! All that happened to me. Isn't it absurd ? The past tense used in the verb happened can never be applied to the "I". The "I" has its existence now, in the present. How can the past tense be applied to it ? How can the future tense be applied to it ? I am acting now. I am. I am in action. This alone is possible. Anything different from this : that, I shall do, or I had done, is wrong. It is inappropriate. Who had done that ? To whom had that happened ? That was indeed a different entity. This I has no connection at all with that I. So then ? Is cannot be applied to the past or future tenses. This is only the present tense. Who is it indeed that creates the past and the future. That alone. The mind. The mind, which does not even accept the change, the difference. To such a great extent is it static by its nature that it always keeps that static state intact. It does not take change into cognizance. It never takes change into cognizance. Only this is the point. Nothing else. Nothing else matters indeed.

Only take cognizance of the difference, both in space and time. Whatever is happening now, and that which had happened in the past : both are different indeed. You consider a change in time alone as change. Change, however, has two aspects : change in space, or change in time.

Why ? Because, a manifestation is in space and time. A manifestation implies : space and time. This manifestation in space and time, this alone is the manipulation of the mind. And as soon as this manipulation of the mind ceases, the sense of space and time also disappears. What remains is : simply I am. You did this ? The matter ended there and then. Finished. Nothing else remains. (Su Chap. 30, IIC)

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4. NO SHAME.

S. Even if you did something bad in your adolescence and if you feel ashamed of it now, this is not Truth. Because the one who did it is no more and is not the same as the one who is now "I am". (

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S. Oh ! I am ashamed. What ? What ? I am ashamed. Yes. Ough ! How did I do it ? What ? I am ashamed and say : How did I do it ? How did I do it ? Oh ! How did I do it ? I, I, I, I, I am ashamed now. Yes, yes. And this I, did that work ? No, no. So, someone did it, and another one is feeling ashamed ! Ah ! Ah ! Ah ! It is a thing to be laughed at !

Why should I be ashamed ? Why ? Why ? Why should I be ashamed ? Who is ashamed ? Who is being ashamed ? You, you, you, you... You are ashamed. You see, yes, yes, yes, I am ashamed. You say : "Yes, yes, yes, yes, yes, I am ashamed. Oh ! I did. Was, was, was, was this I there ? Was this I did that work ? No. Then why should I be ashamed ?" (EPisi 7.1.74, IIB3b)

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S. "Whatever happened, happened. With a sense of value, I said, no. Guilt. No. Whatever happened, happ ned. Whatever was done, was done. I cannot be ashamed of some act that I did. No, no. How can I ?" Who did ? And who is ashamed ? You are ashamed of some fact which you did some time back. You say : "Oh ! I did it. I am ashamed, I repent for it." Who repents ? Who did it ? Who did it ? Somebody different. I means this I.

Take it practically. "I did it, yes, yes, yes. I acted. So this I was there when it was done ? No, I was different. Who did it ? One who did it. I'm not. It was done at the moment. No doubt. Yes I recognize. But I cannot put myself there. It was done under the circumstances. I was, if I say I, circumstanced in a certain way, and the action was the result of that.

So how can I say now ? Now, I am different." As a young man, one did it. I am adult now. How can you say : "I did it" ? Nonsense. Nonsense. So : "Yes, yes. It was done. Yes, I know. You can say it is still in me. Quite all right. I see, I see. Yes, yes. But no, no. It is done, it is done. And if the legacy is there, it will cover some emotion. Let it come. After that, say : "Who is ashamed ? Who did it ? Who did it ? Who did it ? I didn't do it. Someone else did." (ERosi 4/68, IIIE2)

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S. Svamiji will give you an example. A young man came from Calcutta. "Svamiji, I have done the ugliest thing in the world." He was a paying guest in a house and the lady seduced him and he had sexual contact with her. And immediately after that, he felt "Oh terrible !" Svamiji explained that there was no shame because it was not the same man who did it and who came to see Svamiji. (Cosi 5.3.73)

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5. NO REPENTANCE.

S. If you have pain and repentance, that is untruth... No sorrow, no repentance. Whatever was done, was done. Finish. (Cosi ...)

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S. You cannot repent. No, no. No repentance. For whose actions ? "Oh ! I did this !" Nonsense. "Oh ! This is a bad thing." The whole sentence is wrong. Who did it ? I did. Oh ! "I" meaning ? This I ? "I did" meaning three years back. This "I" was there ? So you can say "I did" ? Was it there ? No. Who did it ? Not I.

R. Yes, at that moment, I was right and this changed since. But at that right moment, it gives an indication of what I was. That's all.

S. That's all. And if you want to see, now correct : "Oh ! Yes. I am not that now." Disassociate yourself. (ERosi 24/66, IIC)

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G. FROM IDENTIFICATION TO ONENESS.

1. IDENTIFICATION WHEN YOU PROJECT YOURSELF EVERYWHERE.

S. The word identification is a complete misnomer. A complete misnomer indeed. It is illusion, a lie. Identification is false. Why ? One does only get identified. And that is why he gets nothing. To get identified, what does it imply ?

S . In one's own interest...

S. In one's own interest indeed ! One keeps himself apart. He proceeds to have that while keeping himself separate from it. One always keeps the two separate. So one reaches nowhere. One gets nothing. (Su Chap. 19, IIA)

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S. This is what happens in the case of identification. Not only do I remain as a separate entity, but I utilize the other one too in my own interest. The interest of the other person is never taken into consideration. What does the expression : "He is my ideal" mean ? Only this, that I want to utilize him.

Sh. I want him to serve my interest !

S. To serve my interest. That's it. (Su Chap. 20, IVA)

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D. I am irritated by Simon (ashram's servant boy)

S. There must be identification then. (Dasi 25.3.72)

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S. If this tree is itself one only without a second then, what is this ? What is this ? The tree appears to be tree. It appears to your senses to be of some form, of some colour, of some taste, of some touch and so on and so forth... These are appearances to your senses... to <u>your</u> senses. And if the senses be different, it will appear different with another. Isn't it so ?

So, these are appearances. What you call an object, what you call a colour, what you call a taste, what you call a sound, these are nothing but aspects captured by your senses. So, what you see, you don't see what it is. But you think to see : "Yes, I see that." But you see only according to <u>your own</u> senses.

P. Yes. And to my past experience, I put in little boxes...

S. So, this is so... this is so. That shows that you are actually acting only in your own light, in your own characteristics, rather you are bound or you are in a shell. You are in a shell of your own characteristics. And through that shell, you try to see everything. What do you see then ? Do you see anything ?

P. No, I see projection.

S. What do you see ? What do you see ?

P. As a matter of fact, I see my consciousness.

S. It is only your consciousness. Isn't it so ? So, you... what do you see ? You see same thing everywhere. You don't see the difference. You see your consciousness only. So, you don't see any separateness anywhere, in a way. You see the sameness. Isn't it so ? Isn't it so ? But practically you see... you see everything is separate.

Though you see... see the beauty !... though you see that everything is different, but you actually don't see ! You see only yourself... your projection. Isn't it so ? So, you don't see the uniqueness. You see only this gross uniqueness of your ego. Isn't it ? (EPisi 6.1.64, IB)

S. And why do you project ? Everywhere, anything ? Because you don't know anything save and except yourself. You know this only. So, you project... project. "It must be there... it must be there... it must be there." But in actual fact, when you come to fact... Oh ! There is conflict. (EPisi 6.1.64, IIA6)

2. IDENTIFICATION WITH FATHER AND MOTHER.

S. There is positive identification. There is negative identification. Positive identification is with the mother certainly. Negative identification is with the father. That is to say, you didn't want the father to do like that. The very fact that you didn't want the father to be like that, is a cause for you to be like that. (ERosi 2/68, ID)

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R. I am feminine in a way.

S. Yes, no doubt about it. And this is nothing but identification with the mother. You see, as you said : "Father was violent and so on." You always sided with the mother. Do you see that ? That is the attitude, yes. No doubt about it.

R. How to counterbalance it ?

S. How to counterbalance ? Oh ! Only to know that this is so. (ERosi 3/68, IIA1)

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S. You didn't want the father to do like that. The very fact that you didn't want the father to be like that, is a cause for you to be like that. Do you see that identification is two-fold ? You must know that Nature works always in two : action, reaction. So you can say that identification must be two-fold, either positive or negative. Positive identification with the mother "I suffer with the mother". It is positive. That you accept. But negative identification is that which you do not accept.

But because you do not accept, this negation has got attraction. So you identify with your father. So you won't shout like that or you will shout like that.

R. I may or I may not.

S. While you are identified with mother, you won't shout like that. Do you see that ? But when you are identified with father, you will shout like that. This negative identification is very strong, because any denial makes the thing that you deny stronger. So because you deny father, so father comes to you strongly. And you cannot but act like that. (ERosi 2/68, ID)

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S. But he was like that. Accept father as he was. He must have been irritated. He must have been something like that. So he was like that. So there is no complaint. There is no sense of complaint or grudge or anything. Then you are free from identification. When there is sympathy or antipathy, there is identification. Positive identification of the mother is sympathy. But negative identification of the father is antipathy. And this antipathy is stronger. So you have identified with the mother. And you act like this. So you cannot tolerate shouting, social injustice. (ERosi 2/68, IE)

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S. There is a figure. "Very beautiful", you say. Isn't it so ? At once you are attracted towards it. Another... ? "Oh ! Ugly ! Ugly ! No, no..."

So you see, there are two figures only. This is one figure. That is another figure. You are attracted towards one, you are repulsed from another. Then... but they are there, they are there ! One figure is there. Another figure is there. As figures they are the same. Why do you feel attracted towards one and feel repulsion away from another ? Why ? You did ?

P. No, I project a picture of myself and the reaction of this picture of myself.

S. So, you don't see that picture, didn't see that body. You try to see your own picture there. (...) So you get emotions. And if you see as it is,

because you know that figure, you are attracted in one way. If there be her father, the father is attracted in another way. If she has got a son, he is attracted in another way. But the figures are the same.

P. Yes, yes... Quite good comparison, yes.

S. Why so... so many kinds of attractions ? It depends. It depends. It is neutral... it is neutral. It is neither mother, nor sister, nor wife, nor beloved, nothing of the kind. It is itself. It appears to be a beloved to a lover. It appears as a mother to her son. It appears to be a sister to her sister. Isn't it so ? It appears as a daughter to a father. That's all. But he, what's that figure ?

P. Always the same.

S. The same. Isn't it so ? It is the same. All these people don't see the figure. The father sees his daughter in that figure. A lover sees his beloved in that. A son sees his mother there. But, it is neutral. (EPisi 8.1.64,IID)

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3. IDENTIFICATION : CAUSE OF IMITATION.

S. To be a senior, to be a father, to be a mother, to be a teacher, anything that you may say is a very dangerous affair. Because the junior one or the lesser one will always try to identify or imitate.

So one is to be so alert within oneself that : "Oh ! Let me... let my speech, let my work, let my emotion, let my action... are they all right ?" You must see that. So anyone may come and see. If anyone identifies let him identify with the right. If he imitates, let him imitate rightly. There will be nothing wrong. Afterwards he will understand it. (EOsi 12.12.69, B7e)

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4. IDENTIFICATION THROUGH LIKES AND DISLIKES.

S. What you like, you identify with. What you don't like, you negatively identify. Meaning ? You try to reject, you try to vilify. That is also identification, negative. In simple English language : you involve yourself in it. You poke your nose there. (EPisi We Jan 74, IIIA1)

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S. Why are you bound ? You are bound by your liking. You always try to have according to your liking from another. You forget that another is another form. "As I am a form, he is..." So you are seeing he is also a form.

So how can I have my liking then ? So how I like, he likes, she likes... yes. If I have to combine with him, I must go according to his liking. Oh !" Then as soon as you posit that : "If I am, he is also, she is also... I have got a form and that is another form... that is another form...

So as forms, everything is different, I cannot expect that my form is the only form." So you become free at once, because you become free from forms, you become free from a particular form in which you are bound. (ERosi 1/66, IVD)

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S. Likes and dislikes : source of division and tragedy. (Arsi 2/1966)

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S. Likes and dislikes are the emblem of ignorance and blindness. (Arsi 32/1966)

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S. Projection : you project on others your hated self. (Arsi 1967)

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R. In other words, the question why ? is just to recognize that you have liking or disliking.

S. Yes... and you can't have your liking. This is the solution. Because your liking is one thing. It depends upon you. But their action depends upon them, and their action depends upon their liking. So your liking is quite different.

R. In other words, our liking is a sort of projection of ourselves to others.

S. Exactly. So see whether you project. Quite all right. You project. But by projecting, you change it ? No, it is there. So you are to recognize that it is there. Your projection is wrong... wrong. That's all. Your tendency to project is the source of all trouble. Because you cannot project yourself there... It is there... It is he... It is he. It is he. It is she... It is she... It is she. You are not she. She is not you.

So your tendency to project is wrong. You are to recognize : "Yes, I am here. He is there. She is there. So she will do, he will do, according to her liking, according to his liking. Finish." So for emotional disturbance, you are to finish everything. (ERosi 5/66, ID3)

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5. ONENESS COMES WHEN YOU SEE THAT EVERYTHING IS DIFFERENT.

S. When you see that everything is different, is unique, you become one with everything.

D. How so ?

S. Because you do not judge, you do not compare, you do not attribute characteristics. Without characteristic, there is no one. So you are one with everything. (Dasi 28.8.73)

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S. Physical plane meaning difference... meaning separateness. There is no unity in the physical plane. Yes. Physical plane meaning circumscribed by forms. And you are to feel "Oh ! Yes ! In this physical plane, no oneness can be got. In the physical conception, no, no. Because every form is different. Oh ! So how can I get ? If I can recognize that every form is different !" that is, if you don't try to transfer your own form to another, you are free. (ERosi 1/66, IVD4)

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S. Ordinary desire of oneness means : "I want him (her) to be what I am." No acceptance of difference. (Arsi 2/1966)

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S. Two are different in manifestation, in appearance. (Arsi 3/1974)

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S. One step further brings oneness where there is "is" only. (Arsi 3/1974)

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S. In identification, two are there. In oneness, there is no time, space, causality. In identification there are. You keep yourself and try to identify it with someone else. (Arsi 3/1974)

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S. Identification = absorption. I is lost (through mind and liking). I am taken by the object.

Recognizance = oneness. I is there. Mind is not functionning. I take the object. (Arsi

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S. To be one with cold means : not to think that it could be otherwise not to compare with another state which may be warmer. Cold is there. Quite all right. It is there. (Dasi 11.4.70)

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S. Are you suffering from heat ? Svamiji worries for you.

D. It is warm. It is warm. That's all.

S. You are Svamiji's disciple ! (Dasi 28.3.72)

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S. Do you suffer from heat today ?

D. A little.

S. Try to be one with it. Don't let other things interpose.

D. That is easy for material things. But what about persons ? I always feel they are imposing their will and that it can be changed.

S. How can they ? Try to be one with other persons. See the beauty of the language "Other" means different. Not being one means : projecting your ego self there. (Dasi 30.5.69)

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S. Some people say : "Oh ! Svamiji, if we see different, then we shall be separate... we shall separate." Nonsense ! No. You will take in. Oh ! If you feel difference, at once you feel one... unity. You feel one. If you see difference, you feel one. It appears to be contradictory. Isn't it so ? But do it and see.

As soon as you see : "Yes he is such, he is such, he is such, he is such. She is such, she is such, she is such. Oh ! Yes ! Oh ! Yes ! Oh ! Yes !" What do you become at the moment ? What do you become ? If you feel completely : "Yes, she is such, she is such. She does like that. She is like that", where is you ?

R. He doesn't exist, yes.

S. You become that. At once you will become one. But when you are with your liking and so on and so forth, what do you do ? You always create separation, always create separation. You don't get according to your liking ? No. You throw, you throw. See the beauty of it ! (ERosi 8/66, IIIC)

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S. In one first point, you wanted to see that you are he only and he isn't you. And ultimately : "Oh ! He is so ! Yes. Oh ! He is so. Yes !" As soon as you say "He is so. She is so.", do you feel any difference between you and she ? No, no. So you and she become the same, one. So you see yourself in her or you see her in yourself. Both ways. So you absorb everything. You become one. There is no separateness anywhere. Clear now ? So here you see you absorb everything, keeping everything in its place. That is all ! It appears to be contradictory. But you see it is a fact.

Why was it a source of torment ? Because you didn't see it in its own place. You tried to project yourself there. You wanted to see yourself there. Not it. So as soon as you feel : "Oh ! It is so ! It is so ! It is so !" so there is no contradiction between it and you. So you become one with it. Keeping it in its own place, you become itself ! Oh ! Oh ! It sounds contradiction ! You keep it in its own place ! Yes... yes. And still I become it ! Oh yes ! Physically it is there ! Physically it is here ! But internally it is only one ! So I become it. It becomes me. So there is no difference between I and it ! So I and it become one ! That is the unity ! So there is no particularity anywhere. There is particularity when ? which always disturbs ?

What is the particularity fundamentally ? I, "Iness", my liking... my liking. This liking of the particularity tries to colour everything. (ERosi 2/66, IIIB4)

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S. Now, "to be one with the other" : what does this expression denote ? To be one with the other ? How indeed ? Does it not look paradoxical ? How can I be one with the other by regarding him as another entity ? This seems to make no sense at all. This appears to be diamatrically opposed to that. How can I, keeping the other in his place, be one with him ? How can the other entity thus vanish from the scene ? The fact, however, is that this is so. But, how can anyone be made to accept this intellectually ? There, obviously, is a contradiction in this. How can you be one with the other without eliminating him from the scene ? But how can you eliminate the other ? Well, it is only by accepting the other as another entity, that the other entity disappears. Contradiction indeed. (...)

So is it with Truth : because Truth is Truth. Absolute. If you want to bring it to relative, it cannot but appear to be contradictory. To be one in the field of the other ? That is contradictory. How can this be ? Hence, this sense of contradiction. But try to be the other, and the other is eliminated, you are one with that. See the part only as a part, and you become the whole. Doesn't it look paradoxical ? Is it not a contradiction in terms ?

Is this ever possible ? It is indeed contradictory in terms. The part must remain as part. But, no. You become the whole. How strange and paradoxical indeed. (Su Chap. 33, IIIC3)

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S. What is it that happens when one has developed this feeling of oneness ? "My own self disappears. I become one with the other. Without being one, both the separate entities, I and that, remain. (...) But what happens when there is this feeling of oneness ? I disappear and he alone remains. (Su Chap. 20, IVA)

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Chap. 3 THE LAW OF CHANGE. (174)

A. The Truth of Change. (174)

1. Change. (174)
2. Everything is new. (186)
3. Inertia of habit. (193)
4. No stability. No permanence. (198)
5. No security. (201)
6. No identity. (202)

B. Reincarnation. (204)

1. One appears, another disappears. (204)
2. Constant change from birth to death. (210)
3. Reincarnation. (217)
4. Suicide. (232)
5. Ghosts. (236)

A. THE TRUTH OF CHANGE.

1. CHANGE.

S. Nature means change : nothing is stable, nothing stays for an infinitesimal moment. This Truth of Change is to be accepted wholly and fully -intellectually, emotionally and in action. (Da ...)

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S. The unalterable law of Nature is what comes, goes : nothing can stay in the same form. (Ol. 2/68)

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S. Remember that life is a continuous process of unfoldment, expansiveness. Move on and on, and then, and then only, any change is possible. You are accepting not to stagnate but to flow on. (Ro 18.5.63)

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S. There is change, there is birth and death. There are only phenomena, you like one and dislike the other, you like to say : one is real and the other is unreal ! In Truth, they are what they are, in their own place they are absolute ! (Da 10.10.60)

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S. Change. Everything is unique. (Arsi 1/1966)

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S. Truth of Change meaning : some condition is here, it goes and another has come. That is the meaning of change. Isn't it so ? So the Truth of Change is everywhere. So change applies to you also, to your

body, to your mind, or anything. That is to say... as for example, from your early childhood, from the condition of your ante-natal state, when you were in the womb of your mother. From there you start and up-to-today, what are the conditions ? Continuous change... That is to say, some form comes. It goes away, another comes. It goes away, another comes. So there is a flux of forms, so to say. Isn't it so ? Yes, quite all right. So what you say : "I" today, now, this body and this mind, is it stable ? So now, come on. So it changes, changes, changes, changes. So you see, if something comes, it goes. Another thing comes and it goes. Another thing comes, goes. So there is coming and going, together. What comes goes. So coming and going : these two aspects, these two functions are simultaneously together. They are inseparable. (ERosi 15/66, IIA1)

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S. There is no coming without going. There's no going without coming. See in your experience, from your early birth to now. See. Is there any going without coming ? Or is there any coming without going ? (ERosi 15/66, IA2)

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S. From early childhood, you see, continuously... So life is a continuous process. This body is nothing but the ultimate result of the whole past : physically, also mentally, in every respect. (ERosi 4/66, IIIA)

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S. In Nature you generally, first, see that Nature means change, change. There is nothing stable.

So any dogma, any thought that says this is the thing : "Oh ! It is not true. Everything changes, everything changes. So in time and circumstances, everything will change." So change you must accept first. You cannot take anything to be stable. No it cannot be !

And change meaning : change in time and change in space. Isn't it so ? This change in time and space... if you can see, and adapt yourself

to that change, be in tune with that change, with that law, you are just floating obediently, according to the laws of Nature. So you cannot be in disharmony. Isn't it so ?

And what are the laws ? Yes, the law is first the Law of Change. Only this Law of Change ! There is no other law ! Only Law of Change... Change. Nature means change. Yes. Change in time, change in space. Change in space meaning : here change. This is one... this is another... this is another... this is another... So difference ! So difference ! And different conditions ! Change : conditions differ, in time... conditions differ in time. One day you were a boy. Another day you were an adolescent. Another you are in youth. Another time you are an adult. So you see, this change. You cannot have one single law, that will hold good to every state. No. Everything changes... everything changes. (ERosi 22/66, IB2)

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S. Change meaning : something happens. That's all. So there is happening only, there is happening only. Something will happen. That's all. So whatever happens : "yes". At the moment : "yes, it happened. I cannot question." Something happens at certain point : "Yes, at that point it happened. There was some cause, so the effect is there." So whatever happens : "Yes, yes, yes, it has happened." Accept. You cannot but accept. "It has happened, yes.

In the universal law of happening, this is happening in this moment. Oh ! Quite all right. That's all. But I accept it. But now have I got anything to do with it ? No. That's all right. But if I have got to do anything with it ? Oh ! Let me see what can I do ?" (ERosi 15/66, IC4b)

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S. Sometimes, you very easily... you can feel the change. Just see the sky. See for ten minutes. You see, at once there is a cloud. You see the cloud changes... cloud changes. Oh ! After a few minutes, you say : "Oh ! the position and nature of cloud has changed ! So wherever I see, there is change, there is change, there is change." (ERosi 15/66, IC4a)

S. World created by man is illusion and untruth. Because man thinks that everything is uniform and that there is no change. But Truth is. What is is. And what is, is difference or change in space and time. And man says : "No. Everything is stable and does not change."

So life is generally the recipient of conflicts and unhappiness. But see, no comparison. And Truth of Change. "Yes. It is so." You feel happy. Happiness, inner stability comes when you stand on the ground of Truth of Difference and Truth of Change. There are no conflict, no emotion. What it is. Finish. (Cosi 19.3.73)

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S. The horoscope is the law of change. (Arsi C/7/20/72)

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S. If there is change, there is time. (Arsi 37/1966)

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S. Change appears in the country, not in the big cities. (Arsi 12/1966)

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S. Change is renunciation : to be a mother one has to renounce the status of the young girl. (Arsi 9/1966)

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S. Change is the central truth of life. This change has to be perceived, accepted and acted upon. This is LIVING.

This change is not exception. It is the rule. You don't have to search for it. Its glare is dazzling and is almost blinding you. There is certainty about it. Even the same person you see every day is new everytime you see him, because he is also changing. We are changing ourselves. When you were a three years old child, if you cried for two sweets when only one was

given, and if somebody took your sweet behind his back, broke it into two and gave it to you back, you were satisfied. If the same thing were to be done when you were ten, you would raise hell and insist on your being given two sweets. That is because you had changed. Similarly everyone is changing. So, if you expect the other man to act on the basis of your old experience, he may not oblige because both of you have also changed. See this difference and change and accept them and then take action. That is how you are to be alive to the changes.

Everything happens but once. If you miss it, it will not come again for your benefit. So always take opportunity by the forelock. It is bald behind.

Now what is change ? It is only another name for difference. Change is difference in time, difference in a new dimension. (SRI book)

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S. As you are now and here you are unique. You are never the same. You will be never the same.

As you are now, you have never been. You will never be. You are now. You have never been. You will never be. (Cosi 10.11.71)

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S. Only try to see this is the world. Nothing exists. This is simply a flow. A flow of change, a stream of change. As you described : "On one occasion, she is doing this, on another that. I too am changing. I too am never the same. I am not bound by only one form." (Su Chap. 4, IIC)

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S. This coming, staying for a while and going is symbolized by the sacred syllable, "OM", that is, a+u+m = , a+ou+m = "OM". When you utter A you can feel it coming from somewhere near the stomach. When you pronounce OU there is a feeling of its lingering in the mouth. When you say M, the sound disappears and the exit is closed. This is perfectly symbolical of creation, preservation and destruction. Since everything in

this world comes, stays and passes away, we are to realize that nothing is permanent and that everything is appearance, phenomenon, Hence the injunction to meditate on the symbol "OM", that is, we are to constantly contemplate on the significance of the symbol, viz., that everything is temporary, fleeting. There is no use of merely repeating "OM", "OM", mechanically.

Once there was a sadhu who was constantly repeating "OM" and finally he reached a condition when, wherever he saw, there was only "OM". That is, he had built a cell of the word "OM", round him and lived within it, oblivious of all reality outside. And so he became unfit to live. (SRI book)

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S. Continuous change. Oh ! What does it mean ? I say I am the father of my sons and my daughter. Are you ? Are you ? Are you the father of your sons and your daughter ? Are you ?

R. No.

S. When your son was born, you were somebody, when your daughter was born you were another body, physically also emotionally. When the first child was born, you had a feeling, and when the second child was born, another. Two feelings the same ? No. So your children have got the same parents ? Have they ?

R. Well, it changes also, yes.

S. So your boys and your daughter, have they got the same parents ? No ! No ! No ! But illusion is they are the same. Quite all right. But I know. The idea is the same. No doubt. But I know, I was different for them. They were born two years apart. Then ? Two years. Change there was ! I was somebody at a point. And two years after, I was different, physically and

mentally. So children and time were also different. Otherwise, arriving the same, the children would have been the same. Why this difference ? Why are they different ? "If I say : my child, my children, then "I" is one. If you say "I" is one, so the children should be one. Why are they different ? Ask the question : why are they different ? "My daughter, my son... Oh ! My ? Oh ! One ! One ! Single I ! Then single I must have single boy, should have been the same, why are they not the same, physically, mentally ? Oh ! Why are they different ?

R. Because parents are different.

S. Because parents are different. Oh ! You see. So you see, there is change. (ERosi 12/66, IB3a)

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S. As for example, a child comes. He falls ill. Oh ! Yes, yes, falls ill. Yes, yes it is change. You are not disturbed... not disturbed, because it is change. It is the phase of change only. It is some change, yes... Quite all right, you are not perturbed.

As soon as you accept change, happening as happening, you are balanced. No perturbation. Do you see that ? Then you say : "Oh ! Quite a ll right. Have I got anything to do now ? Shall I have to see a doctor ? Let me see, what is the nature of it ? Shall I wait for some time ?" You see ? Now your heart is clear, brain is clear... You can very easily see what to do and say : "Yes, I see... I feel that this must be done... this must be done." There is no impatience. Nothing of the kind. You see the beauty of it ?... You are calm and you are with it. Because you have accepted change.

And if you don't accept change : "Oh ! Oh ! Oh ! What will happen ? No, no, no... I must... Oh ! Oh ! Oh !..." Goes on, goes on... But as soon as you accept : "It has happened. Yes. Change meaning ? Some change has taken place, that's all." So you are clear. And your intellect is clear, your heart is clear, everything is clear. With peaceful heart, you see, and intellect, clear, now, just see. "What is the nature of ? Is it a little fever ?

So, I wait for some time ? Let me see. No, it is better. I see a doctor. Quite all right. I call a doctor. He sees, sees, gives medicine, yes, very well, yes, yes, yes... finish." You see. You do every work. Still you are not attached to the way. Because you go with the situation only. You can't say : "No, no... the doctor said no, no, doctor is not that..." Oh ! How can you bring in yourself there ? Because you have called that doctor and you must depend upon him. If you don't want him, if you want another, bring another doctor. But because you have called the doctor, so you must abide by his advice and his (...) You don't bring yourself there. (ERosi 15/66, IC4c)

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S. The child has fallen. "Yes, has fallen. Yes, yes. No doubt. Has fallen." "Oh ! Oh ! What has happened of my child ! Ah ! Ah !"

What is this ? By your crying this falling business will it refer it, (?) or falling is there ? Accept it. There is some change. (ERosi 12/66, IB3d)

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S. Somebody has come ! "Oh ! Yes. He has come. Yes. Some change has taken place. Now. Have I got to do anything, now... Let me see. If I have got to... it up. Quite all right, I'll do it." But in the heart, is there any competition ? "He has come. Yes, he has come ! Change is there !" (ERosi 12/66, IB3c)

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S. Change takes place. So everything is taking place always. You cannot say that this should happen, and that should not happen. Oh ! Who are you ? It is your world. And you cannot project your world into the world. World is the world. Something changes.

Some cause is there, effect is there. Cause and effect is going on and on and on. It does not wait for your liking and disliking. No. So accept ! Don't put on liking and disliking ! There is change. So something happens.

"Yes... yes. It has happened !" Don't say that : "It should not have !" Who are you to say ? It was change. Some cause was there, effect is there. You are not to say. Oh ! Accept change. Then you are with change. So yes ! Whatever happened : "Yes. It has happened !" (ERosi 12/66, IB3b)

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S. Be ready to accept ! Ah ! Yes ! Ready to accept meaning ? Change. You are fixed, you are stable, in the Truth of Change. So you are ready to accept. "So whatever happens will happen. Yes, I know. In the process of Truth of Change, this has come. Quite all right. Yes. I cannot poke my nose there." When you poke your nose, you try to think that change may come. "But it must come according to my liking." Oh ! But your liking has nothing to do... Your liking does not apply to outside... Not to any natural phenomena, not to any man. No, no, no. Because it is different ! You see ? It is different. (ERosi 12/66, IB4c)

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S. If any calamity comes, which you call calamity, if you know : "Now it has come, it will go. It will not be here." At once you become relieved. (EOsi 12.12.69, IB2)

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S. When any bad day comes, people feel : "Oh ! As if it will last forever !" No, no. It has come, it will go. In practice the theory of Truth of Change may be taken this way : whatever comes, goes. Nothing stays. Whatever comes, goes. Coming is for only going. Yes. Nothing comes to stay, no, no. That is against Nature. Change... (EOsi 12.12.69, IB3)

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S. So you can very easily accept change. Oh ! You have got million now... if you feel : "Oh ! I shall get ten million tomorrow... Oh ! Yes, yes." You are not afraid of that change. There also you see. Whatever is palatable

to you, agreeable to you, is welcome. Change also you accept but in your own pattern, on your own thinking, on your own wishing. (EOsi 12.12.69, IB4)

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S. "This happened. It was not there before. It has just appeared. Oh ! So when it has appeared, it must disappear too." That is the first principle. When it has come, it will go. This is a constant flow of change. Fear has appeared ? All right ! But it will not stay on.

This is the first principle : it will go away. There is no reason, therefore, for getting afraid. When it has come, it will go away too. "Has it come ? Very well, very well ! Let me see. Let me see !" (...)

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S. Maybe you are ugly now. Maybe, but it is <u>now.</u> It is not ugly <u>forever</u>. You take the case of ugly even. You may be ugly now... with all standards, according to all standards... may be ugly... but it is <u>now.</u> It cannot remain for <u>always.</u> It will change. So everything that you talk about, it concerns now. But in your illusion you try to make it permanent. Yes. (EOsi 12.12.69, IB)

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S. You see here the broader meaning : seeing things not from the finite... that is to say steady standpoint but broader. Meaning ? Changing standpoint. "Not I alone, but he too." This is the broader. This Truth of Difference is nothing but the becoming of broader or larger or infinite to your finitude. You say, you see, you are not finite. You are not steady, no, no, no. Though you think that you are finite, you are not at all. Though you think that "I am steady"... No, not at all. There is change. Yes, yes this broader as you call it... (EOsi 12.12.69, IIA)

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S. You are to see each condition of life and try to adapt there. And if you can do that, you are not in disharmony with anything. You are in harmony with everything. That is the Law. And in this you have got infinite possibilities. There is nothing which can debar you, which can check you... "You go this far and no further". No. Go on, go on.

Change ! Infinite change there is. So you are in harmony... and more this you do... how ? You try to have change in your already fixed conditions. And already fixed conditions are nothing but dirt on the mirror. So because they are there, they have got an existence, an entity. (ERosi 22/66, IB3)

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S. This idea or illusion or ignorance or assumption of form at once makes you aware. "Oh ! You see you have come away. Go. Go. Go. Go back. Go back to formlessness. You cannot but !" You see that ? Because you say "I am permanent" you know that you cannot be permanent. "Oh ! That is coming. Change is coming. Oh ! Oh ! But you don't want. So. No. No. No. I don't want, I don't want."

As soon as you feel : "Oh ! No. This is the fulfilment. Quite all right. You will not be afraid." Because you feel that this particular entity or being is yourself, you forget that this particular being is not yourself. It is not you. The whole is you. You are the whole. So you see inverted. Otherwise it is clear, you have not to be afraid of that. (ERosi 27/66, IID)

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P. You said a few minutes ago that this process will take place in any case. Is it... comes... ?

S. It cannot but. It will come.

P. So, for everybody ?

2. EVERYTHING IS NEW.

S. You have simply to clearly visualize this : what is the meaning of new ? What is the meaning of change ? What is Change ? What is its process ? Try to have a clear grasp of it, and don't run away. Try to see what is the real meaning of change.

Change means nothing but newness. Every experience is new. Sushila was before you a little while ago. Then she again appeared. Was she the same ? No, she was a new Sushila. But you had a fixed picture of her in mind and each time that you saw her, instead of seeing her as she then was, you wished to see there the same old Sushila of your own mental creation. What a singular rigidity this attitude implies ! The everflowing life has thus been turned by you into death.

That is why you have to look at every event as a different and new event, and not as a favourable or an unfavourable one. It acquires favourableness for you only because you have adopted a certain standard and are comparing it with that. It prevents you from seeing the event as it is. And thus you put yourself in a most ridiculous position.

Only see, just see. How new, how new, how new is all that is going on ! It is ever new. And so very wonderful. There is nothing monotonous. We, however, are deprived from seeing all this, because it is eclipsed by one single thing or experience which gets fixed in the mind. And, thus, a small, little entity within, overshadows and covers up what is so large and wideranging. Could there be anything more ridiculous than this ?

Now, just try to see if it is not so ? Try to challenge this if you can. The sun rises every day. Is the sun the same ? No, it is ever new. The place where it appears, the shades of its colours, the clouds at the time, the sky -all are new every day. (Su Chap. 5, IE)

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S. The situations are always new. They are ever new. To realize this solid fact of newness, and to act accordingly...

To put it on further test. This change is in time and space. The change is in time and space.

What is the nature of change in time ? Once it was in that form. Then it acquired this form. Then the other one. And so on...

What is the nature of change in space ? Here am I. There is he. It has got changed there. He is different. That is different. He is not this.

So, you have only to proceed with this approach, with this approach of change. What is change ? It is just different in time as well as in space. There is nothing more to it. So, every experience, every incident, every event, is as it is. There is nothing else to compare it with. But to say that it is as it is, sounds rather too abstract. So, rather say : it is new.

What does your KĀMAŚĀSTRA say ?

NAVA-NAVATAM VIDHATTE

(It acquires ever new forms.)

What is the beauty ? That which is ever new. That is beauty. What is hackneyed, what is monotonous, is not beautiful.

So, it NAVATAM VIDHATTE -It acquires newness. When, therefore, it is always new, there is nothing there but a newness. Thus, there is before you an everflowing stream of newness, this feast of newness, this festival of newness, which is ever and always there ! (Su Chap. 5, IIL)

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S. This newness : that is where you have to come to now. Change means newness. It is new, always,new ! "How can I accept a fixed entity, a fixed position ? What is there to limit it, to bound it, to fix it ? There is no fixed standard to judge by. When every experience is a new one, all that I do is new. Every act of mine is new : my eating, my way of sitting, my speaking, my walking. In every action I am new. In whatever position I am, I am new. At every moment, I am new. In every situation ! Every situation in which I am at a particular moment is new." (Su Chap. 2, IIO)

S. The principle is : every experience is entirely new. Because, change is the law. What does change imply ? That which was not : something else, something new. So, change means newness. Every event, every experience, every fact, every thing is new. Always new. That is why it is impossible to form any opinion about anything on the basis of any old standard. To do so is a travesty of fact. (...)

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S. Everything is new. Whatever happens is new, because it is, it is. You cannot apply "it was". No, it is. Similarly here. So everything is new, you see, so much derivatives come ! In Truth, why is there enjoyment, satisfaction ? Why ? Because everything is new, everything is new. (ERosi 4/68, IVE)

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S. First of all, therefore, you have to realize the full implication of this principle of newness. How to do so ? By starting from its root : change. Change ! What is the meaning of change ? A transformation. The older form acquires a new form. What is this form then ? This is not that form. It is a new one. So, whatever happens, every event, or incident, or experience is new. Whether it be a physical experience, or a mental experience, or an emotional experience, it is a new experience. It cannot be judged from any other standard. It can have no other point of reference. It is entirely new and different. It is not that. Every experience, without exception, is new. Because change is the law. Change is Truth.

This is the basic principle. By following this principle, every difficulty will be solved. (Su Chap. 5, IC)

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S. You will have to see what the nature of sensuousness is, what is its relationship with the object, and also that the tendency to make comparisons in respect of pleasant sensations is wrong, because every experience is new

What is sensuousness ? You simply get a sensation. Nothing more than that. You get a sensation. Nothing else. No question of any comparison. This is just so. It is so now. This is all-in-all. This taste is all-in-all. It is a new thing. Why are you not relishing what is before you ? Because you had tasted in the past something which you then relished. If the taste of what is now before you is not in keeping with that former taste, you do not relish it. Are you, in that case, eating what is before you now, or are you rejecting it in favour of the one which has ceased to exist ? You are eating this, but are seeking in it the taste of that one ! What a pettiness ! What a narrowness ! Out of this vast variety of ever-new experiences, out of all this that is ever new, you pick up only one single experience or thing and cover all that up by it ! How very absurd ! Taste ? Everything has its own taste. If you do not experience a new taste, you remain fixed to one single taste, which you seek everywhere else. What does this mean ? This simply means that you deprive yourself of the infinite tastes, the infinite variety of and the infinite opportunities for taste. You keep yourself deprived of them, and want to remain fixed to that one single taste ! (Su Chap. 5, ID)

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S. The constant acceptance of change. Acceptance of what ? To express this in the poetic language : when all is ever changing in this constant flux, "this" of course is not "this"... not "this" ! What then is "this" ? "This" is just itself ! What does "itself" mean ? Newness ! "This is new !" "This is ever new". How can there be any monotony then ? It is ever new ! Yes ! In a way, it is the festival of the New. And it is ever inviting you : come and have it. Just come and partake it of its joy. There is this feast of the New. Come along, come along ! Join it ! Have your fill of it. Here is an open invitation to all !

If, however, that old attitude of rigidity is there one is deprived of this privilege of joining this feast, this festival of the Infinite, of the newness, that is ever going on. He simply remains bound up within his petty self : "Only this should be there !" Not, what "is", but what "should be". No, only this "should be" ! Thus, he creates a division by this "should

be". He puts a stop to the flow of this change, though it is there, ever there. Nature itself means the ever changing flux.

But, one always superimposes his "should not be" ! Always and everywhere. Why was the child stunned at receiving the slap ? Why ? Because, the flow of that pleasantness, that agreeableness was stopped. At once did he get set against it. It should not be. No. No. No. It should not be so ! That is so everywhere, at every step. One does not accept the New.

So, this preparedness to accept the New makes one free of his separate individuality.

Call it the challenge of the New, the beckoning of the New, or, call it the invitation of the New. This New, this newness is ever there, because this is a constant flux. The life is, thus, ever new, there always is going on the festival of the New. The life is ever being enriched. One more newness is here, another newness is here, and yet another one. What is going on all around you is there to fulfil you, to enrich you.

One who does not accept what is new, is ever bound up. He remains shut up behind his petty shell. He keeps himself away from the New. (Su Chap. 10, IVE)

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Q. Contemplating change, do we not find that the idea of change itself becomes mechanical and monotonous ?

S. No ! Every minute the change is new and that has to be perceived. Yesterday you saw this tree. Is it the same today ? So many leaves have faded and fallen. So many new leaves have sprouted. See the change objectively and subjectively also. The "I" has changed. You do not feel the same as yesterday or even as half an hour back. Yesterday you shaved. Today there is growth again. Five minutes back you were feeling one way and now you are feeling a different way. Last minute you were thinking of something. This minute you are thinking of something else. Before food there was an

uneasy feeling. After food so many chemical reactions have set in and you feel differently. You are so many in so many relationships. You are the father of Krishna, not the same father as of Kanaka. The two fathers are different. The mind has to be accustomed to this idea of constant change, till it realizes that everything is changing every minute. Now it is merely at the perception level. It should become a conviction. Then you cannot but adjust yourself to each changing situation. If you see the succession of the "I"s and transcend them, then you will realize the permanent "I", the ATMAN, or whatever name you choose to call it. (SRI book)

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S. Nothing new can come without suffering (birth). (Arsi 45/1966)

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S. Contrary of something new are habits. (Arsi 45/1966)

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S. Interest for new means interest for birth. But there is no birth without death. (Arsi 1967)

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S. Well - NEW YEAR ? Why not NEW MOMENTS ? (Da 5.1.60)

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D. Is it by understanding fully that there is nothing apart from the New ?

S. Yes, everything is new simply because everything happens, nothing old remains. Everything is new !

This is a continuous and everlasting festival of the New.

Fresh, fresh, fresh !! (Da 14.7.70)

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S. Every moment is a fresh mode of Perfection, ever new, ever beautiful and "joy for ever" ! (Da 5.1.60)

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S. To experience this newness in full, first intellectually and when it gets stabilized and is realized as a fact, then through feeling, is to get free. (Su Chap. 5, IE)

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3. INERTIA OF HABIT.

S. Habit is there. One is constituted like that. That force of habit is working. And you try to have another. So there is struggle with the force of habit and what you get new. So the strength of the new goes on increasing, and simultaneously force of habit must go on decreasing. So more one tries to do that, more one will feel easier to be in actual life. So though he will be in actual life, he will not be so much disturbed as he used to be. (ERosi 30/66, ID3)

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S. If you see and know fire it cannot burn, no habit can take you to fire.

Habit ? Habit cannot be formed in Man : just see the nature of Habit... How it is formed and when it is formed... Yes, it is not for Man. (Da 19.1.64)

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S. Habit : mental and physical ; physical habit may take some time to break through its inertia, but the time factor depends upon the individual : in the case of mind, it also depends. It depends upon the strength of Conviction about the experience of truth. The mind is also material and the nature of the stage of materiality will show the nature of the time-factor. The mind which is supersensitive, pointed, sharp and minute can see Truth or what is, with a flash of direct intimate experience or knowledge (where intellect and feeling are one),and for such a mind, a single experience is enough to break through the fetters of habit. (Da 19.4.64)

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Q. Even after having seen the truth, will not the inertia of having lived in untruth for long, lead us to pitfalls ?

S. Yes, it may. But inertia may be good as well as bad ! Having lived in truth for sometime, it will make us straight when we tend to go astray. So make inertia an ally by cultivating desirable habits. If you are afraid of habit leading you to pitfalls, it only means that the perception of the truth is dim. Inertia will have its play until the vision becomes bright and clear. (SRI book)

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S. Because I am accustomed to place my plate in a particular way, therefore any deviation from that is totally unacceptable to me. Because, since my childhood, I have been served with the curry at the right side of the plate, I completely rule out any variation to it. And the other person as well is accustomed to the rule. For that person this is simply obnoxious. For her, this is inconceivable : this is not the way curry is served or taken ! One of them is accustomed to place the curry on the right, and the other one on the left. Are not both of them in the same position ? Are not both of them equally inflexible ?

The question of repression or suppression does not arise at all. The question is simply of one's own habit. One is accustomed to his own way. For him that is the only correct way ; that alone is convenient for him. Everyone feels at ease with his own way. There is nothing to feel upset about all this. One has only to see this : that every one feels at ease with his own way. (Su Chap. 11, IID)

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S. The habit is, thus, the clearest manifestation of the mind. It gives something a permanent form. One does not want to change. "This is my habit". What does this attitude imply ? That the same old one still persists. Habit itself is, thus, one form of permanency. (Su Chap. 2, IVC)

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S. The attraction for what is pleasant gradually reaches the point when the nervous system itself is so affected that nothing different can be digested. All the measures to improve your digestion would then fall. It won't get digested. The system won't accept it. It would produce an inertia of its own and it would take long indeed to get free from it. By eating only one kind of food for very long, it ultimately produces an inertia of its own. One who is vegetarian can't abruptly become a non-vegetarian. The conversion has to be gradual. This is the characteristic of all that is physical. It cannot accept a sudden change. (Su Chap. 17, IC)

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S. By ignoring the point that one has to transcend one stage after the other. Instead, what the proponents of ASVAD, those who try to reach their goal of tastelessness, do, is to mix all kinds of articles of food, sweet, bitter and pungent, together, and then eat it. Is this the way of acquiring that neutral condition of tastelessness ? (Su Chap. 15, IIC)

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S. That shows that your old habit has come and overcrowded it. Because you see, it is a process. And you have so many things, so many pictures, so many things stored within you. Something new comes. It impedes. It pushes it. But it is also acting. It is also active, so there is a struggle. And if the old one is very strong, then, gradually, the new goes out, <u>if</u> you are not conscious and active. One with new, always alert. So, your alertness, awareness is required. (EPisi Sat Jan 74, IIF)

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S. Habit is the worst enemy for man. Habit is the worst enemy for man. It can work man to a beast. It makes him automat on, so to say. It makes man a machine, so to say. It makes man dependent. Habit is dependence. (EFsi

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S. The law of inertia is here, as well as in the mind, also. The habit with which you are accustomed... you cannot at once change. If you change at once, there will be a tremendous reaction, and you shall have to bear the brunt of that reaction. If you can bear the brunt of that reaction, quite all right. If you can't, go gradually, go gradually. (ERosi 22/66, 1B5)

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S. Habit is a neutral thing also.

P. Yes, yes, voluntary habit.

S. Yes. Or rather, in ordinary sense, habit is a foreign thing to man. In ordinary conception, as habit is taken, that is not for man, yes. Because you know, habit is formed unconsciously. Do you see that ? So, it is not man's own creation. Isn't it so ? If it can be formed consciously, or rather if it is formed consciously... Habit is to be formed automatically and not as a particular, so to say, exertion.

You do... habit is what ? Habit is something which is formed beyond yourself. You're not responsible for your habits, as habit is generally taken for. Do you see ? So you thereby... habit exactly guides the man, not man the habit. So, it is foreign to man. Because man is aware and conscious at every moment. He does it at every moment. But in the course of his doing, a rythm so to say, actually comes in. And that rythm may be called habit in the proper sense.

P. Yes, voluntary and conscious.

S. Man does, isn't it so ?... Man does his activities, his work, consciously, deliberately, knowingly. He is always aware. He is doing. So, in that case you know, one day he may do one thing, another day he may not do that. But there are some things which generally are taken to be

regular. Because everything is a machine, so to say. The body is a machine. The mind is also a machine. Do you see that ? And machine, if it will not be regular and punctual, will not last long. So, this regular functionning, do you see that ? if you call habit, quite all right. (...) It is a human machine. The body is a machine. Because it is a material thing. The material thing must be put in order. You cannot do anything with it.

As for example you know, you see, you are accustomed to a particular food. If you at once change that : Oh ! It will not be able to take it. Because it is habituated in a way... in that way. Do you see ? So, gradual and long working with certain order, makes that order a natural thing for the system.

So, as is called in English : "Habit... make habit a second nature." Do you see that ? So, habit is a very crucial thing. (...)

Because as your habits are, so you are in a way. Because it is a second nature. Because man has done... what man has got... or rather created a second nature. Man is not natural. His whole life is unnatural, in the sense of natural Nature. So, his habits also actually create a second system of the man.

So, in order to form habits... you can form habits no doubt, but you should be in a position not to be a slave of habits. That is you must... you must be master of it. You can change it. (...) You can make your habits, so to say, if you like to use that word habit. But it is not a very happy word. Generally habits are not the slave of the man but man becomes a slave : "I can't do without that... I can't do without that. This is my habit. I can't do..." Then, you are not a man, you are a slave. Do you see that ? So, habit is a very nice thing, no doubt. It can help you to progress. Otherwise it will lead you to damnation in a way. (EPisi 9.1.64, IA-B)

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4. NO STABILITY. NO PERMANENCE.

S. This love for life, that is the root of all evils : this love for life means love for stability, love for permanence ; which in its turn is an illusion, simply because there is change.

Love for life = love for pleasure. (Da 10.10.60)

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S. Now, how can this be achieved ?

Only by seeing that, it is false and illusory to believe that the positive or the agreeable aspect is a permanent and lasting factor, that it alone is the truth. This is how an illusion is created. If agreeableness is there, disagreeableness is also there. You cannot close your eyes to this fact. If by getting some thing you feel happy and satisfied, it is also inevitable that it is taken away from you. Whatever comes, goes away. Simply by seeing this, by realizing this, can one transcend that. There is no other way. Then alone can one see what IS, as a fact. Without that, all this is only a play of the mind. (Su Chap. 11, IIIA)

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S. Truth is Infinite. Hence it expresses itself as Infinite number of things, each in itself unique. Even these are forever changing. Every moment there is change meaning that the old disappears yielding place to new. What appears just for a moment is no Reality. It is merely appearance-illusion-phenomenon. So nothing is permanent. Everything is fleeting. Everything is mere name and form, no substance. What is permanent then ? It is the background against which these changes appear that is permanent. The screen is real and permanent. The pictures are unreal and fleeting. So it is the vision that perceives these changes that is changeless and permanent. (SRI book)

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S. Why does that feeling of helplessness : "I am all alone. I am nothing", appear ?

Sh. Because, before that, I had received.

S. Isn't that so ? Because, before that, you had received ! You had received all right, but why then did the feeling not last ? Why did you feel that you were nothing, when it was lost ? What did you wish ? That, what you had received, should have lasted for ever ! So, this is the cause of it. You wished to keep for ever what you had received. It is only due to that. There is no other cause behind it. It is only due to that. There is no other cause behind it. And, because that wish was thwarted, you were overwhelmed by the feeling of utter helplessness, as if you had received nothing at all. What was the reason ? That, what you had received, was nullified. You wished to believe that what you had once received was stable, was permanent, was the truth. That it could be diminished, that it could be reduced, was beyond your conception. No, that could not happen ! The other aspect of it was totally rejected. Whenever that kind of situation appears, this "no" also follows. You at once have the feeling that you did not receive. Hence, the feeling of "I am all alone".

That is what the child does. What he receives, what appears to him as agreeable, is taken as permanent, as constant ! He simply sticks to that conception. Whenever he is confronted with an obstruction, there springs up in him a sense of utter helplessness, the feeling that "I am nothing". Because he had turned that into a permanent entity. He took it to be natural : only that could happen ! That is why as soon as something else, something different than that appeared, he denied its appearance. At once !

So, this childishness, this stupid attitude persists throughout the life. Why does one dread suffering ? Why does one wish to avoid disagreeableness ? Why ? Because he desires to hold on only to what is agreeable. He wants that alone to stay on. He wants to keep away from what is disagreeable. This attitude lasts for ever. That is why, as soon as anything disagreeable appears suddenly, one feels utterly helpless and isolated.

Sh. He feels himself completely cut away from that imaginary permanence of agreeableness ?

S. Completely cut away ! That is why he feels himself to be all alone and isolated.

Sh. My "I" gets identified with that very attitude of permanency, and I want to assert to myself that I am only that, and nothing else.

S. Only that. Nothing else ! So, if that is not there, I myself am nothing. This is what happens. (Su book)

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5. NO SECURITY.

S. What is security ? Some fixity. Oh ! There is nothing in it ! In the order of Nature is there fixity ? No. "But oh ! Without some sense of security, I cannot..." Quite all right. Quite all right. If you feel like that, try your best as far as you can, to have security now. Because you are not satisfied, you are not at rest, without doing that. Do it.

But remember, there is nothing secure. Anything may happen. If there be flood ? Everything will go. If there be earthquake ? Everything will vanish. If the..... fails ? Everything goes. Where is security ? In a revolution ? The kings thought : "Oh ! I am secure... I am secure." Louis XVI : "I am secure." Where ? (Claps his fingers.) Where is your castle ? Where are your things ? Where is that ? "This place no one can come ?" And now ? Nobody goes ! Where is the security ? Isn't it so ? So nothing secure. (ERosi 12/66, IB4b)

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S. What will happen ? Security ? Oh ! What is security ? What is security ? What will happen ? You can't know what will happen. What will happen, will happen. That's all. Why do you think of that now ? Be where you are ! Ah ! At once sense of security vanishes. (ERosi 12/66, IB4b)

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6. CHANGE : EVERYTHING IS A PROCESS. NO IDENTITY.

S. Whenever you have got the idea of change, be convinced that there is no identity anywhere. It will come. And change is there. Then who am I ? Who is he ? What is that ? Nothing is there. Everything is a process, is a flux. There is nothing. No I. At once it will come : no I.

Who am I ? There is no identity. At once it will come : no identity. It is a flux. It flows, it flows, it flows. How can I say, I do this, I... ? No, I can't say that. Only flux is going on. It will come from these truths.

So you can very easily see and feel : from change you will come to this conclusion : "Oh ! Whatever comes will go. Whatever comes, comes not to stay, but to go." You see, it will come. Whatever appears will disappear. So one is born, he dies. Rather he dies. Because one appearance, another appearance will come. Because change. So you become fearless... of any change whatsoever. (ERosi 12/66, IB4b)

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R. Why is it so that naturally people are convinced of exactly the contrary, that is we have an effort to make to see that everything changes and is different ? And in fact naturally we fight to prove that everything is stable and that we are the same.

S. That is due to your sense of separate existence and entity. Because you feel : "I am somebody." So you cannot think or feel other than this. So you try to project yourself everywhere : "There is nobody else, I am there. And because I try to be stationary, I must last... I must last ! Oh ! There is no change ! No change ! No change !" (ERosi 12/66,

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S. In change one thing does not become another. But the first ceases to be and a second springs into existence. It is our connecting the two that misleads us into thinking that it has changed. In fact there is no entity at any time for it to change. Every instant the old disappears and the new appears. But this is compared and so appears as change. How can you be sure that the old has disappeared and the new thing has taken its place ?

If everything in this world is name and form and is fleeting, is there no basis on which these appearances appear ? Is there nothing real and permanent ; something that does not change ? Yes, there is. It is the background against which these changes are taking place that is real. The circle is illusion. The stone is real. The pictures are real but the action appears to be gone through is unreal. What is the background against which these changes appear ? It is the observer that can perceive these changes. The vision that perceives the changes is changeless. That is permanent, and that is the substance.

So, feel and see the changes in everything. Then nothing will affect you or shake you, because you know that everything is mere phenomenon, appearance. Whatever the appearance, you remain unaffected, serene, calm and aloof. This is SAMĀDHI, that is you are aware but not affected. (SRI book)

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B. REINCARNATION.

1. ONE APPEARS, ANOTHER DISAPPEARS.

S. Change means : one disappears, another appears. You may take this mantram : "What comes will go." When your past comes, that means that it wants to go. (Cosi 24.11.71)

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S. What is change ? A form appears and another disappears. Can you say that the butterfly was a caterpillar ? The substance in the caterpillar takes the form of the butterfly. But between the two forms, there is no connection. (Cosi 10.11.71)

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S. When you were a child, there was no moustache, no beard, nothing of the kind. Isn't it so ? One condition of life. And another condition of life, moustache appears, beard appears. Are two things the same ?

R. No.

S. No. Two things are completely different. But different meaning : how this second thing come ?

R. Because it exists potentially.

S. Where ?

R. In my body...

S. "In my body", quite all right, "in my body". And so your body takes that form, out next of this form. It comes from the previous. But not the previous. It is not the old one. Though it is not the old one, yet it comes from the old one. Though it is a new thing... because you can very easily see it is a new thing... Moustache are there. It was not there. It is a new thing. This is not the old thing. It is not the old thing, that old thing without moustache or anything like that. It is entirely new. It has no connection with it, so to say. But it doesn't come from the sky. It comes out of it (old thing). It is a result from this, though it is different. See here.

Change meaning what ? See the Truth of Change and everything will be clear. Change meaning : one state goes, another comes. Out of what ? Out of that. Though it is different, it comes out of that. Isn't it so ? This is the nature of change. You see in your life. You see in the life of forms through which you pass.

R. Yes, that is the physical form.

S. And also the mental form. (ERosi 15/66, IIA4)

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S. Death, birth, this and that are nothing but aspects of change. Death is one aspect of change. Birth is another aspect. Change is there. There was nothing, something appears. There was something, something disappears. So only change, only change. So only change, only change.

So let us take a sample of change, and analyse that sample of change. So I can at once say the same law holds good in every change. Ah ! Now so where is that change ? You are to analyse. Take any... any which is very nearest... take this body which is nearest, take this mind which is nearest. You can very easily see another body, another mind also. Now, what is ? Do you see... is that change ? Is there change taking place here ? Is it in the process of change ? Yes. Now see what is the nature of it. "I can very easily see that. I can experience with that.

Though I cannot experiment with death because death is not here, not here... How can you talk about that ? It is not here." You can talk about that which is here. You took the sample of water which is near ? Not over there. Isn't it so ?

Similarly if you are in the process of change, take any sample of change. First of all you were in your house, you came to this place... how this change ? You were there, you are not there... there is a change there. You were not here, you are here, there is a change there. Only change, change. So who was there, and who is here ? Come on. Who was there and who is here ?

R. It's not the same but it comes from...

S. It's not the same. It's not the same. Half an hour before one is not... the other is afterwards. Yes, yes, yes, but... ?

R. But it comes from the other.

S. ... it comes from the other. This is the point first, you see ? Come step by step... Come step by step. You disappear there. You were there, you disappear as if there is death there. You were not here, you appear here. There is birth as if... Isn't it so ? Only this.

Birth is appearance. Death is disappearance. As generally people say : "Oh ! Has he gone away ?" Yes, yes. Meaning : Has he gone away ? Has he died ? "Oh ! He has gone away. Oh ! Yes, yes." So now... Come on. Up to that all is clear ? See up to that.

R. Yes, all that is clear.

S. See up to that. And then step by step. See physically first. See the process first. Then find out the cause of the process and everything will be clear.

This is an effect. The process... something is being done...

Something is happening, something is happening, see the process. What is the nature of happening ? Yes. What is this ? I see here that wherever there is a coming, there is a going. That is the meaning of change. One condition gives place to another. That is the meaning of change. That shows : one condition goes, another comes. But another, and that goes, are disconnected ? No. It comes out of that. Though it comes out of that, yet what comes is different from that. Ah ! Though it comes out of that, it is different. And because it is different, oh ! it has got no connection with the past ? See whether it is so or not now.

R. Yes, it is.

S. So wherever there is a change, that must be a result of that. And then what is the process of change ? You see there is no separation between coming and going. Where there is coming there is going. Where there is going, after that there is coming. This coming and going are inseparables.

Whether or not you see that in your experience ? See that. Yes. So that you see... some going. "I don't see any coming with it ! I don't see any coming !" Then ? What is the matter ? In my experience I know this coming and going, coming, coming and going, coming-going, coming-going... inseparable. So there coming and going... then after that what will come ? Ah ? What other... ? After that, what then ?

There must be coming, because I know in my experience, I never find any occasion where there is a coming without going, or there is a going without a coming. Have you got an experience ?

R. No, no, no.

S. No. So here I have an experience of going, but I don't see any coming. What is coming-going, coming-going, coming-going, going, going, going, going,going... and coming ! It comes ! There must be some coming with that. (...)

Now then, now, whatever that coming will come... now come into

your thought... that coming, whatever be coming after that so-called death, in a way is... What will be ? Is that independent of... ?

R. No.

S. No. It must come from it. Though it is different. As I know here. Ah !

(ERosi 15/66, IIB3)

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S. By breaking the lamp, breaking the particular lamp, you destroy the particular light, no doubt, but you don't destroy the potentiality of light. Because the current is potential there. There is the potentiality in the socket.

(ERosi 15/66, IIA4)

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S. As for example, you cook that macaroni. How do you know they all are finished ? All are... You see one of them. And say : "Yes, quite all right, finished." How do you say ? How do you say ? Do you see ? Take one only and test one... and say : "Yes the whole rest is all right." Why do you say ? How do you say ? What is the connection ? Come on. What is the connection ? You take only one. And another is different, another is different, another is different... But how can you talk of other different things by testing one ?

R. Yes, I say because of analogy...

S. How analogy ? What is the analogy ? There is no analogy there. There is law here. There is no analogy at all. Because you know that it is in a liquid. It is in water. And the water is heated, and all and every portion of the water has got that same temperature. All water is being heated, and each and every portion of the water is at the same temperature. And this is nothing but the result of temperature. So one macaroni and another macaroni, another macaroni, another... are all under the condition

of the same temperature. So the same temperature gives this. So that same temperature is here. Same temperature there, same temperature there...

So the effect must be the same always. It is law, no assumption. And in fact, in fact you say "yes". You see ? Whether it is true or not. You see that. Whether you assume or not, you see. You can at once see : "Yes, yes, others will be prepared". How ? Because they are under the same law... same law. (ERosi 15/66, IIB1)

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2. CONSTANT CHANGE FROM BIRTH TO DEATH.

S. "This constant change brings so many phases, and expressions and lives and hence I feel now more and more clearly that this relative life is not the first one." Yes !! (Co 28.6.72)

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S. Continuity is an illusion. Birth and death happen every moment. See a girl at puberty. Before and after she is entirely different. There is the latent and the patent. She has died and was born. The latent has become patent. But the patent has nothing to do with the latent, or rather why has the latent become patent ? Because of the force of desire to find expression.

So just see. Birth and death, endless change and passage from one to another. So were you born ? No. There was birth and death. How will be the birth ? According to how was the condition of death. Whatever desire at death, so it becomes fulfilled at birth in whatever form, immediately without a gap, human or animal.

The change in the girl at menstruation, a revolution change from one form to another, goes on always but becomes patent at times only.

When desire is exhausted. No more birth and death. It is finished.

(Dasi 30.6.69)

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R. But why is it that there would be a link between this body and another manifestation ?

S. Oh ! Why should there be any link ? Quite all right. Why should it not be ? Come on. Quite nice. You have to see whether you accept that or not. Now you are suiciding always ! Suicide is taking place always within you. See. Always, always, always.

R. Each time I die and I am born again.

S. Isn't it ? Where is the child ? You were a small child. Where is he now ?

R. I change every time.

S. So there is change every time. So some state comes, it goes. Another state comes, it goes. Another state comes, it goes, etc... That is the life process. This is life process. So what is life then ? It is nothing but coming and going, coming and going... Continuous birth and death, birth and death, etc... It is continuously taking place.

With respect to process, you see, you don't know what was before birth. Quite all right. "I don't know. I see birth. And when there is a body, there is death. It goes away. I don't know what is after death." Quite all right. So you say : "Who says that after death I shall have a body also and with that have a connection ? That is your question. Who says ? I kill the body. Finish ! Who says that another body will come and there is a connection between this body and that body. Who says that ? That is your question. You are to see whether this question is valid or not. Now you don't know what will come." Quite all right.

But you know what is here. You know it. How ? From birth to death, what is the process ? If you had just now a photo of your body when you were one. And if somebody takes the photo to you, can you say that : "It is my photo" ? No, no. So that is another, you are another. But you say : "I was a child."

R. No doubt that there is a link between these various positions.

S. There you are. No doubt.

R. But when we die ?

S. Oh ! Leave it ! First of all see this. Be convinced here first. What do you see ? There is a constant flux of change, constant flux... This change has got no abrupt cessation... continuous flux, you see. What do you see ? There is some appearance and it disappears and another appearance comes. Isn't it so ? So appearance... if you say : birth. And disappearance... if you say : death. Then where is birth and death ?

R. It doesn't stop.

S. Yes. So you see, your experience is that there is a phenomenon which is called birth, the appearance, and simultaneously with it, you see disappearance, death. So birth and death are unseparably connected. See whether it is so or not. That is to say, from your birth, so-called birth, to your so-called death, birth-death, birth-death, birth-death... unseparably going on. Isn't it so ? And you come to a position where you see death and you don't see birth. How can it stop there ? In your experience, what do you see ? Can you find any birth without a death ? Can you find any death without a birth in your experience. Can you find any chain and that chain stops ? You see always this birth is unseparably connected to death. That is death without birth is a nonsense. And similarly birth without death is also a nonsense. You cannot conceive. Can you conceive ? No. So the logic... your experience is : birth and death are unseparably connected. When there is a birth, there is a death. And when there is a death, there is a birth. You see that everywhere, so this goes on and on and on and on. And it comes to a phenomenon which is called death. Isn't it so ? Can it stop at once ? How can you stop ? The logic says : no, it cannot stop. It must go to another birth. "Though I don't see the other part, but my experience shows that, there is no death without a birth, and there is no birth without a death." So what you see now there is a birth before which you don't see any death. And you see a death after which you don't see any birth. But in between, you see there is no disconnection before birth and death. So where you see a birth without a death, where you see a death without a birth, that is half a circle, so to say. (...) If you take the circle,

this half is there, the other half is also like that. Otherwise, how can you explain this ? How can it stop at once ? This inertia of flux, how can it stop ? (ERosi 3/66, IIIC)

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S. Within our "life" there are births and deaths always. Birth is death, death is birth, birth is death, death is birth... But our birth (appearance) and our death (disappearance) are also parts of our life. So, they must also follow this law.

We see only half of the circle. (Arsi 40/1966)

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S. This individual, as you call it, is not an entity. It is a flux. You have got one individual in childhood, another individual in adolescence, another individual in youth, another individual now. Is there a single individual ?

P. But nevertheless, individual, now, has some relation with...

S. Quite all right... no doubt. So your individual within now, is nothing but the culmination of the flow of... So, what you are today, now, here, is the result or the jest of all precedents. Determinism...

P. Yes, yes, I remember that, yes, yes...

S. You remember that ? So, what you are now is the result of what you were, so to say, just at the preceeding moment. So, then flows on and on and on...

P. And after death ?

S. And after death ? Then you see... what is death ? Come on... very nice. Let us finish this. What is death ? First of all what is death ? What do you mean by death ?

P. Finishment of this body.

S. Finishment of this body. As if this body is a constant thing. How many bodies do you have ?

P. It changes every seven years.

S. Completely changes every seven years, but continously changing. Isn't it so ? What you say "I" now, this "I" was present a minute, one year, five years, twelve years ago ? Was that ? No, no, no... Then ? Where is that... where is that boy ? Where is that boy ? The boy which, so to say, you were one day, where is that ? Where is that ?

P. He is dead. He is not here.

S. He is dead. He is dead. He is dead. So, anything disappearing is death. Anything coming is birth. So, birth and death... ?

P. Are always, constant...

S. Always, isn't it so ? They are coexistant. They are inseparable.

P. I see. Yes.

S. In your life you see. Change meaning ? Something comes and goes. Because what comes goes. Functionning : coming and going... coming and going, coming and going... Appearing and disappearing... appearing and disappearing. This appearing and disappearing, this is the flow of Nature. Action and reaction. This is the flow of Nature. You seem to think that it

exists. Not at all, it changes. So, that, you see, this coming and going, or birth and death are inseparable. Wherever there is birth, there is death. Wherever there is coming, there is going. Isn't it so ? Can you separate in your experience ? No, you can't.

So you see, birth and death... birth and death... birth and death... birth and goes... goes... goes... goes. At a point you see death. You don't see any birth. The so-called death as you call it... you see death. But you don't see any birth. But in your own experience ... ?

P. There is always birth...

S. Birth. So, after death there must be a birth then. As you see birth, you see coming, you don't see disappearing.

So, there are two parts, you see, in your line of life. You see there is birth and then death, birth-death, birth-death, birth-death. But before this you don't see any death. But here you see death, so, without any birth. So, this birth before death you don't see. After this death you don't see birth, so this must be... There must be a circle... cannot but be. So, after that, there must be birth... cannot but be. Because your experience says : "Yes..."

P. But what I am now, has it any connection with experiences on other lives than the one I know ? Has it connections with experiences made in other lives than the one I know ?

S. Yes, yes, exactly so. Exactly so. Reason says that. Your experience says that. Truth says that. Truth as you feel it. How do you function now ? At once, automatically come ? Or you are the result of all your experiences past ?

P. Yes yes, yes... Certainly, yes, yes. The thing I wanted to ask Svamiji is my present, what I experience now, is it all, has it connection not only with my experience in the life, in this life, but also with experiences in other lives ?

S. Yes, not now. Again... don't go to determinism. Don't go there. As when your birth takes place, it has come with all the potentialities, now. So, in your birth, you come, so to say, with the capital... And after that, you function. Do you see that ? It is not... it is there no doubt. It is there capital, so to say, with which you begin your life. You say : "All my experiences of all my previous life" or you say : "My heredity". Same thing... same thing, put in different language.

So, after that you go on changing... go on changing. As the river. It is something at its origin. But now : "Oh ! So many things are contributing to it, for the present condition." Isn't it so ? So, it is a flux. Always remember it is a flux, not a steady thing.

P. That's why one can be free from ego. Otherwise it would always be.

S. Yes ! Otherwise not. If it is an entity, you cannot nullify it !

P. Certainly.

S. So, these who say JĪVĀTMA is there. No. If it is there as an entity, you cannot be free from it. Because whatever exists, exists. You cannot modify it. (EPisi 9.1.64, III)

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3. REINCARNATION.

a) Past incarnation exists.

D. And past incarnations ?

S. There are. You had them. Embryo, baby, boy, adolescent. Of what are you the incarnation now ? Of all the past. (Dasi 22.6.69)

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S. These are past incarnations.

D. How so ?

S. Yes, you know all the stages through which embryo is passing. If you want to kill and tear, you are a dog. The dog in you is reactivated. The dog you have been in the past. You can then live in a few minutes million of years. Whatever you have been in the past is present in you. You can take any form. (Dasi 2.4.70)

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D. How is it I am a dog ?

S. You want to tear and kill him. So you are a dog. These are past incarnations.

D. How so ?

S. See. You have been through all the animal forms or rather all these animal forms are present in you. See the embryo and all the stages it goes through !

The unconscious mind knows no causality and no time. Only unconnected sequences brought about associations. In one month you can live million of years. It comes but through associations. (Dasi 2.4.70)

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S. You were once this tree, you were once this water, you were physiologically this, by evolution you have come to this. So all these things are there. Otherwise, what is the meaning of evolution ? . Gradually you are. So all the different phases are there within. So ? Certain phases... you can at once : "Ah ! This is so !" Otherwise you can't. You are there at once, you become that at once. "Oh ! Oh ! Oh ! Oh ! Oh ! Yes, yes, yes."

And what checks this involvement with this individual self which is created by the mind is the only obstacle. And this individual mind is created by external things. "So, it is not mine. They are not mine. They are not mine." (EPisi Sat Jan 74, IIID)

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D. But was the specific cause in me ? Did I accomplish something in the previous birth ?

S. Oh in that way, you may say : it is because of KARMA or of heredity. It comes to the same. You may say "You chose the womb of your mother" or rather "there was the choice of this mother's womb". Or you may say you are the result of this father and mother. But themselves are the result of... In fact, it is an interrupted series of cause and effect. The word "reincarnation" itself is wrong. The individual is a constant flux. A process of changes. Can you say "I will born, I will die" ? No. The one who was born is no more. There are a thousand lives in one life. (Dasi 15.4.70)

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D. Can it be an impression from previous life. As Colette has found the cause of some of the likes and dislikes in a previous life.

S. Why go to a previous life ? Do you know this life ? If you say yes. All right. What were you thinking half an hour ago ? Come on. When you have exhausted this life and still feel "There is something I can't understand which is troubling me," then it leads you to previous life. But where are you now ? The present is here now. (Dasi 30.8.73)

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S. You cannot direct a soul after its death to choose a womb. It is a complete absurdity. Otherwise you could direct it also during life with incantations or mantram.

You were not born. The you who was born is already dead and thousands of death have occured since the first appearance of the physical body as a body.

D. But what is the meaning of what is said in the "Thibetan Book of the Dead" about the direction of soul after the passing away ?

S. Complete nonsense. Can you direct anybody's soul now with incantation and mantram ? No. So how after death ?

D. What about is said in the BHAVAGAD-GITA about passing away in the bright fortnight...

S. It is mental thinking. No reality at all. You have to stand on facts. (Dasi 16.4.70)

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S. Utilise now whatever you are now, as far as you can do. That is your perfection now. "Because thus far I can do, and if there is anything else, quite all right. Change is there. Change will take me out."

As a boy reading in class V completely fulfills the task of class V. Will he remain there ? No. At once. No power can keep him in that place or rather take him back. He will go on. Complete the work on that. It goes up, and up and up.

It is a continuous growth. Do you see that ? So when you are here, this is the only reality now : "I am here. That is all ! That much I do. That much I know. And that is I must fulfil this. And if I fulfil this, I am fulfilment now, complete. I am perfection now, complete. There is no other perfection for me, if I can do perfectly what I am now and here." That is all. And if you do that, next will come. Because change is there. Nature is change. You are in the process of change. All change.

And similarly you will say : "Oh ! If I go on doing, doing in this body, I could not finish everything. Quite all right. You shall take another body, also. Next body will come then to take you out. As from childhood, body changes, from boyhood to adolescence, body changes, from adolescence to youth, body changes, similarly body changes. So this body will change, another body will come. (ERosi 2/66, IIIC)

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b) Reincarnation of the body : desire is the moving force.

S. This body... only process coming and going are given. Now, coming where ? What is the receptacle through which this coming and going takes place ? This body and mind. Yes, yes, yes, you see ? Now what is the connection here ? What is the connection here of body and mind ?

Does the body control the mind or the mind controls the body ? Or mind-body, together goes ? What is that ? Let us see that then. You are to see that. In order to solve, you are to see everything then. Who goes ? Body is there... Body is there. Body doesn't go. Body is there. Who goes then ? Who comes here ? Body comes. Only. How did the body come from your house to here ?

R. With my intelligence, my feeling, that my action and so...

S. "Oh ! I wanted to come ! I wanted to come !" That desire... the desire took the body from there to here. Body didn't move. Body cannot move. There is some force which moves the body. Body is material thing. (...)

Coming and going are two processes. Oh ! Yes, coming and going are two processes. I saw that coming and going are inseparables. I see that. Yes, no doubt. Where there is coming, there is going. Where there is going, there is coming. I see that in my experience. Always ! Nowhere you can find there is a coming without a going ! Oh ! Yes ! So if you say "death", so that is also in my body. So there is some function going. So after that there must be coming. That's all ! Finish. It doesn't stop there. Because in our experience, we see there is no stop. Coming and going, coming and going, coming and going... continuous. So how can it stop then ? I cannot say... I cannot say. Because in my experience I cannot say. There is always a coming and going.

So after death there must be some birth. How ? And why ?... That is a different point. The process... the law of process and experience shows :

that there is birth and death, birth and death, birth and death, birth and death...

So there is no birth without a death. That is, there is no coming without a going. No going without a coming. So coming is birth, going is death. Do you see that ? So birth-death, birth-death, birth-death... inevitable. Whenever there is a birth, there is a death. Whenever there is a death, there is a birth. That is your experience. So that death is a phenomenon, so there cannot but be a birth after that. Only this much. Only through process you see. You cannot stop, because it is going. How can you stop at once ? Now, so see this... Don't disturb... First of all, see step by step, then say. You see the process shows, experience shows, that there is no phenomena in your experience where... there cannot be any phenomena where there is no inseparableness of coming and going or birth and death. You see that ? Stand here first. "Oh ! Yes, now, I see. But yes, here I see body changes." Yes. But the old body ? As Svamiji just tells : the boy who has not yet grown moustache, and the moustache came. Two bodies the same ? Two bodies the same ?

R. No.

S. No, no. A child... a young girl before menstruation, and after menstruation... the same body ? No. Absolutely not. Completely different. But are they different ?

R. They are coming from...

S. That's all. How ? Life process you see. Life process does that. Life process goes on and on... Changes are taking place, changes are taking place... and after some time there is a revolution, so to say. A change takes a different form. There is a continuous evolution of change and at one point : complete. Another comes. As if revolution. "Oh ! Yes, I see that. So this revolution is taking place always..." (ERosi 15/66, IIC)

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S. Your physical body, or your body is the physical medium through which any action takes place. Isn't it so ? Now. It is a medium.

But what is the root of action ? What is the cause of action ? Desire is the cause of all actions. Yes. Isn't it so ? So long as desire is there, action will take place. And action will take place, meaning through the body. So, as long as desire is there, mind is there and body is there ! And so long as desire is there, desire will act. Acts through mind, through your nervous system, through your physical body. No doubt about that.

So, because you have got a physical body and nervous system and mind, so, there is desire. Because generally you can very easily see, as the desire is, so the change in your mind, and nervous system, and in the body. If you are pleased : "Ah ! No desire ! Ah !"

So you take a photo of your face and of your body. If you are in anger, take a photo of your body and face. If you are in jealousy, extreme jealousy, take a photo of your body. Can you recognize these three the same ? Exactly ? Same body ? Same face ? Are the faces the same ? No. So, as the desire, as the condition of the body, so the change of the body. Isn't it so ? So body is nothing but a physical expression of the desire. So, if there be no desire, then ?

R. There will be no body.

S. There will be no body ! There will be no manifestation !

R. The root of desire is then to create entity ?

S. Yes. The root of desire is to create something. Yes, yes. As simply, you were in your house, and now, you are here, physically. How came that physical motion ? How did it take place ?

R. Because of the desire to come.

S. Yes. You see, at once, the physical body was brought from there

to here. Only the desire... Only the desire. There is a change of position in the physical body. The physical body there, is dead. No physical body there now. Here is the physical body. So the change in the physical body takes place due to ? Desire. Desire. As desire is, so the body. So change in the body takes place due to desire. So this body that you have got is always changing due to physical law and due to desire. Two are there. Physically from boyhood to adolescence and then to puberty, these are not due to any desire, these are physical laws. It comes.

R. Yes. But desires are related to the physical law.

S. Ah ! There you are. So you can say : as the desire, so the physical body, in a way. In adolescence the desire comes and the body changes. So, the body change, or any action is possible only through desire for man. Isn't it so ? So, now... for example, one commits suicide. Why ?

R. Because his desire was such that he thought that...

S. "With this body I am not satisfied. Oh ! I will go to another... to satisfy myself." Kills. Even you say that to kill you must take some poison, and this or that. May not also.

If one feels : "No... no... no. I don't want this body. Oh ! I must go." At once he may die. There are instances. Do you see that ? So, desire is there, so the body is there. And because the body is there, so all the inherent consequences or implications attached to the body are there. So give and take are there. So the connection with another is there. So the relationship with another is there. Ah ? So love and hate are there. You cannot avoid... You cannot avoid... Though you may be full of live but another may be offended, because, simply, his interest is not satisfied by you.

You come to Bourg-la-Reine. Not for any physical profit, not for any self-pleasure... In a way you are coming to right cause, right way. But your wife is offended. Why ?

R. Because her own interest seems not to be satisfied.

S. Because it is not according to her standard or desire. You see ? You see now ? At once. Though you are not doing anything which may, rightly speaking, offend her, but simply she may say : "Oh ! We are protestants and now he is talking something else. Oh ! Nonsense !"

R. Not necessarily that, but the fact is that she does not agree. Yes.

S. So, you cannot question that. Because she is that. She is another. So, you cannot fully satisfy another by your action. No, no, no. So if you feel : "Oh ! No, no, this life then... to have this life then is to bring dissatisfaction or discomfort to another. So, I don't want that. No, no, no. Everybody must be satisfied, everybody must be comfortable with my behaviour. Is it possible ? No, no, no."

So, another will be affected by your action."So, I must have such a condition, that nobody will be offended by me, nobody will be affected by me. But I see so long as I have got a body, physical existence, another cannot but be affected. So, what can I do ? What can I do then ?"

R. Just can't help. Except that I can come to a state where no physical body will disturb anybody.

S. Ah ! Yes ! Do you follow ? It is simple logic.

R. In some cases, people suicide because they think it will be the end and that they won't disturb anybody at all.

S. Exactly. Yes, quite all right. But if by doing this you also kill the possibility or potentiality of having physical body, you become free. No doubt. But if there are further physical bodies ? Then again you will disturb others ! So, you see what is the use of killing this body ?

So, if you can do anything, by which all possibilities and potentialities of physical bodies will cease, then you are justified to kill this physical body.

R. Yes, yes. But this is not even possible, because the fact that you kill yourself is already manifestation of the desire.

S. Yes. So, if the desire is killed in a way, then...

R. Yes. Then in that case, no problem, yes.

S. So, if one tries to be free from his desires, then till this body is there, you cannot help. Yes, yes. "So, as little as I can, I shall behave in a way by which I shall not disturb. But the minimum that is inevitable with physical body is there. I cannot help. But I am going to a place, and following a line where potentiality of further physical body will cease. Oh ! And what is that ? That is desire. Being free from desire is the only aim. Ah ! Because desire gives a form to a physical body.

R. And this desire creates an autonomous entity. It wants to create an autonomous entity...

S. Yes, yes. So. "But the body is there, I cannot help. Because I cannot avoid this body... this body is there. The minimum harm that can be done by a body will be there. But knowingly, consciously, I will not do any harm. No doubt. But the very existence of this physical body will do some harm, somewhere. I cannot avoid that.

But I am trying to come to a position where there will be no further physical body. So I will be free from doing any harm to anybody. And that is the thing. But you are to find out what is the cause of this physical body then ? The cause of this physical body is desire. "Oh ! So if I can kill desire, that is to say, if I can be free from desire, if there be no desire at all, then... there will be no physical body. (ERosi 31/66, IV)

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S. What is the cause of this body ? And what is the cause of action and reaction ? Isn't it so ? Ah ! Very nice, very nice. Now you are to come to that. Yes. Your body is now here. One hour or two hours before... where was the body ? Another part... another house... yes. Because then body's presence was there, the body was there. And now the body is here. Quite all right. Take it from there... very simple... take it from there. This body : take it from there. Quite all right. And there you had one action and reaction. "Oh ! Now I must go outside. Yes, yes, yes. Quite all right. I do it." And it comes there. Now I put question and answer comes. Another action and reaction. Isn't it so ? So that body has got one action and reaction, this body has another action and reaction. Isn't it so ? Quite all right. But why did this body got this action and reaction being there, by trying to come here ? It couldn't solve there. Why not ?

R. Because there I couldn't fulfil what I am looking for ?

S. So you wanted to come here. Why did you come here ?

R. Because I had the desire.

S. "I had the desire to come here." Oh ! So the movement of the body... changing position of the body... one body is there, another body here... depends upon ? Desire. Quite all right. So desire is the root of all the play of the body. (ERosi 5/66, IIB3)

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S. Just see : close your eyes, think your home. At once, what do you get ? You at once... you think your house intently. You are in your house, at once you see. Yes, yes, yes. But the body doesn't move, because you are in the body now.

So, when the mind becomes free of the body, it moves anywhere. So, at the moment of death, the mind becomes free from this body consciousness,

as it is called, and this material drag of the body. The mind becomes free, and it sees : "Where ? Where shall I go to fulfil my desire ?" At once it tries to find a place and then comes. There it goes.

As for example, in that case, you see that two people are copulating at the moment. And you see : "This is... this is... this is... this is the place. This is the father, this is the mother, yes, and the circumstances, yes. This is mine. If I go there, I shall be satisfied with it..." Oh ! At once he goes there. There is no distinction there in time and space. You may go anywhere, everywhere. Because mind is free then, from these material bondages. He is free. Do you see that ? So, in that way he works. And he goes there. And then after that, from there, you see, he takes the father and mother.

And again though he takes it father and mother at the moment, but again he becomes coloured by the after-effects of the father and mother. In the womb, he is coloured by the mother's sensations, feelings, and so on... So, again, due to the circumstances, the action and reaction is taking place, and after birth also this action and reaction is taking place. So, it is becoming moulded in doing this. But this change takes place. (ERosi 7/66, IIIE5)

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S. If that desire is to : "I shall be free as a bird, this is superb ! Oh ! The birds fly away ! Oh ! Oh ! Oh !" You will become a fly. Yes. You will become a bird. Not that after human body, one gets a human body, no. No, no, no. He may go as a human... or he can become a bird, become a post,(?) anything. Any form that it wants to satisfy. That's all. Any form. (See the story of the Saint reincarnated as a deer.)

So, after that you will become a man ? No, no necessity. You may become a bird, you may become a beast, you may become a tiger, you may become anything. Or, you may become a man. Or higher type of man. Anything. That depends upon the desire at the time of death. Because that desire will take another form. And now, your desires take different forms, now. So, this continuity goes on, till the desire is practically fulfilled. When the desire is fulfilled, that particular body in which the desire is fulfilled is the <u>last</u> body. Then, finished. There will be no birth again. Till then the circle of birth and death, and birth and death... yes. (ERosi 7/67, IIIE2b)

S. So when now the body... the body-mind who has got more than thousand birds in the bush comes here : "I have got this body now, and why should I not utilize this body to..."

R. ... to reach the point of no desire.

S. Yes ! "So I don't know what will happen afterwards. It is now in my hands. And why should I not utilize this to be free ?" Ah ! (ERosi 5/66, IIB6)

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S. When the desire is completely, absolutely fulfilled, in that case...

R. This body would normally disappear ?

S. Yes, yes, yes. Exists due to inertia. Because it is physical. Physical action cannot at once stop. If you are running, you want to stop, you want to stop... but if you try to stop at once, you will fall down. (ERosi 5/66, IIB)

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S. If you can be free from desire, then ?

R. You are free from your body but the body still exists.

S. How ? To be free from the desire is to be free from the potentiality of all bodies.

Until you get the desire fulfilled, you have got the body. Yes, no doubt, yes. Now when the desire is fulfilled completely, then ? Though body is there, will another body come ?

R. Ah ! I know, I understand.

S. Desire is the thing that brings that body from here to here. So if the desire is fulfilled... so this body in which the desire is fulfilled, is the last body then. (ERosi 5/66, IIB4)

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R. But the idea is that often, when you feel that this is only manifestation and when at a moment, manifestation stops, people are afraid that it will be nothing.

S. Nothing but wholeness. People think that it will be nothing because nothing means the identification of form will not be there in terms of form. It is nothing. No doubt. Empty. But it is fullness. It is not empty but it is full. Because you are full from that fullness. You have taken yourself out and thought and identified with. You are not small at all. So if you feel : "No. No. I am not this form. I am going to the whole. So it is not empty. I am going to be fuller. As a child grows and becomes fuller and fuller. An adult is fuller than a child.

So where you are going, you are going, to be still fuller. So that will come because in this particular form of existence, you have reached your limit. You want to be still fuller. So death comes and invites you to be fuller. Not to be empty. (ERosi 27/66, IIE)

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R. In other words, it is not in the sense of the word creation, creation from nothing. It is only perpetual transformation of something existing.

S. Oh ! There you are. Very nice ! Very nice !

R. But not necessarily on the same form, not necessary human or anything.

S. No. No. Next stage that will be your inevitable change. That stage will come. It may be an animal. It may be an... it may be anything whatsoever.

Next stage... As from the adolescent, youth comes. Old age does not come. Its next transition will come.

So your next transition will come. And you have nothing to worry about. You are to do what ? What you can do now. Finish ! So if you are perfect now, as you are situated, you are Perfect, Absolute, now.
(ERosi 2/66, IIIC)

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4. SUICIDE.

S. By suiciding you kill this body, no doubt. But do you kill the potentiality of bodies also ? You kill this body no doubt. But do you feel you have killed the potentialities of bodies ?

R. I don't know.

S. How do you know that another body will not come ? If you can say "No. By killing this body I completely kill, finish all the potentiality of bodies to come. Finish." And if you don't feel like that, by killing this body, what you do ?

R. The problem is reported to another time.

S. So what you have got now you didn't solve and leave it for something else. Oh ! What is this ? As is called in English : a bird in hand is worth more than thousand birds in the bush. Meaning ? You have got something in your hand. And there may be possibility of thousands there. But...

R. It is what you have.

S. So when you have got this life, this body, it is in your hand. You must make full use of it.

As you said "that perfectness, oneness". And you must go towards that direction. That is all. And if you don't do that, and if you kill the body, you kill the possibility of attainment. You don't know what will happen afterwards. (ERosi 2/66, IIIC)

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S. By killing this body... If you can kill the possibility and the potentiality of all bodies... so you can kill. You are free from the action and reaction completely. Here you try to be free from action and reaction which is inherent in this particular body. Yes, yes, no doubt. So you kill the body. Thinking that "by killing this body, I shall be free from all possibilities of action and reaction", oh ! Quite all right ! If that be, quite all right ! Happy ! Do it ! Kill it ! Become free ! But is it certain that this body, though you kill, will not create another body ?

R. Like the waves. If you stop the waves, another one comes.

S. So if another body you are to take, and then again that play of action and reaction will come, and then again take another body, and go on with action and reaction... So what is the use of killing this body ? You are to be free from action and reaction... and action and reaction takes place when you have got a body. Isn't it ?

So you are to kill the body meaning ? You are to kill the possibility, chance of a body ! Not this body.

Suicide meaning : killing this body. So you are killing this body. And by killing this body, because you saw that this body is responsible for this play of action and reaction. "So long as I am in this body, I am responsive to this play of action and reaction, because I am in this body. So if I kill this body, I will be free from action and reaction." That is the idea of suicide. Is it clear ? Now... take it... So this body meaning : the source or foundation on which my life of action and reaction is based. So this body killed, I become free from action and reaction ! Quite all right, quite all right. But you say that this body... yes, so if by killing this body, I kill all the possibilities of bodies...

R. ... of reaction and action...

S. So if you can't, because you see... "If this body is responsible for all action and reaction... so I must find out the cause of this body then ! I must know the cause of this body, then ! Then I shall be free from the possibility of all bodies. Then I shall commit permanent, perfect suicide. Not suicide of a particular body, but suicide of the possibility of all bodies." Yes, all right... so you will be free. (ERosi 5/66, IIB1-3)

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R. In other words, when we come to the point of suicide, the desire still exists.

S. Ah ! So desire will come in another body. Yes, so long as the desire is there, it will go on...

R. ... action and reaction will...

S. ... go, go and on and on and on and it will go on creating bodies and bodies to satisfy itself. (ERosi 5/66, IIB5)

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S. You say : "Oh ! Let me commit suicide." Quite all right. If by committing suicide you can avoid killing, then kill yourself ! Quite all right. I don't kill others. I kill myself. Very nice. Very nice. Do it.

But by doing that, do you kill the potentiality of killing ? Quite all right. You kill this body. So are you definite that there will be no other body ? If you are definite, quite all right. If you are not definite, then ? You will again have body, again kill, again have body, again kill ?

So, so long as the potentiality of body is there you cannot but kill. So if you want to be free from killing just try to be able to kill the potentiality of this body. (ERosi 30/66, IID)

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S. Take suicide. Oh ! For this body, because I am relieved... Because this body is there, so shall I have pain... So long as there is the body, I cannot be free from pain. So all right, kill this body. I suicide. Oh ! By killing the body, you don't kill the potentiality of the body, so the body is there.

So until and unless you become free or kill that potentiality, a birth will come... another body will come. So if you are to be free... if you say : "No this body I don't want. This body is the source of all trouble so I'll kill. Oh ! Now. Quite all right. (...) To have a body is a source of all troubles then. So if I can bring such a condition, where there is no body then I shall be free, happy. By suiciding you try to kill this body. Quite all right. But by killing this body you don't kill the tendency or inertia of flow, so another body will come... (ERosi 3/66, IIIC)

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5. GHOSTS.

D. What are ghosts ?

S. There are mental or rather superphysical ideas. After death, ideas can remain for some time, these are subtle physical forms which after some time... (Dasi

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CONCLUSION : FROM INFINITE ENERGY TO EQUILIBRIUM OF ENERGY.

A. From infinite forms. (238)

1. Energy is infinite. (238)
2. Energy takes different forms. (245)

B. To equilibrium of energy. (248)

1. Equilibrium of energy. (248)
2. Nature tries to neutralize. (253)

A. FROM INFINITE FORMS.

1. ENERGY IS INFINITE.

S. Take a seed of wheat. Break it. What do you see ? Nothing. Some white substance is there. Nothing is there... nothing is there. Put it in the ground. After some time, sprouts... sprouts come. Some form, then some colour, then another form, another colour. Then green leaves and so on and so forth. And flower comes and again... But where from does it come ? Where from ?... All this ?...

R. From the seed.

S. From the seed. But you can't find it in the seed. Then ? You cannot find all these things : colour, form and so on, you can't find in the seed. But it is in the seed. So in the seed, it is there. Not in any form, but in the form of some potential energy. And that energy grows... expresses itself in forms. And that energy is everywhere... everywhere, you see. You take a seed, you take an egg, you take a paddy, you take an apple, you take anything, any seed. You put it... and you get a flower and so on. So any seed is, so to say, the potential store of infinite energy. Because from one seed of wheat, how many wheats you get ? And each seed of fruit, how many you get ? So is there any limit ? No. So this limitless, infinite energy is in the seed...

Though seed appears to be of some form, inside that form, there is that infinite energy. Similarly in paddy... Similarly in everything... Similarly in egg, similarly everywhere, where do you get ? What do you get ? From an egg ? Some cock comes. And then another... so many eggs ! From one egg, so many eggs ! So infinite !

You have got spermatozoid. Quite all right. From that combination -ovum and spermatozoid- comes progeny. You have got five children. And each child has got another five... another five... Grows. What are you then ? Infinite. Forms are different... forms are different. But behind each form, this infinite energy is there. Everywhere... everywhere this infinite energy is there ! And it takes infinite forms. And in each form, that infinite expression is taking place ! (ERosi 17/66, IIA)

S. When a child is born he feels : "What is this ? How has it come ? It has come from me. So I can create that ! And not even that ! Two or three children come ! Oh ! From one, three ! And then again, they will grow and have also progeny. So that goes on and on and on.

Oh ! This infinite. There is no end to it. But it came from me. So I am the cause of this infinite. So what is the cause of the infinite ? Till now I thought infinite was outside. This infinite is in me then ! Then what is that ? What is that me ? What is that I ? I say I, I. This small body ? No, no. Energy is infinite. So there is energy infinite in me then ! What is that ? So, what is that I ? What am I ?" He feels that infiniteness. "So what am I ?" First of all, he feels infinite energy outside. Then he feels through himself, from this inner I, so to say, from internal to external and this infinite conception of energy... Not only conception he feels, but physically he feels.

What is that internally ? So that inquiry comes. And he comes to realize : "I must see and realize, who am I then ?" And this is the last aim of life then. And he tries to feel : "What am I ? Who am I ? I feel this body. I used to feel that body... I was identified with this body. And this body is very small, mortal and everything. But from that, this infinite creation comes out, so I am not this small then ! So there is something of that infinite energy working in me too. So what is the nature of it ?", and so on and so forth.

And he comes to this infiniteness so to say. And there he attains calm, serenity, everything. So becomes free from this finitude. He becomes Infinite. So he again comes to that serenity, homogeneity... everything. From where he began, he came. And came consciously, deliberately, seeing everything. So he feels : "Because I am everybody, everything is that infinite, so no separation. I am the same. Though in appearance, though in forms there is difference, there is a sense of separateness, but actually, everything is the same, equal... Everything is equal ! And that equality consists in the nature of that Infinitude. So at once, he becomes one with everything. Because from external forms, he goes inside to reality.

So in reality, everything is equal but in form, there is difference. So he feels that. So he becomes one with everything ! That is the aim of life. (ERosi 4/66,1)

S. TĀ ETE SARVĀ-EVA SAMĀḤ SARVĀ-EVA-ANANTĀḤ
All these (different forms and expressions) are truly equal, all these are truly infinite (Arsi P/1972)

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S. Infinite means indeterminate. (Arsi 3/1974)

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S. So, there, here, this infinite is present. Infinite is present. Where ?... Where ?...

R. Everywhere...

S. Everywhere. Here ? Yes. There ? Yes. Everywhere. In the skin ? Yes. In the eye ? Yes. Where it is not ? Do you see that ? Everywhere ! Everywhere ! So, but sometimes it appears to take some form. And that form works. And that is called : KARMA : works.
KARMA : some destiny. It has got a destiny : works, only to explain. So, infinite is everywhere. You can take anything. You cannot add to infinite, substract from infinite. No, it is there. It is there. Similarly, here you... your tree, your son, your wife, your neighbour, your friend, your foe, your friend, all are what ?

R. Infinite...

S. Infinite. All are infinite. Only appearances are different. And so long the appearance is there, and because that appearance has come, it has got some tendency to work some period, for life, so to say. It has got some life. And that life passes. (ERosi 9/66, IAD)

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S. Because energy is infinite. So the form must be ? Infinite. So, you cannot say what is that. That is so. Infinite forms, infinite expressions. That's all. (ERosi 25/66, IIC)

S. Everything has got infinity. Everything is infinite. Only for the case of man, he becomes conscious. Otherwise infinity is everywhere. In a grain of dust... the same. There is no distinction between man and the grain. No. The highest evolution of man and the grain, are the same, same. He is not at all superior. His superiority lies in realizing this infinitude. Others don't realize it. This is the difference. Only this is the difference. Otherwise, intrinsically, in reality, everything is infinite, everything is infinite. No difference at all. Difference is : difference in manifestation, difference in expression. Otherwise intrinsically, everything is infinite.
SARVAM KHALVIDAM BRAHMA : Everything really is BRAHMAN, infinite.
(EPisi Tu Jan 74, IIC1)

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S. Infinite means larger than the larger but also smaller than the smaller. (Arsi 3/1974)

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S. You cannot bring any conception of size or form : So beyond all names. Name is definition of a particularization. (Arsi 3/1974)

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S. Infinite energy is everywhere. Only external appearances of forms are there. So whenever any sensation is felt here, that sensation pervades everywhere (ERosi 4/66, IIA)

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S. There is only appearance of difference outside. But infinite energy is where ? Where it is ? Everywhere ! Substratum is that infinite energy. There is no break anywhere. Over that, somehow, this world of forms appears. So if you have any thought, any strong feeling, anywhere, that at once flows out, good, bad, indifferent ! Just as in water, you throw a piece of stone and rounds go out. So you feel "I am separate". Not at all ! You are only external appearance of separateness. But internally the same is everywhere. (Erosi 4/66, IIA

S. You see so many different things, completely opposite. So why is it different ? Why is it infinite in forms ? Who ? Many people, another form. Your wife, another form. Your friend, another form. Why ? What is the ultimate nature of this play of nature ? You say manifestations, manifestations of something, manifestation of some energy. What is the nature of that energy ? Infinite number of manifestations. Infinite forms. Physical, mental, emotional. Any infinite expressions. Why ? Though it appears to be finite, it is infinite. You are here. You do so much work. You dance, you write, you calculate, etc... In this particular form so many manifestations are there. Again physically, in manifestation, no end. Manifestation in a particular form is infinite.

What is the meaning of it ? This infinite energy is there. And it manifests, it manifests. So because energy is infinite, its manifestation cannot but be infinite. Infinite forms. Physically and internally also. From your body, so many children come. And from your children so many also. From each of them. And emotionally you can see you feel this or that : sorrow, etc...
(ERosi 26/66, IIA-B)

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S. "Yes I am. I am infinite." That is, desirelessness. Yes. Yes. One who has got no desire means ? He is infinite. Because nothing attracts him... nothing attracts him. And that is the destiny of man.

And this infinite meaning ? It is everywhere. It is. If you bring time andspace, it is in time and space. But there is no distinction in time and space there. It is infinite only. It is in its own majesty. Yes. It is... it is... it is. If you bring in time, it says : "Yes, I am in time." If you bring in space, it says : "Yes, I am in space. Because nothing outside myself." Infinite says : "Nothing outside myself." Whatever you bring in : "Oh ! I am that." If you say "it is a rose", infinite says : "Yes, I am the rose." Yes. Yes. If you say : "Oh ! This is a tape-recorder", infinite says : "I am the tape-recorder". If you say "this is the food", it says "I am the food". If you say "Oh ! I am a partaker of the food", infinite says "Yes, I am a partaker of the food". Then ? Infinite says "Yes, I am a partaker of the food, I am the food. I am the taking of food, I am everything." It says : "I am laughing, and I am hearing, I am singing and I am hearing. Yes. Because

there is nothing, except I the infinite." That is everywhere, always. Infinite is infinite. You cannot divide it. If you divide it, it becomes finite. You cannot bring in time, or space, or causality, anything. It is there. It is there. But if you say : "Oh ! There is time." Quite all right. Infinite will say : "Yes. If you say there is time, I am time, because nothing is outside me." Do you follow ? If you say "it is a flower", infinite says : "Oh ! You say it is a flower. Quite all right. I am the flower. Because nothing outside me." This realization of infinite comes to man. Man comes to this realization of infinite. How ? When he sees everything in himself. And himself in everything. There is no bar anywhere ; no bar, no check, no check anywhere. He sees himself everywhere.

R. Not projection.

S. No. Because it is, it is, it is. "Yes, I am this. I am this." You say : "Oh ! There is." "Yes, I am this." "Oh ! The child cries." He says : "Yes. I am crying." If somebody laughs, he says : "Yes, I am laughing." There is no bar anywhere. There is a saint in meditation : "Oh ! Yes. I am the saint in meditation." Oh ! Here is a murderer ! : "Oh ! I am the murderer and the murdered." There is no bar, there is no condition anywhere. He feels one... This consciousness of infinite feels one with infinite. Meaning ? with everything. There is no condition. That infinite in action. To realize infinite in action. There is no bar anywhere. Ah ! This is the destiny of man. This is the aim of creation. (ERosi 17/66, IIFc)

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R. But still it is a mystery. This infinite energy is coming from and going where ? That probably is...

S. Infinite... when there is infinite, there is no coming from, no going to. It is there. When something is finite, you can say : "It comes from somewhere, it goes somewhere." But when it is infinite, where from it will come and where it will go ? It is, it is, it is, it is. It is everywhere. And because energy is infinite, so its expression must be... ? finite or infinite ?

R. Infinite.

S. Infinite, so you see, infinite expression ! So from infinite everything comes, and goes to infinite. Everything is infinite. Only there is a play of intermediate stage of coming and going. Coming and going... coming and going. But throughout this coming and going, the play of that infinitude is taking place. It is there always. Always, it is there. There is no coming and no going. Because coming and going can take place with some finite things. How does it come ? It never comes. Where does it go ? It never goes. Where it is ? It is here. Everywhere. (ERosi 17/66, IIB)

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2. ENERGY TAKES DIFFERENT FORMS

S. Yes, truly you have observed that "There would be (is) only one and the same energy in action", physically and in life, and in the life of Man too. This energy is in action and takes and transforms itself in different forms.

In life it takes, and continuously changes itself in different forms, first as instincts and then as desires... In life and especially in the life of man, this energy flows through different stages as instincts and desires. (Da. 14.3.64)

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S. Energy = Māyā. (Da. 14.3.64)

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S. Energy has two forms, potential and kinetic and expresses itself in two's : action-reaction, creation and destruction, anabolism and katabolism, pleasure and pain, attraction and repulsion, love and hate, subject and object, materialism and spiritualism, positive and negative, twos, DVAITA, etc, etc.

It "transforms and transmutes" into forms, changing, fleeting, vanishing forms though. In the case of instincts too. Ego-instinct and Sex-instinct, or Life-instinct and Death-instinct. But in the last analysis, you can see that the real aim or tendency of energy -or of instincts or desires- is to neutralize, nullify or destroy itself through the action of opposites, or in other words to negate or neutralize manifestations, because they are not stable, permanent and abiding -they change ! (Da. 14.3.64)

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S. This is a scarf. Fold it like that. Quite all right. Now : this is a dhotti, and if I cut this and then do that : this is a shirt !

F. So, only forms, forms, forms !

S. Only forms ! Only forms ! And people are looking after forms. They don't want to see through ! Only forms ! Don't be deluded by forms. (Fsi...

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S. In physics they say "This is matter, this is energy, and energy is acting on matter." Energy is acting on energy. (Fsi ...

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S. Because your consciousness is nothing but the expression of the sense of duality or sense of form, you cannot but think and feel...

P. ... in terms of form. (EPisi 11.1.64, II)

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S. What is this ? (takes his golden watch) This is gold. Isn't it ? It has got a shape, isn't it ? Very nice. Round and so on... Round... smooth... round... round... very nice. So you see the form. Where is gold ?
You take it, squeeze it, hammer it. Will the form be there ? No. But the gold is still there. Form goes, but the gold is there. Where is the gold ? Here... here... here... Everywhere is gold. Everywhere is gold. Gold appears... you appear to give some form to gold, but you cannot give form because form goes. Destroy the form, but the gold is there. What is there ? Form is true or gold is true ? What is true ? The gold. Form vanishes, form destroys, form changes.

Similarly you... from the mother womb, how many forms have you got ? What is right ? Form ? No. Or the energy that takes so many forms ? Ah ? So you take the form to be the self, so you cannot see the essence. If you can see : "No, no, no, the form is nothing. Let me see. Form is nothing. I saw so many forms. Which form is mine then ? No. When I was young, I said :
Oh ! I am young. Yes, yes. And now ? No. I am an adult. Oh ! Oh !"
What are you then ? "Sometimes I say that I am young, sometimes I say I am an adolescent. Sometimes I am this, sometimes I am male... Oh ! But... But..."
What are you then ? (ERosi 17/66, IID)

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S. Emotion is nothing but an appearance of energy. It is not static like this body. So it is an energy. So any thought, any idea, any sensation within is nothing but a play of energy. Which energy ? That infinite energy takes certain forms. Form is not different from energy... (ERosi 4/66, IIA)

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S. Everywhere appearance. (Arsi 35/1966

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S. With flour you can make any form : serpent, man, fish. Forms are appearances, reality is flour. (Arsi 37/1966)

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S. You see only appearances : a golden watch, the river is going zig-zag, a well formed apple and a crooked apple. Go deeper. Differences are appearances Shells, envelopes are KOŚ AS. Cells are made of hydrogen and carbon, which are made of atoms, which are made of neutrons. BRAHMAN is not behind or beyond, but in. The veil is conceptions. No conception can be applied to BRAHMAN, not even yes, because yes implies no. Conception is contraction, individuality is contraction. Less conception is expansion. (Arsi 37/1966)

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S. Life manifested or life unmanifested : some call life only the manifested, but it is partial. Beyond is unmanifested (the cause of manifested), which is infinite energy, and beyond again is ĀTMA. When unique energy stops working, this is NIRVĀṆA. Behind any manifestation, look for the unmanifested cause. Manifestation is unreal, unmanifested is real. (Arsi 1967)

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1. EQUILIBRIUM OF ENERGY.

S. The pendulum is moving. Yes. You don't know what this is. This movement you see only. What is this movement ? What is this ? What is the purpose of this movement ? The pendulum makes this and this, this and this. So two extremities are there, and from one extremity it goes to another, as if there is a middle position towards which it comes and away it goes. What does it mean ? Why does it go that way ? Why does it go towards it ? If it is to go away, then go away. Why does it come back towards it ? So going back and coming towards that are simultaneous there. So if it goes away, it cannot but come back. That shows : to go away it cannot but come back. That is to say, going away and coming back to a certain point... As if that, that condition is eager to persist, eager to be stable. And because it is not stable, it goes there, so, at once, it tries to make it come here. So if this is action, this is reaction. So what is the meaning of reaction then ? Reaction is to compensate action : compensate meaning annihilate. If reaction compensates action, what remains then ?

R. Equilibrium. (ERosi 3/66, IB)

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S. Action is one form of energy. Reaction is another form of energy. Coming is one form of energy. Going away is another form of energy. Energy has two forms. And in these two forms energy is acting and when the two forms of energy are neutralized, then where is energy ? No energy. The play of energy stops. And there comes the point of equilibrium.

R. But these two energies do not start from nothing ?

S. Start from equilibrium. (ERosi 3/66, IID3)

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S. You don't know what is equilibrium. You are in action. You are in the play of energy. But where is equilibrium ? There is no equilibrium. Action is there. Energy is there. Energy is acting. Yes. But do you see what is this nature of energy ? How does it work ? What is the purpose of this energy ? You see. And by seeing through, you realize that : "Oh ! I see this energy tends to come to a stage where there is equilibrium." And so long as that stage comes, energy moves hither and thither, that is between pleasure and pain and so on - happiness-unhappiness, joy-sorrow and so on and so forth. And are you satisfied in that condition ? No. (ERosi 3/66, IIE)

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R. This pendulum, when it is still, why does it exist and for what ?

S. Because it does exist. There is no question why. Because it is so. However much you try to disturb, it will come again. You try to disturb it, after some time, it comes again. It is its nature. You may try to disturb it. Yes, yes. Do it. But ultimately it will come again. Why ? Why ? Can you put any question ? (ERosi 3/66, IVB)

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R. This inherent desire in man will always exist, even if we are super normal.

S. No... no. This energy, as you said, very beautiful, this energy is trying to fulfill itself... neutralize itself. Ah ! When this energy is neutralized, then where is energy ? It becomes balanced : as with a pendulum. Pendulum is at rest. No motion. You change its position... goes on oscillating. After a time, it comes... where is the energy working now ? Is there any energy active ? No. Because all energy has been exhausted, or fulfilled in a way, so a condition of neutrality, a condition of equilibrium, or condition of... what can be said ? being above all energy comes. That is Oneness... that is Oneness.

In Oneness, there is no oscillation, there is no play of energy. Ah ! Play of energy is there till you are in the field of duality. As for example, the pendulum. In its own place, it is all right. Change its position, you make duality. Then it goes on, till it is exhausted. So ultimate condition is not the condition of energy. The ultimate condition is the condition of Equilibrium, Oneness, Neutrality. And if you are disturbed a little from that neutrality, the energy goes on exhausting itself. (ERosi 5/68, IIE1)

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S. Energy cannot be created, nor destroyed. It can be wasted out. Let it work out.

P. And it cannot be created ? It cannot be destroyed ?

S. No. Undestructible ! It is of matter and energy. This is physical science. (...)

P. But psychological energy cannot be created ?

S. Oh ! No, no, no, no. Energy is energy. Whether is it on a physical plane or mental plane, or a psychological plane, in any plane, energy has got the same characteristic, obeys the same law ! Only the medium in which the energy expresses, changes. That's all. (EPi M/74, IIIC)

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S. So long energy is there, there is creation, tendency to create activity... And when this energy has exhausted itself and brought completely in, then no expression... (EPi M/74, IIIC)

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S. The "Void", the Infinite is the Void of Nothingness, of Fullness ; beyond the play of opposites. Energy plays itself out through opposites and

what remains, what is - is that Void : just see the difference between (what and how and why ?) :

1. A pendulum in motion and a pendulum at rest,

2. A well-tightly-closed fist and the open palm.

The void is the void of non-grasping, non stopping ; when there is no play of opposites, and that comes after going through the opposites. (Da 14.3.64)

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S. And further, this is the realm of Energy or of SHAKTI and hence the experience of elation, joy, depression, etc... and this not the state of equilibrium or SHIVA. The former is dependent, the latter independent. SHIVA is calm, peace, freedom, self-possession, or in simple word, the experience of what is, where, there, no question of subject or object - Pure, absolute experience of freedom from Non-self : and this experience always comes after you heartily go through any activity, specially Sex or its equivalents, or in other words, when your play of energy is exhausted, though for the time being : this is bliss, peace or death-lessness, change-lessness, AMṚITA ! Before that, joy or ĀNANDA, only temporary : when this sub-jectively-objective activity withers away with the truthful knowledge and experience of the nature of things, then the energy fulfils itself and feels its nothingness of purpose.

Then arises or dawns the permanent realization of Truth or AMṚITA. And that is Perfection Absolute, otherwise everything is relative and subject to the play of opposites of duality. However every being is to fulfill itself in its own condition. That is also Perfection (Relative).(Da 19.4.64)

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S. You experience always the condition of exhaustion of energy : take sex. So long as you are in action, you catch hold of "forms" and enjoy and enjoy thoroughly. Then after that ? How do you feel ? Any form ? Just see. And this is true with every activity. (Da 19.4.64)

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S. You know every analogy is partial : in your last letter you wrote that peace, etc, is brought by energy. In order to show that the condition or the state of equilibrium, peace, equanimity, beatitude, AMRITA, is self sufficiency and that it appears when the play of energy is exhausted, the analogy of the pendulum and the palm was given. You may see, so long as the pendulum is in motion, it takes different positions, moves in the opposite directions (forms). The play of energy is there, in different positions and in different conditions (forms), but the pendulum itself is there ; and when the opposite motions (the result of action-reaction) neutralize each other (and the nature of things is such that it cannot but neutralize), the condition of rest, the real position of the pendulum - unchangeable- is the result.

Similarly, the closely tight fist cannot but open itself till the open palm appears and you still see that the same palm is there in different conditions which are changeable !

The state of energy is the state of dependence, and the state beyond the play of energy is independent. The former shows form, whereas the latter is formless. (Da 19.4.66)

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S. So when you are born, you come with energy, yes, and you try to expand... you try to become free. No doubt. And if this energy be normally chanelled... but if it is abnormally fixed somewhere, distorted somewhere, it tries to expand, but it cannot -so, one is to, first of all, straighten up the energy, so as it can flow. (ERosi 5/68, IIE2)

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2. NATURE TRIES TO NEUTRALIZE.

S. Nature works through opposition. Why ? Why is it so ? Nature works through action and reaction : giving and taking, What is the meaning of action and reaction ? You have got the pendulum of a clock. It is at rest. It doesn't move. It is in balance. It is in equilibrium. You disturb the equilibrium in this way and then it goes that way ? Why ?

R. Action and reaction.

S. Why does it go ? If it goes from here to there, it will come from here to here. That's all. Why does it go there ?

R. Because of the reaction.

S. What is the nature of reaction then ?

R. Because compensation is equal and opposite.

S. What is the meaning of compensation ? What is the purpose of compensation ? That is to neutralize this. So because you have taken in this direction, so it can be neutralized by opposite direction. So it goes there. And it oscillates. And ultimately, it comes to rest. That is to say, you see this oscillation goes on this side. Going to that side is only the tendency to neutralize this. And this oscillation, neutralizing, goes on and on. And ultimately it is neutralized. (ERosi 2/66, IIE1)

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R. But Nature is not stable as a pendulum. Nature is made of action and reaction, that is movement.

S. Exactly, movement. What is the aim of that movement ? Nature is that. What is called Nature ? Nature is change. Nature is the active part of Truth. (ERosi 2/66, IIE1)

S. In Nature, you see always this duality : two, male-female, up-down, pleasure-pain, peace-war, prosperity-adversity, and so on and so forth... There is duality : two opposites. (ERosi 1/66, IA)

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S. Nature's law is that whenever there is disturbance, there is a reaction to remove that disturbance. Always... So the ultimate aim or identity of Truth is that calm. But due to some disturbance somewhere, it makes waves and so on and so forth. But when that disturbance goes, again it becomes that calm. (ERosi 4/66, IIA-B)

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S. As if to realize this Oneness, Nature has created disturbance. And by creating disturbance, it works so the disturbance is not the end. So it tries to neutralize. (ERosi /66, IIE3)

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S. Always Nature is tending to neutralize difference. As for example : male and female, Nature created in order to bring them together, to make one. That is to say, to obliterate difference. Always, Nature is trying to keep balance... to re-establish balance. (ERosi 1/66, IVD4)

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R. But then, why this movement ? Why is it not stable from the beginning ?

S. Oh ! If it is stable from the beginning, there is no action. Nothing of the kind.

R. Yes. Nothing exists then.

S. So this play of Nature will stop at once... vanish. So there will be no you, no tree, no life, nothing. Yes, yes. So as if to realize this oneness,

Nature has created disturbance. And by creating disturbance it wants to show : Oh ! This disturbance is not the end, is not the summum bonum. So it again tries to neutralize it and show : "You see, disturbance was there. And it cannot but be neutralized, because you see this balance is there. The balance is right. Balance, equilibrium is Truth. And you have created untruth. So you must destroy that untruth." And at once, you shall see that... So as if to realize the beauty and sweetness and tenderness of this state, it produces a disturbance in order to realize this. (...) (ERosi 2/66, IIE)

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S. Nature's purpose is to neutralize. Ultimate purpose of Nature is to establish balance and equilibrium. And man has to realize this. This is the purpose of Nature. (ERosi 2/66, IIE1)

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S. Why this sort of play of Nature ? Because this is Nature. There is no question why. Why is pepper bitter ? Why is pepper hot ? Why is sugar sweet ? Why ? (ERosi 3/66, IID1)

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WHAT SVAMIJI SAID TO DIFFERENT PEOPLE

CLASSIFIED BY DANIEL ROUMANOFF

SECOND VOLUME : HOW TO PROCEED ?

PART ONE : THE SEARCH

PARIS 1980

VOL. 2 HOW TO PROCEED ?

PART 1 THE SEARCH : SĀDHANA.

Chap. 1 WHAT ARE THE CONDITIONS TO FULFIL ? MUMUKṢU-VYAVAHĀRA

A. What do you want ?

1. Find out the cause. Don't put the blame outside. (2)
2. Find out what you want. (7)
3. Why do you ask questions ? (11)

B. VAIRĀGYA. (13)

1. Have you interest in things outside ? (13)
2. Imperative urge or feeling of necessity. (15)

C. To be normal. (24)

1. Normal is he who does not compare. (24)
2. Normal is he who is in contact. (25)
3. Normal is he : the working of duality is as less as possible. (26)
4. Normal is he who has normal desire. (29)
5. Normal is he who has had normal parents. (30)

D. To be sensitive. (33)

1. Sensitiveness is the capacity to feel. (33)
2. Sensitiveness is inherent. (36)
3. Sensitiveness is a product of evolution. (38)
4. Sensitiveness is produced by negative experience. (39)
5. Sensitiveness and sentimentalism. (45)

E. To be receptive. (46)

F. To be strong, confident and convinced. (49)

G. Dignity - Intelligence. (52)

A. WHAT DO YOU WANT ?

1. FIND OUT THE CAUSE. DON'T PUT THE BLAME OUTSIDE.

S. The first question of enlightenment, the first point of enlightenment is : "Why ? Why ? Why ? Why I am unhappy ? Why ? What is the cause ? Let me see." (ERosi 5/66, ID1)

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S. First, be convinced that all misery comes from likes and dislikes. Second, know the enemy -what are likes and dislikes ? What is their source ? They come from the desire to make an absolute of what is only relative (dependent). (Arsi 2/1966)

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S. "For all of my actions, for all of my emotions, I alone am responsible. The cause of this lies within me. There is nothing outside. The responsibility does not lie outside. Not at all.

So, this I have to see now. Why does it happen ? Where does my mistake lie ? What was the cause ?" (Su Chap. 6, IVE)

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S. First of all, people identify themselves with externals. Always. If externals are large, they think themselves also are large. So they all completely depend upon the external. That is, they are identified with the external.

When the external is favourable, they are glad : "Yes, yes." And if the external is unfavourable, they become sorry for some time. And then again, they find some external which is favourable, and again jump there. So generally they are doing like that. That is to say, they have got no consciousne

separate from the external. And if there be any consciousness of internal, they feel that it depends upon the external.

As for example, you become angry when you don't get anything what you want, and you try to bring the external. That's all. If you like to do something and if you don't get, you say : "Oh ! The external is responsible." If you like that your wife should do something she doesn't do, so you become angry with your wife, because she is responsible for my disturbance.

So always, because you started from the external, because you are identified with the external, -though you come a little away from external- you are still dependent on the external.

And so if anything anti, or anything disturbing, comes within you, you feel that the cause of this disturbance lies outside. And you blame the outside, you become angry with the outside, you try to kill the outside and so on and so forth. Do you see that ? You go on doing like that. Still you are dependent on the outside. So, though you feel yourself separate from outside, but you are still completely dependent on the outside. Rather, you are at the mercy of the outside. As the outside does, you become that. Do you understand now ? If the outside is favourable : "Quite all right, I'm happy !" If the outside is unfavourable : "Oh ! I am sorry !" So your whole existence depends upon what ?

R. Outside.

S. Outside. Do you see that ? So you always blame outside, or throw the blame outside, or throw the cause of all your troubles, all unhappiness, outside. That you do. Now... And you go on like that.

And still, a time comes, when you say : "Oh ! I understand, yes, yes, yes... in this case I thought that he will do. He didn't do. Oh ! It was his fault that he didn't do." Next time also ! Next time also ! "So many times, I feel that I am always getting what I don't like. I am disturbed. So the cause of my disturbance, I throw outside. But not only one outside, one aspect. All the specimens or all the instances of outside are there, and I am disturbed.

So if the cause of disturbance be outside, then ? So always I shall be disturbed ? But what is that ? Quite all right. But sometimes when the outside is favourable, I become happy. When it is unfavourable, I become unhappy. What is the meaning of that ? To be happy and to be unhappy depends upon the outside for me !"

R. No. I know that. I know that it comes from unsatisfaction of some desires we have, yes. And that is inside ourselves, that the problem exists.

S. So... so the root of... As for example, if somebody told you something : "Quite all right." In French you understand it, and you think : "Oh ! This is derogatory ! Oh ! Derogatory !" Yes, yes, yes. And let that all those words, with all intonations, with all feelings, be uttered in some language which you don't know, will you be affected ?

R. No.

S. No. Then why ? Outside is there... outside is there. The same words, same feelings, same emotions, same intonations, same gestures, but you're not affected. What does it mean ? What does it mean ?

R. It means that the reason is that it is only the affectation of the emotion which is concerned.

S. So ? Where is the cause of your being affected ? Outside ? If outside, then all outside should be like that. If it is uttered in French you are affected. And if it is uttered in Russian, or any Indian language, you are not. But thing is exactly the same.

R. Yes, of course, thing is exactly the same but you have also this way of communication, which makes that you...

S. That's all ! So communication !... The communication which you can understand, which you can receive. Otherwise no. So the real cause of disturbance lies where ?

R. Because you are receptive to that.

S. Yes, you are receptive to that. Oh ! So your being receptive is the cause of all your troubles then ! Not the outside ! No. So do you feel this point first ?

R. Yes.

S. From the outside, you come to inside. "Oh ! Then, my being angry, my being sorrowful, my being joyful, they don't depend on outside, on my mood, on my receptivity, as I take it, it depends upon that. So ? The remedy for any misery, any unhappiness is not found outside then ! How I take it ! How I take it ! How I take it ! As I take it, so I become ! If I understand the language, I become. If I don't understand, nothing. But the thought and the gestures and the language, (...) but the whole external thing is there." Only the communication, as you said, is different. That is when I accept it, I (...). If I don't accept it, I am not.

That shows any emotional disturbance is due not to the outside, but in the potentiality of myself to be like that. That's all.

So you at once become free from the outside. You come to inside. So you are to know then : "why am I like that ? Why do I behave like that ? Why I am... Why do I become... ? Why ? Why ? Why ? Why ? What are the causes ? What are the causes ?" Then you search within. So you begin to search within and find out the cause. And remove the cause. And then, finish. (ERosi 5/66, IA)

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S. But in this respect, so long as you feel responsibility, you must take to responsibility, otherwise you cannot progress.

Take to responsibility. That is you accept responsibility. "Yes, I am responsible for my actions, yes. Because I feel that I am here, so I am responsible for my action, yes. No doubt about it. Whatever happens in me, I am responsible for, yes." And go on, go on. (EOsi 11.12.69, IIC1)

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S. So long as you feel your limited, separated existence, you must feel that : "Yes I am responsible for my act." Yes, yes, yes. (EOsi ...)

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S. In the initial stage, you were identified with the external. Then you became free from the external... Came to yourself. And then able to solve the problems in yourself. And you saved yourself. And now, by saving yourself, you become one with everything. You go to the external, you come to external, you play with the external, you work in the external, but you are free. (ERosi 5/66, IE2)

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2. FIND OUT WHAT YOU WANT.

S. None among you knows what he wants. His wants are wavering. (Dasi 28.2.72)

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S. You are to see first what you want. Do you want academic or intellectual discussions ? Are your questions and doubts the results of your academic or intellectual searching or the welling out of your soul ? (Da 19.1.64)

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S. Here you are now. Well, then : "What is it that I desire ? What is it ? What is it that I need ? What is my need ?" That is the question.

Sh. The need, of course, is to get free from illusion, to get disillusioned.

S. Ah ! To get free from the illusion ? The need of it. Only this. But where will it come from ? You must have the direct experience of this need. How ?

Now, -the statement, that you want to get free from illusion, of course, sounds so very nice. To get free from illusion, to get disillusioned ! Well, the statement consists of two parts : first, the illusion, and the second, to get free from it ! Intellectually, of course, it is all right : "I have to get free from illusion. It will be so very nice, if I get free from illusion." An intellectual play started, went on for some time, and then you got again back to the old position.

But, to feel that you have to get free from the illusion : "Oh ! This is only an illusion. It is an illusion. It is nothing but illusion. How intensely have I had to suffer because of this illusion ! How badly was I deceived because of it ! What did I get from it ? Oh ! Oh ! Oh ! No, no, no, -I must

get free from it ! I cannot have anything to do with it now." This is the way of experiencing it, feeling it, living through it ! Then alone are you moving forward. So, now this is the point. How will one come to this point ? Through one's own experience : "This is illusion ! This is illusion." Only then. (Su Chap. 6, IIC)

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S. Every moment ask yourself, "What do I want here and now ? What am I in this ?" Whatever you want to be you are already that. Desire is the moving force. The forgerer wants to forge. The mind manages it perfectly. But most people do not know what they want. So energy is frittered away and they do not get what they say they want. (SRI book)

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S. The first task now is -if you feel that it is high time for it- to see what is it that you want to have. First of all this : "What do I desire ?" For -without that, all this is bound to end in mere words, you will hear them spoken today, and forget the next day. So, that is the first thing to do now. Nothing else.

And, as you said, such and such an idea came to your mind ! What has come, will pass away. This is how the mind works. What comes, has to go away. You have not achieved it. You have not earned it. That is what it implies. So long as something is not achieved or earned, or, in more direct language, as long as one does not pay -without paying adequately- nothing is achieved, nothing is valued. And, when does one pay ? When there arises within a sense of necessity : "I need this. I want to do this." Unless this is felt -this necessity- one cannot do, one cannot act. When he acts in this way, then alone he does. Then alone is there definiteness in his action. Without this sense within, all that is done is nothing but merely a chain of actions and reactions. Something is got, and then it is lost. This endless game goes on : this game of emotions.

What happened with Sushila ? How many times was she warned that the beautiful experiences that she had would have no lasting effect if she did not keep a tight hold on them, they would fade away. As long as they were merely in the form of emotions, they simply made an appearance for a time and then disappeared. Several times she had had such experiences. She had indeed a revelation of Truth. But it vanished. She was asked to hold on to it. But it did not last. It does not last. For, it had made its appearance only in the form of emotions -as a reaction. So, as long as it is there only in the form of a reaction, it is bound to disappear. Under the influence of the chain-reaction, it does not have the strength to hold on. (Su Chap. , ID)

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S. What comes goes away unless you keep it : to take in, to hold the lesson of experience. Emotions take the lesson away. (Arsi 43/1966)

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S. That is why, first of all, you have to face this question squarely. The time is ripe now. You have now reached quite a mature age. So, this is the point now you have to come to, and quite definitely. "What do I want ? What is it that I still wish to have ?" Otherwise, all this talk will be worth nothing more than mere words. All the points that you mentioned, all of them, will be covered by the answer to this question. Everything will get crystallized. And, well, then alone can there be any detailed and systematic talk on these points too. Only, when it is perfectly clear as to what is it that you now desire. "What do I desire ? What is it that I want now ?"
(Su Chap. 6, ID)

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S. First of all you have to know what do you desire ! "What do I desire ?" Because, as long as you do not know what is it that you actually desire, you will simply be carried away, you will be simply tossed about hither and thither by the current of desire.

"What do I desire ? What am I, and what do I desire ? I do not know anything about all this. I do not know this at all." That is why no solid, concrete step is taken in life. It is not at all possible to do so. (Su Chap. 17, IF)

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S. Which direction to go ? To which direction to move ? That is the most fundamental principle or characteristic of any action. Without direction, no action is possible. See ? No action, in whatever field it may be, is possible without a relevant direction. Because a motion takes place in a direction. If there is no direction, no motion. (...) So, in life also, in all life's activities : direction. First you are to be clear about the direction. What is generally Svamiji's question ? "What ? What do you want ?" (EPisi Thu Jan 74, IA)

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3. WHY DO YOU ASK QUESTIONS ?

S. Why do you ask questions ? Because you are not satisfied with yourself. Because you do not accept yourself as you are and want to be something else. (Dasi 18.5.63)

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S. Why do you raise a question ? If you are in the life in which you are and you are satisfied with that, quite all right ! There is no question ! Why this question then ? That is the point. As for example, Svamiji told you : take the sweeper in the street, he has no such question, never. (ERosi 3/66, IVA)

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S. The question comes when you feel : "Oh ! I am unhappy. No, no, no. Oh ! Oh ! I am unhappy. Why am I unhappy ?" Then the question comes. Yes, when you feel : "I am unhappy in this condition." Are you unhappy in this condition first ? (ERosi 3/66, IVA)

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S. If you feel like that, there is no other possibility of being happy, then quite all right. So try to do, to reach that Serenity, then. If you say that there is no other possibility, then quite all right. (ERosi 3/66, IVC)

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S. What is that aim ? That is the point.

R. To go to the point where it is not this negative and this positive, to get out of this circle.

S. Quite all right ! Do you feel that it is necessary ? Do you feel that it is the purpose of life ?

R. Yes.

S. If you do, then the way how to ? First of all see "What ?" This is again that "What ?" and "Why ?" Svamiji told you. "What is the purpose ? And why is it so ? What is the condition ? Then the purpose is there, I have got no connection with it, I don't feel like that, it is all right." But if you feel the necessity to reach that purpose, then how can you reach ? How to do ? That is the point.

So first of all you have to see what is the aim of life. And you feel it : "Yes, this is the purpose of life. And not only this is the purpose of life, this is the purpose of my life, because I have seen through, that without that, there is no rest..." (ERosi 3/66, IVD)

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R. And then you infinitely are asking : Why ? And trying to solve.

S. But there's no infinite problems. There's only one problem. Only one : to be affected. There's only one : that is your liking. Your being affected, only depends upon your liking only. There will be infinite incidents and problems. But your being affected depends upon only your liking, only. Not on them. Because you like... you get what you don't like, so you are affected. Here, you don't get what you like, you are affected. There you don't get what you like, you are affected. (ERosi 5/66, ID2)

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S. Every properly formulated question has its answer within. (Dasi 15.3.72

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1. HAVE YOU INTEREST IN THINGS OUTSIDE ?

S. Do you now really feel that you have no interest left outside ? Unless you are clear in your mind as to what you wish to do, as to what is your aim, all that you have been telling will be nothing but a mere narration of scattered thoughts and ideas, which is inevitable. Therefore, what you have to find out first of all is : what is it that you actually desire ? Unless that is clear, all this emotional play of actions and reactions will go on and their nature will escape you. Occasionally, also -nay, most of the time- there will be the tendency to justify these !

Thus, the first task you have to take in hand is to find out if you have still interest in things outside. Just see. And try to find out !

Because, unless your mind is cleansed of all interests of the outside world, it cannot penetrate deep within the self. It will go on clinging to outer interests. (Su Chap. 1, Intro.)

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S. So, do you feel that now it is high time to see what you really want ? Do you feel that it is time you make a review of what you have got so far, as to what you had sought and what you received ? Just try to look back and see that in whatever you had been doing, in all that you had been engaged in so far, what was the objective, what was the purpose behind all that ? And, also, what more do you wish to have ? What is it that is still wanting, what is it that you have yet to achieve ? So, finally : "What is it that I want ?"

Without getting a clearcut answer to this question, no direct action, no definite action is possible. (Su Chap. 6, IC)

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Q. Why is there sometimes slackness or procrastination ?

S. It is because you are not interested in what you profess to be interested in. So, see clearly what you are interested in and do it. Everybody does what he or she is interested in. He cannot but do it. Do not be after ideals. Be with the actual. Be what you are that is, be perfectly reconciled to what you are so that you do the thing with all your heart and soul. Whatever action you are doing, that is the action you are interested in. Otherwise you would not be doing it. So, you now know what you want to do. Do it with the mind, emotion and body acting in unison. You say you want to read psychology. Do you really want to ? You are engaged in looking after your family. Can you do it well and spare enough time to study psychology also ? No ! Is there sufficient money for the family's needs ? Is there sufficient knowledge of the how so that the family may be run efficiently and kept contented ? Do you find, in addition to this, sufficient time to devote to the study of psychology ? No ! So, looking after the family is what you are really interested in. Do that well and do not bother about psychology. When you are engaged in looking after the family and want to read psychology also at the same time, you are trying to ride two horses. You will be doing both with a divided mind and so neither will be done to satisfaction. Since you cannot but look after the family, you have got to do it as well as you can. Do it well because it is yours and be with it body, emotion and mind. If you do this, well, then you will move on to the next stage. (SRI book)

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S. True,indeed. Without having an interest, nothing can be done. Nothing whatsoever. You can achieve nothing unless and until you find it interesting and agreeable to do so. Not at all. It is your own job. Not that of a hireling. A work done with no heart in it cannot bear fruit. That is why you were told, yesterday, to do something only if you enjoyed doing it. Don't do it if you don't find it agreeable to do. (Su Chap. 19, IA)

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S. You don't have an interest when you feel that it does not belong to you. (Su Chap. 19, IIB)

2. IMPERATIVE URGE OR FEELING OF NECESSITY :

S. Again and again and still now, Svamiji may ask you all to feel within yourselves the imperative necessity to come and come for what. Be clear here. (DaCo 30.10.68)

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S. Criterions to come to the ashram : to be normal, to be dissatisfied with the world, to feel the need. (Dasi 29.6.69)

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S. You have no hankering, or urge, for what you want. If you have got that, you cannot rest, till it is got. Do you see ? If you want anything, what is your attitude ? Relatively, you must see... As for example : hobbies. People have got hobbies. See. For a hobby...

D. ... have always time and energy...

S. That is you cannot but want. Hobby is that you cannot but have. (EDasi 27.3.72)

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S. You have got no initiative. Why ? Because you have got no interest. Interest creates initiative. Initiative gives action. (EPisi Tu Jan 74, IIA

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C. I doubt if I am able to become free.

S. That shows that you have sometimes, not felt it terribly, unbearably. If you feel the imperative pain then you cannot but try to be free. This urge to be free must be felt without any possibility of an alternative. (Co 4.2.68)

S. There will be no laziness as you said... Why ? Laziness is the product or result of contentment in the position you are. If you are suffering from pain, can you be lazy ?... Extreme pain you are suffering from, can you be lazy ? "Let it be so !" Can you ? "No I must be free ! Call a doctor !"

Lethargy is the sign that you are, so to say, satisfied in the position you are. (ERosi 3/66, IVD)

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S. Here one thing only counts and that is whether you feel tolerably at ease with the situation so that you can go on with it or whether you feel suffocated so to say with the condition so as to make you feel no other alternative than to free yourself from the condition, whatever be the price you have to pay, and whatever may be the suffering. And in this case, no such luxury of emotion can come as "But I am too much a coward to afford suffering to come out." (...)

In short, it is only necessary that you feel that you cannot remain in the state in which you are at present. Otherwise there will be only playing with time and energy giving rise to no, or practically no result. You are to see, understand and feel the justice of the fact as stated above. (...)

And if you feel ready to welcome all sufferings that may come your way of freedom and liberation, you are very gladly come in December-January. (Da 12.4.68)

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S. What is the key ? Passion, passion, intense urge to act.
(EPisi 10.11.64, 116)

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S. If you feel like that : "I am disturbed always, running hither and there... Oh ! Oh ! This oscillation ! I am tired ! I am fed up with this oscillation ! I must try to be free from this oscillation !" If you feel like that... "Oh !" Then come on... Why do you want to be free of this

oscillation ? Why ? "Because in this oscillation I see pleasure and pain, up and down always, there is no state of rest... I cannot rest."

If you feel like that, then the position of Rest, Absolute Rest, where there is no up and down, you may say Absolute Knowledge, you may say anything whatsoever... You want that ? Quite all right ! If so, that is the purpose of life and if that is the purpose of your life too... You can talk only of your life, you cannot talk of lives.

If the purpose of your life is this, then you say : "How to attain that ? Isn't it ? Yes no doubt. So first of all what ? Be clear about the purpose. There should not be any doubt about that. This is the purpose." Yes, yes, yes. How ? "Because I felt it, realized it. To my cost I see. At my cost, yes... I feel : Oh ! Terrible... ! Oh ! Unhappy I did this. I did that... Again this oscillation, again that hankering... Oh ! I have seen through. No. No. I want rest. So rest, a condition where I shall be, so to say, where there will be no oscillation in that way." If you feel : "Yes that is the purpose of life, that is the purpose of my life and for that I am hankering. Because I know that, it is true, otherwise how can I hanker ? I am hankering after that because I feel that the opposite is not tolerable. So there is something beyond these opposites." (ERosi 3/66, IVD)

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S. First be clear about the purpose. And that clearness must come out from your own experience, rather bitter experience, worthy experience, happy experience, all experiences must show : "Oh ! No, no, no, I have seen through all these experiences, there is no rest... No, no... Again ! Again ! No I must have some rest ! There is no relief, neither in pleasure nor in pain ! No I don't find any relief. So as if I feel suffocated, I want some air." When do you want air ? When you are suffocated : "Ugh ! One puff of air !" Isn't it ? But you are in air, you don't feel the significance of air. See ! How valuable is air, can you feel ? No, no. But when you are suffocated you feel. (ERosi 3/66, IVD)

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D. The motivation to go forward is unhappiness with the present state. The less unhappy I am, the less motivated. As Colette is trying to fulfil all my desires and to please me, I have less occasion to suffer, then to go forward.

S. Yes, but it is a blessing in disguise, sometimes you awaken and feel "Oh ! Oh ! I do not get. It was all an illusion." The awakening is painful and you proceed forward. (Dasi 18.8.73)

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D. What makes one progress ?

Oliver says : "One feels unhappy. Svamiji helps. Now we are happy we do not proceed further."

Sumongal : "I know my limitation. I cannot proceed further."

Colette : "I want to live long to achieve."

Daniel : "We progress because we are unhappy. Yet to accept things as they are is what brings happiness..."

S. Yes. You see there are people who say they are happy in these present circumstances. Quite all right. Let them say. This is a question of relativity.

They are happy compared to what they were before. But are they happy ? If they feel happy, let them be happy. Quite all right. (Dasi 18.3.74)

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D. Now, is there not something similar to lyings in the present stage ?

S. Yes : need. (...)

D. Where from the need ?

S. When you are desperate. You have tried everything and failed. In other terms need is VAIRĀGYA.

D. Now when there is state of rest and peace, what should be done ?

S. Try to enlarge it and make it durable. (Dasi 25.8.74)

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S. "But, I have to get myself free from it. I must get free of it." This has to come first. This feeling, this sense of necessity, the imperative urge to get free of it. This is an imperative must. Without this, there is no way out. Why ? "Because I have seen. I have seen that having made all the possible efforts to get what I wanted, having strained myself to the utmost, and having been hit hard each and every time, I did not get what I wished to have. I did not get it in the least." You have, finally, to come to this complete realization that you did not get. If this realization is not complete, if you feel that there is still something left undone to get the desirable result, try again, and see if you do get it. (Su Chap. 5, IIC)

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S. Now imagine a figure covered with a voil, attractive, pleasant... So long as the voil has not been lifted, it is not known what is under it. The only thing what is known is the voil. To study the figure covered with a voil is to attribute qualities and characteristics to something which cannot be known. One has to be conscious of the voil to study it, to know how it can be grasped.

There must be an attitude of unquestionable, unjustifiable desire to lift the voil, and not to admire nor to enjoy the voil.

One has to realize that one desires before anything else to lift up the voil because one is totally dissatisfied. If this desire does not exist it is useless to proceed further. (Dasi 17.10.59, from memory.)

S. You try and only try. And you will be successful only when you know, only when you feel that this condition cannot continue. "No, no, no. I must be free." This is the fundamental idea. (ERosi 6/68, IIB5)

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S. It can be found out. Yes. It will be found out only, when you feel that the condition in which you are at present is not tolerable. "I cannot be with it, I must be free from this." Then ! (ERosi 6/68, IID2)

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S. One must be free from the worries or complexities or unhappinesses of life. (...) So until, unless you are free from these, you cannot go to Truth. So in the midst of that, you are to say : "What ? What ? Why ? Why ? Why ? Why we are like that ? Why we are like that ?" So this why ? must arise in the mind, first of all... "Why do I suffer ? Why I am in difficulties ? I must be free." So this attitude will solve problems. (ERosi 10/66, IV)

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S. What is the meaning of necessity ? Feeling of necessity, yes. What is the meaning of necessity ? I am feeling... ?

P. I must do it.

S. Necessity meaning ?

P. Something which is necessary.

S. That is ? Necessary meaning ? Without which... Take the negative way.

P. Without which I cannot do...

S. Ah ! This point. "I cannot do... I can't find relief... I can't find satisfaction... and so, and so on and so forth." This is the inner necessity. And to feel it... one must be aware of this necessity, and feeling for it. Then, one can see what to do. First of all, he sees : "I want this. Why ? Why ? Oh ! Without which I don't feel at ease, don't feel satisfied, and don't feel anything, anything. But main point is, that I will not be satisfied. So, this... what is there ? First of all, what is there, that I feel without which I cannot satisfy ? Why ? What is there ?" See what is there. See the nature of it. And why you want it ? You can easily see. So your connection with it, you will be able to see.

P. Is the feeling of necessity in this case similar to a want ?... a strong want ?

S. ... strong want, yes. (EPisi Fri Jan 74, IA)

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S. See how far you have the sense of necessity within and if you have got that, then all... And then you shall have, as Svamiji said... intellectually, emotionally, in action, you shall have to accept yourself. And moreover, predominence is to be given on the emotional aspect. And to have emotional aspect clear, you must bring the intellectual clear also. The sense of value must go. And that is not a very easy affair. (ERosi 18/66, IIIC2)

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P. One-pointed comes from the feeling of necessity, from emotion... ?

S. Yes ! From the feeling of necessity. And this feeling of necessity, justly and rightly you have said, this feeling of necessity is the first requisite for any action... any action, because it is Truth. There must be the feeling of necessity... imperative feeling : "I cannot but do it."
(EPisi 15.1.64, IIB4)

S. And first of all, you must feel the necessity of it. "Yes, I cannot but do that." Feeling of necessity will produce this feeling : "Oh ! I cannot but do it. There's no question of "should". I cannot but do it. If I don't do it, I don't exist. I can't tolerate that I don't exist. I am here." So be. "I am". Yes, be, be. (EPisi 15.1.64, IIE7)

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S. What is the gist of all this ? "What do I want !" It has to come from the very depth of your being : "No. No. No. I have had enough of it ! It must go. I cannot tolerate it any further." (Su Chap. 6, IVE)

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R. I want to... I try to look at myself to do it. How to ? It seems to be a tremendous work as I don't reach it.

S. Oh ! Yes. Oh ! Yes. Oh ! Yes. But first of all you are to feel that you want it. First thing ! That is : "I want it. Without that, I cannot live ! I must have it !" First the sense of necessity must be there. Otherwise no work will be permanent... Do you follow ?

Do it and you see. First of all, you see that : "Yes. I must want it. I must get it. I must do it. Otherwise there is no way out." This sense of necessity must be there. Just feel that sense of necessity, rather imperative necessity, you may say : "I cannot avoid it. I cannot but do it. Other things I have felt, I have done. And I saw that they are wanting. They don't give me the thing that I want." So whatever you have done, you must feel that : "I have done, and I have done to the last in a way and I have seen that : No, no, no, I do not get... I did not get from it. Then only." (ERosi 18/66, IIIC

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S. Experience means that you have got everything. And so, experience gives a big, large, fund of things and objects and tastes... everything. So, if anything comes you say : "Oh ! It is like that. Yes." Finish.

P. And on this treasure of experience is the feeling of necessity growing ?

S. Yes, yes, yes. And this you get, but now you can take it. "Why ? Why ? Is it necessary for me ? Is it necessary for me ? Is it necessary for me meaning ? Is it necessary for me, <u>for the aim</u> for which I am living ?" Because if you have got the idea of direction, if you have got that, then, everything will contribute to that direction. What is not relevant, you see it is not relevant. "What shall I do with it ?" (EPisi Fri Jan 74, IE2I

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S. Is it difficult ? It is very difficult or it is very easy. It all depends upon the feeling of necessity. Can only appear when there is unity and unity by acceptance (one does not have to learn it). What really makes a man is what he feels necessary and how strong. Everything else (ideas as well as emotions) are borrowed, come from outside. (Arsi 1967)

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S. Why do you go on keeping it ? Only because you find it tolerable, because you feel that you can live with it. How else could it be kept ? (Su Chap. 30, IIC)

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S. Man looks for what does not change only when he has tasted and experimented what changes. (Arsi 12/1966)

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C. TO BE NORMAL.

1. NORMAL IS HE WHO DOES NOT COMPARE.

S. This practically normal will go on progressing and progressing. That is to say, one will progress in the direction in which one is becoming freer and freer from negation, or from the work of the mind. Finish.

That is to say positively : one sees as best as one can thing as it is and never compares So this element of comparison is less than fifty per cent in a practically normal man. (ERosi 4/68, IIIE3)

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S. Practically normal, means one who is not with the Truth of Difference under all circumstances. That's all. Sometimes he is, sometimes not. So when he is not sometimes, at once he will get emotion, he will get disturbance, he will at once say : "Ah yes ! Why is it so ?"

As soon as you question why ?, as soon as you can question the situation in which you get emotionally disturbed, you can be normal and gradually you can be practically... practically you remember... you can be normal.
(ERosi 4/68, IIIA1)

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S. To be normal, one must try to be free as far as possible from the outside. (ERosi 5/68, IIB3)

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S. Because in this case, you are only content in doing according to what you feel, and not according to comparison with respect to another. And that is the first criterion of a normal man. So he knows his desire, and then Svamiji can take him. "Yes... Come on." So Svamiji can talk to him, talk of this desire. "See the nature of desire. Whether you can satisfy the desire or not." (ERosi 5/68, IIC2)

2. NORMAL IS HE WHO IS IN CONTACT.

S. To be super normal, or rather to be normally normal, one must be in a position first to come in contact with a thing as it is, and not through any covering. Do you follow ? This is normal. So that he can go through it, see its nature, and be free. (ERosi 5/68, IID2)

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S. A normal person is in contact with a normal object. Again a normal person is he who is in contact with an object as it is, and not with any pre-conceived picture through which he tries to come in contact. So if he is in contact through some picture, he is not in contact with that, how can he be satisfied ? How can he see its nature ? He can't.

So a normal man is he who is capable of being in direct contact with things. So that he can test, he can enjoy, he can see through, he can see the nature of it, and be free. Otherwise, he can't. (ERosi 5/68, IID1)

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S. If you find one or two, ... any normal or practically normal people, that is to say, who can see things, who can come in contact with things as they are, who are not covered by any covering and through that he tries to see things, yes, yes, yes...(ERosi 5/68, IIIA)

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3. NORMAL : DUALITY IS AS LESS AS POSSIBLE.

S. To be normal, the whole idea, as Svamiji told you, try to be one. Oneness... oneness. Opposition of oneness is twoness, in a way : duality. Isn't it so ? So what is normal ? This working of duality is as less as possible. Take percentage : working of duality may be less than fifty per cent, at least. Yes. That's all. So at least less than fifty per cent he must be affected by duality. (ERosi 4/68, IIA1)

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S. So a normal person is he who has got emotional reaction, as less as possible, and as reasonable as possible. He will have normal emotions, no doubt, because he is a normal man. Normal emotions are there, because he may be agitated against something. May be... may be. But whether the cause of his agitation is on the spot, or the cause of the agitation is here, or the cause of agitation is somewhere else.

So the cause, when it is somewhere else, produces abnormality.

And from your statement, you see, normal is he who can react normally, as things are. He can be tolerant. He can be receptive. He can be available. He can be adaptive. These are the qualities of a normal man. (ERosi 4/68, IIA3)

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S. This only is a question of proportion, or percentage in a way. So Svamiji told you, less than fifty per cent abnormal, yes, he can be called normal or practically normal. That is one who can be talked to, on the face of it, one who knows : "Where I stand. What is my question ? What are my difficulties ?" That he knows. He is aware. And there is acceptance, as far as possible. Yes. There is no denial. So this element of no denial... Oh ! this is the basis to be normal. (ERosi 4/68, IIIA3)

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S. To be normal, Svamiji gave you the key : Truth of Difference. Only Truth of Difference or Truth of Change. Truth of Difference is Truth of Change : one and the same thing. How can one be adaptive ? How can one be receptive ? If one knows that : "I am one. He's another. She's another."

So when she says, or when he acts : "Yes, she says or he acts. I cannot poke my nose here." So you cannot but be receptive. You cannot but be adapted. So the fundamental ground, solid ground of Truth is in practice this Truth of Difference.

If you stand on this Truth of Difference and try to stand on this Truth of Difference, as best as you can, so you become normal, as best as you can.

R. Yes, yes. But when Svamiji says "as best as you can", that means not to be completely normal.

S. Yes. A completely normal man, he is always adaptive and receptive and available, as you say, always, under all circumstances... because his mind, all difference... or denial has vanished. He has got only acceptance. (ERosi 4/68, IIB1)

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S. To be normal, be aware of your reactions and see what is this ? What is this ? What is the truth here ? And where is the denial ?

(ERosi 4/68, IIID)

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S. So this awareness must be there. And awareness can be stable, if you become free from this sense of value, of right-wrong, this and that. Otherwise at once awareness will be clouded. So this is the way how to be practically normal. (ERosi 4/68, IIIE3)

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4. NORMAL IS HE WHO HAS NORMAL DESIRE.

S. Desire must be normal first. For a normal man, desire is normal.

Yes. That is the test of a normal man. (ERosi 5/68, IIC3e)

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S. Abnormal means bound to particular past. Normal means bound to general past (compassion, judgement, like and dislike). (Arsi 1967)

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5. NORMAL IS HE WHO HAS HAD NORMAL PARENTS.

D. Who is normal in our society ?

S. If Svamiji tells then immediately, you will compare and ask "Where do I stand ?"

D. Svamiji I am abnormal. Is it possible to be normal in our society ?

S. People like Santals. But they have no intellect. (Dasi 27.3.72)

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D. And are there such people who are normal now ?

S. Now. Ah ! Leave it ! There will be comparison. There will be comparison. "Out of such people, where do I stand ?" And you ask.

D. No. I am abnormal. So I am not comparing with people who are normal.

S. If you are abnormal, how can you understand people who are normal ?

D. I am asking, Svamiji. If there are people who are normal in our time ?

S. What is the use of asking ?

D. Because to understand better this time, if everybody that we meet is abnormal or if still there are some cases when people are normal ?

S. Very few people are normal. Or you can find some people, normal to a degree, people who are rough and do not express themselves.

D. So among Santals ? Or...

S. Yes. Yes. No doubt. But their intelligence is not developped.

D. But among people whose intelligence is developped, one can say people are abnormal in our present condition... Because the development of intelligence has been at the cost of normality.

S. Yes. Yes. Yes.

D. So the right question would be "Are there normal people among people who have proper intellect ?"

S. Exactly...

D. And this should imply that their parents should be normal also.

S. Oh ! Otherwise you can't. Yes. Yes. Yes. To a large extent it is true what you say. Yes. (EDasi 27.3.72)

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P. What Svamiji says is so natural for man to be so, why are there so few men who are able to do it ?

S. Because, generally, few men are there... actually you see, due to culture... first culture.

Second heredity : father and mother. If you leave out the intra-uterin stage, first mother and father, then surroundings. And that makes the man. So, as the father, as the mother, as the situation, so is he. So, now, the whole world is this way you see, there is no... nothing... Father and mother do not take care of their children. No, nothing... Children going and doing anything. Father and mother are going to cinemas... What

is this ? There are few fathers, there are few mothers.

P. Before, in other civilizations, there was much more...

S. Yes, yes, much, much more. So it is called here, it is called : KALI-YUGA. It is Age of Darkness. So, it is evolving, it is evolving and it goes, because when it will be complete, again the thing will come. This evolution is going on. That is so. In the past, no doubt... This present is the presence of money and materialism, no human value is... (EPisi Sat Jan 74, I

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D. TO BE SENSITIVE.

1. SENSITIVENESS IS THE CAPACITY TO FEEL.

S. Sensitiveness is nothing but the capacity to feel and discern minute and subtle change. That is called sensitiveness. As for example, they say : "This instrument is very sensitive." What does the expression mean ? That it is capable of discerning the minutest of changes. Sensitiveness is nothing but the capacity to recognize, to discern, to feel the minutest of changes. (Su Chap. 14, IA)

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S. In this very connection, there is that example of the Yogi.

AKSIPĀTRAKALPO HI YOGĪ

A Yogi is like an eye. In two ways. They describe him as AKṢIPĀTRA. What does the PĀTRA, a receptacle, signify ? It signifies only one thing : a receptacle is that which receives. The YOGĪ is like a receptacle in the form of an eye. There is nothing as sensitive as the eye. The YOGĪ is like the supersensitive life which receives. How sensitive the eye is ! It immediately receives or responds to every kind of impression. And how quickly does it shrink and recoil from all sources of irritation ! What does this sensitiveness then signify ? That, when in contact with the sensuous object, it is extremely sensitive. So, all this depends upon the sensitiveness, which varies from person to person. (Su Chap. 12, IIA)

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S. Faraday was sensitive enough to feel the magnetic fields around a magnet. (Arsi 22/1966)

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S. The broad fact remains : that all this ultimately depends upon how one receives, or takes. This capacity of receiving or taking varies from person to person. All sorts of events happen. All sorts of experiences are there. The blows are there in every one's life. But what matters is whether one takes the blow, whether one is struck by it. The blows are always coming from the outside. But they stop at the threshold, as in what is called SMASANA-VAIRĀGYA (momentary turning away from attachment). (...)

One, of course, receives shocks. But what really matter is, how deeply does it affect him. Is it only skin-deep, or deeper ? Only here lies the difference. The difference lies in one's capacity to receive, the sensitivity to it. (Su Chap. 12, IIA-B)

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Sh. Only the levels of self are different.

S. Only that ; the difference in the levels of self. And the plain and simple fact is that the grosser the form of the object with which one gets identified, the more one lacks sensitiveness. The finer the object with which one gets identified, the more sensitive he becomes.

It is sensitiveness alone that brings about fineness in feelings. But when one is too grossly involved in pleasures, in the enjoyment of sensuous objects, he does not develop fineness in his feelings. He gets identified with their grossness. Even when one is thwarted in his enjoyment, he seeks more of it and, if that is not available, seeks something else of the same variety.

You had asked, why did you not get disillusioned after receiving only one shock ? The answer is, because the shock was not severe enough, it was not so severe as to make you feel : "Enough of it, I have now seen through the nature of it. I do not want it anymore ; no more of it."
(Su Chap. 14, F)

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S. Why didn't you have this sensitiveness before ? Because you were under such a tight grip of that grossness, or rather of your self, that you enjoyed only that. When one enjoys nothing but his own gross self, he can never acquire sensitiveness. Sensitiveness can emerge only when one gets free from that petty self. Then alone does sensitiveness emerge.

Now see what the difference is between the two. The opposite of sensitiveness is grossness or crudeness. Ah ! Crudeness is nothing indeed but what is generally called selfishness. Selfishness means remaining bound up within the self... (Su Chap. 20, IIB)

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2. SENSITIVENESS IS INHERENT.

Sh. But this should be applicable to everybody, Svamiji. The sensation that I had experienced today must indeed have been a common experience with everyone.

S. No. It is here, indeed, that sensitiveness acquires importance. All physical bodies do not fall in the same category. The capacity to experience does not belong to all of them. In fact it is an inherent capacity. For it depends, largely, on the type of brain-formation, on the type of nervous system.

As for instance, take the case of an idiot, of one who is dull. What about him ? He can't have any such capacity.

Sh. Would he not have even those sensations that I had while sucking at the breast and, also, what I felt when I was deprived of that ? Would not he also be affected in a similar way ?

S. Not in just that way. If he went through a similar situation, he too would, of course, be affected a little, but not so poignantly. That sharp reaction is made possible by that sensitiveness of nerves.

Sh. And also, perhaps, it would vary with the severity or otherwise of a painful birth ?

S. Yes. Yes. Yes. Yes...

Sh. One whose birth was relatively painless, would not perhaps be affected to that extent ?

S. No. He would not indeed.

Sh. And the sense of one whose birth was very painful, would, naturally, acquire an exceptional acuteness.

S. Yes. Yes. An exceptional acuteness indeed. (Su Chap. 21, IB)

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3. SENSITIVENESS IS A PRODUCT OF EVOLUTION.

S. When does this sensitiveness come into being ? Only when one is higly evolved. Only then... So this is how it is. That is why this physical sensation alone is the basis. And when this physical sensation gets deeper, it brings mind into existence. And mind implies emotion and all that. (Su Chap. 21, IC)

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4. SENSITIVENESS IS PRODUCED BY A NEGATIVE EXPERIENCE.

S. Sensitiveness is produced only by a negative experience, not by a positive one. What does this imply ? It is produced not by pleasure but by pain. Why ? Because, pleasure is very vulgar. Pleasure can be said to be ugly and vulgar. Why ? Because it carries one away, it carries away, just carries one away. And pain, on the other hand, is very fine. Why ? Because it strikes at the very root of ego. In pleasure, the ego gets mixed up with the sensual object ; there is no sense of separateness, nothing of the kind. It is carried away by it, gets mixed up with it. That is why there is no occasion for any feeling there. Feeling is produced only by negative experience, by painful experience. It alienates or separates oneself, one's ego, from it. The ego and the experience get differentiated. Whereas in a pleasant experience, the two are not felt as separate. The sense of separateness is not there in pleasure. The sense of separateness is felt only in pain, in the negative experience. Sensitiveness is thus produced by a negative experience, not by a positive one.

Of course that negative experience too, in its turn, acts on the positive experience as well. But sensitiveness is NEVER produced by positive, or pleasant experience. Pleasure is too vulgar for that. One completely gets submerged in it. That makes one lose his individual entity.

Just try to recall your own experiences of the past. While having some pleasant sensation, you were conscious of nothing but your ego and the pleasure. But, while having a negative or an unpleasant sensation, you got just separated from that, you got alienated from it : "Oh ! Oh !" This feeling of having been hurt is caused by one's sense of separateness. In this case, one's experiencing instrument becomes acutely conscious. This consciousness of the other, in a way, sets in motion the mechanism of what can be called self-protection. It immediately gets in motion at that very moment. And, if the shock is more severe, one is forced to ask onself : "Why was it so ? What has caused it ?" So, this is what makes one develop that sense.

But, this of course happens only in a general way. Even this does not happen with every one, though that is beside the point here. The point is that this sense develops only through negative experience. Only those whose life is more or less negative, develop sensitiveness, and, in the beginning, only takes the form of sentimentalism. In pleasure also, this sentimentalism is there, but no sensitiveness at all. What is the difference ? In the case of sentimentalism, one is carried away by emotion, one becomes a part and parcel of that. He is just carried away.

And, what is sensitiveness ? It makes one discern the minutest of change.

Now, the first pre-requisite for that is to have the awareness of the other. So long as you are mixed up with, or are rather a part and parcel of the other, you cannot see that. You are incapable of finding out anything about one whom you love and adore. But you are fully alert when confronted with someone who is hostile to you. You are ever afraid of his evil intentions and designs against you, of the surprises that he might spring upon to harm you. Why are you so alert in this latter case ? Because your sense of self-protection comes immediately to your rescue. And, the keener this sense of self-protection is, the more sensitive you become.

Sh. Indeed ! But does not that also imply that, the greater the identification with pleasure, the greater will be the involvement of the ego with it... and the greater would be the shock one would receive at its loss.

S. Indeed, to that very extent...

Sh. And that alone would produce sensitiveness.

S. Sensitiveness is produced only by the shock of losing that pleasure.

Sh. But there appears to be some contradiction here. Without getting completely identified with pleasure, without the fullest involvement of the ego in the pleasant sensation, one cannot get the shock that is essential to make him sensitive.

S. That is right ! In that case one cannot receive the shock. One cannot receive it !(...)

One whose life has developped negatively, one who did not receive love and affection in his childhood, is bound to mistrust everyone. He finds the world hostile to himself. That makes him suspicious and hostile to everybody. His whole attitude towards life becomes negative : nothing, nothing, nothing ! Always that. His life therefore would develop in one of the two directions.

Either he will become a man-eater and hostile to the world, or he will develop sensitiveness.

Without this negative factor in one's life, there cannot come this sensitiveness.

Sh. But, even before the negative experience, one has to pass through the primary stage of identification with the positive experience ?

S. Yes, indeed !

Sh. How, in my case, I do not find that I lacked in that positive experience I had an intense identification with the pleasant aspect of it, as, for instance, in the case of my relationship with my mother. Did I lack in intensity in that identification ? Where does the root of my development lie ?

S. Well, as for the question of its root, it is difficult to say if it lies in these early experiences alone. It will depend upon the other factors as well. That physical factor in the early childhood alone is not at the root of it. There is also an underlying intrinsic factor, according to which one's development takes place. But this factor too, no doubt, contributes in one's development. And, in those whose development was on the negative lines there too.

As for example, in the case of R... , who did not receive love and affection since her very childhood, it is not that the child was absolutely deprived of it. Had that been so, how could the negative side have developped Indeed, in that case, too, the child must have gone through at least some positive experience.

Sh. But the negative experience overshadowed that and had its supremacy ?

S. Yes. She received love in a very small measure, and was deprived of it immediately after that. What happened in her case ? From the very beginning, only ten or twelve days after giving birth to her, the mother started again going on her job to the school and left the baby at home almost uncared. From the very beginning, she had been indifferent towards the baby, and felt very little concern for it. Whatever little attention she bestowed upon it was only when she was free from all of her duties. And the child had constantly to face negative situations. Always a "no". For various reasons, her father too could not compensate for the deprivation the child had suffer from. Indeed she did receive some attention, though very little. But the "no" get so predominantly rooted in her that she developped a totally negative attitude towards the world. She could not place any trust in any one. She lived under constant suspicious towards everybody. And that is what makes one highly sensitive, because the whole of the world appears hostile to him.

So, this is why sensitiveness develops only from the negative experience in life.

Sh. Because there is no basis here for the formation of the illusion that is inherent in a positive experience ?

S. No basis. No basis at all. So, this is the point. That is the root cause of sensitiveness. Without negative experience, it does not develop.

On the other hand, the predominance of the positive experience makes one vulgar. He has nothing to stand upon, has indeed nothing solid under him. It makes him, so to say, jelly-like. He becomes soft, soft, soft. He can't acquire any strength. He does not have a solid foundation. He has, in fact, no hard core in his being.

So, generally speaking, it is like this. Of course, there are other contributive factors due to which there are deviations. Initially, however, it is the negative experience which is responsible for it. And as you say, if one's development from the very beginning took a negative form, that alone

would get established as a fact in his life. He will not be able to discriminate between what is negative or otherwise. That alone would appear to him as the fact in life...

But this is so only hypothetically. There must be at least some element of the positive experience, too, behind it. How else would he make any comparison at all ? Only he who received in the beginning, will complain that he had received nothing. Then alone will the comparison appear, that "I received nothing."

This is what sensitiveness is. (Su Chap. 14)

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Sh. Does this mean, then, that in order to get disillusioned, the painful experience has to be so very intense and shocking as to turn the memory of the preceding pleasure itself into a disagreeable one ? Does the process of disillusionment start only then, and not before ?

S. Yes, indeed, it is so ! But, it is so only in extreme cases, when the shock is very intense and severe. That too, however, depends upon one's capacity to take it. What will happen in the case of one who is blunt ? He does not get disillusioned without receiving a very severe blow, while one who is sensitive, gets disillusioned by only a little of it : "Oh, this had happened ! This has happened !" He actually feels that. All this, therefore, depends upon one's sensitiveness. That alone counts. It depends upon the degree of sensitiveness one has. In the usual course, one does receive all kinds of severe blows. It is not that one does not receive them. They are there in one's life. (...)

That is why this sensitiveness, rather this super-sensitiveness, is so important, in fact, so necessary for this. (Su Chap. 12, IIA-B)

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S. Generally people say : "Oh ! This is so. It happens like that." People say like that. There are satisfied there. They don't try to go deeper. Simply because their sensibility, sensitiveness is not strong enough to wound them.

Because one body, you see, one... you are here, others are there. So, when you are not struck to the depth by the contact of external world, you are with the external world.

R. That I didn't get...

S. You see, some happening comes... some happening comes. One is touched to the marrow. One : "Oooh ! Something like that. Finished. This difference of being touched, is the root of all salvation, knowledge, wisdom, anything. Until unless one is touched, one doesn't question.
If you get something very sorrow... misery you have got, you feel. "Yes." You become suffocated : "Oh ! Oh ! Oh ! Why ? Why I am so sorry ? Why ? Why I am so unhappy ?"

And you see somebody is... something, they are unhappy, some incident with something. And after some days they cry and they lament and then forget it. That is to say, they are not touched to the depth. If one is touched to the depth, so simply he feels... he feels, that "as if I am nowhere, as if I am nowhere. I am not at rest... I am not at rest." But mind must be at rest ! So he says : "Why ? Why I am not at rest ? Why ? Why ?" When this why ? comes, then answer comes. (ERosi 25/66, IIB)

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5. SENTIMENTALISM AND SENSITIVENESS.

S. Sentimentalism implies the fineness of feeling, as well as, to be carried away by it. That's all. This is what is called sentimentalism. And what is sensitiveness ? While sentimentalism belongs to the emotional sphere, sensitiveness is on intellectual plane. That pertains to intellect. The capacity to grasp quickly the minutest of experiences : "Oh ! Oh ! How charming !" The emotional expression is there all right, but its deep awareness is missing. This is sentimentalism. When, however, along with that experience, there is the feeling : "What is this ? What has happened ? Let me try to see it !" When one is absorbing the experience through the feeling, and not emotionally, that indeed is sensitiveness.

This is the difference between sentimentalism and sensitiveness. Sentimentalism carries emotion with it. Emotionalism and sentimentalism are one and the same. (Su Chap. 16, IVC)

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S. Everything depends upon sensitiveness of feeling, for there is no difference between fact and fiction with the mind, the brain and the nervous system ! Which comes into operation. (Da 19.10.70)

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E. TO BE RECEPTIVE.

S. Everything depends upon receptivity. Everything depends upon how you receive, not how you get from outside. From outside, things may come, but it depends upon your receptivity. So if the receptivity is adequate, then it takes.

Just as before a mirror. You have got a mirror. The thing is just before the mirror. And if the mirror is clean, you get the clean image. But if the mirror is not clean, you get the blurred image. Images... the person is there... the object is there before the mirror, but why is not the image ? Because image is reflected in the mirror. And so it depends upon the nature of the mirror. If the mirror is clean, it at once reflected there. The nature of the dirtiness of the mirror will show the dirtiness of the image. (ERosi 19/66, II

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S. Only the question : how you receive it ? Receiving intellectually and final receiving is through emotions. Emotion is the final judge. When emotion accepts, then action follows automatically. (EPisi 13.1.64, IIC)

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S. Truth is there, silence is there, always. Why don't you get ? Come on. Silence is there. You saw that in the night, felt in the night. It is there... it is there... it is there. Why don't you feel then ? Why don't you feel ? It is there. It surrounds you in and out. In and out, it surrounds you. Why don't you feel ? Because you are not as yet ripe to feel it because you are not clean enough to feel. Anything you may say.

You have got a vessel, dirty. Put milk, which is called "AMRTA", what will be the fate of it ? See ordinarily. Before you take anything in a thing, you try to clean it. If you want to touch with hand

anything, you want to wash the hand first. Why ? Why don't you take it ? The more valuable the thing is... the more valuable the thing you consider, more you become alert to behave with it, to act with it.

When a surgeon goes to operate anything, how much precautions he takes ! Covers nose and washes the hands, puts the gloves... disinfected, pasteurized gloves, and so on... and he goes to operate. Why ? Why does he not take knife and goes to operate ?

R. To avoid contamination.

S. So to receive anything... if you are to go to have anything, if you are to come in contact with anything, you must be prepared for that contact. Otherwise there will be contact but there will be no value. For example, Truth is everywhere, always. As you have seen silence is everywhere, always, why can't you... ? (Claps fingers) (ERosi 18/66, IIIA2)

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S. No one has given anything, no one has got any power to give me anything, until unless I receive. Ah ! So if you have got that attitude, then where are you ? Though you are finite, limited, you are one everywhere. Nowhere you are bound. (EOsi 12.12.69, IIIC)

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S. It is difficult to say on what does this receiving or taking actually depend... It depends on various factors : his nervous system, his inherent traits, and all that. That varies in every case. Nothing can be foreseen about all this. It depends upon so many factors indeed. (Su Chap. 23, IC2)

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S. Everything has got a time. Before time, if you do anything, that cannot go in and that cannot last. Everything depends upon receptivity. If you give anything before time, can it be received ? No. If somehow

with external pressure it gets some impression, that will not last, rather that will confuse. Because where he is, he knows where he is. He gets something which is beyond him. And he gets an impression and tries to be like that. But he is not that. So there will be continuous struggle. "Sudden emotion, sudden illumination", people say, because they don't try to depend upon themselves. They try to have something cheap, something outside. "We shall be as we are. We shall not have to struggle and not do anything. Something will come from outside." This is childish sentiment. And that may come also. And you may go on imagining that : "I have got something. Yes." But it will be on the surface. It will not go in. Because everything depends upon receiving. As you receive, so you get. As you receive, so you are. If you can't receive, however much given to you will not benefit. As for example, you have got a very bad digestive power, and most wholesome, very good food is given to you in abundance. What will be the effect ? You take, but you don't keep. (ERosi 18/66, IIIA1)

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F. TO BE STRONG, CONFIDENT AND CONVINCED.

1. TO BE STRONG.

S. Self-realization is not for the weak. (BALA means physically strong). (Dasi...)

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S. Strength is required. Strength comes from the feeling "I am what I am" and the feeling comes from "I have". (Dasi 18.2.72)

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D. So Svamiji says I am not intelligent enough to do it, to see it on the root.

S. No. No. Not intelligent enough. Not strong enough.

D. Strength comes from what ?

S. From real experience that "I have. Yes. I am somebody." From there strength comes. "I have. I am somebody."

Strength comes from intelligence and from experience. (EDasi 18.2.72)

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2. TO BE CONVINCED.

D. Where does conviction come from ?

S. That is difficult to say. From the maturity of the I and its capacity to stand on its own foot. To go to the cause is not necessary at all. See in your case, you imagine everyone to reject you. So you could see by yourself, "This is imaginary. Everyone is not rejecting me. Finish. It is finished." No necessity to go back to the cause of the father rejecting you when you stretched your arms. (Dasi 30.6.69)

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D. Is it necessary to go into the conditions before birth ?

S. No. Not at all. It depends upon the strength of the conviction. You see that you think instead of seeing. So if you have a strong conviction, immediately thinking stops. (Dasi 30.6.69)

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S. "The difficulties" ? They appear only to test the sincerity and earnestness of the SĀDHAKA, the searcher. (Da 5.1.60)

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S. All the way is to go from doubt to conviction. To be convinced is a long and hard process. (Arsi 1967)

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S. Conviction leads to action. (Arsi 7/1966)

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3. TO BE CONFIDENT.

S. Confidence is strong, overconfident is hard. Be strict, not severe. Strong but not hard. (Arsi 1967)

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S. Confidence will be yours if you see and feel -"Yes, this is so, and let me see what can I do now" and don't allow your treacherous mind to bring in something else. (Da 23.10.73)

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S. He must have faith in himself, that he can know the Truth first hand and then start with a drive and determination. He must calmly assess what is. (SRI book)

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G. DIGNITY - INTELLIGENCE.

S. Dignity is the man, so to say. A man who has not got the sense of dignity, sense of "I" : "Yes, I am something, I am important, " can do nothing, in any field whatsoever. You must stand : "I, I will do." First of all, this : "I must be strong, and posited and well founded, so that action may follow." As whenever one is and its object cannot but express, cannot but work. So, this feeling of dignity means, feeling of importance and urgent necessity of one's life. "I am not without necessity, without significance, I am nothing." No. "I have got this... and I have got a life, and I have got a life for the fulfilment of this. So, I have got a trust, so to say. I cannot vilify, make little use of this trust. I must keep it and work at it."

This is the feeling of dignity : "I am, I am and I have got to do something. Without doing that, I am no one, I am nothing. So, I cannot be nothing. Dignity means : "Yes, I am something, I am somebody, I am something, I have got some necessity. I have got some mission -if you say big word- but something to do. And without doing that, my life is nothing. So, I cannot but do it." This is the voice of dignity. (EPisi Fri Jan 74, IE)

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S. Subtle differences between : I cannot (it is below my dignity) and I should not (to be another). (Arsi K7/31/72)

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S. As man... it is not my duty, I cannot but : sense of dignity. (Arsi K7/31/72)

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S. Only to feel it. Feel what ? "Mind is nothing but an usurper. It comes and usurps me. Shall I allow it to do it ? Is it not below my dignity that I am nothing, mind comes and... ?" If this feeling is deepened, then it will go. You allow your mind to play. That's all... If you don't allow... ? No ! So, for that awareness, slightest... "Quite all right. I feel it. No, I cannot kill myself. And I cannot allow myself to be killed by you." It is being killed. Because you are nowhere then ! Means : you are killed. So, is it not beneath your dignity to allow yourself to be killed ? What is this ? Is somebody in search... and insulting word only ? "Oh ! As if I am killed. Ah !" And you are killing yourself at every moment. If this feeling of dignity comes, then, it will be very easy. (EPi Tu 74, 14)

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Chap. 2 WHAT IS THE WAY ? (55)

A. From untruths to Truth. (63)

B. From particular to general. (63)

1. Go through one particular. (63)
2. Go completely and fully. (69)
3. I have done what I had to do. (71)
4. Your experience becomes impersonal. (73)
5. Ego is bondage to particulars. (74)

C. Be where you are. (77)

1. Stand on experience. (77)
   a) Your own experience.
   b) Use the experience of another.
2. Where to start ? (81)
3. Starting point and point of departure. (85)
4. Here and now. (89)

D. Grow. (99)

1. Push backward. (99)
2. Fulfil each stage : secret of growth. (105)
3. Change is gradual. (112)
4. From good knower to best knower of Truth. (119)
5. From probabilities to possibilities. (122)

E. Exert yourself. (124)

1. Effort is necessary. (124)
2. Result of effort. (129)
3. Never think in the negative. (131)
4. Work till it is finished. (132)
5. How long will it take? (135)

A. <u>FROM UNTRUTHS TO TRUTH</u> :

SEE, ACCEPT, DELIBERATE, ACT, ENJOY.

S. From darkness you may say,
from ignorance you may say,
from this body consciousness you may say,
or body consciousness, you may say,
it must go to the opposite. (ERosi 21/66, IVD4)

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S. From thinking to seeing.
From fiction to fact.
From illusion to reality.
From what is not, to what is. This is the process. (EPi Sa 74, IIIC2)

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S. "From untruth (truths) to Truth,
from darkness (dim light) to Light,
from death to Immortality" -and yes- "Progressively" with steady steps illumined by awareness, and acceptance. (Ro 1.8.64)

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S. From individuality to personality (MAHĀPURUṢA). PURUṢOTTAMA (UTTAMAḤ PURUṢA) is ĀTMA incarnate. (Arsi 1/1966)

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S. From people to man.
From child to adult.
From MANAS to BUDDHI.
From to think to to see.
From my world to the world.
From my emotions to feeling.
From myself to others.
From individual to person.
From to have to to be.
From desires to love.
From AHAMKĀRAto AHAM.
From the mind to "I".
From PARATANTRA to SVATANTRA.
From denial to yes.

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S. From individual to person.
From person to super person. (Arsi B/1972)

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S. From it should be to it is.
From reaction to action.
From appearance to essence.
From surface (shallow) to depth.
From illusion to truth.
From carried away to KARTĀ (cool, deliberate, MAHĀKARTĀ)
From doubt to certitude.
From misery to at-easeness.
From craving for more to fulfilment.
From past and future to here and now.
From sex to ARDHANARES´VARA.
From to imitate Svamiji to to follow Svamiji.
From ALPA to BṚHAT.

From limited to unlimited.

From finite to infinite.

From alter ego to difference.

From absorption to oneness.

From identification to identity.

From repetition to newness.

(Arsi)

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S. You are not to become a man, but to become Man.(Arsi 4/1966)

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S. Yes, have awareness, accept and act, enjoy, and fulfil yourself as you are now and here and then "I reach progressively this serenity as a stable position". You grow out just like a flower.

From truths to Truth ! (Ro 1.8.64)

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S. VĀSANA-KṢAYAṂ VIJÑĀNAṂ MANO-NĀŚAM
SAMAṂ KALAṂ CIRAṂ BHAVATI.

When one practices simultaneously (SAMAṂ KALAṂ) a long time (CIRAṂ) destruction of the mind (MANO-NĀŚAṂ), discrimination (VIJÑĀNAM erosion of VĀSANA (VASANA-KṢAYAṂ).

VĀSANA-KṢAYAṂ is practised in life, when you feel an emotion and you ask "What is it ?"

VIJÑĀNAM is the intellectual part.

MANO-NĀŚAM is being accomplished in what you call lyings.

(Dasi 5.4.70)

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S. So "a day to day discipline".

1. Let there be awareness of what is, what you are now and here : in order to have that, you are to be convinced about the illusory nature of comparison and the sense of value : there cannot be any comparison (two things are different, hence everything is incomparable, unique, absolute) and hence nothing is good or bad, and so you are what you are now and here. So first of all be aware of what you are, what are your tendencies, how you think, feel and act ! Every moment behind everyone of your mental or physical activities, there must be awareness.

In order to have that outlook, daily at fixed hours, try to relax completely, psychophysically, there is to be no physical tensions and mental thinking. Relax and allow the mind or rather let the mind function spontaneously. Let all the actions have natural imprints on you, that is let there be awareness of what is going on. Thus you will have the capacity to see the working of your mind or rather see as you are.

2. Then accept what you are, as you see yourself, without any hesitation or doubt or sense of good or bad.

3. Then see through, deliberate about the nature of your "emotions" and "thoughts". If you can see through fully, you may be free, simply because you will see its real nature and hence its futility and falsity or illusoriness : try repeatedly.

As you feel that everyone is oneself and cannot but think, feel and as one is conditioned, you become free and make others free and Love illumines everywhere !!

4. If it still is there, and if it has attraction, then act and see the real nature, whether you get what you were expecting ; if not why not ?

And thus, just verify that emotions are products of your thinking in your own light and not of your seeing things as they are !

And realize that the nature of things is what they are and you cannot take them otherwise. Everybody is different. Every one acts as one likes. You cannot expect them to act as you like them to do.

So you see you are not to change others but to change yourself.

(Ro 1.8.64)

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S. First stage : you see that you are a thirty one year old woman, mother of three children, that you have a husband. You see your body. Is it of a baby ? No. If you can see it very clearly and through it, that you are not a baby, the baby will vanish at once. When power of intellect is supreme. Try your best to see it. Check it all the time. "I am not the baby. Myself is not the baby."

Second stage : sitting. "I try to see, but the baby is inside. It troubles me from time to time." Then each time, just see again. You are not the baby, the baby, yes, is inside but you are not the baby.

Third stage : "I tried but I cannot cope with the baby. Emotions are too strong." Yes, lyings are necessary to lessen the force of the emotion, so that discrimination will be strengthened. If lyings are to take place, you must be convinced of the necessity of it. If not, it is of no use.

C. But I am afraid, if there is lying, if the emotion is awakened, I could not cope with the baby. If the door is opened, I will not be able when I come back to lock it again.

S. Then you feel you are overwhelmed with the baby. This is the fourth stage. Then you can just go to an hospital for mad people.

C. I am afraid of that.

S. If you are afraid, that means you want it.

C. No.

S. If you want it, then go directly. Don't wait trying to go indirectly.

C. No. I don't want.

S. Emotions are repressed. It comes out in different ways, by shyness,

by fears. When you were a baby, when you were afraid of mother, you did not express it fully. Then it was repressed. Then it comes out in different ways.

C. I said also that I don't know what is best for me.

S. What can you do, if you don't know ?

C. I can ask Svamiji.

S. Yes. You will depend on Svamiji. What he will tell you, you will do. (Cosi 2.11.71)

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D. What is the process ?

S. To know oneself now and here and be onself as one is now and here and grow, transform, ripen. The apparent, the conditioned self, the ego as it is now : accept, own it. Live through.

Ref : The nature of motion, in general.

Where I am now, where to go, and how to → (Da 19.6.60)

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S. The emotions are there, they are true at the time ; hence don't deny them. See them, accept them and find out whether they are true or they appeared to be true because in truth "emotions" are illusions ; they appear only when you don't see things as they are but think according to your own light. So when the "emotions" are there, see and accept them, go through them and realize their illusory nature and then you will be free from ups and down and reach Serenity. (Ro 1.8.64)

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S. A child may imitate but not an adult. When he becomes an adult he must scrutinize all his thoughts and emotions, beliefs and superstitions, habits and methods of doing work. He must examine everything, accept them if they are beneficial, and reject them if they prove otherwise. One should become aware of every one of his thoughts, every one of his emotions and every action of his. He must challenge each one of them and see if it stands the test of reasonableness. Is the throught or emotion true ? Is the action correct ? Is the method the very best he can think of ? If so he may carry on. If not he must take necessary action to correct them. Thus every thought and action must be made his own.

Cleaning of spectacles. Is this the best method ? Am I doing it in the right way ? Or am I doing it mechanically imitating others ? Is there a better way of doing ? If so, switch on to the better and discard the existing method. So one must challenge everything, major or minor, and make it his own. Shedding all thoughts, emotions and actions taken from the outside unthinkingly, is the first step.

That is de-education. One must shed everything boldly, be it a pet like or dislike or belief in a personal God or in heaven and hell or a laudable devotion to idol worship.

Examine every item of your supposed knowledge. Is this taken from the surroundings without examining ? Then examine it now and retain it only if sound. Is this due to tradition as per what my forefathers did ? See if there is any valid reason for it. If not discard it. Is this born out of superstition ? Then do not tolerate it any more. Is this hearsay ? If so, it must be scrutinized carefully. Is this because I have always done in this way ? Then see if that is the best method and change if there is a better method. Are all my beliefs in KARMA, re-incarnation, fate, heaven, hell, god and devil half backed and unsure ? If so put them aside for a moment. Pull down all these cobwebs and sweep your house clean. What about the faith in which you were born ? The sacred Hindu religion ? Even that must be examined critically. You cannot do so unless you have your own standard to compare. So, take whatever appears reasonable and reject what is contrary to your experience and knowledge. So nothing is to be followed blindly. (SRI book)

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S. Then, with the core of idea, emotions and actions that remain, he must begin to build the superstructure, little by little, adding only his own experience and direct knowledge and rejecting all spurious stuff, that is, he must examine every new idea that comes, scrutinize it carefully and then accept it only if true. This is re-education. So de-education first and re-education next is the order. You can never build on the old structure. If you do, one day everything will come down with a crash. So don't have a soft corner for any of your pet ideas and prejudices. They should all be thrown out lock stock and barrel. (SRI book)

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B. FROM PARTICULAR TO GENERAL.

1. GO THROUGH ONE PARTICULAR.

S. You examine a sample of anything, and you say : "Oh ! This thing is like that." As for example, you are preparing macaroni or rice. It is boiling and : "Oh !" You take one or two, you say : "Oh ! Yes ! Finished, finished." How can you say ? Because you see the whole thing is under water... in water. And that water is under certain temperature. And that temperature is working throughout the water. And whatever is in the water must be in that temperature. So one portion is the result of that temperature, another portion is the result of that particular temperature and another of that particular... So the whole thing is the result of that temperature. So if you take one, you finished.

Similarly, take another example, the chemical examination of sea water. Quite all right. What the chemist will do ? Sea water...

R. Just take a sample.

S. Where from he will get the water ?

R. Well, an average sample from various parts to make sure that...

S. Any, any, any sea water he will take. Anywhere he takes sea water. You can say : "How can it be ? You take the sea water just now, here, and sea is so vast ! Sea is so vast ! You are not taking samples from so many points ! How can that be ?"

Scientists say : "Yes, I have analysed this water and the analysis... the result of the analysis shows any water for any portion of the sea. Why ? Because that water is everywhere. It is only a sample." (ERosi 11/66, IB)

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S. You are to be true to yourself. That is to say you are to be true to the condition in which you are. And see and feel and act under the circumstances, and try to find out the solution, under the condition.

And if you go on doing that, from the particular you will come to the general. Or rather particular will become the general.

As for example, you know, Svamiji most probably has told you so many times, you say generally : "I can do this, I can do that." How can you say ?

R. If I have already tried.

S. Ah ! You see because you have already done it, once or twice or thrice. But have done once, twice or thrice ! Quite all right ! How can you generalize that : "I can do" ? You may say : "I did. I could do then. I could do then, I could do then." That you can say. But from that, how can you generalize : "I can do" ? You cannot. But you do. Why ?

R. Because you feel you have the possibility to do it again.

S. Yes. Because once you have done it ; "To do like that is easy for me now. So when it will come, I'll do it." So from this particular you come to the general.

Similarly, if you fulfil a condition in which you are. "Yes ! Now I have fulfilled it !" And you feel a condition or state of fulfilment. Though in that particular form or aspect you have done, but you feel the state of fulfilment, in that particular act. But though in a particular act, the state of fulfilment you feel. So from once, twice or thrice, from the particular: "Oh ! So this is the fulfilment. So the taste of fulfilment is like this !" You can generalize it. At once you can do it ! Because you are whole in this particular field: "Oh ! Yes ! Now I am whole ! There is nothing to be done ! Yes ! Finish !" That is, you are now free ! And if you can be free at one point, you can very easily be free...

R. ... from the rest.

S. Because the same law holds good. Same law applies, everywhere, everywhere. Law isn't different. With taking food, with women, with aim, with good will and... Same thing, same thing, same thing. Always, always, the same law holds good. Not only with men, people, circumstances... with tree, with bird, with insect... everywhere. Same law. There's no different law, no separate law. Same law. (ERosi 22/66, IIC4)

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S. One formula you may say : as above so below. There is nothing separate anywhere. And what is in a particle is in the whole. What is in the whole is in the particle. There is no difference. So if you can study a leaf, you can know the tree.

Similarly, in the case of emotion... One emotion you can take. And if you can find out the nature of one emotion, then you can know the nature of all emotions. Because the law that acts, in emotion as such, is applicable to all emotions. (ERosi 11/66, IA)

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S. Any emotion you take and if you find out the root of any emotion... nature of any emotion... you will know all emotions. (ERosi 11/66, IID1)

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S. Though in the particular field, but you feel free. So the feeling of freedom you get. So the nature of freedom you get. So general freedom you get there from the particular. So if you do this particular fulfilment then you can very easily understand the nature of the general fulfilment. And that you are to do. Without doing that, if you try to... So if one is completely in that condition, then he will be completely free in general. From the particular you can have the general. (ERosi 30/66, IC-D)

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S. If you know one sample, you know the species. If you know one sample of agitation, you know the source (cause) of agitation. (Arsi 13/1966)

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S. From the particular to the general. People always want to deal with the general. Importance of the particular is that it is here and now. (Arsi 38/1966

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S. Your description of "a particular sample" swimming in which you now feel free from fear is a very nice and encouraging fact. And with this "particular", you must come to the "general fearlessness in the face of all "mysterious, dark, deep, strange, unknown" !! (Ar 3.10.70)

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S. Let that particular incident be tackled first. After that, come to the general principle. A particular incident has to be tackled only for finding out the general principle : what was the fact ! (Su Chap 10, IVF)

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S. To get acquainted with the sensual object, because everything is unknown, one has to start from the very beginning. The object is unknown. That is why it attracts. That is inevitable. That is only natural. Who can stop him from getting attracted to them ? First there is one object, then there is another. Then a third one. One goes on being attracted to them, one after the other, for so long as he does not know what the nature of the sensuous object as such is. He may have to go on with the process indefinitely. He may not know its true nature after making experiments with ten, or a thousand, or even a million objects.

While, on the other hand, only one experience may prove to be enough. When one is able to see completely through only one experience,

that this is so, he is convinced that all the objects are of the same nature, that the sensuous object, as such, possesses this one element in common !... How many grains of rice has one to feel to find out if the rice is cooked ? How many ?

Sh. Only one.

S. Why ? One who has no experience of cooking, goes on examining many grains, one after another. But the housewife knows. She has not studied all those sciences. Yet, she can point out. What is the reason ? The reason is that when all the rice is put in the same pan, in the same water, in the same temperature, what happens with one grain, happens with all of them.

This world is, in the same way, like a vast pan. There is this object, and that object and another one, and still another one. Thousands of kinds of objects are there. One is bewildered at their variety and number. Of course they are different between them. In UPABHOGA, they appear to be so, but in BHOGA, there is no difference between them. Because, in BHOGA, one experiences only once but completely. And, thus, one concludes : "Oh, this is the nature of a sensual object ! It is only this !"

For instance, different shapes and names are given to SANDESH at different times. Whenever a new variety appears in the market, people rush for it. Every time it is regarded as something quite new, though actually it is just the same thing. It simply appears as different. At the most, there may be a slight variation in the proportion of their milk product and sugar. But one who does not see the real nature of it, would find all the varieties new and different. Why ? Because he is carried away by his greed. He does not actually eat. The eater is not there at all. (Su Chap. 7, IIB)

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2. GO FULLY AND COMPLETELY.

S. Take an example. Sex or food or anything. You run after a food, particular food :

Q. Oh ! I like this, I like this, I like this !

A. What is the meaning ?

Q. I like this.

A. Have you not taken it ?

Q. Yes.

A. Once ? Twice ?

Q. Oh ! So many times I have eaten... still I want !

A. You have not taken ! You have not taken ! Had you taken fully, again adverb, had you taken fully and completely, that would have been finished. But it is not finished. That shows : though you appear to take it, appear to enjoy it, you did not enjoy, in your ordinary word, fully, because Svamiji does know use adverb. What was lacking then ? What was lacking then ? What do I want here ? Go to the past : take an example, take an incident, when you got it and you felt : "Oh ! I enjoyed it very much." Take that. See, as if you are enjoying. Be aware. Now, yes, yes, yes. What is wanting ? What is wanted ? You see. What is wanted ?

Q. Oh ! Yes, yes, yes, but the quantity was not enough. Oh... ! Oh ! Or something is lacking there.

A. You are there. There you are bound. Come on. Take it and take that particular point. Where you feel that it was lacking. Because if it is complete, it will vanish. Simply, it has not vanished shows or proves that something was lacking. Something lacked, something wanted. See that. Again take it mentally. Because you had that experience and if you do that vividly, and if you had actually experienced... or not carried by your luxury, then you can find out.

Q. Oh ! This is the point ! This is the point ! Oh ! Yes, yes. This point I see.

A. Quite all right. Quite all right. Come on, come on, come on. Do you feel that you will be satisfied ?

Q. Oh ! Yes...

A. Quite all right. Take it. Finish. (EPisi Fri Jan 74, IE)

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S. Pain or sorrow is followed by a reaction only when it is not felt fully and completely, when it is not experienced in its entirety and without any check. When, however, it has been felt and experienced fully, no reaction follows. Nothing else is created. At once and completely does he have the self-realization. He attains JNANA. He is enlightened. For there is no alternative before him. (Su Chap. 26, IC)

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S. One action is enough to understand, if it is done completely, fully. (Dasi 14.3.74)

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S. To be fully in the relative is the absolute here and now. (Arsi 30/1966)

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3. I HAVE DONE WHAT I HAD TO DO.

S. The highest condition of self-realization can be expressed in three sentences : "I have done what I had to do. Nothing is left to be done. I have got whatever I had to get and I have nothing more to get. I have given whatever I had to give, nothing more to give." These three sentences.

R. But to feel like this is not easy.

S. So how can it be ? In your particular condition you do and feel that : "I have done whatever I could do. Nothing is left." You do it now.

R. Yes. Yes.

S. This is general but the language is the same. In general he feels or if he is to talk and express in your language, he will talk like this : "I have got whatever I had to get, nothing else there is that is to be got. I have given whatever I had to give, and nothing more to give. And I have done whatever I had to do, and nothing more to do. That is all ! Free !" Now how to apply to yourself in your particular case ? If it is general, it must be applied to the particular, also. So now in the condition in which you are, just act in such a way, that after the act or after the day, so to say, you may feel : "Oh ! Yes. Now, today, I have got whatever I had to get, no further I can get ! Now, today I have given, yes, yes, everything I had to give today, and nothing more. Now. And I have done now. I am satisfied. Nothing remains now. Yes." (ERosi 30/66, IIA)

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S. When you feel : "Yes, yes, yes. Nothing more I can do. Oh ! I have done whatever ... Nothing more I can do today. If anything happens, I shall see. But today, as far as today goes, yes, finished I

I have done it !" So at once you feel liberation. So if you go on doing like this : from particular to particular, so to say, then you come to a position where your particular interest, particular preferences vanish. Then you come to the general, and you see through. So without acting, without being true to oneself now, as one is now and here, one cannot be true to anything. (ERosi 30/66, IIB)

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4. YOUR EXPERIENCE BECOMES IMPERSONAL.

S. You saw that the resentment disappeared by this process. "Ah, I have seen this ! I looked into the cause of this resentment, and the resentment vanished ! Now, whenever I shall feel some resentment, I shall look into its cause, its nature, and after removing that cause, I shall get rid of the resentment !" Well, would you now claim that this fact of having seen, this experience, belongs to you alone ? That is your property ? That this principle is true for you alone ? The principle, that by removing the cause after it has been seen, the resentment itself disappears : for whom is this principle true ? For whom ?

Sh. For everybody indeed ! It is a general principle.

S. For everybody indeed ! The realization of course has come through you, but it is true for everybody. It does not belong to someone exclusively. Of course the experience is yours but you cannot say : "Oh, this is only my experience !" As if, it cannot be anywhere else ! No, no ! Whatever is your truth, belongs to all. It was of course your privilege to have experienced it ! It is true indeed that you discovered it. But you cannot say that it belongs exclusively to you. Isn't that so ? Thus, it is impersonal. The realization of Truth cannot be claimed as something personal, that it applies to me alone. No. No, this experience belongs to everyone who undergoes it.
(Su Chap. 16, IIIA)

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5. EGO IS BONDAGE TO PARTICULARS.

S. Here in worldly point of view, you see it is particular. You can very easily see. Ego or general idea is wedded to... bound to particulars.

As for example : you are father to a particular son. Not every son, every body. No. Particular. You have got your wife, you have got love for a particular and hate for another.

Always you deal with particulars... particular interests. See that. Worldly life meaning nothing but fixed with particulars. You apply everywhere. Worldly life meaning : you are attracted to a particular. You have attraction for a particular, and so you have repulsion for others. You love this. Meaning ? You hate others. So you are always fixed with particulars. You have particular home, you have particular job, you have particular interest, you have particular taste...

In eating, what you... ? You have particular taste, you have got, and you search that taste. If you don't get : "Oh ! No, no, no... what is this ?" Do you follow ? "My". My, meaning ? "Oh ! This is mine, it is my, mind. It is my all. And apart from that : no, it is not mine." Always particular.

So anything, anything... you are particular with particular things. You love particular things, you love particular people. This is the idea of worldly outlook. Worldly life, worldly consciousness meaning this.

So because you are attracted to a particular, and that you take to be your own and you disown others. But others are there. And when they come to you, you become disturbed : "Oh ! No, no, no." "This is my friend, yes, yes, this is my friend." Quite all right. But this friend is not always with yourself. Others are there. So enemies are coming : "Oh ! No, no, no ! I don't want, I don't want." If you take one to be friend, the rest becomes your enemy.

So everywhere, you see, worldly outlook meaning ? Outlook for the particular. Attraction towards the particulars. Particulars are of the mind and nothing else. (ERosi 19/66, IB1)

S. You know through senses, you see. You know sweet, you know salt and so on and so forth. You don't know a particular kind of sweet. You don't know a particular kind of salt. This particularity, you see, this particularity is the source of all trouble. The particular taste you see, just now, when you have a particular taste within you... and you try... and if you are bound to that... whatever taste comes to you, you try to taste in the light of that particular taste. So you never taste all those things. So you never become free from them. You are bound there. (EFsi ...)

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S. When this particularness, rather, vanishes, you become suffocated. "Oh ! Oh ! Oh ! What is this ? Nothing, nothing." Do you see that ? And then from there, if one has the courage, has the discriminating faculty, has the dispassion, so to say, to pass through... dispassion. Dispassion meaning again ? What is the meaning of dispassion ? Passion for something, something particular. Everywhere you see, particular, particular, particular. In a nutshell, it is a very simple idea, you can see. Worldly life meaning ? Attraction for particulars. Always.

So you are partial. You try to close your eyes to the others : "This is my friend, so others my enemy." But you cannot avoid them, they come to you and you become disturbed.

Now then, when this idea goes, nothing particular. No, no, no, nothing is there... Becomes like a vacuum in a way, empty in a way. How ? Nothing to capture, so to say. You, in your worldly life, you capture something... you want to capture something. You are to catch hold of something. You want to catch hold of something, particular, particular, particular. Physically, mentally, every way... In every aspect, you want to catch hold of something... Something to catch hold. (ERosi 19/66, IB2)

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S. When you know there is nothing to be caught hold of, there's nothing to take... catch hold of... Oh !... Oh ! What happens ?

R. Disappointment.

S. Do you see that ? That stage comes : complete annihilation of all worldly consciousness, yes, comes. And after that, it crystallizes, as you said. Now as if you again wake up, so to say from dream. From sleep as if you wake up : "Ah ! Ah ! Oh ! Everything is mine ! Everything is mine ! Everything ! No distinction, no distinction." The particular becomes general. This is the simplest way of talking.

Enlightenment is nothing. It comes from the particular interest to general. "Who is mine ? Everybody. What is my taste ? Every taste. No particular." So whatever comes before you for eating : takes. "This is a taste, that is a taste, and this is a taste..." "Oh ! This is bad, this is good..." No, no, nothing is there. Because there is no particular. Do you see that ? Wherever you sleep you take a particular kind of bed, then you can have good sleep. Another form of bed : "Oh ! I don't go to sleep. Particular position means a good sleep." You always say that. Always particular, particular, particular... And when this particular vanishes, it becomes general. Meaning ? Whatever is this, whatever you get, that is your food. Wherever you stay, that is your place. You don't distinguish. You are not bound to any particular. (ERosi 19/66, IB3)

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C. BE WHERE YOU ARE.

1. STAND ON EXPERIENCE.

a) Your own experience.

S. Then you must lay the foundation for the new building. Only bricks hot from the oven of experience and knowledge must be used. They must stand the test of strength and durability. They must be based on Truth. Bricks must be brought from the direct experience of the senses PRATYAKṢA. They may be supplemented by the bricks from the shop of reasonableness, ANUMĀNA They should be completed by the bricks from the store of intuition. A citadel built on such sure foundation cannot but last, cannot but stand the test of time and cannot but radiate knowledge and happiness all round. (SRI book)

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S. What is it that he knows as distinguished from his beliefs ? What are his direct experiences ? He must sift them from the hotch potch of an unidentified mass of opinions and beliefs taken from the outside. Retain them if they are true, and if they are facts of his knowledge and experience. Brush them aside if they are untested stuff. (SRI book)

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S. You are to live your life. That is to say, you are to live where you are. And there you are to live as you are with what you are, with whom you are... That is the basis. And in doing that, you are to utilize, or explore, or apply these two Truths : Truth of Difference and Truth of Change. You are to apply always... always.

And in applying these two laws, if you see : "No, I can't apply these two laws now. I am in emotion. Something comes and disturbs me."

You say : "Oh ! Yes, yes, what is that which disturbs me ?" At once you see that. You see what disturbs, what thought comes, what emotions come, you see. And if you can dissolve at the moment, do it. Or keep in abeyance : "Yes, I see that. Next time I shall try to take you." And go on with your work. That is, you are to stand and live in the situation in which you are. You cannot go away. (ERosi 12/66, IA1)

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S. First of all, you should feel in a way, fed up with... you should be fed up with your feelings.

How to be fed up with your feelings ? To be with the feelings, act through the feelings, live through the feelings and you see all. "No, no, no, no..." When you say "no" that "no" at once presupposes there is "yes". And this "yes" has been fully tried and formed one thing. So you say "no". Otherwise, "no" has got no meaning. Before "no", there is a "yes". And this "yes" has been exhausted. You say : "Yes, yes, yes, yes, yes, yes, yes, yes, yes... Ough ! No."

At a time comes "no". And this "no" has a vital existence. Otherwise, without exhausting your "yes", if you say "no" by hearing or doing something, absolutely no, it is not yours.

P. It comes from outside, it is a should... Yes...

S. People say : "There is nothing in enjoyment. There is nothing. No, it is..." Well, do you say... do you see that there is nothing or are you uttering some catch words ? Catch words, very nice in English, catch words : word that catches. They heard that utterance, got hold of that word and see. They don't know. So, generally you see in life there are catch words, so to say. You have read, you have heard and so on and so forth, people say : "Well, no, oh ! Don't go to enjoyment and otherwise... After enjoyment there is pain. Why should you go ?" What is the meaning ? What is the meaning ? Just see there is pain. Don't talk about pain until you have realized it. It is not your own. (EPisi 10.1.64, IIB)

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b) Use the experience of another.

S. Just after relating her experience with regard to that book, R... also added that, while she was once relating to you one of her recent experiences with a gusto, you had, without attaching any importance to it, cut her short with the severe remark that she was simply trying to show herself off. What she then really tried to convey to you was that her experience, when you heard it, became yours also, and that its value, if any, lay on its own merits. Of course it had its own, separate entity, she said, what she experienced was indeed experienced by her, but if you could also look at it in the same way, it could become yours too. It actually belonged to any one else capable of assimilating it.

It was neither hers exclusively, nor yours. The medium of that experience was indeed she herself, but what she had felt, what she had achieved belonged actually to all. It belonged to everyone who was capable of incorporating it into himself. An experience is only impersonal. But you had not attached any importance whatsoever to what she explained.

So, this is, as stated before, the first step : "I know of course, that I myself have not gone through this particular experience, but when one is relating to me something as his own experience, it must be so indeed ! Let me, then, try to understand what he says, for it must be another kind of experience." This is the first step for recognising the existence of the other : "He is there. He has experienced something. That too is an event. How can I deny it on the ground that I myself have not gone through that experience ? It can be some different experience. He is indeed different from me." So, first of all, you have to have this recognition : that he is ! To come to this point is the first step, indeed, for getting free from one's petty self.
(Su Chap. 16, IIID)

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S. Sushila related something experienced by her. Ah ! Ah ! Such an experience she had ! Recognition of this ! She could have such a beautiful experience ! What a fine change in her ! Oh ! What a tremendous change she has undergone. Oh ! You recognize this : "Oh ! Oh ! So nice ! How beautiful !"

It is immaterial indeed as to who is undergoing this experience. As Sushila herself had expressed : is this too possible ? Of course it was her own experience, but the expression of that is impersonal...

Whom does this experience, then, belong to ? To whom ? To everyone indeed ! Every one did not of course undergo it. Of course that is true. Of course that is true ! But it belongs to everyone. (Su Chap. 18, IVC)

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S. Group means : his question is my question. But crowd means : amorphous. (Arsi 38/1966)

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2. WHERE TO START ?

S. A bud is a bud now and here, a boy in class V is only a boy in class V. The bud will be a flower, the boy will pass the school -final. But how ? The bud will flower into a flower and fulfil its existence. The boy class V will leave the school and fulfil its existence -But how ? By fulfilling the condition in which one is (Relatively and Absolutely)...

So, all the talk boils down to this :

Where you are and where you are to go ! And how !

You are in France and you intend to come to India ! And how ? Where from to start, how to proceed and how to reach ? Intellectually you may have a picture or conception of India, but you cannot reach and have your being in India simply by imagination and be in France simultaneously ! So, then how ? (Da 19.6.60)

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S. Start where you are or rather where you appear to be. (Dasi 18.8.73)

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S. "On which standpoint I am to stand ?" To be ADVAITA now and there. To be what you are now and there. Intellectually try to see what you are. Emotionally try to feel what you are. And in action try to express, test and verify what you are. So that there may not be any conflict within yourself, there may not be any split personality, any duality, any DVAITA within yourself. (Da 12.4.60)

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S. Be true to yourself ; be true intellectually, emotionally and in action ! That is to be the Absolute now and here. Don't divide yourself into :

1) What you are now and here (Relatively) and 2) What you should be (Absolute

This division or this duality is the root of all misery. You are what you are

now and here, that is the only "you" that you know : start from here, because that is the only Reality that you are aware of ! And move on and on, simply because you are a dynamic process only ! (Da 19.6.60)

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S. How to proceed ? As you are. That is a fact, that is truth. You are the doer, you act. Every thing revolves round yourself. Hence see yourself, accept yourself now and here. That is to say : "just try to see who am I now and here ? etc." You can't deny yourself, meaning your desire. You are to start from where you are. Then how to start ? To see first where you are. And if need be, start towards a goal.

If you want to run, what is your fundamental condition ? You must see and feel the ground on which you stand and then, and then only you can put a step forward, otherwise not. You cannot be fix and rigid. You cannot deny your own standing ground. (Ro 18.5.63)

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S. When you feel that : "Two are different, I am not alone, he is there." If you see that : "Yes, he is there", see it intellectually. As you say, "intellectually", quite all right. Intellectually, feel through, through, through. At once you will feel : "Yes, yes, yes, yes. Yes so... yes so." Your feeling comes with it. So, as soon as you feel it, where is your ego ? Where is your I ? At that time, disappears, disappears. Isn't it so ? So, here you see, everywhere, every time, you see. Gradually your ego disappears. And your whole things are going, your intellectual is with it, your feeling is with it, your action is with it. So, you are all moving.

So you are not in a particular state and try to see another. You are moving fully with it. That is, you are being that. So in every inch of life, every moment of it, you are moving, moving... Not only with a partial aspect of yours, but with your fulness. You fully move.

(ERosi 29/66, ID2)

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S. Suppose you are sick. The doctor comes. You do not say "Doctor give me back my health" but "Doctor remove the pain". If you are hungry, you do not say "How good it is not to be hungry", but "give me to eat".

Take another example. You say "I go forward". Do you go really forward ? No, notwithstanding appearances. To go forward is a reaction. Reaction of what action ? Find out . Action of pushing the ground backward. One does not ascend a staircase. One pushes the stairs backward. One does not reach the Self, but pushes the ego backward. How to push backward ?

On the organic plane, the bud to become a flower has to burst. What remains of the bud in the flower ? Of the child in the grown-up ?

On the psychological plane, what is pushed backward is the desire. Desire has to be fulfilled completely so that evolution may take the place. (Dasi 17.10.59, from memory)

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S. To start, stand on the solid ground, as best as you can, now, and see the reaction. And try to find out the cause of the reaction. Try to remove the cause. And gradually go forward.

So oneness is to be established, that is to say, practically one must be free from the mind, as best as one can do, as one is circumstanced and go forward. (ERosi 4/68, IIIC)

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S. You can only talk or feel or act in the category, in the condition in which you are. You cannot do anything beyond your own condition. This is the first principle.

So whatever one does, one should try to be in the condition in which he is. In that condition he can very easily understand. And if he tries to meddle in some condition, some states which are beyond his own state, he will not be able to understand and there he will only be theorizing, imagining and so on.

And so in this respect, you can ask any question which may relate to your own condition. And above that or beyond that, you cannot. So to talk about the condition of realization is, in a way, beyond you. Do you see that ? So you may not talk about that. (ERosi 30/66, IA)

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S. You must start from the beginning always. You must start from the beginning. If you want truth, you must start from the truth... try to be in the truth. And if you can't find that you... "I am not, I cannot stay in truth", try to find out why ? and remove that. Do you follow ? Be... try to be in truth.

And if in the process of trying to be in truth, you feel that : "No. I can't. My mind takes me somewhere else... My emotions take me somewhere else..." Do you see that ? That is to say, you are to see that though you try to be in truth, meaning to be where you are, you cannot. Mind... something comes. Now, what is that, that takes you away ?

Find out the cause of it and try to remove the cause. And then gradually by trial and error, you will be more and more... You will be able to be with truth. (ERosi 15/66, IA)

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S. Where to start from ? Individuality.

Individuality takes itself to be something,somewhere and, from that, to fulfil such and such duties, ("I can do as far as this.") and then to come back to one's place. (Arsi 45/1966)

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3. STARTING POINT AND POINT OF DEPARTURE.

S. Two points of view are there. As for example, two points of view as it is called in English : what is the point of departure ? Where from you start ?

Now, when you start from I, the ego, the limited particular, and you try to do something, so you start from the particular, the ego, that is to say, you mean to say that : "This is and this will remain, and this will get something."

And another point of view, as you say : "No, this is not there." What is this point of view ? This particular has got no significance, no being, so to say, without the general. Do you see that ? So, try to be the general and from the point of general you take the particular. (ERosi 29/66, IA)

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S. One who makes chapatis does not say "I am mixing flour and water." He says, "I am making chapatis". (Cf. I am building a Cathedral). (Arsi N/197

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S. What are you doing ? A cook does not reply : "I am mixing flour and water", but "I am making chapatis" (point of departure). (Arsi

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S. "To err is man" : no.

Limitation is man : no. Birth is limitation.

Point of departure is not the sinner but Man, the ĀTMA.

Point of departure is my true condition. (Arsi K7/31/72)

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S. True point of departure is the unalterable, the ĀTMA, freedom. (Arsi J/1972)

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R. We can be in the problem with this entity or we can be trying to feel that we are not an entity at all. And that are the two different points of view for the same thing.

S. Yes, but you see two are the same in a way. How ? Take relationship. You : "What I am now ? I am the father. Yes, I am the father." You say I, but with that I, the father ? So I, though I means something intellect, some entity, some individual, but as soon as you say "I, father", where is individual ? No individual.

So, as soon as you come to relationship, you become that relationship. So, two are the same. If you distinguish, you distinguish only because you take yourself to be constant, there is no change. Do you see ? And then you say : "I don't change, I am an entity, I shall have something, I shall do that thing and..." as if it will not change.

As for example, you say : "I come from my house to Svamiji." Are you the same when come ? You take it to be the same. No, not at all. You are something, reaches here another thing. So this principle or Truth of Change is forgotten when you take yourself to be a particular. (ERosi 29/66, IE)

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S. If you say : "What I am now and here", your whole intellect, your feeling, your action will at once come.

R. Yes. Will be there. Yes.

S. So, in each problem, you shall see now, you don't start from your ego, though you say : "I". You start from the other. As soon as you are the father, where from do you start ? From yourself or from the son, from your offspring ? Oh ! You see at once you go. And if you don't see the relationship ? You start and remain in your own particularity. And you receive the relationship, at once, you go out of your own particularity. And if you say any particular, and that particular is an elastic particular.

As for example you are a father now, you are a husband now, you are a friend now, you are this now, you are that now. So what are you ? Any particular ? No, no, no. But you say : "I". But this "I" is not particular. It is a changing phase. It changes through different modes and expressions of change. And these modes are particular modes so to say, but even those modes you are not particular, because they are changing. There is constant change, constant flux. (ERosi 29/66, IF)

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S. Two approaches :

1) Yes, I am an ego, an individuality now. So, all others are also individualities. So I must understand all others. Then where is my ego ? Oneness.

2) My thoughts, emotions and my body are changing, not permanent. See this with a sharp attention. There is no such thing as an ego. (Arsi 21/1966)

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S. It is the true motivation from which your actions come. Ma is the point of departure of my journey to Ma. The farmer deals with the seed (starting point) but his point of departure is the tree. The school master deals with the ignorant boy but his point of departure is the boy who knows reading and writing. (Arsi K7/31/72)

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S. Where my true home is. The journey to Ma -the true point of departure is Ma. I took her ashram to be my true home. (Difference between point of departure and starting point). (Arsi J/1972)

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S. To jump is to pretend or to assume that I am already back home when I am still abroad.

The principles : not I should be, but I shall be.

Apparently I am a father ; be what you appear to be. But as I am situated now I am below the level of the father so concessions are necessary. But I don't forget that I am a father. True point of departure is being a father. (Arsi J/1972)

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S. Don't be tempted : either by the "sickness", forgetting of the point of departure ; or by the ĀTMA, denying the present condition or "aping" (like a monkey). (Arsi C/1972)

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S. Truth is the unalterable. The present condition is only appearance. If you take it to be true, no progress is possible. But, practically, it appears to be true. (Arsi J/1972)

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S. Point of departure is Man. But, as I am situated, I need recreation. (Arsi K7/31/72)

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4. HERE AND NOW.

S. Life is lived, with all its joys and sorrows, in the relative. All efforts, all activities are possible only in the relative : the relative has stages, grades, and there is the possibility of progress. And for that progress, one is to be true to oneself, here and now. And this is the secret of all healthy motion, "on" and "on" and "on" !! (Ar 3.10.70)

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S. You are to be where you are. No doubt. No doubt about that. Otherwise you cannot fully realize the whole thing. You will be partial, shallow. (ERosi 29/66, IIC2)

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S. You are what you are now and here under the circumstances. That is the only "you" that you know. Start from here because it is the only reality you are aware of. And move on and on simply because you are only a dynamic process.

Be true to yourself (intellect, emotion, action) ; that is to be the Absolute now and here. (Arsi 1967)

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S. Solid ground means ? What you know now. There you are, yes. Now, now. Now is the solid basis. Not forever. (EOsi 12.12.69, IB)

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S. The first thing, emotions. That is now with you. And ĀNANDA and SAMĀDHI, these are far away, so to say. So to say... but not so to say. They are also with you here and now. And if they are not with you here and now, you have got nothing to do with them, yes.

Whatever comes, goes. So that they are with you too. Only tragedy is that you don't know. Truth is there with you now and here, at each and every inch of your life, at each and every breath of your life. But, you don't see it, don't feel it, don't know it. That's all... that's all. Otherwise it is not Truth. If it comes... if it will come some day, and if it is not here now, it is not Truth. (EPisi 8.1.64, IA)

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S. To know oneself in action, you are to use this formula : "Who am I now and here ?" That's all. "Who am I now and here ?" When you are standing as a lecturer, who are you ?

P. A lecturer.

S. That's all. You have got no other identity. You have no other identity. If you are a lecturer, in and out fully, you cannot but do your work best, you cannot but be right and perfect and true. So you are free... you are free of other interest.

You are listening here before Svamiji. Who are you ? Listener before Svamiji. That's all. You have got no other identity anywhere. Isn't it so ? So always remember this formula : "Who am I now and here ?" That's all.

You are sitting in your office : "Yes, who am I ? This... I am this now." That's all. No other identity. So your work cannot but be perfect. Because you got truth to yourself, your work must be true. (EPisi 14.1.64, IB)

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S. You are true always. Here you are always true to yourself. So you are always free. You are now in this situation, you are true. Now you need to go to another situation : you are in that situation. So you see, you are as elastic... as adaptable as anything. No rigidity anywhere. So you become free. Rigidity binds... (EPisi 14.1.64, IB)

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S. So be there and accept. Yes, accept. Who are you ? Where are you ? Accept as you are, now and here. That's all. So see, first of all : "Who I am now and here ?" Accept. Act.

R. People have to be happy in the state where they are.

S. So, in order to do it : "Now I am here then, quite all right. I cannot create any division. If you want oneness, quite all right. I am now here, I feel this. So let that oneness be here. I can't create..."

R. Oneness in the state where we are.

S. Yes. Because I... what you say... what you feel by saying I, that is your I now. And that I must feel oneness. Because no other experience you can have now. Clear now ? You are to do it. So what is you ? What is you ? What do you think ? What do you feel ? What ? What ? What ?

R. I am the actor of this...

S. Yes, so this is I. "Oh ! Now I... this I must be one. Whole now, in myself, without creating any division." (ERosi 10/66, IIIE)

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S. So always try to be where you are, that is, try always to question : "Who am I now and here, under the circumstances ?" If I am that, I cannot but be that ! Be that then ! If you be that, you are perfect at the very moment. You are one at the very moment, you see, without a second. Practically, relatively, you attain perfection at the very moment... So if you can do that, your life is nothing but a series of perfections. That is, you are perfection, in action. (EPisi 15.1.64, IID)

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else. ATRA, alone is Truth. This ATRA, now, now, now, now, here, here, here ! This alone is Truth. For, if this is rejected, what else remains ? Now alone IS. And nothing is before that. Now alone exists. So what is now, IS. One who lives in the now lives in Truth.

And one who, while living in the now, does not live in the "now" ? That shows that the mind is carrying him away. Where to ? Just see : what is the cause ? For an effect in the present, there must be a cause in the very present. Only see the cause and effect. Just see ! If you have seen it, the matter ends then and there. If it does not end even after trying to do so repeatedly, then, of course, it is caused by the pressure of the past. Then try to know that. (Su Chap. 16, IIC)

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S. Whenever an emotion appears, you have to ask yourself : "Well, what does it show ? Is it not only an effect ? It must, surely, have a cause behind. As the emotion has appeared now, the cause too must be in the present. Let me see, what the cause is. Oh, so this is the cause !" As soon as you saw the cause the emotion disappeared. For, now alone is Truth. Nothing else.

Sh. That's true indeed. The hurdle that kept me from accepting the situation as it is, is itself a foreign matter.

S. A foreign matter, yes !

Sh. The only question that then remains is : how to accept it ?

S. Only this. How to accept !

Now, how to do that ? Who puts the hurdle in your way ? The mind indeed ! It blocks up all that. For the fact is, that wherever you may be, you are in direct contact with your environment. Wherever you find this direct contact missing, the mind has started its mischief. So, this mischievous

activity of the mind is what one has to get free from. That's all. Then one is "here" alone, in the present, whatever it is ! Only here, here, here.

There is a very nice MANTRA in the UPANISAD :

YADA SARVE PRAMUCYANTE KAMĀḤ YE'SYA HṚDI STITĀḤ
ATHA MARTYO'MRTO BHAVATI ATRA BRAHMA SAMAŚNUTE

(KATHA-6.14)

When one gets free of the desires that dwell in the heart, what happens then ? Having got free, he immediately becomes immortal. And, then and there, attains to BRAHMA. He has not to go anywhere, has not to do anything ! ATRA, ATRA BRAHMA SAMASNUTE. He has not to go anywhere else in search of THAT ! This ATRA here. What does it mean ? ATRA BRAHMA SAMASNUTE. SAMASNUTE, attains to completely. As though something that got lost, was found back. What does it show ? Where was he before ? Where ? He was but BRAHMA. He was in BRAHMA alone. Only. Somehow, he had gone astray. Who had led him astray ? KAMĀḤ, the desires. KAMĀḤ, KAMĀḤ, KAMĀḤ, KAMĀḤ. A sense of val ue was imposed ! And that dragged him away. Well, what has to be done to restore him to that position ? Where else has he to go ? Only here. Only this.

That is why it is said to be so simple. Here are you. And along with you, your environment. That's all. Nothing else. You have simply to come into direct contact with it. That is a must indeed. This is the easiest, the simplest way indeed. There is nothing here but this. Here is "this" and also "this". "This"has therefore to come into contact with "that". What is the difficulty ? Here am I, and here is "this", just before my eyes. It is bound to come to my view. What else can happen. But it does not come in view ! Ah ! Ah ! Being here, there is no connection with what is here. Look, how paradoxical ! Who is behind this ? This mind, indeed ! The mind appears and covers up the view. It drags him away from here, though all along he is here. He is indeed here, all the same. He is here, here !

One will have only to come "here". He has not to go anywhere else in the search. THAT is here. IS. But, what does happen is, as though THAT

is not here. One has to undo what the mind has done by making it disappear from the scene. What else is to be done ? Is that here ? Yes, it is here.

So, this is the point. It has been thus now seen. But what is its application ?

Is it not the fact that you are here ? Why then the contact with that is missing ? Try to find out. Try to see this. Just see, see, see ! Why is the contact missing ? There must be some cause for that. Remove that. (Su Chap. 16, IID)

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S. This ATRA. This is here, in its own place. But it looked as though it had been withdrawn, as though it was covered up. All this belongs to the realm of "as though". Remove that very "as though". You have to do only this little.

What then ? Now. Now. Here. Here. Now. Now. Here. Nothing else. (Su Chap. 16, VC)

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S. The simple fact is that I am here. If I do not come into contact with him, I myself am nowhere. This "I" is not myself. I myself have disappeared at that moment. I have disappeared, I have killed myself. How can this be allowed to go on ? How indeed ? I myself have disappeared in that case. (Su Chap. 28, IIIA4)

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S. Now you are asked only to be here and now. You have to go back to that only if an when such a need arises again. A complete reversal. Why ? For that alone was the condition at that time. So, only this. For your very entity is unjustified unless and until you accept the now and this. This and now are here before your very eyes, unless you take cognisance of this, you yourself are nowhere. Is it dignified for you ? Your being nowhere : is that tolerable to you ? (Su Chap. 28, IIIB)

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S. Now, what the Truth is ? This indeed is. This IS. This is."And yet, I won't be with it ? What does this mean ? I myself, then, am nowhere. If I am, I get connected with this. If I do not get connected with this, where do I stand ? I, then, become the "no". This point. My dignity lies in this : that without being with this, I myself disappear. Absurd. How can this be tolerated ?" Don't you want to preserve yourself ? Your very self-preservation is involved. By not remaining here, you only kill yourself. This can't be allowed indeed. Ah !

There is nothing, therefore, except this. There is nothing else. Whether this is agreeable to you or not, there is nothing here except this. Having rejected this, you reject yourself. Have you not, therefore, to make this agreeable to you, when you know that without this you yourself disappear ? What else can indeed be agreeable to you ? Don't you regard yourself as the most agreeable entity ? One's own self indeed is dearest to him. Self-preservation is what one takes greatest pleasure and joy in. Herein, thus, lies your own interests of self-protection. Ah ! Isn't it wonderful indeed ? That is why you have to be here. You have to be here. You have to be here. Now you have, thus come to what IS. Yes. "Logic of fact is : this is so. I cannot deny it." It cannot be otherwise. If it is otherwise, you yourself are nowhere... This. This alone is. There can indeed be nothing else than this. For the moment, Sushila is before you. For the moment, nothing except her is before you. Only see this. Ah ! You have to do nothing else indeed. This is Truth. This is how you come to Truth. What does this mean ? That there can be nothing different than this. This is what Truth is. What does Truth mean ? That alone. There can be nothing else than that. The fire burns : this alone is the truth. Try to make it do something else. No. It can't but burn. Whenever you put your hand to it, it will burn that. It will burn. It will simply burn. For that alone is its characteristic. It can't do anything else. So this alone is Truth. What does Truth mean ? That which IS. That which is. But this is not a complete definition ; it is only the half of it. The first half indeed is : this IS ; but the other half is : there can be nothing except this. You have to view it from both the angles : the positive and the negative. You have to view it from both these angles. Then alone will you

get the whole of it : fact as fact. Whenever something else appears in the place of that, whenever your mind goes astray, ask yourself : "What is this ? Whither am I going ? Is that present here ? Is that here ? Is that here ?" This is how you have to establish and strengthen the validity of it : positively, as well as negatively. For, nothing else indeed is there except this. So, this alone is. This alone is : positively, as well as negatively. There can be nothing else except : this is. This, therefore, is Truth. This. This is what is called Truth. (Su Chap. 28, IIIA4)

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S. If you are in the now, you are in the infinite. But that is paradoxical. By being in the now, how can you be in the infinite ? That is a contradiction.

But yes, this is so. That is why, in your dealings, you are to be just what you are dealing with. Nothing else at that time. Nothing else. You can be bound by a limit only when something different is perceived. Who indeed will bind you by a limit if the other one is not there at all ? That is only that. That is why this moment is infinite. Infinite moment. A paradox indeed. How can a moment, which is so very short, become infinite ? Absurd. Yes, yes, yes. Just try to be in the moment, and find out for yourself if you are not in the infinite.

Do you follow ? Now you have found out : what Truth is. Now. Haven't you now seen for yourself ? "No, here, I am this. This is the truth indeed. I am nothing else than this." Now proceed with this. Proceed and see how far you can go. Just proceed, and see what you find.

Quite all right. Excellent. Just see, see, see. No thinking any more. Haven't you seen now ? To think means : something else, something different. Nothing else. Only now. What is. What is now. Nothing else or different. That something else or different is illusion created by the mind. Having killed you, it makes your entity disappear. (Su Chap.

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D. GROW.

1. PUSH BACKWARD.

S. Growth meaning ?

Mechanically you throw it, throw the pace back and go forward. Mechanically it is so. There is activity in throwing back. But in growth there is no throwing back, throwing back happens.

D. The present condition cannot accept its own stage and has to go forward.

S. Yes. That is growth. Real growth is this. So "I shall grow, I shall grow." Nonsense. Nonsense. Do...

D. ... the fulfilment of the present...

S. ... the fulfilment of the present. Full. And then growth is inevitable. Otherwise that growth, apparent growth will be mistaken. (EDasi 30.3.72)

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S. Grow out of what, today, you are in. (Arsi 30/1966)

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S. In an organic evolution, how can you throw back ? It is nothing but growing out, in a way. For any mechanical motion, you throw it back. No doubt. But before throwing back, how can you throw it back ? That you are to see. Throwing back is possible only when you stand on the ground firmly first.

P. Otherwise, everything in dream, yes, yes...

S. In mechanic also. When you see it, then you can throw. Without putting your feet firmly, you cannot move. You lightly place your foot and then move ? How can you ? Lightly put your feet only and move forward. How can you ? You just stand on it and then... Do you see that ? Do you follow ? So, stand on it then.

So, the position in which you are, stand on it, be with it, live through it and then... and at once, you will go forward. That is the work of Nature. You see the meaning of the movement ? In ordinary case also.

In your office, in your department, an assistant is working. And he has done his work very satisfactorily with, through every satisfaction, what will you do ? Will you keep him there ? Or will you at once promote him ? So, do you... do you promote him ?

P. I promote him...

S. Do you ? Do you ?

P. He promotes him, yes, yes.

S. He forced you to promote him. How ? He fulfils the condition in which he is. Isn't it ? A school boy, when does he go to college ? See...

P. He finished... certainly.

S. He moves forward, you see ? He moves forward. He throws back the school. How does he throw back the school ? By kicking back... (EPisi 10.1.64, IID1)

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S. TADVĀ ASYAI TAD-ĀPTAKĀMAM-ĀTMAKĀMAM.
AKĀMAMṂ RUPAMṂ ŚOKĀNTARAM.
(BṚHAD-ARAṆYAKA 4.3.21)

Desireless (AKĀMAM) ! How can you be desireless (AKĀMAM) ? Oh ! Self-desire (ĀTMAKĀMAM). Desire for the Self. You see. So there is desire (KĀMAM). And that desire becomes desirelessness (AKĀMAM). But it is which desire ? Desire for the Self. Oh ! How can it come ? One always desires for something else. Desire for non-Self. How can desire for Self come ? Fulfil the desire of non-Self (ĀPTAKĀMAM). At once it will be the desire for Self.

ĀPTAKĀMAM = fulfil your desire. Be full of desire. And then fulfil it. Where you are, fulfil it. Then grow out. Then grow. This is the secret of real growth. Do you see that ? There is no mechanism. (EDasi 30.3.72)

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S. This requires pliability, adaptability. A rigid thing cannot grow, cannot expand. (Dasi 4.5.70)

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S. "Growth is not a smooth process", -Yes, true, simply because nothing solid can be got cheap. (Ar 12.4.71)

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S. First, the end or aim is self-protection or protection of the self-individualized self or personal self or superpersonal Self... The individual is in the beginning, it grows, widens, expands into the Person...

This continuous expansiveness is the hall-mark of life or nature which culminates or is fulfilled in the self-established, self-satisfied, self-illuminated man. (Ro 18.5.63)

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S. Throw... throw away duality, in order to move. How to throw away ? Only to go out of it. Not to throw away. As in walking, you know, you don't throw away, but throwing away takes place. Because you are moving forward. Isn't it so ? You are to move forward. Isn't it so ? So you cannot but move forward. So your legs cannot but push away. (...) (EPisi 10.1.64, IIG)

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S. The place is thrown away by your feet. You don't do it, Similarly also, in enjoyment, in emotional bondage, you are to proceed in such a way, that these things will be pushed away, pushed away, pushed away. Just as a bud comes to a flower. How ? Does it throw it away ?

P. No. No. No. It comes out. Yes.

S. Ah ! It at once loses its budhood, so to say. But you say : "No, I must throw. I must... I must cut away the bud in order to have the flower." Quite all right. Cut away the bud ! The bud is there. It is there. Until and unless it withers away it is there. Isn't it so ? But if you just put manure and keep water and so on and so forth, after two days you can't find that bud anywhere... Can't find that bud anywhere. It has gone away. Isn't it ? To flower, to ripen, isn't it so ? is the creed of Nature. You see Nature. So you are to flower and ripen. How ? In which you are, just stand on in which you are, live through it fully and go away. Automatically you do, but now as man you guided...

Be active. Be an active participator in the process of Nature. Don't be a passive tool of Nature... (EPisi 10.1.64, IIG)

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S. To be free from duality meaning to be non-duality. Isn't it ? To be A-DVAITA. That's all. Finish. You go above DVAITA. Duality is thrown back, so to say. You don't throw back duality as if... as you are in move, you don't throw back, but the things are thrown back. So, to give up is a falsity. Things will be given up. It will slip away from you.

P. It goes naturally.

S. Yes, automatically, naturally... You will grow out of it, Isn't it so ? That is your fullness. That is the gospel of fullness and perfection. (EPisi IIIF)

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S. The growth is physical for the body. Mentally it is the growth not to be dependent on anything as mother stands for all objects. (Dasi 8.3.72)

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S. You try, try. And stand on yourself. Don't imitate. Don't try to arrogate. Don't try to jump. Try only to grow. (EDasi 30.3.72)

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S. Revolution does not happen suddenly. It is the culmination point of evolution. (SRI book)

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S. It is natural to have a desire for progress in life. But what is progress and how to progress are the questions that have to be clarified first. Usually, people formulate an ideal and try to reach it. That is not the right method because the setting up of an ideal creates conflict.

If a boy is in the V standard, there is no use of thinking about M. Sc. and trying to meddle with those books. He had better concentrate on his V standard lessons well, do his home work, attend with concentration in the class and that will do. He will automatically be promoted to the VI standard and he can come in the top rank. But if he neglects his present lessons and fools about with M. Sc. lessons, he would probably never come an M. Sc. (SRI book)

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S. How does it grow ? Does it formulate an ideal of growing to a certain height and stature ? No ! It just stays where it is, absorbs nourishment well and finds it has grown. How does a man swim and reach the other shore ? He pushes the water behind at the place where he is and finds that he has moved forward. Similarly one must press the ground where he is to move forward.

How does a plant bear fruit ? You give the plant water, air and sunshine. You are not to bother about the fruit at all. Take the tree as it is here and now and enable it to be that fully and completely. The fruit will come of itself.

The same with the boy who wants to grow into an adult. He does not become an adult by taking to adult ways, by imitating an adult or imagining how an adult would behave and so on. He can become a full-blown adult only by being a full-blown boy. In due course, he will naturally bloom into adulthood. (SRI book)

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S. If you set up an ideal and find that you have not reached there, there will be sorrow and disappointment. So one should beware of forming an ideal. Instead, he must fulfil himself in the present. That is the quickest method of progressing. (SRI book)

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S. So, to register progress, one should know where one is and in which direction he must press in order to move forward. Then he must press the ground where he is with all his might. (SRI book)

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2. FULFIL EACH STAGE : SECRET OF GROWTH.

S. For the life to be perfect, true and natural, each stage of life, infancy, childhood, boyhood, adolescence, youth, etc is to be fulfilled so as to allow the energy to flow unimpaired to its culmination, or in other words egos of succeeding stages must be satisfied, just as a student progresses through succeeding classes : this is the secret of growth without fixation, repression, regression, etc, etc... And this secret appears as satisfaction in each stage. So to be perfect, each stage is to be perfect, or in other words each stage is to be lived fully, completely and perfectly so as to have an easy transition to the next stage, yes, thus life is to grow out, just as a bud grows out into a flower. (Da 16.4.64)

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S. Every stage has to be fulfilled fully. Next stage will come automatically. You have nothing to cut from the past. Fulfil at each moment. Go to family, society, business. Do it fully, if it is you. No one is making you doing. (ERosi 5.8.65)

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S. With regard to desires : starts from Lust (individual urge), grows, expands through Love (personal urge) and culminate into Friendliness (feeling of oneness). All object-love is fulfilled in self-love. (Ro 18.5.63)

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S. Between depression and Oneness, there are so many stages even hopelessness. (Dasi 1.6.69)

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S. You cannot build without destroying first. Here destroying and building come together, as the two faces of the same process (destroy limitation and narrowness). (Arsi 17/1966)

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S. All the steps or degrees in manifestation are there when desire is there.

The way of reintegration by degrees posits that these stages are there. (Arsi

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S. Static : this state or that state. Slave or free.

Dynamic : the process, the way, the evolution. (Arsi 36/1966)

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S. Process : the dynamic view of life and not static. Don't see only two : see the way from one to another. (Arsi 35/1966)

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S. As the saying is :

BALASTAVADKRĪḌĀSAKTAḤ

TARUṆASTAVATTARUṆĪSAKTAḤ

While a child, one is given to play ; while grown up he is attracted to a young woman.

With the change of stages, all else changes : his identification, his ego, his AHAMKĀRA. This process goes on and on. (Su Chap. 21, A-B)

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S. Gratitude and love ! Rather you may see the thing in its progressive process from the "Two" to the "One" ; Two ⟶ Less Two ⟶ Lesser Two ⟶ Least Two ⟶ Two vanishing in one : Hate ⟶ Awe ⟶ Respect ⟶ Gratitude ⟶ Devotion ⟶ Love ! From the sense of separateness to the feeling of Oneness ! ⟶ Gradual heartfelt easy transition. (Ar 18.1.68)

S. There is no use of conjecturing what that state is and trying to become that borrowed idea. One should act at whatever stage he is in, that is, identify himself with his body if he feels that he is the body or be whatever he is at the time. No effort is to be made to give up body consciousness or mind consciousness. This is the way to go beyond the mind, the BUDDHI, or whatever stages that be. Do not bother about stages. Be yourself. (SRI book)

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S. Instead of having to renounce, the renunciation is to come by way of a natural development ; "not to give up" but to "let it drop down just as a fully ripe mango automatically drops down". (Su Book)

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S. You speak of stages. In Sanskrit is the word "Ā CĀRA" which means to live on, to move along, to meet all situations. (Dasi 7.4.70)

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D. It is said in Ananda Mayee MA'S ĀŚ RAMA: "Be attracted to one IṢṬA. All desires drop and when it is realized that attraction cannot be fulfilled, you are free."

S. It is impossible. You cannot forego any stage. You cannot leave over anything. Each stage has to be fulfilled. This is the secret of growth. (Dasi 28.3.73)

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S. With the wife he is a husband. In the office, he is a businessman. Relative oneness with his wife. (Arsi 2/1966)

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S. As today I cannot function without objects, I have to take the help of objects to be free from the mind. (Arsi 3/1966)

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S. From substandard, he goes to the higher standard. From a lower class he goes to a higher class. How does he go to the higher class ?

R. By studying...

S. ... that is to say, by fulfilling the class in which he is. He cannot neglect that class. He must fulfil that class.

R. So the idea of passing... this metamorphosis, so to say...

S. Yes. Metamorphosis is possible only... ? How the metamorphosis of a student of a lower class to a higher class ? (...)

You are in the family, you are in the society, so to say. You have got social consciousness... social sense of relationship. You have got family sense of relationship... yes, yes, yes. Go through it fully... don't deny. Go through... do it. And see through, always. Go through and see through. And it will come that you will be free. Metamorphosis is nothing but growing out... transcending. Yes, yes.

R. Everything.

S. Everything. If you don't do it, the past is still there. It will drag you... it will drag you. (ERosi 26/66, IIA)

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P. But at each time, to get access to higher truth, one has to first see the truth which is real for...

S. Oh ! There you are ! There you are ! Very nice. So, he must be true to his own truth, for the time being. Then ? Only thing.

A child reads in a school in fifth form, he wants to go to sixth form. How can he go ? Thinking of the sixth form ? He wants to go from school to the University. Will he go to the University by thinking of the University building and so on ? Will he go ?

P. No, certainly not. He must finish his... Yes...

S. Ah ! Finish meaning ? He must be truthful to the position in which he is the class in which he is, and if he is truthful, that is, if he fulfils all the conditions of that, then no power on earth can check him from going forward. Automatically he goes. So, automatically he goes, because he has fulfilled it... he has fulfilled it... he has fulfilled it. He grows out, grows out, grows out, grows out... Clear ?

P. Yes, yes, clear, very clear.

S. A child without... leaves the school. And a child, after fulfilling his duty, goes out of the school. The two ? A child without completing his courses leaves the school. And another has completed his school course, also leaves the school. Leaving the same ? No. One leaves the school... for the other, school is being left. He does not leave... he does not leave.

P. Yes. It is behind him. Yes, yes, clear, clear, very clear.

S. Other example... take a fruit. It is not yet ripe. If you take it out, pluck it, will it be ripe ? Will it be ripe ?

P. No, if it is too early, no.

S. Too early... it will be spoilt. But allow it to be in the tree, it will drop down of itself. So, in colour, in fact, everything, he is whole. And the

other ? First one did not reach fulfilment. So he is gone. So, be fulfilled at a stage... be fulfilled at a stage, grow out, grow out, grow out, grow out, grow out. In order to grow out, be where you are for the time being. Because it is Truth. It is so now. It is Truth now. Be with it. Finish it.
(EPisi We Jan 74, IIE4)

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S. Every stage must be fulfilled. To have organic and beautiful, real growth, real transformation, every stage must be fulfilled, fully.
(ERosi 26/66, IIB1)

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S. One must pass through each and every stage fully. And next stage will come, automatically full. If one stage is full, next stage will be full. If one stage is lacking, next stage will be lacking. If you go forward again, no, can't go. This is organic growth. And life is an organic growth.
As physically, you see, one who is very poor in childhood... couldn't get sufficient food and so on and so forth... Emaciation is there... after that, if he takes adequate food even, can he fulfil the whole thing ? No. So each stage must be fulfilled. Yes. So that, it may be... Nature may say : "Yes, now yes, you have passed through that stage. Go." That is transformation. Never try to give up, never try to cut away. That is the wrong conception.
(ERosi 26/66, IIC)

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S. Try to be true to yourself. There you are. Don't create any division within yourself. Yes. Don't deny. Accept yourself as you are now. When ? Here. And be there. Fulfil that now and here and next stage. Ripen. Be ripe. Try to be ripe, try to be ripe, try to be ripe. Let not any starvation lead somewhere. Let any experience, let every experience, but full, full, full.
(ERosi 10/66, IVC)

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S. Life is nothing but... but a life, true life or a real life... life of Truth and reality is nothing but a continuous progression of fulfilments.

Don't be shy of fulfilment. Yes... fulfil it.

And you have, Svamiji told you, so many things : see your son, your daughter, a school. Every class is to be fulfilled, so that the higher class will come. And if you fulfil it fully, is there any power on earth to keep you there ? Oh ! No. Automatic. Do you see that ? This is Truth. This is the growth.

So Svamiji just says how to grow... how to grow... how to grow. Grow out... transcend... don't deny. Try... don't try to be something else... be somewhere else. (ERosi 26/66, IID1)

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S. Every stage must be fulfilled in life. New next stage ! Yes, reached ! Every stage is to be reached and fulfilled.

Neglecting, denying the position in which one is, is the worst crime seen or anything, you may say. You must accept yourself, be true to yourself. If you have got a family, consider : "Yes, I have got. Yes." Come on. Go and act. "Let me act. And let me act through it.

So when my experience comes and then : "Oh ! Now, you have done your bit. You are fulfilled, yes. Let me go." The next stage will come. Don't deny. No denial in the life of Truth. No denial in any form whatsoever. Accept where you are. Accept what you are. Accept who you are. Yes, yes. Don't say... don't say : "No, oh ! This is wrong, no, this is worldly point of view." Wrong. Wrong. Whatever you are, you are. Then be true to it. That is true. That is real and that is true for you. Be there, act... act. Without acting, no way out can be found. (ERosi 26/66, IID)

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3. THE CHANGE IS GRADUAL.

S. From one to another, there cannot be sudden change. In Nature, there is no sudden change. Change takes place and between two changes, because they are different, there must be something which is neither this nor that. And from that... through this it goes there. Yes. In mental plane also, on the plane of the realization of, you may say of knowledge, or wisdom or enlightenment, same thing takes place. Same thing takes place.

As for example, from the worldly way of life, one goes to other-worldly, you may say. At once one can't go.
(ERosi 19/66, IA)

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S. You shall have to change gradually... gradually... gradually... So more you go forward and have the light, more you become free from that past wants. And when your past wants are completely freed, there is no trace of any dirt on the mirror. The mirror becomes clear. So that you just rub the mirror : "Oh ! Yes it is partly clear now !" Again you rub : "Oh ! Partly... but there is something... Oh ! I can't. I must have some soap." You put some soap ! "Oh ! Now it is clear." Gradually... gradually you do. At once you cannot change, because there is inertia. That is also Nature's law.

Any condition cannot be changed at once. It tries to stick. If you want to change, just try gradually to change it. You know the law of inertia ? The law of inertia is the tendency not to allow any alteration of the condition in which you are. So you are to change... change gradually.

As for example, you are accustomed to meat eating. You say : "No, I will not eat meat. I must be vegetarian from today." And you become a vegetarian today. Oh ! Your intestines cannot digest it. Your intestines are habituated to meat. So you cannot at once change. If you at once change, your system will collapse. So if you are to do it, gradually

do it, accustom it. Then afterwards, it will be all right. So you see, this is the work of inertia. It doesn't allow to change at once. (ERosi 22/66, IB4)

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S. Man as ordinarily situated is conditioned. He always finds separateness. So he takes : "This is mine, that is not mine. This pleases me, that displeases me." So, under all circumstances, he lives in division. Do you follow now ? He lives in division always. So, in this condition of living in division, how can that condition, where no division, will come ? How can it come ?

R. It just cannot. Yes.

S. When it comes... when it will come ?

R. It will come when no sense of separateness will be in the feeling.

S. That is all right ! So this no sense of separateness must be attained. How ? At once ?

R. No. Well, it could !

S. It could be at once... or gradually. One is to attain that condition, that is to say, one must reach that point... Water must reach the boiling point, otherwise there is no boiling. Before reaching that boiling point, the temperature increases, from 0 to 10, from 15 to 20... It increases, so there is gradation. But in boiling temperature, there is no gradation. It reaches only 100 degrees, not more.

So in the condition of Perfection, condition of Truth, there is that constant condition. To reach that condition, one who is in untruth, as water when it is cold, it must increase the temperature. Similarly here, when one is in conditions, he must try... one is to try to be free from conditions. Gradually or rapidly, that depends. So there is gradation there.

(ERosi 21/66, ID)

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S. You cannot change at once. Gradually you can change. That is the character of man... gradually he can change to anything... no doubt. But suddenly you can't. (EOsi 11.12.69, IID2)

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S. "I am not this". The neutral point between two reactions or two changes. (Arsi 1967)

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S. Not silence is within you, Truth is within you ; but you are silence, you are Truth. Then, how is it that I don't feel it ? The veil is there. If you can't remove it at once, dissolve it little by little. (Arsi 36/1966)

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S. See, this past... this past is there, within. And though now you get something, the legacy of the past comes to assert itself. Always that. Then you are to be alert. Ah ! "Yes, yes, yes, yes, yes. It has come. Yes. I shall see." So if you increase this... this faculty increased, past will gradually, gradually, gradually vanish and your present realization, present understanding, will cover you. Only play of forces. This is the process. Because I am, the past... the past is there. Without the past here, there is no emotion ! No. So you try to bring in something new now. Yes. You can't say that it will at once throw out the past. Because it is for so long remaining within you. It has got a strength. So, gradually, gradually, gradually... (EPisi Sat Jan 74, IIF2)

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R. But it may happen that we know it intellectually and intellectually we put it eventually in action, but the feeling remains. Yes...

S. Yes, and after feeling, action. Then physical habit, that prejudice...

"impossible, impossible". Even if he takes meat, he will fall ill at once, without any prejudice because the system is not ready to accept. If you are to do it, gradually, make the system acceptable. So there is gradation always.

Similarly also, this example you apply. When you see Truth intellectually : "Yes. Oh ! Yes, yes, yes, yes !" But in actual practice you go, emotionally you are disturbed : "No, no, I can't. I see this is mine, this is not mine, I am afraid... I am afraid... I am influenced with love and hate, I am influenced with pleasure and pain. Oh ! I am influenced with bad name." It comes. Though you may intellectually... Intellectually if you feel : "No, no, there is nothing !" But feeling you can't do. So if you go deeper and deeper ... and you come to feeling. And then finally you come to action.

As for example, Svamiji told you : "Everything is neutral. Nothing is good or bad. Nobody is good or bad. Everything is neutral." Intellectually you say. But at once, when emotions come, when your possessiveness comes, when your love and attraction come, "Oh". At once you become disturbed. You leave aside your neutrality, become partial. So gradually, when conviction comes, gradually or rapidly, that depends, one can at once do it : "Yes. Finish." (ERosi 21/67, IVC2)

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S. Intellectually you first see : "Yes, yes..." But feeling... but : "Yes, yes, I see that everything is different. Oh ! Yes. Oh ! Yes." Intellectually : "Oh ! Yes. Very nice. I have found it out, yes, yes, yes." But as you go... come to behaviour : "Oh ! Oh !..."Emotion arises. Then ? After that you may say : "Oh ! You see, I did it wrong !" But emotion came. So, intellectually you can grasp, intellectually you have understood. But not yet in feeling.

R. Yes, and that is the stickyard.

S. Yes, that is the degree. Go... go and out to action. And Svamiji gave you an illustration, most probably, to you. That a Maharashtra young man who was to... who tried to have egg... Yes, and in feeling also he was intellectually... yes felt, felt. But when he came to actuality... Intellectually, he was saying : "Oh ! What is this ? This is food, it is food, it is food." But feeling says : "No, no, no... how can it be, how can it be ?" You see. So feeling was refusing. So gradually it came to feeling. And then feeling also said : "Yes, yes, well, no doubt. What is this ?" (ERosi 22/66, IIC)

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S. Come to behaviour in positive. In positive is physically. How ? Whatever is given for him for food. Yes. He doesn't say : "Oh ! I can't take it ! Oh ! No ! This taste I don't... No, no, no." Whatever is : "Yes, yes." Finish. No liking, no disliking in any way, in any form whatsoever. (ERosi 22/66, IIA)

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S. Worldly life is nothing but a life lived in the particulars. That's all. And an enlightened life is nothing but living... not in particulars, but in the general. And that from the particular to the general : Oh ! One form to a completely different form. How can it come ? In the middle there is nothing... Nothing.

R. Yes. So that it is frightening. That passage is difficult.

S. That passage is difficult, no doubt, no doubt... passage is difficult. But Svamiji gives you the way where the passage will not be so difficult. It is a gradual process, Svamiji gives you. And when you pass through, you may not know : "Ah ! What is this ? Oh ! From there... Ah ?" You can pass through without actually feeling that you have transcended one point to another. (ERosi IB3c)

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S. Sometimes it comes that nothing is there. No relationship, nothing there... nothing, nothing, nothing. Everything vanishes. And after that... and this is a crucial point, this is a crucial point. When everything vanishes, so to say, every worldly thought, worldly attraction, worldly interest, all the world-consciousness, you may say. When it vanishes, then it becomes completely neutral. Nothing is there. Nothing. And that is a crucial stage. If one cannot pass that stage... Oh ! It becomes neither here nor there, because something...

R. Yes, that is a difficult passage.

S. If man can pass through, then again he comes to the world. (ERosi 19/66, IB)

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S. So, you see here : is there any grade ?

P. No.

S. No. Grade is in the process, as in a race... remember Svamiji... Oh ! Now finish. One finishes. Is there any grade ?

P. No.

S. Next, next, next, next... that is grades. Why ? Because he has not finished it. This is first, second, third, fourth, fifth... Go on ! But, finish. Finish... One, one... No grade.

So in Truth there is no grade. So in understanding there is no grade. Because to be and to understand... to know is to be. Without knowing, however you see and do and anything... nothing, nothing, nothing, nothing. (EPisi Sat Jan 74, IIC6)

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S. Take this room for instance. Suppose it was closed for thirty years, for fifty years. It was all dark. You light a match and where is the darkness ? There is no more darkness even if darkness was there for a long time, even if it was very dark. As soon as the light is on, there is no more darkness. (Cosi 15.11.71)

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S. If understanding is full and conviction complete, liberation is immediate. Otherwise it goes gradually. (Dasi 8.8.73)

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S. If your understanding is deep and intense, at once it (the past) will go away. (EPisi Jan 74, IIF2)

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D. Instant liberation of physical habits is one thing but from mental or emotional is another. As Svamiji, I was also liberated in the same way from this or that particular physical habit instantaneously and without suffering.

S. Quite all right. Yet with salt, Svamiji was not liberated from salt-taking only but from all physical habits in general, from MĀYĀ. From this particular experience, Svamiji had a general understanding, while people generally do not do. Besides it was not from salt-taking that Svamiji was liberated but from excess of salt-taking. Salt was still being put in the food. (EDasi 1972)

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4. FROM GOOD KNOWER TO BEST KNOWER OF TRUTH.

S. In India, it is described "Knower of Truth". There is a gradation in Knower of Truth also. What is the gradation ? Knower of Truth, good Knower of Truth, better Knower of Truth, and best Knower of Truth. There are four gradations. What is the meaning of that ? Knower of Truth in gradation ? What do you mean ?

R. If it is gradation, it is relative.

S. It is relative. Ah ! That is to say, relative in realization.

As for example here. Intellectually you get it, but not convinced. Intellectually : "Yes, yes, yes. Now I find exactly." So intellectually you know. Everything is neutral. Intellectually, very easy. But in practice you cannot. In feeling you cannot. You see that ? So from intellectual, feeling you get, but in your actual behaviour you do the opposite. But one cannot say that you don't know intellectually. If you are asked to describe it, you go on describing. So, under that condition, one cannot remain, one goes down always.

Now if gradually, this knowledge percolates, crystallizes, becomes deeper and deeper, it comes to feeling. So in feeling : "Yes... Yes." And that feeling also gradually comes. Gradually ! At once it cannot come. Gradually it comes, because it is a natural process and then that gradualness again increases and becomes deeper and deeper and deeper.

So as to make a man come in a position, in a state, where intellectually, in feeling and in action, everywhere, he is Truth. . . . So that condition cannot change. That is the case of "the best Knower of Truth". And there, intellectually, in feeling, in behaviour, everywhere, he is in Truth. There cannot be any disturbance. There cannot be any condition. Though he lives in a conditioned world, yet he plays in the conditioned world as conditioned world. He plays conditionally, but inside he is "the Knower of Truth". He is Truth himself. Because inside he is not disturbed. In behaviour

he behaves according to the situation. But he doesn't own it, doesn't identify with that situation. This is the condition one reaches. And when this condition is reached, there is no return to the old previous condition, though in actual behaviour, actual life, he may do like that. (ERosi 21/66, IE)

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S. Good Knower of Truth or you may say Great Knower of Truth. Better Knower of Truth or Greater Knower of Truth. And Best Knower of Truth or Greatest Knower of Truth. Quite all right. What is the change ? What is the difference ? What is the difference ?

R. Difference is only intellectual understanding ?

S. No ! No ! First is intellectual, as you say, intellectual conviction, intellectual knowing. Knower of BRAHMAN : only intellectual. It has not yet percolated to feeling.

R. To feeling, that's it. And the second stage is when...

S. ... gradually comes to feeling. And when the feeling also... in the feeling, you cannot go at once. Towards the feeling you can also progress. You feel : "Yes, yes. I feel it. Yes, yes." But there is still not full conviction. And when you feel : "Oh ! Yes, I feel it ! Yes, yes, oh yes !" Now it becomes easy. And then it comes to action.

R. Yes... that is the third stage. And the fourth ?

S. First stage, you see... intellectual. And second is coming to... coming to feeling. Third is feeling... complete feeling. And fourth is...

R. ... action.

S. At ease... at ease.

R. At ease in action.

S. At ease. There is no struggle between intellect and feeling.

R. Yes, and then it is... it cannot but be in action.

S. It cannot but be in action. And there, the fourth stage... what is the action ? What is the nature of it ? When he is the Best Knower of Truth or the Greatest Knower of Truth what is the description ? He has no bondage, like and dislike, anywhere, outside. Wherever he goes, he is at home, at ease. Whatever he gets, at ease. Yes, yes. At ease always, always, always, always... There is nothing which can check him from being at ease.
(ERosi 22/66, IIA)

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5. FROM PROBABILITIES TO POSSIBILITIES.

S. Probabilities are limited and possibilities are infinite for each man. Each man can be Rockfeller or Svamiji. These are the possibilities, but the probabilities of each are very limited. See a seed of wheat. In each one there is a potentiality to be a full plant of wheat. But what each will be, depends on the circumstances, on the ground, on the water, if there is some worm or some insects, on the light, on the sun, on the wind. The same for you, you were in the womb and such circumstances, you were a baby then... If you had not come to Svamiji, the bondage of "I am bad" would have remained. And now it is removed. Be free of your probabilities. Each probability is a bondage. Be free of all your probabilities and you will be all free. (Cosi 16.11.71)

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Fr. My nature is rajasic. Will it be possible to change in the life ?

S. The possibilities to attain realization for each man are infinite. But the probabilities are finite. (Dasi 7.5.69)

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S. It depends upon heredity or upon... That infinite is there. When it comes to fruition, one cannot... (ERosi 25/66, IIA)

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S. It takes time. Everybody will have to do that, no doubt. Because everybody will have to do, but later... sooner or later. That you cannot say. The infinite possibilities are there. Infinite is there. (ERosi 25/66, IIB5)

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S. You are to be in a way where finally the picture is : that wherever you are, whenever you are, under what circumstances you are, you will be at home. Wherever you go, you are at home. There is no condition that checks you. Isn't it so ? That is the meaning of infinite possibilities.

So how to do it ? You must know then the general law of Nature and not take for granted some assumptions given by somebody, some dogma. (ERosi 22/66, IA2)

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S. The flower is the tree, the tree is the flower. (Arsi

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S. This wave is that wave. This pen is this watch. A vegetarian is a meat-eater. You are eating yourself and drinking yourself. When you walk, you walk on yourself. Infinite is eating infinite. (Arsi Q/1972)

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S. All finites are inherent in Infinite. (Arsi Q/1972)

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S. The seed has infinite potentialities. The tree is in the seed ; but not yet in the form of the tree (potential form). The origin of man is only a cell. (Arsi Q/1972)

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S. This is that and that is this. This pen is this watch. A vegetarian is a meat-eater. (Arsi 74/19/7)

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E. EXERT YOURSELF.

1. EFFORT IS NECESSARY.

S. One has to exert himself, to make an effort. (Cosi 5.11.69)

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S. As long as you do not feel that you yourself have to make earnest efforts, that without your own efforts there is no way out, that you are nowhere without this, nothing more is possible indeed. (Su Chap. 23, IIB)

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O. I need time to do it.

S. Yes, yes, yes. You need time, no doubt. You are to exercise, no doubt about it, continuously, diligently. Nothing can come from the sky or drop from the sky at once. (EOsi 12.12.69, IIB4)

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S. That day can be brought nearer by man. That is effort. Those who are keyed in those possibilities, those who are keyed in that passion, at once they become free. For at once they see the nature of it. And after they saw : why... why this ? Why this ? (EPisi 10.1.64, IIG)

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S. You are where you are always. But somehow you took, seem to took yourself away from there. What will you do ? You cannot but act then, to come back there.

So, effort is there, till you come to Truth. Yes, yes. When you are

here, no effort. "You are here. I am here. This is my place. I am here." Is there any effort ? No. Just go forward. "Oh ! Then I have to make effort to come back." Why is that effort ? Because you have come away from it.

So, effort is nothing but to regain the original position. So perfection, perfection is there. You are to make effort to annihilate the distance between you now and perfection. Annihilate the distance, and make effort to change a position in which you are now, from the position original.

You seem to be separated from that original position.

So just remove that separation. Your effort is nothing but to remove that separation. That is to say, effort is there, till you are not with Truth. Because when you are with Truth, there is no effort. It is there. It is there. It is there. When you are in untruth, you are to put effort to be free from this untruth. That's all. And you cannot but do it. If you don't do, be in untruth.

If you are gone away... if you are gone away from your own house and you don't exert to return to your own house, be where you are. Finish. Finish. If you want to return to your house, you cannot but put efforts.

Effort is nothing but to be free from this untruth. Because Truth is everywhere. It is always there. And you have somehow... seem... you may seem to be away from Truth. That is, you seem to be in untruth. So, the effort is nothing but to be free from this untruth. For Truth you don't do anything. Truth is there. "I exert for Truth." No, no, no, no, no. You cannot exert for Truth. You cannot bring in Truth. Truth is there in its own majesty. You are in untruth. So try to be free from this untruth and you are in Truth.

As for example you are in your own house, and now you are here, how ? Because two conditions are there. You are sitting here, there is no exertion. You are sitting in your house, there is no exertion. But when you wanted to be here, you exerted, you exerted. And when you reach : no exertion. Where is the exertion ? Exertion is only limited in the distance. That's all.

(ERosi 8/66, IIID)

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S. To make a clean cloth with a dirty cloth you have only to remove the spots : clean cloth is there. Silence is there. Remove agitation, created by the mind, through slavery to the past. (Arsi 13/1966)

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S. You can do nothing to reach the goal. You can only annihilate the distance (Arsi D/1972)

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S. Fatalist and also non fatalist. When you act, you act independently.

And how long you will you act independently ? Till you feel that : "I am not independent, I am connected with all those." Till you are not conscious, or till you don't realize that you are part and parcel of the whole scheme, you cannot but play independently. And if you don't play independently there, the whole thing will go.

As in a drama, a particular part is independent. And if you don't play that independent part, and if you will : "Oh ! The drama... dramatist feels like this. Oh ! Then, let it go on." Will you be able to play the part ? No. And because he doesn't play the part, the whole drama is lost. Similarly here, fatalist or independent freedom of choice are nothing but the same. Only so long as this fatalist, as you called, this thing is not realized... so long as one feels himself separate and independent, you cannot but justify the existence by being independent. That is when you feel "I am independent", do it, and see how far you are independent. And after some times, you will say : "Oh ! Yes. I thought like this, I thought like that, but in the last result, I see everything is this."

As for example desire. Desire must be satisfied. How ? Svamiji told you desire can be satisfied only when it is fulfilled, and when the awareness comes that it cannot be fulfilled. Two things together. But without full time to fulfil, you say : "Oh ! It cannot be fulfilled ! It cannot be fulfilled... Desires cannot be fulfilled." Then ? Where do you stand ? Still you have got the desire. And you say : "Oh ! Desire cannot be fulfilled !" Then are you

free from desire ? No, no, no, no. You become a coward. Nothing can happen. Because desire cannot be fulfilled, you say only one word. You don't feel it. If you don't feel it, how can you profit by it ? That is to say the ultimate scheme, so to say... fatalist way, you may say, is that desire cannot be fulfilled. "Yes, yes, ultimately, not. No desire can be fulfilled. Yes, but I have got a desire. So ? Oh ! Desire cannot be fulfilled. But I want this desire. What can I do ?"

R. Try to fulfil...

S. Try to fulfil. And if you don't try and say : "Desire cannot be fulfilled", what will you get ?

R. Nothing...

S. Nothing. Nothing. Not nothing, but negative : unhappiness, uneasiness, everything is there. Do you see that ? Similarly also, fatalism is all right. In the last analysis, it may be... it may be, you take... or if you like, it is a fact. But when you are free, feeling free... you are feeling independent to act and you say : "Oh ! I am free !" Then ? What will happen ? When you are feeling, do it, do it. Do it ! Justify yourself. You say : "I am free." Quite all right, go on ! Go on ! You feel : "I am independent." Quite all right, go on ! Do it ! And see what comes. And you will say : "After the limit, I thought like this. No, no.

Nothing is independent now. Because everything is connected.
(ERosi 8/66, IIA2)

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S. The general and the particular are connected. So fatalism and freedom of effort, the same thing. Only looked at from different angles.
(ERosi 3/66, IIB)

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S. From darkness, you may say, from ignorance, you may say, from this "body-consciousness", you may say, or "body identification", you may say, it must go to the opposite.

So it requires some trial, effort and so on. And that depends also how much effort... equal effort everybody ? No. Somebody may have one day... two days. Somebody may after one effort ! Finish. Somebody has got twice... ten efforts. But this ignorance must go. That is all, and nothing else. (ERosi 21/66, IVD4)

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2. RESULT OF EFFORT.

S. In any effort, there is success and failure. One can make effort. And if there be failure, again he tries to make effort and so on and so forth.

Answer is there. If you send the boy you expect that the boy will be successful and so on and so forth. But if the boy fails, what do you do ? "So, if the boy may fail, so I shall not send the boy to school." Do you do that ?

R. No, no, no.

S. Why don't you do that ?

R. Because you always hope that he will succeed. (ERosi 19/67, IIA)

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S. Any work you do. Yes. And the work you do is your right... that you are to do. You cannot but do. But the result ? To do is in your hands, is within you, but the result ? Is it within you ? No. Because it depends upon so many things.

So, you cannot dictate there. How can ? Yes, to do is in me. "Now, I do it, I do it." If you don't say : "No, no. What can I do ? I can't do anything." Then ? Then ? Then you don't do. Then your whole life becomes idle, non existent. "I am to do." Yes. Do, do. Justify yourself. Justify yourself. Do as far as you can. Do, do, do. And the result ? "I don't know. It is not in me. To do is in my hands. The result is not in my hands. Because it is... it depends on so many things. Though it will judge... it will be judged on the basis of my doing, no doubt, but not only and only on my doing because it depends upon many things."

As for example, any examination for the student. He is to read, he is to prepare himself, yes, yes, yes. He has done it completely. He has

prepared the questions on the paper, yes, he has to write. Yes, yes. Written everything. But the result will depend upon the examinor... mood of the examinor. So, if the examinor is in a very favourable mood, very happy : "Oh ! Oh ! Oh ! Yes ! Very nice." He may give more marks. And if the examinor is moody and... he will read the same thing ? No, no, no... (ERosi 8/66, IIA-B)

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4. WORK TILL IT IS FINISHED.

D. Why does it take such a long time ?

S. Time is an illusion. It is made by the mind. There is no time. There is just living, going, moving along. A-CARA. It comes. You take what comes. Time is of the mind. It appears when you compare and comparison is falsity. Just go. (Dasi 12.4.70)

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S. Yes, "there is still a long way to go." No consideration for the way, long or short. A true seeker knows only to go till he reaches. (Da 10.7.69)

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S. You want it to be finished. See, see the word. See the nature of the mind. "Yes, I want it to be finished, yes, yes. So I cannot rest till..."

D. it is finished...

S. ... it is finished. "How many times shall I need ? How long shall I... ? No question." See. No question. See the beauty of it. See the beauty of Truth. "I want it to be finished. Yes. I want it to be finished. That is to say I shall have to work till it is finished. Finish. HOGYA. How many times shall I have to repeat ? How long I will take ?" Nonsense. (EDasi 27.3.7

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S. Your right, rather your privilege is to work till it is finished. And Svamiji said "Chewing, how long to chew ?"

D. Until it is chewed.

S. When chewing is chewed away. Ah ! Or when there is nothing to chew. So work will be finished, till there is no necessity, no need to work. Till then, work, work, work. Finish. Finish. Till it is achieved. (Dasi 27.3.72)

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S. "I know I shall have to work till I get my all. Finish. Nothing else. Nothing else..."

D. And when I get my all, it is not finished, because it may come again.

S. Get my all, complete all, you may feel at a certain stage that "I have got my all" but it may come again. Further you shall have to take. Yes. But a time will come when you feel "Yes I have my all and there is nothing left."

D. Whether it is tomorrow, at the end of this life, or next life, or in a thousand lives...

S. Does not care... as the story of Santiram, as Svamiji told you. (EDasi 27.3.72)

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S. What Svamiji told you is the criterion or the urge of a SĀDHAKA. A right SĀDHAKA.

- ADY-EVA

I shall go and do -Surely (EVA) today (ADYA).I shall attain success. With this idea you are to work. And today is not restricted to one hour, two hours or twenty-four hours. No. Whenever you do, this is ADYA. So how many times to repeat ? How long to repeat ? Any question ? No question. (EDasi 27.3.72)

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S. "I shall get SIDDHI now !" But this now may last thousand years (I do until I have done). Now is infinite, here is everywhere.

"Cash today, credit tomorrow". Because tomorrow will never come. Same in life : it is always now. (Arsi 37/1966)

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S. This, now, here. (Arsi 37/1966)

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5. HOW LONG IT WILL TAKE ?

S. Somebody may have one day, two days. Somebody may after one effort. Finish. But this ignorance must go. That is all and nothing else. (Rosi 1966)

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D. How long will it take ?

S. One minute, ten years, one life, one hundred lives. Secret of action is to take a decision, start work and not stop until it is finished. Constant work. This is true in all fields. But nowadays who has clear decision or what he wants ? (Dasi 27.3.72)

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S. D... came and said "Svamiji, this time Arnaud will be completely free, BRAHMAJÑĀNA. This time with Svamiji."

S. No.

D. No ? I thought he will be completely free from the...

S. No. Only in your thinking it is. It is not so easy. For herself she said :

D. How long shall I take ?

S. It is a meaningless question... It depends upon you. In a twinkling of an eye you can be free, or it may take two years, ten years, one life, two lives, three lives, thousand lives. Who can say ? Are you prepared ? (Dasi 1972)

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R. ... very little and very slowly.

S. Oh ! That depends upon the particular person. So one may go slowly. Another may go rapidly. Quite all right. So one who goes slowly may not complain that : "Oh ! I should have done that !" Nonsense ! No, no. He is different. You are different. See yourself and act on your initiative, on your resources. Let him be on his. There cannot be any comparison because two things are different. (ERosi 4/66, IIIA6)

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R. Yes, Svamiji, but for example, we could imagine that a psychoanalyst, instead of asking people to explain and explain what happened in the past and just say what they have in their minds, he would give pills to that man which would make him free in one time, from the past.

S. Yes, yes, only. Svamiji sometimes also told you or not ? Svamiji always says : one single enjoyment... one single enjoyment is enough to be free. Come on. One single enjoyment with anything, is sufficient to be free from that thing. Sex ! One single action of sex may be enough to be free from sex. Can you imagine ?

R. Yes, I do imagine, but which one ?

S. Ah ! You can do it fully. (ERosi 18/66, IIIC)

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S. People who speak like that, (instant realisation) they are cowards. They don't try to exert themselves. They try to get something cheap from outside.

R. But often they didn't ask. It just comes like this !

S. If it just comes... if it comes, and if he becomes transformed, that shows he was in that point to be transformed. Otherwise ? It could not happen. As for example, you see, sometimes you may say : "Very bad people... becomes at once transformed. Oh ! How can that be ? They are such bad and now..." Why ? Why ? You saw the appearance of his badness. But his inward thing was not... actually becoming full of that badness. He was feeling : "No, no, no, no, it must go !" And if that happens, at once it goes out. (ERosi 18/66, IIIB)

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S. So sudden illumination comes to whom ?

R. To one who is prepared.

S. It is not sudden for him. It may appear sudden to you. Because he is just on the point to receive. And he receives. He is prepared. Otherwise, it cannot stay. It may come and vanish. Because your own inertia, habits will come and throw it off. And if it cannot throw, if I have got some root and your own root, they will go on struggling.

And sometimes, man becomes deranged in mind. Sometimes happens. So one should be oneself. One should not try to go beyond oneself. Not to depend on anything outside. (ERosi 18/66, IIIC1)

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Chap. 3 WHAT ARE THE MEANS ? (139)

A. To know : JÑĀNA. (139)

1. It is your privilege to know. (139)
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2. Truth is simple and easy. (160)
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5. Truth is unconditionned. (169)
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C. Self-dependence : ĀTMA-STHITA. (171)

1. Self-dependence : take what comes. (171)
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D. Love : PREMA. (178)

1. Love sees and understands. (178)
2. To love is to go out of one's shell. (181)
3. Love and fascination: PREMA and KĀMA. (181)

A. TO KNOW : JÑĀNA.

1. IT IS YOUR PRIVILEGE TO KNOW.

S. Ignorance tries to make the relative permanent. What is your experience must be true to everybody. What you feel in your particular condition must be true always, everywhere, with everybody. The result is conflict, unhappiness. (Co 19.9.72)

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S. It is the privilege of the man to know everything. But till you do not know everything, you will go and make mistakes and by this, you will expand, your knowledge will expand. (Cosi 13.11.71)

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S. A child or an infant finds himself in the midst of varied things, infinite things, and people and occurences and happenings which he does not know. So not to know is not a guilt. So the infant becomes or feels helpless before this infinite variety, becomes afraid or terrified. But he is not reconciled to nor feels at ease. So arises curiosity, effort to know. It is the privilege of man to know and master. So from the unknown to the known, the journey proceeds. Further and further, store of knowledge increases on and on and on. From helplessness to Mastery. Knowledge is Power and Power is Mastery. (Da 22.6.74)

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S. Progress consists in knowing more and more things and being convinced therein. (SRI book)

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S. Because JÑĀNA means :
YĀTHASTHITAṂ VASTU DṚŚYATE
(The object is seen as it is).
This is what JÑĀNA means. (Su Chap. 7, IE)

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S. You have got the privilege to know and understand. That alone is the way to establish oneness. You become one only with what or whom you know. What is not known is alien to you. The way, thus, to be one with someone is to know him or that. Why to know ? For, without knowing him or that, you will naturally come into conflict with him or that. "So, to know is in my own interest." (Su Chap. 19, IIIB)

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Sh. One wants to keep clinging to one's illusion.

S. He does not want even to know that the illusion he is clinging to is an illusion.

So, this is the point. One does not know that illusion is illusion. He does not know even this much. This is the point. First of all, one has got to know that illusion is illusion. Or, in its more concrete form, one has got to know that emotion is emotion. He has got to know that hate is hate, anger is anger, and so on...

Sh. Then alone does he stop justifying it ?

S. Stops justifying it. (Su Chap. D)

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2. TO KNOW IS TO BE.

S. To see completely is to know. To know is to be. (Dasi 8.8.73)

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S. To know oneself, to be oneself, that is the foundation for true searching. (Da 5.1.60)

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S. To know : when intellect and feeling are one. (Da 19.4.64)

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S. To know one thing and to live another is untruth, falsehood and hence strain and this strain is due to division in thinking and feeling. To know is to be : without being there is no knowing. You know only what you are : otherwise chocking : integrated unified action !! (Da 17.1.61)

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S. To know is to be : without being there is no knowing.

You cannot live the life of duality and know the uniqueness at the same time. Your knowing is an intellectual process whereas emotionally and in your action you are a different focus of expression. Hence there is contradiction and hence strain. (Da 28.1.60)

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S. Though you may intellectually understand, but the feeling does not accept. Understand meaning ? To know and then to understand. There is difference. Know actually... generally, know intellectually... Understand with feeling. You may know intellectually, but your feelings...
(EPisi 13.1.64, IIC)

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S. Without being, one cannot know. This is the simple fact.

Give all kind of sex litterature to a small boy and let him go through it. Will he be able to follow it ? What idea can he form with regard to it ? Suppose, he witnesses the sexual act. Can he understand what it implies ? At the most, he may suspect that some kind of fight is going on. For a little child, it cannot be more than that. You of course know, but he does not. He would understand it only when he himself reaches that age. Only a youth is capable of the act which belongs to that period of life. Not before that. (Su Chap. 17, IF)

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S. What does knowing imply ? To be. There can be no knowing without being ! So, one has to be. Without being, there is no knowing. Without being, there is no doing. The nature of action or doing will determine the nature of being the KARTĀ (doer).

Music ! You may very well boast of your fondness for music. But, have you learnt it ? Have you ever practised it ? Have you learnt the subject ? If not, how can you attend a musical session ? Have you acquired the necessary qualification for appreciating it ? No. So, first you have to be, first you have to be the KARTĀ. This to be, is the only basis.
(Su Chap. 17, IF)

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S. "Knowing that the reflection of the moon in the water is not the moon itself, why should I bother about it" ? Yes, if you know, you never bother ! Or in orther words, the test of your knowing or rather the proof of your knowing is in your not-bothering !! Or in other words, so long as your bothering is there, there is no knowing ! Is it not ? So, if you know that the duality is illusion, you will not be affected by the effects of duality ; or in other words, so long as you being affected (with love and hate, pleasure or pain) is there, all your talk about the illusory nature of duality is nonsense ! No one is affected by an illusion ! You are affected only by what you know to be real. (Da 19.6.60)

S. When you posit, pinpoint fix and particularize a thing intellectually, and feel it emotionally and then can put it in action, then and then only you can say that you know it ; or in other words, "knowing is being", you are what you know ! You "know illusion". When ?

When there is no reaction on you intellectually, emotionally and in action ; because reaction is only possible with real objects ! (What you know as real !)

You cannot subdivide yourself partially : there cannot be any intellectual luxury or arrogation ! (Da 19.6.60)

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S. Being or living in one condition, one cannot know another. The diseased cannot know health, a child cannot know youth. (Da 19.6.60)

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S. To know is to be ! Unless one can act there is no surety of knowing. (SRI book)

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S. Imagining that you have understood and that you know is different from actually knowing it. As perception becomes deeper and deeper, a point is reached when you become what you know. That is true knowing. (SRI book)

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S. It is the East who says that you don't know anything till your practise it... Till you put it into practice, you don't know it... you don't know it. If you say : "I know it", then you can put it into practice. To know is to be. Without being, there is no knowing. (E.Rosi ... III 3)

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S. Take refuge in yourself means to be.
What is it to me ? (Arsi L/1972)

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S. To be is to be free from having. (Arsi I/1972)

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S. To know is to be, so however you try, you cannot know what you have not reached. (Arsi D/1972)

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S. You can only talk or feel or act in the category, in the condition in which you are. You cannot do anything beyond your own condition. This is the first principle.

So whatever one does, one should try to be in the condition in which he is. In that condition he can very easily understand. And if he tries to meddle in some condition, some states which are beyond his own state, he will not be able to understand and there he will only be theorizing, imagining and so on. And so in this respect, you can ask any question which may relate to your own condition. And above that or beyond that, you cannot. (ERosi 30/66, IA)

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S. So everyone talks in the condition in which one is. So you cannot compare in that way. So what are you to do ? You are to be yourself in the particular condition in which you are now. And you go beyond. And if you can be true to your particular condition here, then you will be true everywhere. (ERosi 30/66, IE)

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S. Without being, there is no knowing. Are you that ? To know is to be : I know camera work because I have the being of a cameraman. One who knows BRAHMAN becomes BRAHMAN. (Arsi 29/1966)

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S. To understand these things, whatever Svamiji said, is not to know or understand intellectually only. Because the fundamental point is : to know is to be. You never forget that : to know is to be. Without being there is no knowing. Remember that ! Whatever you know, if you know anything, you are that thing. Until unless you are that, your knowing is not complete. Your knowing is partial.

Take for example a young boy. Can he know youth ? (...) Can he feel the passion, the energy,the outlook of youth ? No. Why not ? Because he has not yet been... he has not lived that. But at youth : Oh ! When youth comes : "Yes. I know... I know what is youth. Yes, yes, yes. This is the thing, this is the passion, this is the youth. Yes, yes, yes. I know it. Yes. I know it because : I am it."
So without knowing you cannot stand and your knowing will be perfect when you are that.

So know formula is : to know is to be. Without being there is no knowing. So you see, anything that you try to know, that you know intellectually, with one part, one aspect of yourself... that intellectual aspect only... the feeling aspect and action aspect are not with it. That is for intellectual conception, intellect of this, and intellect of that. That shows you have got some idea no doubt. But your life is different from it. (ERosi 29/66, IB)

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S. You are to know, you are to be then. Yes, yes. This division between knowing and being is to be annihilated. That's all.

P. To be one with reality.

S. Yes, to be one. To know is to be. Without being there is no knowing. The proof of the pudding is in eating. As it is called : proof of the pudding is in eating. (...) Then the proof of knowing is in being. Otherwise where is the proof ? "I know this is gold." If you know that this is gold, can you throw it away ? No, no. Because you know and be there : "I know. Yes, yes, yes. This is so, I know it, I am with it. I have got no hesitation, no doubt about it."

So if you get it... but you assume something, do something, you can throw it away. So without being there is no knowing. The proof of the pudding is in eating. It is pudding... How do you know ? I eat and say : "Yes, it is pudding." I know this. How do you know this ? "Because I act and see that it is so." So everything is proved and tested in action. And action comes from intellectual and emotional collaboration. And if there be no collaboration, there is faulty, defective, anomalous action. And if there be harmony between the intellect and the emotion, the action cannot but be right, under circumstances. Because there is unity. There is that integral, integral whole... integrated organic whole. (EPisi 15.1.64, IIC2)

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P. Tragedy of man ?

S. Yes. And to eradicate it, here in India it is said : "To know is to be." Until and unless you are that, you can't say that : "I know that". No. Until and unless be, means : you think... you feel in your heart. Intellectually you see : "It is right and proper and just, true." And then you hear it. "Oh ! Yes. This is so. Yes, yes, yes, yes." So, you are convinced. Then, you have got the strength. Then, you act accordingly. Until, unless you put it into practice, you can't say that : "I know." This is the test here. (EPi Su 74, IIC3)

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S. The test of knowing is being. Whenever one feels : "Oh ! I know it." Challenge : "Oh ! Are you that ? Do you feel like that ? In action also you can do that ? You cannot but do that ? No. You don't know. Don't say that "I know."

P. There are many things that I know just intellectually. And I am really unable to act on it. How to translate it ? How ?

S. How to ? Only to see and know. Deepen it... Go deeper. Because you see, as Svamiji told you, when you say : "I know", means you challenge. "I know", means ? Intellectual... do I feel it ? No. Because I see, I say : "Yes, yes, yes, yes, but..." Oh ! There is but... ! But I don't feel it. That shows your knowing is here only, in the intellect only. (EPisi Sat Jan 74,IIE

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P. Svamiji said yesterday that understanding is always hundred per cent... is not partial understanding, is complete understanding.

S. Yes, yes, these adjectives and adverbs : partial, complete... all these things are illusory and unreal and untruth. Because, you see, Truth is : yes or no. There is nothing in between. So, in between is dependent and relative. And so it is untruth. "I did it completely" : as if there is some doing which is not complete ! What is that doing ? Understanding is understanding. Because the test of understanding is to be. To know is to be. What you know, you are that. The test of knowing is in being. So in being there is no... ?

P. ... no shades.

S. No shades, no shades, no shades...

P. The test of knowing is being ?

S. Yes, yes. Being meaning ? Intellectually, in feeling and in action. It must go intellectually and percolate to feeling. And that must come out in action. Then you know. Otherwise not... otherwise partial. Meaning ? Not-knowing is there... Knowing is coming... Not-knowing is mixed. (EPisi Sat Jan 74, IIA)

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S. You are walking, then what are you doing ? Walking. Is there anything here ? Actually, what are you doing ? Walking. So you are in walking, you are with walking. Nothing can happen, cannot come in between. So, if it comes between, your walking will be disturbed. (...)

As for example, you might have experimented with it : you are walking with a friend. And you are talking, talking, talking. And when you were absorbed in talk, you see that your pace becomes slower, and after some time you stand and stop walking. After that : "Oooh ! Let us walk !" Why did you stop ? Why did you stop ? Why ?

P. Because walking interferes with talking.

S. And talking predominates now. And so it stopped your walk. (EPisi Sat Jan 74, IIB)

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S. Understanding is not clear, Svamiji says. That means ? There is misunderstanding, un-understanding. Understanding is coming as in twilight. Will you tell that it is day ? No.

P. No, no, no.

S. No. Light mixed with darkness, it is not day. Now... Oh ! Sun arises... yes...

P. ... now it is complete.

S. Finish. Finish. Or apply in killing : is there any partial killing ?

P. No !

S. No, no. So, anything partial and relative is in the domaine of untruth. This first, no doubt... But, in actual process... the definition of Truth says : what is. So, if you feel something now, that is truth now for you, though it is untruth, so you experiment on it, be on it, do it and you see : "Oh ! I took it to be truth..."

P. ... and it is not.

S. It is not truth. So this process... in the domaine of process, you change. Yes. (EPisi Sat Jan 74, IIA1)

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S. Yes, yes. Why ? Why is it so ? It is due to the play or the inertia of the ego. They are not free from the inertia of their ego. That is why they are bound by so many forms.

Because you know, knowing is being meaning ? Being meaning ? You must be free from your ego. Rather, without being free from the ego, you cannot be anything other.

But the anomaly of MAYA or inertia is this : that you try to do something else. Because you cannot but do. Remember that. Because to be free is in the nature of things. So in your heart of hearts, unconsciously, you want to be free. But your habits... but the inertia of your ego... is so strong that it always tries to keep you back. But you cannot keep... you cannot keep back. You are to go forward. So intellectually or to some extent you just delude in a way your ego by doing something which is beyond ego. So the ego is being satisfied : "Yes, yes, I have done something. I have done... I am doing something." But whether... whether you do it or not, oh ! That's all.

So people somehow make some compromise in order to only satisfy the dictates of their own inner urge to be free. They must show their ego that : "Yes, yes, I am doing that. I am doing that. You see, I am doing that, but rest assured I didn't touch yourself... I will not touch you." So the ego is intact. He is after his pleasures. Quite all right. And he feels : "Yes, yes, I am also doing something." This is the anomaly. It is the play of MĀYĀ. It seems that he is doing that, but actually not. So these so-called people are after religion... or religions, so to say, are nothing but this trying to dupe or delude the ego. This is it. So they cannot be. They try to know, but they think : "No ! Can't be."
(EPisi 15.1.64, IA)

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3. WHAT ARE THE MEANS TO KNOW ?

S. W...'s "Thought-feeling process would permit him to know a thing without experiencing it". Yes, it may be true or illusory.

It depends. Yes, depends upon whom and what ? It may be true for the subject who acts and not reacts. To know, one must come in contact, deep, intense, intimate, full contact with the object, so that one may be one with it or be IT. Or in other words, one must experience deeply, deeply, intensely, intimately, fully and in this experiencing there are degrees or stages and hence there are degrees or stages of experiencing and necessarily degrees or stages of knowing. Then how can "thought-feeling do the job" ? Apparently, it seems to be an absurdity but the real process is that with full experiencing, the fact of experience becomes full, solid and hence stable, one with the whole life of the subject permeating body feeling and thought ; and hence with slightest clue of anything, the whole latent experience is revived and this is only possible with one who acts, that is who comes in contact with the outside and not reacts ; so that one can feel it, otherwise in reacting, one never comes in contact with reality, as you felt being rejected, being not recognized !!! Anywhere and everywhere ! Even when you were not rejected.

And there are stages of knowing :

1) One knows by experiencing,

2) One knows by seeing,

3) One knows by hearing,

4) One knows by envisaging or imagining : How ?

It depends "The desire drops". Yes !!

Everything depends upon sensitiveness of feeling for there is no difference between "fact" and "fiction" with the mind, the brain and the nervous system which comes into operation. With these hints, just try to see : the abnormal and normal, then supernormal !! The abnormal only reacts !! Hence no experiencing. (Da 19.10.70)

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D. Should not imagination be used to see scenes which might bring unrest ?

S. Yes. It may be at the first stage. First direct experience, seeing, feeling, coming directly in contact with the physical fact. Here imagination may be used to complement it, if emotion is still there. (Dasi 25.8.73)

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S. You are to be passive to know ; be open, open, open. Only receive ! (Co 1.11.67)

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S. You are right in saying that life has two aspects, knowledge and experience ; without experience knowledge is not crystallized. One does not learn from "books" but from trials or rather from the sharp perception of the blow being faced. Simply to receive them quite many a times so far, but MOHA makes one forget everything. There comes a fleeting period of sentimental disillusionment by which one is carried away. The main thing is to feel the pangs of the painful blow sharply and intensely as well as to make that experience last... (Su book)

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S. To know yourself, try to know whatever comes automatically. Spontaneously what thought comes, what emotion comes, you can know. As for example you said that reflex. Reflex comes. "Oh ! Now what is this ? It comes in spite of myself, so to say. It comes out of my unconscious will. So, that is me then. Let me see." To know yourself, you are only to watch, be aware of automatic reflexes or reactions that come. That is yourself. Not what you make intellectually or consciously. Never. Because it is superficial. (ERosi 3/68, IIIA)

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S. You can know only when you can deliberate upon everything. When you see pro's and con's. "Yes, this is so", so you at once can be free from emotional reaction. (ERosi 6/68, IIB2)

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S. To know oneself in action...and because you are practically always in action... so you are to know and be... be yourself throughout. So you shall feel your varied aspects. And you will be free from your ego. More you can identify with situations, more you become free from your ego. Because it is the ego which comes and tries to drag you away from your position in which you are. (EPisi 14.1.64, IB)

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S. It is so beautifully put in the YOGAVAŚIṢṬHA.

Rama is being asked by VAŚIṢṬHA :

MAHĀKARTĀ MAHĀBHOKTĀ MAHĀJÑĀNĪ BHAVĀNAGHA.

Without being a MAHĀBHOKTĀ, one can never be a MAHĀJÑĀNĪ. And without being a MAHĀKARTĀ, one can never be a MAHĀBHOKTĀ. But one can never be a MAHĀKARTĀ without first acquiring the capacity to see. That is to say, one can do nothing without establishing a direct contact with the sensual or wordly object. How, then, to establish direct contact with it ? Only by, first of all seeing : this is this ! Then alone can there be contact. If "this" itself is not seen, how to establish contact with it ? How, then, can one have its BHOGA ? That would simply be an UPABHOGA. What is to be done is not at all known. (Su Chap. 16, IVA)

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S. Now, see, what is there in the YOGAVAŚIṢṬHA :

MAHĀKARTĀ MAHĀBHOKTĀ MAHĀJÑĀNĪ BHAVĀNAGHA.

VAŚIṢṬHA is telling Rama : "ANAGHA, sinless one, be MAHĀJÑĀNĪ (the great Knower of Truth). How can you reach that stage ? Be MAHĀKARTĀ (The great Doer), MAHĀBHOKTĀ (the great Enjoyer) and thus MAHĀJÑĀNĪ. One can't be MAHĀJÑĀNĪ without first being the former two. (Su Chap. 7, IE

B. TO STAND ON TRUTH OR WHAT IS : TATTVA.

1. TRUTH OR WHAT IS : BHŪMA OR TATTVA.

S. Truth or what is. (Da 19.4.64)

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S. "Is" is everywhere : no gap. (Arsi 74/19/7)

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S. Truth is what is.
What is, is difference and change in space and time. (Cosi 19.3.73)

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S. "Is" (beyond is and is not).
"Yes" (beyond yes and no). (Arsi 74/19/7)

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S. Where, when, under what circumstances ? Everywhere, always and under all circumstances, Truth cannot tolerate any limitation.
This is what is. This is reality. This is Truth. (Ol 1.6.65)

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S. Truth is. Finish ! Where ? Here... everywhere. When ? Always. Under what circumstances ? Under all circumstances. Truth is. Finish ! Truth is ! One who can feel this, that Truth is, everywhere, always, then ? He reaches Perfection... reaches Truth. (ERosi 21/66, IC)

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S. What is Truth ?

R. Unity.

S. Unity, oneness, balance, equilibrium. There is no motion, no change, nothing of the kind. It is one, stable and in equilibrium. Now this is so, but you cannot realize this, in a way. It is so. It is so. That is all. (ERosi 2/66, IIE

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S. What is Truth ?

Truth is that which is, that with which there can never be denial.

How then, is this to be put into practice ? Whenever something happens, one must say "Yes it has happened." This is to see. If one feels that this should not have happened. Then try to see what really is : what you want to say should have happened is not true now. One should see Truth and not think of what is not Truth. (YOG. 18.10.67, Tr. by Indu)

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S. Truth is acceptance of change always and it can be summarized in one word : "Yes". (Da 14.6.69)

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S. Truth is what does not change. (Arsi 7/1966)

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S. There is no gradation in Truth (no stages). There are gradations in untruth. There is change. There is no change in Truth. (Arsi 4/1974)

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S. Truth : What is Truth ? Whatever is, is Truth. You are and so you are Truth. There is no need to achieve it. You are the Truth. Whatever comes will go away also. Truth will not come. It is here and now. Other things are not here now. So they are false. (SRI book)

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S. "It is" is quite different from "there is something" (there could be nothing). Or rather : not "it is" but "is". In my conception, "is" is always mixed up with "is not". (Arsi 74/19/7)

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S. Practically speaking, what is there ? Or what is Reality ? It is what is, what you see, what you feel but what you don't want to accept. (SRI book)

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S. What is, can never cease to be. So what is, is eternal. It is only untruth that appears and disappears. Truth, on the other hand, is birthless and deathless. All that is necessary is to live in Truth. (SRI book)

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S. "Because the point is that when there is an emotion, I can be sure, at once, that I am not in Truth." (ERosi 1.8.68, IIB2)

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S. Everything is neutral, everything is absolute, everything is what is ; it is you who make it appear good or bad, pleasurable or painful. (Da 10.10.60)

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S. Truth can be tested in any field, whatsoever. Otherwise, it is not Truth. Truth is. Where ? Everywhere. When ? Always. Definition of Truth is this : Truth is... what is Truth ? Truth is what is. Means ? It cannot be applied "was and will be". "Is", only definite "is". "Is" meaning ? Where ? Wherever. When ? Whenever. There is no distinction and comparison and differenciation here. Private life, professional life, mechanical life, economical... any, any, any, any. It is. Apply that it is. What is there ? That's all. Simple test. Truth means "is". Truth means "is". Nothing else. (EPisi We Jan 74, IIA)

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S. Truth meaning what is, always, everywhere and under all circumstances, there is no question of is, was, will be. No. That will be not be permanent. Truth meaning which is. There is no change in it, with respect to time, as you say, with respect to space, with respect to circumstances, with respect to person. No, no, no. These changes are in you. But Truth is which cannot tolerate any change. So where is Truth then ? Where is Truth ? Truth will come ? No. Because what comes, goes.

R. Truth may be found...

S. Truth is. It is covered. Only covering is taken out. That's all. Just a mirror. The object is there. And you, oh ! don't see the image. The object is there. Why don't you see it ? Oh ! Without... Clean the mirror. Oh ! You see. Here you are.

So only, nothing but purification of the dirt. As the purification, cleansing of the dirt on the mirror is required to have a clean image, similarly cleansing of the mind is required to feel Truth. And this cleansing makes all the difference. And in time everything changes also, you know. Truth is there, but the realization of Truth depends upon the person. And that changes in time. So ultimately Truth becomes covered. And again it comes. Such is the condition. But Truth is there. (ERosi 20/66, IIA)

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S. Your face is before the mirror. Quite all right. Mirror reflects but because mirror is dirty, the reflection is not there. Or if the mirror moves, then the face also moves, but the face is clear. The reflection depends upon the mirror, not your face. But the face is there. Similarly, Truth is there. It is being reflected in your mind and as the mind is, so you see the reflection. As for example, if you take a curved mirror, at once you shall see your curved face is like this. If you get a parabolic mirror : "Oh ! Oh ! Something mysterious." But your face is there curved. Reflection depends upon the...

R. Reflection of Truth may change, but not Truth.

S. Ah ! There you are. (ERosi 21/66, IVD1)

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P. What is the correct use of Truth ?

S. Correct use of Truth ? What is Truth then ? Then, its use ? Your question : what is the correct use of Truth ? So, Truth must be posited first. Then its correct use. What is Truth then ?

P. A statement of fact.

S. The facts. This is Truth. Its correct use is to see facts, calculate and so manipulate, do anything as facts. That is the correct use of Truth. (EPisi We Jan 74, IID)

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S. If it is Truth, it must be here. Wherever you are situated, wherever you go, under all conditions. It must be there. Because Truth is that. There are no conditions. (EFsi

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S. Truth is that everything is in its place. Everything is in its place. You must recognize their difference. (EFsi

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S. Definition of Truth, you should remember always : Truth is that which is omnipotent, omnipresent, and so on and so forth. It is everywhere, always. Otherwise it is relative. It cannot be Truth. Isn't it so ? See if there is some true... there be Truth. Where is it ? It is now and here, here. Where ? Under the circumstances, at which I am placed, that is Truth to me. (EPisi 15.1.64, IIE5)

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S. To be in Truth, meaning ? To be where you are. Truth in practice is : is. Truth means is. Remember always. Truth is. With Truth you cannot put any adverb : "should be"... no, no, no... Truth is. Yes, yes. But is... whatever is now, relatively now and here, conditionally, is Truth now. (ERosi 1/68, IID2)

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2. TRUTH IS SIMPLE AND EASY.

S. Truth is so simple, so easy, it is contained in one word "Yes". (Da 20.3.72)

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S. Truth is so simple, simple and easy.

D. Simple but not easy.

S. Why ?

D. Easy is on the plane of action, simple of understanding.

S. True understanding is action. If it is simple it must be easy. (Dasi 27.2.72

:-:-:-:-:-:-:-:-:

S. Truth is simple and direct, self-sustained ! And hence the nature of Truth is a challenge, a challenge to be verified and put into practice ! It is here, there, everywhere and now and always. Such is the beauty and freshness of Truth which though simple, appears to be wonderful and surprising to the vanishing tricks of the complexity of the mind. (Ar 4/1965)

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S. Truth is so simple and Svamiji struggled very hard to come to this point that Truth is so simple. Because if Truth has got some particulars, then it is not Truth. Truth is everywhere, always.

C. So as it is so simple, I feel it is not too difficult for me.

S. Yes, for a fresh and sensitive intelligence. Yes, it is simple. (Cosi 20.3.73)

S. Truth is what exists. What is, is Truth. Truth is very simple. Yet it is difficult to perceive it because it is covered up by illusion. We mistake the covering for Truth. It is necessary that the intellect should be made sharp and fine if it has to pierce through the illusion and get to the bottom of Truth. (SRI book)

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S. Truth is so simple, when you are here, you are simply here. That's all. What else is there to see ? What else is there to do ? "While I am doing this, I am doing this." That's all !

But this is what is so difficult to do. Why ? Because of the past. One does not keep to the present. The mind always runs back to that. (Su Chap. 10, IIIC)

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S. Truth is so simple indeed. For instance, here is this hand (Svamiji shows his hand). Now, it has been covered (by the cotton shawl). The hand disappeared. Do you want it to appear again ? What will have you to do for that ? How to make this hand appear again ?

Su. By removing, one by one, all the layers of the covering from over it.

S. Yes. And the hand has reappeared. It has not to be brought here from somewhere else. It has not been brought here from any other place. It is where it was. (Su Chap. C1)

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3. BE TRUE TO YOUR TRUTH.

S. But what is Truth ? It is nothing airy, Truth to be Truth is always everywhere : it is now and here. What is truth to you now ? What you feel for, what you cannot avoid. Your truth is different from another's truth ? What appears to be real to you is truth to you. So from truths you are to attain the Truth. How ? To take vigorously what appears to be the truth to you, by beeing true to yourself now and here. (Da 19.1.64)

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S. Don't be "nice" ; be true. (Arsi 17/1966)

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S. But, yes, "this is my truth now and there is where I stand". Be true to your "truth" and live and enjoy it through and through and then see and feel what comes : only thing that you are to be aware of is : "What you want and whether you are getting that : if yes good, if not, so why not ?" (Da 19.4.64)

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S. Your life is always in truth. Now you are in truth as an individual in the field of action and reaction. Lesser the actions and reactions, closer you are to Truth. (Dasi 5.4.70)

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S. "Your liking" !! Nothing can come to your liking but Truth is that you are to like whatever comes to you, simply because it has come, only for the attraction, you have inherently to it and hence it is your own.

As soon as you can say it is mine and don't deny, all problems are solved. (Da 26.11.70)

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S. You have got your truth. He has his own truth. What is the test that you have got your own truth ? Because you cannot but live it. Truth is that, which is imperative. You cannot be free from it. Whatever you take it to be true, you are with it. You are with something, because you think it to be true. Otherwise you cannot be. See that !

P. I thought Truth is an information about reality...

S. Yes, exactly. Yes, exactly. Truth is an information about reality. Very nice... And truth is an information about reality. Truth to you is an information of reality to you.

So, as you see, as you think a thing to be real, it is truth to you. So, you act on it according to it, you cannot but be with it.

So, there are truths. But there is Truth. There are truths. There are truths you see, as soon as you say there are truths, you at once say that this truth is relative. It depends upon somebody else. But Truth is something which is independent of everything else. How can it be ?

You see there is contradiction. But life is contradiction. How ? Because you are in duality, you take duality to be true. Otherwise how can you live with it ? How can you live in it ? You can't ! You can't ! Whatever you think, whatever you feel, whatever you act at a moment, is true to you, is the outcome of your consciousness or realization of truth at that time. See that ?

P. Otherwise I wouldn't do it.

S. "Otherwise I can't do it." So, whatever one does at any moment is truth, truth for him at that moment, right for him at that moment.
(EPisi 10.1.64, IIE)

:-:-:-:-:-:-:-:

S. What is truth to you ? When you say : "That is bad, but still... and so on and so forth" but still you do. What is truth to you ? What you

do is truth to you, not your talk. Isn't it so ? It sounds very curious, isn't it ?

P. Yes, yes, but it is true.

S. You are what you act, not what you talk. (EPisi 10.1.64, IIE)

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S. A murderer doesn't do anything wrong, at the moment. He thinks and he feels that this is the way one can do. That is truth. Otherwise he can't do. Until and unless you feel truth, here you see relatively, though relatively, but for you it is absolute truth at the moment. (EPisi 10.1.64, IIE)

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S. What you take to be truth is falsehood. But to you, it is truth, no doubt about that. (EPisi 10.1.64, IIE)

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P. How to make use of truth ? Physical law states that if you do something, you get a result. It states a causal relationship...

S. Yes, yes. But you see, if you say that if you do something you will get a result.

No, it is not unqualified truth. If you do something, some result will come. Oh ! Yes ! Because anything you do, there must have some effect.

Every cause has got its effect. Effect must have a cause. Without a cause, there is no effect. So, if you do something, you are the doer, you are the cause. So there will come some effect, some... But you may not get the result what, as you desire.

Because you see again, truth... You want to do this. Yes. You want to speak out the truth, you said. Quite all right. You know the truth. You speak out. Where ? Outside. So long as it is within you, it is yours.

You can do anything with it. But if you act, and acting, speaking, actual acting, anything... you are to go outside. Not inside. So, result depends upon ? You and outside. If there is harmony, clear connection between this and that, then the result will be above effect. Otherwise, if you try your best, and if it goes against outside, no result. But no result means ? You cannot find your desire-result. Anything may happen ! This is truth.

(EPisi We Jan 74, IIB)

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4. ONE CANNOT HAVE TRUTH.

S. Again you may see : one cannot have Truth. One is to be Truth and so one is to change and change completely. -Conversion- One is to die in order to live. One is to die in the life of the mind in order to be born in the life of Truth, Self. (Da 30.10.68)

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S. So you see, to come to Truth, you are to be Truth, now and here : you are to be a "Yes" without a "No" ! There is IS and cannot be a "should be", -Yes, what is, without a question : a definite IS ; I am, he - she is, you are... !

If I am, then you are !! "I" cannot be without "you" !! "You" + "I" are coeval. (Ar 4/1965)

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S. Truth can be spoken of it at all, in the language of negation.

That is in words which deny the picture of the conventional conditioned mind which is always in the clutches of the opposites : and Truth is beyond all opposites ! You cannot describe it in positive mental picture !!

TADEVĀVASTHITAḤ Ś I VAḤ KEVALO'HAM.

TAD + EVA + AVASTHITAḤ Ś I VAḤ KEVALO + AHAM.

That verily is what remains, it is Ś I VA, Unique, absolute I : it is untouched, unspoken, untasted !!

TAD-EVA-AVASTHITAH Ś I VAH KEVALO'HAM.

That verily what remains (it is) Ś I VA, Unique I, Absolute. (Da

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S. Truth is beyond mind.

One is to be beyond mind by seeing through mind. (Da

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S. You cannot bring Truth in the place of mind. The mind plays and dances : this integrated clear I can be aware of this play and find out its real character. So first, awareness, and not meditation, then acceptance, then action. (Da 5.7.64)

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S. "Truth is seen plainly but the desire takes one astray..." Is it so ? Truth is not seen plainly but is thought to be seen. If Truth is seen, there cannot be any otherwise. Truth frees. (Da 19.1.64)

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S. There is desire for truth conditioned by the pretension of mother and lie of the father pretending not to be a father.

There is desire for Truth springing from limitedness. The limitedness has to break its bonds.

The first desire is emotional and characterized by overemphasis. (Dasi 26.3.72)

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S. Truth cannot be preached ; Truth can only be lived. But if you know something you cannot but give it when people are so lost. (Arsi 1967)

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S. You are not to commit to memory. You are to see. Yes. This is the life of Truth. Truth sees. Truth is a challenge. It is a challenge. Truth says : "I am now, I am here. Just see. You see. I am here. Just see." You see. If you don't see, you suffer. "What can I do ?" Truth says : "I am here. Be with me and you are saved. And if you don't be with me, go astray, suffer suffer, suffer." (ERosi 9/66, IIE3)

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S. And so Truth is nothing... Truth is the realization that : "I am nothing, I am nobody ! Yes ! I am nothing... I am nothing else... I am nothing !... I am nobody ! So I am everybody, I am everything." (ERosi 21/66, IVD5)

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S. Similarly, when one feels Truth, when one is free from the sense of separateness, one becomes one with everything. So there cannot be any disturbance. Whatever happens, he says : "Yes. It has happened. It is so... It is so... It is so." There is no denial anywhere. Complete acceptance... Complete oneness. This is Truth, in practice. (ERosi 21/66, IVC2)

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S. Truth alone frees. (Da 19.1.64)

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S. Truth makes free. (EPisi 13.1.64, IIC)

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P. So when it makes not free, is it that I don't understand it ?

S. Yes, yes... there you are... yes. (EPisi ...)

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S. It is false to say "Be truthful" because truth always is. It cannot be acquired. The proper way is to say "How much untruthfulness I have less". You go from untruth to Truth or rather to truths. There are so many truths at each stage. At whatever stage you are, there is the truth of that stage. (Da 13.8.73)

5. TRUTH IS UNCONDITIONED.

S. What is conditioned can never be the truth. Unconditioned alone is truth. You have therefore to fully assimilate this ; that unconditioned alone is truth, that it is only the unconditioned that is truth. This indeed has to be experienced and effected everywhere, in every sphere, in every situation. Apply your intellect and reason everywhere, in every situation, in relation to every factor. (Su Chap. 28, IIB4)

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S. There is Truth. There are truths (relative) because it is a truth at some place now and here. It is there and it affects me (it exists for me). (Arsi 4/1974)

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S. There is Truth ; there are untruths. (Arsi D/1972)

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S. Not : "My experiments with Truth" (Gandhi), but my experiments with untruth. One cannot experiment with Truth. (Arsi 1967)

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S. Ultimate Truth is ANIRVA C ANVĪ : undescribable, that is, nothing can be said about it. (Arsi Q/1972)

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6. DETERIORATION IN THE TRANSMISSION OF TRUTH.

S. The thing is, that when two men are different, everyone is guided by his own outlook. So you see, everybody... until unless one is perfect in a way, everybody has his own characteristics. And the result of all those characteristics is that he has got a particular point of view, and a particular nature of receptivity. So whatever one hears, one doesn't hear it at all, completely. And though he hears that for the time being, it cannot but be coloured by his own attitude and colouring. So when he passes that to another, he doesn't pass that, but he passes this with his interpretation of... And so in this way, one to two, two to three, three to four... it goes on being coloured and coloured and coloured. (ERosi 20/66, IA)

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S. Generally what happens ? Truth has been realized. And the next one, if he is actually of that standard, he also realizes this, no doubt. But gradually, it so happens, in time, it becomes not exactly of the same category. So it becomes diluted and diluted and diluted. And it takes different forms. And ultimately, so to say, Truth becomes shrouded and clouded and covered. (ERosi 20/66, IC)

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S. Truth cannot vanish. Somehow it remains. It may remain in a single place, may be two places, three places. But when the atmosphere is more favourable, it sprouts. Everything requires atmosphere, receptivity. (ERosi 20/66, IIC)

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C. SELF-DEPENDENCE : ĀTMA-STHITA.

1. SELF-DEPENDENCE : TAKE WHAT COMES.

S. You are too much other-oriented. This is lack of confidence in yourself. How can you be self-dependent if you depend upon the opinion of others ? (Dasi 22.8.73)

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S. Just see. You did not have father to support you, so you are looking for elder man approval and by extension for everybody's approval. Try to be self-dependent. You cannot rely upon anybody's opinion.

Manibabu in Ranchi quoted Gopinath Kaviraj and Nivrttinath : "If you are not realized then nobody is realized."

Manibabu said "Since the age of fifteen whatever I had been doing, I was putting myself outside." So how could there have been any result ? (Dasi 27.8.73)

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D. Now if anyone rejects me ?

S. Why ?

D. Because "he finds me not interesting for him".

S. Not interesting for whom ? For him. Why not interesting for him ? And for others ?

D. Not interesting because of his values.

S. Ah ! His values are his according to his images. The image and not the facts. So nobody sees you, nobody can appreciate, nobody can vilify because nobody knows you. Then you do not depend upon others. You are self-dependent. You are the sole judge of your actions. (Dasi 17.8.73)

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D. Colette says I look happy. But I do not feel happy. I make a list of what I have. What is missing ? Recognition is missing. Should I enter political or literary life to get fame and celebrity ?

S. What for ? You have had enough recognition. You have this and that. Can you ever have complete recognition ? If 99,99 % of people will praise you there always will be 0,01 % who will not. Will every one vilify you ? No.

To go into politics is to invite troubles. It is superficial. Still the cause remains untouched.

Why this recognition ? Because of the father. You see your father everywhere. The child stretched his arms towards the father and the father did not want to take him. Oh ! Oh ! (Dasi 1973)

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S. See, Svamiji is completely dependent for food.

D. How does it tally with self-dependence ?

S. Answer was given this morning : take what comes. Accept what is or rather recognize. Accept is the preliminary stage where some activity is implied.

D. So if food is not given...

S. Yes. Food is not given.

D. Then a second and a third time...

S. Quite all right. There is hunger. One acts according to circumstances. What is available. (Dasi 20.3.72)

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S. What is Perfection ? What is ! No dependence ! (Dasi 19.9.72)

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S. ĀTMASTHITA or self-dependence. (SRI book)

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S. Dependence. Feeling of helplessness and smallness. Who feels this ? What is the nature of this feeling ? (Arsi 20/1966)

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S. Every action, every deed is selfish because performed for the sake of dependence. (Arsi 20/1966)

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S. To get brings dependence, to be brings independence. Dependent perfection is mother and child, independent perfection is self-dependent. (Arsi 1967)

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S. You are to be yourself. You wanted to be happy, yes. And you have found out that "until unless I become free from another-dependence, I cannot be happy. Unhappiness is rooted in dependence. Until unless I am free from dependence", rather, until unless you become independent, that is to say, positively, until unless you become dependent upon yourself, you cannot be happy. (EOsi 10.12.69, IID3)

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S. Two cannot last, two cannot be together forever. Therefore, nothing can be founded on dependence. So be self-dependent. (Arsi 42/1966)

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S. Two can never stay together. Always to be separated, whether it be wife, children, riches. Whatever is external must be separated. This is the law of Nature. What cannot be separated, this is real. (Dasi 10.10.73)

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S. If you are dependent on non-self always, which is other than yourself, then any dependence gives you unhappiness. (EOsi 10.12.69, IIA1)

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S. Always depend on whom ? Oneself. Depend on oneself. So sense of value if you take, you depend on another. Leave aside the sense of value.

And be inside, be neutral, be truthful always. That is to say, emotions are there. "I try to find out the emotions. Why should I... ? Truth is there. Emotion is false. Because I took a thing not as it is, but something else. So emotion came. And that emotion is restricted within myself. I must live it out. I must be free from all these emotions." (ERosi 18/66, IIB9)

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S. If there is anything for me (when I recognize anything to exist), there is relationship for me and that is dependence. (Arsi S/1972)

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S. If something, anything "exists" for you, you cannot be free from it. (Arsi ...)

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S. You can stupefy denial and hypnotise yourself, this is not independence though you show courage. (Arsi . . .)

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S. I am of him : dependence.
I am with him : no dependence. (Arsi . . .)

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S. To be of something or someone is to be a slave, as opposed to be for something. (Arsi Sept. 1967)

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2. INDEPENDENCE : REACTION TO DEPENDENCE.

S. Never take anything for granted. That is the key to be independent. Remember. Otherwise the thirst for independence is nothing but a reaction. It will be overdependence ! "No, no, I must be independent." You see. It is nothing but the voice of dependence. That independence is not pure independence. It is overdependence, over, see. See independence is self-dependence. (Dasi 30.3.72)

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S. Self-dependent, meaning ? Other-dependent. So independence is other-dependence consciously, willingly. (EPisi 14.1.64, IIIE6)

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S. Perfect independence is perfect dependence.
Complete slavery is perfect freedom. (Arsi 1967)

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S. One thing you have to remember, you are completely dependent upon others. To be clothed, the food you eat, the air you breathe, you give and take. Then your complete dependence is...

D. Complete independence...

S. Exactly so. Svamiji will tell you the story of Svagata who did not want to obey Chinmayee. Svamiji showed that her independence was self-dependence when you correlate yourself to others.

Now you are dependent upon others. See one hand can produce no sound. Another hand is required for sound. To become independent is to be self-dependent. (Dasi 24.3.70)

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S. You said autonomous. Autonomy. What is that ? If by that, you can feel a condition and be in a condition where you lose the sense of all separateness : mine and thine. I am it. This gulf, if you can be able to annihilate, then you become autonomous.

R. In other words, autonomous... an entity, autonomous is the fact we consider as separate from all the rest. That is autonomous.

S. Yes. And that is nonsense ! Because if it is separate, then, you keep the other there. Autonomous and there is another also... ! If you keep another, you cannot but be in relationship and conflict with another. Until and unless you absorb, be one with another, you cannot be autonomous. Because another will be there, there cannot but be relationship, so you cannot then...

Autonomous in this way, yes : you have in your feeling, in your intellect, the sense or consciousness or awareness or feeling you may say, of one with everybody. So you don't see any separateness anywhere. So, there is no another. So, who will be disturbing ? No. If you mean autonomous in this way, quite all right, because there is no another. (ERosi 31/66, VA)

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D. LOVE : PREMA.

1. LOVE SEES AND UNDERSTANDS.

S. In love, there is no I, only you or thou. (...) In love, there is no sacrifice, no trouble, no duties. (Cosi 26.1.69)

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S. Remember love can be only between equals. No admiration. If one feels superior or feels inferior, there is no love, there is pity, sympathy, admiration, etc... but no love. (Cosi 12.3.73)

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S. All object-love is fulfilled is Self-love. (Ro 18.5.63)

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S. Love does not hanker after expression. In love there is no room for impatience. It is self-confident and self possessed. Its expression is natural and at ease. If occasion demands that there is no expression then there is no expression. (Cosi 1.70)

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S. "Of course Svamiji says "See and calculate". Can love be calculated ?

Yes, calculation is inherent in love, but what is calculation ? It is nothing but see things as they are, find out their relative position, feel and act. So that one is one with the object. That is love and its expression. (Fr 28.5.73)

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S. Intellectual aspect : love sees and understands.

Feeling aspect : feels one with the other. Love is oneness. There is no I in love, only thou.

Actional aspect : the breath of love manifests itself in giving.

There is no expectation or expecting to have. When such a love is in itself, it is nothing but Wisdom, Liberation. (Arsi 1969)

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S. First comes seeing, then understanding, then sympathizing and finally love. When finally love comes there is oneness. (Dasi 26.6.69)

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S. Love is the ciment of life. It makes one with two different. (Cosi 5.3.73)

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S. To love is not to interfere with somebody else. It is to be one with somebody else. Love is the salt of life. (Dasi 5.4.70)

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S. What loving means ? It means you take his own interest and not yours. He himself only is in the picture, not you.

It is very difficult to love somebody else. To take the interest of somebody else before one's interest. (Cosi 5.11.69)

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S. In reality love is this : love means sacrifice : where there is no sense of one's own gain. And on the other hand, it only wants to give and not take.

Remember taking and giving. So in taking there is sense of possession. In giving there is love. But giving and receiving, meaning ? "Receive what ? Whatever you give, that I receive. Isn't it so ? And give according to your wishes, according to your want, according to your necessity. I am ready to give, but I am not eager to give." (ERosi 23/66, IB)

2. TO LOVE IS TO GO OUT OF ONE'S SHELL.

S. Love in a positive way : to be one.

Love in negative expression : to sacrifice oneself.

Because if you do not sacrifice your own shell, you cannot go out of yourself, you cannot know others.

C. But this is not a sacrifice, this is to drop a burden. The old baby is a burden. To drop it is not a sacrifice.

S. Yes. Now, you talk this way. But generally speaking, people feel that to go out of oneself, of one's shell is a sacrifice. (Cosi 9.3.73)

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S. You can try to love D. You will be enriched. There is no beggar in love. "You feel disturbed my dear. Why ? You want to have her ? Yes. I have no objection. Just see in yourself. Will you go or not ?"

Try to love D. You will be free from your selfishness, your meanness. (Cosi 26.1.69)

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S. In order to be a human being, one has only to give love. Nothing else to do. To give love, you have to sacrifice your own shell, to go out of yourself. (Cosi 12.3.73)

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S. And, well, if the shell has to be there, all right, very well. The boundary of the shell has to be so extended that it can cover all !! Do you want to have the shell ? Well, have it, then, to your heart's content. But why to keep it so narrow and small ? Extend it a little. Extend that shell ! Don't you always want to become big ? You don't want to stay small. Why then do you want to keep this shell alone small and narrow ? Do extend it.

And also, now, make the necessary calculations : draw a balance-sheet of your profit and loss accounts. What were the benefits and what were the losses ? What were the advantages, and what the disadvantages? What was given to you and what was it that you received ? This alone is the formula that you have to apply. All depends upon what you received. No one gives anything from the outside, nothing happens from the outside. The way in which one receives, so does he become... (Su Chap. 18, IVC)

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S. Love and the feeling of oneness. This is the fundamental point of relationship. More one can be that, more one becomes one, more one loses his own individual ego... (ERosi 6/66, IIG)

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S. Love : no thinking but growing together. (Arsi 1967)

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S. Love consists of two parts. Always so. To be loved, and to give love. Love consists of these two parts. Every action indeed has two aspects. There is no action without there being its opposite. Love too has two aspects : "Let me have and let me give". When one receives, what does he feel ? When he receives, there immediately springs up a desire to give back. (Su Chap. 24, IIB3)

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S. Her love is for others, not for her own self. Her love is negative.

Sh. What does this mean ?

S. The type of her love is not of one who demands, but that of one who gives. Her love is for others : to do for others. What does this signify ? Love has two aspects : to bestow love, and to demand love.

Sh. To demand or seek love denotes its positive aspect ?

S. Yes, positive. This is what the positive means.

Sh. To ask to be loved is the positive aspect of love ?

S. To ask to be loved indeed.

Sh. And to love the other, to bestow love is its negative aspect.

S. That is its negative aspect. To bestow, to give - is negative.

Sh. What then is its neutral aspect ?

S. The neutral aspect of giving ? To be beyond both the positive and the negative aspect of that. (Su Ch. 24, IIB)

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S. When youth comes, . . every girl becomes attracted.

And for every girl, every young man becomes attractive. There is no discrimination. But in practical life you take one. That is different. But as soon as youth appears, you see at once attraction is there.

Similarly, as soon as motherliness comes, it must be like that. Father-liness : "Yes, I am father. That's all." Father : "Every child awakens in me the feeling of father towards him, as I feel towards my son." Otherwise : oh ! You are only father of this son. You are not developped.

So this is love. Love develops. And that is possible only in man. Man always expands, expands, expands. (ERosi 23/66, IIE1)

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S. And so in actual love, as you say, in perfect love, there is no question of anotherness. The separate sense of love is relative love. And this perfect love is love for... ?

R. ... everybody. Yes.

S. Ah ! Ah ! There is no question of wife or brother or friend or anything. Everybody is equal. That is perfect love. And now these are relative love. Love in relative fields... So as far as one can, one tries to be... tries to go towards perfection, that is to say, tries to be free from own selfishness. That's all. (ERosi 23/66, IIA)

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S. When a child is born to a woman, motherhood must come. Motherhood meaning ? When a child is born, she becomes the mother of the child, no doubt. So she becomes the motherhood of that particular child. Motherhood appears... She becomes the mother of that child. But it may be that motherhood has not come to her. Just for example, any animal gives birth to a child. And she becomes the mother of the child. And she is all eager to protect that child. For any animal, for a cow, for a beast, for anyone... she is the mother of that particular child. So motherhood has not come. For man actually, it appears in actual evolution. Motherhood comes. That is to say, when a woman gets a child, motherliness or motherhood appears. And for every child, she will feel the mother. Not only for this child. That is human expansiveness. For the animal : mother for that particular child !

Motherliness should appear, motherhood should appear, not that mother for that particular child. Not that relationship of that mother with that child. That is human evolution.

Similarly for the man. If he becomes a father... Father meaning ? Not only for that particular child. As soon as : "Oh ! Another child", at once fatherliness comes to him. This is human development.

Just for example, a teacher is there. A teacher. In the class, ordinary students are there. May be his son is there, may be his nephew is there, and so on and so forth. When he teaches, what will he see ?

R. Only the pupils.

S. Yes. No son, no nephew there. Yes. Then he is a teacher. Actually he is a teacher. Otherwise he appears to be a teacher. But if he sees his son is there and if he be partial to him, then... ?

R. He is not a teacher.

S. He is not a teacher. For the teacher, everyone is a student. That's all. Whoever he may be. (ERosi 23/66, IID2)

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R. Like in the case of the mother, if she makes difference between the children...

S. ... she is not a mother. Motherliness has not come... has not come to her. She is there, only related to that particular child. So this is human expansiveness and evolution. And it comes only, as you say, progressive consciousness : "Who am I now". The formula is : "Where am I now ?" In this relationship, who am I now ? Who am I ? Yes. And to see, understand and accept and feel : "Yes. This is me. This is me now." (ERosi 23/66, IID)

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S. Family love or husband and wife love is possessive love. It is possessive love, no doubt. And from this sense of possession, only expanded, grow out and out... yes.

See growth takes place like this. When you are a son, you are a son to your parents. As soon as you marry you practically cease to be a son. You cease,

you stop. You become a husband. Do you see that ? So, and again, when you... a child comes, you become a father. And she becomes the mother. So husband and wife receed. This is natural growth.

(ERosi 23/66, IID1)

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3. LOVE AND FASCINATION : PREMA AND KĀMA.

S. Love is never without hate. This is KĀMA or lust. The feeling is object-oriented. Love without hate is PREMA, it is subject-oriented.

Love which is dependent on anything is KĀMA. Dependence brings duality of love and hate. The child's love for the mother is also hate of the mother. So also is physical love. That is why it is spoken as cruel love. Physical pain is done to the other during the embrace.

The love is not dependent. It is fulfilling. (Dasi 25.2.72)

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S. What is the difference between love and fascination ?

Fascination cannot wait, needs to express itself at any time. Love is self-confident. Love needs not to express itself. Love can wait. Love is all inside. (Cosi 23.1.70)

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S. Love is different from fascination and from lust (only physical). (Arsi 4/1974)

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S. If I love somebody and I don't love somebody else, this is fascination. To love is to love everybody. (Arsi L/1972)

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S. So the physical availability comes afterwards in love. Ah ! Physical contact comes afterwards ! But in lust, physical contact begins first. (ERosi 23/66, IIC)

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R. That is not exactly the same question, but when a man and a girl meet together, specially when they are young, in the first period they meet, it's a sort of enthusiasm which is coming and makes feeling much deeper than any other time and so on and so forth. How is it related to this question of love ? Is it possession ? Is it understanding ? I don't know.

S. No, no, no, no. It is only some charm... charm or fascination. But if you would say that adults are there... In your case, in the West, so to say, before twenty one, you don't generally marry. Or before twenty one, you go, mix and so on and so forth. That is absolutely nonsense.

Before twenty one, one is not major at all, generally.

After twenty one, one is expected to be major, that is to say, to have his own opinion, to have his own capacity of understanding.

Then you can feel like that. Otherwise, these are only fascination.

R. Fascination is what, in terms of Nature or natural... ?

S. Natural, natural. Sex-love. That is, sex-attraction. And that is also generally governed by one's own predisposition. Because you are free to choose. Ins't it so ? Your marriages are not negociated marriages. Otherwise, there is no choice. So you choose. So when you choose, how will you choose ? Your love-object is chosen by you. Then you have got a type of love-object within and you try to have that love-object outside. And if it tallies with that, very nice. If it doesn't tally, the union is not happy.

You are not free to choose another. No.

(ERosi 23/66, IIC1)

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S. That sense or feeling of possession and availability, as you say, these are two contradictory points ? There cannot be any harmony between the two. No, no. Possession is self-love. That is to say, it is called lust. It is not love.

Then this sense of possession predominates and the lover becomes an object of possession. So the object has got no validity, no independent entity at all. It only exists with the sweet will of the possessor.

So there is no love.

Ordinarily, what is called love, this ordinary family love and this ordinary love is nothing but... it is possessive... It wants to possess. That is not love, exactly. That is not love. That is self-love. . . That is lust. It concerns only the pleasure of one who wants to possess. So it is not love at all. But generally it is called love. (ERosi 22/66, IA)

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S. Love means inclination, thus attraction, that is, to be pulled ("Inclination" = slope - I may like it or not) so that what you have is what you love. (Arsi 43/1966)

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S. Love has wide-awake clear eyes, whereas the love which has not is blind. It is not love, it is fascination, it leads to darkness, division, conflict and death, whereas love leads to light, oneness, harmony and so life. (Fr 28.5.73)

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S. There is difference between love and lust.

P. Yes, yes, I see quite well, yes, yes. I see quite well, yes.

S. As for example, you know Svamiji remembers very nicely, about Victor Hugo : "Les Misérables", you know that ? One day there, Cosette and Marius, these two characters, they are talking, they are sitting, and they are so much wrapped... that Victor Hugo writes

that "they knew not when the two lips met". This very sentence is masterpiece. Victor Hugo is here. They were so engrossed in talking and in their company... Victor Hugo writes : "They knew not when the two lips met". What does he mean ? That is, when they kissed... That is the point. But why that they knew not ?

P. Because there was no difference, yes.

S. They were so engrossed, and they were so one with another, that at once... Was that lust ?

P. No, certainly not... certainly not. I see quite well, Svamiji.

S. Do you see that ? That's a different point.
But the case is only... there is a difference in degree only.
So there is difference between love and lust. (EPisi 13.1.64, IIIA1)

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S. Such is the characteristic of Love, which goes on increasing and becoming deeper and more heartwarming and enlightening. Out of sight, is out of mind. That is the creed of the shallow and vulgar emotionalism. Lust ! (Ar April 1965)

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S. In ordinary human relationship, in possessive love, in family love, in social love and so on and so forth, these are mixed. Certain amount of possessiveness is there. And certain amount of love is there. So predominance of possessiveness or predominance of otherness depends.
That is, you distinguish between lust and love. That is the only thing.
In ordinary relationship you cannot expect to have complete love, pure love, true love. Because the ego is there, your own sense of individualism

is there, your sense of separate existence is there, so your sense of pleasure is there. That is, love for yourself is there. You cannot be free from that. So, as far as you can, be free from this, and as far as you can, go towards the other. That will determine whether you're progressing towards love or not. Yes. Yes. This is so. There must be compromise.

In ordinary cases, till the perfection is reached then there must be some sense of possession. That will be there... that will be there, but it will have a minor place. The major place will be taken by the other. (ERosi 22/66, IC)

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Chap. 4 WHAT IS THE GOAL ? (192)

A. Oneness : EKATVAM, ADVAITA. (192)

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2. Oneness is to be free from desire. (193)
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B. Freedom or MUKTI. (201)

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A. ONENESS : EKATVAM, ADVAITA.

1. ONENESS IS THE AIM OF LIFE.

(See Chapter on Oneness in Truth of Difference)

S. To establish oneness is the aim of life. First of all, aim of life is to establish oneness. (ERosi 4/68, I)

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S. What is ultimate end of life ?

R. The ultimate end is to be free when we live and to get unity with us and leave this entity, individuality, and to be one with everything.

S. Yes, yes. That is, to live in this life, waking life in a way. And you will be free from all worries and miseries and troubles and difficulties, all pleasures or pain of this life. You will be at one with this waking life. You will be at peace with this waking life. That is to say, you will be one. There will be no sense of separateness and opposition and so conflict. That is the end of life ! Quite all right. To earn that, then, you are to work. (ERosi 10/66, IIA)

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2. ONENESS IS TO BE FREE FROM DESIRE.

S. Oneness cannot be as long as there is desire. (Arsi 4/1974)

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S. If there is no feeling of oneness there is desire for meeting (union) through eyes, ears... One does not feel complete in oneself (expects from outside). (Arsi 7/1966)

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S. To come to this position of oneness, you cannot but be free from desire. Because desire makes separate. "I desire something from somebody." Oh ! There must be somebody, at once. "I desire something", so there must be also something also. You at once create. And if you have no desire, then ? Nothing. Whatever you get, quite all right. Whatever anyone says, quite all right. No effect, nowhere, as if you are in a vacant... You have become so to say empty, where anything or everything may come. No refusal anywhere.

R. Empty and full at the same...

S. Ah ! Ah ! Ah ! Empty in this way : no one is refused there. Empty in this way : no one is refused. Anyone can come, anything can come. So if it is empty, anything may come. If it is full : "Oh ! There is no place, no room for another." So in this way empty : but full in this way, because there is no attraction, there is no repulsion, for anything.

R. No separateness.

S. No separateness. Yes. So, what is full, completely full, is empty. Because empty of particularities, empty of the sense of particularities, preferences. Yes. There is no sense of preference. Yes. So, it is full. Why ? Foreign things... Everything is there : no preference. No friend or no foe. Then everything is friend. No question of friend there. (ERosi 31/66, VB)

3. ONENESS IS TO BE WHAT IS.

S. Complete acceptance is there. That is oneness. (ERosi 4/68, IIIC)

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S. Remember that, to be one meaning ? To be what it is. That is to say, to see things as they are. And you at once become one with it, because you don't keep any sense of separation. You see : "Yes, this is so, yes, yes, yes." He talks like that. He cannot talk like you. Yes. Is there any difference between he and you ? No. You become one. (ERosi 18/66, IID2)

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S. There must be an integrated, organic whole. Because when you say : "I, I do that, I think, I feel..." that shows that I is an entity, a single entity. You are to ask : "Am I ? Am I a single entity ? Let me see." (EPisi 15.1.64, IB1)

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S. So there is a division between intellectualism and emotion. So this division is to be cut through. Or rather, division is to be engulfed. (EPisi 15.1.64, IB1)

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S. Always people are in contradiction. Two : duality is always there. As for example, you will stand as a lecturer if you feel that the director is there, the chairman is there, deputy chairman... Ah ? What is this ? Is it not duality ? Where is oneness ? Now be one with your subject and one with your thought... you are one, you are one. And the expression will be of one. (EPisi 15.1.64, IC1)

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S. The obstacle to oneness is not body but body consciousness. (Arsi 4/1966

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S. You are to be one with what is. (Co 22.12.70)

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S. Forgetfulness cannot be pardoned in war and love. Just tell your wife : "Oh ! I have forgotten to do the..." And she says : "Oh ! You can forget me then... you have forgotten... When you are away from me you have forgotten me. Oh ! There is no love now." At once. In war you say : "I had forgotten to work". At once you will be court-martiated. There is no forgetfulness. Do you see that ? All alert. One with. One with. One with. Now, don't go astray. See. (ERosi 20/66, IIC2)

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4. ONENESS IS NOT CREATED BUT COVERED.

S. Oneness is not a creation. Oneness is there. It is the sense of duality which tries to cover it. You don't create Oneness. If you bring in Oneness, then it will go away also. What comes, goes. (ERosi 17/68, IVA)

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S. As soon as this cloud of duality will vanish, the sun of Oneness will appear. In this rainy season everything is dark. There is no sun then ? There is no sun ? No sun ? The sun is always there. Only the cloud tries to cover the sun. It is nonsense again. The cloud cannot cover the sun. How big is the sun and how small is a cloud ? It cannot. Cloud only covers your eyes. So the sun appears to be covered.

Close one eye, and take this finger, and put it here. Close one eye. See. Can you see anything ? Everything is covered. So can this finger cover this everything ? No, this finger covers the eye. And it appears that everything is covered. Similarly the sun of Oneness, sun of Truth is self-effulgent. It is in its own glory, always, everywhere. This sense of duality comes and tries to cover you. Or your mind comes and tries to cover you. And so it appears to you that there is no sun. But it is there. (ERosi 4/68, IVC)

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S. Truth is there, Oneness is there, always, under all circumstances, self-established in its own glory, in its own majesty, in its own perfection, in its own uniqueness. But this illusion of duality comes and tends to cover your intelligence. So you do not see the sun, you see darkness only.

You don't create Oneness. No. Because whatever comes, goes. That is law. If Oneness comes, then it will go. Truth never comes and goes. Truth is. And this satisfaction that you say, is self-dependent. It is free from other-dependence. That is to say, it is free from duality. Try to see things as they are. That is so. So everything is new, then. Whatever happens is new,

because it is, it is. You cannot apply "it was". No, it is. Similarly here. So everything is new, you see, so much derivatives come ! In Truth, why is there enjoyment, satisfaction ? Why ? Because everything is new, everything is new. (ERosi 4/68, IVE)

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5. ONENESS : FEELING FOR ANOTHER.

S. KARUṆA = compassion. One feels with the others. One wants to help them.

DAYĀ = compassion. One feels superior and wants to give. None of them is oneness. (Dasi 2.5.69)

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S. Oneness = seeing, understanding and feeling another as he is. (SRI book)

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S. Whether you are progressing towards infinitude, will be judged in a way by your behaviour : how far you don't judge. That is to say how far you feel one with another. Or negatively, how far you accept you as being free from the illusion of a separated identity. (EOsi 10.12.69, IIC)

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S. Two cannot be in the same place. One has to go : the baby or you. Son, wife, husband and even God will forsake you if you consider them apart from you.

Whatever you consider apart from you, will leave you. (Cosi 13.7.73)

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S. Unity is an intellectual conception. And the feeling aspect of that intellectual conception is serenity, balance, equilibrium. (ERosi 4/66, IA)

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S. Complete oneness. Physical oneness of the embryo, physical oneness of coupling, complete oneness. This is the process of life in a nutshell. (Dasi 24.6.69)

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S. And the more you have the feeling of oneness, the more you will get free of the emotion.

More and more will you then have a clear, cooling, tender feeling. This is the distintive feature of oneness. A tender, soft, feeling of oneness. Yes. This is so indeed. Ah ! Ah ! This IS. This is this ! You will see that all this will emerge in the form of feeling. Completely so. You will just feel : "Ah ! Ah ! It is like this. She is feeling like this. She is having this feeling. Oh ! Now, this, is going on !" You become exactly that. "This is going on there. This is going on there."

To have this feeling indeed, is sensitiveness. You thus acquire sensitiveness. (Su Chap. 20, IIB)

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S. What happens when there is oneness ? "I become the same. I am no more in the picture."

And this emergence of the feeling of oneness alone is love. This is love indeed. Without the emergence of this feeling you can't love at all. (Su Chap. 20, IIA)

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B. FREEDOM: MUKTI

1. TO KNOW IS TO BE FREE.

S. Understanding only makes you free and nothing else. (Dasi 3.73)

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S. Only knowledge frees. (Cosi 7.3.73)

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S. To be free is to know, remember. First and fundamental point is to be free, know. Know is free. To know a thing, you become free from that thing, otherwise not. (EDasi 16.2.72)

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S. You are to free yourself from yourself ; just refer to you. And in order to be free you are to know yourself NOW and HERE ! (Ro 1.8.64)

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S. One is free from "him" by understanding what he is. Why ? Freedom from whom ? "From my own mental creation, that he is not what he actually is, from the relationship that I myself forged with him. Freedom from that relationship."

Su. From the illusion that myself have created ?

S. Yes, from that illusion. (Su Chap. 4, IIIC)

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S. This effort to understand, the feeling that I have understood, gives you freedom from "him". When you have understood all that this is this, that is that, you are free from the whole of the world. "What do we do while we have to deal with others ? I deal with the other one only having understood what he is. At the moment, I become "he". I do not put myself here." Don't you, thus, get free ? (Su Chap. 4, IIIB)

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S. Whatever the activity, the main point is to be free. So whatever you do, start from there and be free. No necessity to teach or write a book. Or you may teach or write a book. (Dasi 14.8.73)

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S. You must know what is emotion and then you can be free, otherwise what you don't know, you cannot be free from. (EPisi 8.1.64, IB)

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2. TO BE FREE FROM THE MIND.

S. To be free means to be free from "I want"and from"I do not want". (Dasi 18.2.72)

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S. To be free from the tyranny of the mind is freedom. (SRI book)

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S. To be free means to see as it is. (ERosi 1.8.68, 116-2)

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S. Bound to yourself meaning ? Bound to yourself with the sense of value : good, bad, indifferent, pleasing, unpleasing, and so on and so forth. (EPi 10.1.64, IB)

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S. To be free from the mind. (Arsi 44/1966)

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S. To be free from having, means to be free from the desire of having. (Arsi 4/1974)

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S. Not to be free from the world, but to be free from my world. (Arsi 1967)

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S. To be free is the aim of life, because always, there is bondage. Man is eager to be free. (ERosi 13/66, IIC)

S. So to be free is nothing. But to be free from the consciousness or claiming of "I am somebody or I am something". And you are always in conflict, in opposition with other things... "Because I am somebody, so there are other bodies !" Only to be free from this ! And nothing else !
To be free from this claiming or identification, that "I am somebody, I am something." And from "I am somebody", you go on claiming : "I am somebody, so I am a Christian, I am somebody, so I am a Frenchman, I am somebody, so I have got this inclination, I am somebody, so I have got this ideas, I have got this taste, this obligation..." go on, go on. All rooted in this idea : "I am somebody". (ERosi 21/67, IVD5)

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S. On what does it depend ? To be free ? Oh ! It depends upon the strength and character of the mind. That is, it depends upon the strength of your past. That's all. Then you will say : "Oh ! This is so. Finish. Something comes and tries to overlap that ! No." Yes. Nothing else. Only the mind... the mind... mind plays. Remember only... the mind plays. (EPi Tu 74, IC2)

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S. You are to be free from emotions. Otherwise you cannot be steady as you call it. It will always flicker , it will always change.
And does this condition of always flickering give you any good ? No. Then, see and feel that first. And this emotion... See the business of emotion is not profitable. (EPisi 8.1.74, IIA)

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S. He becomes free from all particulars, all illusions, bondages of particulars : "This particular I am bound, so other particulars are not mine." Finish. And when this particular bondage is found, it becomes general. So everything is in... everything with everything, he is at home. Nothing binds.

Nothing can put any obstacle. No. Because he is not bound to any particular. All particulars are his : "Yes, yes, yes, yes." Any particular man, any particular place, any particular happening : "Yes, yes, yes. I am now one with you." I am this one with any particular, meaning ? You are nothing. So you can be everything. (EPisi Th Jan 74, IB2)

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S. One who is free, meaning ? One who is in complete and full bondage. . First of all see that. He is not in a particular bondage. He is in all possible bondage. (EPisi 9.1.64, IIIE4)

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3. TO BE FREE FROM TRADITION AND HEREDITY.

S. That is the only positive attitude of life, and true attitude of life. "I am here. Quite all right. This is my heredity. Yes, yes. Quite all right... Quite all right. I accept. I cannot deny my heredity. Yes, quite all right. But these are all forms. Ultimately these come as only forms. But the inherent reality is not the form but that Infinitude." So one, at once, goes there. So at once, one becomes free from his heredity. (ERosi 4/66, IIIA)

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S. It is for man to see whether he can go above heredity. Otherwise you think that you are bound to heredity. So, you cannot go beyond your limit of heredity. Oh ! It is not for man to be like that. Why do you think ? Even think, you see, is a product of thinking. "The heredity is there, so you see, so you see..." These are all thinking. (...)

It happened when you were a child no doubt. Yes, no doubt. But how can you say because it happened to a child, it will happen to an adult ? Why are you dependent upon ? That shows that you are that... everything is determined, you see ? There is no change. How can it be ? How can it be ? (EPisi 6.1.64, ID3)

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S. It is for man to be free. Free from what ? Free from everything external. To be oneself. So, external meaning ? Anything external. (EPisi 6.1.64, ID3)

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S. As for example you see, here, the other day, somebody said : "Well, I told you, Svamiji, you know, in our family you see, marriage does not take place in April." Marriage was going to take place, was going to be celebrated. He said : "No, no, no, no... in our family, marriage cannot take place in April.No. Change it !" Why ? Because in his family, once a marriage took place in April, and the girl became a widow. And so, if a girl is married in April she will be... See ? Where is the truth ? That July... that April... some July... was some July in some year, and that girl was circumstanced in other way. And will that fate come to this girl in this ? Absolutely without any connection.

So you feel there, you are bound by that tradition. You are not free from that tradition. So, how can a bound man do anything ?
(EPisi 6.1.64, ID3b)

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S. If one is free from the past completely, so he is free completely and he has reached Serenity, Infinitude, everything. (ERosi 4/66, IIIA4)

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S. If there is no past, you are MUKTA, you are free. MUKTI or freedom is nothing but freedom from the past. (Su Chap. 8, IIA)

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4. TO BE FREE IS NOT TO BE AFFECTED.

S. To be free of something, you must take that something as it is. Otherwise, how can you know it ? How can you know the nature of it ? As Svamiji told you, fire. If you know that it is fire, you will not be burnt. You are free. You can utilize the fire. You can exploit the fire. You can do everything, but you will not be burnt. So you are free.

So you are free when you are not affected, positively or negatively, by a thing. So you are free of that thing. Neither you are attracted, nor you are repulsed, no, no. So you can very easily be with it, work with it, because you know : "This is so. This is so. Quite all right." Yes, you are free. So nature of freedom is this, that you will not be affected, either positively or negatively, by a thing. Positively means attraction, negatively means repulsion, neither love nor hate. So you are neutral, you are free. Neutral and free, the same thing. You are not affected. So you become unaffected. So you become one, infinite. Because finites have got no effect on you. (ERosi 5/68, IID2)

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S. Sky is there. Clouds come, cyclone comes, this and that, but they come and go away. Sky is the sky, unaffected. Isn't it so ? So, similarly your infinite, neutral nature is unaffected. Now, due to illusion, ignorance, you think that : "I am this, I am affected, I am this, oh ! oh ! oh ! oh !" Now see it through, see it through. You think you are affected. Quite all right. Go on, work, work, work, you see. And you shall see that : "No, no, no, no, I am not this. I am not. No, no, no. I am not affected." (ERosi 7/66, IVC)

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S. You must see with your eyes now. Are you seeing with your eyes now ? You are seeing with your eyes, you are hearing with your ears. You are doing all those things. You are exercising all those things. But are you conscious of your eyes and ears now ? Why not ? They are there ! But you are not conscious. But you are working with them. So you are free from eye and ear now. See. Though they are there, though they function, yet, you are not conscious about their presence. You are free !

R. Because they work.

S. Because they work. They work, that is all. And you are not to feel "Oh ! This is the eye, this is the ear !" No. Why ? Because they are fit. If some speck of dust comes : "Oh ! The eye !..." At once you become conscious of the eye. And why aren't you conscious now ? Because they are healthy, in their own condition... because the organ is healthy and whole and so happy, you aren't to be conscious of them. They will work of themselves. And you are free, you see. There is no connection between yourself and your eye, now. No connection... no connection.

R. Then there is one connection with my brain or with the idea I am forming because I am not satisfied. I am conscious of the mental problems I have, because I am not satisfied with them...

S. Yes. There you are. You are not satisfied with them. They are not healthy... you are not healthy.

R. What is healthy ?

S. Healthy ? Physically healthy now... You are physically healthy. What is the meaning of healthy ? When there is no external foreign matter in the body, there is no disturbance in the body, you are healthy. As in medical science they say : "Oh ! Some foreign matter has entered the body." Otherwise you are yourself quite all right.

Similarly, when in your internal life, you will be free from all foreign bodies, you will be healthy. Foreign bodies meaning foreign influences : sense of value, this and that and so forth. They have come and inprinted on yourself. And so you struggle. You are unhealthy now. So if you are free, you are healthy. So you become yourself... healthy. So you are happy. And with that condition, all you do, so to say, everything you do, but you are free from the body and your mind or anything, as now you are free from eyes and ears, though they function... You take use of all these... (ERosi 4/66, IVA7a-b)

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5. AFTER MUKTI ACTION TAKES PLACE.

S. When there is no sense of particular consciousness, there is no sense of ego, then action takes place but there is no actor. So action takes place. How ? As situation demands. Yes, yes, yes, yes. Finish ! He doesn't follow the action, doesn't hanker after the result of the action, or rather is not affected by action and its result. No. Action is action. Finish ! (ERosi 21/67, IIIF)

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S. Taking in everything as it is culminates in taking nothing at all, which is freedom, MUKTI. (Arsi 6/1966)

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S. No action is related to imperfection, but the consciousness of acting is related to imperfection. Action is not. In action you say : "I act". You feel responsible for the act. You own the act. You say : "I am responsible, I am there, I gather pleasure and pain from the act and so on and so forth." And so you say : "I act. He acts." He acts ordinarily. The initiative is in him and he reaps the fruit of action, that is, he enjoys the result of action : pleasure or pain, agreeable, disagreeable, hunger, hate, everything is there. So you say : "This is action". But in that case there is no action. (ERosi 21/67, IIIA)

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S. The ideal is MOKṢA and MOKṢA cannot come out of denial and frustration. (Arsi O/1972)

S. So when Perfection is reached ? When one sees that everything is neutral. One who feels... sees... feels, and everywhere that it is neutral anything, he acts, he will act... or action takes place according to the condition. He has got nothing particular to impose. So he acts... He appears to act. But no... he doesn't act. Action takes place in him. Because he is not responsible. There is no initiative in action.

R. Only consciousness.

S. Only. Only as situation demands, action follows.

R. The difference with the floor...

S. It is the floor in a way, but "enlightened floor".

R. Yes, that is to say, a consciousness of the floor.

S. A consciousness of things as they are. Analogy of the floor is one aspect only. It is nothing but reaction. But that reaction takes place there also, but enlightened reaction. That is all. It is the floor, but enlightened floor. It sees difference, conditions different, he feels difference of condition and be with the difference of condition. Yes, yes, yes.

So it is there. So he is here. But he appears to act... but he doesn't act. Action takes place in him only. But you say : "Oh ! He acts !" No, he doesn't act. Action takes place. Only response. (ERosi 21/66, IVD3)

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6. AFTER mukti WHAT HAPPENS TO CHARACTERISTICS ?

S. When Perfection is reached, action takes place according to the other. The man has got no action. He does not do. (ERosi 21/67, IIIC)

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S. There is calmness. There is no question of outside, inside. We have come to that also. There's no question of outside-inside there. There is the fact. If there be calmness, where is calmness ? Internally, externally, anywhere. Because there is no question of space, no question of time. Wherever you are, whenever you are, under whatever circumstances you are, you are calm. So you are at one with everything. There is no cause of disturbance. (ERosi 5/66, IF)

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S. You are not in time but you act in time with respect to him. That's all. (ERosi 5/66, IF)

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S. The sage appears to love, to caress, but he does not get by giving. (Arsi O/1972)

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S. What you say, characteristics, generally, it is denied and borrowed, due to other's influence. There is difference, no doubt. There is no denying that. Truth of Difference is everywhere. You are not the same... You are not the same... You are not the same. Though the underline basis of infinite energy is there, but in its manifestation, there are differences. So you are to accept the difference. Because you don't accept the difference, so you compare with another. You say : "Oh ! I am weak ! Oh ! He is very strong !

Oh ! He is very intelligent ! I am not intelligent..." Nonsense ! You are what you are. Let him be what he is. See what you are and you try to improve, as far as you can. That is all ! You cannot borrow. (ERosi 4/66, IIIA)

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S. Characteristics are the signs of his finitude. Characteristics are the signs of his finiteness... not of his infiniteness. Characteristic of difference, that will remain... That is to say, one who becomes liberated of things, so to say, he attained his serenity, he cannot at once change his own physical body. It is there. It is only internal. The change is in the internal attitude.

R. It is also working with the process of his brain. It has taken certain form from his parents, from his past...

S. That is there. You cannot change that, because it is physical. Change is not taking place in the physical, though there is some influence of the internal on the physical. No doubt about that. But the physical as physical remains as it is. The change takes place only in the interior. That's all. Interior attitude of life changes and nothing else... (ERosi 4/66, IIIA6)

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R. He keeps his own difference and characteristics, but...

S. "Difference..." In which conditions ? In behaviour only ! In behaviour only ! Nothing but that. Only in behaviour... In body behaviour rather. Not in emotional behaviour... not in intellectual behaviour. In physical behaviour, because the body cannot be changed. This is physical. (ERosi 21/66, II)

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R. In other words, it doesn't stop getting cold.

S. Physically... He doesn't stop to get cold, but he is not affected by getting cold. He feels sensation, but there is no emotion.

R. Full acceptance in all cases. Yes...

S. Gets cold. Yes. Body gets cold. But he is not : "Oh ! Oh ! I am suffering from cold !" He doesn't say that. He says : "It is cold. Yes. Finish." So there is only perception and sensation. Yes. There is no conception nor emotion. Yes. That is the difference. And to reach that, what is the difficulty, you see ? Come on. Intellectual conviction and to be. To know is to be. Always remember. (ERosi 21/66, IVB)

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7. NO GRADATION IN PERFECTION.

S. There is no gradation in Perfection. As for example, take another example. Water is there... You are adding temperature, heat. It becomes hoter and hoter and hoter. Temperature changes. When it reaches a hundred degrees, it boils. So that boiling condition... If you go on adding more temperature, also it will boil. Boiling temperature is hundred. Before that it cannot boil. But boiling temperature is reached by gradually increasing heat. So increasing heat is in the condition before boiling. When boiling takes place : hundred degrees. Finish. No change. So there is no change, there, in boiling. In boiling temperature, there is no change. So there is change only before boiling.

Similarly attainment of Perfection... When Perfection is attained, it is one. But before that, there are changes. (ERosi 21/66, IA)

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S. There is no various level of perfection. Perfection has got no level. There are various levels of imperfection. (ERosi 20/66, IID1)

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S. Because you are bound to the body and bound to the emotions, bound to separate consciousness. So when you are bound to separate consciousness, you cannot think, feel anything about a condition... about a state where there is no separateness. You cannot understand. However much you try, you cannot understand. Only some analogy makes it, nothing but that...

(E.Rosi ...)

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S. To talk about the condition of realization is, in a way, beyond you. So you may not talk about that. (ERosi 30/66, IA)

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S. As for example, you take Aurobindo and so on. You accept generally... whenever you heard anybody, you think : "Oh ! He is a realized man ! Gurdjieff a realized man !" Everybody is a realized man to you in a way. Why ? Because you don't know what is a realized man. So you only think, suppose... Yes. But there is difference between these. So if there is a difference in behaviour, in action between these, you come to a loss : "What is this then ? What is that then ?" Because you don't see.

As for example, in the case of Aurobindo. You see : he came to a condition, no doubt. Now what is the nature of that condition ? If you say : "Realized man", oh ! what is the meaning of realized ? He came to a certain condition. No doubt. Certain state. No doubt. But what is that state ? That you are to know ! Then you can see. And if you, intellectually try to know what is the state of realized man, now you can compare whether this is so... whether this is so with Gurdjieff or not, whether this is so with anybody else or not. So you have got to have two conditions. And these two conditions also will be beyond you. So you will have only intellectual imagination. Nothing practical you can get.

(ERosi 30/66, IB)

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R. If I come to the calm and serenity and happiness and everything... still this world is there.

S. And you become that world !

R. At that time ?

S. At that time. There's no distinction between you and the world. You become that world. That's all. Nothing beyond that. There you and the world there is no distinction. If you say world exists, world says "I exist also". That's all, that's all. If the world exists, "quite all right, I also exist, I am there." There is no sense of distinction. Ah ! That is the sense of unity... Oneness !

Oneness meaning : wherever you are, you are that. Wherever you are, you are that. Wherever you are, you are that. And if with a boy, you become a boy. With an adult, you become an adult. With a pandit, learned people, you become a learned pandit. With ordinary people, you become ordinary people. Yes, yes, yes. Because you have got no separate identity. You can be one with anything and everything. That is the spirit of being one. So if everything exists, "yes, I am that". (...) (ERosi 5/66, IIC)

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S. Now, when you are happy, nothing other than yourself exists, because you are all. You have absorbed all. You have learnt all. You have absorbed everything. Nothing is left out. So there is nothing apart from you then. Who is to judge, who is to say good, who is dear, who is non-dear, who is friend, who is enemy ? Who ? There is fullness, there is oneness. Oh ! Is it in the air ? No. But so long as you have got eyes, so long as you have got ears, these are functioning. You see form : yes, yes. You hear sound : no doubt, no doubt. But what do you see ? What do you hear ? Because simply there is nothing else than yourself. If there is something : which is that ? Who is that ? (EOsi 10.12.69, IIB2b)

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S. When you are there, when you have absorbed everything, you are yourself and there is nothing left outside, then ? Then ? (...) Tree becomes a tree. Ah ! Tree becomes a tree. This tree becomes that tree. That tree becomes that tree. This man becomes this man. This woman becomes this woman. There is no sense of separateness anywhere. So you become that at once. (EOsi 10.12.69, IIB2c)

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8. WORLD AS WORLD CANNOT GO TO UNITY.

S. The world as a whole cannot go to unity... cannot... cannot. By that you presuppose the whole world is nothing but a play of Nature. And the whole world would go to unity means that play of Nature stops. Because play of Nature is in duality.

R. Yes, yes, that's true.

S. So whole world will go to unity... if you think like that, that shows that Nature will at once be denatured. How can it be ?

R. Maybe it will start some time.

S. Oh ! When ? Nature is there. So long as this work of Nature is there, there is duality. Only some people, exceptional people, or a group of people, or some class of people, may go to unity. But not the whole Nature. (ERosi 5/66, IIA1)

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S. This condition comes to a man, it cannot come collectively. It comes individually. And different individuals may reach different levels. So this highest level may not be reached continuously, always. Some people may do that and then gradually that capacity withers away. And so they take the form only and lose sight of Truth. (ERosi 21/66, IVD3)

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S. This condition cannot come in a group, so to say. No, it cannot come. Sometimes, it is according to natural law. Some conditions appear there. It is there. Other conditions there, it cannot be there. (ERosi 21/66, IVD3)

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WHAT SVAMIJI SAID TO DIFFERENT PEOPLE

CLASSIFIED BY DANIEL ROUMANOFF

SECOND VOLUME : HOW TO PROCEED ?

PART TWO : UNDERSTAND
PART THREE : ACT.
PART FOUR : ENJOY.
PART FIVE : RIGHT LIVING

PARIS 1980

VOL II PART II UNDERSTAND

CHAP. 1 SEE

CHAP.2 ACCEPT

CHAP.3 DISCRIMINATE AND CHALLENGE

CHAP.4 EXPRESS

CHAP. 5 BE AWARE

CHAP. 6 MEDITATE

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A. SEE - DO NOT THINK

1. SEEING AND THINKING

S. You are to see and not think. Because think is an illusion. But seeing is reality. (EPisi. 7 Jan. 64 II C)

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S. Just see and not think and speculate. (Ro. I8.5.63).

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S. See, there is difference between scientist and philosopher. A scientist deals with objects. He is fully concentrated. A philosopher is in his mind only. He projects ideas.

D. But here our work is to deal with emotions like objects (scientist). But these emotions are in our minds (philosopher) ?

S. Therefore act fully concentrated like the scientist. See, experiment. (Dasi.11.3.72).

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S. Svamiji asks nothing else than to see ! Do not think, but see ! Do not assume. Do not think. But see. Just see what is. Not to see shows that the mind is there. It thinks. (Su Chap. II, IIB).

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S. Freedom comes from living and seeing and not thinking, because it is only living that gives a solid base or data to see facts as facts without any hazy twilight of thinking, envisaging, imagining of ideas. (DA.14.3.64).

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S. You have not to think. To think will make false ideas in your mind. Try to see, to feel, to see yourself acting. (ERosi.6.11.66).

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S. Only our "thinking" wishes to create something different. So then thinking is untruth. What does this thinking do ? It draws you away from that which is. So then, just see. Do not think. Thinking tries to create something else what is not. And so what is the use of going after that which is not ? From this comes sorrow, conflict, restlessness, worry. Because this creates two. And that is "ŚIVA" unhappiness. So ŚIVA is that, where there is no division, where there are no two, no conflict. Whatever is, is. This is "ŚIVA". Only this is beneficial. That is why it is said "ŚIVA-SAMKALPA" to know and understand Truth. (Yogendra, 18.10.67 - translated from hindi by Indu).

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S. Just see and test what is and don't allow your thinking to assume it to be otherwise or something else ! That's all ! See the difference between "seeing and thinking" and be free, radiant, beautiful !

The thinking separated yourself from this Reality and made you appear bound, dull, ugly. Shake off this habit of illusory, false thinking and hence shake off Death and come to Life.(01.1.6.65).

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S. For man it is only to see. What do actually this so-called man do ? What does the so-called man do ? He thinks and not sees.

So, if thinking is not at one with... or not in harmony with seeing, the life is a tragedy. So, it is said now : "Just see... just see." (...)

Always say : "let me see." Always have the courage to say : "Let me see, let me see. And not let me imagine and think. Let me see." Always have the courage : "Let me see. Not let me think." No, not at all.

Because thinking depends upon your own ego. It is coloured. But seeing a thing as it is, you become a seer at once. Do you follow ? So for man, to be man, the first requisite is... first necessary thing is,that he must be able to see. Clear ? Not think. Don't say think. No, thinking is a partial thing, is a coloured thing.

P. And you see with your consciousness and not with your mind.

S. Yes,. See, meaning:as it is. As soon as you say : "I see the tree." You are to see whether you see or think. "I love you". You are to see whether you love or you think that you love. (EPisi. 6Jan.64.IC2)

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P. Can analysis, called neutral analysis, without personal involvement, be a part of seeing ?

S. If neutral.

P. If neutral ?

S. As it is called objective .

P. Yes. Can it be a part of seeing ?

S. It is the part of... It is seeing. Not a part of... it is seeing. Because in seeing there is no comparison, there is no gradation. Nothing of the kind. In untruth there is a gradation and so on and so forth. But in Truth, fact only. There is no gradation. (EPisi. 74.ID).

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S. When you hear, hear. Remember this. When your hear, just hear. As it is called in England : "be all ears". Be all ears. And have it, everything... And after that when hearing is finished, then you can come. "Well, let me see now - let me see what it is." Then you can apply your judgment and do anything. (Eosi 12.12.69 III E).

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S. Don't see with your ears. (Arsi).

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S. As the doctor :a patient comes. What do you think about him ? A patient comes to you ; what do you think about him ? Good, bad, indifferent... do you think ?

F. No.

S. Do you think ? A patient comes. How do you take him ?

F. Well, I see.

S. You see. Yes.

F. I don't think, I don't feel, I look at him.

S. Quite all right. Look at him. As he is. Yes. You see the condition. Isn't it so ? You see the condition first. You try to understand the symptoms and so on first. Without any reference to any comparison. Isn't it so ?
To change, you are to see what to change first. And if you don't know what to change you cannot do anything. (EFsi).

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S. What you take for granted is thinking. And seeing is based on fact. You see : "This is so, this is so, this is so".

"This should be so" : No, no, no. This is so. "Should be" comes from thinking, some standard. So, this is thinking. Thinking takes you away from truth and reality. What you are, you are. (ERosi 32.1666 I B 1).

2. HOW TO KNOW IF YOU THINK OR IF YOU SEE ?

S. Do I see, or think ? That is why, you were, in short, asked to see. Only to see. Not to think, but to see. Just see ! To think is the only root of all illusions. Nothing else. And that is bound to cause self-deception. The mind thinks, but we say : "It is seeing". It cannot understand what it is doing. (Su.Chap.6 III C).

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S. To find out whether you really saw, or you just thought through the mind, there is only one criterion : Is there some emotion accompanying it ? Any emotion, whatsoever ? If there is any emotion along with it, that means that the mind has started its work. In seeing, there will be no emotion... (Su. Chap.II,I A).

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S. There is difference between "seeing" and "thinking of seeing". Everything is relative you know. Seldom one sees, one thinks that one sees, and it is the first requisite for man to be Man, is to free himself from thinking and bring himself on the solid ground of seeing. (DA 19.4.64).

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S. Clearness can come with seeing only. If there is some doubt, some thing will remain in thinking. And another more powerful in thinking can come and cut it away ... (EPisi 74.IIB2).

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S. Always try to apply the principle. Always ! Otherwise, it will end in nothing else than intellectual gymnastics. And, what does this application means ? Whether you feel light at heart, and at ease, or not ! Nothing else. (Su.Chap. IV II E).

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S. See through, whether it is Right or it appears to be so. (Ro.1.8.64).

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S. What is the criterion to see whether we see appearance or reality ?
If the feeling is of oneness, it is Reality. If the feeling is of separateness, it is appearance. (SRi book)

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S. Yes, fact and fantasy are one and the same to you.
Just try to see it and correlate it with its cause, and show yourself that though you are physically an adult, emotionally you are behaving as a child and hence try to disassociate the adult from the child. (DA.15.1.68).

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S. Try to take things as they are. Ultimate thing is here. Ultimately you will come here. Try to take yourself as you are. Don't take anything else. If you try to take anything else, there will be emotion. (ERosi 11.1966 II C).

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S. Only this solution : to see things as they are. When you have got emotions, you must know that you don't see as you are. (ERosi 11.1966 IID 4).

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S. How to go out of duality ? Actual take... capture, capture duality. "I who is one, and he is another. Yes, duality. So, I see that I react in one way, he reacts in another way. Yes. So, different reactions. There is duality. So, what is the cause of this duality then ? Both of us see tree. I want to cut it down, you want to preserve. What does it mean ?"
At once, out of duality, you come to reality. How ? Through your own conception... whether you see or... "Do I conceive anything ? Am I thinking or am I seeing ?" (...)

Practically everybody is thinking, not seeing, though they say : "I see".

P. Seeing is something which comes from awareness.

S. Yes, seeing as it is. Thinking is coming from ego,from your colour. Seeing; it is nothing but seeing things as they are. Thinking; according to your own. (EPisi 10.1.64 II C 5 C).

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P. Can there be a mixing of seeing and thinking ?

S. That may be. But two things cannot occur at the same place. Either seeing or thinking. When you think, there is no seeing. (EPisi 74. IB3).

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S. Generally, emotional life is there, so thinking is there. There cannot be any seeing. You always cover seeing. You see but at once you cover.

As for example, you see an action. "Oh ! It shouldn't be so !" You see. What is this ? It is so. You see, posit. And at once you say : "No, no, no. It shouldn't be so. It should be otherwise." (.....)

"It should be otherwise" shows that it is there, and you could not recognize there, and you cover it, and try to make it appear to be something different, something separate. That is thinking. So, truth is there. Seeing is there. You see. But at once the mind comes and denies. (EPisi 74. IB3)

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3. IS THERE PROGRESS IN SEEING ?

P. How does it happen that there may be progress in seeing ? If seeing is a direct contact, how can it be progress ?

S. Progress or... there is progress in non-thinking. And then, seeing will come. The more you become free from non-thinking, more you are filled up with seeing. It is nothing but play of forces. So, thinking has got some force. And it is from the past. It is a habit. So, it is there. And you are to grow out of it. Out of thinking to seeing.

So, first of all thinking. There is no seeing at all. Then, when thinking is diminished a little, Nature cannot tolerate vacuum, so, seeing comes. So more you are becoming freer and freer from thinking, more seeing is coming in. So, you are not to do anything for seeing. But you are to do also, as far as your power, as far as you can, that you are to do, try to be in contact with... (EPisi 74. II B).

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S. Seeing is with a fact. What is thinking ? It is with something else than the fact. So, so long there is something else than the fact, covering you or appearing to cover you, you cannot come in contact. So, more you gradually go, go, go, more it will try to come in, try to come in. So, this gradual progression and regression goes on and on and on, till thinking is completely gone, complete seeing is there. (EPisi 74 II B 1).

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S. "Thinking" leads to relative seeing, leading to "absolute seeing". Relative seeing : "Svamiji is eating channa with the help of a spoon". Thinking :"my grandfather is eating ugly yogurt with nice mother's silver spoon".

Absolute : "Svamiji is eating Svamiji with the help of Svamiji. (ARsi 1967).

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S. Three levels of seeing :

1° Thinking : Svamiji-father eats chapatis (and not bread) with a spoon (and not fork).

2° Relative seeing : Svamiji eats chapatis with a spoon.

3° Absolute seeing : Atma eats Atma with Atma. (ARsi 1.74).

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B. MĀYĀ = WHAT PREVENTS SEEING

1. YOU ARE DUPED BY APPEARANCES

a) Is the river zig-zag : No. Banks are zig-zag.

S. You say : "the river is zigzag... and this river is a zigzag one".

That shows, river is some object of which the attribute or entity is zig-zagness. So you see the river and see its zigzagness. So you see the river first. Otherwise how can you say it is a zig-zag ? So what is a river then ? So what is a river ? What do you see ? What is a river ?

P. I see water...

S. What is river ? First of all, what is river then ? You see... You see the river. What so you see then ?

P. I see a river which makes a unique turn here. And here so I say, "Oh ! Zigzagness". Which is not right.

S. "A unique turn". Isn't it so ? "The water makes a unique turn". Go to the water, where it turns, and show me the turning in the water. Can you show ?

P. No. It's not only the water, it's the earth, it is a uniqueness which cannot be divided between the banks and the river. And everything makes this. It cannot be divided.

S. Quite all right... quite all right. So what is a river then ? First of all...

P. Water flows.

S. Water flows, quite all right. Then again, water flows. Then a flowing water is river. Quite all right. Flowing water is river. Essentially what is river then ? If flowing water is river...

P. Water changing, water moving...

S. So water moving is river, quite all right, nice... nice. So water moving is river. Isn't it so ? Quite all right. So anywhere where water will be moving, will be a river then ?

P. Water moving in the same direction, in a flow...

S. In a flow, quite all right. Water moving in a flow. Isn't it so ? So whenever water is moving in a flow, is a river then... according to your definition ?

P. Freely, not in a...

S. Quite all right. Now, come on... come on... quite all right. So anyway, you see, flowing water is river. Isn't it so ? Essentially flowing water is river. You go to a river and have your dip. Where do you get your dip ? Where ? You go to a river and have a bath... Have your bath. In what do you have your bath ?

P. In water.

S. In water. Isn't it so ? You go to a river and drink water. Isn't it so ? What is a river then ?

P. Water.

S. Water. And condition is flowing. That is a different point. But in reality, river is water. Isn't it so ? Isn't it so ? So if river is water... where is river, then there must be zigzagness in water then ? Otherwise you can't say that river is zigzag. So is there any zigzagness in water ? Now, take out any water from there, from here... Where it appears to be straight, take water from there. Where it appears to be bent, take water from there. Is there any difference ? No. So how can you say that river is zigzag ? But it appears to be zigzag. No doubt about that. Isn't it so ? Now that's the problem. But it appears to be zigzag.

P. There are two different things.

S. You see, you see (...) this is bent, this is bent. Take water out of,.. out in that position, where it is bent... Where it appears to move straight, take water from there, in its straightness here.
So where is the fact it appears to be zigzag ? Isn't it so ? What is the meaning ? It appears to be zigzag. Where does the zigzagness lie then ?

P. In the river because it depends upon the scale of observation of the observer... which is different.

S. Quite all right. Now, you say that : "I see the river zigzag".
So Svamiji is asking : Where does this zigzagness lie then ?
Because in water, you don't find any zigzagness. Isn't it so ? You take out of any portion any place, you don't find any zigzagness.

P. It lies in the surrounding of water, in the banks.

S. In the ... ? Banks ! There you are. The banks are zigzag !
The banks are zigzag !
So,as soon as you say river is zigzag, you don't see the river. You see the bank. Isn't it so ? Do you follow ? So you don't see the river but still you say the river is zigzag. No doubt about that. Yes... yes, you see.
Yes, you see. And you see the river with reference to the bank :
So what do you see ? You see the bank. You see the river in the light of the banks. So your eyes are with the banks, not with the river. Do you see that ? And then illusion appears.
The river is bank zigzag. You can very easily see : "Oh ! This is bent this is bent..." Yes... yes. And what is bent ? These banks... not the water. Isn't it so ? So you don't see the river, the water. Actually water is the river, river is the water. You don't see the river. But you see the river... Though you see the river, actually you see the... ?

P. ... the banks.

S. Banks... banks. Isn't it so ? Isn't it so ? This is MĀYĀ, this is duality, you see ? You say : "I see the river", but you don't see the river, you see the banks.

But just concentrate on the river, on the water, at any place. Concentrate anywhere. Just see water at any place ! Do you see any zigzagness ?

(EPisi 11.1.64).

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b) Is the wall straight ?

P. Let's take this wall.

S. Yes... yes. It appears to be straight.

P. It is quite...

S. Only it appears to be , It appears to your senses. As soon as you see... you see. Actually just look at(...).

P. This wall appears to be straight.

S. Yes, appears to be straight, to you. Isn't it so ? With any other reference ? Take a microscope... go outside the hut. Then ? The wall outside the house appears to be bent. It depends upon the position of the observer. Otherwise, how can... ? A Negro is a Negro to you. A Negro girl is a Negro to you : "very black, these thick lips, black..." And she appears to be a beauty to a Negro young man. How can it ? So you are duped by appearances. (EPisi 11.1.64).

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c) Is there a difference between a Golden Delicious and a Red Delicious apple ?

S. As for example, you know, in Simla, there are two varieties of apples : One is called Golden Delicious, the other is called Red Delicious. Do you see that ?

P. Yes, I think we have similar kinds in Europe.

S. But what is an apple ? What is an apple ? Golden Delicious and Red Delicious. Cut it in two... When you take apple, you cut away the skin, and take it. Is there any difference ? In taste there may be a difference. No doubt about that. But in shape and everything ?

P. In shape there are differences, yes, outside...

S. So Golden is... you say, Golden Delicious...

P. From outside.

S. You say because the appearance... the colour of this skin is gold. The colour of this skin is red. So it is a Red Delicious apple ?

P. It is an apple. It has taste in the mouth.

S. That is all. It is not red taste and golden taste.

P. I must say, Svamiji, if the Golden is the same as ours, the Golden lasts far longer. In our country, they are mature in September. The Golden you can eat even in August, in July-August. The Red Delicious are good only three months. This is...

S. Yes. exactly, this is so. So what do you see then ? When you say Red Delicious, what do you see ?

P. The outside.

S. Outside, outside, outside, outside, outside. Not the inside. Isn't it so ? Do you follow ? So you are duped. That is MAYA or Illusion or veil of colour and shape, which dilutes the reality within you, for you.

As for example, you see, there are people... There people are always duped and cheated by name and form. In technical, philosophical language, it is name and form that dilutes. Name and form that covers the truth behind it. (EPisi 11.1.64).

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d) Sandesh is only milk and sugar.

S. As for example, you see, you have got sweets, that Sandesh you take. It is prepared from out of nothing, but only this channa that you take, and sugar added. That's all. Nothing else. (.....)

One day somebody says :

Q. Why there is a very nice sandesh in the maket, very nice sandesh market.

S. What is it ?

Q. Oh ! It is called Babu-yoga... Babu-yoga. It is fit for the dainties. Oh ! It is a new thing !

S. What is it ? Is it ?

He brought it :

Q. You see, it is a new thing.

S. Yes. If you taste it, what is there ? Only channa and sugar, and nothing else. But in shape and form and the colour...

P. Name is different. Yes.

S. And so it appears to be... new. But it is not new. When you see it through, it is not new. But those who are duped with appearances, they say : "Oh ! Yes, it is very nice... it is very nice. Oh ! It is new... it is new variety". What is this new variety ? The same channa, the same sugar and nothing else. And the customer is cheated. (EPisi 11.1.64).

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e) Golden ornament is sold at higher price than its gold content.

S. Go to a goldsmith. You see :

Q. I want a very fine ornament there.

G. What ?

Q. Maybe ten grams' weight of gold there. But its workmanship is so beautiful.

He at once will say :

G. Oh ! It is very beautiful. Very beautiful !

If the actual gold costs a hundred rupees, the goldsmith at once seees : "Oh ! He is now attracted towards this workmanship". He will say :

G. It is a very nice thing, you see, it is very nice.

Q. What does it cost ?

G. Three hundred rupees it costs, simply three hundred rupees.

Q. Oh ! Yes, yes, yes !

Let me give him three hundred rupees. He gives him three hundred rupees and takes it. And if next day he comes to the goldsmith to sell it again how much will the goldsmith give him ?

P. A hundred rupees.

S. A hundred rupees... not more than that. Why ? Why ? (....) But why this person... customer was cheated ? And he kept trying to get for three hundred rupees, gladly. Why does he finally, gladly, take it ? A thing of one hundred rupees, he takes...

Why is that ? Only value there, only comparison with others ? Which comparison ? How does he compare ? (....)

Yes, that workmanship... this workmanship. This fine working only does that. Isn't it so ? The fine workmanship attracts : "Oh ! It's very beautiful... it's very beautiful". (.....)

That is duality, you see ? You are duped by forms and appearances. Only appearances dupe you. (EPisi 11.1.64).

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f) A golden watch is a watch with a golden case.

S. As for example, you see, this is a gold watch. You say it is a gold watch. Is it a gold watch ? Is it a gold watch ?

P. Probably.

S. Probably ? Just be an economist. Is it a gold watch ?

P. Not all of it is gold.

S. But is it a gold watch ? What is a watch ?

P. A watch is a watch.

S. What is a watch ? What is a watch ?

P. Something to give you the time.

S. That's all. What gives you the time ? The mechanism within. What is the watch ? What is watch then ?

P. A mechanism.

S. The mechanism is the watch. This you take it as the cover.

P. Yes, the same thing as the river bank... yes.

S. So, you are always doing what ? You are always after appearances.

P. But I would have said, "No Svamiji, this is an Omega". Because I recognize the thing and it is a good mechanic...

S. Quite all right. But what is gold then ? What is watch ? You say : "It is a gold watch". You say : "gold watch". "Gold watch" you say. What is a watch ? Which gives time. That which gives time is a watch. What does give time from here ?

P. Mechanism.

S. Mechanism. Sc mechanism is the watch then.

P. Yes, yes. So Omega, which is a better mechanism.

S. Quite all right. Mechanism is the watch. Gold is the mechanism ?

P. No.

S. No, no, no. So it is not a gold watch. It is a watch with a cover and case of gold. That's a different point. But it is not a gold watch. But you said : "It is a gold watch". Just as you say, then : "river is zigzag". Just as you say, "this apple is red", and so on and so forth. (EPisi 11.1.64 I).

g) Have you got hold of Svamiji's hand when it is covered by a shawl ?

S. Oh ! What thing do you see ? You just have your hand and cover this... Cover the hand with this shawl. Catch hold of Svamiji's hand. Yes, however tight you catch hold, you say that : "I have got hold of Svamiji's hand". Isn't it so ? You have got hold of Svamiji's hand ?

P. No, no, I feel it through the fabric, yes...

S. Isn't it so ? Apparently you say that : "I held Svamiji's hand". But you have not... you have not. Whatever you have, you have held this. Isn't it so ? So your consciousness...through your consciousness... through your consciousness, as it is now, you see objects.
(EPisi Jan 6. 64. I B 2a).

2. NOW YOU DO NOT SEE

S. You always try to interpret. Not to see and understand, but to interpret. (EOsi 12.12.69 IIID).

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S. As for example, Pierre fasts. You try to interpret according to your standard. You don't try to see and understand what it is. You see fasting... "Fasting, yes, means this. Oh ! it is illogical". But you don't see because you have not fasted. You don't know fasting. So but he fasts... As a true human beeing you can ask : "Quite all right, I don't understand it. I don't know what is fasting. I don't understand its logic. Quite all right, I accept. But what is it ? Why do you fast ? What do you get by that ? What change do you get ? Let me see. Let me understand".
So by that you broaden yourself. You don't interpret. (EOsi 12.12.69)

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S. Had you been able to see, you could not have said : "He does not have even a trace of love in his heart". This is an expression which can come out only by making a comparison. Does it not imply that you believe that you have love in your heart ? You said so only after comparing yourself with P... . It shows that you had a criterion of your own. Your own standard of love, with which you compared ! That's what made you say those words. It is all the working of the mind. It makes you compare.(Su. Chap.2 IIIA)

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S. One is a product of one's environments and hence one cannot see anything beyond one's own habits of conventions. In order to see any other thing, one must be free first from one's conventional colours. (Ro 1.8.64).

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S. We see what we like to see. This is MĀYĀ, meaning, screen placed before your eyes which prevents you from seeing what is. (Sri Book).

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S. You can't see now yourself. Because the idea of good and bad comes, and you deny at once. So, you cannot see yourself. If you want to see yourself, then you must be free from this thinking, of something which you have not actually yourself found out and established. You took it for granted. (ERosi 32.66 I B1).

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S. Try to see : "Let me see. What is there ? Now, I can't see. Why ? Something disturbed here. That shows that I am not seeing. But yes, I see, but... there is but..."

At once, the indication that you see, but cannot stand on it, will be proved by "but"... "however"... and so on and so forth. Yes, yes.
What you see is "Yes, yes, but..." How can "but"... come ? That "but"... shows that there is something which is taking you away. (EPisi Su.74. IIB3).

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S. Always there will be that word : "but". " I see... yes, yes, yes,... this is so. I see, but..." Same but comes. That shows that emotion is not at one with it. When you see a truth, you see it... pinpoint it intellectually... and the emotion should take also : "Oh yes !" (ERosi 13.1.64 II C).

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S. Liking and disliking prevent you from seeing what is. Another is different. What you like is according to your own standard. You have to see. (Cosi.11.7.73).

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S. If you are guided by your own liking, that is to say, you don't see another, you only try to see yourself, rather : "Why should she do that ? Why should... ?" Oh ! Then you can't see. (ERosi 15.1966 I C5).

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S. When you see a palm tree, that's all. Oh ! Feel it ! Feel it ! You have got no emotional or intellectual reaction within. Your emotional reaction shows that you are different from that, from which you get the reaction. The emotional reaction shows that there is something there. Otherwise ? Nothing. Nothing, because you are not bound. It is there. As soon as you say it is there, that shows you and it are different. It is there only. That's all. Palm-tree is there. Finish. That shows at once you become the palm-tree at that moment. Is there any difference ?

Or rather, you see, when you say it is palm-tree, different from a mango-tree, so, intellectually different, you see there.
As soon as you say it is a palm-tree, that shows that you differenciated from a mango-tree. So, you are in duality then.

P. I make comparison...

S. Make comparison with that. See; intellectually you are reacting. But emotionally no... not emotionally. Or it may be emotionally you react also like that : "Oh ! Had it been an apple tree ! Oh ! It would have been better ! Ah... ! Palm-tree, this is nothing, useless !" As soon as you say that, you emotionally react there. So then, as soon as you say it is a palm-tree, you differenciate it intellectually, or rather you are intellectually reacted, or some reaction has taken place within you intellectually because you distinguish this from another tree.

P. But when I don't think it's a palm-tree, when I just see it...

S. See a tree, yes. That's all. So, you and that become one, at that moment. Because there is no differenciation. What does differenciate ? Your reaction differenciates. Or rather when you take yourself... think and feel yourself different from another . (EPisi Jan.10.64 I A).

3. WHAT IS THE ROOT OF ILLUSION ?

S. Now, where does the root of illusion lie ? in "I am someone, I am a separate entity !" Therein lies the root of illusion. (Su.Chap.6 II E).

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S. What can be taken as the root of illusion ? What is the root of all illusions ? The very root of illusion ? What is its root ?

Sh. Desire. My attachment, my longing, ...

S. Desire. What does desire imply ? That I am someone, as well as, that there is something outside. I shall receive from there. Actually I did get something from there. But when I do not get, I make a grievance of it, I quarrel, I destroy, I kill, I do all that. And then, I put the blame outside (Su.Chap.6 II E).

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S. What does illusion mean ? You say that you want to be free from it ! Well, whether it is just an intellectual exercise, or... What does illusion imply ?

Sh. That which is not. That which has been merely assumed by the mind.

S. Then ? What does it imply ? You got hit, and all that. It is not. It has no actual existence. It simply appears to be. But how will you realise this ? How ?

Sh. By getting hit.

S. Of course. But how did you get hit ? Why did you get hit ?

Sh. Because, I had taken it as real.

S. That's it ! Now, that is the point ! Just see this. See this. It is not a mere intellectual verbosity. Only see : 'This is illusion. Oh yes, it is an illusion". What does that imply ? " I acted on the assumption that it was a reality, but got hit. Got hit. This... this... this frustration. I got frustrated. I had all along been mistaking it for a fact, while actually it has no existence at all. Oh ! Oh ! Oh ! It had no existence at all. But, what a great significance had I attached to it. What was it then ? Just an illusion". So, here we are !

Now, have you got the point ? When it is known through experience, what does illusion mean ? That, which has no existence, but only appears as such. But what does this, too, imply ? The language is all right, but what does "It has no existence, but only appears as such", actually mean ? Have I experienced it ? How did I know ? By having experienced myself ; "I was acting on the assumption that it was real. I did this, and this, and this, all that was possible to get the result, and then found that, in reality, it did not exist at all ! "Experience of finding out, that it is not real. (Su.Chap. 6 II D).

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C. SEE WHAT IS

1. SEE WHAT IS HERE AND NOW

S. See what is. To see what is here and now is contemplation.

(SRi Book)

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S. Just try to see who I am now and here internally (subjectively) and internally (objectively) individually and as a person and harmonize. (Ro.I8.5.63).

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S. Do you observe what is going on outside ? Or do you ever always remain shut up within yourself ?

Yesterday afternoon, you were in your room when a cow was eating up the straw from the thached shed of your hut. Why did not you notice at all ? Were you asleep at that time ?

Sh. No Svamiji.

S. Then, how was it that you could not hear the cow, while I could hear it munching the straw from my hut so far away ?... Do you know it was I who went there to drive it away ?

Sh. But Svamiji, there are hundreds and thousands of things that are there before your eyes but which we do not see because we are not interested in them !... How can we keep account of them and with what purpose ? ... In large cities, there are so many people living around our place, there are so many shops on our way ! Unless we have some business with them, why should we get interested in them ? Even if one happens to look at them, how can we keep any account of them and what for ?

S. But they do appear before your eyes, don't they ? "What are the eyes actually for ? Are they not bound to see whatever comes in their purview ? (from Su. Book).

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S. First all try generally to find out the causal connection now. Go through all painful emotions, never disown them, see that if pleasure is real, then pain is equally so. See them equally. Then see that pain is a reaction for its action-pleasure. See the nature of pleasure, rather of every emotion. (DA. IO.10.60).

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S. Just see the simple Truth... simply because it is... Just see, see, hear, smell, touch, taste with all your senses here and now, in the physical plane even. And you are free, free mentally, simply because truth is.

See, be free, radiant, beautiful

Accept yourself and be happy. (O11.6.65).

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S. Sometimes, such depression may come. Let it pass off ... then how to work it out ? You already know or you were already shown repeatedly how to-only to see what you are now and here... See, see, see and distinguish between fact and emotional reaction.(Da.23.10.73).

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S. Why did the emotion appear ? Because, you made something else of that. "Let me see, then, what else did I construct in its place. What is that something else that I put there ? When it is there, let me see what it is. It is something else. Then, of course, it is an illusion". As soon as you realise this, you are free from the illusion. As soon as you see, it disappears. That is that. He is he. That is not me. He is not me. That is that. He is he. He is He. That is that. Everyone is different, all are different. I am not any of them. Where, then, to expect from ? (Su.Chap. 6 III D).

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S. "Why should I see ?" one may ask. But, isn't that already there ? How can you ignore its existence. It exists. Will it disappear, if you don't look at it ? It is already there. When it is, how can you afford to ignore its existence ?

Will it vanish from the scene simply by your closing your eyes ? By your having closed your eyes against it, by your adopting the rabbit mentality or, the ostrich mentality, will it disappear from the scene ? You know, indeed, that it is not possible. That is there.

You,of course, know what the ostrich mentality, the rabbit mentality is. Having run away from the enemy, when, finally, it gets completely exhausted, it stops dead and shuts its eyes. It can't,of course,then see anything. And, thus, it assures itself that its pursuer is no more pursuing it, that it is not there at all. But the dog or the jackal springs upon it.

Simply by your shutting your eyes, the fact, what is, cannot be eliminated from the scene. "Similarly, what is apparently within me, let it be there, let me see". Why ? Because you can't ignore it. It is there. It won't desappear simply by your not looking at it. It is there indeed. And when it has its existence, how can you ignore it ? (Su. Chap. XXV II B).

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S. Consider these points. One point you have characteristics. And how many characteristics came in this time ? First of all the fear of beeing rejected. Next, fear of beeing demanded. Then hankering after recognition, appreciation. And then pretention. You are to ask : "Let me see". Take each point. "Let me see, how do I feel now ? After this much of work, let me see, how do I feel ? Where do I stand ? Do I see thing as it is ? Again as it is ? Or do I want to be something else ?" (Dasi 28.3.72).

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2. WHEN YOU SEE YOU CAN CHANGE

S. Just see. Only see. If one acquires the capacity to see, everything will be set right. And how will one acquire this capacity ? As already told : only step by step. If you can do without seeing, very well, do so. But "that" is there. How can you do without looking at it ? It won't disappear. If it exists, it would indeed remain. How can you then do without looking at it ?

If it is dirty, very well. How can you clean it without having a look at it ? You are bound to look at it. Why ? Because, there is no other choice before you. One can't afford to go out of himself.That is the point. (Su. XXV II D).

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S. You have now come to this depth, automatically. I have only to see : what is ! Why ? Because I am the mirror. I have indeed to see what I am. What for ? To find out how I react emotionally in various situations : what emotions arise within me when I come into clash with certain persons, certain situations ? What makes me carried away ? What, in fact, am I ? What indeed ?

Sh Without seeing all this, I can never know that indeed.

S. Ah ! "This emotion, covers all that up, overshadows all that, in fact makes me lose my senses. That is there indeed only to make me see all this. Therefore, all this is mine". (Su. Chap. 19 III B).

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3. WHEN YOU SEE, YOU ARE FREE

S. Yes. Liberation can come only by seeing whatever is as it is and not by imagining or any effort of the mind. And the capacity to see what is, is always vitiated by desire. (Da.19.1.64).

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S. To see is to be free. There is nothing else to it. This bondage, this anguish, this conflict, in fact, all this is there only so long as you don't see. And this indeed is what is called seeing. Seeing goes with Truth. And thinking goes with untruth. And because it goes with Truth, in fact, is in it, it is all-embracing. (Su.Chap. XXVIII III A 5).

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S. The fact, however, is that you simply say : they are "two" actually, however, you do not see them as "two". You superimpose your own "one" over that. You don't see "two". Well, see only "two" then.

To see "two" as "two", is to get free of "two". It is to be one. Of course, it looks like a contradiction in term. Having seen "two", how can one be "one" ? But, just try. Truth is a contradiction ! (Su.Chap.IV III F)

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S. What is mine is mine. Why should I call it pettiness ? Why should I call it ugliness ? To call it ugliness is itself wrong. But, of course, if the sense of value is there, then see, then, simply see how very ugly it is. See then, see then. See. Then see that ugliness also. When you call it ugliness, why do you stop at this verbal statement alone ? Then see it. And the moment you saw it intensely, you got free of that ugliness. At that very moment it disappeared. Get completely disassociated : "No more can this be allowed". It would disappear immediately and you would get your freedom. (Su. XXV II A).

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S. To see and to know is to be free. Nothing else is. To see means, to get free of that. If one does not get free of that, it simply means, that he has not yet seen, he has not seen what that is.

(Su XXV I F).

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S. Just see, see, see. One has nothing else to do indeed. The moment you saw, it would disappear. It won't be there any longer. It is there only,so long as you don't see it. Any other, any separate entity would be there only so long as you do not see it. It has its entity only for that duration.

Or, turn the expression the other way round : it is in existence only for as long as you deny it. It is there only for so long as you don't accept it. The moment you saw it, the moment you accepted it, it is gone. It is no longer there. (Su XXV III C).

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S. As soon as you feel like that, so your attraction towards outside vanishes. You come inside. And then you say : "Now let me see, what is the cause of this desire ? Why it is so, and so on and so forth ? Then you become free from duality, you become within yourself.(ERosi 5.1968 II B 3).

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S. How to be free from duality ? How ?

P. To see it, and to, to , to...

S. Yes, catch hold of duality and see through.(EPisi 11.1.64 I A).

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4. WHEN YOU SEE YOU COME TO ONENESS AND LOVE

S. Seeing meaning ? To be with a thing as it is.

Where you see deeply : "Ah Yes"!... you feel it : "Yes, this is so. Ah ! Yes, yes". And you understand it : "Yes, it is so, because it is so. Because this was there, because that was the cause, so this is the effect. Yes, yes, yes". You understand.

That is to say, you come in the same level. And so you feel it, and sympathise with it and feel one with it, and then love. Difference or separateness vanishes. So, you become one. No source of conflict, because there is no division. No source of unhappiness, no source of unharmony. No, no, no. It is. Yes, yes, yes. Ah ! At ease ! Peace, calm, tranquillent. Finish ! So, through seeing, that is to say by beeing with a thing as it is, you can know it : "Yes, what is this ? Yes, yes, yes". You can know that. But in thinking you cannot know anything, because thinking goes out of it. (ERosi 32. 1966 II B 1).

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S. When seeing is, so to say, complete and perfect, immediate understanding... (EPisi 74 I A).

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S. And when seeing, nothing is here : calm, perfect, at ease. This is the test. (EPisi 74 I B).

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S. What happens when one sees ? The seer and the seen become one and the same. There remains nothing different or separate. Therefore, no emotion appears. Only when a difference is made, when something separate seems to emerge, the emotion also then appears. (Su. Chap. II II D).

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S. See meaning : "What is this ? What is this ?"

Not what ought to be. Not what I like it to be. But what is. To recognize what is, to see. And to see a little deeper in detail is to know. And know more in detail, more in deep, deeper, understand. Yes, yes, yes. Ah ! Yes. So, you actually nullify the sense of separateness. And you feel one. There is sympathy, feeling of oneness. And then love.

And go on with thinking : you don't see, you don't understand, so you misunderstand. And then, conflict arises, then, hate, enemity, everything. (ERosi 32.1966 III C 5).

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S. To see fully that the other is not you is the way to realization of oneness.(ARsi 1966 - 9)

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S. To fully recognize other ahamkāras is to understand, thus to love (feel oneness). (ARsi 1966 -11).

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CHAP. 2 ACCEPT

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A. ACCEPT

1. ACCEPT WHAT IS

a) When you see,accept.

S. The soul of experience is acceptance of what is at the moment(.....)

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S. To accept what is now and here and also what is to be. (DA 5.1.60).

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S. And that from different angles, different points of views. Everywhere is, is to be established from all points of views, from all aspects. And it is so simple,so easy! (E.Dasi 28.3.72).

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S. Ask yourself. "What it is ? Oh yes. It is so. It is so". Only see the fact. Do you have any doubt ? There are facts. How to make it constant ? Be alert. Keep your attention on what is and hammer it. "It is so, It is so. It is so. Yes. Yes". (Cosi 7.3.73).

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D. Why recognition and not acceptance ? Re-cognize means to have seen before. So nothing is taken as new.

S. New for whom ? It is new for the one who acts out of the inertia of the mind, otherwise it is known. It is truth. Simply "it is" and "it is" is recognized. See the UPANISAD. How beautiful ! "ASTI_ITI BRŪVAT NĀNYATHĀ" :

"Not only by words, not by knowledge, not by... but by saying : "It is and nothing else".[1] It is, or yes. (Dasi 20.3.72).

S. One has to see nothing else - except this. And this seeing will include all - even the fact that the mind has started its play. When something has once appeared, it is there. When it has appeared then, indeed it is the reality. Let it be there . Do not check it. No negation, no denial. When it is there, accept it... (Su Chap. II IV C).

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1. Kalk- Up II.3.12

b) Yes or no. Not may be.

S. There should be either acceptance or rejection. If you cannot say "Yes", say "No !" There is nothing "In-between", "In-between" is an illusion. "I accept but..." This is wrong. This "but" is an emotional but. If you have accepted it, you have accepted it whole-heartedly and wholly. If you are unable to accept, reject it, i.e. see the cause why it is there and try to remove the cause. If the cause is removed, it will go away too. If, however, you are unable to remove the cause, then let it be there. Accept it as yours and experience it. (SRi Book).

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S. What was the thought behind that emotion ?

R. Maybe that...

S. Not maybe. But what is, what is... (ERosi 11.1966 II C 3b).

S. These are only maybe and maybe will not help. What is will help. (ERosi 6. 1968 II D1).

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c) To accept is to give up your beliefs, your ideas.

S. To be able to understand and to see and accept whatever you receive from Svamiji here, you will have to give up all that you had been believing in up to now, all that you had been regarding as the truth. You will have to start afresh...

Will you have the courage to accept these very ideas that you had so far been regarding as bad and evil and rather too unpleasant - of course, only when it is shown and proved that in fact they are not so at all ? (from Su. Book).

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d) Acceptance is not passivity.

P. And nevertheless, acceptance is not passivity ?

S. Not at all ! Not at all !

P. Yes. This is the beauty of the thing, yes.

S. Yes, not at all passivity. People say : "Oh ! It has happened ! Quite all right "Oh ! No, no. "It has happened, yes, I know it, I feel it, yes. I feel that it is inevitable that it happened. Yes, yes. Then, it is the law of Nature that it happens like that. So, I am conscious... And if I am to do anything now, yes, yes, I shall do. I shall do according to circumstances. But I cannot question what happened". (EPisi 6 Jan. 64 II B 2).

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S. There is disease. Because there is disease : "Yes, there is disease, yes, yes, yes, there is disease. I accept. And then, what can I do now ?" It is active. It is not passive. It is not lethargy. (EPisi 6.1.64 II B 2b).

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S. Is it fatalism, or is it an unavoidable fact or truth ? If there be some disease, will you gain by revolting or will you accept ; yes, the disease is there, and then if need be, try to remove it : Isn't it ? (Ro. 18.4.63).

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S. First : "Yes" then : What is to be done ? (Arsi 74 4).

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S. "Now, here is my room which is dirty. Very dirty indeed. I have to be in that room. At the same time, this dirtiness is unbearable to me. But I have no other room to go to. I have to live in this very room. And that is dirty. So, I cannot keep my eyes shut against that dirt. I have to look, how dirty it is. Where does the dirt lie ? See that. You smell ? Shut your nose if you like, but see it, you must. How can you remove the dirt of the room without looking at it ? And you have indeed to clean the room, for you have no other room to shift to. You have only this room at your disposal. Only this one room. Had you some other room at your disposal, then of course, you could shift over to that. But you have only this room to live in. Then ? If it is dirty, you have to look at the dirt and clean it. You have no choice but to look at it. For you can't clean it without having a look at that.

Similarly, we have our individual and separate rooms, which are irreplaceable. "This is me, this is me, I am, I am. This life is this. This alone. This alone is my life, and none else. Whatever, therefore, belongs to it has to be seen by me. The question of good and bad can't arise. Whatever is has to be seen and to be removed. Why to remove ? You have to remove what you feel to be undesirable, not worth keeping. (Su. XXV II B 3).

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S. Of course you know the fable of the grapes beeing sour, don't you ? The grapes are not at all sour, and the fox knows this too well indeed. Yes, it says that they are sour. Why ? Because it could not reach them : "I want to have, but didn't get". It does not accept the fact that they can't be reached and instead, declare : that it doesn't want to have them because they are sour.

Similarly, here too, the negative experience that you had had one time, takes the same form : "Ah ! Leave it then". As is usually declared : "Oh ! Leave it. What is there in it to attract me ?" This also is the same attitude. The same : they are sour. "I wanted them, but couldn't have. That is why I declare : Let them be. I don't need them". Now indeed you have to give up this attitude. In place of : "I didn't receive, but I ought to have received", you have to come to : "I didn't receive and indeed it can't be got". (Su XXVI II B).

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2. ACCEPT WHAT COMES

S. Living in the present means accepting whatever comes. Instead of rejecting it, labelling it as good or bad, pleasant or unpleasant, experience everything that comes, because that is life. One should not run away from life. (SRi Book).

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S. When a thing happens, accept it first. That is truth. It has happened. Can you deny it and say it has not happened ? No. After wailing and weeping, you have got to accept it finally. Why not accept it initially ? Say "Yes" to everything. When you willingly accept a thing there is no sorrow. (SRi Book).

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SR. I was feeling the fatigue of the journey. Should I not try to get rid of the pain ?

S. Why call it pain ? It is a particular condition of the body. The fact is that you do not want to remain in that condition. The mind has its own conception of an earlier condition that was agreeable to it and wants to revert to it. The tendency of the mind is to cling to some particular. But life consists of particulars. Everything should be accepted, experienced and lived through.

Then only your life will be full and complete. There are several tastes and colours. The mind selects one taste or one colour. It will not have anything to do with other tastes or colours. Thus it has impoverished itself. One should accept all particulars so that life is enriched. By confining oneself to a particular liking, one is actually imprisoning himself and becoming narrow. He should come out into the open. He must enjoy all colours, all tastes, all smells, then only life will be full of adventure and thrill. Then life will be full of relish and it will be interesting. One should not forego the fullness of experience. Every kind of experience should be welcome and for this, one must open out and be free.

Accept pain and experience it. Experiencing means that you neither want it, nor do not want it. (SRi Book).

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D. Am I in the right direction ?

S. Just follow and let come whatever comes without rationalization. (Dasi 2.5.69).

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SR. Svamiji has said that I should welcome everybody and everything. How should I act when a thief demands entrance into my house ?

S. Here, you are in your own room and the thief is not entitled to enter that room. The truth here is that you have full authority to welcome or not, whomever you please. No useful purpose will be served by admitting the thief into your room. Nor is there any need for it. It is true that he wants to enter and rob but it is your house and he has no right to enter it. So you are quite right in refusing to open the door. So see what is the truth in here and act. You have no hatred against the thief. That he wants to rob is his business. You have no hatred against him nor are you enamoured of his objectives. You simply do not comply with his request because you are no having any relationship with him. (SRi Book).

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S. " Why should I accept ? Quite all right. Don't accept. If you say : "Why should I ?" Don't accept. Without you accepting, will it change at once ?

P. No.

S. It is there. It is there, it cannot be changed. So you cannot but accept. (EPisi we Jan.74 II B).

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S. Catch hold of what comes until you are one with it. (Arsi 1967).

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3. ACCEPT WHAT HAPPENS

S. Accept what happens simply because it has happened ! (Sri Book).

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S. You can gladly accept the inevitable. (01.2.68)

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S. What ? is superficial, as opposed to Why ? which is deep. (Arsi I966.29).

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S. Has something happened ? Yes, indeed. What matters is not, what happened , but why did it happen ? First of all, of course, you accept what has happened. It is, thus, made your own. The friction is ruled out then and there. Did that happen ? Yes, it happened. Is this the situation ? Yes, this is the situation. All right. If you have not to deal with it, if it doesn't require any action on your part, you haven't to proceed any further. But if you have to deal with it, then, of course, you have to ask the question : Why did it happen ? What is its characteristic ? What is the cause of it ? Find that out. Having found that out, deal with it.

Now see clearly what is the difference between these two aspects. A situation has emerged before you. Accept it : "Has this situation emerged before me ?" Accept it, and eliminate the cause of any friction then and there. If the situation does not demand any action on your part, the matter ends there. But if you have to deal with that, then of course try to see what is the cause of it : "Why did it emerge ? What was its nature ? What was its origin ?" Find all that out. Proceed in this way.

There are two aspects : one, the emotional or subjective ; and the other, objective. First of all, tackle the subjective one, which has roots within you. "Let me protect myself first. Let me put my own house in order". Having accomplished that : "Yes, now I will act. Quite all right. Where ? How to ?" Then try to find out the cause of that. Do you follow ? When you accepted it you became one with that. To accept means, to make it your own. Which, in turn, means that the friction between you and that disappeared.

After that alone can you remain cool, calculating all that. You are then in a position to deal with it if required. Then try to find out the cause and the nature of that situation. And having found it out, act accordingly.

This truth - Always - It is - Yes - It happened - This is what happened - Here - This - Only this much indeed - Whatever happens : "yes, it is all right." No denial of that. Herein lies the root." What happened, just happened. Yes, he said so. Yes, he said. He did, yes, he did. Yes, he did that indeed. Quite all right. There is no question of denying that." Of course, if you have to deal with that, then : Very well, let me see. Then see : what is the cause ? Why did he act in this way ? Try to see that and understand. (Su. XXIX II C).

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S. Something happens : "Oh ! No, no, no". Ah ! It has happened ! Jean Thomas died. "Yes, yes, died. I see". Because I wanted a son : Oh ! No, no, no, he shouldn't, he shouldn't die". He is dead. He is dead. "No !" Ah ? Who are you to say no ? He is dead. So, separatist consciousness tries to have everything according to its own pattern. But he is dead ! He is dead ! He does't move. No, no. "He shouldn't die... my dear !..." He shouldn't die : Why ? Your dear child may not die but that child dies ! Isn't it ? Accept ! Who are you to question this simple truth ? And this glaring fascination, ignorance or illusion, to choose and judge, is the root of all unhapiness. (Eosi 10.12.69 II C).

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S. Anything happens ? "Oh ! It is for me. I know it is inevitable. It is for me. I have got attraction for this. I don't deny. I don't deny". So, here you see, as Svamiji says : "There is no denial. There cannot be any denial in life." Whatever happens : "Yes, yes. It is for me. It is with me. There is no denial". So, denial must be stopped first. (.....)

So, in truth, there is no denial. There can't be any denial. There cannot be any refusal : "It is there ! It is there ! It happens there ! It happens, yes. Why ? It shouldn't have happened ! It should have happened otherwise ! Oh ! Nonsense ! Because it happened, it was inevitable, so it happened. Accept. Yes. Why do you deny ? (ERosi 9.1966 II E 1).

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S. Disease comes ! "Yes. disease comes ! Yes I accept. And if I have got anything to do here, let me do it". That is another point. But acceptance is there. There is no denial. You can't say : "Why this disease has come ? It shouldn't have come". Oh ! Nonsense. It has come to you, so it is yours. Accept.

So in life, in true life of truth, there is no denial in any form. No denial in any form. And this denial gives you anxiety, gives you fear, gives you worriness, gives you so, so, so, so... All forms of denial. Accept : "Yes, yes, this is so". And you are happy. As soon as you accept, you become one with everything. You see. No denial. "Yes, yes, yes, yes. I know what is to happen will happen. Yes, yes". So, you are above time (...) (ERosi 9.1966 II E 3).

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S. "She left me".

You utter the words and the sentence, is it not ?

Just mean what you say ! !

People don't mean what they say, they mean something else !

Only just see and say : "She left me". How ?

Just see : "she left me".

Do you see before you her figure, her eyes ? No.

Do you hear her sweet voice ? No.

Do you smell her sweet smell ? No.

Do you touch her velvety skin ? No.

Do you taste her juicy lips ? No.

So is she before you present ? No. No. No.

So, "she left me" !

Can it be otherwise, can it be anything else ? No ! ! !

So, this is what is, this is Reality. This is Truth ! !

Just have the courage to test and verify and if you can, make it otherwise or anything else ! ! This is a challenge ; is it not.

Accept the challenge and see, feel and be sure "She left me" ! !

Is it not easy ? What is it that makes it appear difficult ? Your thinking, yes ; your thinking. It tries to make it otherwise,

make it something else. She "should not have" left me ; it tries to make it appear that "she has not left me" ! ! Yes.

This "Not". trying to negate, deny, nullify what is :
This "should-not-have" has been inserted between "she" and"left" ! ! And out of nothing a big Mountain is created and hence in the place of "yes", "Fact", "Reality", Truth, what is. Here appears the illusion, "No", unreality untruth in its infinite manifestations and hence there was no end to your miseries and lamentations.

Just see the simple truth, is it not simpler than the simplest ? Simply because it is "She left me". She is not present before me, she is absent ? No denying. Instead your thought, your thinking created the illusion and made it appear.

More complex than the most complex ! ! Just see, see, see, hear, smell, touch, tasted, test with all your senses, here and now, in this physical plane even and you are free, free mentally simply because Truth is. (OI 21.6.65).

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S. "Let me see, what this disagreeableness is ? What is the fact ? This was only an event". Just see this and destroy it then and there. "It just so happened !" For me however, it became disagreeable. But, in fact, it was nothing but an event which had just taken place ! What happens, however, is that, because of its disagreeableness, one does not want to accept it, one denies it : "It should not have happened !" I complain.

That is how disagreeableness appears.
But what have you to see ? That this is so ! Now is it there ? Just see : that is there ! Yo accept it as a fact, what have you to do ? You have just to see : "What did he do ? This happened. This happened ! What is this ? At that moment, be one with it : "What is it ? Does he do so knowingly ? Or, is he only beeing carried away ? There is nothing to complain about. (Su. Chap. 4 I 1).

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4. ACCEPT HE IS .

S. You say "Oh ! Colette is doing that. Oh no !" Two things are there. You see she is doing. And then immediately "No I do not want. She should do something else".

So you see and immediately are carried away. You deny what you see. (Dasi.20.3.72).

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S. If you do not accept the fact that he also is there, you get hurt. Why are you hurt ? If you take a few steps from here, believing that there is no obstacle in your way, you get a knock, you are hit. Why ? Because there is something there to obstruct you. Had there been no obstructions in your way, you could not have got knocked. (Su. Chap. 1 II 2).

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S. Are you there in him ? Take a mirror and look at your face as reflected in it. Compare it with that of the other person. Just see. Just see. Only try to see ! Is it "you" who is there ? Just see.

So you cannot deny that he is ! Of course you also are. This too cannot be denied. Of course you too are there ! But along with you, someone else is also there. If, having believed that you alone are, and nobody else is, you take a few steps forward, what happens ? You get knocked ! (Su. Chap. 1 II 2).

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S. This AHAMKĀRAmakes you see only yourself and no one else. But it disappears as soon as you see that, along with you, there are others also. With this realization, the feeling comes that, like your own "I", others have too their similar "I". If you have your "I", he too has his "I". And, when you accept his "I", you have also to include in it, his ways of living, his customs and patterns of behaviour, his ways of thinking the whole of his being. Just as you have your own ways, he too has his own ways.

As soon as this fact is accepted, the emphasis on your own self is lessened.

Just see ! The sense, that I alone am, and nobody else is, disappears. "I am and he is" !

Is this a mere assumption ? Try to make an experiment, and see for yourself ! Just try to proceed with the belief that you alone are, nobody else is. Try to act on this assumption ! Soon enough you will find out that you cannot do, you cannot proceed. What does it show then ! The reality shows to you glaringly, that the other one also exists. It shows that all are different. (Su. Chap. 1 II A).

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S. With this feeling of ever newness there, how can we have any kind of jealousy or hatred ? It can have no place at all. Because all is ever changing. Just apply the principle. He did that. He said that. That is all ! He did that. He said that. It is just a fact. The only truth is : he said, he did. That alone is truth. Why did he say so ? Why did he act in that way ? He should not have done so ! is absurd. This is to go against Truth. He said something, but, instead of accepting it as a fact, you covered it up with your narrow petty interest. You immediately cut yourself away from the fact as it was. You have to accept. He said so. He said. You may try to understand why did he say so. Of course, do try to understand that. It is your right to do so. But first of all, accept the fact of his having said something. Accept what he did. He did this, he said this. Accept it first. (Su. Chap. 5 II P).

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R. And the way to accept him is to try to understand the way he was behaving.

S. But he was like that. Accept father as he was. He must have been irritated. He must have been something like that. So he was like that. So there is no complaint. There is no sense of complaint or grudge or anything. Then you are free from identification. (ERosi.I.8.68 I E).

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S. Try to know and understand him if you feel like doing so. Of course that is your privilege. Just accept him as he is ! Yes ! For instance, as said earlier, when you exclaim, "Why did he say so ?" You first accept the very fact of his having said something. "He is only saying something. Just saying. Just saying. I can't bring myself there in the picture ! He is simply saying something. That's all ! I have no business except to listen to him. Just let me listen to him. Just listen. There is nothing more to it".

Of course, if you wish to know why he is saying so, you may go deeper into the matter. Then of course you may try to find that out.

But, what is the first step ? There are two stages in understanding. First, to see what is there and to accept it. And then, if you want to know the why of it, try to understand and go deep into the matter. As soon, however, as you accept "that" as it is, the matter ends. Your AHAMKAR disappears then and there.

The second stage is possible only after you have accepted that "it is there" ! Otherwise, it is not possible to reach the second stage. Because, unless we see "that ", how can we get to that ? It is only then that the question of "that" comes.

Isn't it just in conformity with the simple grammatical rule ? First there is "he" or "it", then alone comes "that". "That" depends upon "he" or "it". If there is no "he" or "it", how can "that" be there ? How can there be "with that" in that case ? So, the first stage is : "This is". (Su. Chap. 1 II B 4).

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S. As, for instance, someone is speaking something. "Why does he speak this ? Why ? Why did he speak thus ?" Now see, the whole statement is wrong. What is the implication of your remark : "Why did he speak so ?" What, indeed, has the precedence here ? You had already accepted the fact that he did speak. He did speak. The fact of his having spoken had already been accepted by you. The truth was thus registered by you. But the "I", having intervened remarked :"No, he should not have spoken thus". Ah ! Ah ! Now see, truth always is there. It has not to be brought here from somewhere else. It always IS.

Only the mind, having cropped up suddenly manipulates all that. Don't you see how, when you give utterance to your rage, you exclaim : "How did you say this ?" forgetting that through this very remark you have accepted the fact of his having said what he has said. Your "How did you say this ?" simply implies that he should not have said what he said, that he should have said something else. You yourself thus brought about this confusion. But you have already accepted that : this indeed was the truth. Isn't that so ? This, this alone is the point. That is why,the environment alone, what is,what is happening is the fact. This IS. There is no question of negating it. Not at all. And this indeed is what you actually do. But that, your mind crops up : your desire for agreeableness, the expectation.

And it wants to deny that : "It is not this. It is something else". This denial yes, this indeed is mind. This alone is responsible for creating this duality. What duality ? What he said was indeed said. That indeed IS. But no, he should have said something different. Ah !"The two" Not this. Something else."The two"is thus created then and there. In fact, however, there is no existence of"the two""The two"doesn't exist anywhere. Hence have you grasped the point fully ?"The two"doesn't exist anywhere. If you accept the fact of his having said something, where would"the two"emerge from ? "Is. Is". Having accepted this, there is no friction anywhere. Where then does the "I" exist at the moment ? "I", then ceases to exist except as a mode of expression. In reality,the"I"is turned into"that" "I" is turned into "that" itself. (Su XXX II B).

5. ACCEPT YOURSELF

a) Live your own life

S. Accept what you feel. (Dasi 14.9.71.)

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S. You feel what you act. Be yourself. Live your own life, not a borrowed one. (Dasi 14.9.71).

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S. Try to accept and follow only that which you find easy to grasp now... The main point is simply this : you are what you are, that you have only your life to live... that no one else's life can become yours. (Su. Book).

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S. First try to accept yourself by forgetting all about there being any sinful actions and virtuous ones, bad deeds and good ones, petty-mindedness and high-mindedness. The question of resolving the unconscious complexes will arise only after that... Accept your own truth in the light of your own experience, and get rid of the ideals which have been superimposed from outside. Even if there be what you call good and bad, they are only relatively so... you are no more and no less that what you are, as other are also only what they are ! Just see and recognise your own nature, accept your own self ; by not doing so, and by having imagined yourself to be something quite different -something which you fancied as your ideal, though it was accepted all alone as beyond reach- you had been all this time blaming yourself for your inability to be so and have been calling yourself a sinner... That is the main reason that you have got completely exhausted and spent up. And that is also why all interest and joy in life has vanished...(Su. Book).

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S. The first condition is, to accept one's own self. What is there is there. You cannot divide yourself, you cannot keep division within yourself. "What is, is mine. What happens is mine. It is nothing but mine". (Su. Chap. XI IV E).

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S. Be in what you are doing, be in yourself and never allow the treachery of the mind to create division. Be one and whole and happy. Establish yourself. Be someone and feel so. (Da 19.3.71).

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b) <u>What you are, you are. Be true to yourself</u>.

S. You are to be true to yourself. That is to say you are to be true to the condition in which you are. And see and feel and act under the circumstances, and try to find out the solution, under the condition. (ERosi 30.66 I).

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S. What you are to do ? You are to be yourself in the particular condition in which you are now. And you go beyond. And if you can be true to your particular condition here, then you will be true everywhere. (ERosi 30.66 II).

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S. See and accept first : "Yes, this is so. There is no question of good or bad. There is no question of strength or weakness. Nothing ! I am what I am. I am what I am, that's all. (EPisi 15.1.64 II A).

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S. You live your infinite life. Accept. And also you accept your limited life. And through accepting this limited life, fulfil this limited life progressively. Finish. (Eosi 11.12.69 II D 3 c).

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S. "I am not his" is untruth. Express : "I am this or that". (Arsi 1967).

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S. What you are, you are ! Accept it with your whole being, not merely intellectually. Circumstances are what they are because you have made them so. You have exerted in the past to that end. It is therefore "yours". So treat it as "mine". There is no question of not accepting what is "yours". You have asked for it and it has come.

Do not deny yourself or any portion of yourself. If you do, you cannot be yourself. If you deny yourself, how can you ever accept others ? (...)

So, emotionally accept everything including yourself and intellectually see what can be done if anything is to be done. In action, do it. Since it has happened you cannot nullify it. Then ? Accept it. Say "Yes" to everything. It is yours. It is here. (Sri Book).

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S. A fact is merely a fact. But, even if you consider one thing as good and another as evil, even if you start by taking the sense of value for granted, you cannot refuse to take a fact as it is. It is a fact in life.

Therefore, you cannot but accept it. You have no other choice in the matter. "I cannot refuse to accept a part of my own self. I cannot deny it. I have two eyes. If something happens to one of them, and the other one is all right, do I pull the bad one out to throw it away ? No. I accept it as it is. I let it be there, and use the other eye. I accept both of them as they are. I do not discard the defective eye. I do not deny its existence. Because, it is there !

Just in the same way, I cannot disintegrate myself, I cannot pass away from what is my own. I have to integrate it all. No division anywhere within me. And, this division is alone the source of all miseries, of all kinds of sufferings. (Su. Chap. 8 II A).

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c) Accept your emotion without censure.

S. When depression is there, experience the depression, allow it to wither away. Yes, it will not last. It has come and it will go away. What comes, always goes. (Sri Book).

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S. You were told the other day, to accept the emotion when it is there : Why ? Because just now it is there. So, it is truth now. Let it be in its place. Let it work. Let it express itself. Yes. Yes, it is here now. How to accept it ? It is here. Yes. It is here. Very well ! No denial. No censure. When it is here, you have no business to condemn it. It will not disappear simply by your disapproval. When it is here, it is Truth. It is Truth, because it is here and now. Let it be here now. Let it express itself. Then, after some time : Oh ! Quite all right. Why this ? Why, why, why, why are you there ? Why are you here ? (Su. Chap. 6 III D).

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S. Now, so far as this disagreeableness is concerned, for the present, of course, it has got to be accepted. As long as it is there, it is Truth ! And as long as it is Truth, you have to take it as such. But, what is the process of getting at it ?

As soon as an unpleasantness made its appearance, it acquired an existence of its own, and that existence would manifest itself. Let there be, therefore, a complete and full manifestation of that unpleasantness in the form of an emotion. To give that emotion full expression, you have to give it a free rein - without imposing any internal censorship over it - so that you are, for the time being, completely carried away by it, or, for that matter, you become definitely one with that emotion, so that the difference between you and the emotion is completely obliterated. After some time, thus, the emotion will lose its force.

After that, you have to look for the cause of that unpleasantness. Where did it come from ? First, you have to start by accepting the unpleasantness as a fact. Only after that you have to go deeper to find out whether it really was a fact ? No ! For the unpleasantness was the result

of disappointment in respect of what was pleasant. As long, therefore, that pleasantness was there, the unpleasantness was bound to follow. (Su. Chap. IV I A-B-C).

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S. "I don't censure. I accept that. Yes, all these influences are there. And they are working in me, yes true, yes. Yes. But I am not a child. I am not a young boy now. So they are there, and they are acting in me that I also know. But I do not deny them". Yes they are there - so let me see. So if you can accept in this way, then the censure who tries to check will be loose and weak. And you can go there. (ERosi 6.1968 II A 2).

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S. "I must be myself. So outside influence must go. Ah ! So, now, let me see, what I am". And in this, you are to accept whatever within yourself, to belong to you.

You may not... you cannot deny one part of yourself, and accept another part. This censure tries to deny one part of yourself. No, no, no. What is there, it is there. How can you say no ? Ah ? So accept whatever within yourself, to belong to yourself. Or you are that. So, there is no denial in any form whatsoever. (ERosi 32.1966 II A 4).

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d) I am myself.

S. One fundamental point is : "I am myself, that's all. I cannot compare with anybody else. I am what I am, one manifestation of infinite energy. There are other manifestations. So how can I imitate and do at another's place ? I can't do it. A am myself. I must live myself. I must take my life as it is. And try to be free without any comparison". (ERosi 1.1968 II F 2).

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S. Be yourself without any division whatsoever... at any moment. Yes you are. That is to say you must have the courage to say, if people say : "Oh ! This is devilish... ! This is devilish !" Oh ! I am a devil. Quite all right I accept. I accept. And how could it be wrong ? If I am a devil, as you say, how can it be wrong if I am a devil ? But it is on me to go out of it. I cannot remain in that. That is my destiny. That is my (...) That is my responsability... I can make myself and destroy myself. It is on me. My responsibility comes to this : it is on me that everything depends. I can make myself. I can destroy myself. It is for me. (Eosi 11.12.69 II E).

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S. Why can't one accept ? Why ? Because a superimposed sense of value obstructs the view. If I am a devil, I am a devil. I cannot deny it. What is my aim ? I have to reach that goal. Change is law. I have to get up. Then ? I have to get up only from where I am. Where am I ? Just where I am.

It would have been better if I were at some other place or at yet another place. This comparison is wrong. For I am I, the other one is the other one, and the third person is only the third person. There is no comparison of anyone with anyone else. (Su. XXV II A).

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S. How would you acquire this capacity to see ? By simply accepting : "that I am a separate entity, that what is, is. I cannot bring in the question of inferiority or superiority, by making a comparison. Whatever is, in whatever stage I am, belongs to me. I have simply to go beyond it. There is nothing good or bad. How does the question of considering it petty or ugly arise ? It is. It is what it is. It is only this". Of course, if you consider it to be ugly, do so only objectively : "Oh ! I find indeed that it is ugly". As soon as you found it to be ugly, it would disappear. It cannot remain anymore. It remains there only so long as you don't see it. If you feel that it is ugly, it would disappear instantly. (Su XXV I E).

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S. You don't accept yourself as you are. You take yourself to be inferior. "So no, I am not inferior. I do this. No, no, no". Ah ! Ah ! Ah ! Because you are not yourself. You think that you are inferior. Nonsense ! Nonsense ! That is, you are another. You are not yourself. So you are to be yourself at each and every moment, in practice... as you are situated... as in the particular plane in which you are circumstanced now. That is it. "Yes, this is so..." this is my wife, this is my house, this is my that. Yes. Now, now... I am to do like this now. This is my society, yes. How far I can go, I will do. Yes, yes." No hiding, no cheating, nothing of the kind. "My face is this, yes, face is this. Ugly... Who says ugly ? Who says ugly ? Who says ugly ? Ugly is an expression with reference to some standard which is beautiful.

So you want to take that beautiful to be here. And you don't find that here, so you say it is ugly. Do you see this face ? No. Look, look. "So this is me. That's all. This is my face. That's all right... finished... finished. Nothing else. Nothing else. (Eosi 10.12.60 II D 36).

6. ACCEPTANCE MAKES YOU FREE, ONE, LIMITLESS

S. The more you accept, more you become free. (EPisi 6 Jan. 64 II B 1).

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S. As soon as you accept, you get all your forces free. Yes (...)
And if you don't accept, some of your forces are bound there : "Oh ! Oh ! Oh ! Oh ! Whatever I do, I'm puzzled, and so on and so forth". How can you act ? How can you act ? (...)

By acceptance, mentally and emotionally... you become freed. And all your energies are at your disposal at that moment. You can utilize anyway you like. And if you don't accept, major part of your energy is bound there. So, what can you do ? (EPisi...).

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S. If you are not a father, not a husband, not a son, and so on... What are you ? All these are conditions and circumstances. But through complete acceptance of conditions, you go beyond conditions. (Arsi 1966 4).

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S. Complete acceptance is there : that is oneness. (ERosi 4.68 III C).

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S. To accept is the most powerful weapon. There is no weapon indeed for having the realisation of truth that is more powerful than this : To accept oneself. (Su XXV II A).

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S. As soon as you accept it becomes your own. You lose all sense of difference, separateness. But there is a difference but no separateness. So this is unity. How does it come ? It comes by seeing things as they are. Not projecting yourself everywhere. (Su. Chap. IV 1/1).

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S. TATTVAM is Thatness, TATTVAJÑĀNA is the recognition of that as it is, without mixing it up with yourself. Accepting it means making it a part of yourself. When it is a part of yourself, how can you not be at home with it ? (SRi Book).

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S. Purification of intellect and emotions comes through acceptance of relativity. (Arsi 1966 3).

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S. (If I accept fully the worst of the worst, I reach a level which is free from being affected.) (Arsi S 1972).

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S. Acceptance of both sides : positive - yes ; negative - no, will lead to neutral. (Arsi 1966/42).

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S. To accept. This indeed is the main point. To accept what is outside. "What is outside is just outside". I and the other are separate and different. The other is not to be perceived in my own terms. This is where you come. Nothing else. In terms of the other. And when you are to perceive the other in his terms, you have to understand and know him. Know him then. When the other is to be perceived in his terms, understand him then. Try to find out, how far your want can be satisfied from there, that you can go only this far and no more. That indeed is the limit. And - as soon as you recognised this limit, you became limitless. (Su XXVII II B).

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S. You are to be free from duality. How ? Accept duality. "Oh ! I accept duality and be free ?" Oh ! Yes. "So, there is duality and then I accept ?" No. By accepting you remove the nature of duality, you make it your own. You take it in. You don't keep it outside. By only denying, you keep it outside, intact. (EPisi 74. II A 4).

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S. Stone - or iron pillars don't make a prison. What does this mean ? Do the iron bars make the prison ? Is one behind them a prisoner ? No. No. That alone doesn't make one a prisoner. One becomes a prisoner only by denying them. If you accept them, you are free. How ? Because you won't then rush at them blindly and thereby get knocked and hurt. You know, it is what it is. This is only this. Quite all right. You accept it. So, you are free. By knowing the limit, by accepting the limit, you transcend the limit. You become limitless... (Su. ...)

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B. NO DENIAL

1. BE IN CONTACT

a) Do not try to escape.

S. Face, face, face what appears to be real, see its real nature. When you feel, it is real with you.

No "tricks of escaping" : Have the courage to face the fact. Accept, accept, what is, never try to deny, to disown. Accept and be. (Da 10.10.69).

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S. So long as you try to run away from anything, you don't know it. So you don't know all those things which you have avoided. So also, you do not know all those things that you feel attracted to. But all experience is "Life" and, when you run away from sorrow, you run away from "Life". (SRi Book).

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b) Be in contact.

S. Contacts are necessary so that you may expand your narrow consciousness. When you have taken averything, expanded everywhere than you are one... (Dasi 26.6.69).

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S. Get in touch with. Don't keep the distance. (Arsi 1966-18).

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S. Do not keep distance : go and see (physical distance and psychological distance, that is to say, emotions). (Arsi 66/43).

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S. The direct contact as has been stated time and again - between you and your environment, is bound to be there. For there is no denial from your side ! If, however, you don't have the contact, it simply means that something had come in the way. The cause lay there. What happens in the case of electricity ? You just switch on. If the current itself is off, you don't get the light. You then try to find out the cause. Now you find that evertything else was all right, but the contact was missing. So, here was the blocking ! Now, clear that,

and switch on again. Ah ! Here it comes, the light ! So, that is the hurdle : missing the contact. All is then blocked away. The current does not flow. (Su.Chap.19 IV B).

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S. Never allow yourself to go away from real life. Come in contact with things as they are. If your emotion reacts, at once : "Oh ! I am not in contact with this. No. No, no. I went somewhere else. Why this emotion ? I was not here. I was not in contact with this. Had I been in contact with this, that couldn't react in emotion. So my mind took me away from here to something similar. (ERosi 2.1968 II G 1).

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S. Be in life. Come in contact with every aspect of life. Never try to escape. And see what reaction comes. If there is any emotional reaction, then you at once accept : "Oh ! I am not here. I am not with my wife. I am not with my son. No. No. I am not with my office. No. No. I was somewhere else. (ERosi 2.68 II G 3).

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S. There is a thorn... a thorny tree. It will prick, just catch it. Or take fire : If you cover it, you will not be burnt ? How do you know that it is fire ? To know a thing as it is, you must come directly in contact with it. (ERosi 5.1968 II D 1).

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S. Generally life is denial. Always. And one tries always to justify it. So you have to start to be with life, to be in contact with life. Try to be in contact with everything. And see how you will react. That's all. Whether you see a thing as it is, calculate as a mathematician, and "Yes, this is so. This is so. I react like this. Yes". There is no emotion. But if there is emotion, at once you say : "Oh ! I am not here. I am not here. No. No. No. I am not with my wife, with my son. No. I went somewhere else. (ERosi 2.68 II G 1).

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c) Catch hold of duality.

S. Be in duality now, because you are in duality. Because you have fallen on the ground, just stand up with the help of the ground. Yes. Have support. Catch hold of it. You are in the field of duality, so how can you act otherwise ? You are in duality : "Yes, quite all right, yes. I am in duality". See through. Otherwise everything, every talk is without any meaning, is beyond you. Everything should well-up, so to say, well-up from within. You must feel : "Yes, now I have seen through. No, nothing I can get now. "

So, you live in duality because you are in duality. And duality is nothing... nothing... this is all high talk. Duality is nothing but... duality meaning your feeling, your potentiality to feel something else is your duality. With which you come... you have some reaction. That is your duality. Dual is not in the air. If it is in the air, it will be in the air. It must be yours. You must have... you must catch hold of it. (EPisi 10.1.64 II C).

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S. Say : "catch hold of it". See. At once you will see whether it is Truth or not. If it is Truth, it will survive. If it is not, at once it will break away. And the duality is a rotten... It is an appearance. Just as the post which is rotten, but it appears to be intact. So, capture that duality, because you are in duality. (EPisi 10.1.64 II G).

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S. There is a post here. You are running. "Oh ! I must take that. I must catch hold of that post". Yes, you catch hold of that post. You see, that post is here, standing, and if it is rotten, at once it will fall down. Isn't it so ? Isn't it so ? Similarly, this duality is blided rotten post. You always try to capture it, try to capture it, but if you don't catch hold tightly, it will not fall down. You catch it tightly, and at once... it will go. And try just lightly, catch it, it will be there. (EPisi 10.1.64 IIG)

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S. You catch hold of duality.

P. And not a little, a little bit only.

S. No, no, no, no. But violent, violently, violently. Yes. You are to capture it. You are to conquer. (EPisi IIIA).

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2. WHAT IS DENIAL ?

a) <u>You do not accept what is</u>.

S. Simple fact is there is no denial anywhere, under any circumstances. No. Because denial is untruth. Truth is. Where is denial ? You cannot deny. Denial means you don't want it to be as it is. You want something else. That is the meaning of denial. (EPisi We Jan.74 II C 2).

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S. For the life of truth, there is no denial, in <u>any</u> form. Because denial meaning untruth - What is, you say "no". What is, is. How can you deny ? So, what you are, you are. How can you deny ? So, whatever within you, whatever there is within you, is yours. You cannot deny within yourself. So, you are to accept first : "I am what I am". Quite all right. Whatever it may be, whatever thought, whatever idea, whatever emotions, there are now, all are mine. (ERosi 32.1966 I A).

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S. Try to see. Ah ! Try to see what you are. Don't deny ! Don't deny ! Don't deny ! So denial must be rooted out. As soon as denial is rooted out : Oh ! You can see everything. You can understand everything. (ERosi 32.1966 II A3

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S. Didn't he say so ? He did say so. That is already done with. How do you then superimpose your wish : "He should not have said so. Why did he say this ?" Absurd. Where do you bring this "why" from ? You yourself do admit that he "said". You accept first, that he "said" indeed. And then you exclaim : "Why did he say so ? He should not have said this". If he sould not have said so. Well, how did he then say so ? You yourself accept : he "said". Just see, how funny this is. "I don't want this". You accepted first, that he did "act". And then, you deny that very "act". Isn't it so very funny indeed ?

You exclaim : "Why did he do so ?" implying that "I do not accept what you said or did". Absurd. You have already accepted that he "did act". In your statement "Why did he do so ?" you have already accepted a part of it indeed : that he "did so". And yet you want to deny that. How funny indeed ! (Su XXIX II D 2).

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S. Your son has done something, or your wife is doing something and you become irritated. You say : "You have done it. How have you done it ! ! How have you done it ! !" What is the meaning ?

R. Yes, I don't understand that you did it. That is to say, I don't understand you, compared to me.

S. So, how have you done it ? ? (Inquiry)
How have you done it ! ! (Anger)
Two statements. See the difference. What is the difference ?

R. The difference is that in one case comes a sense of value.

S. First of all : "How have you done it ?" It is simple question. That is to say, how have you done it ? I accept.And how have you done it ? I want to know. So you have done it. That I accept. I want to know how have you done it ? That's all. Is there any emotion ?

R. No.

S. Because there is acceptance of what is. "How have you done it ?" Yes, I accept it. Isn't it so ?

"How have you done it !!" (Anger) That shows you have said : "Yes. You have done it, but I don't accept it. I deny it". But you accept first that he has done it. "I accept that you have done it. How have you done it !!" That shows I see that you have done, but I try at once to deny it.

So truth speaks always. You see. Here mind comes and tries to deny. In the first case there is no mind : "I see you have done it, I don't know how you have done it, so I want to know how you have done it ?" Finish. There's no mind here. Simple fact of recognition and simple fact of enquiry. That's all. No mind. So there is no emotion. And here : "How you have done it !! Oh ! You have done it. That I know, I recognize that you have done it, but at once I want to say, that you should not have done it !" That is mind. It sees, but at once it denies. That is the case always. So Truth works. Truth is everywhere. You can't deny, you cannot obliterate Truth. (ERosi 4.68 IV D).

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S. As for example, you see : "How have you done it ?" How ? The very fact, the very truth, the glaring sun that he has done, is there. You see, he has done it. Your doing is there. One cannot deny. But mind comes and says : "You should not have done it !!" Ah ! Finish. All trouble, everything comes.

See Truth is there. Truth speaks out. You can't deny. "How have you done it ! ! Why have you done it ! !" You have done it. You recognize. (Clicks fingers). At once, try to deny. So you become irritated and then at once try to deny. Ah !

R. Duality comes.

S. Duality comes. And as you say : "Yes, you have done it. Yes. No contradiction, no duality. You have done it. Yes, yes. But why have you done it ?? Why have you done it !!" One expression is, "How have you done it !!" See, one is acceptance, another is denial.

But in this denial... You know denial presupposes, posits acceptance first. But, what here you see, you deny. There must be something that you deny. "So you have done it. It is so, it is so. But I deny. No. You should not have done it !" So his doing has been covered completely. So he becomes irritated and so on, everything. (ERosi 4.68 IV D).

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S. But what actually happened ? Of course, he did not act according to my wish. But that is only a negative approach. In fact, he did do something. He did act in some way. But what attitude did I adopt ? Again, denial ! He did indeed do something. But I wanted him to do something different. At once I denied it. At once ! This attitude of denial is adopted in all matters. But the fact is, that he did act. He did say something.

So, I myself betrayed myself when I admitted the fact that he did say something. But I put a rider to it : "Why did he sav so ?"

Now, just try to see. When you complain, "why did he say so ?" What does it imply ? You yourself have, by your own statement, accepted the primary fact of his having said something. You accepted that he said so. And then, you added, that he should not have said so. Is it not an anomaly ? You yourself have accepted the fact of his having said something. But you at once denied it by commenting : "No. No. No. Why did he say so ? Why did he do so ?"

So, your own word is betraying you. Just try to understand in what a subtle way the process works. "Why did you say so ?" implies : "You should not have said so". Isn't it so ? But, what you yourself admit as the prior fact in your statement is that he said so. But you added : "He should not have said so". It is yourself who had first of all accepted that fact as a reality. Now see. This is the nature of reality. You cannot shut your eyes to the actual fact. Having accepted in the beginning that he said something, the very next moment you superimposed your own wish. Even after having seen through the reality, thus, you did not actually wish to see it. You denied it ! (Su. Chap. I II A).

b) Character of denial.

S. You see in your case particularly, the ego - to use your phraseology - is on the defensive. When there is denial, the ego is enhanced. Denial is expressed by two characteristics : compulsion and overemphasis.

For instance, there is a work you do not want to do. Yet you achieve it. How do you feel ? Either you say; "yes," but feel unsatisfied or you say; "see, I have done it": overemphasis. Why ? Because denial is there.

There is denial in you. Therefore you are so tense, you do not live in contact with the real, but in your own world.

No denial. Express whatever comes, then you will be able to struggle. (Dasi. 11.5.69).

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S. In denying there is a sense of guilt, a sense of value somewhere. (ERosi 4.68 III E).

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c) Cause of denial.

S. And when the denial comes ? Denial comes due to the censure. Isn't it so ? And censure comes because there is a sense of value. And if the sense of value is true, then everything will remain. You are to see whether sense of value is true or not. If it is not true, if it is false, then censure is false, so very easily you can accept. (ERosi 4.66 III A).

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S. . . Proceed. Only don't deny. First point : don't deny anything within yourself. "Whatever there is in me, yes, it is mine. It is mine. I see. There is no censure. I tolerate no censure. No."

(ERosi 32.66 III C 5).

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S. What is the cause of denial ? What is the reason of saying "No", of saying : "This should not have been so !". Who taught you this ? This attitude was not adopted knowingly, deliberately, in a thoughtful manner. It was adopted from outside, from hearsay.

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S. So, your life was life of denial.

D. Denial of what ?

S. You have been rejected, so you say : "no to everything. I cannot have this, I cannot have that. This is not for me". Denial, denial, rejection everywhere, always. Just see it. And only because you have been rejected, you have denied, you did not get it. (Dasi 17.4.70).

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S. Why do you keep some part of yourself apart from yourself ? In a way, you disown some part of yourself or deny some part of yourself, because there is a sense of value of bad, immoral, good and so on. And those who are against this sense of value, you try to deny. (ERosi 32.66 I A).

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d) Effect of denial

S. Any denial makes the thing you deny stronger. (ERosi 2.68 I D).

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S. Yes, yes, being with what is, you allow it to disappear, you become easy ! ! Otherwise by denying you keep it working behind, thus keeping you bound there. (Co. 26.2.74).

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S. ... "and the colours at once become brighter"... Yes, Denial covers everything with darkness and acceptance clears all darkness and brings in things as they are. So no denial in any form. You didn't (couldn't) try to escape, but face ! ! (Co. 19.6.69).

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S. Be childlike and not childish. Childlike when you are conscious of your hankering. Childish when you deny. (Dasi.14.3.72).

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S. There is no way out except acceptance. There should be no denial in any form. Frustration and depression arise simply because there is refusal and deni al. (Sri Book).

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3. EVERYTHING IS BASED ON DENIAL

a) Denial creates duality.

S. How does one create this duality ? By denying ! (Su. Chap. III II D).

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S. The existence, or importance, of anything, or an emphasis on it, is caused only by denial ! Without denial, fundamentally nothing can exist. No emphasis can be put to it, nor can it gain strength. All this comes out of denial. (Su. Chap.).

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S. Remember always, there must be denial somewhere. Yes. Otherwise, there cannot be any division. (ERosi 10.1966 IV C).

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S. Only denial. Nothing but denial. There is nothing there except that. Life is nothing but a chain reaction of "No". The "No" is always there. Acceptance is nowhere. Not at all ! One is at ease only when there is acceptance (...).

All this mortification or frustration in life is thus rooted in this attitude of unacceptance, in this denial. This denial, ASVIKĀRA, is at the root of all frustration in life.

To see this denial, to get free of denial : that is the one and only task. There is no other task before you. And, also to see, how this machanism of denial works. (Su. Chap. 12 I A).

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S. That is the way of life generally. Generally life is denial. Always. Always. And one tries always to justify it. (ERosi 2.1968 II G 2).

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b) Past is denial.

S. Why is it there ? The past is past only when it is not fulfilled and gets repressed. The past cannot remain in the present, now. It remains only when it gets repressed and is unfulfilled. The past is there ! What does this show ? Why is it there ? Because it is denied. That is the point. As told before, an entity comes into existence only when it is denied. Thus there come into existence so many separate entities. In fact, however, there is not a single entity anywhere, when an event takes place - and if it is a pleasurable one - you get beside yourself with joy. And then you forget it, why ? Because it is now over, because it is fulfilled, because it is not negated. When you negate and repress it, for whatever reason - be it shame or fear or disgust - you store it up there, you dam it up there. So it is stored there. And, it is ever ready to come into the open. Always so ! Because it is a centre of force, it always tries to come out. The least of an exciting cause will bring it out into the open.

This is what the bondage of the past is. There is no other kind of bondage in life except this bondage of the past. One who is free from the past is free, he is MUKTA. Why ? Because, the past alone is the cause of the future. The future is nothing but the elongation of the past. It is the unsatisfied past that seeks satisfaction in the future. Though living in the present and in the "now", where does one actually live ? Apparently of course he seems to be now and here, but his deeds and actions betray that he is in the past and the future, in the past and the future ! Why in the future ? Because he is not free of the past, he is always thinking of the future ! What will happen ? This may happen ! That may happen ! Always this "would" or "may" is there before him. Always this future, this future, this future. "I shall do this. I would kill him. And all sorts of fancies"...

But how absurd it all is. Nothing has yet happened, but you are already living in the future ! The future however, has no independent entity of its own. It is only the past that is seeking its fulfilment in the future. So, one has only to get free of this past.

Do you follow ? To be free of the past : Why is the past there ? Past is expressed in the form of emotional repression. So, you have to annihilate that emotion. And you have to show this to yourself through reason : this is the past from which I have to get free. Therefore, you have now to see how the past gets hold. It keeps its hold physically as well as emotionally. It keeps its hold mentally as well as physically. An event took place like the one when you were slapped. That was on physical plane. When you were hit, it was a physical sensation. A physical, nervous tension was left behind. Had you reacted at that time adequately, it would not have got stored up. What, however, happened was that it simply left a numbness behind, the nerves got completely benunmbed. A tension ! Because they want to react.

Sh. Why did they not react then ?

S. At that time ? Well, it has to be found out as to why did they not react physically. Due to fear ! Fear prevented them from reacting. Or, even if they reacted, they did not do so fully. Had the child given full vent to crying, if the pain was expelled out through crying, it would not have got stored up. (Su. Chap. 10 II D).

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S. Slavery to the past works through denial. No denial pushes the past off. Slavery to the past creates counter-transfer. (ARsi 74.4).

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S. To recognize the past, as opposed to being a slave of the past. (Arsi 1967).

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c) Memory is denial.

SRi. Why am I constantly getting the memory of that incident where I was insulted by a youngster ?

S. That is because you have not accepted it. The very fact that it often comes to your memory shows that it has not been accepted. Now review calmly what has happened and accept it. No doubt ha said some disrespectful things to you and that with no provocation at all. It is true that such words are not to be addressed to an elder. But he has done it. Why ? Try to see why he has done it. What is the background ? Where was the compulsion to do any such thing ? May be, it was because he felt very insecure and the weight of his responsibilities was pressing him down. He was under great tension. His mind was unsteady and explosive. He must burst out somewhere. You happen to be in front of him and you appear to be a safe target too. So he explodes against you. He has nothing against you personally. He has need to release the pressure of his emotions and possibly believes that you are sympathetic and so a safe target. Would you prefer that he burst out elsewhere, for instance, with his boss which may result in his losing his job ? No, you certainly do not wish it. So accept it willingly and become the target he is seeking. You must try to understand him. And understanding begets sympathy, with sympathy comes love or oneness. This is acceptance. Strengthen this as often as you can and the incident will cease to bother you.

Memory is only the past intruding into the present. It intrudes just because the past had not been accepted in some way. So, accept it now when the memory of it comes. Let it have its play. After it has spent itself out, see in what way the past had not been accepted. Accept it now because it is there. The moment we accept it we become free from it. Pain, worry, sorrow all arise only because the happening is not accepted and it is sought to be denied. Accept it and the sting of it is gone. Memory of the past projects itself into the future. There is nothing like future as such. Mind that is engaged with the past and future is doing nothing but evading the present. So, we live in a world of phantasy, illusion. (SRi Book).

d) Regrets and judgements are denial.

S. There should be no regret in life. For, one does what he is capable of and that has to be accepted. It may appear to be wrong from the point of view of others. Even for him it may happen wrong at a later stage. But it was not wrong. It was right. Remember that the "I" is changing. When he did it, it was a different "I". It was perfectly justified in doing so. Now that "I" has changed and it does differently. This is also right. So regret is ruled out.

Since we are not to judge ourselves, so also, we should not judge others. What the other man does is also right. So nobody does any wrong at any time under any circumstance. Regret is therefore, meaningless. Regret only means that you have not accepted what you have done. But you have done it. Where is the wisdom in denying it ? Having accepted it, see where it has led you to. This is evaluation. If it has led you to an undesirable place or position, you now know what is what, and so can avoid doing it again. Now you may try something else which you feel may lead you to the goal. Regret only wastes your energy. Regret means judgement. Who are you to judge what the other "I" has done ? Your judging it and saying it was wrong, is improper. So, instead of regretting, try to resign yourself and accept what has happened. If it has to be changed, first find out why it has happened that way. Then remove the cause if you can. If the cause cannot be removed, then accept it as something inevitable and then be resigned. What cannot be removed has to be accepted. (SRi Book).

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S. Sometimes you may find that you are worrying and regretting. Emotion overpowers you. If it does, let it do so. Let the emotion spend itself out. Afterwards, calmly SEE why you were sad, how you did not remember the truth of difference and change, how you expected something to happen and felt sad when it did not happen. And, also, was it really you that did it ? No, because you have already changed. It was a different "I" that did it. It was therefore somebody else that did it. Then why feel sad over something that somebody else had done ? Further, the "I" that did it was perfectly justified in doing it. Given the intelligence it then possessed and the circumstances in which it found itself, it could not have acted in any

other way. If it could have, it would have. The very fact that the action was done that way proves that it could not have been done any other way. So, that has to be accepted with a smile. Thus when you repeatedly reflect over what has happened and how you reacted, the worrying and regretting will cease in course of time and practice will make you perfect. (Sri Book).

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e) Worry is denial.

S. When something unpleasant happens people start worrying. How they w ish it had not happened ! But any amount of wishing will not alter the state of affairs.

But because of habit, you may find yourself worrying. Then stop worrying and ask yourself, "What can I do in this case now ?" Immediately some ideas will come up. You should execute them. As you execute them, more ideas will come. Execute them also. And after having completed them, if you find worry taking over again, ask yourself again, "Is there anything else that I can do ?" If there is anything else, do it. If there is nothing more that you can possibly do, then be at peace. Be calm, you have done all that you could and you ought to be happy. Worrying only renders it impossible to take appropriate action.

For everything under the Sun,
There is a remedy or there is none.
If there is one, find it.
If there is none, never mind it.

Worrying is unintelligent and is a waste of precious human energy. Instead of utilizing the energy available for remedying the situation, we fritter it away in useless lamentation. So, whenever something untoward happens, immediately put this question to yourself, "What shall I do about it ?" And then engage yourself again and again if there is anything more that you could do and then do it. If nothing more can be done or nothing at all, then accept the situation and remain unruffled. Repeat the question as often as necessary until all the things that can possibly be done have been exhausted. If the situation is such that remedy is not within your powers,

get competent assistance. When all that could be done has been done, you are bound to feel happy because every thing that could possible be done, has been done. If still the situation is not remedied, the only sensible course is to accept it and live with it. That is, cease to cry over it. Be calm and unaffected. By repeated practice you will find that, in the face of danger, you are cool and self possessed.

No intelligent person ever worries over a mishap. If there is any way out he will find it and adopt it. He knows that the energy generated by the occurrence of the mishap should itself be harnessed to lesson its evil effects. Similarly with sorrow.

So worry is ignorance and acceptance, wisdom.

Instead of worrying, what is required is that a calm assessment of the situation should be made, all appropriate action taken deliberately and without panic. Worry takes away your efficiency and energy.

People worry as a matter of habit. They have developed a tendency to worry because they can escape action. No talent, no self denial, no brains are required to set up this worrying business. (SRi Book).

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f) Suffering is denial.

S. Suffering is never physical. Suffering is always mental. For instance, there is a wond there. One sees it. Oh ! Suffering. Suffering comes always from denial. There was an easy feeling before. Now there is a different sensation. "I don't want of it." Then suffering. Physical sensation may be there but suffering is of the mind. (Cosi 12.3.73).

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S. Pain is pain when you deny the fact of pain. (Co.15.4.70).

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S. Pain also is from the mind. Physically there is only one sensation but colouration pleasant, unpleasant comes from the mind.

A physical sensation is there. Don't deny it - like hunger, like urge for elimination. As long as the body is there, there is such a sensation. (Cosi 13.3.73).

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S. As you said, you accepted what was pleasant, but as soon as something painful appeared, you at once denied it. Why ? Because what is painful covers up that which is pleasant.

Why is it that a painful event is not shocking enough ? Why does one not experience this as a fact ? It is not experienced because one gets so thoroughly engrossed in the pleasant experience, gets identified with it to such a great extent, that the painful experience appears to be as an exception : "No, no, no. I won't have it, I won't have it". One is incapable of facing it. As you said, the challenge did come to you repeatedly and so many times, but you did not face it. Why ? Because you were identified with pleasure to such an extent that it alone appeared as real and all else as false. If something else, something different appeared, you denied it : "It is not so, it is not so, it is not so !". It covers that up. It overshadows that. That is why the truth or reality is not seen. (Su. Chap. 12. I A).

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S. The sense of personal loss is there and nobody wants to lose. We wish to negate the obvious fact that everything that comes will go. Most often grief is selfish. We weep for a person dead only because we are deprived of his help, assistance, company and so on. The correct action will be to evaluate his life and further the ends he stood for. Or, accept the fact that he is no more and see what is to be done next. The least is not to take personal advantage of his removal from the scene.

When there is death, we do not want to face it, because we are reminded that every one has to die. We do not wish to contemplate that we are too susceptible to death. We dislike the reminder and hence the violent reaction. (Sri Book).

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S. As for example you see, one brahmacari, so to say, who is in this line working, one day wrote a letter to Svamiji : "Svamiji, I feel now that I don't mind, I am not disturbed by this pain and so... No."

Then Svamiji said : "No. You deny pain. No. Truth is : it is there. You don't accept it. Because pain is the conception, not perception of some event, in the body. Something has taken place. There is physical sensation. "Yes. Ough ! Ough ! I can't tolerate !". This is conception, mental aspect.

So, so long as this mental aspect will be there, you may try to reject it, you may try to repress it, you may try to do anything, but it will be there. You are not free from it. No, no. As this physical thing : when you don't feel any pain, but sensation, you feel : "Yes, this is a sensation". Let the sensation be sensation, without this mental counter part of conception. Yes. "So, I don't feel that it is there". Nonsense. It is denial. Here is repression. So, be one with it. (EPisi 74 II A 1).

g) Fear is denial.

S. What you are most afraid to lose is what you want to kill. (Arsi 1967).

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S. Fear is expression of denial. (Arsi 1966/40).

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S. Fear expresses by "if" which means : "it is so, but I deny it".
If... (something positive) means : "I take it to be though it is not".
If... (something negative) means : "I take it to be not, though it is".
(Arsi 1966/43).

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S. To accept fully I have to be fearless. (Arsi 1966/43).

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S. Fear appears at the very moment of birth or separation. Who feels this fear ? The ego, the body. (Arsi 1966/21).

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S. Masks mean fear. The cock and the peacock. (Arsi 1966/35).

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R. It's a sort of fear of what ? Fear to go against...

S. Against all those "do's and don't do". Yes, that is the fear. And if there is fear, there is the need for punishment too. "So if I do, I shall be punished. So I cannot". That is the way of censuring within. (ERosi 6.1966 IIA3)

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S. Napoleon could not cake success as his own ⟶ fear ⟶ desire to loose what is not his own. (Arsi.....)

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S. Fear of change. Yes, fear of change. That is general. But what is this fear of this change ? That is to be found out. (ERosi 1968 I A).

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h) Indifference is denial.

S. Sometimes people mistake indifference for a relief. No. Indifference is the result of denial. (...).

And denial has come to such a pass, that you say : "Oh ! Let it go ! Oh ! Let it go !..." "Let it go !" means : it is there. You don't want to recognize it. You want to push it away.

P. So, indifference is the contrary of fulfilment ?

S. Oh ! Yes. It is a negative feeling. It is not (...) feeling. So this is the danger. Sometimes people will mistake : "Oh ! I am indifferent". Ah ! Meaning ? You feel it and say : "I am indifferent". So you feel it. So it is true for you. So you try to deny it. No. No indifference. (EPisi 74. II A).

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S. "Let go" means denial. Not : let go, but : go with. (Arsi 1966/24).

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i) Idealism is denial.

S. Idealistic one becomes only when there is denial for what he is. Always. Do you see that ? So, you accept yourself as you are and this all illusory idealism will vanish. You will be truthful. That is, what you are, you will be (ERosi 3.1968 III A 2).

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S. Idealism means denial of life. (Arsi 1967).

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j) Any emotion is denial.

S. Why this self-deception ? Because that sense of resentment was lying unaccepted. You have now to bring all that resentment into the open and get free of it. (Su. Chap. 22).

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k) Why one does not feel infinite everywhere ? Denial.

S. If infinite is there, everywhere, then ? So, one must feel infinite everywhere. Why does he not feel ? Because the expressions are different, the forms are different. And the forms are, so to say, nothing but ignorance. Denial of the forms is possible only, where there is denial of the limit. And this denial, how far it is there ? How far one is absorbed in that denial ? That is to say how far one is absorbed with his own limited form ? That depends. So, it takes time. One who is not like that...
Oh ! He goes out. (ERosi 25.1966 II C).

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4. MAKE EVERYTHING YOUR OWN

a) Everything is mine.

S. Just accept. Yes, it is ! SVĪKĀRA- Acceptance. To accept, SVĪKĀRA, means : to make "one's own", to make it SVA. You make into one what was two. You own up the other one. What does then remain ? Only one. (Su. Chap. 10 IV J).

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S. Not to deny, but to accept, to see. Nothing else to do. And that is how it is finished. Now it is your own. No more is it there outside. This is the foundation. This is what you call : the ABC. That, for what happened to me, I alone am responsible. That's all. And, in this matter, no one is either good or bad, inferior or superior. I am I. There is nothing else to it. (XXIX I D).

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S. As soon as you say "it is mine" and don't deny, all problems are solved. (Dasi 26.11.70).

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S. You have to reduce everything to mine. And all contradiction, all decision will vanish. Division comes only when another comes to compell you... So everything must be your own. Nothing should be superimposed. Nothing you do by compulsion. (Dasi 18.2.72).

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S. So these things may be made easy only if you are at ease. And you can be at ease, only when you feel "Yes. It is mine. There is no other alternative. This is mine". Not by compulsion from any mental sphere. Not by compulsion from external consideration. (E. Dasi 18.2.72).

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b) <u>No division within</u>.

S. No denial in any form. First of all, that is to be accepted. No denial anywhere. Only acceptance. Only SVĪKĀRA. Why is there to be no denial ? Why is there to be no "NO" ? Because, it is my own ! How can I say "yes" to one of my own parts and "no" to another ? I am simply I. How can I create a division in it ? The sense of shame or disgust is the result of division only. To affirm this and to deny that, is to created a division. How can I do this ? (Su.Chap. 10 IV J).

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S. You say : "No, no. It is bad. It is not me. It is my weakness ! Ah !" Ouah ! Ouah ! How can you say weakness ? That is to say by weakness you try to disown it. As if I am strong. Ah ? How can it be ? It is yours. Rather what you call your weakness is you. And what you call your strength is not you. It is your thought product.

So, there cannot be any division. Thought comes... thinking comes and makes the difference. What is, is. "Let me see what is ! Ah ! Let me see what is ! Let me accept, it is mine. Yes, it is mine. It is mine. And now, if I see it is not profitable, quite all right. I shall try to remove it. That is different point". But you cannot disown. As you cannot disown half of the body. If this hand smells or has a sore : Ough ! It is rotting ! Bad smells comes out ! Do you say ? "No, no no, this is not my hand". Do you say ? "No. It is my hand but it is diseased. Oh ! How to get rid of it ?" You don't disown it. (ERosi 32.1966 I B 2).

c) Emotion is mine.

S. Accept experience and make it your own, the particular aspect of polarity or duality that comes at the time, pleasure or pain, joy or anxiety, fullness or void, as the case may be. (Da 10.10.60).

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S. There is excitement, quite all right. See, and enjoy that excitement too : "What is this ? What is going on ? Let me see ! Yes, yes". And gradually you shall see that you have assimilated. Make it yours...Assimilation meaning ? Making it your own. Excitement is nothing but a foreign thing.

You are to make it your own. How ? By efforts for accepting : "Yes, yes, it is here, quite all right. Yes, yes, let me see. How do I feel ? Yes, yes, yes". Allow it to function. And gradually you will see, it will subside. Don't allow to go outside ! (EPisi 9.1.64 I F).

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S. You don't want to see, meaning as if you are eager to say : "It is not mine". But it is yours ! Whatever has happened in the past is yours. You cannot deny. So first point is : you are to accept ! "whatever there is within me is mine, I cannot deny... I cannot deny ! It is mine ! Oh ! no, no, no, no !" That is to say you want to show : "No ! It is not mine ! It is not me !" Nonsense !

So first of all, you have to see that whatever there is in the past, so to say, is yours and it is you and nothing else. You cannot deny.

You cannot say : "No, no, no !" No, how can you do it ? It happened ! It happpened... Whatever that may be... So you cannot deny that ! (ERosi 4.66 III A).

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S. As you said, the unpleasant experience is not accepted. It is thrust outside. What will be the result ? The experience was there, but you did not own it up and, instead, thrust it outside. You yourself did not get anything out of it. You did not gain by it.

Now, when you again go through all that, and after it has been given full expression, you have to ask yourself : "What was the matter ? Why did it happen so ?" Just own it up, accept it, make it your own. (Su.Chap. 10 III A).

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S. You write "I feel sad and depressed every time that there is a no, external or internal to me". Yes always a "No" produces sadness, depression and possibly all negative emotions. Why should you deny ? What cannot be avoided under the curcumstances is to be accepted. Why and how can you say or allow a "No" which you cannot avoid ? ! Just see. (Da.Co.24.10.69).

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S. Well, what does an unpleasant situation mean ? "That I have not made it my own. Now suppose I make it my own. Would it not then automatically become pleasant to me ? Oh, is that so ? To make it my own ? But how to do so ? The words are, no doubt, fascinating : to make my own. But how to do so ? How ?

Very well ! Don't you want to make it your own ? Throw it away then ! Give it up. Give it up. Throw it away ! If it is unpleasant, throw it away. Give it up !

Now you have given it up. Now it is all right. Now you are happy. Quite all right.

But if you can't even give it up ? "If I give it up, this would happen or that would happen. There is this disadvantage and that disadvantage". Phew ! Who is bringing forth all these arguments ? You yourself indeed ! Well, make your own calculations : on one side of the balance are the consequences that you face on giving it up. On the other side are the consequences that follow if you don't give it up. You, thus, find that the consequences of not giving it up make the balance tilt in their favour. That is why you cannot give it up ! "Whose interest is it, then, not to give it up ? My own interest ! Whose situation is it in that case ? My own, indeed ! That which I cannot give up belong to me indeed. This !".

As soon as you consider it as your "own", it acquires the quality of agreeableness. At once ! It immediately ceases to be unpleasant. What is unpleasant is itself turned into pleasant. One has not to make any efforts to turn that into pleasant. It is simply mine ! For I can't give that up.

To say, that I am forced to do this. That I do it against my wish - is simply a deception, a deception, nothing but pure and simple deception. The expression : "I am forced to do" is a deception". Who forces you to do that ? Who indeed ?

"Without doing this, I would have to face this consequence or that consequence ! "Oh ! You are now making calculations, isn't it ? So, you want it Why then say that you are forced to do that ? Absurd !

Thus, the situation in which you are, in which you find yourself placed, from which you cannot keep yourself away, whom does it belong to ? "It is mine ! Mine !" How can you call it unpleasant in that case ? give it up, if it is unpleasant. Throw it away if it is not agreeable to you. "No, I cannot give it up". Then ? Whom does it belong to ? "To me : It is MINE. M-I-N-E ! No one else imposes it on me. It belongs to me. And, if it is mine, it is naturally pleasant to me. Doesn't "mine" imply that it is pleasant to me ? So, here we are ! It gets clear now, isn't it ?"

"Here I am. And all around me is all this ! What, then, shall I do ?"

(Su.Chap. 18 III A B C).

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S. To give up what you consider as disagreeable too is disagreeable, isn't that so ? What does this mean ? That it is agreeable indeed. Are you not accepting that only because of its agreeableness ? Well, what is that then ? Not disagreeable of course... It is not disagreeable. You had, of course, regarded that as disagreeable, but you failed to see that, had it been disagreeable, you could have easily given it up.

That is why all these pretexts are put forward : that you are forced to do it, that you do it under compulsion, that you are helpless in the matter. When, however, you declare that you are forced to do it, you admit indeed that you have to do it, that you actually do it, that you can't help doing it. Why ? What for ? What interest or agreeableness makes you do it ? Oh ! This indeed is the agreeable side of it ! So ? This, then, is the agreeable part in what you say is disagreeable to do. That is why, because of this element of agreeableness in it, that you have to accept its disagreeable part also. Where do you then come to ? To this : that it has indeed come to me. Well ? Well ? Whom does it belong to then ? Whom indeed ? To me. So long as you do not come to this point, that "it is mine", you cannot have interest in it, you cannot find it agreeable. So it is mine. Why is it mine ? The question is this :"Why is it mine ?" Well, if it is not yours, throw it away. Give it up ! You can't give it up ? Well, then it is yours. Only two alternatives are before you : either this, or that ! Isn't it yours then ? You have to see this before you can accept it. Now see how small the "mine" of your conception was ! And how much larger and bigger now this "mine" is. Just see this. You can't do without having it. And yet, simply for the sake of "this" smallness, you do not have that. What do you get in that case ? Agreeableness or disagreeableness ? This is the point. So it is yours ! (Su. Chap. 19 I B).

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S. Here too, you have a picture before you. Look at it ! Simply look at it. And, if you don't want to look at it, all right, then don't look at it.

Only see, where does your advantage lie in ! Simply see where your own advantage lies in. You have to show only this to yourself : "Oh ! Is this that self-protection ? No, no, no, no. This can't be allowed at all ! I can't keep to this". At once will the feeling appear, that I can't keep it any more. For this feeling would appear only when you see : THIS is. This IS !

It is only when you don't see, that everything gets confounded. As you said : you saw only superficially ! Yes, yes, yes ! What does that mean ? That you did not care to see ! Nothing else.

S . Well, that means, that if I can just see, all sense of disagreeableness would disappear !

S. Would indeed disappear ! All that disagreeableness ! At once ! It would disappear at once !

Sh. As soon as this is accepted, that is gone...

S. Yes indeed. And you will also have to see that without accepting, there is no way out. You can't do without that. "The situation in which I am placed, is mine. It is mine indeed". If it is yours, give it up ! You can't give that up ? There is this disadvantage and that disadvantage ! Well ? Whose is it then ? Once you recognise this, it will get accepted, it will become yours. And when it becomes yours, it becomes agreeable indeed. As you stated yerterday : you carry around you the shell of your attraction for agreeableness. Yes, it is there... But, would you remain confined within that, or have a larger and broader abode for yourself ? Just choose for yourself. Do you want to have only that which is agreeable ? Very well. That means that, for the sake of just a little of agreeableness, all else is to be given up as disagreeable ! Do you want to do that ? Or, to accept all as agreeable ? What do you want to do ? For, nothing can be had without an interest in it, without finding it agreeable. (Su. Chap. 19 III C).

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d) Outside is mine.

S. You have to accept the outside factor also as it is. Because, that is that : "I cannot contradict it ! That is also mine. This situation is mine". This too is acceptance. "Therefore, I shall have to make a compromise. How far can I express my emotion here, how far can I accept it in terms of the outside, so as not to disturb the harmony of the situation. All is mine. "That" too has to be accepted. I have to accept the outside factor also. That too is mine. Why else should I have been placed in this situation ? Why is it with me ?" (Su. Chap. 10 IV D).

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e) Work is mine.

S. Sometimes you see the work does not exhaust but the thought in which you take the work exhausts...

If you feel that this is labour, then you will be exhausted. But if you feel "Everything is mine. I am not to work. This is my work". Oh ! Everything will be easy. (Dasi 18.2.72).

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S But try, first of all, with your power of discrimination : Just see, "If I am in a job, it is my own. If I don't want, I should leave it. If I can't, then whose is it ? It is mine !" Why ? Simply, because you cannot leave, you calculate, "Why you can't ! You feel some other considerations are there which you cherish, which you cannot forego : you keep these and for them only you cannot leave : it is you who keep it so you feel it to your advantage, is it not ? So whose is it then ? (Dasi 12.4.68).

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S. Tension comes from two always. This is the fundamental law. Any tension comes from two. You must make it one. "It is my work that I do. Finish".

"I don't want to do. Still I have to do". Ah ! Fatigue. And the same amount of work you can do easily, if you feel, "Oh ! It is mine". The same amount of work which exhausts you... (Dasi 18.2.72).

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S. Tension ? Yes, the root cause of tension is denial and this appears when you are not in the job where you are at the time and hence don't consider as your own but take it as something superimposed on you, or in other words, not your own, a foreign matter. And hence there is division and consequently tension and all other negative emotions !

So the only way to be in peace is to feel "it's mine and whatever I can do, I am doing under the circumstances", till you feel, "Yes I have done what I could do. Finish !" (Da.....).

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S. You see all these difficulties are solved by only one conviction that "it is work I do" and not "I am to do. I have to do"...

The main point is here, that whatever you do, do with the easy conviction that "It is my work. It is mine, so I do..."

Obligation from others and obligation from ideals, all these are obligations. Not natural. "It's mine". So everything, everywhere, you are to stand on this mysterious word, in a way : "Mine. It is mine. The situation is mine. The work is mine. If not mine, throw it away". This is challenge. (E.Dasi 18.2.72).

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S. And before the background must be this "I am at ease in doing things. Thus that very sentiment, that very feeling, that I am at ease in doing things. It is mine. No hurry. No obligation. Nothing like that. It will be easy. This charm, make it mine, mine...

f) Family is mine.

S. The cause of your will to kill comes from division. You wanted to go and not to go. And the desire not to go was stronger. Such division can be avoided, when you consider "This family is mine". If you say "it is not mine", then go away. You cannot. Why not ? Because it is your's. Before starting an action you may consider "I do not want to go. Yet if others are unhappy I may either tell them : "sorry I do not want to go" or if I can't bear the consequences, I should show this within..." So remember always, whatever you do "It's mine". (Dasi 18.2.72).

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D. What I feel is the compulsion of the family.

S. Quite alright. Compulsion of the family. But at once you challenge yourself. "Compulsion of the family ? You do not want family ! Quite alright. Leave the family ! Come on". Only this challenge. "Leave it. If you do not want, leave it. Oh ! No. No. I can't leave it. Then whose is this ? Whose ?"

D. Mine. (Dasi 18.2.72).

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g) All is mine.

S. Everybody thinks and does only for himself. If anyone says the contrary, it is a lie. The mystery of it, is that the myself can be expanded. "I am the individual. But if I am a father, I am larger. I am doing for others which are the wife and the children !" Then for a larger circle until the ego is expanded and include the whole universe : "Everyghing is mine". (Dasi 27.2.72).

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S. To be identified is false. There has to be oneness. How to be one ? That same principle : "It is mine ! It is mine. I do not exist without this. My assumption so far has been that I exist, that I am. Now what is this assumed entity ? What is the basis of this assumption ?" If agreeableness alone is the basis of your entity, all around it you will find nothing but disagreeableness. What do you have then ? Just calculate this. Make your own calculation... (Su. Chap. 19. II A).

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S. So, the point, the final point is : I don't accept anything as different or separate from me. Whatever is, is this. That's all. There can be no comparison with anyone else. There can be no denial indeed. Only acceptance. All is mine. All is mine. (Su XXIX II A).

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S. And the test is only one : "All is mine. If something is not mine, I have indeed to have no connection with it". There ends the matter. You get free of it.

You cant't do without it ? Then come, and see : Why can't you do without it ? It then belongs to you (Su XXIX II A).

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S. So now you see, nothing is done without an interest in it. And this is the central fact : I AM, in my own intrinsic majesty :

So all is mine. All is mine indeed. For whatever will I not consider as mine, would come into conflict with me. Why should I then leave anywhere a scope for conflicts ?

If you leave out anything outside - now, this is the central point - if anything is excluded, you give start to the chain of actions and reactions. All is to be incorporated within me so that nothing is left outside, nothing is excluded. Who and what would then give start to that chain of actions and reactions ? "All is mine. All is mine indeed ! See only this : Here I am placed, here, here, here I am situated. How can I afford to move or shift even a little from this position ? If I want to get away from here, it only shows that I am indeed living in a fool's paradise !" That would only give a start to the chain of unpleasantness and pleasantness, action and reaction, and so on. But what, if you get hold of such an efficient weapon of self-protection that you don't require any protection at all ? When, no one is left anywhere to attack you ? (Su. Chap. 19 IV B).

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S. Acceptance, both inside and outside. Only this. And what, finally comes about is : that this acceptance becomes all-pervasive. Nothing indeed remains alien. Nothing different exists. The other therefore ceases to exist. What is the implication ? The duality - that which is the cause of all conficts of division, of disharmony - all that ceases to exist. And in its place is established harmony, weight, peace - whatever you call it. Only acceptance. Only acceptance. No denial - no denial. And the logic of it is already shown : Why not ? Because it does exist. How can then I say "no" to it. How can it be benied and thus turned into something else ? (Su XXIX II D 2).

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S. No denial in any form. "Yes, yes," to everything. Enlarge yourself. Expand. Be BHŪMA. (Dasi 26.6.69).

C. ASSIMILATE THROUGH EXPERIENCE

S. "Blossoming" ? Yes, blossoming. When the bud assimilates all the sap it gets : similarly, mental, spiritual blossoming is possible only when the psyche accepts, assimilates, makes its own all the experience it passes through, experiences positive and negative. (Da.10.10.60).

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S. Chew and digest it, just like food. If you swallow food like that, will you digest ? No. Then, chew and digest and it will be yours. (Dasi 7.11.71)

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S. Well, now you have to generalise all this : all these principles, as you said. Thay are useless indeed if one does not go deep within. They can have no value unless they are absorbed in the form of one's own concrete experience. No value at all ! You have indeed to make them your own ! You have only to ask yourself : "Have I myself experienced this ? How much of it is my own ? THIS IS ! Is it my own experience ? Does it belong to me ? Do I myself act on it ? Only this ! This process alone turns it into your own experience. Then alone does that general principle get stabilised and become forceful. And when it is stabilised, when you get the feeling that, "Oh ! this is the fact, then alone it takes the form of a fact. No more does it then belong to me, but to all". It then becomes general. The feeling that "I experienced in this way. This was my experience", is then concreted into a general truth, which could become the experience of anyone else. Then alone does it take the form of a fact. As long as it does not take the form of a fact, it does not become your own. It remains outside you. And, it can take the form of a fact only through experience. Whenever something happens, ask yourself : "Is it so with me also ?" As for example, as related to you the other day, that queer looking man had said : "I speak as a learned Pandit but I go on toiling like a demon. Now, that was generalised by me : "What do I myself do ?" In this way, I generalised that and absorbed it within me : "What do I myself do ?" Now this, absorbing within one's own self, is the only thing to do. One has to absorb it within. When it is absorbed within, it becomes the truth. For, this is, IS, IS, I have discovered this ! This, this, this, this is mine. No more does there remain any element of doubt about it. Then alone can it be

called one's own. That alone is fact. That alone is called experience ! "Yes, this is so ! I feel it. This is so !" There is no element of doubt in this feeling. This is called experience. With that alone is it turned into fact.

So, for being the KARTĀ, the doer, as you said there is only one way : whenever something happens, ask yourself : "What is it ? Is it mine ?" As expressed just now : my own ? Is it ? Is it ? If it is so, all right ! If not, give it up ! "I din't need it. I don't need it". If it is not needed, it is given up. All right. Then it is all right. But if you can't give it up ! What then ? Whose is it in that case ? Whose is it then ? "Mine ! It is mine !" Then, have it. It is yours ! This is to be the KARTA, the doer. The KARTĀ makes that his own. The KARTĀ has only two alternatives before him ; as you said, there are no degrees there. "Either this is mine, or not mine". Finished ! That's all ! "If it is not mine, well, then, of course, it is not mine. Go away, go away, I throw it away. I throw it away ! Throw away. Throw it away ! But, if I cannot throw it away ?"
Ask yourself, then : Why ? Just make a calculation. Where does your interest lie ? What are the respective advantages and disadvantages ? See for yourself. "No, I can't throw it away. I can't give it up !" Then ? Whatever the reason, but you can't give it up ! "I now see that I can't give it up ! There is this disadvantage, there is that disadvantage".

Then ? You can't. Then give it up ! Whom does it belong to then ? To you indeed ! If it is yours, have it then ! "Oh ! I am forced to do this. I have to do this against my wish" is false. Nobody is forced to do anything against his wish. One does everything himself. You yourself invite it, though you are not aware of this. Now be aware of this. Test it by just throwing a challenge to yourself. If it is not yours, throw it away ! This is the first instrument that you have for being the KARTĀ, the doer. Is it yours ? If not, give it up.

Relationship ? If this relationship suits me, all right. If not, it is not there. No more would you then find yourself pulled in the opposite directions. (Su. Chap. 17 III).

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CHAP. 3 DISCRIMINATE AND CHALLENGE

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A. DISCRIMINATE WITH INTELLECT

1. USE YOUR INTELLECT : BUDDHI

S. Utilize your intellect (Buddhi). (Arsi 1966 5).

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S. Intellect : discrimination, not comparison (comparison implies the idea of value). (Arsi 1966/22).

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S. Difference between training and true education which leads to buddhi. (Arsi 1966/42).

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S. Emotion reacts, intellect does not react. (Arsi 1966/38).

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S. Intellect is nothing but... the agency or machinery so to say, which tries to connect cause and effect. Now generally, the connection between cause and effect is faulty. It connects, no doubt, but it is faulty. So you can't find it. But you think it is true. Quite all right. Just see whether that is true or not. Once, twice... And then : "Oh ! It is wrong, it is wrong". (EPisi 15.1.64 II B 2).

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S. For the inward state, try to use your discriminating faculty as best as you can and the main solid ground on which you are to stand is the effort to see, accept and own.

What is now and here or, in other words, try to be what you are and never deny it to be another ; and in this process never allow the past to overshadow the present ; yes, keep the past in the past. (Da. 10.10.69).

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2. MAKE YOUR INTELLECT SHARP AND ONE-POINTED

S. You have got your intellect. Yes, yes, and that is the key now. Because this intellect is to be sharpened and one... to be made sharpened and one-pointed. That's all. That's all. Nothing more. This intellect... this intellect... this intelligence is to be sharpened and made one-pointed. And Truth is there. Now the intellect is not sharpened and not sharp and not one-pointed. It moves thither and thither and thither... And so it doesn't find.

P. How to get it more one-pointed ?

S. How to get it ? Trying to... as for example, as you go and you shine, shine... you just by constant friction. As your razor, so to say, how do you sharpen ? How do you sharpen ? Similarly also, here the intellect or the intelligence is to be sharpened by constant... constant friction with reality. (EPisi 15.1.64 II B 1).

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S. Apply the power of discrimination. This power of discrimination must reach out, and be as fine and as sharp and as pointed as possible, so that you can cut through. How to do it ? Automatically you react. "Then, I was carried over by some other agent. What is that then ? I was not here. I didn't see that." (ERosi 2.1968 II A).

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S. If the intellect is very sharp and very negative, it can at once do it. And before that you will say : "Oh ! No experience !" No. Behind that there is experience. Otherwise, this cannot be sharp and pointed.

(EPisi FRi Jan. 74 I E).

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S. Sharpen buddhi with reality. Apply your buddhi just on the field of reality. Because that is Truth. (EPisi 15.1.64 II B).

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S. Why is not the intellect sharp enough ? Because there is sense of value and censure. With intellect and attention, one can remember one's birth and even previous lives. (Arsi 1966/40).

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S. Everywhere sense of value was, so to say, hammered... hammered in you (...) So it is so difficult. And because these things are hammered when you are young, when the mind is fresh, and so they become so strong.

So to be free, you are to take it in its own place. And make free. And that you can do also, when Svamiji told you, if your power of discrimination be clear and sharp. Oh ! Yes. You can do it. To make it clear and sharp you will just always : "That sense of value is wrong, wrong, wrong. Because it is against the Truth of Difference and Truth of Change". (ERosi 1.1968 II F 2).

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S. There is no question of sense of value, no question of good or bad, virtue and sin, nothing of the kind. So see that. As soon as you see that, you see, your intellect is becoming sharpened and sharpened and sharpened... and coming to the point : one-pointed. Whatever you will see, you will say : "Yes, I see this only". Without any comparison. So to be free from the idea of comparison, you are to sharpen. Where ? With reality. Otherwise, where should you sharpen ? Field of reality is here. (EPisi 15.1.64 II B).

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3. INTELLECT, NOT INTELLECTUALISM

S. Intellect must not be intellectualism. That is, that intellect should be based on fact. Intellect... this pure intellect is pure recognition of the object. That is intellect, pure intellect. (ERosi 29.1966 I D 4).

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S. Because this is the age of intellectualism, not intellectuality.

P. What is the difference ?

S. You see. Intellectuality means proper, right functionning of intellect. Intellectualism is a luxury of the intellect...

P. And proper, right functionning of the intellect... is seeing ?

S. Oh ! Yes ! Seeing ! Ah ! Yes. Right. And wrong, luxury of the intellect is thinking. Oh ! Yes, yes, yes ! (E.Pi/M.74/II B 1).

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S. If intellect is deep. Deep meaning it goes to the heart. Otherwise there will be intellectualisation. There is difference between intellectualisation and intellectuality. Intellectualism is the outcome of dry intellect, without any reference or foundation of the experience. (Dasi 16.2.72).

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S. West has given too much expression to intellect. Isn't it so ? And not to intellect... As Guenon said very nicely : "It places too much emphasis on intellectualism. Not intellectuality. On the form, not the essence. And the real thing... only the intellect, not the feeling, not action.

You can talk intellectually, but your life is another. Oh ! What is this life ? It is intellectualism. Only in the mind and in the thought !
(ERosi (III A)

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S. You know the difference between intellectualism and intellectuality? True intelligence comes from the heart. (Dasi 12.2.72).

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4. FULL INTELLECT IS TRANSFORMED INTO FEELING

S. If you see intellectually, you cannot but feel. But you see if you allow the intellect to go down deeper, deeper, you cannot but feel. As soon as you : "Yes. Yes. This is so. This is so. No doubt, this is so", feeling comes. Go deeper with your intellectual perception, so to say. You cannot but feel. You don't feel simply because you go on the surface only. You don't go deeper. (ERosi 1.1968 II B 1).

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S. Intellect only tries to see things and to utilize, to make use of it. To come in contact : the heart. Intellect is only machine : "this is so, this is so". Finish. But heart gives life to it. (ERosi 16.66 II B 5b).

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S. What is the need of your heart, not intellect ? Intellect will show the work, show the path and heart must accept. Otherwise, nothing. So the heart, the feeling... the heart, the feeling. You are to see the feeling, not the intellect. So this is so simple. It is scientific, you see. (ERosi 10.1966 III D).

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Sh. Is feeling a product of intellect ?

S. The feeling ? Yes. When intellect is fully developped and stabilised, when it penetrates the inner depth, it is transformed into feeling.

Sh. But I, so far, had been believing that feeling was connected with experience, which, I thought, had nothing to do with intellect !

S. No ! An experience, with no intellect behind ? That is no experience at all. (Chap. 16 IV A).

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B. APPLICATION OF DISCRIMINATION

1. DISCRIMINATION ON CHILDHOOD

a) Relationship with father and mother.

S. This is the only thing that binds. The relationship with the mother and the father. This is the knot where one is bound. (...)

It is emotionally bound at a particular level, at a particular aspect. And when you apply your intellect only... Your intellect of this period you apply. How can you reach there ? There, logic is different from that one. You can't do that. But you can do that, if you can be free from individual idiosyncrasies. You can come to pure reasoning, pure power of discrimination. Yes, you can do it. You can do it. (ERosi 1.1968 II F 1).

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S. And try to recollect every incident from childhood and say : "Oh ! this is so ! Oh ! that is so ! Oh ! that was so ! That was my reaction. I react like this. So yes. Yes. Yes. But this was the child. That was so. I do not deny it. I reacted like this. I identified with the mother. Yes, yes, yes. No doubt. No doubt". So, you can say : "Yes. Yes. Yes. That was so. I identified with the mother. Yes. But that was the case with the child. But now I am not a child. No doubt, I am in a certain situation, but I act as a child emotionally. Ah ! So, how can that be ? But I am now here". (ERosi 1.1968 II A).

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b) Relationship with mother.

S. Discriminate between what is, and what you want to make it to be. So discriminate. And if you can discriminate that, if you can discriminate in that way, that is, if you can free yourself from your past attraction, or life or emotional attachment towards your mother, and be with wife as your wife, and deal with your son as your son, not as somebody to give explanations to, you are free. (ERosi 1.1968 II A).

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S. Apply the power of discrimination : "Yes, as young man when I did it : Oh ! I was afraid how to face mother and so forth ? No doubt. But it was the case of the young man. But now I am different. I am a man of the world. I am an adult. I can do. I am responsible for my movements. I am not to give an explanation to anybody else". So if you can do that, quite all right... quite all right. (ERosi 1.1968 II A).

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S. You are denying what is. Pain is pain when you deny the fact of pain. What is to be the right attitude ? Yes, I feel like it, yes but why, why do I feel like it ? What is the cause of this pain ? The childhood experience ? Yes, I shall try to be free from it, but what I am now a child or a mother of two children ? Now I am a mother and I know to my cost what may be the crippling effect of a bad mother on her children. Oh ; yes, I know ; I know the tragic condition, then I cannot manage to be an ignorant, unsympathic mother. Let me be the mother ; rather it is my privilege to be a mother. Try to be a mother and your child within will be pacified for the time being.

Yes, you will be a mother and a wife who tries to live in her children and her husband and you cannot be otherwise. (Co. 15.4.70).

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S. Apply your power of discrimination. "What is this ? I am not a young man that I shall be afraid of mother because I have come late. No, I am a man, an adult, a responsible man of the world. I go for dinner and come back to my wife. That's all".

If you can have that power... quite all right... apply that. If you can apply that, that : "Yes, late coming meaning late coming of the son towards the mother, but this late coming is not due to the relation

between the son and mother, but it's the husband and wife. What's that ? There's nothing wrong here. If you can convince yourself by this discrimination, quite all right, quite all right. (ERosi 1.1968 I C 5).

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S. Late coming meaning as if you shall have to give some explanation to somebody. You are not a responsible person. But you are some subordinate person who is responsible for answering to another. And that is the position of inferiority. And that is the position of the son towards his mother or towards his father. (ERosi 1.1968).

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c) Relationship with father.

S. There also you apply the Truth of Difference. "Yes, yes as a child, I was like that. I was a victim. Well, now I am not a child. I am not a child now". (...) As soon as you have a reaction you are a child. No doubt (...) You want to say that : "I am not child. That is a fact.(...) But are you actually ? "I am not a child. But I am acting as a child. So emotionally still I am a child. Oh ! How can I be ? I am not a child. So the child must go.

Why is the child persisting ? Because the identification is still working. "Because I have got a grudge. Father should not have done that ! But father did. So how can I deny ? I cannot deny." The child will subside. Child is simply there, because the identification is there. Why the denial is there ? Because you think that it is not justified. "He should have done something else". (ERosi 2.1968 II C).

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S. Try to accept that. And also discriminate. Try to see what is what. Father did it when he came home. Yes. Fact is this. And the child reacted or the mother reacted with the idea that father should not do that. But he did. But he did ! Why did he do that ? Ah! See through. And see that everything has got a cause. He was doing like that. He must have a cause for it. It was not an accident. So he was circumstanced, that he could not but act like that. How can you judge him ? "I cannot judge him. Ah ! Now I can see things as they are". Do you see that ? So repeatedly, repeatedly. (ERosi 2.1968 II F).

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S. As for example, father was reacting and shouting and doing this, this, this. Mother was terrified. I was also : "No. No." That is to say, father should not do it. But he did. He actually used to do. Why ? This question, why ? You never know what was the real cause. But he must have some cause. Otherwise, he couldn't do it : "I do not know the cause. But there is some justified cause, for him, to do like that. So the cause was there. It was there. So he was helpless in a way. Ah! Yes. Is there any grudge ? Is there any conflict ? No. No, it vanishes. Ah! Yes. Yes, yes. So, things are like that. Life is like that. So life is like that. One who is not actually in what one does, there is some cause behind. One doesn't know. And this generalisation is not based on any particular. And that is true everywhere. (ERosi 2.1968 II G 2).

2. DISCRIMINATION ON RELATIONSHIP WITH WIFE

S. Somebody says something... wife says something... "Yes, she has said that. Yes, yes. Quite all right. She is in some mood... she is in some mood... she is in some mood... And so she says... Yes, yes, yes. I will try to understand what is the matter. What is the matter ? Why did she say that ? What is the nature of her mood now ?" You can very easily see. (ERosi 15.66 I C 5).

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S. Try to see as he is. "Oh ! I tried to see according to my likes. How can I do it ? He is himself. He is reacting no doubt. But why to be affected by that ? No, I cannot be affected". (ERosi 1.1968 I C).

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R. Then the recognition of the fact that I would have the tendency to look at her as a wife and as a mother, is it already the way to cure it ?

S. Oh yes ! If you see, and if you feel with awareness : "Oh yes, this dealing with her... let me see. Is this dealing with respect to a wife or what ? Let me see. I like to be protected. I like to be this... and so... It is not the way of a husband then ! It is the way of a child towards a mother !" Oh ! If you can see it and feel it through and through, then you shall know : "She is my wife and not my mother". If you have got the strength of seeing and discriminating that : "No. She is my wife and not my mother. My mother was someone else. And I am standing before her as a husband and not as a son, and not as a child before the mother". If you can see that and be convinced : "Yes quite all right", your mother image will at once vanish. (ERosi 1.1968 I B)

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S. "Now I am just feeling towards my wife as if she is my mother. Oh ! Now I see that now. Oh ! Now..." Then in your own conscious effort you can do that. Try to discriminate : "What ? What is this ? She is my wife. She is my wife, I see, not my mother. (...)

Truth of Difference here. Is she like my mother ? Let me see... Her face, her attitude, her complexion and everything, everything... And mother has... Is this... are these the same ? Her voice and mother's voice : yes, let me see. Both the same ? No, no. Only... the only point in common is the relationship of love. That's all. But that love was love towards mother and this love is love towards wife... Though it is love, but two loves are different. How can I bring it in here ?" Do you see that ? So, if you can do that, quite all right, quite all right.
(ERosi 1.1968 II C 2).

3. DISCRIMINATION ON SENSE OF VALUE

S. The sense of value you must attack intellectually. What is sense of value ? "Why do I say it is good, it is bad, it is moral, immoral ? Why ? What is the basis of it ? What is the nature of it ? Let me see". Do you see that ? There intellect solver comes. Follow ? There intellectual work comes. That is to say, you say : "Yes. I say this is good, why ? I say this is bad, why ? Bad thing I try to repress. Why ? Good thing I don't repress. Why ? Let me see. What is good ? What is bad ? How do I know it is good or bad ? Oh ! From birth I didn't know it ! It came from outside ! Father said... this said... Church says... society says. Isn't it so ? Oh ! It comes from outside... it comes from outside ! So it is not mine ! First point : it is not mine ! It is from outside ! And I took it inside and took it to be mine ! I say : "Oh ! This is moral ! Oh ! This is immoral !" How do you know ? Is it from within that you know ? Or you know from outside ? From authority ? From somebody ? So it comes from authority. "So because it comes from authority, or from outside, so it is outside business. It is not my own then. I have not found it out. It was thrust upon me. So it is not mine... it is not mine. First of all, it is not mine. But still it is there... still it is there. Though I say it is not mine, but still it is there. It is thrust... Oh ! Quite all right. See the nature of it. What is that ? First point, it came from outside, so it is not mine. Do you see that ? No. Quite all right, it is not mine. I feel. But it is still there. I am disturbed. What can I do ?

Yes. Now, see the nature of it then ! What is the nature of it ? Good ? What do you say ? Is there anything good, everywhere, for everybody, always ? No... no... no. That is to say, it depends. It depends upon certain circumstances. So it is not true. If it is true, then it must be everywhere. It is not true. So it is relative only. So why should I take the relative to be absolute ? Why do I say : "This is moral, this is immoral ?" as if this is immoral for everybody ? How can I say that ?" Do you see now ? First point is that it is borrowed. It comes from outside. So that is not mine. So you see intellect tries to discriminate. Secondly he feels : "Oh ! Quite all right, it is not mine. But again... again..." Second point ? Come on !

R. It is relative.

S. "Ah ! It is relative... It is relative. It is not absolute. So why do I take it to be absolute ? Nonsense... relative. So because relative, it is not true. But what is the nature of it ? Nature of it is that I say it is good or it is bad. So what is the standard with which I say that this is good and this is bad ? Standard ? Standard meaning there is something which can be applicable to everybody. Can that be ? Two people are different... two things are different.

So ? Can I say what is moral for a boy is moral for an adult ? No. So two things are different... two people are different. So there can't be any common standard anywhere. But you see, sense of value depends upon then comparison. But comparison must have a common ground, so that you can say : "Oh ! This is so... this is so with reference to this. But two things are different... two people are different... everything is different. (ERosi 18.1966 II 8).

4. DISCRIMINATION ON EMOTION

a) In general.

S. You are to be free from those emotions. And to be free from those emotions, you must exercise yourintellect. Now to exercise intellect..then you see what is this, what is this emotion.

Power of discrimination can be applyed only when emotion subsides.(...)

And then let the power of discrimination work.

"What is this emotion ? Let me see. Is it justified in the present case ? It cannot be. So emotion is not the effect of the present. It is due to something else. So it reacted to the present incident. But your mind took you away from this present incident to another with which you are identified. So you react. And so emotion comes.

(...) And after this say : Oh ! Why this emotion ? Because I know that emotion only arises when you are not with what is. You want to take it something else. I can react reasonably, but this emotion is something else. This emotion is unconscious reaction. It is not deliberate. It is not positive reaction. It came as a reflex as you said. Oh what is that ? Why did you go from here ? From here you went somewhere else, and you reacted like that". (ERosi 2.68 II A 2 et 3).

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S. You are involved in your emotions but try to justify. That shows you think that "emotions" are wrong and hence the tendency to justify. No. (Ro. 1.8.64).

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S. Let the power of discrimination work. "What is this emotion ? Let me see. It is justified in the present case ? It cannot be. So emotion is not the effect of the present. It is due to something else. So it reacted to the present incident". But your mind took you away from this present incident

to another with which you are identified. So you react. And so emotion comes.

(...)

And after this, say : "Oh ! Why this emotion ? Because I know that emotion only arises when you are not with what is. You want to take it to something else. I can react reasonably, but this emotion is something else. This emotion is unconscious reaction. It is not deliberate. It is not positive reaction. It came as a refex, as you said. Oh ! What is that ? Why did you go from here ? From here you went somewhere else, and you reacted like that". Do you see that ? If you just see like that, you can connect. A solution will come. (ERosi 1.1968 II A 2).

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b) Why am I enraged ?

S. Why are you enraged ? "Oh ! I expected something but I didn't get". Oh ! You expected something and you didn't get. That you didn't get is a fact. There is no denying. So your expectation must be wrong. That is to say, expected as you liked. You lost sight of that the other is another. So, another has done according to his own light. He cannot do, according to your likes. And you thought that he should do. This is wrong. You see that ? You see, he is different ! You see. "Oh ! Yes, yes. Oh ! Yes, yes, yes, yes". At once you reached. At once your ego receeds. (ERosi 19.1966 I D 3).

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c) What is the use of worrying ?

S. What is the use of worrying ? Can you do something ? Whatever is possible to do, you have done. So what then ? So you want to enjoy the experience of worrying.

You know how it is said "No news, good news". Why ? Because when everything is all right, one does not feel inclined to write. (Dasi 16.5.69).

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D. I am worried. The house in Ranchi may be too small.

S. Try to be one with everything. How to apply here ? Where are you now ? Here. Where is Ranchi ? There. Can you do anything ? No.

To think is useless. You can think with no end. Only the fact stabilizes mind. So it is useless to think of Ranchi. What is done is done. Can you change now ? No. Finished. When you will be in Ranchi, see what can be done. (Dasi 11.4.70).

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d) Being ashamed is a nonsense.

S. As for example, you see, something happened to you. And you say : "Ough ! Had it not happened it would have been better ! I am ashamed. Ough !" Isn't it so ? Now, see through. You are ashamed now. Insn't it ? "Yes, I am ashamed now about what happened. Yes. When I did that, did I do it ? I who is ashamed today, now here, did I do that act ? No. One did some act. And another becomes ashamed. Isn't that meaningless ? Whatever happened, happened. I have got nothing to do with that". See, see, clearly. But such a thing happened, there was a happening... something happened.

P. The chain of consequences. It's a mechanism.

S. Oh ! Yes, yes, yes, yes, yes...

P. Why and how ?...

S. And why and how ? And if I see that after that happening something happened, the result was not favourable, of which I am ashamed now, but being ashamed is a nonsense. "No, I cannot be ashamed. But I see... but I see that what happened was not favourable. So, the result was not favourable of some happening. So, I see that happening and the result". So, you take it to the present. You become fee from time. And you deliberate :
"Yes, these are the causes, these are..., so this effect is this. So, again such causes produce such an effect. Yes, yes, yes. So, if the effect is wrong, then the cause must be changed. Now, I have to do it now. Finish".
So, by that you see you have got inspiration for the... for your action now. Bu in the first place, being ashamed, you were bound to it and you were paralized. Because you were thinking and not seeing. Clear ? So simple.
(EPisi Jan.7.74 II B 3b).

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5. DISCRIMINATION ON DESIRE

a) Why am I attracted ?

S. Its personality, it attracts me. Quite all right. Let me try first of all, let me try to see. Why ? I have got past experiences, let me see. What is it ? Where ? What is this attraction ? Why ? Why is this attraction ? Let me see. Is this a completely new ? Or is this something being repeated ? Let me see. If something is being repeated, let me see. What remains there then ? I had it". Let it. Just recollect, bring in, try to live in again. And see. "Oh ! What was that ? Is there anything remaining here ?" And if you are fulfilled : " Oh ! Oh ! It is only nothing but that repetition. Finish". Free. But if you still feel "No... Though I feel... but something... something there is that attracts me". Just try to feel and see that, see through that something, as far as you can. But if you can't find that, go, go. (EPisi 10.1.64 II 6).

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S. You just see a girl and you feel : "Ough ! How beautiful ," You become attracted. Yes, see it through. If you have got courage, see through. Isn't it ? Yes. Then, after some time you shall see that, that commotion has subsided. Have the courage, the patience to have the commotion. Feel it... Feel it through and through. You feel : "Yes, I feel, yes. Ough ! So much emotion ! So much commotion !Yes ough ! Ough ! Take it. Yes, yes". Feel it. Let it work. Let it work. Let it work. Full, full, full. Same let it work. And allow some time. And after some time, you shall see that it has subsided. It cannot last long. Because it has come, it will go. It will think that : "Oh ! When it has come. Oh ! That thing it will last. Oh !" Nothing last. Everything that comes, goes. Isn't it so ? Feel like that, just feel. Let it work. And after some time, it will go away.

Then : "Oh ! What is this ? What is this ? Why did I feel like that ? Very beautiful. Didn't you have beautiful figures ? Didn't you test ? Didn't you test ? Didn't you enjoy ? You did. Yes, yes. But this is a new one. And you said that : "Ah ! What is it ?" But quite all right. Quite all right. This is a new one. But how did you taste ? What did you get ? See.

Bring in your mind the whole past experience. "Yes, I tasted like that, yes I felt like that". Feel, feel ! Don't (.....) Feel. Do you see that ? Emotionally and mentally. Feel. And after feeling, when you see, a little relieved, now tell me, what else will you get here ?

Will you get anything new here ? Just tell me. What will you get ? Anything new ?"

And if you have completely enjoyed the past in that way, if that was... "Well, nothing new can be got here. Old thing". So, what is attraction ? No, don't want. And at once relieved.

But still if you feel : "No, still... still... still there is something.. still there is something". Again go back. And bring out your recollections... memory as you call it. "If I have the memory, all,all past experience..." live through it, in your emotion and in your thought and see afterwards. What do you see ? Anything ? It will say :"Well... Yes, what do you see ? Quite all right. Yes, but... but there is something". Quite all right. See again... See again. And after repeatedly seeing through, reviving the past experience, if you feel :

"No, there is something still (.....) some time". And then if you feel again, go and test. What is wrong ? What is being here ? Let's go. Come on. Take .

P. Be fully aware, not just...

S. When you see that : Come and take it, you are aware what to take. And you are challenging. Isn't it ? You see there is something new. Yes, yes. Quite all right. See. See again what is new there. And you go and see, take and see whether it is new or not. Enjoy and feel. And see whether there is something new or not, and then, after that, you will feel : "Well, what did you get ? Did you get something new ?" (.....) You see. You see. And you will see : "I thought that something was new". So, finish.

P. And after this you are free.

S. You will be relieved. But if you feel that : "No, once, or twice, you are to take". Do it, have the courage to do it. That shows that in the past, you didn't taste, you didn't enjoy.

Because once you can enjoy, you must be free from it. And the craving with which you felt that you couldn't remains with you. And so it comes again.

So, you must have. And also feel : "that the limit to which one can have, has been reached by me. I have reached the limit up to which one can go. Yes, I have got it. But still I see that what I get, one can't get it". You will be relieved. One becomes free by enjoying and knowing that enjoyment is impossible, so long as you depend upon externalities. You are to know that. You are to experience that, you are to feel that and not talk... You say : "Oh ! You see, there is repetition, nothing can be got, yes nothing can be got. But in your heart : "something can be got, something can ge got". What ? What is that ? Live through it. See. Challenge yourself. Come on.

How do you get ? Come on, yes. Have you got your fill ? Have your fill ! Have your fill !" Do you see that ? And then say : "Yes. No, can't be got. Can't be got". (EPisi 8.1.64 II F).

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b) Why do I want to repeat the experience ?

S. I have got experiences and so on and so forth. I utilize that. Yes, one experience I have got. And the heart wants to repeat it. Why ? You have got it. Why do you want to repeat then ? Why do you hanker ? Didn't you have got it ? Ask it : Didn't you have got it ? What is that ? What is that ? What is lacking ?" See that. Go through. And at a time in the past : a time of enjoyment or a time of being with the object you couldn't feel that. Because it is in the nature of things... because two are two different. So one cannot have full satisfaction from another. It is Truth. At the very moment you felt : "Oh ! I am satisfied". But you are not. So that lingers. Just see : "What ? What ? What ? Why ? Why are you hankering ? Just see, what did you not get ? Tell me. Come on. Let me see. You got this, you got that. See, see, see : what are you getting ? Just bring in your mind the whole picture. And try to re-live.

And after re-living, if you feel once, try again, try again. And after that, you shall say : "Oh ! Now, finished. Quite all right. Finished. I'm at rest now".

But if after some trial you feel : "No, there is something". Ah ! Then come on, come on, come on... See. See what is new now. You think there is something new, isn't it ? Come on, see, see. So be with it, before it, at the time of it, and after it. If you want... quite all right... see what you want. Let's come on, come on... See, you think there is something new. See. There you must find something new. Come on. At the time of getting, do you get something new ? See, see, see. And after that, say : "Well, what have you got ? Anything new than before ? See ! You will say : "Yes, yes, yes, I thought it was new. Oh ! It was the old thing. Ah ! Finish". (EPisi 15.1.64 II A 6).

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c) Why I did not get?

S. Before, "why didn't I get" implied that it ought to have been got. Now look : the same word "why", but in one case, it carried the implication that you ought to have got. It is justified that you get. That "why" therefore, implied a sense of grievance. Why ? Because deep within your heart the possibility of getting is present. But now, by your own experience you have indeed found out that you didn't get, didn't get, didn't get as well as that it can't be got. What is the reason ? "I want to have, and yet it can't be got". This intellectual conviction is also necessary. "From my experience, by way of feeling, indeed I have found out that I didn't get. I didn't get, quite true. I didn't get indeed. I made all the thousand of efforts that I could conceive of to get, and yet I didn't get. Ugh ! Oh ! Then, why ? Then alone : this "why".

So long as you don't get a convincing reply to this "why" you won't realize that "it can't be got at all". You have therefore to get the answer of the "why". What then ? "Oh", then you would realize, "this is the logic of fact, this is fact, this is the logic. How can I get ? How indeed ?" Ah ! Then you get stabilized. (Su. XXVI II B).

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D. Yesterday, I was impressed by "I got whatever I had to get". And I am convinced it is impossible to get. Yet, I still hope to get. When I left Svamiji, I immediately went to Colette's arms. I was feeling "Still I get something".

S. This is not the way. You must use a different approach. Not to say "I have not got, but still hope to get", but say "I have got, but still it is missing". Emphasize what is missing. What you have not got. And see why ?

You are in Colette's arms. All right. Are you fully satisfied ? Svamiji does not use these adverbs. Either you are, then it is fully, completely, or if you are not, then you are not present at all.

If you are satisfied, you have got what you wanted and do not want any more. If you are not, challenge, what is missing ?

D. It is not permanent.

S. But how can it be ? If she goes to bathroom then ? Can't she go to bathroom ? Impossible. "Then, what I want, is impossible". Not possible to get by the negative approach. Expectation is cut. (Dasi 29.8.73).

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d) Can desire be satisfied ?

S. See the nature of desire.
Whether you can satisfy the desire or not. See and then, if you see, and at once you can feel : "Now I feel no, no, no. It cannot be got". You will not have to go to satisfying desires. But till that comes, go, see. Don't deny. Though you feel "Yes, this is so. I feel. Yes. Everything is different. Nothing can be satisfied. No, no one can satisfy another. But still I feel somebody must love me... somebody must do it". So go, see. So there is no denial in any case. (ERosi 5.1968 II C 2).

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S. For this, you are to know what it is..What is the particular that binds me in this way to the other ? You can see that. Ah ! There you are ! Now see, let me see. Intellectual and also based on your experience. Try to see. "Is it possible... is it natural that I may be satisfied ? I may be satisfied on my own terms only. I want it for myself only. No one can do it. How can I be satisfied ?

About man, another is different. About things, things change, change, change... And about some man, some individual, some people... As today he loves me. And if I feel that he will love for ever, as generally the term they use in love : "Love for ever", is this not an illusion ?" Today you... "for ever". Tomorrow, what change will come, you don't know. And you say "for ever", and you are duped by that word. You forget the Law of Change. So, see whether you will be satisfied or not. Be intellectually convinced, so to say : "Yes, everything changes, so nothing is stable, so I cannot put faith, depend on anybody else. Yes, yes, yes, that I see.

And also everybody is another, so no one can do for myself. Everybody does for himself. Yes , I see this. But... but I want" Ah !

Intellectually you have been convinced, but in feeling ? "But... Ah ! But... Still but..." Try again to see. Once or twice or three. As far as you can. Then : "No, still..." Then, you have not got experience enough to see. Go. Do it ! Have it ! Do it ! There is no "but" then. "Yes, it is for me that I am doing. I, intellectually, I see, but I am not feelingly convinced.

So, that is the only thing that must count. So let me go".
And feeling cannot come without experience. Go. (EPisi FRi JAN 74 I C D).

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S. You have to ask yourself : "Well, what was the matter ? Why this commotion within ? What was the cause ? What is its cause ?"

"Oh ! Yes - I wanted THAT to happen, but it did not happen. Now, that desire - the desire for that agreeableness, or pleasure - is there. And this disagreeableness is caused, due to the frustration on that score. This shows that so long as there is the desire for pleasure or agreeableness, the disagreeableness is bound to follow".

Now, where will the process lead to ? From the disagreeableness to the desire for agreeableness or pleasure. As long as this desire for agreeableness is there, its opposite would also follow. What is required, therefore, is the annihilation of the agreeableness itself. Otherwise the disagreeableness would inevitably follow.

So now - take the agreeableness too : "What did I want ?" Let the whole picture come before you. Have its BHOGA. Enjoy it fully and completely. When that too is given its full expression, ask yourself : "Why that disagreeableness ? What did I want ? The appearance of that desire shows that there was an expectation behind it. It shows that the desire is not fulfilled. It means that when a desire gets fulfilled, you get a feeling of agreeableness. When frustrated, that of disagreeableness. That implies that the thing in itself is nothing. A fact is a fact. The desire for pleasure or agreeableness is, thus, wrong. Because - in fact, there could be no desire for agreeableness. (Su. Chap. I 4).

C. CHALLENGE

1. EVERY INCIDENT IS A CHALLENGE AND AN OPPORTUNITY.

S. You may profitably remember always that every incident, every happening is a challenge and an opportunity. Challenge for your petty selfishness and opportunity to grow, to expand, towards fullness, your "I am". (Co.19.6.72).

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S. For man, everything outside is a challenge and an opportunity. Challenge for whom ? For what ? For his ego : "Here I am. You try always to be bound within yourself. Now, here I am, I challenge you. You cannot but take me. If you don't take, be unhappy, be in confict. So I am here now. I challenge you. Come on, come on, come on". Negatively. Positively : opportunity. It gives all opportunity : "You see, I give this opportunity to be free from your individualism pettiness. Yes. Come on. It is an opportunity". (EPisi Thu Jan. 74 II B 3).

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S. Whatever tries to challenge you, yes, face, yes. Come on... come on. Otherwise you will be bound everywhere. (EPisi 6.1.64 I D 3).

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2. CHALLENGE YOURSELF.

S. Always scrutinize your actions. Ask yourself, "Why do I do it this way ? Is there any better method ? By following this method, is the purpose being achieved ? Am I doing it this way because my ancestors did it that way ?

Thus, we must go on asking ourselves may-sided questions and change our action or method as and when necessary.(...)

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S. When you feel "everybody is against me". Just challenge. "Is everybody against me ? This one ? That one ? The other one ? No. Then it is in me". The cause of an emotion is never outside but always inside. (Dasi 13.8.73).

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S. I am responsible. Finish. Finish. If I don't feel,I do not do. Finish. Why should I have a divided self ? Why should I divide myself ? I must be one". Challenge : "I must be one". At any stage, at any aspect. (Eosi 11.12.69 II E).

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S. You have to constantly challenge yourself, every thought, every emotion which arises. "Why is it so ? Why am I moved ? Why am I afraid of the devil and the other might not ?" This is the real TAPASYA. (Dasi 21.5.63).

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S. Challenge:you know and you are = show it by your practice (Arsi 1966/29).

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S. To ascertain this, only find out whether there is any emotion, any kind of commotion, any sort of uneasiness within you ! How do you feel ? Always this. How do you actually feel ? Quite at ease or not ? If you have got alienated from reality, try to see once more, what is the matter !

Duality is in the very nature of mind. (Su. Chap. III II C).

3. ASK WHO AM I HERE AND NOW ?

S. Formula that was given : always try to be where you are. That is, always challenge or ask yourself : "Who am I now ?"

So, this is the formula : always just ask you : "Who am I now ? Who am I now and here ? Let me see. Am I an individual ? What is that ? What is that ? Let me see. I shall be that. Because I am here that, so why should I not be that ? Be that". You see, to know is to be. (EPisi 15.1.64 I C).

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S. Yes. In this situation. Now in this situation : Who am I ? So I must be what I am. It sounds very contradictory, no doubt. You are that and why do you say : "I should be what I am ?"

Because you are not, usually. So to know is to be. You see, now if it is Truth, it is applicable here. Because you see without applying that formula you are nowhere. Your life is an anachronism, so to say, an anomaly. You are a lecturer, you are lecturing. You are standing...You stand to lecture, that is, you are a lecturer. Why do you think otherwise then ? Be a lecturer. That is all.

If you do that, then you are perfect at that moment. Under this situation you are perfect. You and your work are one. Generally, work and you are different. So the whole work goes to rot.

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S. This possibility or the illusion of something else is the root of all trouble. How to be free from this "something else?" Just challenge your mind "Well if there is something else, which appears to you as preferable, then go, take and do it !" You will see and feel. "No, it is not possible". Then ? What is, where you are, here and now is yours. And confidence will be yours. (Da.29.10.73).

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4. CORNER THE MIND.

S. You have to corner the mind.

D. When this happens, I usually fall asleep.

S. So this also is to be challenged. To fall asleep is a trick of the mind to escape. It shows that you are not so motivated to become free. That you are satisfied how you are, that you do not feel prompted enough to change. You are not unhappy enough with your condition.

The best example is that of the 14 years old boy when he was given flour instead of salt. Immediately be challenged. He could not tolerate the smile on his sister-in-law lips. (Dasi 17.8.73).

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S. Don't trust yourself. Because mind tries to cheat you like that. "Quite all right. Quite all right, I shall again challenge, welcome such situations and see whether I react or not". (ERosi 1.68 II B 2).

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D. How to corner the mind, for instance desire of recognition ?

S. Quite all right. What do you want ? To be recognised. What does it mean ? Be practical. When you meet people, what happens ? You want admiration, appreciation. People say "How wonderful you are ! So many things you can do". Come on. What do you want ?

D. I want people to say : "Yes, you are remarkable, you are unique. We admire you, we appreciate".

S. Quite alright. Are you satisfied then ?

D. No.

S. Why ?

D. Because I want more and still it is not that. I want something else. More. It is never enough.

S. Quite all right. It means you want more. Now. Will everybody appreciate what you do ? No. Whatever best you may do, may be 98 % will appreciate and 2 % will not. Whatever most criminal 2 % will not vilify you but say "it is right". So how can you depend upon others ? The opinion of others has no value ! Why ? Because they do not see facts but only images according to their likes and dislikes. (Dasi 17.8.73).

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CHAP. 4 EXPRESS

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A. EXPRESS YOUR EMOTIONS

1. WHEN AN EMOTION COMES : EXPRESS

S. When an emotion appears, you have no reason to get upset : "All right, you have appeared. Go on. Proceed with your job. Get on with it. When you have appeared, it's all right indeed". Be with it. Be that emotion. Be that emotion. Finished. It's gone.

After that, ask yourself : What was the matter ? What ? Where did you appear from ? One who is the KARTA, is ever alert : "Where did you come hither from ? Let me just see". And as soon as you saw, it disappeared. That something different which had thus appeared, disappeared.

Now again you are restored to, "I am". It alwáys will be so indeed. The other that seemed to have appeared, disappeared. "I am. Only I am - now. Nothing else is there. Nothing else indeed". For, in your relatioship with others whenever you get hit and an emotion appears, it indeed has its existence inside you. It is not there, outside. Therefore, you are now free. You have nothing to do with the outside. (Su XXIX F ABC).

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a) Emotional reaction shows you are not in truth.

S. As soon as get any emotional reaction, that shows you are not one with it. You have got a separate sense. So you have to see at once : "Why ? Why this emotion ? If I am one with it, yes, this is so, this is so... Yes, there's emotional reaction, positive or negative". That shows I am not one with it. Why not ? "I don't see things as it is. No. I want to take it to be something else which it is not". That gives the emotional reaction. Emotional reaction is the test whether you are one with anything or not. Yes. So in behaviour you go, knowing full well : "Oh ! Now I have seen... I have seen as far as I could, that, yes, everything is different, everything is different. Yes, yes, yes, different in form, different in time. Different in space, different in time. Only difference... only difference. One cannot be another ! One happening cannot be another happening ! Each happening is unique at the time ! Finish, finish !"

So if you can't accept this, if you can't feel yourself one with this Truth of Difference, at once you feel emotional reaction. And this emotional reaction is normal, so to say, and abnormal. Till now your emotional reactions were all generally abnormal. But these reactions were due to the childish pattern. (Eosi 10.12.69 II D 5).

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S. Any reaction, meaning any emotional reaction within is a warning that you are not in truth, you are something outside. Yes. What is that ? In the particular case, what is that outside ? What for this emotion ? Let me see. Take... and see what is the fact and where you went away. Come to the particular : "Oh ! I see". Finish. Emotions are warnings, to show you : "Oh ! You are not on the right line". Yes, yes. (ERosi 32.1966 III A 2).

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S. So now, as soon as you feel an emotion, you at once accept and see that : "Oh ! I know the nature of emotion. So, there is some... mis-seeing so to say, wrong seeing, so to say, here. What is that ?"

P. I see something which is not here.

S. "Which is not. Let me see that. What is that ? What is here ?„

If you can feel that : "Yes, yes, yes, yes, it is so, it is so, it is so".

Oh ! You will at once smile and say : "Well, there is no cause of any emotion". Isn't it so ? But still if you feel emotion, accept : "Yes, still I feel". Go and see. Go and see what you feel for, is there or not ? (EPisi 8.1.64 II E)

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S. The very fact that you feel emotion shows that you don't see the thing as it is. But you try to see something else there. And you are seeing something else there, you see ? Because you feel emotions, you feel something else there. Or something you feel which is not there. Isn't it so ? You know that. So, how to be free then ? How to be free ? Come on. How to be free ?

P. To live it.

S. To live it. To see, to go. Have the courage to see through. "Quite all right. Here, when I get emotions, I know that I am not seeing things as it is. I am seeing something else. And that is a fact to me now. Yes, that is a fact to me now. Quite all right". Take it. Test it. Test it whether it is a fact or not. And you will be free. And go and test and : "Oh ! No, no, no ! It is not, it is not, it is not... otherwise..."

P. It's not always easy to test it !

S. It is very difficult to test it. It is very difficult to test it, because you are carried away by your emotions. (EPisi 8.1.64 II E).

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S. When the emotion appears, accept it. It is. It is. It is. But, after that : "Well, what was the matter ? What was it ? It could not appear without some falsehood behind ! Had I been established in truth, it could never have been so. Oh ! How then can it be justified ? Let me see this. Come on. Why did it happen so ? How ? (Su. Chap. 10 IV J).

b) <u>When emotion comes, it is Truth for the time being</u>.

S. When an emotion appears, it is, for the time being, Truth, Reality. It just is. And whatever is, is nothing but Truth and Reality. (Su.Chap. 2 II B).

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S. When the emotion is there, it is Truth for the time being. You cannot deny it. So, because it is Truth for the time being, let it work, have its work. Live it, express it. Ah ! After some time, if you don't check, if you don't do anything, it will not go long. After some time, it will stop. (EPisiWe I.74 II C 3).

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S. Remember emotion is an illusion, no doubt, because it is created by thought. Thought is a lie, because it wants to have something which is not. So all are lies and illusions. But when it appears to be there, it is Truth for the time being, you cannot deny. "I am... ough ! ... I am... ough ! I am angry, I am in anxiety...!" You cannot deny it. So, it is there.

So, for the time being, it is Truth. Why ? Because it is there. Apply the formula : because it is there. So, I cannot deny it. So, I can't deny it. Let it work. It will vanish. But if you check ? It will go on, continue. If you deny, check... it will go on and on and on. Because by denying you strenghten... you strenghten a thing, make it more powerful... by denying. If you don't deny ? What has come goes, vanishes. See the beauty ... ! Emotion is an illusion, no doubt, but this emotion now is...

P. ... is real...

S. ... though it is an illusion, but it is a fact. It is Truth because it is here. How contradictory ! (EPisi Jan.74 II C 2).

c) <u>When emotion comes, let it come and go. Don't deny</u>.

S. If emotion comes, let it go. If it comes, it is only to go. (Cosi 6.3.73).

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S. How to look at the emotion, when it appears ? It is there. The emotion is there. Let it work itself out ! (Su. Chap. 4 I K).

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S. When someone visits you at your house, you cannot ask him the purpose of his visit unless you see : "Yes, he has come". If you get perturbed and nervous at the very visit, is there any chance of your asking him about the purpose of his visit ? No. When you have seen who has come to your house, then alone can you ask him about the purpose of his visit. But if you are completely taken aback by the visit, if you get annoyed or afraid and nervous, who can ask, and whom ?

So is it with an emotion also ! When it appears, let it go away. After that, see : "Oh ! Well, this emotion was here. This emotion ! Very well. What was its purpose ? Where did it come from ?"

Always apply this method in a concrete way, otherwise it will all remain just on a theoretical level. (Su.Chap. 4 I K).

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S. "To say "experienced" is not true. I was happiness as I am now anxiety" Do you mean that you were identified with the emotions ? Or you were being carried away by them ? If the latter, yes, allow yourself full play, let the emotion of anxiety have its full play for the time being and when it subsides, and your heart becomes at ease, then and then only you may try to see the nature and cause of it. (Da.10.10.60).

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S. First try to live fully the emotion of being excluded and rejected, then you will be free of your hankering to be in your mother's arms. The second is only a reaction to the feeling of have not. (Dasi 2.5.69).

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S. When the emotion appears, whether it be a positive or a negative one, give it fullest expression. Let it exhaust itself. Let it become, in a way, a non-entity. For the time being, it is an entity. It is there. As long as it is there, it exists. Let it exist. (Su. Chap.).

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S. If you don't express you kill yourself. (Cosi 23.11.71).

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S. Until and unless one behaves, expresses, one cannot find Truth. Only intellectualism will not help. No, it will make a caricature of everything. (E.Dasi.15.2.72).

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S. Expression is the same for everyone ; but expressions are different with everyone. (Arsi 1966/31).

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S. The disagreeable made its appearance in the form of pain, disgust or hatred. Very well. All right ! Do not deny it by saying : "It is not justified !" First of all, when it has appeared - accept it. "Very well. All right !" So long as it is there, don't try to argue about it. Let it discharge itself. When it is gone, ask it : "Oh ! so you had come ?" Now, when I accept : "You came ; I shall also have to see you" (Su.Chap. 4 I K).

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S. Let emotion work first. Don't check emotion. When emotion is there, let it come. Let it express itself. After that you say : "What is this ? Why this emotion ?" (ERosi 2.1968 II D).

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S. If emotion comes, let it come. Let it come. Let it express itself. When that emotion comes, don't check it, don't say no to it. Allow it to express. When it is there, when it has come, it is a true thing at that moment. So, let it be true. Let it express. Let it work. Then you see what is this, what is this emotion. Power of discrimination can be applied only when emotion subsides. And emotion must be allowed to express. And after expressing itself, it will vanish. (...)

So when emotion comes, let it work. Let it express. Never say "No. No. It is very bad". After that "What is this ? Why is this ?"

Whenever any emotion, positive or negative, appears, let it get out, so let it work, let it express. (ERosi 1.1968 II A 2).

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S. Suppose you earn one million every month but your debt is 10 million, what will you do ?

C. I will pay a part of it each month.

S. Same for your emotions. Pay off little by little. (Cosi23.11.71).

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S. When an emotion appears, do not deny it at the moment. (...)

Let me then go with it." No. No. No. It is improper. It is devil. It is sinful. No. No. No". This attitude is completely wrong. Completely wrong, for it denies denial. "Why am I denying what is ? If I do not deny it for some time, it does not get strengthened. It gradually loses its force. (Su. Chap. 2 II B).

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S. When anyone comes, these emotions come. But here in contact with life, emotions are inevitable. Emotions will come. What to do ? When emotions come, don't deny them. (E.Dasi 27.3.72).

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S. Do not try to suppress any outburst of emotion ; if you feel like it, do cry without restraint. (Su. Book).

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S. If you see that in your living, something disturbs you : "My wife is this, my office is that..." You note that you don't live in the world but in your world. You don't deny. "Have I time to solve it now ? No. Then I keep it for later". When you get sufficient leisure, so to say, to be not in the world but in your own world. See the problem in your own world. See the problem in your own world and try to go through that emotion. (ERosi 30.7.65).

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d) <u>When emotion comes, go along with, be the emotion</u>.

S. As soon as you allow the emotion to work, rather be with the emotion or be the emotion, three stages :

If the emotion comes : "Oh ! Oh ! It is unconscious.

Now be with : "Ah ! Yes. Yes. Yes. Yes. Let it come "Yes. I don't deny. Yet it has come". Do you see that ?

And then you be the emotions "Yes. Ah. Ah. Ah." And you'll see that the duration of emotion will go on shortened and shortened.

Any emotion let it come. Whenever happens, let there be emotion. Allow it to express. Be with that emotion and be that emotion. (E.Dasi 27.3.72)

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S. If some emotion arises in the heart, then, because it has arisen at that time, right. It is so. It is the truth at that time. Don't say "no" or "yes" to it, it has also to be accepted. Yes. This is the emotion now and let it express itself, be with it. Then you will see that very soon it will disappear. (Yog 18.1.67).

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S. If and when there is emotion, then let the emotion express itself as best as possible, be with the emotion or rather be the emotion, and it will exhaust itself soon. (CO.27.3.69).

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S. How to begin it ? What is ! For the present, the emotion is there. No denial. It is ! Let it work. Be one with the emotion, rather be that emotion itself ! Let there not be the slightest apartness. Now see, in this, too, there is oneness. As soon as the "one" appears, all that disturbing element disappear All that disappears. It gets exhausted. That emotion is pacified. (Su.Chap. 10 IV J).

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2. WHEN EMOTION SUBSIDES

a) To examine something you must be out of that thing.

S. If you want to see and examine anything, you and that thing must be separate. Otherwise you cannot examine. If you want to examine emotions, you must be separated from emotions. Within emotions you cannot examine emotions. (...)

So one can examine and talk of and do anything, about anything, when one is separate from it. When one is in it, he cannot do. So when you are in emotion, you cannot judge emotion, you cannot do anything about emotion. You are in emotion. So let emotion go... function ! Let it vanish !

And then you see : "Oh ! What was the emotion for ? I got that emotion. Yes. You can very easily see the emotion now : "How was that ? How was that ? Now what is emotion ? What is the nature of emotion ? What is the nature of this emotion ?" (ERosi 11.1966 I C 2).

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S. You are in anger. Some emotion : "Oh ! Anger ! Yes, yes, yes". Now while you are in anger, try to see what is this anger ! You can't do... you can't do that. So anger is finished. You cry aloud, you strike, you do anything. Express anger. Now anger subsides. You say : "Oh ! Now, what is this anger for ? What is the content of anger ? Oh ! Something happened, which I did not like !" (ERosi 11.66 I B C).

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S. (Absorption or identification means to be carried away). To know one thing, you have to be out of it. (Arsi 1972).

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S. To be one with the emotion means to be out of the emotion but without any denial, that is, not another I but only emotion and awareness, therefore no conflict. Thus emotion vanishes. (Arsi/ E 72).

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b) <u>When emotion subsides, ask why</u> ?

S. After that : "All right. You had come ! Very well. But what was the cause ? With what purpose did you visit me ? ... (Su. Chap. IV I K).

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S. Then, see why the emotion came : it has come simply because you did not see the fact as it was so try to see what was the fact and what your mind took it to be ! (Co.27.3.69).

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S. After that, of course, I have to see and try to find out where did it emerge from. For, I know it as a fact, that whenever an emotion appears, it implies that something else has been imagined in place of what actually is there. Emotion also makes its appearance then. Then alone emotion appears. Why ? Because "what is" at this point, has not been seen. What was seen then ? What was done then ? let me see. What actually was there ?" See ! Just see ! Just see only this, that this is what it is. If seen with intensity, Truth will immediately emerge before you. Otherwise, try to see it twice, three times, four times...

Sh. The proof, that the reality has been seen, will only be in the fact that no emotion follows ?

S. Yes, that's so. Emotion is the only criterion.
What else is created has to be seen. "Oh ! This is what was created ! Let me see then what it is actually. Oh ! This is what was created that made the emotion appear ! This was created ! Oh ! So this is what it was !" (Su. Chap. 2 II B).

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S. No thought, so no emotion. So, whenever any emotion comes : "Ah ! That's all ! So, I am not in Truth. That is, I am not with fact. What is this ? What is that ? What do I want ? Let me see. This is so. Quite all right. Is it there ? What I want, is it there ? See". You will say : "No". Then, what is this thought ? Finish. That you can do only after allowing the emotion have its play. (EPisi We Jan.74 II C 2).

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S. And after feeling, when you are relieved a little, then general : "What is this ? Why do I feel ? There must be some wrong or opposite seeing here. What is that ? Let me see. Let me see what is that ". And you try to see that, intellectually and emotionally. See without acting here. (EPisi 8.Jan. 64 II E).

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S. Then you ask : "What is it ? What is behind ? What is the thought behind ? Let me see that . What did I want ? What did I want here ? So, is what I wanted there ? Let me see". (...) Whenever any emotion : "Ah ! That's all right. That shows I am not in Truth. I am not with fact".

P. It is like a red light.

S. A red light, yes. Like a red light. And that, you see, when the emotion goes away. (EPisi We Jan.74 II C 2).

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S. After that - let it be non-existent. Then alone shall I look at you. But now, well, what are you ? Then that process starts : "What are you ? How did it all happen ? This is this. Why did it happen ? Oh !

Because she was agreeable to me, so I wished that agreeableness to last for ever. When, however, the disagreeableness appeared, I wished to reject her.

Why was it so ? Why did I not wish to accept this too ? Why did I wish that agreeableness alone to last for ever ? But that, indeed, is out of question, I shall have to accept both of its aspects. The opposite of that was to follow inevitably. This is (how) the general principle emerges. (Su. Chap.....).

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c) <u>See and accept and be free from emotion</u>.

S. To see the emotion, to understand it, that is the first step. (Su. Chap. II II C).

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S. In order to test, you shall be master of your emotions. Emotions will never carry you away, but you shall allow the emotion to have its play. That's the difference. When you are carried away by emotions, you can't see... you can't see what is taking place. You cannot see. But when you say : "Yes, I feel emotion, yes, yes, yes. Yes, I feel feel..." Feel it ! Don't deny ! Yes, yes. There it is. There it is, there it is. Yes. Feel it through. And then(.....) "What is it ? What is it ? It is the product of wrong seeing. What is wrong seeing there here ? What is the nature of it ? Let me see".

The emotions you accept. You see... you say acceptance. You accept emotions and you accept also the fact that it arises from something which is wrong seeing.

You accept that too. And then you try to see and verify : "Yes, what is the wrong seeing here, let me see". You see ? Are you carried away by emotions, by action and reaction ? This is positive action. You are master of yourself. So you see : "Yes yes, yes, these are the emotions. Now, this emotion is in me now. Yes, yes, yes. Yes I feel it. Yes... Feel pleasure or pain, love or hate, anything. Yes, I feel it". Yes, the whole thing you feel. Feel through. Don't deny. Accept. Feel through. (EPisi 8.1.64 II E).

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S. Now the I should be stenghtened. How ? Just see, be practical. "The emotion comes. Yes. What it is ? What it wants ? The emotion is from the past. Yes. And where am I now ? What are the circumstances ? I am in the present. The emotion has no place because it does not correspond to the situation. So what is the place of emotion ? To whom it belongs ? To the past, to the child. So let me see". And in this way you strenghten the I and decrease the intensity of emotion. You go along with it and are not carried helplessly away. (E.Dasi 18.3.70).

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S. Truth of Difference and Truth of Change. You are to apply always... always. And in applying these two laws, if you see : "No, I can't apply these two laws, now I am in emotion. Something comes and disturbs me". You say : "Oh ! Yes, yes what is that which disturbs me ?" At once you see that. You see what disturbs, what thought comes, what emotions come, you see. And if you can dissolve at the moment, do it. Or keep in abeyance : "Yes, I see that . Next time I shall try to take you". And go on with your work. That is, you are to stand and live in the situation in which you are. You cannot go away. (ERosi 12.66 I A 1).

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S. And to have full awareness, you are to do what ? Emotion came. Let emotion come. Yes, don't check. Don't check. Yes let it go on. And if you don't check, it will go and... vanish after some time. Then you say : "Oh ! What is the meaning of it ? Why have I emotion ? Why ? What was in my thought ?" Because emotion must have some thought behind. And thought is nothing but taking you away from fact. "So, what is the fact here ? And what did I want make it to be ? So, this emotion came. Let me see". So, you can very easily see the whole picture. And it will be clear. And so, no, no, no, the fact is this. "Emotion was there only because I didn't see the fact as it was, but wanted to have something else".

P. What did I want ?

S. See that. See. What did you want ? Or what did you not want ? Either way : positive or negative (...) (EPisi we Jan. 74 II C 2).

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S. Whenever there is any emotion, try to be aware always. That is the first point. Try to be aware : " This emotion is there, oh ! now, I feel like this. Oh ! I feel like this". Yes, yes, yes, yes. And then : why ? Try to be aware and take things as they are. Accept them. And see through. That is the process. (ERosi 1.1968 II F 1).

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S. Here also, you are in emotion now, you feel that "with emotions only I can act". You feel that. Yes, just feel that first. See that first. That : "Yes, yes, I feel now... every inch of my life is guided by emotions, yes". (EPisi 8.Jan.64 I C).

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P. Svamiji, how can I live without emotions ? How can I act, how can I... ?

S. Who says you are to... ? You are acting with emotions. Don't jump there... don't jump to conclusions. You just accept yourself first. "How can I live without emotions ?" That is not the question.

The question is : 'The emotions are here, how may I be free from that emotion ?" And if you will be free from that emotion, you will live without emotion. Your task is : to see the nature of emotion and to be free from it. (EPisi 8.1.64 I C 1).

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S. If you recognize that you have this or that emotion, it does not mean that you have to put it into action...

Recognize what you feel and put it into action after considering whether it is proper or not. (Dasi.14.9.71).

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B. IF YOU CANNOT, EXPRESS THROUGH LYINGS

1. LYINGS ARE NECESSARY

a) Because you are bound and repressed.

S. All feelings of bondage come from repression, so express freely. You feel bound when you repress. Bondage comes only from repression. (Dasi 2.6.69).

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S. Bondage is unreal but suffering from bondage is real and will make bondage disappear. (Dasi 29.5.69).

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D. Intellectual part is not enough. Lying has to be done in order to be free from this mother bondage ?

S. But one can do... if intellectual part is very strong and minute and fine, you can do it. At once you see and you feel. And that is not the case with you now, because your emotion is so bound. So you have to be free. No doubt. But the point, ultimately you are to stand on your intelligence always. But the intelligence does not work because the emotion is so bound. That it does not allow. And how ? The thing is that intellectually you may. "Here is something. Oh ! Yes. Yes. Yes. That's all right. But something is here that does not allow me to act and this something is emotional bondage". You follow ? And if this bondage is very strong, it must be taken in his own term. Emotionally it has to be removed, released. Then it will be in cooperatior with the intellect. Intellect and emotion. These are the two things. (E.Dasi. 16.4.72).

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S. When you see truth intellectually... see deeply, deeply, deeply, it cannot but go to the emotions. Emotion cannot but accept.

When emotion doesn't,there should be... there must be, some clog somewhere in the emotion. You must remember that. Otherwise natural process is this : as you go on pinpointing anything intellectually, going deeply, deeply, deeply, and (...) it cannot but go to the emotions. It cannot but be yours as you call it now. The thing outside will gradually come within yourself. (EPisi 13.1.64 II C).

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S. Emotions, repressed emotions must be freed. Then and then only, the division, separateness, and hence the conflict within yourself will vanish, and you will be a single integral personality. Just try to connect the effect with its cause. (Da.26.1.60).

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S. Yes, when the emotional repression and pressure is very strong, it can never hear and see and understand. It must be made loose first so that the ability to see the reason and be one with fact may come about. (DA.15.8.69).

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b) Lying because of the unconscious.

S. No intellectual honesty can help seeing as long as the unconscious root is there. There cannot but be thinking.(Arsi 1967).

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S. You seem to say that when you try to relax it does not come due to repression. Yes, true. Then, when will relaxation come ? When there be not repression ! And this repression does not depend upon your conscious willing as you say. You cannot avoid it, it is there automatically as it were, is it not ? where is it then ? It is in your mind, no doubt, but at the same time, it cannot be eradicated by your conscious mental activity, as you say. Still it is in your mind, is it not ? Then it follows that it is beyond your conscious mind, and so it is in your unconscious mind. (Da.12.4.60).

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S. The unconscious is but an incomplete action of the past intruding into the present. See it and be aware that the past is intruding because something that should has not been done. That is what is interfering with the present. Because of this, the present is also not done completely. It will linger on and spoil the future also. So, the only thing to do is to do what you are doing well,with your whole being and to the best of your ability. (Sri. Book).

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S. Any force lasts only till it gets exhausted ? As long as it is not exhausted it remains stored up in the unconscious and ever seeks to find an outlet. It is stored up in the form of memory. That is why it is necessary to allow expression or outlet to it - without any kind of censure, without any check or inhibition. No negation ! Only acceptance : yes, it is there ! As long as it is there, let it work itself out. This is the process of being the KARTA, of being the doer. "Yes, yes, I know you. I don't deny you.

There is nothing for me to be ashamed about. It is a fact in the process of my life. There is nothing to say no to it. Life is a continous process. It is just a process. I am not a rigid one ! I am just a link in that continuous process. So long as it is there, I cannot deny". (Su.Chap.8 I C).

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S. What course was prescribed for you in the beginning - when your unconscious was being tackled ? The question of being "here" and "now" was not even once put before you. Why ? Because to be "here" and "now" was then impossible for you, for you were then only with "that". As long as you were with"that", you could not be brought to "now" and "here" - without weakening the grip of that. (...).

That is why, indeed nothing was discussed with you on the intellectual plane at that time. Only occasionally, a little of your attention was drawn to this, but the work with the unconscious remained supreme. That alone. For, at that time, that alone mattered. (XXVIII III B).

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c) Lying because of the backpull of the past.

S. That child, and the mother, and the nipple of her breast - they were all stored up within. Even at this age, they are all stored up within. All that yearning, all that frustration ! You have to re-live that very experience, in that very form. Of course you cannot get that mother now ! You cannot have that nipple of hers now. You cannot, of course, have all that now physically. But their potentiality that is stored up within you can thus get released. You have to relive that. This is BHOGA. When you have re-lived it by way of BHOGA, it will lose its strength. Then alone will you be in a position to tackle that grievance of the child. Then you will ask the question "What is its nature ? Whether it is justified or not ?" No. It is not justified at all. It was natural of course to feel like that. As a child I dug my teeth in the nipple. It was so tempting to do so. But she was what she was. She got hurt. That was natural on her part. That was why she hit me back. Was it cruel of her to do so ? How ? She too was an individual. She was hurt so badly. She must have felt a very sharp pain indeed ! That was why she reacted in that way. Any one else in her place would have done the same. So, there is no ground for having any grievance against her. It is wrong. It is not justified at all. Thus, until you come to this point that there is no ground for having any grievance, it will be there. This stored-up grievance will remain there unless and until you get rid of it by the BHOGA of that experience (Su. Chap.8 II B).

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S. As long as that repressed emotion is there, it will go on asserting itself because it is same source of expression, same source of force. That is why it will try to express itself. Howsoever much I wish to repress it, it will find its expression, in any disguise, in the form of some sort of uneasiness, it will go on expressing itself. Why does it do so ? Because it exists. When it exists, it will appear. Why do I want to drive it away ? Why do I wish to ignore its existence, considering it as a deed past ? What theory, what principle is applicable here ? That the past is, at present, in play in my life. Past is the source which actually creates, direct and fulfils or nullifies this life, .(Su. Chap. 8 II A).

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S. In the case of your awareness, there is repression and so there is division within. "They are quite independent from myself as if belonging to somebody else" ! What you will have to do is to give vent to that "unrest". Let it have its play, be one with it. Don't keep yourself away from it ; don't control yourself for some time, let it exhaust itself. Allow some time on it - and then when that mood goes away, try to see through it. If you can bring in the associations connected with the different parts of the dream, you will come to the rest. Relax yourself fully, physically and mentally. Physical you know : but to relax mentally, you are not to think or deliberate but to be passive and allow your emotions to well up in their simple spontaneity. Just bring in the idea of the "valley" and let it go, let the mind skip from one picture to another and see where it stops. It will stop somewhere in the past, in some of your past experience. Thereby you will find out the "cause" or the "source" of the "valley" in the dream.

In doing this, you are to be free completely, free in the sense that you are not to bring in any sense of value, good, bad, moral, immoral, etc.

Let the relevant emotions come out uncontrolled. As soon as the emotions have their full play, you will feel relieved. Similarly, take "prisonner" ; and connect it with the root : See whose prisonner you feel yourself to be. Accept it and allow the emotions to have their play. And then try to connect the manifest dream with its real content. Accept, accept, accept. Remove the repression have the hardihood to say "Yes I am what I am, I was what I was". Thus try to live out and live away your past under repression.(Da.26.1.60).

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S. And why does the past exist ? It exists in the form of unfulfilment. Fulfilment is never stored in the form of the past. You forget what you have acquired, what is fulfilled. There is no attachment left with it. What is painful alone stays in memory, not that which is pleasant. For, what was agreeable was in the form of a fulfilled desire. The memory is there only in the form of a painful experience. And because one looks at an agreeable experience only in terms of pleasure, the painful experience does not find its fulfilment. (Su.Chap. 8 II A).

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S. This childhood predisposition or trace is so strong because you are allied, you are identified with it. How can you change at once ? You cannot. So to change it, you see the strength of it. And if there is too much strength : "Quite all rigth, I shall deal with the strength". Finish, emotionally. And then apply this Truth of Difference, again on it. And this Truth of Difference can be applied, and can have any strength, only when this emotional urge... backpull, as it is called, is weakened.

Otherwise not. Because you are completely covered by it ! Or rather, you are it ! You are so identified, you can't say "No . This is bad". At once you say... "Oh ! this is bad I say no. But this voice came from my mother. And I took it to be my own. That's all. So I say : this is bad. Yes, yes". (Eosi 12.12.69 II B 4).

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S. If you can't do that discrimination, after constant effort, repeated effort, it shows that this attachment of mother and son, which is called a complex, a knot, is there. And which is emotionally bound. And until unless this knot is released you cannot act normally. And for this purpose, lying is necessary and nothing else. (ERosi 1.1968 II A 2).

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S. Now, what is the place of lying in the scheme of this life ? Because emotionally one is not in a particular phase as one should be. You are an adult. You should have adult emotions, adult judgment, adult mentality. But you are not. You are afraid of (...) What is this ? You say : "Oh ! He doesn't tell me very sweet words ! Oh bad !" He tells something. It is not according to your liking, so you say : "Oh ! Nonsense". How can that be ? Those are all childish pranks, so to say.

So to free you from this childish past which is now overlapping yourself in the present this lying is necessary. Only to bring you to the particular position in which you are. Clear now ? That's all. Otherwise lying has got no value at all. One who has got no past idiosyncrasies like that, then ? "Yes, yes, yes, achieve. Take, yes, yes, yes..."
And the action follows. (Eosi.10.12.69 II D 4).

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S. Lyings are not necessary provided constant discrimination is used as wall as awareness in seeing what is and what I want and imagine. And yes, "for deep-rooted emotions the process of lying is more helpful", rather "a must".

The fundamental fact on which you are to stand is that you are not the child, but the child is in you who are an adult now : you or the adult will try to help the child to grow into the adult. (Da.15.2.69).

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D. Is it possible to use discrimination only and not do lyings ?

S. How possible ? You won't be able to proceed. It will become all blurred. Colette wrote very nicely "I am covered with my childhood experiences as with a black coat".

UPĀDHYĀYĀN DAS—ĀCĀRYAH SAD ĀCĀRYĀNS TATHĀ PITĀ
SAHASRAM TU PITṚN MĀTĀ GAURAVENA-ATIRICYANTI (MANU-SMRTI).

A teacher is worth ten master, the father is worth one hundred teachers, but the mother is more important than one thousand fathers.

D. So formerly it was easier, people were more normal?

S. No doubt about it. Even nowadays, in the villages among the Santals, people are simple, natural. It is much more distorted and tragic in the West. (Dasi.16.4.70).

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S. If you feel : "I tried but I cannot see", that means that the frustrated child, the unwanted child is in you, and that this child wants, wants everything, that emotion is there and it has to be expressed, to be diminished, in order to see. (Cosi 5.11....).

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S. If you can't proceed, if you still feel you are eager for love and are afraid of death, or of void, then go deeper to the very root of your emotional attitude to life. That attitude is fixed by your infantile relationship towards your mother. That relationship has produced the type of your psyche. Try to relive your infancy, and your chilhood, fully, emotionally. It is this "Mama, Mama !" That is crying within : the anxiety for the loss of love, or the bewildement due to the absence of "Mama" - produces the anxiety for the void, this void of separation, void of death. Thus try to release the bound, fixed emotions of infancy and chilhood, try to go through all the phases of the earliest emotions. Thus you will be free from your unconscious psychical lag which was excited by the present incidents. Then you will be in a position to see things normally. Never try to escape. (Da 10.10.60).

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D. Is it necessary to do lyings to become free from the mother ?

S. If your intelligence is very keen and sharp, it is not necessary. But in your case it is necessary. Intellectual analysis helps but it is not enough. (Dasi 16.2.72).

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D. Svamiji said I was not intelligent enough and therefore I had to do lyings.

S. No intelligent you are. You have a destructive intelligence.

D. Why ?

S. Because as a child you were suspicious. In order to be intelligent one has to be an unhappy child. When the child is over happy no intelligence develops. If he is over happy or unhappy, it is equally bad for the child. (Dasi 18.2.72).

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S. When one has a sharp and keen intelligence, lyings are not necessary... True intelligence comes from the heart... Lyings are not necessary if you have intelligence and strength. Strength comes from the feeling "I am what I am. I stand on my own right". The feeling "I am" comes from "I have. I have a father, a mother". (Dasi 21.2.72).

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S. Don't they say a chain is as strong as its weakest link ? You are as strong as your weakest point of unfulfilment. So, this experience of unfulfilment, or say, this past, is one's greatest enemy. This past ! The past is past only while it is unfulfilled.

Therefore, when it is fulfilled negatively, there is no necessity of doing so positively as well. Because that little child has suffered due to his desire remaining unfulfilled, so now, that the suffering is gone, the positive or the agreeable aspect of the desire needs no further tackling. Why ? Because the agreeable experience had already been there in the past and that alone had caused that suffering due to frustration. Now that suffering too has been got rid of.

What is the point to consider then ? In the beginning, there was nothing but agreeableness. Then, that was turned into disagreeableness. When, however, the individual entity consisting of both agreeableness and disagreeableness, disappears, you are just as you are. Fact is simply fact. So, you come to this point. When you transcend both the entities, agreeable and disagreeable, you are bound to come back to the true entity. This is TATTVA, the reality, the thatness. (Su. Chap. 8 II A).

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S. Where are you now ? Now, only this is. This indeed is the truth, then. See it, then : cause-and-effect. Be one with it. Not to accept it, is, indeed, out of the question. If, having made a thousand and one efforts you don't succeed in accepting it, then of course there must be some pull of the past behind that. Then, of course, see that. But the need for that arises only in order to remove the impediment that prevented you from being in the present. You have to go back only with a view to remove that obstacle. Otherwise, that is not at all necessary ; for it has no existence indeed. (Su. XXVIII III B).

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d) Lying to weaken the conscious censor.

S. If you want to be free from emotions... Emotions are there... but emotions are checked. Why are they checked ? If you don't allow that checking to cease, that is, if you don't become free of the agent which checks the emotion, emotions will remain bound.

So you are to free the emotions. How ? Again, you see, by relaxing, trying to be passive... Do you see that ? So no active meditation... no active meditation... nothing of the kind. And emotions will appear... They will appear.

But they don't appear generally. Because they are censured. Repression is there. So you must try, first of all, then... simultaneously rather to remove that repression. How ? Repression comes from the sense of value. (ERosi 18.1966 II A).

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S. To understand yourself now, you are to understand your past. So until and unless you know your past, you cannot understand. And why cannot you know your past ? Something you can know. But much of the past you cannot know. Why not ? Because you refuse to see and accept and recognise. Why ? Because you have got the sense of censure, as it is called, and censure is due to your idea of good and bad. (ERosi 4.1966 III A 1).

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S. This censure is so strong that one cannot do like that. So, if one takes help as in lying, then it becomes easier. (...)

Because in that case, in your acceptance, your conscious will work always. This conscious will play a trick. It will say : "Yes, yes, I understand, I understand". And by that it will, so to say, try to influence more deeply the censure.

So this conscious, which is the precipitate of these influences, your conscious mind, conscious experience or your conscious self, that is, as you think, as you feel now, everything is nothing but the influence of the mother. Your thoughts are nothing but imitations, quotations. You heard "that's bad", you say "this is bad". You don't judge and find out whether it is bad or not, At once : To do this ? Oh ! it is bad ! because you were taught that it was bad. Because you don't know, you can know only when you can deliberate upon everything. When you see pro's and con's. "Yes, this is so", so you at once can be free from emotional reaction. But habit is so deep, it ties very hard. (ERosi 6.1968 II B).

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S. Because your conscious will not work. And if you are conscioulsy convinced that : "No. I must be free, I must be free of all those things". So when conscious working is coming, it is being checked always. And so gradually it becomes loose.

Svamiji can give you one instance of one of your friends, Denise. Svamiji asked her "try, first of all, just try to see what is the emotional urge within you. Try to see and try to relax yourself, and go". So every day at five in early morning, she went out. She used to go out and sit under a tree. And she tried for a month and a half like that. ... relax. It was not lying. She was sitting like that. Just sat under a tree. And she tried to relax, as best as she could, and allow her inner emotions to come out. And she was successful to a large extent when Svamiji saw her. And she said : "Svamiji, something is coming, and it is always being stopped. I can't go further..." Svamiji heard her weeping, her crying also from above. And so after that he said : "Now come on". So it became easier.

And it was so, that Svamiji had to take her out very early in the morning, at six because the neighbours are there, they are all asleep. Otherwise how can one do with all that crying and so on and so forth ? One day, Arnaud was asleep, and simply with her cries so violent he woke up. He was terrified. "What is this ? Denise was crying so much. Crying this heart rendering cry. He couldn't bear even... Why was she crying so much ? Why ? Why ? Why ?" As if her heart is bursting out, and he was terrified. So, for practically a month and a half, Denise tried hard, hard, hard. She was able to go a little deeper... emotions are coming. She was coming to the actual causes of her unrest. So it became easier. (ERosi 6.1968 II B 4).

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2. STARTING A LYING

a) Prepare yourself to go down.

R. If I feel too strong relationship with the image of my mother as I was yong, is it possible to try by lying on this precise problem to go deeper and see what is wrong ?

S. Oh ! maybe... maybe. But in order to do that, you must prepare yourself, generally.

R. On this precise point ?

S. Yes. And then you can take the precise point. Because until and unless you prepare yourself generally to go down and sink, whenever you take this precise point, you will be in your conscious play, and you will not be able to go deep down. To go deep down,when it becomes natural and easy, you can take any problem and take it and go. But before doing, you must be accustomed so to say, in the particular process, so that you can go deep.

It becomes easier, normal, and then whenever you take any problem... Yes, yes, you can go. Only that. Finish with it.

But in order to do that, you must first of all take a general attitude, first, to see and prepare yourself to go deep down. Generally you are in the conscious, superficial play. And this conscious work is so strong... (ERosi 1.1968 II B).

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S. So now, first, best course is that whatever you do, take it intellectually, and as far as possible, see. And see meaning : take it intellectually with emotion. Ah ! Not only intellectually... but with emotion. See things. Try, try. And go on dealing with your problems, and if you have got any doubt, anything, in your problems just come and try.

And in this process, you shall see from Svamiji : "Now what is that ? What is the juxtaposition ? What is this ?" And try to discriminate these points as best as you can.

R. Yes. In sitting ?

S. In sitting.

R. Yes. Not lying ?

S. Not lying. Yes... yes. (ERosi 1.1968 II B 3).

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S. Lying gives you the facts as they are. In sitting you can't do that. But after lying, when you get this : "Oh ! ..." Yes. This is the passive attitude. This is Nature. (ERosi 1.1968 II C 1).

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S. Whatever worse you can imagine, it is in you ! Whatever good, better, you can imagine, it is in you ! Can you tolerate both ? (Arsi 1966/27).

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S. What you take now, is yourself. Isn't it so ? So to be free from this, it takes time. So to prepare yourself for doing this, it takes time. So Svamiji told you "time is short", so it is difficult to do anything now, because you shall take some time to prepare yourself and come to that particular condition, where you can go deeper.

So if you feel now that ordinary, relative and practical points are necessary now, you deal with them first. And leave this lying down for a longer period. Svamiji told you that it must take a longer period. Otherwise, you must first prepare yourself. Now you have done, no doubt, within these few days, you are going down. Sometimes it so happens one cannot do that. One takes days and days, even months to go down. Always struggling on the surface... always struggling... struggling and struggling and struggling... But once it becomes accustomed, it becomes easy. (ERosi 1.1966 II B 2).

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b) Relax and let it out.

S. In spite of feeling that truth, so to say, if you again feel : "No, the opinion of others is there". Is it so ? Is it so ? So now... how ?

So one thing you may do : just relax yourself for some time any day, and try to bring up... try to bring up... just see... go through any aspect of your childhood, so to say. Just be relaxed, completely. Don't think anything... don't think anything consciously. Relax completely and only try to bring in any picture of your childhood. See what comes and let it come fully, with emotions. And let all emotions come out. And just get rid of all these emotions ! (EPisi 13.1.64 II A).

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S. Shut your eyes. Be completely at your ease with no tension anywhere in the body... just as you do when going to sleep.

Do not check yourself... be completely free ! Let things go their own way... Do not try to restrain any feelings... or ideas... or thoughts.

Sh. There are no thoughts... Svamiji.

S. Does not matter. Just observe, and do not worry... Only go on speaking whatever comes to mind... Do not check yourself... do not put any restraint... do not discriminate... do not drive away any thought by considering it as undesirable or insignificant. Do not hide anything, neither from your own self nor from me.

Sh. Nothing significant is coming to mind, Svamiji.

S. Do not get perturbed. And do not judge as to what is significant and what is not... Do not discriminate between your thoughts. Simply go on telling me whatever comes to your mind... even if it seems to you as meaningless or even absurd. (Su. Book).

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S. You are to try to go through your emotional pressure as best as you can. In this connection, you are always to remember that you are not to force anything but on the other hand you are to be with the emotions as they come along. Time may not exceed 30 to 40 minutes. (Da.15.8.69).

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S. You have not to force it out but let it out. (Dasi.16.5.69).

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S. None except Svamiji can do lying. Why ? Because it requires infinite patience, understanding and love. (Dasi. 18.6.69).

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D. Can self-lying be made ?

S. Yes, but be careful so that the time be limited and then it is better that Svamiji should be there when certain memories come up and so that emphasis could be put to them. (Dasi.29.5.69).

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S. Lying means one can be, and not one can remember. (Arsi 1967).

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3. DURING LYING

a) <u>The process</u>.

Sh. Back... my back...

S. Yes - your back !... What happened to your back ?

Sh. My back... on my back.

S. Yes... Yes, just see what is there "Your back... on your back !... Just see what happened to your back.

Sh. A kick, kick on my back.

S. Yes... a kick on your back... a kick. (Su. Book).

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S. Why have you stopped ? ... What has come to your mind ?

S . I was trying to see if I could recall that dream.

S. There is no need of recalling it ! Only go on speaking whatever comes to your mind without, in the least, making an effort.

To feel ashamed in telling everything to Svamiji will not do at all !... That is the first condition you have to accept. You have to become stark naked before Svamiji - just as a small baby is completely exposed before its mother or a husband before his wife... (Su. Book).

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D. During lyings there is the child's emotion and the solution is looked through experiments : "Not this one, not that one", until a satisfactorily answer is found for the child on the level of the emotion. What about the adult in the meantime ?

S. The answer that satisfied the child satisfies equally the adult. (Dasi.9.3.72).

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D. So whatever comes : "yes". During lyings there is the emotion and then the answer. And during the day nothing of the kind.

S. It will come also during the day. Now it does not come during the day due to prejudice, inertia. (Dasi.20.3.72).

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D. No progress. From the first day I came, no change.

S. So much pressure is there. The success depends upon the pressure and the intensity of your desire to get rid. Like gas in a balloon. If the aperture is small, it may take years to exhaust. See how much, how strong your desire for your mother. There should be no impatience. Don't make it come out, but let it come out. Otherwise there is checking by the ego.

Remember let come, whatever comes. Don't force it. By forcing it you just speed it down. Besides you are young. After fifty it is very difficult. It has incrusted itself like in a dirty drain. One feels "oh ! It is finished". But after some time again it comes.

Your pressure is positive, so it is easier. (Dasi.11.5.69).

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D. It is less violent. But only sensation.

S. Yes emotion has subsided and sensation appears.

D. But the sensation is first.

S. There is no order. The unconscious knows no logic, no time, no space. Sometimes sansation first, then emotion, then images. Sometimes images first. (Dasi.22.4.70).

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D. Svamiji, my shouting is an escape. It keeps me company. It is a kind of presence ; by shouting I avoid being with the intolerable thing in the belly.

S. Quite all right. Escape first. You just have to carry on and it will come out. (Dasi.22.3.70).

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D. Q."I want more".

A.But look what you have !

Q."No I want more. I want something else".

A.But see first what you have.

S. This is the voice of the causal connection.

D. Is it not the internalised voice of Svamiji ?

S. Yes exactly so. It is flittering, not stable. You have internalised the voice of Svamiji though superficially. There is a difference between internalisation which is your own and imitation like the Santals or the children or identification which is superficial.

Here there is conflict between seeing and thinking. You see; "all right, be content with what you have." And the mind immediately takes away : "Something else or more," is the voice of the mind, of thinking.(Dasi 20.3.72)

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D. Why it does not come in conscious life ?

S. Because emotions are repressed. Yes. That is to say, Nature was repressed. Nature was not allowed to work. In lying, what you do ? You allow Nature to work. Finish. So Nature works. And in the process, cause and effect, cause and effect. This law is denied in conscious life.

So this is unnatural in a way. And so life is in general unnatural, unhappy,unadjusted, everything. So in lying you see, you allow Nature, as it is in you, to work. Emotions first. And when it goes, then gradually "why this emotion ?" So gradually the whole process comes. (E.Dasi.27.3.72).

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S. When the pent up emotions are forcing themselves out with such a force, too much energy is spent up... some quantity of milk and ghee is indeed required !... (Su. Book).

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D. Is not crying a way to repress suffering ?

S. How so ? On the contrary it is an expression of suffering. Repression expresses itself with closed mouth. The more you cry, the more you express yourself. (Dasi.8.5.69).

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S. What happened yesterday ?

D. The day before yesterday there was causal connection between hankering and suffering. The feeling was that if hankering is taken away, my life is taken away.

S. Yes the feeling of helplessness was only superficial. It is now coming on the emotional level. Later you will see clearly the ambivalence.

D. Is there any progression ?

S. Oh yes ! A nice progression. First hankering, then ambivalence, then protest, then helplessness... (Dasi.6.3.72).

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D. How can I fulfil my hankering ?

S. Yes. Fulfil it, knowing that it cannot be fulfilled.

D. Yes but how ? In practical life ?

S. Well in lying. the child is in the shape of emotion. So fulfil the emotion and apply the thought form. (Dasi ...)

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S. So, now, you will find to your surprise, that even after that mental reaction is completely overcome, the physical one will stay on. Even when you find out that the memory of the event no more brings about any emotion and the mind has got free of it, the repressed physical reaction will stay on. Then you will have to live through that also. Both of them run on parellel lines. (Su. Chap.10 II D).

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S. Along with the positive aspect of it, there would emerge its negative aspect, the one of having been deprived. When, however, you have gone through both the positive and negative aspects, one by one, you would have to tackle both the aspects, simultaneously, by taking them together and ask yourself : "Why is this nagative aspect dominating the scene ? Is this not the outcome of what you had then received ? Isn't it because of that alone ? The fact, however, was that the situation got changed, that both the situations were different. But you did not want to accept the latter situation, of having been deprived of that pleasure. You simply wanted the pleasant situation to last for ever. You did not want the other situation. (Su.Chap.21 III B).

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b) The content.

S. You have to relive that sensation of pleasure, as well as and exactly to the same extent the sense of that deprivation too. And having done so, you have also to see the relationship between the two.

And the more intensively you relive all this, the more keenly would you perceive it, and the more clearly would you get to know its nature. Then alone you get free of it. (Su. Chap.21 III B).

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S. Yes, the mother : Hatred and aggression towards her. First, you are to accept and not to deny your emotion. The very fact of accepting will lessen the tension and intensity of your emotion, and in this process you may allow your imagination as if you are actually doing : and in this imagination, you are to express yourself fully without any check : just as you did in "I imagined myself with a gun..." You may do it as you feel the need with a force. And if you do it, you may not have an occasion to be so aggressive towards your mother actually : The rule is that you are to be free from your emotional stress.

Now, for example while going through the memories of your childhood, you are experiencing pain because of those emotions. The pain is still there. What does it show ? That, you are carrying with you the expectation of disagreeableness That is why it is there. Further, it shows that the sense of unfulfilment is also there. That is why BHOGA, the conscious experiencing, of unfulfilment or frustration is as important as that of fulfilment.

As in the case of that episode in relation to your mother : You were sucking at her breast and, at the height of ecstasy, you had dug your teeth in her soft flesh, which forced her to give you that sharp smarting slap. That suddenly converted your pleasure into pain. Thus that original pleasure now exists in the form of pain, as long as it has that potentiality for that, it will continue to have a fixed entity. During that process of bringing it out from the depths of the unconscious into the open, it spent up some ot its force. When it finds expression, it automatically gets weakened. And when it finds full expression, it loses its strength completely. That is the time when to ask the little child : "Why did you suffer so intensely ? Why did you cry so bitterly ? Why ? Then alone will you be able tc see fact as fact. What was that, what had happened, why was I not fulfilled, why did I get frustrated, who was responsible for it, and why did I suffer that intense agony ?"

THe agony was caused only because you had expected something but were instead, thwarted. You have thus to come to the cause of that frustration : the expectation and all that, the cause-and-effect process. Then will you find out that its source was the sensation of pleasure. Pain was the result of thwarted pleasure. (Su.Chap. 8 I B).

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S. That is how you will feel sympathetic towards him. He himself is suffering, suffering, suffering, so intensely. When you are able to feel this, at once you will become sympathetic towards him.

Now see, how a feeling of oneness gradually begins to emerge within you. But, there still is an element of separateness in this feeling. In sympathy, one does not fully get over the sense of separateness, whereas in a state of realisation that this is what it is, that he is what he is, that this fact is what it is that that happening was that it was - for nothing else could have happened in those circumstances - at once Oneness appears. And then, Love ! ... And that makes you free. So long as you do not reach that stage, you are not free. You are bound by it. In the beginning you are bound by your suffering, then by grievance, then by the lack of sympathy. Throughout these stages you are bound by them. The child has to be shown clearly that the other one is different from him and not responsible.

As told already, when it is cleared away on the mental plane, much will still be left behind on the physical plane. When that physical tension is also released, then alone will you be completely at ease. The physical and mental, both the tensions, go together, simultaneously. They go on together on different planes : the mental and the physical. But they immediately get mixed up. Just like the talkies of these days : they take the reels of pictures and the dialogues separately and join them together only later on. This too is just like that. Both the mental and the physical reactions are simultaneous, but they remain separate. Both the planes are different. The physical and mental tensions are quite separate from each other. After you are free of the mental tension, the physical one still remains. Of course, the physical tension too gets released to some extent along with the mental one, but not completely. The physical tension has got to be released separately. And when you are in the process of releasing the physical tension, you find, that there is no emotion there with it, there is nothing there on the mental plane. It is all physical now.

And when you get free of the tension both emotionally and physically, you realise a fact as fact. And mind you, while releasing your tension either on the mental or the physical plane, there should be no kind of super-imposition on your part, no thinking process, no theoretical application, nothing of the thoughts : "At what time did the event happen ? Why did it happen, etc ?" For, that will drive it away. You have not to think of "what could happen", but have to be only with "what is".

Well, it is all right now ! Let it go on. And along with it, see what the truth is. What is. What really is ! "That" is simply "that".
(Si. Chap. 11 I A B).

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S. Again, try to bring up passively all emotions against her, by allowing pictures of oppression that you felt, and let emotions express themselves as fully as possible for the moment and when you feel relieved just try to see what is what : "Why ? Why ? Why the mother did as she did ? She could not but do, she did not do it willingly ; she was helpless : Yes, this is true : just show the aggrieved child the truth and try to help her grow.
(Co.1.11.67).

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S. So, now you have understood the correct process. First of all, the emotion is to be accepted. Don't pay any attention to your Nanaji, so long as your own emotional reaction is working itself out. Just look at your own suffering, your own misery. Only when you have fully exhausted it and given full vent to it, then : "Oh ! Why this suffering ? What was the cause of my suffering ? Indeed, that action was the cause ! Now, what is the principle that I have to apply here ? Oh ! Nanaji did that ! How unbearable that act of his was for me ! It was so chocking, so suffocating ! "Yes, of course, it was unbearable ! There is no doubt about that". Accept it ! No denial ! Yes. Yes. Yes. To a little child, of course it was unbearable ! But - you can't deny that act itself. It really did happen that way. It was a fact.

"It should not have happened ! Why did it happen ? Let me get out of it. Get out of his grips !" Just try to visualise, how did you feel at that time ? You wanted to get out of his clutches. But, it did happen, all the same ! "How desperately did I try to shake him off me, but failed miserably. So, it just happened to me. It just happened ! How did it happen ?" "What was its cause ? Nanaji ! Let me see him now. What is there ? What is there ? Is he himself ? He is not himself. He is tense with emotion. He could not do it knowingly. No ! No, he could not ! That action could not come. He was helpless, helpless, helpless, helpless..."

You have to come to this position first : that, at the moment, this person is not responsible for his action. That is why there is no scope for having any grievance against him (...). (Su....)

4. AFTER LYING

a) Ask why ? What is the cause behind it ?

S. Lyings are only one third of the work. The rest of the work is to be done applying intellect. (Dasi.13.6.69).

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S. Lyings are nothing. They are just preparatory, so that you people may come here. You see, with all of you, Svamiji tried but your understanding was only intellectual. Do you see the difference between intellectuality and intellectualism ? So the process of the lying was started, so that to enable you to understand and act and not be the prey to uncontrollable emotions. When you came here as a young man, you were always jumping here and there, due to repression (Dasi.29.5.69).

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D. Is it true that lyings are not only to free oneself from emotion but to discover that they are not the cause and then to eliminate them by discrimination.

S. There are two aspects to it = emotionally and intellectually. During lyings the emotions are released to a certain extent and become intellectually clear.

After lyings : some portion still remain and have to be eliminated through discrimination and through intellectual understanding. (Dasi.3.4.70).

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D. Svamiji said = not possible to go from abnormal to super-normal.

Yet I feel that if I can be free from the attachment to my mother, I can be free from the rest. As mother stands for all objects.

S. Lyings are not enough. It is just expression. Intellect is required.

D. But Svamiji, in my case understanding comes automatically and immediately. My problem is not intellect but expression.

S. Yes. But even then, it lingers. You have to test in action.

D. It is like a scar.

S. But is it healed inside ? (Dasi.8.3.72).

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D. What about the baby wanting to be in his mother's arms ?

S. See. You want another object, then another, then another. It is endless. The child has not the intellect to find the truth. That is why the expression of emotions shouldbe complemented with talk, with intellectual clarification. (Dasi).

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S. Just each time after the coming out of the emotion, when you will feel relieved and at rest - try to show the child within who was so disturbed, the "Why" of it : why such a thing happened - who do it, why he or she could do it, and show that they were not responsible for it, simply because they could not but - act as they did they were helplessness ; and so thereby the element of complaint (they should not have done so) will be pacified and with this understanding, sympathy, the feeling of oneness - Love - will appear. Then and then only you will be free on that account (Da.15.8.69).

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C. My sister Michelle is painting free expression.

S. Painting like that may relieve for some part the emotions but not all. Otherwise all artists would be free as they express themselves. This is not the case. (Cosi.4.11...).

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S. You are like a bird, the cage of which has been opened and which cannot swing in the open but tothers and returns to his cage or rather as someone who has stayed in a dark room and suddenly the sun has slashed in and he is dazzled until he gets accustomed to the light. This requires strength. The strength of the I. Svamiji as a young man had a strong I. You have to learn to walk without crutches. (Dasi).

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S. This emotion, when it is there, is indeed a reality. Don't deny it. As long as it is active, accept it. After that, however, you have to see where are its root. While you were being carried away by the emotion, you were not in a position to see through it. When an emotion makes its appearance, of course, you have to give it a free rein and let it express itself. But when it has lost its force, you have to see : what actually is the matter ? For the child, of course, it was a most unbearable experience. But, why does he scream so much ? The reply is : because the unbearableness of it is not accepted as a fact. He is unable to accept it. Why ? Because he takes it as something else.

But after all, the fact was a fact ! Nanaji did that. He had tortured the little child so mercilessly. But that was just a fact ! He simply did what he did. Just try to see. Where to start from ? He did what he did. Of course, the child suffered terribly, unbearably. That is true. Absolutely unbearable it was. No denial of this. This too is a fact. How can one bear such a torture ? It is so unbearable, so very unbearable indeed ! Accept this. No negation of it. Yes, accept the fact that it is absolutaly unbearable...

But, what was the cause, behind it ? The cause lay in that particular action on the part of Nanaji ! But, well - it was an action ! It was a fact !

We, however, want to deny that action itself. "Why did he act thus ? He should not have acted in that way !" There is not the slightest doubt that he had acted in a horrifying way. But what does it mean ? That, it is unbearable. This must not be so ! In this too, however, there is denial. The fact is that the act took place. It cannot be denied. It was there. Nanaji did act in that way. Is that not a fact ? (Su. Chap. III III A).

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S. So far, you had only come to the point of having suffered intensely because of an action which took place then. Now, however, you have to proceed further and see after you have re-lived through that suffering and pain and have overcome it. Of course, the suffering was unbearable, but... Now apply reason : "Of course the suffering is intense. I do not deny this. Such an unbearable pain ! The little helpless child is undergoing such a severe torture ! Oh ! It is absolutely unbearable !" There is no doubt about that. But ? Did it not actually happened that way ? Was it - not a fact ? Nanaji did act that way. Only the mind does not want to accept that. Nanaji could do so, could be so cruel and merciless ! No. It is impossible ! Such an action is an absurdity, monstruosity. But, why after all, did he do so ? Let me now look at Nanaji's face. What a tension there. He has no control over himself ! He did that in that agitated mental condition. Then ? He was helpless there. He was helpless there.

Sh. I have to look at the tension in his face... the emotion that is causing it ?

S. Yes ! You have to see this. You have to see this action is the effect or the result of that emotional condition ! Let me see, what is that emotional condition. Oh ! It was unbearable for him ! How else could he be so cruel and merciless towards such a little child ? He looks like a monster to the child. But, now, this is the pure and simple fact. He is tense with emotion. He cannot be anything but this, at the moment. That particular emotion got expressed in that particular way. This is a fact. It happened so because of that emotion. Oh ! He was helpless then. He was helpless. He is helpless ! I cannot have any grievance. He was helpless ! Oh ! He was helpless. He in that way. Completely helpless ! How else could he act in that way ? Is he then responsible for his act ?Is he responsible ? Can one make him responsible for the act ?

A man who was not in his senses did something. He was not himself then. So, he was not responsible. Oh, what an utter helplessness he was in !

Only visualise this, only this idea : "Oh ! Such helplessness. Such helplessness ! He was helpless... He was helpless. The greater will be the intensity of this feeling in you, the more you will sympathise with him. At once you will begin to get sympathetic to him. Helpless ! He was helpless ! What could the poor man do ? Oh, the poor man ! Of course, it couldn't be helped.

This is the way how you will start having sympathy for him.

And when this sympathy is also assimilated, then : "Oh ! So the fact is this ! This is the result of that condition. Wherever there is such a condition, this is the result. It is inevitable. He is what he is. This will bring the feeling of oneness with him. So long as this is not achieved, the mind will go on deceiving. (Su. Chap. III III A).

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b) <u>When are lyings exhausted</u> ?

S. So you should tell Svamiji when you want to finish lyings ?

D. Is it for me to decide ? I would like to exhaust completely lyings to finish them off.

S. This will not be possible this time.

D. Why ?

S. Because there are layers after layers. You pour water in the drain. One layer goes... To finish them off at once, it requires strength and intelligence. Now if you were an infant or an adolescent this would be easy. But now some time has passed,so layers have accumulated and reinforced. See this folded newspaper. Suppose you want to pierce with a needle. Will you be able to do so at once ? Yes if you have force. If you have not, you will pierce it sheet after sheet.

D. So what to do to reinforce lyings ?

S. By speaking. If you can speak freely without repression, without concealing, whatever comes, without barrier.

D. But still as there has been repression for so many years, emotions may still be repressed.

S. Oh yes !

D. Lyings may be done...

S. No doubt about it. Lyings are necessary absolutely. It comes or rather it reaches to such a point where this unconsciously, rather passively, rather indirectly you are not to work with emotions. You can work with emotions in lyings. Yes no doubt. So for the time being, don't try to express emotions in lyings.

D. No ?

S. No. Why ? You have to see how far you have done it and master it in actual life, in life. (Dasi.27.3.72).

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D. Does it depend upon me that it should be finished ?

S. Oh ! Yes. Yes. No doubt. Depends upon you. Depends upon the strength or inertia of emotion and the strength and inertia, also here, of your understanding, and the work naturally. When the emotion is very strong there is no understanding. But see, emotion comes ; comes. Finish. And then, when it subsides, understanding comes. And then when emotion goes, understanding is strengthened. It's lessened, lessened. Ultimately it vanishes, there is understanding only, as originally, there is emotion only. (Dasi.27.3.72).

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S. When one feels "Oh ! Oh ! Yes. Finished. I have got my all". Actually this experience comes : "I have got my all. Nothing more. Nothing more I want".

At the very moment of experience "Oh ! Yes. Finish, finish. Nothing more. I have got my all. Now, now, I have reached". Actually this feeling comes "I have reached, nothing more I want". That is the character of real experience. And at the very moment you feel "Oh ! Yes. Finish". But this "Oh ! Yes. Finish" may be repeated so many times till it is finished. (Dasi.27.3.72).

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S. First point, whatever, anything comes it is true at the moment it has come. Finish. It has come. Finish". It comes and still it comes ! "Nonsense". "It comes and still comes !" This is play of mind.

So you see, the work of mind, everywhere the mind, mind, mind, mind. In different forms mind works. No identity. Nothing. You are now here. And so whenever an emotion comes : "Oh ! Now I am free". Yes, you are free for the time being but you are not to arrogate". Oh ! Finish. Finish. You are free for all time. No. And so when it comes again. "Oh ! Oh ! Still it comes !" That shows you thought it absolutely. Nonsense. When it comes, it comes. "Now, my dear friend, you are still there ?" The attitude should be "Ah very nice, you are still there. Quite all right. What comes, that is my field. I am to deal with what comes. I cannot deal with what has not come. Whether it will come inevitably, it will come. I am ready. You are not to assume. You are always to be ready to be surprised. What is the meaning ? To accept what comes.

Surprise meaning : "Oh ! It is still here. Very nice. Very nice. There is no denial. Did I think that you were finished ? No. No. It is still there. Quite all right. Come on. Come on. Always come on". Because why do you say "Come on". Because you know what comes, comes only to go...

So to anything you say welcome. Why ? Because it has come. Why ? Because it will go. Coming is the process in the process of going.

D. So there is no end for the coming and the going ?

S. This is only partial. Here only coming and going. And the nature of coming and going is different. With the sun it is a natural process. But in the emotional, it comes only to go, and go for ever. Not to come. This is the difference. Till it is finished, it will come again, no doubt. (E.Dasi.27.3.72).

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C. TO BE IS TO EXPRESS

P. To be something is to express ?

S. To be something is to express. Yes. Being is there with expression. Yes. Anything is. How do you know ? It expresses. Yes, there is smell, fragance. What is this fragance ? Yes, yes, yes. It is rose. So, there must be something, something in that rose somewhere. Because the rose is there, it expresses itself through its fragance. Yes, yes.

P. So, knowledge, real knowledge must also express itself ?

S. Oh ! Yes ! It expresses, it expresses. It cannot but... And it expresses, it creates an atmosphere so to say. It radiates, so to say. But those who are in tune with that, at once become attracted. Others not. And that depends upon atmosphere, tradition, circumstances... (EPi. M 74. II).

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P. But as long as it is here, it is normal to express.

S. Oh ! Yes ! Normal to express. And if there will be no normal expression, it must be taken to be something wrong. (EPi.M74.III D).

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S. As you are, so you express. (Arsi 1966/29).

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S. Energy being infinite, so there will be infinite manifestation also. Expression will be infinite. So, this infinite expression, you cannot divide, you cannot separate. If two are the same, so, there is no infinite. If I infinitise it, it is not possible. So, everything is itself.

And in this case also, when you say everything is itself, there is no expression. Expression comes only when you compare with another. When you see itself, you see itself only. If you drag it in time and space, then expression comes.

If you pin your whole attention at a particular point, you will see that point only and no expression. In expression you go this and that way... If you see this moment, this moment only... Later : "Oh ! It has changed ! Oh ! Yes. It is like that and like that". (...)

Otherwise there is no expression. It is it. It is it. It is itself. You see anything and everything, not to be there. If Truth is there, Truth is here also. And Truth is in this.

This tree does not express. It is. But : "Oh ! Oh !" You see a flower here. You go. At once you go into time and space, so you change. But at once the very moment... It is. It is. As the horses running, running, running... If you see, at a particular point, horses like this, you will only see this position, only. And nothing else. (EPi/M.74/III C 2 a).

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S. Expression is movement to unlimitlessness. The standard of unlimitlessness is within me, to which I compare every experience. (Arsi 1966/31).

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S. So, your expression goes widening, widening, widening, till this widening comes to such a point that widening is widened.

P. With no limit ?

S. There is no limit. All experiences are inside. That is to say, you see, ex ternal expression vanishes. (EPi/M.74/III B 1).

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CHAP. 5 BE AWARE.

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A. AWARENESS

1. WHAT IS AWARENESS ?

S. "Awareness of what ? You can be only aware of what is in (your) reality, now and here : So long as you are not in this state of constant awareness, you are naturally partial, and changeable awareness ; or in other words, you sometimes know and in other times you do not know : Awareness is only to see that "yes there is this state", accept it, and allow it to have its play. (Da.26.1.60).

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S. Awareness means no dualism : to be one with it. (ArsiE/72).

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S. Not "watching" but quiet awareness of whatever happens to be, now and here. (Da.14.3.64).

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S. Awareness of what ? Awareness of this Truth of Difference, or in other words, awareness of Uniqueness of Reality. So there is no one here to disturb this uniqueness, or deny this uniqueness. (ERosi 4.1968 III A 2).

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S. So this sense of awareness... truth of awareness must be there : "Yes, yes, I feel like that. Yes, I know. I don't deny it. This is my feeling. (E.OLsi 10.12.69 I B).

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S. Be aware. Always be aware where you are. Be aware in which condition you are. Be aware who you are... be aware who you are. That's all. And try to be... try to be that. (EPisi 15.1.64 II E).

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S. Awareness means remembrance. (Arsi 1966 10).

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S. You must be aware only. Aware about what ? About your mental reaction. Whenever you have got any mental, emotional reaction, you at once : "Ah ! Now, I see through this reaction. I don't see that. Why ? It is there." (EPisi 10.1.64 II B).

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S. You must have awareness first. You must be aware of each and every one of your actions, so that you can very easily say : "Oh ! Now, there is emotions. There is this... there is this. Now, let me see that. Why ? Why does the emotion arise ? And I know that emotion arises only when I don't see a thing as it is. Or, I see a thing as it is not. So, what is this here ? What is the fact here ? Which I don't see or which I see otherwise ? Let me see..." (EPisi Jan.8.74.II A).

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S. Know yourself and understand yourself and accept yourself, then there will not be any problem. (ERosi 3.1968 III).

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S. Svamiji can give you another example. A girl. During spring, she was talking... Went out and she saw the leaves that... but a tree. "Ah ! Ah ! These leaves are so glossy ! Oh ! So glossy !" What do you mean ? "See, Svamiji, how glossy these leaves are !" Oh ! Yes ! But leaves are glossy yesterday, day before yesterday... You didn't see. You couldn't see it. Now you see it. And the same girl in Ranchi, in the evening after talking : "Ah ! Stars are so bright ! Stars are so bright !" Oh ! Stars are bright always. You couldn't see. Now you can see. See. So, that shows the change. And if you can capture that, if you don't forget that, it will help you to go on. (EPisi. 74 III A).

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S. What is the greatest importance then ? Awareness, attentiveness and alertness as to what is going on, what is happening ! What is going on inside. And what is the test by which to judge it. There is only one such test : "How am I feeling ? Am I at ease ? Or is there some sort of uneasiness, some kind of commotion, any emotion ?" In the latter case, it is all due to mind's

play. Then you have to see : "Why is it there ? Let me see. I must have created something else. I must have brought about something else on the scene. I must have failed to see what or who actually was there. I replaced it with something else. How else could there be any kind of commotion ?" (Su.Chap.11 IV C).

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2. CONDITIONS TO BE AWARE

S. To be aware, first let awareness be developped, progressed and made constant as best or as far as you can. And if you don't try to see, why not ? (...)

And awareness can come only when there is no sense of guilt. When sense of guilt comes, or sense of value comes, at once it disturbs awareness.

You see : "Oh ! I can't see that. No, no, no !" You cannot be aware of that. You deny. In denying there is a sense of guilt, a sense of value somewhere. (ERosi 4.1968 III E).

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S. Be aware. Let there be awareness, constant. And that can come only when you are free from the sense of value. (ERosi 1.1968 II F 2).

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S. This awareness is there. And to be aware you are to start from the spirit or Truth of Difference. (ERosi 4.1968 III B 1).

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S. "I feel my capacity of awareness limited". That is to be increased ; be at ease with the Truth of Difference and awareness will increase.

Yes, be at rest and at ease, and that will follow when you are with the Truth of Difference. Thereby you will come in direct contact with everything without any shading of the"mind". (Co.9.3.69).

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S. When you feel that you cannot live without awareness, awareness will come. (SRi Book).

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B. HOW TO BE AWARE ?

1. CULTIVATE AWARENESS.

S. Now the time has come. You try to have awareness as far as possible fundamentally. This is to say, whatever you do, whatever emotions come and so on and so on, subjectively, let there be awareness. And also about others. First of all about oneself. Let there be awareness,and in that case you will be able to see yourself, as you are functionning and see very easily. You can distinguish : "What is wrong and what purpose I have got ? I do things. Why ? Why ? What is the motive behind ? What is functionning inside ? Is it for others or is it for myself ?" You can very easily see. So this awareness is very necessary or it is fundamentally necessary. To be oneself, to be on the path of truth, to know oneself, to know myself. To know means ? If you are not aware, you cannot know. So this is the fundamental point. (E.Dasi.30.3.72).

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S. Unless the awareness is there, one cannot become the KARTĀ. Never ! This awareness, this SĀVADHĀNATĀ, this has to be cultivated. (Su.Chap. 15 II D).

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S. Know every action : before being done, every action must pay tribute to Her Majesty awareness. (Arsi...)

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S. Awareness is the one SĀDHANA which will lead you direct to the goal. In every action that you do, you are to cultivate awareness, i.e. you must not only be aware of the time, place and circumstances in which the action is taking place but also of yourself the actor, your bodies and of what is happening every instant. Understanding the significance of what is happening may come later, but, for the moment, you must be aware first of everything that happens within and without. In concentration, you think only of the object. It is narrow and you are only aware of things happening outside. The outlook is outward. But in awareness, it is both outwards and inwards. And when you are truly aware, you not only see the thing as it is but also you see yourself at the same time, and the reactions taking place within yourself i.e. you are

alive fully and completely. There is not only breath but also depth. In other words, you take the object into yourself as it were and become complete. In concentration, there is a sense of separateness, of your being apart from the object, whereas, in awareness everything becomes a unified whole.

It is not enough if you are aware while doing important things. Even small things must be done deliberately and consciously. Small things must be bestowed with the same attention as big things. For instance, take walking. When you are walking, you must be constantly aware of the legs shifting their positions, one after the other. Your eyes must see ahead and sideways to see that the path is clear and no danger approaches from any side. The hands must be kept swinging, keeping up the balance. The mind must also be harnessed to the job of walking and must not be allowed to stray among irrelevant things. In addition, you must be aware of yourself - the presiding deity - over all these different actions. This is awareness. You must be aware that you are walking and with what object, how the results are shaping and whether you are reacting to them. The mind, body and emotion must not only act in unison but you must also be aware that they are doing so. The significance and purpose of the walking must be constantly borne in mind. If the mind strays, it must be brought back to the work on hand and this must be done deliberately and calmly.

One has to evaluate the results achieved and see whether they are really beneficial. Whether there are better methods of achieving those results, and whether there are more worthwhile things to do. All these factors come in awareness. "What am I in this ? Am I functionning truly and appropriately to the circumstances ?" Thus, our activities are continously watched and improved upon. In awareness, one keeps an absolutely open mind and is receptive to all new ideas and changes whereas in concentration the benefits of his action are generally assumed and the view is narrow.

Awareness should be a continous process. You should be constantly aware of what your eyes are seeing, what the ears are hearing, how the hands are working, how you are reacting to all these. You should also be aware of the constant changes that are happening in the neighbourhood and how they affect you and your work. If you are affected by them, you must adopt suitable countermeasures to remain calm. If unwanted effects are coming, you should take suitable action to ward them off. Thus you should continuously adapt yourself to changing conditions and also constantly adjust yourself to suit

the changes. In other words, you should become extremely pliable. There is no greater secret of happiness than this.

To be careless is to kill oneself. That means that for that moment we have not been aware i.e. we are not here and now which is Reality. In other words, we have committed ĀTMA HATYA. So, one cannot afford to be careless about anything. Further, when we are careless we throw temptation in the way of others and are actually doing them a disservice. It is, therefore,criminal to be careless. (SRi. Book).

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S. Before going to bed every night, you do regularly practice self-observation to see what ideas passed through your mind during the day..? How you behaved during certain situations ?... Whether you acted deliberately and consciously, or were simply carried away by your impulses and emotional reactions ?

Sh. The practice of self-observation is not quite regularly followed, Svamiji... Some times I forget to go through the process.

S. Do you ever forget any of your meals too ? (From Su. Book).

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Sh. In this, it seems, I am succeeding now. Neither do I suppress it, nor do I justify it.

S. Only this. Only this. This alone can bring about awareness. "Because, I am what I am. The question of bigness or smallness does not arise at all. There is no question of making any comparisons. I am simply what I am. The sense of bigness or smallness springs up only when I compare. In the scheme of life every thing is unique. I am what I am. With this realisation there, all that comparison, the big and the small, the superior and the inferior, will disappear. And, you have to cultivate the awareness. This is this, I am now here, and I have to transcend this stage. So long as it is there, of course, I have to accept it. It won't deny it". (Su.Chap. 15 II D).

2. MAKE EFFORT TO BE AWARE

S. If awareness is there, you at once feel :
"Ah ! You have come, quite all right". As soon as you have seen it has come, it must vanish at once. But if its power is a little stronger, you shall have to struggle, make effort. (EPi/Tu.74/ I A 1).

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P. Effort of awareness, does it help or is it cont... ?

S. Always helps... you are to try to be free from non-awareness. Awareness is there. You cannot bring in awareness. You cannot make any effort to bring in awareness. You can make effort to remove non-awareness.

P. Yes, yes, awareness is recognition, is...

S. Awareness is recognition. Why is it so ? Yes, yes, yes.

P. And to remove non-awareness... is by being conscious of it and...

S. Ah ! Yes, yes, yes, always, always... "What happens, I know. I know what happens. Nothing can pass without my knowledge. yes". (EPisi.Sat.Jan.74IIIC)

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S. Try **always** to see where you are. Be aware, yes. See and be aware, yes, yes. "This is so. I am this now. Yes, yes". Then if you can own it, if you are at one with it, you cannot but function. There's no effort.
Only effort is in trying to be. That's all. (EPisi 15.1.64 II E 1).

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S. It will cristalize, cristalize and then you will be aware always. There will be no effort. So, you must first of all have effort to be aware. Yes. To be aware, must be effort. Yes, yes. You must put effort because you are always forgetful.

"You see,at once I lament for my past". What ? Are you aware, what are you doing ? Are you aware ? No, not at all. You are lamenting ! You are lamenting ! you are lamenting ! You are carried away by lamenting. You are not aware. When are you aware ? When lamenting reaches to such a point... automatically, you cannot but say :

"Oh ! Why this ? Why this ? Why this terrible... ?"

At once you come to awareness... to know : "What is this ? What is this ? What is this ?" It cannot but come. It is in the process of Nature. But for man is to see Nature and utilize that Nature's law to himself. "Yes, awareness will come. Then, why shouldI not do it now ?" See, the Truth of awareness. It cannot but come. One cannot but be free, one day. (EPisi 10.1.64 II 6).

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P. Are there ways to develop alertness the whole day long ?

S. Only, first thing is to be aware... cultivate awareness. And second thing is to feel the dignity. This feeling of dignity of : "I am not a slave". This dignity will save everything... "I can't be a slave. No. I am myself". If anybody says : "You are a slave, you imitate, you are under sobebody". will you be satisfied ?

P. No.

S. Never, then, why you do it to yourself ? The past has come and took you : "No, it is from the past, from the past. I do anything due to past, no doubt, but I must now calculate and see what is true and right and..."

P. Sometimes I have this feeling without difficulty at all. Some other time, I must make an effort to be aware.

S. May be, may be, because at that time your dignity was clouded. You allowed yourself to be carried away. That is so. But if it be like that.(...) "Yes, it is for the time. It is... This is the position.

3. MAKE YOUR AWARENESS CONSTANT

S. What is required is constant, conscious, heartful, devoted awareness. (Da.5.1.60).

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P. Is it possible to be aware all day dong ?

S. Oh ! Yes. It is possible. It is a fact. But it will take some time. After some time you shall be that. You cannot be aware now because the ego is there. Ego meaning : likes and dislikes.

P. Usually, when I am more aware, for a certain period of time, the next day I feel rather less.

S. Yes, because you see, you are acting in the field of action and reaction. That is, you are to exert to be aware. So it is not a positive action. So it produces reaction. Quite all right. But when that exertion or effort will be natural, then as it will go on being natural and natural, then that reaction will also go on diminishing and diminishing.

P. Because awareness should be something completely natural.

S. Yes, yes. First of all you shall have to exert to be aware. But gradually, it will be automatic, so to say, it will be your own. (EPisi 14.1.64 I C).

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S. You are to try to be aware. If it fades away sometimes, no doubt now, sometimes... at once you will see : "Oh ! Where I was ? Where I was ?" You may feel like that "I was absent". So sometimes you will see the very anomaly of (...) and the work of Maya is so ludicrous and so interesting... You see, you say "I, I, I..." as if you are a single entity. But you are not. That is to be watched. You are to be aware of that first. (EPisi 15.1.64 I C).

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P. Why in some cases awareness lasts and in others not ?

S. Because you are not one with it. You are not one with what you want to be. Your ego and this : they are different.

At one : meaning ? Your mind or your heart, your inclination, goes to different directions. Allow it to go. "Yes, yes, what do you want ? Let me see, let me see. What is the interest here ?"

It is there. It is in you. Now, nowhere else. It doesn't drop from the sky. It is in you. Your mind goes in a different direction. Yes, accept it. "Yes, yes, it's going. Now, where are you going ? Let me see. That is, there is some dissatisfaction somewhere. There is some want of feeling, or want of fulfilment somewhere.

Yes, so it is going there. Because mind always tends to go to a pleasurable thing. So, because the mind goes astray : "Quite all right. Yes. Where ? Where ? Where ? Where ? Let me see. Where is it going ?" See through : "Oh ! That's all right". So the attraction behind at once will cease. (EPisi 15.1.64 II A).

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4. CONSTANT AWARENESS MAKES YOU FREE

S. How to assimilate it ? Yes, first. How to assimilate ? There is excitement, First of all, be aware of that excitement, first. And if you are aware,..then if you can be aware,..then at least quarter of the excitement is assimilated by that. (EPisi 9.1.64 I F).

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S. And when this element of awareness is constant, without doubt, this is supernormal, and this is Enlightenment, Realization... any name you can give - Perfection, Absolute - any name you can give. Because in that awareness there is no disturbance. (ERosi 4.68 III A 2).

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S. Constant awareness will dissolve all the "granthas" (knots, complexes). (Arsi 1966 -10).

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S. Purification of functions ("the nineteen mouths") brings awareness which enables one to dissolve the knots, thus obtaining MOK_SA. (Arsi 1966 -10).

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CHAP. 6 MEDITATE

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A. MEDITATION

1. MEDITATION IN THE ORDINARY SENSE.

S. Meditation in the ordinary sense is of the mind only. (Dasi.26.6.69).

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S. Just as a child cannot be an adolescent until and unless he becomes free from his childhood. Isn't it so ? To be in childhood and at the same time : "I shall try to gain some knowledge about adolescence..." is a nonsense thing.

But actually people do that. They try to imagine about, imagine, meditate upon God. Yes, what do they do ? God ? They don't experience God. Upon what they will meditate ? To meditate, you must have something positive. You must have some positive knowledge and experience of something, so that you can fix your attention there. If you don't know that, if you don't know anything, how can you fix ? You can't do that. (EPisi 15.1.64 I A 1a).

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2. RIGHT MEDITATION

S. Meditation means one must start with the experience of life (suffering, no permanency) until one says : "I can't live in this world (in this state of being)". (Arsi 1966/44).

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S. Meditation all the time ; on the spot and afterwards: "What is it ? What do I feel ? Let it express itself. What does it mean ? Where from ? Yes, yes". If it is too much, lie down and let it come out. (Dasi 26.6.69).

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S. Active meditation is seeing the tricks of the mind, seeing the imperfection (and not : longing for perfection - which would only be temporary relief). Don't speak of health to the sick man. (Arsi 1966/44).

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3. ALLOW THINGS OF YOUR PAST TO COME

S. First no denial." Yes, I see them (emotions). Quite all right. Can I at once resolve them ? No. There is no time. Quite all right. I keep them and try, try as far as I can with the world". Now, when again time approaches, when you get sufficient leisure, so to say, not in the world, to be in your own closet, to be in your own world, go to your own world, and try to be free from it; emotional aspect. (ERosi 12.1966 I A 3).

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S. For your meditation also, you must be away. Undisturbed. There you will be alone only. Nobody is there. Because there, you are alone. Otherwise, in your active life, you are with somebody. Now, some time there must be, to be alone. Be alone to see through yourself. First you have to bring yourself to Truth. So you have to arrange time and place, according to your convenience. They (children) must see : "Oh ! Now he is in meditation ! No one is disturbing him now !" There must be an atmosphere of that, understanding of that. (ERosi 12.1966 II A).

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S. In meditation and in feeling aspect, you are to be alone, because you are going to yourself only. There is no other disturbance. Yes. So you must have a place and time so that you must tell your family also :"Oh ! Father is in meditation. He cannot be disturbed now". Everybody must know that that is his time. One cannot disturb. Yes you can do it. And if you don't train them ? They go and disturb. "No. This is my time. And other times are yours, I do everything for you. But this is my time in order to enable me to do for you". (ERosi 12.1966 II C 2).

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S. Allow, keep some time, some day, where you can be alone, undisturbed. Do it. So go through in terms of time, in terms of space, as you said. In terms of time, go to the past : "Yes. These are all associations and thinking, always from the past.

That is to say, the past was not fulfilled. What is fulfilled vanishes. What is not fulfilled ? It just stays. So if the past is within me, then my past is due to ? My unfulfilment in the past". Take it in that particular form. Let them (emotions) come, awaken them.

Let emotions come and then show your intellect "What is this ? Yes, it happened, no doubt. It happened.

This is as it is. Yes, yes. It happened. But why did it happen ?" You see you want to question. Why do you question ? You see, it was inevitable that it happened. (ERosi 12.1966 II C).

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S. You become unhappy when you are alone, because you are dragged to your past, which you don't accept (...). Past things may come : "Oh ! Oh ! What is that ? Oh ! I should have not done that. I should have not done that. Oh !"

So from the external, the internal world now comes to disturb you. And how to solve it ? How to solve it ? And there you disassociate yourself from the external, similarly here you are to disassociate from the internal. Here in terms of space, we are talking. And there in terms of time, we are talking. That's all. (ERosi 5.1966 I E 3).

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S. From external, you come to the internal. Why ? Because externally you cannot be where you are. In order to enable yourself to be where you are, you are to be free from your past pulling backs. These emotional things, whatever have been the circumstances - unsatisfied, unfulfilled in the past - are there. And they are producing emotions. So until and unless you free them, they will be there. So they will always take you back, take you away from where you are. (ERosi...).

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S. Go to your past, allow things to come. You may not judge. You may not deny. "Oh ! I did not do ! Oh ! I didn't... Oh ! It was very nice ! Oh ! It was very wrong ! No ! No ! No ! It was done, it was done ! that's all". Wrong, right there ? No question. At a time everybody does everything right. Nobody does anything wrong. (ERosi 12.1966 II C).

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B. ACTIVE MEDITATION

1. FIX THE INEVITABILITY OF THE TWO LAWS OF CHANGE AND DIFFERENCE.

S. What is meditation here ? (...)
In your case now, meditation is nothing but to fix in yourself the true inevitability of the two laws : Difference and Change. These two laws must be made as fixed, as inevitable as possible. Yes, do it. This should be meditation now. No other. Active meditation you say, yes. (ERosi 12.1966 I A 4).

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S. In life you are to practice. But you cannot because you forget, because these two aspects of Truth are not fixed in your mind. So you forget. Try to fix them. This is active meditation. So prove to yourself, verify for yourself, that these two truths are actual truths. Yes. (ERosi 12.1966 I B 4).

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S. Intellectual standard and thought patterns must be made right first. And in order to do that, two ways : way of difference and way of change. These two facets or aspects of Truth must be intellectually made as clear as possible. (ERosi 15.1966 I C 3).

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2. MEDITATION ON CHANGE

S. You are to meditate. In your leisure, when you are not acting, nor active with anything, when you are sitting : "Yes. I can see. This is the Law. Change. Change is the Law. Let me see . Is there anything steady ? Anything stationary in my whole affair ? No. Nothing stable... No. Nothing... Let me see my body and my mind... let me see myself. Are they steady, at any time ? From my early childhood... from my mother's womb ! Oh ! What is this ? Continuous change... !"
(ERosi 12.1966 I B 3).

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S. Intellectually be convinced through your experience. Not only close your eyes and do... No. " This change is here. I shall see here if the Truth is there or not. If Truth is there, that must be everywhere. So if there is change, here is change. Is anything stable or not ?" This is a challenge,

You are to do that. And two things are different. These two aspects are to be made as clear as possible. And from there, assumptions... all assumptions, simplifications and derivations... everything will come. From change you will come : "Oh ! Then everything is change..."
(ERosi 15.1966 I C 4).

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S. "Am I at one with this idea now ? This change, change, change, change... Am I affected by some happening ? Yes. Then that shows that I am not now in change. Some happening disturbs me. That shows that I don't expect that happening, I don't like that happening..."

R. ... so I am not accepting...

S. "I am not accepting change then ! Oh ! So, yes, change is there.
(ERosi 15.1966 I C 3).

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S. Wherever you are, you are always in action. In daily life, you are always in action, you are always in situations, so try to be in that situation. And don't mix up one situation with another : change, time.

Now you are sitting here. Next time you go to the market. And after that you go to the metro, go to the station, come to the train : "Oh !" Your being in the train is not the same as your being here. No. So when you are in the train, where will you be ? In the train itself. Nothing else. "Ah ! Truth of Change ! Truth of Change !... I am here now. So now I am here". Quite all right. So be there. Sitting. Do things. See people. Do everything. Be there. And apply these two laws : "In the compartment, yes, yes, so many people ! Yes. Are two same ? No.

Now I sit here in the train and I now reach Paris... Oh ! Oh ! That was change. So I am not in Bourg-la-Reine. I am now in Paris. Oh ! Oh !" You see... Change. So now, be in Paris then ! You are not in Bourg-la-Reine ! So you are living in the Truth of Change. And when you do that, you full do justice to the situation.

When you are in any work, if your mind does not go along this way, that way, then you can give full attention to the work. You can very easily solve all the difficulties. Otherwise ? Divided. Attention goes somewhere. So how can you work ? It goes somewhere, in space or time, as you say. It may go into the past or in space also. "No, no, no, no ! Now I am here ! In space and time, I am here only". If you be here, so that only, you can see through. You can see its intricacies, everything, so you can solve them also because the whole of yourself is there. Otherwise, if your mind goes this or that way, your whole... you are not there, so partially there, so partial solution comes there. See the beauty of it ! So when you are here only, then you are whole there. So the whole of yourself is acting there, functionning there. (ERosi 12.1966 I B 2).

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S. These two fields, aspects of reality and Truth is : change, change, change. There is nothing stable, anywhere. It is in the nature of Nature that there is change. Rather change is Nature. Nature is change. But if you don't accept, don't feel change, if you say : "No, I am somebody", well, then you feel you are somebody, there is another body also there. Accept that... accept that then.(...).

If you don't see change, if you have the idea of stability, you think : "I am stable, I shall remain. My fame will remain, my house will remain... everything will remain. This stability... idea of stability, isn't it ? Quite all right, quite all right, I accept". When you are stable you cannot but think another to be stable too. Because you have got some identity, another has got some identity. So who are you to judge them now another ? He goes according to his own standard, and you are according to your own standard. So there is no standard at all. (EPisi 15.1.64 II B).

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S. Try to accept and realize the nature of the truth of Life and Death, try to see and realize the illusory nature of them. If Life is real, Death is equally so. Whatever comes goes !

For every beginning, there is an end. Life is for Death : This very realization will uplift your consciousness above both life and death - and then - (Da.10.10.60).

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3. MEDITATION ON DIFFERENCE

S. Just, for example... you meditate upon a rose. You put the rose and keep your mind completely applied to the rose and so that after two hours there is nothing BUT A ROSE. And that's all, so you are completely identified to the rose... That is generally called meditation.

Now, you meditate on something, but so long as that something is outside yourself, so there is difference between you and it. So there cannot be meditation...

F. So the aim is to realize a real, actual state of oneness between the object...

S. Oneness... that is meditation. The object that isn't there should be as clear, as distinct, without any doubt and hesitation about the presence of the object. So that you can see the object as itself is there. But if there be hesitation, doubt, then it is oscillating. Where will your mind meditate about ? So, first of all, for meditation, the mind is to be in a condition without any doubt, without any hesitation, fixed !
But mind is not at all like that. There is doubt, and so on and so forth. So deliberation comes first. You see a thing: "What is it ? It is so. Why is it so ? Why is it not so ?" You are deliberating. Fix up the point there. Fix up the optic there. Without any "this is so", "this is so", there is doubt about it . So when you have got that position and that condition that "THIS IS SO" at once you become identified with it because there is no doubt anywhere. So this identification is to be strengthened. And the strengthening of that identification is meditation.

F. Suppose I'm here, trying to meditate here. There is this spot, there is this spot. Is not my attention going to jump from one object to another one ?

S. Yes, yes, yes, yes. It will do... it will do in the beginning. No doubt upon that ! But after that, you are to do what ? Yes, this is one, this is another and this is another. Yes... Yes. This is one, this is one,

this is another. Now is it the same ? Is it the same or is it different ? It is different. It is different. So, the DIFFERENCE is in your mind and not that point... and there are many "this is this", "this is that"

F. So the difference is in my mind ?

S. Yes. From the separateness of objects you come to difference, and from difference you come to thing itself. (EFsi 2).

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S. Be convinced about this difference and at once the uniqueness comes out, and you'll feel unique. THAT IS MEDITATION ! First of all : deliberation, and then, when it is so "Yes. Yes. This is so! This is so !". When the "This is so" is cristallized without any...

What is the progressive stage ?

"Yes. This is so !"
"Yes. This is so !"
"Yes. This is so !"
"Yes. This is so !"
"Yes. This is so !"... "This is so !"

(silence)

Nothing to disturb ! This is the result of MEDITATION . First of all : deliberation : see things, bring objections, and so on and so forth ; Just establish:"Yes. This is so !". Bring all objections for everything and so on...

"Yes, this is different ; everything is different.Yes. Yes. Yes. Everything different"... See..."Everything is different !" Just see : "everything is different." How can you compare then ! There is no comparison. There is no sense of value ! EACH ONE IS IN HIMSELF ! EACH ONE IS HIS OWN LORD !" Who am I to question ? Who am I to judge ? No ! No !" As soon as you feel relieved : "No judgement, no questioning anywhere... nothing ! Everything is in its place and I am in my place ! I am in my place. So, everything is as I am : everything is in its place and glory !" (EPsi).

S. You may take your whole life : "I am doing that. Emotion came like that. Why did it come ? Let me see. I could not not be in Truth, so I took it something else, according to myself. Why ? Let me see, now, in general. From particular to general you come. Is this Truth of Difference, truth or not ? Or is it my hallucination ? Let me see. Everything, let me see." Verify if two things are the same: "I have seen so many people ! Yes. Are there two the same ? I never found !" So in the same way try to convince intellectually that : "Yes, it is so", so that your feeling may at once come with it : "Yes. This is so. This is so". So your intellect and emotion become one. And then the truth is established within yourself. And in action it will follow. (ERosi 12. 1966 I B1).

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C. PASSIVE MEDITATION

S. Passive meditation: You are not doing anything. You are as if only passively at one with that silence. You are not to do anything.

In the night... only you are to do what ? You are to relax yourself, physically and mentally. That's all. And you see silence. You are not to do anything for that. It is there. You see, "Oh ! It is there, as if it is everywhere." And so, as soon as you feel that, the silence goes into yourself also. Because silence is here, silence is there, silence is everywhere. So, it must be here also. You are immersed in silence.

So if you are immersed in water, what then ? Water also is inside you. This silence is inside you. So you can very easily... at once you shall feel that silence inside also. As if you were soaking that silence.

Oh ! This is automatic. You are not to be active there. You are to only be passive, to have that silence which is. If you do that... and also you are to do that, passive, as soon as some sound comes... sound will come to you, "Oh ! Oh ! Sound. Yes. It appears and it disappears." Also you are not to do anything actively. You are only to watch. You see : "Oh ! Oh ! It came and went. Appearance and disappearance". At once you feel.

So only passively feel. (ERosi 18.1966 I A 3).

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S. If you can, in the earliest part of the night, or the latest part of the night, midnight, wake, feel : "What is there ?" All around you , silence... In Paris, it is full of turmoil and so on and so forth... Silence... All around is silence. So, inside, at once, you try to, nothing but, so to say, soak in this silence." Oh ! This silence ! Silence !" So at once your inside, is also silence. And there you sit. Early in the morning, before sunrise, one or two hours before. And at once, (...) if you look up, in the East, facing the East, you see, the darkness is gradually vanishing. Light is gradually coming. Oh ! So change... change is taking place. And you shall hear some bird twittering : " la ! la ! la !" Finish. What is this ? Something comes and goes. As if from silence, something appears and goes into silence. Oh ! Then silence is real. And anything arising is going ! These are appearances only ! Comes, goes. Silence. This is the permanent basis of

Truth. Ah ! Yes. Free. And that silence cannot be disturbed. You think there is no silence now. Oh ! Just remove all these causes of disturbance and you see silence. During the day in Paris : "Oh ! Oh ! Oh ! Oh ! Oh ! as if there is silence ! No, no, no, no. Silence is there. Only it tries to overpower so to say." At once ... remove... remove... then there is silence. So silence is there. Underlying everything, there is silence. And over that, as on the river, on the ocean, ripples and waves come. And when the air subsides, all subsides : the calm sea." Oh ! Yes ! Oh ! Yes ! Oh ! Yes ! So this calm ! This calm ! This calm ! This freedom ! This serenity ! Yes ! Yes. This is life ! This is the end of life !" And to reach that, this life struggles to get, to be permanent... Now just see : what comes goes ! what comes goes ! Nothing stays, nothing stays, nothing stays, you cannot told anything : Oh ! Yes, yes, yes. You are all meditating. It is silent, passive meditation. You try to merge yourself. Don't take anything, don't think anything, nothing. As if drink... as if soak this silence or rather let that silence soak into yours. Ah ! Ah ! Yes.

Then also gradually you will see that was darkness, gradually it goes; change, change, change. Oh ! The sun rises ! That activity comes ! ... activity comes ! Just as the twittering of the bird: tr, tr, tr, tr ! Ah ! Finish ! "What is this ? It came and vanished ! It did not stay ! It did not stay ! And sound comes, goes. It does not stay. Oh ! Nothing stays ! Everything is coming and going." -

Oh ! So you see Change. Change is living within you then ! Coming and going. Coming and going. Coming and going. Comes and goes. Comes and goes. Comes and goes. Yes, yes, yes. Now where am I then in my active life ? Yes, where am I now ? Yes, now ? In the process of change, here I am." Quite all right. Be happy. Do it here. (ERosi 12.1966 I C).

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S. What is there, you feel. That's all. The silence, you feel. Any sound comes, you feel. What is the nature ? It comes and goes, you feel. Only you feel there. No intellectual work here. So this will go into feeling. And to make it permanent, and to do it... to allow it to grow from inside, it is taking from outside, so to say. If you take it from outside, you do it, quite all right. But your inside is there always. The disturbing factor of your thought, of your ego, is there. And it will come and disturb. So until and unless you make the ego and the thought process cease, this

silence cannot be permanent. So passively... though passively you get it, now actively also you bring it. Allow it to grow. How ? All the disturbing factors there are, must go. So the silence at once will appear. (...)

This silence, you take passively only. There is no questioning of emotions, nothing of the kind. No question of emotions. No question of intellectualization. Nothing. You become one with it, so to say. There is practically no exertion, no activity from your part. Now, this is only absolutely passive part. (ERosi 18.1966 I B).

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S. Only for some time. But you cannot do with that for a long time. And if you try to go with that for a long time, that will be a burden, so to say, and that will not help. Thing is that when you feel the silence... For some time, you try to feel the silence, and so long as you feel, quite all right. But when it is disturbed, see why it is disturbed. When you take the silence, as in the night, yes, do it. Do it as far as possible, for some time. And don't do it for a long time, because you can't do it. After some time, your thoughts will come. (ERosi 12.1966 I A).

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S. Some thoughts will come. Quite all right. Then at that moment, when the thoughts come, be aware of that thought. And if some thought comes even, you see : "Oh ! Thought comes. After that, the thought goes also. Thought does not persist". Or if it persits for some time, allow it to persist for some time. You shall see, that it will not go on and on. It will stop. Another thought may come. Another... So one is not going continously. One comes and goes... comes and goes. These two things : You feel this silence. And you shall feel that this silence will not be permanent in a way. Something appears. But because it appears, it will stay ? No. It disappears also. So whatever appears, disappears. Whatever appears, disappears. This Truth you get from there.

So silence is there. Silence is there, before the twitter of the bird was. And when the twitter of the bird is there, there is also silence. And when it disappears, there is also silence. Silence is there. And as if over it, and out of it, something appears and also disappears. So nothing stays. What stays ? That silence stays. This idea, you can very easily feel.

So silence is permanent. And on it, out of it, as if some action comes, and reaction appears to destroy it. So nothing stays. (ERosi 18/ ,1966 I A 2).

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S. You hear some sound outside. As for example, some bird twitters or something like that. You observe that also. That is, you are in silence, and as if from silence some sound comes, as the bird begins to twitter.

And after that, you shall see : it goes again, it stops. Bird begins to twitter and twitter and finish. So see : "Oh ! This silence was before. Now silence is here. The bird twitters. Something arises and then goes. Where ? From the silence as if something arises. And it goes back to silence. So silence si everywhere. So two phenomena are there : silence is there, and as if some disturbance of silence arises. As when the bird twitters, some sound comes. When the sound comes, there is no silence. Isn't it so ? But where from the sound comes ? You may say the bird twitters, somebody howls, somebody talks... anything may be. But as soon as it appears, you see that after some time, at once it disappears also.

So, you see as if there is silence. And out of silence, something appears and also disappears. And the silence is there again. So two things are there, so to say : Silence is there. And over and above that silence, or out of that silence, as if something appears and goes... disappears. So two things : silence is there. And over that, some appearance and disappearance is taking place. You feel that only. (ERosi 17/1966 I A 1).

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S. As soon as you are free, you see silence is there. As soon as you become free : "Ah ! This is relief. No disturbance. That is silence. That silence was disturbed by these thoughts. You remove the cause of all these thoughts, (claps his fingers) and silence is there. And that silence is

permanent, you see. You have got it. You have completely got it. You have removed all the ennemies of silence, all the obstacles of silence. So ? For that purpose, for that... you did. For another you do, for another you do. And gradually... generally, the attitude : "Yes. There is nothing to worry. There is no sense of value anywhere. No, no, no. If I have got that idea complete, permanent, (claps his fingers) then ? At once the sense of value which was disturbing the silence, goes away. And the silence is there. And that silence comes from ? Within.

And gradually doing this way, grow... grow, grow, and gradually will go on being stabilized and stabilized. Ultimately... Ah ! There will be silence under all circumstances. Because no circumstance can come and disturb it. Because there is no sense of value.

(ERosi 18.1966 II C).

VOL II PART III ACT

CHAP. 1 ACTION IN THE WORLD

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A. ACTION IS NECESSARY

1. BECAUSE OUTSIDE WORLD IS A MIRROR

S. We are tied up with the outside world. We are connected with it. All that is outside me is constantly providing me with an opportunity indeed : to see and observe myself. They are all providing me with opportunities. The outward world is giving me a chance." See that then ! The outside is only a mirror, if you choose to look at it. Just look at it and find out what you are. Just find out, for that offers you an opportunity indeed to do so. Shall I not benefit by that which offers me such an opportunity ?

If the mirror that reflects you shows that you look ugly, would you throw the mirror itself away ? Very well. Do so then, and go holding fast to your assumption that you are indeed charming to look at. How can you deal then with the world outside ? How indeed ?

Sh. In the world outside, of course I would continue to be found ugly.

S. You would remain ugly indeed before all others. You of course do not like to face the reality, but before all others you are as you are. For the mirror is there before you. Just look at yourself in it. (Su.Chap.19 III A).

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S. Experience is experience. "Something is going on. Something is going on before my eyes. And also, that this experience is my own. It is like a mirror to me. It is just providing me with an opportunity to see : what do I want to be ? Have I to remain what I am ? Let me just see ! If I tolerate this image of mine, naturally it would be there before all the others to see it. It will lay exposed before others. (Su Chap.19 III).

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2. BECAUSE OUTSIDE IS NEUTRAL

S. "Who is responsible for the emotional reaction in me while I am in contact with the outside world - in my relationship with it ? Only me ! The outside world is there - in its own place. By realising this, by just observing this fact, all my quarrel with the outside world will cease then and there" : He is just what he is. He just behaves in his own way, speaks in his own way, acts in his own way ! No one else has any right to interfere in that. I can get hit only when I try to interfere. But who am I to interfere ? (Su Chap. 1 IV B).

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3. BECAUSE UNDERSTANDING COMES THROUGH ACTION

S. You must be an active performer. The path is to taste the fruit and richness of life. (Dasi 19.4.70).

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S. But you should carry an action.

D. What is the need of action ?

S. Because understanding comes through action. Now you feel "Yes. This is clear. Now it is finished". But after some time, again it will come. So you have to make provision for that and check thoroughly through action.

D. Is not action in the family enough ?

S. No. Or rather yes if it is taken fully. (Dasi 14.3.74).

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R. Receive and give, that is female and male. What about act ?

S. Act is positive, absolute positive. An act appears in the form of giving and taking. (ERosi 3.66 IV D 4).

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S. The best way to enquire about the self is to watch its action and that is simpler also, because the action is spread out before you to see. Then the self will be known. (SRi Book).

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S. What is self-enquiry for ? It is to apply to life. If not, what is that for ? Instead of enquiring about the self, rather try to let the self express itself through action. If only you take care of the present and act now intelligently, then everything will take care of itself. No thinking or planning is necessary. That creates division. Be occupied with the present and deal with it to the best of your ability. (SRi Book).

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S. No doubt one should know the self. But how ? If the self is there it must express itself. Watch the expression and you will know the self. (SRi Book).

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B. DO NOT BE AFRAID TO MAKE MISTAKES

S. It is human to err. You learn by experience, by making errors. These errors must be recognized as errors. Then you learn. (Dasi 4.5.70).

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S. Do not be afraid to make mistakes. It is only but natural. Only with mistakes, one may learn and progress. (Dasi 11.5.70).

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S. It is the privilege of man to make mistakes. An animal cannot make mistakes. A man can make mistakes and correct them. The one who makes the mistake does not know that it is a mistake.

No one ever commits any mistake. The one who sees that it is a mistake "Yes, it is a mistake", is different. He knows that it is a mistake. Then he can correct it because he knows. At the beginning,when man is a child,his knowledge is very small, but at each mistake it grows and then man knows everything - It is the privilege of the man to know everything. But till you do not know everything, you will go and make mistakes, and by this you will expand, your knowledge will expand. (Cosi.13.11.71).

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S. What has actually been done must be accepted. It is the creation of a second that is the cause of conflict and sorrow.

If you have committed a mistake, admit it. To admit that one was wrong only means that he is a wise today than he was yesterday. PRĀYASCITTA * and PASCĀTTAPA * * will only make your trouble more permanent. Repentance for what one did is false. For, there is change, change, change. You are not the one that did it. You have already changed. So you are

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* atonement for sins committed, by going through certain prescribed rituals.

* * regretting or wailing over what one did.

different from the person who did it. So why should you repent for what he has done ? See what has been done dispassionately and act in your present lights. See what you are to do now and do it. (SRi Book).

C. GIVING UP THE WORLD

1. GIVE UP YOUR WORLD

S. General talk is nothing but generalisation of the particular. Olivier wrote "I feel I have to give up the world". Svamiji said "You have to give up your world but not the world. Because the world is". (Dasi 14.3.74).

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S. You are to be in the world. You are to be in the world, not in your world. You are alwyas living in your world and not in the world. (...) Because you are always trying to live in a world of your liking.

R. Yes, but I cannot do anything else but live in my world.

S. Ah ! So from my world to the world. Ah ! that is the point. You are to try to live in the world. Meaning ? You are to try to live where you are, not where you like to be. You are to deal with people who are there, not with people of your liking, as you like it to be. Ah ! This is coming out of your world to the world. This is the aim of life, so to say. (ERosi 12.1966 I A 2).

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S. One simply says that he lives in the world. It is a false statement. It is an illusion. Actually one does not live in the world. One does not live with anyone else. One always lives in his own world. (Su Chap.III II C).

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S. So, every man lives not in the world, but in his own world. (...) So what to do ? You are to live out of your own world into the world. You say : "I live in the world". Just see whether you live in the world or not ?

P. But then, the world is the same for everybody ? The reality ?

S. Yes, same for everybody. Yes, it is reality. Quite all right. It is reality. It is the same for everybody. You have to see... see whether it is so or not. Just don't take it because Svamiji says. See.

This tree is a tree to everybody. This tree is a tree to everybody. You may say : "It is a wild one, I shall cut down".

Another says : "No, no, no, these things are very nice. You must keep it". You take this tree and some form. Another takes in another form. You wanted to cut it away. Another wants to preserve. But it is a tree.

So, how to see that tree is tree ? You want to cut it. Then, you say : "Well, I want to cut it but you want to preserve. What does it mean ? What does it mean ?"

P. He sees it differently.

S. "Yes, so, you see differently. So, I don't see the tree. I see the tree according to my own light.

He sees the tree according to his own light.

So, here I see my tree... he sees his tree. That's all". (EPisi 10.1.64 II C 5).

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S. So generally, no one lives in the world. No. No. Everyone lives in his world. So until and unless his world vanishes, he cannot come to the world. This his, that he sees, covers the world, covers everything. So this is normal. This is the nature of desire. (ERosi 5.1968 II E 4).

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S. As one man said in Mussorie some day : "Svamiji, I know, I realise that I must be free from the world. This is my aim of life". Oh ! No ! No ! This is not the aim of life. This is Truth. Because the world exists in its intrinsic right. How can I be free from it ? You can be free from your world. And that is your task... business. So that what remains, remains. Finish. Finish. Be free from yourself, of your individual, personal conception. (E.Pi/Su 74/II A).

2. ACT SO THAT EVERYTHING IS GIVEN UP

S. Don't try to give up : act so that everything is given up, is transcended ! To give up : to attract nagatively. (Da.10.10.60).

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S. You can never give up the world nor activity. This is nonsense. But activity drops. It falls off itself. (Dasi.28.8.73).

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S. The voice :"Let me give it all up" is nothing but pure self-deception.

Just see what the difference is between the language of the "GĪTA" and that of the "UPANIṢAD".

The GĪTA says : PRAJAHATI YADĀ KAMĀN SARVĀN PARTHA MANOGATĀN
ĀTMANYEVĀTMĀNA TUṢṬAḤ STHITA PRAJÑAḤ SA-UCYATE

Oh PARTHA (ARJUNA), when one abandons all desires of heart, and is satisfied in self and by self, then he is called stable in mind.

PRAJAHATI YADĀ KAMĀN : When one abandons all desires... This is self-deception ! One who abandons or gives up desires, can never be TUṢṬAḤ ATMANI ATMANA. He can never come into his self. Because the duality lies within him. But see, what the words in the UPANISADS are :

YADĀ SARVE PRAMMUCYANTE KĀMĀ YESYA HṚDI STHITĀḤ,
ĀTMA MARTYOMRTO BHAVATY-ATRA BRAHMA SAMAŚNUTE

When one transcends all desires that dwell within the heart, a mortal becomes than immortal and attains to BRAHMA (The Absolute one) here.

What do they say ? YADĀ SARVE KAMĀH PRAMUCYANTE. When one transcends all desires that dwell within the heart. Not that they are abandoned or given up. ATHA MARTYAḤ AMRTAḤ BHAVATI, the mortal becomes then immortal. ATRA BRAHMA SAMASNUTE he attains to BRAHMA, the Absolute one, ATRA here.

How ? Only by seeing that he has transcended desires that were within. When he transcends them - PRAMUCYANTE - he gets free. Not PRAJAHATI - When they are given up ! One is the expression of one's own realisation. The other one is only an intellectual deception. Can one, who has given up his desires, be called a STHITA PRAJÑĀ ? One who has a division within him ? A sense of value due to which he has to give it up "I shall give up !" Let him find out by doing so. It is out of question. One has not to give up, but to transcend it, to get free of it.

As also in :

TYĀGENĀ EKENĀ AMRTATVAM ĀPNUSUḤ

Only by getting free of it, can one attain immortality.

Only by TYĀGA, by getting free of it, and not, TYĀKTVA, by giving it up !

One has not to give up. One has only to get free from the desire. For, in giving up, there is a division, a sense of value. (Su.Chap.II IV B).

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S. If you are not the master, your VAIRAGYA will be that of the jackal to whom the grapes were sour. RAJAVIDYĀ is not for weaklings of for cringing beggars. Those that dare not face the world cannot face reality. So when you are desirous of something, go and fulfil it. Act with all your resources and evaluate the results. Then you will understand the nature of things and not until then. SRi Book).

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S. The feeling that you strived to your full capacity, that you did all that could be done by you, and that, therefore, you now wish to give up all that is wrong. One who says : "I have to give this up" behaves just like one for whom the grapes were sour ! The expression - "to give up" itself is wrong. It implies that you attach value to all that, that you still attach significance to it.

What has to come about is that you transcend it. One has just to see that it is this. Your description, that you strived so much, that you did all that you could, and that yet there was still no complete fulfilment, and

therefore you felt that you were now left with nothing more to do, simply means that you did not see. You did not see, and that is why you say : "Now let me give it all up !" It means : you still w ish, but there is no possibility of fulfilment any more ! It means, that you wish to give up the efforts because of a sense of helplessness. But the desire is left intact within ! Because, due to some reason, the wish remained unfulfilled, therefore, only superficially, you adopt the attitude of desisting from any more effort. The fact, however, is that the greater the force with which you affirm that you wish to give it up, the greater the force behind your unfulfilled wish. Now, this "give it all up", is the voice of the coward. Why ? Because you did not see ! What did you not see ? "I did all that I could do ! I could not have done more or better than this, but have now seen that I could not still get what I wanted. Then ? Then ? Then ? The cause of not getting, then, is not within me ! The cause must, therefore, lie somewhere outside. So it was not in my power to get it. There does not, therefore, arise any question of getting it or not getting it. For, that is not to be ! I cannot do more or better than I did". This is the voice of the valiant. "I did what I could. I could do no more. Yet, it was not got !".

There must be, then, something in the matter of things due to which you could not get what you wished to have. When, therefore, it was not got, it could not have been got at all ! It cannot be got ! The logic of facts is this - that it cannot be. Yes. Yes ! The question, therefore, of giving it up or not, does not arise at all.

The first stage, thus, is that it cannot be. (Su.Chap.II III C).

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S. VAIRĀGYA = Not "stopping", but feeling dispassion for. (Dasi 14.7.64).

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S. There is to be no attachment to pleasant, unpleasant or indifferent circumstances. (Dasi 20.8.73).

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S. To renounce (wrong) as opposed to renunciation(right), bringing fulfilment, and coming to an end. (Arsi 1966 7).

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S. Giving up as the last push. Man can accelerate the process of Nature (being active participant). Sometimes possible to give up something. (Arsi 1966 9).

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3. RETIRE TO PREPARE FOR ACTION

S. You go to sleep and prepare yourself again for active life. Because this active life is your life in a way. Isn't it so ? You cannot go on sleeping twenty-four hours ! No, no. So active life is there. That is life. Active life is life. And to prepare for that active life, to give zest and grace in your active life, you go to sleep, retire and relax.
By that you gather strength, conserve strength, and again come to active life. (ERosi 10.1966 I A).

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S. You retire from sevice. When ?

R. When you have spent enough time and energy for retirement.

S. Yes,yes, yes. Then you earn your rest. Retire : "Oh ! I have earned my retirement, earned my rest, because I have done it, and there is no other attraction for work". But one who doesn't work at all and keeps always idling. Can he enjoy it ?

R. No, he has to have an activity. (ERosi 10.1966 I B 1).

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S. Rest as opposed to activity : longing for unlimitlessness.
(Arsi 1966/31).

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S. Now, when you work hard, you try to see things as they are. Quite all right. Try. But you are so overpowered with work, you cannot pay attention to yourself in a way. So : "Oh ! I work so hard then, let me retire for some time ! Let me see, away from this work-a-day life and let me see things. Let me meditate, let me see and let me prepare myself. And now, I've gathered strength. Let me come again, to working life. Let me test whether I've got, what is that I've got or not". And go on, go on struggling, doing, doing, and after that you feel : "Oh ! You see, I am again used up, absorbed, I am not alert. No. So ! don't feel equal to the task. Let me go again, retire for some time. Again prepare myself, and then again come till... till... ?

R. Till I will have considered that I have done enough.

S. That is, there is no difference between my retiring and my working. So in the midst of life, I will be retiring. Isn't it so ? That is, you have gained your aim. The aim, as you said, aim of oneness without any sense of separateness, and so conflict. For that you do.

So you are to earn this rest. You are to earn, as you are to earn sleep. Similarly, you are to earn this retired life. Otherwise, what will you do in retired life ? If you have got no problems, nothing of the kind, you are not... what will you do ? What ? What ? What will you think ? Your mind will be here. Yes. So only retired life, without trying to be free from this active life... retired life will be a source of tragedy. (ERosi 10.1966 II C).

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S. As for example, you don't work, do nothing and go to sleep : "Oh ! I shall sleep ! I shall sleep !" Can you sleep ? No. Thousand thoughts will come and worry you... Oh ! So as you are to earn sleep, after day's labour, similarly you can have a retired monastic life after earning, after working in your worldly life and satisfying that. Do you follow ? Now, so one who is in that condition, yes, can retire.

R. And it is not necessarily due to age, or due to such an amount of work. It can be that a man of twenty-five will retire ?

S. Maybe, yes, yes, may, may, may.

R. As far as he has considered that he has fulfilled...

S. That's all... that's all. Yes, yes. That is the point. He must have that condition. Then he can go. It doesn't require years or experience, nothing. Anybody can do. (ERosi 10.1966 II D).

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S. No movement can take place if there is no attraction. (ARSI A/1972).

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S. The point is that you must feel freedom from the attractions and repulsions of outer world. That is the point. And if you get that, you have nothing to do with this world now. So you can see truth. That's all. Try to understand. Try to absorb it. Try to fix it in your mind. Try to fix it in yourself, so that you can be one always.

R. Yes. And in that case, work or not work is the same.

S. Same, same. Because you will not do any work to gain anything. Yes. He is asked to do ? Yes. Quite all right, do it. But he doesn't do with a view to have some gain and profit. Yes. In work-a-day life, you always do something to have something. That's all. (ERosi 10.1966 III B).

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4. WORLDLY LIFE AND MONASTIC LIFE

S. There is no difference between worldly and monastic life, you see. Only you cannot say good or bad, this or that. Only one is a natural transition of that. (ERosi 10.1966 IV).

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S. What is the necessity to give these four stages ? Only to make oneself free from attractions, to be satisfied with worldly life and giving and taking and so on and so forth... let you feel that : "Yes, whatever I had to do, I have done. I've got other attraction now. I must be with only truth and having truth". So to earn this want of inclination towards the outward world do you see that ? this is the aim. (ERosi 10.1966 II F).

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S. One who is not rich from worldly life, one who has not fulfilled his life through worldly life, if he goes to monastic life, what will happen ? (...) Nothing, nothing. (...) Everything, not to be too early, but in its proper time... ripe time. Time must ripen (...)

So ripening : very nice word. There must be ripening. Without being ripe, if anything is done... ? Without being ripe, if you take fruit, what will you get ? (ERosi 10.1966 IV B).

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S. First, fulfil completely the doer, then only you can be a non-doer. (Arsi C 7/20.72).

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S. Sannyāsin means completely fulfilled. "I have not given up the world, the world has given me up". (Arsi 74/40).

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S. Sannyāsin means : one who is completely fulfilled. (Arsi 1967).

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S. Look, here is the vegetable, Svamiji looks at it, takes it and chews it. Until when is chewing to take place ?

D. Until it is swallowed.

S. Until there is nothing more to chew. Action is finished. Until when KARMA takes place ?

D. Until KARMA is exhausted.

S. Here you are. You act fully, completely, until no more action remains to be done. If you chew half what happens ?

D. You do not digest it properly.

S. You do not take the whole benefit of it. It is unhealthy. (Dasi 27.2.72).

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S. Action and the BHOGA of it brings MOKṢA. (Arsi 1966 -14).

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CHAP. 2 BEFORE STARTING AN ACTION

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A. SEE WHAT IS YOUR AIM AND ACT WITH A DIRECTION

S. Before starting an action : "What do I want to get while doing. I am getting, I am getting". After doing "what did I get ?" (Dasi 31.8.73).

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S. Know every action : before being done, every action must pay tribute to Her Majesty awareness. (Arsi 1966 -17).

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S. Before beginning a work and while doing it, see with what aim you are doing it. After completing it, see if that objective has been achieved. This is deliberate living. (SRi Book).

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S. Without an idea of the result, no action is possible. As far as you see : "I put my step this direction. Why ? Not in that direction. Why ? You try to put your leg here... feet in this direction not this direction. Why ? Because you want to go that direction. Isn't it so ? Without any direction any action is not possible. Do you see the law ? "In no direction there is action ?" Nonsense. How can it be ? And in doing you say that : "Yes, this is my law. And this is for me to act, I am going to... till I reach. That's all. But now, I don't think of that result, but I act".

And for example in your office, in the school, the student will pass the examination then. But what will he do now ?

P. Learn...

S. Will he think of the examination, or will he study now ?

P. He will study now, yes.

S. That's all right. But he knows that he will have to pass. Without an idea of passing, there is no question of studying. So, without aim, without idea of result, no action is possible. (EPisi 6 Jan.64 II C 4 bc).

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S. See, the tragedy is here. People at once say : "Well... Oh ! Act... act without... without thinking of the result". How can you do that ? How can you act ? How can you act ? The very action, the fact of your acting shows that you want some result. And you say : "Without result you act !". (EPisi 8 JAN.1964 I CL).

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B. FEEL AND THEN ACT.DO NOT JUMP

S. Do not jump. If you are intellectually convinced do not try to put it immediately into action, otherwise it is jumping. (Dasi 15.2.72).

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S. When something new is acquired, it is natural, that an overemphasis is laid upon this element. First there should be a strong intellectual conviction, then feeling, then action only.

You should act if you have at least 50 % feeling. Because the old is still there, and unless you exercise in action, the old will stay. If you wait until there is 100 % feeling then it is Absolute. There is no problem, no exertion. But as you are in the relative you should exert yourself. Otherwise there is no progress. Stagnation only.

On the other hand, you are not to jump. If you have understood something intellectually, do not put it into action until the feeling is there. Otherwise it is false action.

As always Truth lies in the middle. (Dasi 17.2. 72).

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D. Should one make an effort ?

S. In certain cases action helps, when there is strong intellectual conviction and new feeling is there for 50 % and old feeling is there also for 50 %, then one should act in order to give strength to the new feeling. It depends upon persons, cases and circumstances. It is different for everyone. If you want to have 100 % feeling then there is no question. But then you are Absolute. If you are in the field of relative, you have to make an effort. Otherwise no progress, stagnation. (Dasi.15.2.72).

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S. You are to act though you do not feel. But you know, you must try to feel. "I must try to feel I act".

You are to act. You are to act though you may not feel fully... (E.Dasi. 16.2.72).

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S. To be sure, without any doubt, with any action, the feeling is -

"This is so, there cannot be any other alternative, how can there be anything else !"- or in other words, this is to feel the "justice of the situation or the logic of fact, which is Truth." Again, to express otherwise, you become one with the situation, action, etc. (AR 12.4.69).

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S. You see F. so disturbed and miserable - you feel his disturbed and miserable condition, - and if you feel deeply, you will see before you only a miserable and disturbed condition where the person vanishes, - and the natural response is - this condition is to be removed ! ! Just as in the case of Colette : there was that shivering and trembling, - and the blanket cannot but come ! ! - No personal factor ! ! This is the nature of pure and true and positive action. There cannot be Freddy, Arnaud, - "My India" "my guru" etc... This "my" is the base of all conflicts.

Again, when a surgeon operates - does he feel the person ? And if he does so, can he operate ? Why don't he operate upon a near and dear one ? When do you produce a best film ? So long as "I" consciousness is there no action can be full, complete and real ! (Ar.12.4.69).

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D. In action with others, sometimes one feels like giving to others, or having pity upon others or in certain times there is dog which was hungry or children which were crying, and Svamiji just passes these things by, in a very indifferent manner, as if indifferent, not interfering.

S. Not indifferent.

D. Not interfering. So a child cries, Svamiji goes and hardly looks at the child.

S. No looks.

D. But does not do anything.

S. Ah ! There is difference between indifference and interference. Yes.

D. So in the world there is a lot of misery. There is a lot of people which are hungry, miserable, suffering. So what is the action to be taken towards those people ? Is this depending upon circumstances ? Or one's feeling ? Or one's capacity ? And if one sees a general situation what one can do ?

S. Yes. Yes.

D. Because in the western general outlook, it is considered that immediately one should rush for help and rescue.

S. No. No. It is emotional action, impulsive action. It is not the... to the donor nor to who donates. Be clear.

D. If people are there, miserable and suffering. Action has to be made.

S. Feel first. First before action, feel.

D. Decide.

S. First feeling, then decide, then act. But that feeling must be feeling and not emotional identification.

D. So when a child cries, Svamiji is feeling for the child ?

S. Oh ! Yes. And not identified as if I am crying. That's the difference.

D. And Svamiji does not do anything for the child ?

S. If necessary, he does. If not, not. Yes. If necessary, if needed under the circumstances. Yes. If not. No. E.Dasi 28.3.72).

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S. As you call it in the Bible "The letter killeth it, the spirit saveth it". The letter kills it always. The spirit must be there. The spirit expresses through letter. Letter is dead. Any attitude, any expression is dead until it is provided, influenced or inspired by feeling.

Not to have full feeling, some slight feeling, some percentage of feeling there is, but you may try to express more than the feeling because you want to come to that condition... (E.Dasi 16.2.72).

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S. What is required is action. And action cannot but follow if you really feel what you see and not merely see intellectually i.e. superficially. In other words, you must feel the justice of it. When you feel the justice of it, you will become aware. It is the past that is oppressing us always and prevents our being fully aware of the present. We appear to be alive but are really dead. Why are you not aware if you really see that is the only thing that is desirable ? It is because you merely subscribe to it intellectually and you are not convinced in your heart of hearts of the justice of it. If you really feel it with all your heart, you cannot but be aware every moment.

To see the justice of it, we have to realize the consequences of not being aware as well as the advantages of being aware. (SRi Book).

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S. So feeling is nothing but... Intellectual, deep intellectual conviction is feeling. And action is nothing but... Deep feeling is action.
(ERosi 22.1966 II C 4).

C. ACT AS YOU ARE NOW - AS YOURSELF

S. As you are constituted now. Yes, yes, yes. So you are to act as you are now. You cannot act perfection now. You can act perfection only as far as you are perfect. Yes. No doubt. You don't feel "Oh ! I could not do that. No, no, no. As far as I could do, I did. That's all".

As for example a student reading in a school. With small, petty, thin books, he goes to school. One day he saw "Oh ! Why should I take these small books ? I must take big books. Yes. I shall take big books". Let him take. What will be the effect ? If he takes big books instead of his own small books what will he gain ? What will he gain ? (...) It will not work. Big book is there, no doubt. But if he wants to have the big book, he cannot at once now take the big book. He must finish the small book and then go on, finishing bigger books, and finish the school and then go. So what he should do ?

R. He must take the book corresponding to his level. That's all right.

S. So you are to do ?

R. ... what you are.

S. Ah ! Where you are. (ERosi2.66 III B).

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S. Your actions are yours. They show what you are. (Cosi.4.7.73).

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S. Yes "To put myself in the picture". The simple formula is "I am this here and now ; Yet it has to be done". But to do is meaningless and illusory without "I" who does it. Work or action is only an expression of the actor, doer, subject, or "I" ! So it is evident that any work is justified by the doer or "I". Otherwise the work will be done and done without any gain for the doer. (Da.30.8.74).

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S. Be where you appear to be. (Arsi 1966-15)

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S. My conditions : I am a husband not a sannyasi. Be what you appear to be, in the particular, here and now. This is the way to infinite and liberation. (Arsi 1966/41).

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S. Try to be what you appear to be.

1) Tagore at the Siliguri station - Lot of people come to his compartment and do pranam to him as if he was a jīvan mukta - "They came to bless me", (he became humble). "I cannot disappoint their expectation." He went into "samādhi".

2) The prostitute experimenting the joy of the faithful wife while playing Sita in a theather show (effort and result). (Arsi 1966/35)

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S. One cannot arrogate. One cannot be another. One cannot live another's life. You accept your external body, accept your internal body. (Arsi 1966/36).

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S. What is not borrowed is the essential urge to go beyond all limitations and conditions, to be free from all limitations. Firstly, it takes the form of getting everything . (Arsi 1966/25).

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S. Going from ashram as one goes from cinema to cinema or girl to girl : to find relief (borrowed light, borrowed heat of the sand at noon) temporary. (Arsi 1966/25).

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S. You are to have your own life and not a borrowed one. (Da.5.7.64).

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S. Need of : structures, conditions, rituals... instead of standing on one's own feet, one's own self. (Arsi 1966/20).

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S. Don't live a borrowed life. (Arsi 1966 -19).

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S. Borrowed or reflected light (or heat) as opposed to being yourself. (Arsi 1966 - 15).

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S. You cannot be another, you can only be yourself. All the trouble and misery in life comes by trying to be another. (Arsi 1967).

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S. Don't leave yourself apart (don't close yourself in the cupboard) and live an artificial life. (Arsi 1966/30).

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S. The drunkard who tries to be sober (steady). (about being and doing). (Arsi 1966/39).

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S. If you feel an urge to get, get.
If you feel an urge to give, give.
If you feel an urge to do, do. (Arsi 1966/20).

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S. Emotion is the guide, because you are now with emotions. It is with you now.

You cannot act without emotion now. With emotions you are acting, and you try to act without emotions ! What is the meaning of it ? Emotions are there and you say "you act without emotions". How can you try to ? A condition will come when you will be able to act without emotions. That's a different point. But being with emotion, you cannot try to act without emotion. Do you see the contradiction ?

And people actually try to do that. So they don't move an inch... (...) and become desperate, and become hopeless, this somebody will say : "This whole talk of higher things is nonsense, because I don't get !" How can he get ?

For sometimes one becomes despondent and so on and so forth. Because you are moving in the wrong way. (...). Living with emotions, you cannot act without emotions. How ? How can you ?

As if a man, a drunkard, deadly drunk, ask him : "Well, act like a sober man. Act soberly, stand soberly". Can he do it ? However much he tries ? However much he tries, impossible... impossible. Because he is drunk now, he cannot but act as a drunkard. Ins't it so ? He cannot but act otherwise. He cannot act soberly. Similarly when one is in emotions, one cannot act without emotions. (EPisi. 8.1.64 II G).

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S. ..... Start from here, where you are, as you are, as your emotions are, as your activities are. (ERosi 1.1966 IVE).

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S. Act only in the present. That is the key to positive truthful behaviour. (SRi Book).

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S. Don't forget the secret and mystery of action : be where you are, overgrow yourself and the consummation will automatically manifest itself. (Da. 12.4.60).

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D. ACT ACCORDING TO OUTSIDE PROBABILITY

1. EMOTION AND ACTION

S. Possibility is infinite but probability is finite. Remember this. And this possibility is infinite. When you have got a certain picture of beauty, wherever you see that : Oh ! you are attracted. Or in a way one cannot be attracted to anything. A young man, so long as he feels young male, he cannot but be attracted to any and every girl. No doubt, no doubt. It is fact, it is fact, it is fact. It is a fact... this is possible.

But probability depends upon circumstances. Here... When you act, how you act, depends upon circumstances. And it depends upon probability. How far you can go ? So here you are. It is not a sin... come on... it is not a sin that you feel attracted to anything. It is not a sin that you envy Rothshild. No, no, no. Because you have a little money. He has got much... And you want ... this is natural. It is not a sin. No, no. It is not a sin so long as it is... ?.... it is inside. Ah ! Ah ! As soon as you come outside... Ah ! you are bound, according to circumstances, yes, yes. Whatever arises inside spontaneously : it is natural. It is natural. So it cannot be a sin. It is natural. "Desire... infinite desire... I want anything, everything, everything". People say : "Oh ! you can't. Curb your desire. Oh ! very... it is sinful !" How can it be sinful ? It comes... it comes. It can't be sinful. Simply it comes.

So whatever arises within yourself is neutral. Neither virtous nor sinful. But as soon as you come to expression, here you are circumscribed, under the condition in which you are. Finish. (Eosi 11.12.69 II D 3).

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S. If you recognize that you have this or that emotion, it does not mean that you have to put it into action...

Recognize what you feel and put it into action after considering whether it is proper or not. (Dasi.14.9.71).

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S. When a thought comes you are not responsible for it. It comes from outside. Any thought comes. Yes. But now what to do ? Now you are responsible for what to do. (Cosi.10.11.71).

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S. The "desire" or the "emotion" is free whereas the action depends upon the outside ; the former being the expression of the child, and the latter of the adult. So, when you "give" or "act" in general, you take everything, inward and outward, into consideration, weigh them, and take the decision willingly ; though in general unknowingly. So you see, every action is a willing action, and not forced. Just see, otherwise there is division which is false and unreal, because of denial.

And what is the clear vision ? Yes, "In and Out", you and your "environment", I and you - He, - seem to be antagonistic : what "you" wish is contradicted by your environment ! But you are to see this simple fact that what you wish is within you but its action and fulfilment are possible only outside you ; and to see and co-relative and accept the outside is the basis of "disponibility" ! "You" and "your environment" are to be made one : so that the truth is "what you cannot do is which you ought not to do" ! ! There is no "crisis" here, your profession and sadhana are One, in different manifestations only. (Ar.24.3.68).

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S. Availability means to be ready to answer. (Arsi 1966 - 5).

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S. If you are to act with such people, then you are to try to know them...

R. ... and their liking...

S. ... and their liking, and then you can act with them. (ERosi 5.66 I E 1).

2. NOT HURTING OTHERS CANNOT BE THE CRITERION

S. The other is different, and you are different whatever you may do, another cannot but be offended, displeased or pleased, or anything like that according to another's own consideration...

So, you cannot avoid it... You can never avoid it. As for example, however much you try to please another, you cannot please another wholly. However much... ! To please another a hundred per cent ? Impossible ! Because another is another. He is different. So, you cannot be in the position in which another is. Then you cannot do. So, the difference will be there. You cannot avoid this difference ! So, if you say : "Oh ! Till I don't avoid this difference, my work is not done". It is wrong. It is wrong. However mych you try to do for another, you cannot please another a hundred per cent. So, to please another or to have consideration for another cannot be the criterion of your work.

R. Yes. No doubt. No doubt.

S. So, you are to see what is right.

You are to see what you are to do.

You are to feel what is right for you.

So, if you feel that, then you can do, irrespective of the opinion of feeling of another. Because you are going to a point, or you are leading a life where you shall be above the consideration of another. So consideration for another is not or cannot be the criterion of your work. What is the aim of your life ? What is the truth of your life ? You are to find out. According to that, if you go, then you may not see any consideratio for another. If another comes, all right, if not... Because you are not going to hurt another. (ERosi 32/1966 II B).

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S. Doing fully with an aim... with a perfect aim, or true aim, if you do anything, then you may say : "In this particular true life, I am leading, I am trying to be perfect in this line and doing fully".

So, in that case you may say that : "If others are offended, or if I kill others or anything else, I can't help. Do you see that ? You may say like that, otherwise not. So in that way if you do, if somebody is killed or offended, that does not matter. Do you see that ? Yes, you are right in that way. Yes, no doubt. Because you are in a way where... you are going to a position where... you are coming to a position, where the consideration of another vanishes. So, in a way, you include all others, or you become free from all others. So long as you have some consideration for another, consideration in which respect ? Giving and taking. If you have got some idea of having something from another, giving something to another, that is, the relationship with another, then, you cannot but discharge that relationship. If you try to go above that relationship, and if that relationship is offended, it is not wrong. But till then, if you neglect or ignore the relationship... Being in the relathionship or trying to have some profit or interest from relationship, if you neglect relationship, that is wrong.
(ERosi 31.1966 II A).

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S. But if one is hurt, what can you do ? Similarly as you said : You are to walk. And if you see that : "Oh ! Oh ! Some insects, some ants are tampered ! Oh ! I cannot avoid". If you say : "No, no. Insect is to be tampered", so you cannot walk... So it is the inevitable consequence of your physical existence.That one physical existence is only possible when another is taken.

As for example, your food. You take your food. You take another life. You cannot but... So, if you say that : "No, I will not take another life... I will not offend another". Yes, yes. So long as you have a physical existence, you cannot but... So to live in the physical life or have a physical body and say that : "No physical danger will be done by me, in my action", is a lie. Isn't it so ? So, if you say that : "No, I will not do". Quite all right. "But I see that I will not do any harm to anybody or rather, no harm will be done or no harm will come to anybody from me". Yes, yes. But also I see : "If I have got this body, if I have a physical body, I cannot but harm... and harm cannot but come to another, or killing cannot but come.

So, what is the way out ? What is the way out then ? So, if it is so, then let me kill myself ! Then, no harm will be done to another". Quite all right. Quite all right. But by killing yourself now, if you are sure that you will cease also to have another body again, quite all right, you kill the body. So, all the harm, all the defects inherent in the physical body cease. Quite all right. But, is it sure that you will not have a body ? No. Then ? So, let me see that this body... To have a physical body is to harm another. Isn't it so ? Because it is so, let me see that this physical body may cease. This body which I have, I cannot avoid.

So, let me try to have such a condition where no physical body may ever come. Let this body be my last body ! So no harm will come, for another. Because no other body will come. (...)

And so to go on that line. Which line ? The line in which you come to a position where you cease to have any other physical body. The body that you have, you cannot avoid now. So let it be the last ! So, no harm can be done by you, or no harm can come to another due to your physical body. (ERosi 31.1966 III A).

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3. ACT WHEN TIME IS RIPE

S. You are to wait and see and let the time be ripe. Let the time be ripe, circumstances be ripe. (Dasi.30.3.72).

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CHAP. 3 BE A POSITIVE DOER

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D. TEST IF YOUR ACTION IS RIGHT ____ 296

A. ACT FULLY

1. WITH INTELLECT, FEELING AND ACTION

S. You are the doer. So you are to function with all your constituents : your body, emotions and intelligence ! And for this you are to be yourself as one normal, integrated whole and not an abnormal morbid one, due to repression. (Da. 5.7.64).

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S. Now through these three processes : your intellect, feeling and action. And in life you go to action and action will test where you stand ! (E.Rosi. 1966).

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S. Accept and live wholly and fully keeping your intelligence looking forward, just as when you walk, your legs work where they are but your eyes look forward. And this integrated action of all the limbs and parts of the body makes the motion possible. Similarly is the case with the mental body or play of duality. (Da. 28.1.60).

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S. Apply your whole mind and body to the task on hand. If you are walking, the eyes should see ahead and sideways, to see all clear. The hands should be moved to keep up the balance. The mind should not be allowed to wander away and think of irrelevant things. It must also be harnessed to the act of walking. Then walking will be perfect and the destination or the objective will the gained. If, on the other hand, the legs are walking, the eyes go about sight-seeing and the mind wandering into the realms of the past and the future, the walking may come to a grievous end. You may be involved in an

accident or may fall into a ditch. So the limbs, the eyes and the mind should act in perfect unison. (Sri Book).

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2. ACTION MUST BE COMPLETE

S. Action which has been fully done (without being divided and taken away by thinking) will leave a vivid memory (if it is to be remembered), but will not pull back thinking to itself. (Arsi 1966 -15).

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S. You take this fully, so to say. You must add some adverb... otherwise people will not understand. But taking meaning ? Taking fully. Fully cannot come here. Partial taking, What is this ? No question of that. You take this. You take it. What is there ? Just chew it... take the taste, "Oh ! now this is the taste, this is the taste..." You take the full taste. (EFsi 1 I).

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S. Doing fully does not mean that you are doing rightly.(ERosi 31.1966 I A).

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S. When you are doing any work, you should be with it wholly. If you are eating, you are eating . That is all. There is no eater or the eaten. There is only "eating". The "I" disappears. Similarly, if you are a pattern-maker and engaged in pattern making, there is only pattern making. No "I" is there nor pattern. So, at any given point of time, there is only "Being" and that is "BRAHMAN". (SRi Book).

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S. Whatever you are, be that fully now. Live deliberately and consciously whatever you are and do your jobs wholeheartedly. Do only one thing at a time. Harness the full energy of the mind into every single act you do. These are not small things. Walking properly is equal to meditating properly. Take care of the pennies and the pounds will take care of themselves. (SRi Book).

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S. Take a bamboo stick. It is quite solid from its outward appearance. How can you judge whether it is solid within, or has been eaten up by insects inside and has got rotten ?

Sh. By sounding it from the outside, by giving it some knocks...

S. Will that be enough ?

Sh. Of course, if it is not very badly eaten up.

S. But, if you want to be perfectly sure ? Would it be enough if you sound it by simply giving a few knocks to it ? Just visualise it in a concrete form. There is a bamboo stick. It is rotten from the inside, but its outward appearance is perfect. Now try to sound it by giving a few knocks to it. No, no, the sound does not appear to be perfect. No, no. There appears doubt in the mind. How will you be able to remove your doubt ?

Sh. By trying to break it.

S. By breaking it. By holding it fast and tight in the hand and striking it forcefully against the ground. If you strike the ground only in a feeble way, nothing will be known. Only by striking it forcefully, will you be able to remove your doubt. This force, this vigorous action : this is called BHOGA. You people always put an adverb, fully, completely before. What does this fully or completely mean ? When you have to do some thing, just do it. The question of doing it fully or completely does not arise at all. An action is an action.

Where does the question of doing it completely or incompletely, thoroughly or half-heartedly, arise from ? Can you call even that an action ? No. It is not an action. (Su.Chap.7 I E).

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S. Every action must be complete... in each and every detail (...).

For,the moment you tried to overlook it, you got yourself loaded with a burden, with a separate entity. That is why you have to go into each and every detail of that. This alone is called action. And its root lies in : You are where you are. This alone is the fact. Nothing else indeed. "For the present, I am here, nowhere else". You have received a letter. What to do ? Does it require a reply ? Yes, indeed. Give the reply, and have done with it. Finished. The action is complete. None of your social transaction should be left incomplete. If you leave anything half-done, you divide yourself you load yourself with the burden of something else. No, no. Carry it out immediately and fully. Get free of it as soon as possible. Have done with it. Finish off your arrears. Why, at all, should one allow arrears to accumulate ? This is how you come to the point : "I am, where I am." This is how to proceed in respect of your social dealings. Only this : "I am where I am." While dealing with others, this has to be the attitude. "I am where I am."

This indeed is what covers all in the field of action : in what way to proceed with your action... What should be its process, and what your attitude towards it. (Su XXIX II B 2).

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B. FLOW ALONG. DON'T BE CARRIED AWAY

1. FLOW ALONG WITH THE CURRENT

S. Just try to flow with the current. Yes be with it. (Daco. 4.8.69).

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S. You see what is the difference between to flow along the current and to be carried away by the current ? To be carried away is absolute. To flow along is relative. Why ? When one is carried away there is no gradation. One is carried away and it is finished. When one flows along, there are so many stages. One moment one is carried away, the next moment one flows along, until he has a perfect control and mastery over all circumstances. (Dasi.21.3.70).

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S. To flow with the current and to be carried away by the current are quite different. In the latter case, there is no KARTĀ (doer). He is not free, he is not the master. But one who flows with the current is the master. He knows that he is flowing with the current. Here is the wave coming. "I have to rise above it". The wave comes, he rises along with it, then comes down with it and so on. He is master of the situation. He knows how to act. But what about one who does not know to swim ? What will happen to him if he drops down in the stream ?

Sh. The current will sweep him away.

S. That's it ! The current will take him away. (Su. Chap.17 I G).

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S. What did you do before ? The emotion carried you away. And what do you do now ? You flow along the current of that emotion. So, the one who is flowing along the current, keeps his entity intact. Nay, he is himself all the time.

Now, just try to visualise. There is the current of the stream. One who does not know to swim, is just at its mercy. He is carried away by the current. But, what does one who knows to swim do ? He just swims on, when he finds a swift wave coming towards him, he climbs it, and then comes down with it. For a superficial observer, he too is carried away by the current. In fact however, he is independent of it.

(Su.Chap. 8 IV B).

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S. To be carried away by the current and to flow with the current, what is the distinction ? What is the difference ?

R. Consciousness, awareness.

S. Yes. Awareness. And so you become the master. When you flow with the current, current is not the master, you are the master, and you control the current. When you are carried away by the current, current is the master. You become a slave.

Similarly in the case of emotions. When you are subject to emotions, then you are a puppet. You, yourself have got no entity. You are carried away by emotions. But now " Yes I feel this emotion is coming in me. Yes, yes. Now I see how to neutralize that. How to express it ? How to do it ? I shall see". Then ? You become the master of that. So the first principle is : first to be the doer, the positive, conscious, knowing, deliberate subject. Oh ! Then you can work. You can say : "Oh ! This is my tendency to give. And this is my tendency to receive. Yes. Yes". (ERosi 2.1966 II F).

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2. DO NOT BE CARRIED AWAY BY EMOTION

S. The idea "I am done with ! I am nothing at all". Now, this voice ! "I am nothing", does it belong to one who is the KARTĀ, the doer ? No ! This is the voice of one who is simply carried away. The "I" in the words "I am nothing" is only superficially there : the "I" in it is not at all there. The KARTĀ, the doer, is not there : I "am nothing" is all that is there. The "I" in it is simply carried away, here, by the emotion of "am nothing". For the time being, of course, let this "I" be carried away by the current of emotion. Let it be with it completely. After that, however, ask yourself : Well, you say that you are nothing. But what is the fact ? To say that you are nothing, presupposes a comparison. With whom are you comparing ? What is true in your statement is only this ! That "I am' ! Am nothing implies "something". Something bigger, something smaller. How can this be true ? It can come only by making a comparison. How can you compare ? What is, is. There can be no question of any comparison. That's all ! But when can one be in a position to declare that ? Only when one gets free of the emotion : "I am nothing" !

That is why it is absolutely necessary that an emotion that appears be allowed an easy,spontaneous expression. You have to go along with it. Nay, you have to be that emotion itself. (Su.Chap.8 IV B).

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S. Man, due to his being carried away by reactions, does not want rest (as if to take rest is hell). He wants to die in harness. (Arsi 1966/26).

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S. Now, generally you are carried away by desire. Isn't it ? This being carried away is nothing but completely passive. So you must be active. How ? "Oh ! Yes, the desire is there. I feel the desire. Yes. Why ? What for ?"

As for example take sex ! - Attracts ! Why ? Did I not get ? Did I not ? Yes. How many times ? Oh ! so many times ! With so many people also ! But still I want. Why ? Why ? So there must be something lacking !" Something you didn't get ! So you want that. Because what you have got, you cannot want it any further. What you have got, you have got. You can't and you don't want any further. When you have taken your food and hunger is satisfied, you don't want any other food, at the moment. You want... you are attracted means : there is some feeling of wanting. Question : "What is this ? I go to a girl. Why ? Have I not tested ? Have I not gone through that ? Even my wife ? What is the act ? The same act : penis goes to vagina... friction... finish ! So what is that ? What is lacking that I still want ?" If you see like that, then you are not carried away by desire. You become active. "The nature of desire. I see through. Why is it there ? Why should it be there ? Is there any logic in its being there ? I see through. How ?"

Go through your past experiences. Completely in the mental plane. Recollect all experiences one by one and feel : "What is lacking here ? What is lacking here ? I have gone through. What is lacking that I want to do it again ? What is lacking here, I have got it. What is lacking here that I want it again ?" See through : "Oh ! This is lacking ! Oh ! Quite all right !" Oh ! This is lacking. Have you seen through ? Will you get again ? You have gone through everything. Will anything new come ? And if you can go through that fully, this partial portion that was lacking may be satisfied at once ! "Oh ! Yes, yes. I didn't understand that. I don't want anything". You will be free at once. Or you go through, go through, and still you feel : "Yes, yes, yes. I feel but as if something is lacking". Quite all right ! See through again.

And if you feel : "No, without that I am not at rest". Take it. Go ! Come on. And see and take ! See ! See ! See what you lacked and whether you find it or not ! See. Go through it ! You are active. From the passive you come to active. And if you go through that, this active and passive combine, you become free. In order to feel, you must be active first... you must be yourself first, you must be an active participator in Nature. Now, so to say, you are not active participator, you are dragged by... So be yourself and try to dispense, arrange all your activities, your functions, your desires in their planes : "Yes, this is so. Yes. What to do ? Why to do ? Let me see".(...) (ERosi 1.66 IV E).

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S. And see : "Now, I see how to be myself, not to be carried away. Yes, I feel". That is to say, whenever any desire comes, any urge comes : "Yes". Just be aware this has come. "Yes. Yes". Don't be carried away. If you are carried away, you are nowhere. So when you are nowhere, there is no question to attain oneness or anything. Nothing... nothing. Be one first and then you will attain. If there is none, who will attain ? Do you follow ? From the condition of nobody, become somebody : "Yes. I am here. Yes. And these are my desires, my urges, my inclinations. That is, the connection between the external world and myself are these. Let me see what are their natures and what to do with them. Let me see. Because I know that until unless I combine, I will not be free. (ERosi 1/66 IV E).

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S. How to satisfy again ? When you have got that aim, you cannot be carried away by anything. You must do to attain that aim, you must work and regularize and systematize. Do everything of your life according to that. So you cannot be carried away anywhere. You see, sex is there. Yes, yes, yes. "So until, unless I am satisfied there, I cannot be free. Yes, yes."

Now how to be satisfied ? To be carried away ? Is this the way to be satisfied ? No, no. Desire can be satisfied when you are the man who satisfies the desire, when you are not carried away by the desire. Remember here, one who is carried away by anything is not a man. First. Not a man. Man is he who feels his ideal, feels his aim, one who sees : "Well, that is that ? Why should I not go directly there ? Oh ! I can't. Why ? Because my desires are here. My desires are there. They bind me. Until and unless I am free from the desires, I cannot go forward.

So how to be free from desires ?" You see that ? So you arrange and regularize your life, so as to be able to satisfy all those desires and be free. So then you become the master of the desire. You are not carried away by the desire. See first here, when you are carried away by the desire, then whenever you see a woman : Oh ! You run after. Oh ! A new one,you run after, you run after. That is you are nowhere. You are carried away. You are a slave there. A slave has got no aim. Do you see that ? So you see sex is there. I feel. Yes, yes, yes. And that must be satisfied. How ? They say marriage or even without marriage also it can be. (ERosi 13.1966 II C 3).

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P. The justice of the action means if the action corresponds to the situation...

S. Yes... situation. "And it completely depends upon me, not being carried away by anything else. I see the situation, remember, I am one with the situation. Yes, I act. Not that action takes place and I cannot explain".
"I was carried away, I did it in spite of myself". These are the phrases people say. "He did it in spite of himself. What can I do ?" Meaning ?
"He did it in spite of himself". Meaning ? He was himself, but when he did it, he was not himself ! So you allowed you to be murdered. So you kill yourself at the moment. In strong language, Svamiji will... "You destroy yourself, you kill yourself at the moment when you are carried away by something. You are not standing on your own feet. Isn't it ? This is so.

So this is the clear picture of understanding, as you said first. And in understanding, this is so. In understanding, this is so, only. If you allow to express it for you, this is so. Nothing else. But if there is no understanding, you shall have to struggle. (...)
But actual life is this, no doubt. Actual life is life of gradations, life of evolution. Yes, yes. And you are to see : "Yes, on which rank I am now, in this evolution or in the way to be man, in which step I am ? Let me see. Past : how much it is ? Let me see. I must be free from... I must be free from... As the situation is like this, action must come like that.
(EPisi Sat. Jan. 74 II G 3).

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S. "If I am, if I exist,
how can I do anything unknowingly ? My existence implies, that whatever I do, whatever situation I pass through, is all in my knowledge. Then alone is proved : "I am. Without this, I am is not there". As you said a short while ago : "I was carried away. I am not here in the present at all. I have simply dismissed myself from here !" So, the mind had thus carried you away.
Nowhere was the "I" left there. I could have "seen" or "acted" only when "I" am there. This is how mind starts its play. It just carries one away from what IS. So, it is not you who act, but the mind. This is the plain fact.

The language one uses is : "I do, he does". But no, you do not do, he does not do. It is only the mind which does all.

This knowledge, this awareness : Only this ! "That nothing is happening without my knowledge. I am the centre of whatever is, what is happening before me, or in my country. I must know. I must have the complete knowledge of all that. That alone is the proof of my existence, of the fact that I am. Do I exist ? Where am I then ? This indeed is to be the challenger. If I am, I must get expressed". (Su. Chap. 17 II D).

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S; In order to act you have to be first aware of "what is this ?" Not to be carried away, this is the first point. (ERosi 1.66 IV E).

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S. Absorption = to be carried away. (Arsi E/72).

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S. Three stages =1)Absorption; no I, no doer, means one is all mixed.
2)With two; doer, kartā there is struggle, suffering.
3)You become one; mahākartā, with awareness. (Arsi F/72).

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3. BE PASSIVELY ACTIVE

S. You are not to be passive but passively active, knowing full well that you can and are to act as far as you can see now and here leaving the rest to the law of cause and effect. So, whatever happens, take it calmly and accept it happily. For, in acting or functionning or expressing yourself as you are now and here, you are active. But, in accepting whatever happens, you are passive. And in general fundamental attitude you are to be passive, because you know that whatever happens is the resultant of innumerable causes over whic you have no control, and your effort is not the only cause. But you feel that you will have to act. Just act fully, completely and wholly as far as you can see, and as far as you can go, utilizing your resources which are now and here. So you see that fundamentally you are passive, and so you are at rest, in your emotional life and in your feeling while your "I" is acting. (SRi Book).

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S. What is the nature of "experience" ? It is only when one is conscious of what one feels, when consciously and deliberately one passes through the phases of the feeling, and enjoys them, and not when one is carried away helplessly ; or in other words, one experiences when one is an active participa and not a passive, helpless thing. Hence every experience makes one richer and fuller. So, the soul of experience is acceptance of what is at the moment. (Da...).

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C. BE A DOER : KARTĀ

1. ACT DELIBERATELY

S. Be deliberate to do and everything will help and show you the way. Only let there be "awareness ! ! " (Da. 25.2.74).

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D. I fly from depression into activity.

S. Is it compulsive or deliberate ? All activities are done because of some kind of void. But the difference is, if it is compulsive or deliberate?

Emotion creates an activity with two characteristics; compulsion and overemphasis.

But if your mind is free from abnormal reactions you can deliberately engage in an activity, which ultimately will free you from the mind. (Dasi 1.6.69).

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S. Sometimes it becomes easy for one to be brave, valiant and beyond-one's-petty-self - in a crisis. It is only for a man, an alert, vigilant being to experience and know his condition in excitement in order to stabilize it into cooler deliberate experience. (Ar.3.10.70).

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S. Truth demands that when you have chosen a new life you go along it fully with one-pointedness, - without any backpull : it is why you do and act now and finish ; the central point is as you say "I do" ; - which in practical language means, - "I act" and "don't react", meaning "I act knowingly" (with all its implications) and not react or appear to act but compulsively as a slave of emotions, blindly. (Ar.6.12.72).

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2. ACT WITH AS LESS REACTION AS POSSIBLE

S. Your action should not arise out of the voice of reaction, impulsive, compulsive and over-emphasized. But let it be utterance of positive action, cool, deliberate and strong, because self-possessed. Be slow and steady. Do not be in a hurry which is the result of reaction. See positively and act positively.

POSITIVELY = AS IS

You must guard against overaction because overaction is the result of reaction. (SRi Book).

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S. How to perform actions which will create as little reaction as possible ? (Arsi 1967).

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S. Right effort as opposed to wrong effort. (Arsi 1966 -9).

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S. Delusion ⟶ compulsion ⟶ actions which create reactions. (Arsi...)

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S. In order to avoid this play of action and reaction, one is to be, first of all, oneself and act knowingly, positively... so that it goes on directly. And if there be any reaction, reaction will be very small. And it goes on neutralizing.

So the first principle is to be free from action and reaction, i.e. you are not to be carried away, but you are to act. You must be the doer, conscious, deliberate subject : "I know, I do this. For this purpose I do this. Yes. And not that I am carried away !" (ERosi 2.66 II F).

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S. When you do, reaction comes. Reaction comes and on and on. And every action will be relative, will be dangerous, so to say. Because you are not yourself then. You are carried away. You are a tool in the hand of circumstances. But as soon as you accept, you become master of circumstances.
(...)

You come from the passive to the active stage. From the domaine of action and reaction to positive action. Or rather from the domaine of dependence to the domaine of independence. And then you become a subject, active, conscious, positive subject. And then you can act. Otherwise there is no question of action.

There action is being done. And not that you do. Here you do, yes, yes. So, you get the result. And the former case : nothing. No action is being done. Not to talk of any result. And any result if it comes ? It drags you. You can't enjoy the fruit of it. (EPisi 6.1.64 II C 2).

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S. When you accept then ?

P. You are free for action.

S. You are free for action... free for action. And you just see the circumstances, see your res ources and act.

P. Yes. You don't act on reaction, you act. Yes, positive.

S. This is positive action. And this positive action brings results. This positive action (.....) If you see your res ources, if you are at one with the circumstances, then ? The two combined cannot but bring the result. So, the result will take care of itself. You take care of yourself.
(EPisi 6.1.64 II C 5 a).

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S. See simply, you... some action is done. The action is done, this is positive action. It is done, it is done... There is no denial. It is done. Why is it done ?

R. As it is a reaction of yourself.

S. It is a reaction of yourself, quite all right. So when the reaction is there, then you feel that "I have done it". And after that you say : "I shouldn't do it, I shouldn't do it". And after that you say : "I shouldn't have done it". You see, you do an action. Before doing you may feel : "Oh ! I shouldn't do, I shouldn' do it". And after action you feel : "Oh ! I shouldn't have done". (...)

What is the meaning ? You say that "I should not do". Quite all right. Before doing you feel that : "I should not do it". Quite all right. But the action is done. After that you say : "I should not have done it". Then who did it ?

R. Somebody who at that moment was fully in what he was doing, no doubt.

S. Yes, you see, so at the moment, that very moment, he felt : "I shouldn' do, I shouldn't do, so, so, so... Quite all right. But I have to do, I shall do. I shouldn't do, I shall do. I shouldn't do, I shall do..." These two are going. And ultimately when one does, how does he work ? How can one do ?

R. Just as far as you act, it is the result of your intellectual and emotional reaction.

S. And ? At that moment, that : "I must do", so you did it. But after again, after that, by the result or something it comes : "Oh ! no, no, I shouldn't have done !" So the question of "I should not have done" arises when you questic the act. But action was done. (ERosi 14.1966 II A).

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S. Extremes look similar : the dull man and the jīvan-mukta ; the man compelled to do and the man who truly does, who is no doer, no kartā. Reaction and answer. (Arsi 1967).

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3. BE MASTER OF ACTION

a) KARTĀ

S. This Law of action and reaction is always taking place. For man, it is to master that and become a positive doer. Yes. What positive doer means ? One must know : "What I have to do ? Why I do it ? What I am to do, I do and why ?" This why ? must be always there. "I want to speak. Why ? Why ? What is that willing ?"

And at once you will feel : "Oh ! Yes... What is the motive ? Why do I want to just speak up ?" You will say : "Oh ! Oh ! I have got something ! I must speak ! I want ! I must !" Oh ! Oh ! See... So, you are. carried away. Do you see that ? Or : "Oh ! I have got, these people don't know, or they have not, I can do. Oh ! How was that ?" Show you off.

You can very easily see and know now. Be solid, be positive and tell. So man is to be free from this action and reaction, and be a positive doer. Whatever a man does : "yes". He knows it, what he does, why he does and how he does. (ERosi 7.66 I A).

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S. Always remember that in action you must be master. In which way ? You must feel that, yes, after action, or during action, or before action, you are to feel : "Oh ! Yes. I am going to do this. Yes, yes, yes". Now doing this : "I have done it". After doing : "Yes, I have done whatever I could do. Finish !". There should not be any sense of diffidence anywhere. "I have done whatever I could do ! Yes, yes. That much !" (ERosi 26.1966 I B 3).

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S. Where you find any difficulty, just break it. But when ? When can you do it ? When you are sanguined of yourself. There is no hesitation, no diffidence anywhere. Do you see that ? So you can do it. Otherwise not. Otherwise

it may bring you to dementia, it may bring you to hysteria, or anything like that. [...]

First of all deliberate. First of all see. Be intellectually convinced : "Yes this is so". But still if you feel... "there is some feeling still..." Again go on deliberating. Do you see that ? And see clearly. And if by that, emotions are cleared : "Oh ! Yes. Yes, yes, now I am free". Quite all right.

And if not, after some steady work, you feel that : "Yes, I have done it. Intellectually, I am quite all right. And I know that it is so. But still there is some ... oh !" Because through action only you can be free. Because action judges. It is the test. (EPisi 13.1.64 II B 4).

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S. Man has to be an active participant in the process of Nature. Life is consciousness, deliberate functioning, though the body is a machine (cf. mechanical fatigue requires you to give rest to your watch). I am here, I am functioning : everything must go according to my direction. (Arsi 1966/24).

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S. You must be the doer. Meaning ? That is, you are not to be carried away by anything. You are the master, you dispense all your things. If you have got any desire : "Yes. I feel the desire. Yes. What is it ? Why do I feel the desire ? Why ?" (ERosi 1.66 IV E).

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S. So, how can one do, how can one get the right to do, so long as he has not become a KARTĀ, a doer ? First of all, therefore, one has to be the KARTĀ, the doer. Unless and until one is that, nothing is possible, nothing ! Without this, there is nothing but deception in whatever is done. This world is nothing but a huge deception throughout. One simply goes on saying : "I know this, I know that !" But, well, do you really know ? To know means to be.

To have known is to have become that. Have you become that ?

So this is the point. One has to be the KARTĀ, the doer. (Su.Chap.7 II B)

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S. The other day, for example, about taking curd.

Why didn't Svamiji tell you to take it ? Svamiji said : "No, no. Don't take it now. Just be yourself, first of all. Be convinced first, then take". Action can be taken just within the twinkle of an eye. Just be the subject first... Positive subject must be there. So then afterwards... (Arsi 13.1.64 I B).

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S. So to be a cameraman : to do the camera work one is/ has/to have the being of a cameraman, to be qualified. Same in the way of self-knowledge, involving first the doer, the actor, and then the action. What is possible for me today ? (Arsi 1966 - 9).

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S. If you can control one sample of functioning, you can control other samples (ex : control eating). In the way of in-self(?) don't do any act without purpose (not even pluck a bit of grass). You function for nothing therefore your life is nothing, going nowhere. No act is possible without purpose in a life of truth. It will be yours gradually (first with effort, then effortless) (Arsi 1966/26).

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S. For being a man, one has to be the KARTĀ (doer) first. There can be no action without the doer being there. That is the first principle. First, there is the doer. The action in only his expression. (Su.Chap. 7 I B).

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S. First the doer, then the deeds. (Arsi 1966 -15)

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S. As long as you feel responsible. You do as well as you can, you deliberate and so on... and you accept the result whatever it may be. (Arsi B/72).

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b) MAHĀKARTĀ

S. Kartā means he feels responsible. Kartā is the brahmacari eating the rasgula which is true bhoga. No feeling of guilt. (cf. Yoga Vas iṣṭha : Rama did not want to act).

Mahākartā means the sage, no individual self. Svamiji's answer is that Svamiji is not doing. An answer takes place. Cf. the ground on which I knock my hand, the earth which produces paddy. (Arsi B/72).

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S. Actors have to play their part in connection with other parts. the Jīvan mukta is like a writer-actor who can play in the story of which he has written all the parts. (Arsi B/72).

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S. There is kartā as long as there are desires. The desires are cast away ; then there is no kartā. (Arsi 1967).

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S. The desires are cast away means there is no kartā. (Arsi 74 4).

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4. BE DEFINITE AND POSITIVE : DECIDE

S. You are to put the hand here, until, unless you are definite and clear and positive with the hand, can you put it there ? Can you put it there ?

R. No, no, it's impossible, no doubt, no doubt...

S. It is definite. Any action is definite. So until, unless you are definite, how can that definite action be possible ? Every action is definite. You put your hand is a definite work. You see : definite work.

You take your food : definite work. So each work is definite and positive. So the doer must be definite and positive at the moment of action. Otherwise how can the action be possible ?

So you see, very nicely : "I should not do", yes, "I should not have done", yes. "I should not do and I should not have done". Oh ! Then who did it ? Before action you think : "I should not do it, I should not do it". And after action you say : "I should not have done it, I shouldn't have done it".

R. And that was me at that moment. No doubt.

S. So, who did it then ?

R. Somebody who was like this at that moment.

S. So, that "I" who thought that "I should do", so he did.
(ERosi 14/1967 II B 1).

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S. "If I am not in truth let me pay for it, learn and progress" - Why this, "If" Why this "Doubt" ? How can you act then ? You are to be true to yourself here and now and act. That's all ! There cannot be any "if" with action. You cannot ACT, with any "if" ! Be definite here and now. ACT : and then see ! (Ar.3.10.70).

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S. As for example, you want to cut a piece out of this material. You have a knife in your hand, and a sharp one too. But, if your hand gets shaky, if your hand is unsteady, can you cut the material ? No, you can't cut it.

So, any action - now come to the general principle - no action can take a positive and concrete form unless and until it is clear that you have to do it. "If I am still undecided in my mind about it, if my hand is unsteady, I cannot cut even with the sharp knife that I happen to possess".

If the mind goes on vacillating : "I shall do this, I shall do that" - what happens ? The action too is as scattered and disconnected as the mind. No definite action is possible in that case. It will be only in the form of a chain of actions and reactions. (Su.Chap.6 I C).

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S. For instance, as you were told the other day, when you have to cut out some material, first of all, you will have to take a decision to do so. The doer has to be there first. That alone makes it possible for you to cut out the material. But, if the doer is not there, if his hand is getting shaky, if the determination is feeble, the knife is quite sharp, but the hand is unsteady, can you cut out the material ? your hand itself is not steady. The doer himself if not there. Who will act then ? (Su.Chap....).

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D. Then there should be a distinction between decision and desire. I decide according to what I see. And according to what I see, I take all the elements and decide what to do. But desire is prompted only by emotions...

S. ... and not by what is but by what should be...

D. ... so action, the motivation of action should be the decision and not emotion, desire, want. Only decision according to the elements...

S. ... according to circumstances, according to fact. One is to stand on fact only. (Dasi 28.3.72).

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S. To be self-reliant, to be self-possessed... this is the first principle : that whatever one does, does it neutrally. He cannot but do it, so he does it. There's no question of good or bad at that moment. Good or bad may come before or after. But at the moment of doing ?

R. Yes, otherwise, he wouldn't act.

S. Ah ! Otherwise he wouldn't act. Because every action is positive. Just as Svamiji said : you shall have to cut : Cut a log of wood. Or you will have to shave. Quite all right.

So : "Yes, I am to shave, yes, yes, yes..." Or : "Shall I shave or not ? Oh ! If I cut it ? Oh ! Oh !" Do it ! Do it ! And you cannot do it. You are to be definite . (ERosi 14.1966 II B 4).

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S. Every second you have to live in the most appropriate manner, neither more nor less and to the point. One has to go at his work whole-heartedly with his whole being and not go after books, cinemas and the like . Action has to be taken all the time. It should also be taken gradually. Territory should be conquered, inch by inch. If there is violent action, there is bound to be violent reaction. (SRi Book).

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S. Order : If a place has been decided for something, not putting that thing at its place is like cutting the head of someone. (Arsi 74/4).

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S. When you are somewhere, and you say : "Before being somewhere I must decide that : whether I shall be somewhere or not, yes". And when you decide that : "I shall do this", do that. And in the process of doing, if you feel that

you cannot do : "Some emotion comes, some thought comes that take ma away" Oh ! Then you are to say : "Go to that". For every effect there is a cause. And you are to find out the cause and remove the cause. (ERosi 15.1966 I C1).

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S. In order to act, you are to prepare yourself, because you see in action, your emotions and your thoughts take you away. (ERosi 15.1966 I C 3)

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S. You decide, that is, the unconscious decides - 90 % perspiration, 10 % inspiration (intuition). (Arsi D/72).

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5. STICK TO YOUR DECISION

S. When decision has been taken stick to it =

- Nobody resents the fire. It always burns.

- Same for children. If you see another aspect of the situation then explain why you change.

- Same for yourself. Take a vow and do not change. This is the only way to build self-confidence. (Dasi.28.3.72).

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D. Vow has a sentimental religious connatation, can't it be said rather "Resolution or decision" which corresponds to take all elements into consideration, to resolve to...

S. Oh yes ! The word does not matter. Or you can say : "Circumstances are such, I do this and that". (Dasi. 28.3.72).

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D. Yes, but it is about the usefulness of taking vows.

S. Usefulness means for whom ?

D. For one who does not see.

S. Yes, partially sees.

D. Because if one takes vows, I feel this is to lie to oneself in a way. Because one has to try to see what is the situation, what is the feeling, what is the emotion ?

S. No doubt. No doubt. That is the best one. That is the best. One who has not that capacity to see, a partial capacity to see - insufficient capacity to see and still he wants to go forward. Still he wants, he feels "yes I see but still something is in me which does not allow me to do". He accepts it.

You are taking the vow and you are not compelled to take the vow. Difference is there. If you feel compelled. Never. It is an hypocrisy. But if you take knowingly, fully. "I have that much. Yes. Yes. I can control to some extent". That control will come. (E.Dasi.28.3.72).

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D. So one has to keep vows so to say ?

S. Oh ! Yes. No doubt about it. That will make a man. Self-confidence comes from that. So you are to decide. How far I can go ?

D. But if one sees the situation, there is no need to take vow ?

S. Again, you see "if one sees". But if one can see partially, for some time, what you will do ? (E.Dasi.28.3.72).

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D. I have noticed that sometimes and particularly with Pierre, Svamiji would give certains tasks to perform. Why ? Is not understanding enough ?

S. Yes, if it is full and complete. But when it is 50 % ? You know habit is second nature. So if understanding is not deep enough and if habit is still lingering, then special task may be performed.

But these rules should be self-imposed, because you understand and feel the necessity. No other-imposed as in religions, when they are followed mechanically. (Dasi.24.8.73).

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S. You have not kept your word,which means that you have killed yourself. It shows you have not promised according to your capacity but have been swayed away by emotion. That is not being true to yourself. You have not been the

master of the situation. If you have promised, fulfil it. That will anable you to measure yourself and then you will promise neither more nor less than what you can fulfil. (SRi Book).

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S. You are to stick to decision. The point is, you will not change. Ah ! Whatever may come. And so you decide, with a certain minimum. Don't go to extremes. And then gradually, you can do it.

But whenever you decide, you are to stick to it, whatever may happen. And that you are to do according to your own circumstances and capacity, necessity. Everything you are to consider. And take the minimum. And as soon as you take the minimum and you stick to it, at once power comes.

After that, you may increase it, do anything but never change it. If you change it, self-confidence will never remain. (Dasi.28.3.72).

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S. There is nothing like doing a thing perfectly or imperfectly. The qualifications are emphasized only when you assume that the thing will not be done perfectly. When you resolve that this particular thing should be done perfectly, you know by experience that it will not be done perfectly ! So the reinforcement by the resolve. No wonder it turns out to be imperfect. There is only doing or not doing. There is nothing like imperfect. You cannot jump over a wall, ninety per cent. Either you jump it or not at all. (SRi Book).

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S. So perfection is not doing something nice or grand but doing whatever you are doing, nicely grandly. (SRi Book).

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S. Beware of idealism because it makes you divided against yourself. The actual should be the ideal. (SRi Book)

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S. Some people take a vow of celibacy. But, after a time, one feels the sensation. But the vow is there and the conflict is born. The feeling and the sensation are real but the vow is unreal, because it has merely been created by the mind. And the conflict between what is and what is not, begins. As the feeling is real one should live with the reality rather than suppress it to conform to a preconceived notion. Living with reality means accepting it. If the mind creates something else and would rather live with it, there is conflict between what is and what the mind has created. (SRi Book).

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6. ACT AS FAR AS YOU CAN DO

S. "As far as I can, I do". Finish. "I should have done..." No, no, no. No question : "I should have done", "I am to do". You are to do. You are the master. This is it. You feel how far you can go on. "Yes, I do it, as far as I can, I do. As far as I could, I did". Finish... finish. There's no other consideration.

Only consideration is that you feel that : "What I have to do, I have done. Yes. As far as I could". Something limits ? "Quite all right, quite all right. Next time I shall do. I couldn't finish". Yes, yes. But "couldn't finish" is not the right expression. "I did as far as I could" : that is the true expression. "I couldn't finish" : that is wrong expression. (ERosi 26.1966 I C 3)

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S. You can very easily see in that way. "Oh ! I could have done..." For the past you will lament. Emotion. How that emotion ? "I could have done better !" How ? "Had I done better !" What is the meaning ? "Had I done better !" Why didn't you do ? Why didn't you do ? "Because I couldn't do". Oh ! So what you could, you did. What you could, you did. That's all... that's all. So accept. Finish. (ERosi 11.1966 II D 4).

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S. Always be on the positive. Never on the negative. Never deny... Never deny. "Whatever I could, yes, I have done". Something limits ? "Quite all right, quite all right, I shall see... I shall see". (ERosi 26.1966 I C 3).

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S. As Svamiji told you most probably, the highest condition of Self-Realization can be expressed in three sentences :

"I have done what I had to do. Nothing is left to be done.

I have got whatever I had to get and I have nothing more to get.

I have given whatever I had to give, nothing more to give". These three sentences.

R. But to feel like this is not easy.

S. So how can it be ? In your particular condition you do and feel that : "I have done whatever I could do. Nothing is left". You do it now.

This is general but the language is the same. In general he feels or if he is to talk and express in your language, he will talk this : "I have got whatever I had to get, nothing else there is that is to be got". I have given whatever I had to give, and nothing more to give. And I have done whatever I had to do, and nothing more to do. That is all ! Free !"
Now how to apply to yourself in your particular case ? If it is general, it must be applied to the particular, also. So now in the condition in which you are, just act in such a way, that after the act or after the day, so to say, you may feel : "Oh ! Yes. Now, today, I have got whatever I had to get, no further I can get ! Now to-day. I have given, yes, yes, everything I had to give today, and nothing more. Now. And I have done now. I am satisfied. Nothing remains now. Yes. (ERosi 30.1966 II A).

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S. When you feel : "Yes, yes, yes. Nothing more I can do. Oh ! I have done". So the enemy is in you. The judge is in you. Not outside. "Yes, I have done whatever... Nothing more I can do today. If anything happens, I shall see. But today, as far as today goes, yes, finished ! I have done it !" So at once you feel liberation. So if you go on doing like this : from particular to particular, so to say, then you come to a position where your particular interest, particular preferences vanish. Then you come to the general, and you see through. So without acting, without being true to oneself now, as one is now and here, one cannot be true to anything. (ERosi 30.1966 II B).

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7. DON'T GO BEYOND YOUR LIMIT : NO OVER WORK

S. In every field, you are to find your limit. And within this limit you are to function. And if you can function within that limit, life is always progressing in its own course to fulfilment. Yes. Food. What food ? You are to see. What food can you digest ? What is necessary for you, you are to find out. How much protein you are to take ? And protein which form ? (ERosi 28.1966 II B).

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S. You are to see the limit. This limit you are to see. And keep within that limit. And then you cannot but function adequately, fully. You see ? So the limit... yes, this limit. Only word limit. (ERosi 28.1966 II B).

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S. Intellectual limit. Emotional limit. Actional limit. Oh ! Yes. This limit, always limit.

And if you go beyond limit, you come to tragedy, always, always. In life, you see, always. Where there is any tragedy, any unhappiness, it is nothing but the product of going beyond limit, always... always. Take any tragedy, or comedy, any book or anything. If you don't see life, take any tragedy, any Shakespeare tragedy. You see. What is that ? Always going beyond its limit. And so tragedy comes. If one keeps within his limits, then everything is whole and healthy. (ERosi 28.1966 II B 3).

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S. You have got the body. You are seeing with your eyes now. You are hearing with your ears now, isn't it ? But do you feel that you have got eyes, ears ? No. No. But you are functioning with your eyes and ears. But you are not conscious of your eyes or your ears. Or rather your eyes and ears do not affect you now. Why ?

R. Because I can use them without difficulty within the limit of my desire.

S. Yes. The limit of your desire. But how can you use your eyes now ? Your ears now ? Now you see, you hear Svamiji's voice. you are using your eyes and ears. What ? Do you know your eyes and ears are here ? That is because ...

R. I am satisfied.

S. Oh ! That is, your eyes and ears are in their limited condition. That is to say, they are healthy. If some speck comes here... "Oh ! Oh ! The eye ! The eye !" Ah ! So you are conscious of your eye, when it is diseased. It is not in its healthy condition, that is to say, where you don't keep it in its normal limited condition. If you keep it in normal limited condition, then it is healthy. You are free. You can very easily fuction. (ERosi 28.1966 II D 1).

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S. There is always a limit to one's power of endurance... Do not overact, nor be carried away by your impulsive reactions ! You have to move forward only gradually, cautiously and only in proportion to the strength so far acquired. (Su. Book).

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S. You are to know your limit. Because you are an individual, because you are a particular entity, you have got a limit. Physical, mental, nervous, any. There is a limit. If one knows one's own limit, and if one tries to be within that limit, one is free.

Now limit... what is the meaning of limit ? Take any case. Your physical limit. How far, as the body is constituted now, how far can you work ?

Under what conditions can you work ? All limits. If you can work four hours a day, confortably, and if you at once take eight hours, you go beyond your limit. One day you may do, the next day you'll be exhausted. You cannot do.

Food : there is a limit. The body is here. This particular body requires some particular food. And that particular food you must have. That is the limit. How much calcium you want ? How much protein you want ? How much carbohydrate you want ? There is no general limit. General : "so much carbohydrates, so much this, so much that, you must take..." But that differs with different people. You are to find out how much you want, your body wants. That is your limit.

Similarly going to some work, doing anything whatsoever. Economic limit. Everywhere there is limit. If you don't find exactly your limit, so you'll go astray hither and wither. And you'll not be successful. And if you know your limit, and if you be in that limit... Take for example, economic limit. Yes. Your economic limit is monthly, how many ? T.en thousand francs. "Yes. That is my limit ! So I must put all my expenses within that limit. And also keep something for emergency". If you don't do that, if you don't see your limit, and go on spending and doing anything, ah ! at the end of the month : "Oh ! I have got nothing. Oh ! Then I must go and borrow". And go on doing like that, borrow, and borrow, and borrow, your life becomes hell. So if you know: "this is the limit, and within this limit, I must move," so you are always healthy, happy and confident. (ERosi 28.1966 II A).

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S. You are going beyond your capacity. So ? You are not accepting your physical capacity there. See your limit... see your physical limit. (...)

After that, if you feel tired, you see : "Oh ! Then I have overworked. Oh ! Now, next time, I shall see... yes. What I have done is done". (...)

Yes. "I feel like that, that shows that when I concentrate somewhere I do too much effort and exertion. So my physic cannot tolerate that. So now I must have a limit. Yes". You are to arrange, accept yourself. Never deny... never deny. (ERosi 26.1966 II D 3).

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S. Never try to overwork in any field. See your limit. "That far I can go. No further". So you are to be confident in that respect. "I am doing". That's all. (ERosi 26.1966 I C 2).

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S. If you can try to keep your limit in its proper condition, so to say, you are free. If you keep your body exactly in a normal, healthy condition, then ? You are free of the body, you can do anything you like. So to keep the body in its proper condition is to keep it in its own limit. So with the environment, with your wife, children, with everything. And if you keep them satisfied, as far as you can, as far as you see, then you are free. And if you don't do that ? If you don't arrange for your child something about his education and so on and so forth, he is dissatisfied: "Oh ! Father ! This is not being done ! That is not being done !" Ah ! So you are disturbed, because you have not put him in his own condition, in his own limits.
Similarly, here, because you are to live in this environment, you cannot but put it in its order or in its limits, as far as you are concerned.

To be free is to keep it in its own condition. And so finally you have seen to be free from anybody is not to be affected by him. That is, to see him as he is. Finish. You see your limit is this." Oh ! I cannot overstep this limit that he is himself. I cannot break that limit and impose mine there." (ERosi 28.1966 II D).

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S. This idea of action and reaction is always there. So, however you exert, the more vehemently you exert, the more vehemently you have to suffer from reaction.

So it is best to go slow, as it is called. Go slow meaning : don't overexert. Overexertion will be underexertion. Do you see that ? So try to be yourself in any of your exertion too. "As far as I can go... that's all... that far... that far I go. And no farther". (EPisi 14.1.64 II A).

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S. By experiment, by trial and error as it is called, you are to find out the limit. Yes. Trial and error. Experiment as it is called in science. Do it and see tha result; You say "No. It does not work. So what is that ? Let me see". By trial and error, by effort, by doing and seeing the result, you can gradually come to : "Oh ! Now this is my limit".

As for example, food. You take any food. You say no. You select,eliminate, as it is called, eliminate. You have got some trouble : "Oh ! Let me see what food have I taken ?" (...). And also nervous tension, nervous... all these things, only come when one goes beyond limits. (...)

By experience, you'll get it. Only if you are wide awake, if there be awareness: "What is going on ? What is this ?" And if you can't do that, then you can't find out. Yes. (ERosi 28.1966 II C).

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S. General awareness... awareness is the first thing : "What is happening ? What for ? What is the cause ? What is the effect ? Let me see". And fix up the limit. and this limit also is not fixed, you know, it also changes. It will change. It will change. Yes. And in that changing limit you are. And that limit changes. And again that changing limit changes. But limit there must be...

R. ... at every moment.

S. ... at every moment. Yes. That is the source of all strength, all power, all happiness : to be within limits. (ERosi 28.1966 II C 3).

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S. Yes, and also without limit, if you go, then you get intoxicants... all these things. Smoking ! ... Why are they all necessary ? Why ? Why all these things ? It is nothing but against one's limits. You are too tired, your system wants rest. "No, no. I must do work. I must work". Ah ! Then you smoke, you take a glass of wine. And then : "Oh ! Yes, yes. Now... now I work".

And after that, you become completely exhausted. That is going against limit, going beyond limits. Your body says : "No. Now you must take rest. You are tired". Yes. Take rest. And if you don't do, you go beyond your limit. And simply because you go beyond your limits, you shall have to take externally drugs and this and that... (ERosi 28.1966 II C 4).

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R. Keeping within one's limit does not mean indifference ?

S. Not at all ! Not at all ! Indifference is hatred. Simply, softer hatred is indifference. You are free means there is no question of indifference, no question of attraction or no question of repulsion: "It is so. It is his limit. He is such. It is his limit. He cannot do otherwise. I cannot expect otherwise." So you keep him in his limit. And you keep yourself in your limit. So there is no trouble. (ERosi 28.1966 II D 3).

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S. And in this finding this balance, you have your environment, as you said, your environment... yes. You are a product of your environment in a way. So you cannot go to truth. The environment influences you. Now environment makes you as you are.

So until you are free from this environment, you cannot do. But how can you be free ? There is also a limit: "How far can I go ? Let me see. As far as I go now, again I shall change. Again, I shall change, so this limit..."

R. Yes. But as far as we live, we have the environment.

S. No doubt... no doubt. But environment is environment. It is an external thing. Clue of life is here : environment does not make you anything. It is an external thing. Only if you take it into consideration, or rather if you allow yourself to be influenced by it, then it is there. And if you don't ?

D. TEST IF YOUR ACTION IS RIGHT

S. How to arrive here. Do I need this ? Do I want this ? Do I desire this ? All right, then, go and have it. Go, and try to have it ! Just go, and have it ! Go, and have it ! Just try to have it. And see if you do really get. Go on, try to have, and see if you get it.

Then alone will you be in a position to see that it can't be got. "It can't be got", whose voice is this ?

Sh. Of one indeed who has actually seen this.

S. Seen this. What has he seen ? That, whatever was required to get it...

Sh. All that was required to get has indeed been done by me !

S. (With a smile) "All that was required to get it, has been done indeed ! No more have I to do. Nothing has been left undone for getting that".

But if you have not done what was required to do for getting that ? "No, it is useluss and futile to do anything, for it is not possible to have it. I have now to give up all my hopes to have it !" This is an absurd attitude. No it does not take you anywhere. (Su.Chap.19 IV B).

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S. What is the test of right action ? If the action leads to unity, it is right. If it leads to separateness and struggle, it is wrong. To become one with another is wisdom. To part ways or quarrel is ignorance. (SRi Book).

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S. Right action is neither to indulge nor to refrain. You must examine each issue and decide upon that action that will leave you without conflict. The perfect action for you is what will conduce to your happiness at the time, place and circumstance you find yourself in. (SRi Book).

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S. Trying to do this, go to action. When you go to action, you see : "Oh ! Something..." Why ? Why ? Action will test how far you have gone intellectually, how far you are intellectually free, or how far you are emotionally free. That will be tested in action. (...)

Be clear about that. That sense of value is nothing. Be clear about that. Intellectually be clear. And at once you can bring that to emotion. Because emotion came, because you were not intellectually clear. You thought something, so emotion came. And when emotion goes away, you bring the intellect : "Oh ! Yes, yes, yes". So you are to show what is what. Yes. You see, you see, you see, and then you become... And you are to test how far you are intellectually free or how far you are emotionally free. Test in action, in behaviour. Come in behaviour and see. (ERosi 18.1966 II D 1).

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S. In action you go and test and judge yourself : "Now, I am one with this situation ?" As you are (...) you must be one with everything, without any sense of separateness, that is to say, without any feeling of conflict. So go through your work, your behaviour, everywhere, and see whether you get any emotional reaction or not. (Eosi 10.12.69 II D 5).

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S. In this process you have got always to be in life. Because in life, you have got always test. There is a challenge always. In life, in your behaviour, there is always an external challenge, whether you are yourself or not... Always challenge ! So if one wants to be stable, he must try to be in the face of all causes of instability, and see : "Now, let me see : I am. If not, why not ?"

So through these three processes : your intellect, feeling and action. And in life you go to action. And action will test where you stand. (ERosi 15.1966 I C2).

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VOL II PART 4 ENJOY

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A. ENJOY WHAT YOU DO

S. How do you feel - while doing all this ?
Do you feel that you are doing your own work... with no sense of any compulsion behind ?

Sh. At times I really enjoy doing this...

S. Well, that is the real point - enjoying the work...
Now, do not let this feeling slip away... One can enjoy and like only that which is one's own. Only that which is not one's own is disliked... Only that which has to be done at the other's bidding under some compulsion is disliked... Do nothing that you do not like and enjoy to do ! Do only, if thereby you feel you are gaining something for you... But then, of course, it becomes your own work ! (Su. Book).

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Sh. If I am permitted to do just what pleases me most, I shall always go on eating sweets.

S. Then, do eat them !

Sh. But Svamiji, that is the reason why my health is fast getting deteriorated. The digestion is retarded to such an extent that nothing heavy is acceptabl to the stomach. I feel ill immediately after.

S. Well, that is quite a different point, eat only what you can digest... only as much as can be digested. (Su. Book).

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S. You doing all this for ? ... Do you enjoy doing this as you do something that is in your own interest, or, it is a mere drudgery imposed from outside ? (Su. Book).

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S. It should be now possible for you to get on with your professional work and to enjoy it ! (Su. Book).

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S. Yes Mayagor. This is challenge and an opportunity - opportunity to expand.

Challenge to test in practical life your understanding.

First you should expand, then feel your limits "Yes I can do. So much I can do". You see you were so tight in yourself. Expand, expand. Enjoy as much as you can. One thousand is not enough. Yes ten thousand. Enjoy it as a child. Do not be ashamed of what you feel. Da. 13.9.71).

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B. BHOGA IS DIFFERENT FROM UPABHOGA

S. Bhoga means enjoyment or experience, going through. Upa-bhoga means false enjoyment. (Arsi 1966 -14).

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S. In UPABHOGA (mere enjoyment) there is contact with the object and the pleasure associated with it, but there is no awareness of the pleasure. There is a difference between BHOGA and UPABHOGA...

In other languages, there are no separate terms like these. (Su.....)

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S. Absorption means to be the slave of the object. It brings no true enjoyment. Bhoga is the experience of the subject and object. (Arsi 1966 -14).

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S. What is the root of the word UPABHOGA ? UPA is a prefix, what is the meaning of UPA ? What is the difference between PATI (husband) and UPAPATI (lover) An UPAPATI is one who is simply carried away by sexual desire, who has no sense of responsibility towards the object of love, who does not care for the consequences. Thus only sex, lust, predominates. He himself is not responsible. He is not the KARTĀ, the doer. He is simply carried away. He is carried away by the force of desire. He has no sense of responsibility. He has no sense of relationship, no comradship, no aim of life, no feeling for the other party. He has nothing but sex urge.

What about the PATI (husband) ? He too has sexual urge within him. But is it the only factor there ? No. Of course that too is there, but it is only a contributing factor. The main interest is of companionship, of love. There is a common objective and aim of living together. Sexual urge is only a part of it, without which no going seems possible. That is why he accepts that too. Thus he becomes the KARTĀ, the doer. He knows that sexual urge is there. But there is something more too. No doubt, he gives to sex also its due

importance. But that is not all-in-all ! This is the difference between PATI and UPAPATI. And similar is the difference between BHOGA and UPABHOGA. (Su. Chap. 7 I A).

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S. Now, what is the difference between being carried away by the current, and to flow with the current ? In the latter case, one is the doer. So, that is the difference between BHOGA and UPABHOGA. In UPABHOGA, one is carried away by the desire. He does not know, why, or what he is doing, what objective would be achieved, what would the consequences be. He does not even know that it is not his primary but a secondary interest ! While in BHOGA, this all is there. In BHOGA, first there is the BHOKTĀ (one who does the BHOGA, the enjoyer). (Su. Chap. 7 I B).

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S. If the element of fear and guilt will colour the action as well as its result, thereby nullifying its effect ; unless there is complete enjoyment in its fulfilment, the desire will remain ungratified. That will not, in fact, be "BHOGA" (enjoyment) but only "UPABHOGA" (shadow of it)... Gratification comes as the result of genuine enjoyment, not of its shadow... (Su. Book).

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S. All that is nothing but UPABHOGA. Where will you find a BHOKTĀ in this wide world ? All are having UPABHOGA. What does it imply ? One does not know what he wants to do, why does he want to do it, what is the objective, what use would he make of it. As long as one does not know all this, he does not do.

Sḥ. He is simply roaming about, tormented by his unfulfilled desire and longing...

S. It is incorrect to say that he is even roaming about. He is only driven by that longing. He is pushed about by the sheer force of that longing. He is simply carried away by the desire. (Su.Chap. 17 I G).

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S. This going after the other must be fulfilled, physically also. And with that fulfilment it should be fulfilled and not be satiated. There is a difference between satisfaction, fulfilment and satiety. Not satiety, but satisfaction. (ERosi 1/66 IV D).

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S. UPABHOGA does not satisfy, does not liberate. Because, it carries one away. The one who experiences is not there. (Su.Chap. 17 I G).

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S. At the same time :

NA JĀTU KĀMAḤ KAMĀNĀM UPABHOGENA ŚĀMYATI
HAVIṢĀ KṚṢṆAVARTMEVA BHŪYA EVA PRAVARDDHATE

(BHAGAVAD GĪTĀ 9.9.14)

(Never is the desire appeased by UPABHOGA of desired objects. Like clarified butter poured into fire, they simply go on increasing it).

Why ? Can you extinguish the fire by pouring clarified butter over it ? Will that extinguish the fire, or, will it, on the contrary, make it blaze up even more forcefully ? Similarly, in UPABHOGA, the contact with sensual objects helps to increase the desire.

It is so common to object that by having BHOGA, the desire gets augmented. Nonsense ! It is augmented only by UPABHOGA. By having BHOGA, the desire gets diminished... This is the difference between BHOGA and UPABHOGA.
(Su.Chap. 7 I E F G).

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C. BHOGA IS CONSCIOUS DELIBERATE EXPERIENCE

S. In BHOGA, one goes completely with its object. One goes as completely as possible with it. He goes with it. BHOGA is that action where the doer knows what he is doing and why, what is it that he is getting. As well as, asking himself, all the time, whether he is actually getting what he wanted to have ! He does and sees as well what he is going. In BHOGA, one is completely one with the act. (Su. Chap. 17 I G).

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S. BHOGA, or the conscious deliberate experience, is necessary not only in the case of what is agreeable but also in the case of what you consider disagreeable. You have to go through the conscious experience of not only what is agreeable, but also what is disagreeable. Why ? Because both of them are the opposite sides of the same fact. So, what have you to do for experiencing the fact as a fact is to go through both agreeable and disagreeable sensations. Why ? Because, when you go for an agreeable experience, the disagreeable one is bound to follow. That is why, BHOGA of both pleasant and unpleasant experiences is necessary. Only when one transcends both the opposite experiences, is able to see fact as fact. (Su. Chap. 8 II A).

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S. How to take, how to enjoy : that requires education. Yes, education is the only thing that a man is to have. Then what is education ?

Yes it requires education how to enjoy, how to be satisfied through enjoyment ; simply because satisfaction or freedom cannot come from a distance.. One cannot learn to swim without going into water. One single enjoyment may bring satisfaction but thousand may not. (Da. 19.1.64).

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S. It is BHOGA that liberates.

BHOGO YOGAYATE SAMYAK

BHOGA itself is turned into YOGA. YOGA itself is BHOGA. (Su. Chap. 17 I G)

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S. BHOGA makes one free. (Su. Chap. 17 I G).

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D. BE A KARTĀ (DOER) FIRST IN ORDER TO BE A BHOKTĀ (ENJOYER)

S. The action, the doing, is not important... One is enjoined upon to serve the poor, to serve the country, and all that ! But one who has not become a servant cannot serve. Where there is no theacher, there can be no teaching. Wherever, in whatever field you go, you cannot have any action without there being a doer.

Sh. So, one has to qualify himself first...

S. Ah ! ... That's it...

Sh. To acquire the capability ! ... Only then..

S. To be capable of it ! Then alone can the question of doing arise. Then alone can there be BHOGA. Before that, the word BHOGA cannot be used. BEFORE reaching that stage, all that is done is UPABHOGA.

So, this is the point. It is not the deed that is important. "Serve other, serve the people ! Cultivate the spirit of service !" What is all that ? To serve others, without acquiring the ability to serve, without being the servant ? It is simply ridiculous, fantastic ! (Su. Chap. 17 I G).

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S. So, we come to this conclusion. One who is a KARTĀ can alone be a BHOKTĀ. Be the doer first, and then do. (Su. Chap. 17 I F).

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SRi To know pain that follows, should not one go out into the world and indulge in pleasures ?

S. Undoubtedly ! You must be a BHOKTĀ (enjoyer) first.

But what word you are using ? You are not to "indulge" but to carefully experiment with enjoyments. This means that you must be the master of yourself and powerful enough to command any enjoyment you desire, or give up any enjoyment at will. The enjoyment should not enslave you or rule over you. You must be the master of the situation. You must be strong. (SRi Book).

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S. The first step is to be the KARTĀ, the doer. This is the first step towards being a man. To be a KARTĀ is so very rare. This KARTĀ alone is the BHOKTĀ. One who is a KARTĀ acts. One who is a BHOKTĀ does BHOGA. Where there is no BHOKTĀ, there is no BHOGA.

So, one has to be the BHOKTĀ. This is the point. What does the BHOKTĀ mean ? One who does BHOGA. One who acts consciously for the enjoyment and the fulfilment of the desire. What will he see ? "Here is my desire. I have to fulfil it. Now, what kind of desire is it ? A new one, or an old one ? Oh no ! This desire is an old one. I had done all indeed that I could to fulfil it. Why does it then appear again ? When I did try to fulfil it, why does it appear again ? It must mean that something was left undone. I did what I could to satisfy it, but it is still there. That is why the desire appears again. Very well. That is all right. Now, let me see what is the new factor here ? I of course did, didn't I ?"

Just see. Just see, how you did, what you did to fulfil it. Whether in eating, or in sexual act - see what you did to fulfil the desire. Now, what was left wanting, what was left undone ? Just see. As if you are now passing through all those actions, having that BHOGA. Now have a thorough look at it, and then find out, where was it that you left something undone. When the desire has again appeared, it implies indeed that something was left undone. That could be the only reason why one longs for it again. Just see, and try to find out from what angle was it left incomplete and unfulfilled. What new aspect ot it are you seeking ?

This is the point. Just see closely. If you find that the BHOGA was incomplete, then have it as and when a suitable opportunity comes your way. Have it fully, completely without fear, without any inhibition whatsoever. Yes.

Yes. Go on, do that. And, see after that, whether you actually get what you wanted to have. If you find that you do not get it, ask yourself :
Why did you not get it ? Go on trying to get it, go on trying to get it...
(Su.Chap. 7 I C).

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S. First, to be. Then alone the BHOKTĀ then alone the BHOGA. BHOGA is not simply to trifle with the sensuous object. To be carried away by the senses is not BHOGA. When the object of desire does not pull at me but when, on the contrary, I have it. Yes ! Yes ! I know that I need you, I accept you. (Su. Chap. 7 II B).

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S. Untruth is not based on experience. In that, one is simply carried away. What does experience mean ? That, "I am the experiencer. That is there : I experience". (Su.Chap. 16 IV A).

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E. HAVE THE BHOGA OF EMOTION

S. First of all the emotion is to be given an outlet that is UPABHOGA. Let it get expressed. After that, have its BHOGA : experience it consciously and in full awareness. Yes. You can indeed experience it. Without having the concrete object before you, without the actual contact with it ! How ? Because, there is another significant aspect of it. Every experience has its own particular setting, its own place and time. So, its BHOGA, its experience can be bad only in that particular place and time, and not beyond them. You cannot get the same satisfaction by kissing a girl today at this advanced age of yours. You have neither the same physical vigour nor that emotional fervour now within you. This, indeed will not help you in the least. How, then can you have that BOGHA now ? Just by going back to that very experience of the past which is still stored up within,you have to go back to that very old experience of the past. Why ? Because, and here is one more and final aspect of it to be found. On what plane is it stored up ? Is it stored up only in its mental form ? That is why you have to go to that very mental plane. Of course, it will not be found there in its physical form. It is stored up mentally in the form of memories, in the form of unfulfilment. That exists only on the mental plane. So, you have to go to that very plane, to the mental plane, where it belongs to.

Sh. To that very plane, to that very event or experience, in all its details, as if I am experiencing it them and there ? ...

S. At that very place, and not beyond that. For it was in the form of a flow which had got obstructed and blocked up at that very point. You have simply to release that flow. After that, you have to give it the light of truth. "Now, what is the matter ? I am not that same child of those days. Those old days, are no more there. They are left far behind. Of course it had happened some day to that child of those old days. But I am not the same now. How does it now concern me ? How can I lament over that past which does not exist any more ? It is meaningless to cry over that which was there only in the past". You cannot apply past tense to yourself now ! Why ? Because you are not that, but this.

"Did I do that ?" How absurd ! The statement, "I did" implies the "I" who is now and here. What was done at that time. The only fact is that it was one. How do you bring the "I" with it ? "That" was different. "That" happened in the past. You cannot identify "this" and "here" and "now", with "that" time, with "that" situation, with "that" condition. The two are quite separate. In terms of the present, it is different and separate. You have to bring this light of truth there. Of course that all had happened to "that" child. No one denies that. But it had happened to "that" child. Does "that" child still exist "here" and "today" ? No, no, no ! It was there in the past. In this way, you have to disassociate yourself from that past completely. You have to cut off that connection which you were still maintaining. There is no connection with it now. This is the light of truth that you have to bring in. This is the change in time. Similarly, there is the change is space.

Sh. Then alone shall I become the KARTĀ, the doer ?

S. Then alone will you be the KARTĀ as well as the BHOKTA, and all else too ; "All around me is my environment. This is there, that is there, I am there, he is there. Everything in its own place. That is so. I see all this".

Otherwise, by simply keeping to the petty view of "I am" of "I am something", of "I am nothing", one is simply carried away. He does not see the other. He projects his own "I" everywhere ! [. . .]

To find out what more do you desire, it will be better to find out first, what is it that you do not desire, you do not like, or in other words, what is still umpleasant for you. (Su. Chap. 8 IV D E).

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S. Now what is the difference between BHOGA and UPABHOGA.

In UPABHOGA, the emotion appears and gets expressed. In BHOGA, however, one who observes all this is the KARTĀ. He alone can go beyond and transcend it. But, the one who is carried away by it ? What would you call him ? One who is floating along the current ? Even to say, that he is floating is a misnomer, because that

implies that he is the KARTĀ, the doer. No, he is not floating ! He is being carried away by what is agreeable. He is carried away by what is disagreeable. The KARTĀ, the doer, is not there. Having seen agreeableness as agreeableness and disagreeableness as disagreeableness, as also the connection which is there between the two, he goes beyond, and transcends them. When will he see this ? When agreeableness as well as disagreeableness have found their expression. He then asks himself : "What is it that happened ? What is its nature ? What is its cause ?"

That is why all that frustration, unfulfilment, the sense of being abandoned in the past is stored up within. (Su.Chap. 8 IV A).

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Sh. Now, a doubt crops up un my mind. In the incident connected with my Nanaji, I did go through that painful incident and expressed it in full. Eventually, thereby, I was purged of it. Why should any grievance against him have been left in my mind after that ? Why was it now necessary to re-live that event so as to bring about sympathy for Nanaji ? It is because the pain is not completely purged out and, therefore, I have to tackle the problem from another end ? If it be so then, of course...

S. Yes. Yes. That is it. At that time, only the pleasant or unpleasant sensations got expressed. You did not act as the BHOKTĀ. You did not actively and consciously participate in those experience. How will be the BHOKTĀ ? Only by seeing what was the fact. What happened ? How did it happen ?

It is true that the pain was purged out at that time. What you have to do now is to own it. And, this process of owing it, of accepting it, is the process of being the BHOKTA.

Sh. That the pleasure or the pain that I had experienced was my own... I have to accept it as my own ... ?

S. That's it, what happened then was only the BHOGA, or experiencing of the pleasure or the pain. But what about you ? You did not experience your own self, you did only have your own BHOGA.

Sh. That shows that there are tremendous potentialities in this kind of efforts. Whatever I had experienced throughout my life, can thus again be re-lived, and I can thus become the KARTĀ, which formerly I was only carried away.

S. Exactly so ! As has been pointed out so often, nothing was experienced in life so far. What happened in life, just happened. You were simply carried away. So far you were not the KARTĀ, you cannot use the term ! "You experienced" or "you did", until and unless you yourself "experience" or "do" and, thus, become KARTĀ.

Sh. That means, that whatever was done so far is all lying scattered here and there. And I have only to integrate it ... ?

S. You have to accept it. You have to own it. Nothing else !

Sh. So that it is absorbed in me. So that it takes the form of my "own" experience. So far, I was only being carried away.

S. All that was nothing but UPABHOGA. All that was only UPABHOGA, being carried away.

Emotion as the emotional aspect, was brought out in the open and given full event. That was all right as far as it went. But that was only UPABHOGA, both pleasant and painful aspects of the emotion were given expression. But that was not its BHOGA. Because you were still far from being the BHOKTĀ.

Now, from another angle : First you gave an outlet to what was pleasant. Then, to what was painful. But both kinds of expressions were undefendable each other. When you were giving vent to the pleasant sensations, they along existed for you. When you gave vent to the painful sensations, only they were there in your mind. While going through the pleasant sensations, you were not concerned at all with those that were painful. Was it not so ? What you have to do now is to see the pleasant sensations in terms of the pleasant ones. You have to view what was pleasant in the light of what was painful. You have to look at agreeableness through disagreeableness. This is how one has to be the BHOKTĀ. Then indeed you are the KARTĀ.

Sh. The cause-and-effect... ?

S. That's it ! The logic of cause-and-effect. Formerly, you were running after only what was pleasant, what was agreeable. And, when it was lost and you got frustrated there was nothing but misery and anguish. There was for you, then, no sign of happiness or cheer in the horizon. On these occasions, there was only separate UPABHOGA of either the agreeable or the disagreeable sensation at a time, but no BHOGA of the agreeable and disagreeable experiences in their entirety, in both of their aspects. "As to what is that which I call agreeable, and what is the other one which I call disagreeable ?" What is the process in BHOGA ? To see what is agreeable in terms of that which is disagreeable as well as to see what is disagreeable in the light of that which is agreeable.

"Now, very well. This appears to me as disagreeable ! Why disagreeable ? Why is it disagreeable to me ? Only because of that which was agreeable ! The disagreeable is the after effect of that. Without this experience of disagreeableness, I cannot assign any value to what was agreeable. While I was going through the agreeable sensation, I was simply carried away by it. It was only separate experience, quite separate. It was not, what you call, an integrated experience. Not at all ! It was nothing but UPABHOGA". It simply carried you away you had no live connection with that.

To establish one's connection with the experience, is to be a KARTĀ. Then alone you come to experience that the agreeable and disagreeable experience are not too separate entities, but one and the same. They are not separate or different. They are just one entity. Nothing but an experience. That's all ! One does not look at it as one whole or single experience, but as two separate forms of the agreeable and the disagreeable. Actually, however, they are not independent of each other. It is nothing but an experience of a certain fact. So, it is there simply in the form of an experience. It is neither an agreeable entity nor a disagreeable one. An event or an incident is nothing but a pure and simple event. It is neither an agreeable one nor a disagreeable one. It is just an event. TATTVA, this is so ! This feeling cannot be acquired by having in mind two separate entities of the agreeable and the disagreeable, by considering them separate and different.

To be ANUDVIGNAMANAH (a mind without agitation), while undergoing a disagreeable sensation ? What does it mean ? The painful sensation is there ? And, while having an agreeable sensation - "No, no". VIGATA_SPRHAH (without any desire) ! That only means that you experience both kinds of sensation : the agreeable and disagreeable ! You have kept within you both of them intact, separately. How can then you be free of them ?

Is this how to become neutral to both pleasure and pain ? To have pleasure as well as pain, and yet to claim to have become neutral to them ? How ?

Sh. Of course, that is out of question. One cannot experience a sensation and be neutral at the same time.

S. That is the point. When one has a pleasant sensation or a painful one, one does not experience it as a fact. One simply colours it up with his own agreeableness. (Su. Chap 8. III B C)

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S. What does BHOGA imply ? It implies the acceptance of both the positive an the negative aspects of the emotion that is produced by one's contact with the object. The positive and the negative aspects of an emotion are, agreeableness and disagreeableness. An emotion consists of both these two aspects. That is why it has to find an expression through both of its aspects. (Su.Chap. 8 I C).

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S. Thus, by experiencing the sensation of both pleasure and pain, you will be in a position to accept the fact as fact. That also is BHOGA.

What kind of BHOGA is this ? The physical BHOGA of the past that is now left only in the memory. You have to experience it again at that very plane. The pain that the child suffered. Your mother is not there any more on the physical plane, nor are you, as the child, there to experience it again.

Yet,the pain of those days is stored up in the mind, and you have to experience it on that very plane now. That is called BHOGA. What does BHOGA mean ?
It means : giving expression or outlet to the emotion. That alone makes its BHOGA possible. Positively or negatively. Now, this is the negative BHOGA. You have to be with it. In BHOGA, while going through that live experience, you have to accept and own it. The pain is there : you have to accept and own it. The pain is there : you have to accept that. As long as it is there, you have to let it express itself. When the emotion is allowed thus to express itself, its hold on you gets loosened. The emotion had its hold on you, within yourself. By allowing it to exhaust itself, you yourself get free of its hold. And when it gets exhausted and you are freed from its hold, you are in a position to show to yourself : Who is there now ? Not you surely ! You are not that child. That child is no more there. (Su.Chap.8 II B).

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F. BHOGA SATISFIES. ONE EXPERIENCES THAT THE DESIRE CANNOT BE SATISFYED

S. BHOGA satisfies. What does this statement mean ? The fulfilment of desire, as well as, simultaneouly with it, the annihilation of desire. One will get free of desire only when, along with its fulfilment, one has also, simultaneously, the experience that desire cannot be fulfilled.

Contradiction ? From where will this force of conviction come that the desire cannot be fulfilled ? Where from ?

Sh. When one is convinced that all the satisfaction that was possible has been got.

S. All ! Whatever was there in his power to fulfil the desire, had been done by him. When he was the KARTĀ, the doer, Yes ! Not carried away. He saw, what he desired, why he desired. He saw all this. And, after having seen all this, he went to action. To see, if the desire could at all be satisfied. After having done all that was to be done, ha asks himself : "Well did you get ? Did you get what you desired to have ?" If there is anything still left undone, if there is a feeling that, to have complete fulfilment, something had been wanting in the effort, go on again, try again and again until and unless you have the conviction that you have done all that was in your power to do, that there is nothing left undone.

When, having done all that, you finally find that you still did not get what you wanted, then alone the question arises from within ; "Why was it not got, why was the desire not satisfied, why was there no fulfilment !" Then alone one comes to the question of why not ? (Su.Chap. 7 I E).

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S. When do you find this out ? When you do all you can to achieve your objective and are defeated. You then get convinced of the fact that this desire is impossible to fulfil. You did whatever was in your power to fulfil it, but still you failed. No, you are not succeeding. Only then do you get

convinced of the futility of your efforts. Only then do you finally reach this stage of why not ! This is called BHOGA. (Su.Chap.7 I C).

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S. But when will you come to know that a desire can never be satisfied ? Only when you have made all the possible efforts to satisfy it, when nothing has been left undone. Only then ! That's all ! (...)

Now, if you have a wish or a desire, its dissolution or destruction is brought about in two ways. By having satisfied the desire, by its "BHOGA" as it is called in the idiom used here. The idiom used here, "BHOGA" is all-inclusive. If the word "BHOGA" is difficult to understand, you may say then that desire is destroyed when the desired object is achieved, and when simultaneously, you also realise that the desire cannot be satisfied. Unless that is so, the desire is not destroyed.The word BHOGA itself implies both of these two aspects. (Su.Chap. II I V B).

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CHAP. 2 ĀNANDA

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A. EVERY ACTION TENDS TO BE NEUTRALIZED

1. WHATEVER MANIFESTS IS A FORM OF ĀNANDA

S. For any action : Yadā vibhāti, whatever manifests, if there is any action whatsoever that is nothing but truth. As branches moving this and there, what are they ? What is it they're doing ?

P. Going out of balance and coming again ...

S. ... coming again to himself... his own position. Isn't it so ? As if it was dragged out of his own position and so it is tending to come to his own position through action and reaction. It oscillates. And this oscillation is nothing but ... ? These are two forms, opposite : positive and negative forms of Ananda. (EPisi 14.1.64 II B 2 b).

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S. He says wherever : Yadā eva vibhāti, whatever manifests... wherever there is action. And that action is nothing but a mode, a form of Ānanda.

And in itself, it is blessedness, it is neutrality. It is Amṛta. Everything is Amṛta in itself. But in action, it is nothing but a mode of Ānanda That is, mode of trying to find relief from some external pressure... negatively and positively, as if tending to come towards itself. So there, wherever you may be, whatever you may do, you are doing nothing but trying to come towards yourself from some external pressure. You are trying to be free from some external pressure. That is, you are trying to be relieved. (EPisi 14.1.64 II B 2).

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2. COMING TO ONESELF

P. Is a certain joy and feeling inside natural ? Is it normal ?

S. Oh ! Yes ! Oh ! It is natural. It is natural. It is nothig but... it is the result of being free from some tension. That tension is that which is produced by some external agency. It is not your own, so you cannot but tend to throw it away and be yourself. And that is the root of all action. (EPisi 14.1.64 II A).

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S. If you know that : "That is my home and I have come back", you cannot but have the attraction towards it. You know, economically, you may have some profitable business here and so on and so... Now you are here... But still in your easier moments, at once you feel : "Oh ! I am away..." you cannot but. (EPisi 14.2.64 II A)

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S. When you are away from your home, what is your tendency ? When you are away from your home, what will be your tendency ? To be there . When you are away from your home, you cannot but...

P. ... want to come back.

S. Yes, yes. Isn't it so ? That is natural. (EPisi 14.1.64 II A).

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B. ĀNANDA IS THE TENDENCY TO BE FREE : JOY OF MY CREATION

S. For example, you see a murderer, he is after murder. A debauchee is after his own passion. A saddhu and saint is after his meditation. So in so many different forms ! When you are angry : Ah ? You just gesticulate and go on express your anger. Yes. When you are peaceful, you are expressing yourself. So many different manifestations ! Isn't it so ? Are they different ?

P. No. They all come to the same.

S. They come to the same. Because there is something... some tension within. Some tension within, and that tension is tried to be free.

P. The murderers are doing the same as the saddhus.

S. Everywhere that is so. Do you see that ? So this idea, this tendenvy to be free from any tension, or rather to be free from all foreign matter, is to feel the joy, of being free from foreign matter. And that is "I am returning to myself". This joy is Ānanda. This is called Ānanda. Ānanda is nothing but the joy of conquering, so to say, of something. Or it is the joy of being free from something. Negatively and positively coming towards oneself. (EPisi 14.1.64 II A).

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P. Ānanda has positive and negative forms ?

S. Yes. This action and reaction. In negative emotions, as you said, there also Ānanda. But negatively, you have agreeable feeling and disagreeable feeling. These are the two feelings you have got. One you call positive, another you call negative. But the feeling is feeling. Feeling is feeling. Whether it is agreeable or not, but feeling is feeling. So when feeling is feeling, feeling is nothing, but trying to be

relieved of some burden, some pressure. So trying to be free from that pressure... trying to be relieved, is Ānanda. That is, trying to come to oneself. And to be oneself is to be neutral, to be Amṛta. Essentially it is Amṛta. But in action it is Ānanda. And Ananda has got different forms. Forms are different.

P. And different intensity also.

S. Intensity is a form. Forms are different, no doubt about that. There are different forms of Ānanda, but they are not different. Only one thing is expressing in different forms. Just as an actor in a drama may play different parts. He may appear different, but actually he is the same. (EPisi 14.1.64 II B 3b).

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S. Positive feeling consists in what ? It expresses in the idea that : "Yes, I am doing it. I know that I do it. I am doing it. I am feeling that it is my own". That is positive feeling. "I am doing it. Ah ? No one drags me there. No one compells me there. I am doing. That's all. I am doing it. It is my own business. It is mine. Nothing but, I am feeling the joy of my own creation". As you told yesterday, this joy of creation is there always... always. And that is the fact of Nature. Because in life, you know, because you are leading an external life or leading a foreign life, so to say... you cannot but be eager to be free from it. So you tend to be free.

So every exertion of yours, every activity of yours, is nothing but to be eager to be free. Rather, positively, to come to oneself. (EPisi 14.1.64 II A).

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S. There is a difference between Sukha, pleasure, and Ānanda. Ānanda is the consciousness of "I". Meaning ? You are doing something... you are taking a luscious present food, anything you do with external object.

You are doing something, some economic problem you take, you are struggling, struggling, struggling. Ah ! Yes ! When you achieved it, how do you feel ?

P. Satisfied, satisfied.

S. Satisfied. And it is independent of that. Though it came from it !(...) Though it was based on external, yet, it transcended it. (EPisi FRi Jan. 74 II B

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C. ĀNANDA IS THE FEELING OF RELIEF

1. RELIEF FROM HUNGER

P. But when a young child suffers for instance...

S. Yes, yes, yes, yes, yes. When a young child cries, quite all right. Why does it cry ? It feels some hunger, isn't it so ? Something has come, so to say, and disturbed its own being, itself. So it cries out. And cries... that crying out at once relieves him. (EPisi 14.1.64 II B 1)

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2. RELIEF FROM ANGER

S. When you are in anger. So you see there is commotion. There's commotion, there's tension and commotion. You see ? You are disturbed : "Oh ! ... Aah !..." At once you feel it. Relief, as it is called. This feeling of relief is Ananda. Relief meaning : relief out of some tension. Wherever it may be. (EPisi 14.1.64 II B 1 c).

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3. RELIEF IN HEARING

S. You say you hear some truth from Svamiji, then ?

P. I recognize them, I see them.

S. Yes. Then ? Where does Ānanda lie here ? Is it ? As soon as you hear, the act of hearing is an action.

P. Of going inside is an action. Yes.

S. And hearing ?

P. May be also... No, no, no. It is a going deeper inside which is... Because I hear something, a noise... it is not...

S. When you are not affected. Quite all right. When you are not affected with it, it is no action with you. Isn't it so ? When you try to listen, so you exert. That is, how do you exert ? You had an idea of to be yourself in a way.

You try to listen, that is you come outside yourself. You try to come outside yourself. And that coming outside yourself is a tension with you. Cannot but be... so you cannot but relieve that tension. How to relieve that tension ? When you hear that and you feel : "Yes, yes... yes." At once you relieve the tension. And you feel positively inside.

P. And you feel one with what you are doing.

S. And so long it is different from you, there cannot but be contradiction, there cannot but be action and reaction. When you take it to be in and become one with it, so you are that. So there is no tension. _

But so long as you try to do it and try to own it up try to assimilate, try to make it your own, through that action you feel Ānanda : "Yes, yes, yes, yes... ! I feel it". (EPisi 14.1.64 II C 1).

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4. RELIEF IN ARTISTIC CREATION

S. In artistic creation : what is this ? In artistic creation you say that it is joy of Ānanda. The artist feels the joy of his own creation. You say that with an artist. But you don't say that an angry man, when he utters violent words. You don't say that he is also feeling the joy of his own creation. You don't say that. Why ? Because you have got that relative sense of value. But it is the same. Artist has got some commotion within. Some tendency. He cannot but live it out. So because he cannot but do it, it is nothing but he is eager to be relieved. He is always eager to remove all tensions all foreign matter that have been imposed on him. So he's always eager to be oneself. (EPisi 14.1.64 II B 2 a).

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5. RELIEF IN LECTURING

S. First of all there is excitement. As for example, you see, when you are lecturing. Quite all right. And you feel : "Yes, yes, now I am filled. I have expressed myself...Quiet, quiet, quiet, quiet... I... yes, oh ! yes, yes, yes, yes, yes..." You see. That's all. There's some excitement. There's some excitement. Why is this excitement ? Excitement is a reaction. Because inside, as soon as you say : "Well, I have expressed me. Yes, quite fully, quite rightly". That shows that in the heart of hearts there is a tendency that I am not able to express.
So as soon as you have conquered it ..." I have expressed meaning : I am in myself, I will... I think I will not be able to... I am afraid. I will not be able to express." That shows you are away from yourself. And when you express : "Ah !" that reaction, that you have conquered that. (EPisi 14.1.64 II C 5).

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D. FROM ĀNANDA TO ŚĀNTI

S. When it is one with you : "Yes". You become calm. This Ānanda leads to Śānti : to peace. Because in peace, you are yourself. But in Ānanda you are still in the action, field of action. So you cannot but try to come out through reactions. That is Ānanda. And Ānanda has got so many forms.

P. So Ānanda is not the quiet calm ?

S. Ānanda is not quiet. Peace, Śānti, is quiet. Śānti prāsād is quiet. Ānanda is in activity. And first of all, Ānanda appears in the form of strong feeling, some emotions, and there emotions gradually become crystallized and crystallized and crystallized...It becomes... gradually comes to Ānanda, and then gradually cools down to peace. (EPisi 14.1.64 II C 4).

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VOL II PART 5 RIGHT LIVING

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A. PURIFICATION : RIGHT FUNCTIONNING

S. In the UPANIṢAD, there is a very mathematical statement.

ĀHĀRA-SUDDHAU SATTVA SUDDIḤ SATTVASUDDHAU
DHRUVĀ SMRTIḤ SMṚTILAMBHE SARVAGRANTHĪNĀṂ VIPRAMOKṢAḤ
(CHANDOGYA. 7.26.2).

(If food is purified, life is purified. If life is purified, memory is constant. If memory is constant, you are fully liberated of all knots).

You see the development, the growth..,

SARVA-GRANTHINĀṂ VIPRAMOKṢAḤ

SARVAGRANTHINĀṂ = of all knots.

MOKṢA means release.

VI-PRA-MOKṢAḤ means complete, full. Oh ! There is no remnant of bondage anywhere that is the meaning - in any respect. Oh ! this condition, the state how does it come ?

SMṚTILAMBHE : if memory or remembrance be constant. Oh ! How can it be ?

How can memory be DHRUVĀ : constant ?

SATTVASUDDHAU : if life is rightly lived.

SUDDHI means pure, purification, in any way, purified life. Then we shall have to define what is purified life ? Purified life has got a constant awareness. And if there be constant awareness, then all bondages are released, fully completely. Then how can this life be purified ?

"ĀHĀRA SUDDHA". ĀHĀRA means food, generally taken. If ĀHĀRA is purified. Then ? And from there this, materially, physically minded people says

ĀHĀRA SUDDHI SUDDHI.

They caught, "you are not to take this, you are not to take that. You are not to touch, not do this". No. What is ĀHĀRA?

ŪNAVIṂSĀ MUKHĀ PURUṢA

PURUṢA has got nineteen mouths.

With these nineteen mouths you take ĀHĀRA; Oh! Then any... If you can purify the ĀHĀRA of all these nineteen mouths then your life is purified.

And then constant awareness and then complete, full,whole liberation. See here. So overexcitement, underexcitement, these are not... and Svamiji gives. Here 19 mouths, you shall have to find out.

D. Now 19 mouths are all the sensations, whatever comes that is absorbed...

S. Mouth means... so connection between outer and internal, the inner and outer correlationship is ĀHĀRAand that must be "SUDDHA" purified what is the meaning of purified ? Again you will come,

D. By awareness...

S. Awareness will come from here. After purified life, awareness will come. And so Svamiji told you, now there is time, you try to have awareness. (E.Dasi.1972).

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S. Purification means right functionning, that is within limits (not enough and too much). (Arsi 1966 -11).

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S. From right living, mind becomes less gross, coarse and more refined giving the possibility to see impermamence and change. (cf. motion pictures) (Arsi 1966/21).

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S. Right living means man must go on in the journey of life with his eyes open ="what? why? how?"(Arsi 1966/26).

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S. Don't see with your ears. (Arsi 1966/30).

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S. Take care of yourselves externally and internally in your present condition. Otherwise who will work and how ? (Da. 19.10.70).

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B. REGULATION : REGULARITY AND RYTHM

S. Try to regulate with Colette your life in all its aspects. (Da. Co.4.8.69

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D. What is the necessity of discipline and regulated life ?

S. A plant when young must be protected by a fence. A river may overflow if not channelled, then it can produce electricity. In all activity, it involves energy. Regulation permits to preserve energy.

A student may study just before exams but nothing will remain. There is no stability. Svamiji never read after 9-9.30 p.m. (Dasi.24.8.73).

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S. By regularity, you see, you actually do something not to waste your energy, not to go this way or that way and so... You put yourself in a right way for work. As for an engine, for a machine. What is the best use of ? Go, do anything haphazard... ?

P. No. Certainly not. No.

S. No. Use it regularly, give regularly, cleanse it, regularly oil it, don't overwork. You utilise it all right : It works... By that, by regularity you keep... save so to say, energy from being wasted. Yes. So you conserve all your energy intact. You don't waste it. (EPisi Sat. Jan. 74 I R).

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S. As in Nature, you see, there is a rythm. There is a rythm, you just go.

As for example, you are just near..... before evening you sit and see :

"Oh ! Look on ! See, go, see, see, see the sunset". You see the glory of sun goes... the colour... the glorious colour is there... And grey mellowing, grey mellowing, the whole colours are mellowing... mellowing away... mellowing away... as if they are going to plunge in the cooling and collecting aspect of evening. And that evening again goes down to night... to rest. Here... not in the city but here, you can very easily see, here you can feel the evening... evening left. Everything is retired here. Everything is being retired. So, this naturalness, you can be with Nature in that way.

Similarly, here the custom was, that three times, they use to meditate upon Sandhya... three times... early in the morning, during the noon, in the evening. Three turning points of Nature were utilized. So, this rythm is in Nature. And Nature functionning naturally. (EPisi 9.1.64 I C 4).

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S. As in civilization, so in culture too. This rythm is the jest of life, so to say. So, be regular. Have rythm, physical and mental. (EPisi 9.1.64 I C 5).

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P. What Svamiji thinks are useful disciplines on this point ?

S. Yes. Useful discipline is nothing but : you are to be. As for example first of all you have said that this body is a machine. So, it should work, as far as possible regularly and punctually, that's all. In that case, the machine will go on functionning quite all right, regularly and positively. Otherwise the machine will not function well. With any machine, it must work regularly.

And also there is, you will say, a mechanical fatigue you know. There is a fatigue with the machine too ! So, one day's off with the machine. Let it have rest. Similarly, work and rest must be properly adjusted. In the case of rest you know, the best is relax. Relax, completely. Physical and mental relaxation, you must have for some time during the day. Consciously, awake... Because you know, relaxation gives life.

How ? The general relaxation that everyone, or every animal, or every being is having is sleep. Without sleep you can't work. What is sleep then ? Natural relaxation. You become free from all struggle, all activity, everything.

So, similarly also consciously, there is manner that you can relax for some time daily. And habit, do you see that ? ... and in that case if you have got that habit to relax, then you will always be relaxed during your work too.

P. Do it regularly also this voluntary...

S. Yes, yes. Regularly, for half an hour, for an hour, thus, complete relaxation.

P. But always at the same time ?

S. Always at the same time. Yes, because you were functionning, you are over external works and so on and so forth. So, if you do it regularly, that will be of benefit. And even in that case, during work also, you are engaged in your work fully, but sometimes you feel : "Oh ! I am relaxed or not ?" Relax and work. So, this relaxation is to be cultivated consciously and that will be converted into habit as you call it. It will be your own. And you will be accustomed to relaxation. And in order to do that, sometimes, during the day, take some time and relax completely. If you have got an easy chair, quite all right. In your office you have an easy chair. Relax completely : physically and mentally. Don't think, don't plan, nothing of the kind at that moment. Complete relaxation. If you do that, then you will at once be refreshed.

So, you can arrange your life in such a way that work and rest may be adjusted properly. The more work you do, the more rest you need. So, rest also depends upon the nature of the work. A physical work : some rest. A mental work : another kind of rest. And mental and physical work : another kind of rest. So, you can very easily accomodate. That is, you must have rythm

(EPisi 9.1.64 I C 3).

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S. Just be balanced. Try to be in the balance. Not below. Because you know, it also depends upon the particular person.

Young people, they must have something over. Middle age must be balanced. Old age must be (.....). It depends, it depends. Because young age is growing. It wants food. It wants nourishment. More nourishment he must have.

But during middle age, not more. At least balanced. If something to be done, a little less. Not more.

If you are functionning very well for some days, you are to take nourishment a little more at that time. And if the functionning is irregular, then the nourishment should be like that. It should be natural habit so to say. You are the master to arrange. Otherwise you say : "Oh ! I must take that amount, whether I am at rest or I work". No. What is this ? Nourishment is only for function... to help.

So, what is rythm ? Rythm is required... And rythm comes from regular functionning you know. And in this regular functionning, there must be some time, where there should be cessation of functionning too. For the body, fasting for some time. One night fast. Finish. That's all. And also physical and mental rest : relaxation. As you get relaxation during the night, during sleep always. Without that you cannot function at all. And also during the day sometimes, relax... relax for some time. (EPisi 9.1.64 I E 1).

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C. DO NOT REPRESS BUT CONTROL

S. Your bondage is unreal but your feeling is real and with the feeling the bondage will disappear. (Dasi.7.6.69).

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S. Repression gives result but not Truth.

D. How is it repression has become such an essential part of all spiritual teachings ?

S. Due to ignorance. People could not stay in the heights of Truth. Truth is so simple. (Dasi.8.8.73).

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S. You come to Svamiji to become human, not to be like normal animal. So you have to express but to control. Not to repress. (Cosi.23.11.71).

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S. Never repress the emotions but control them as circumstances demand. (Da.15.2.69).

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S. Control comes from : feeling of dignity, or self-respect, or self-reliance, or clarity of vision ; all meaning strong will. (Arsi 74/4).

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S. Control brings no denial, but repression brings denial. (Arsi C/7/20/72).

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S. Repression means denial, pretending to be free ; but control means acceptance, checking. Cf. the image of the dam on the river which controls the flowof the river. With definite purpose. Don't kill (the story of the Saint who made himself blind because he was attracted by beauty). (Arsi 1966/35).

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S. Physical tension means enemies harming me which brings hatred ; thus the mental desire to kill them, leading to repression, thus physical tension. (Arsi 1967).

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S. In repression there is compulsion and bondage. Control is self-oriented, easy, with acceptance. Through control, bondage is becoming looser and looser. Control means suspended enjoyment or internal enjoyment. (Arsi 74/4).

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S. The very truth of fact saves. The sannyasin and the rasgulla ; though you appeared to take you did not take, though you appeared to do, you did not do. (Arsi 74/4).

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S. If the excitement is very strong, then sometimes it requires external play. Otherwise there will be suppression. There should not be suppression and repression. Because as soon as you accept : no repression. Repression comes out of denial. (EPisi 9.1.64 I F).

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D. What to do ?

S. Fulfil, express.

D. I want to repress it. This is my secret wound.

S. No. No repression. By repression you strengthen it. Accept it consciously, then you will be childlike and not childish. (E.Dasi.4.3.72).

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D. AVOID EXTREMES

S. So, one should be neither over-active nor under-active. Moderation is the key word for all activities. Be moderate in your actions and there will be no reaction. Extremes should always be avoided. Even AMRITA (nectar) taken excessively becomes poison. (SRi Book).

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S. The true SAṂNYĀSĪ is one who is a master of himself under all circumstances. He will wear the costliest silk with the same equanimity as he will wear tattered rags, eat princely food or the peasant's grub with equal relish. But he will be moderate and eat according to his needs. He will not sleep more because he has fine cushions. He will not be a slave to anything and can therefore adjust himself to every circumstance readily and gladly. (SRi Book).

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S. Never over-reach yourself. "Neither too much nor too little" should be the motto. You must be yourself whatever you are. Happiness is not to be sought after. It is the result of taking the right action. If you have done your utmost (which is again relative), then you have fulfilled yourself and then you cannot but be happy.

Do not overreach yourself, but go only as far as you can to meet the other people's demands. Try to accomodate them to the best of your ability. But there is a limit. "Thus far and no farther" should be the motto. When you have stretched to your limit, you ought to be happy because you have done your best. What more can anyone do ? Never regret your having gone only that far, nor feel that you should have gone farther. If you could have gone farther, why did you not ? the "should" is false. Evidently, it is only that far you could go and you have gone. In fact, had you gone beyond your limits the consequences might have been unpleasant for both of you. No doubt it is difficult to determine what this limit is. But, by practice and perseverance you can know it. (SRi Book).

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S. Regularly, avoidance of extremes in eating, in feeling and in all physical activity, working neither too much nor too little, living a conscious deliberate life (as otherwise, like the BHŪTA in the story, the mind may swallow you up if you are unable to give it more mork) and beginning every action after due deliberation but ceasing to think about it while in action, feeling confident that one is proceeding along right lines, will lead you to wherever you desire to go.
(SRi Book).

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CHAP. 2 APPLICATION TO DAILY LIFE

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A. FOOD

1. EATING

S. Physical existence begins with eating. The beginning of life itself is breathing and the beginning of functionning of life is eating. (Arsi 1966/33).

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S. Every jīva (individualised self) is always with tongue and sex (ultimate interests of ordinary beings)

Food = for the body. Sex = for the emotions. First is the tongue. Then, sex comes.

If one can have control of these two, he can have control of all functions, master everything.

Tongue will last to the end of physical life (and sex in the mind when there is no erection and sensation). (Arsi...)

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S. For the child, eating is only physical need, hunger. But adults do not eat, they enjoy the luxury of eating, they are carried away by the taste. Everything has got its own taste. But one taste it particularized. People eat without hunger for the sake of sensation. To eat means you can select medically what suits the body ; but to taste means discrimination. (Arsi 1966/3:

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S. Food (annam) is that which is being eaten and which eats. Which cannot be eaten cannot eat. (Arsi'/74).

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S. Science and art of eating : everything is food, everything has a taste. Live for all tastes means you are free from taste (all tastes means no taste).

If one is hungry one does not have any consideration of any particular taste. He wants food, that is all. (Arsi 1966/33).

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S. Not taking food is not control. Control depends upon the feeling of necessity - what you do ? or why you do ? - and then, how ? Unnecessary funtioning is untruth and unreal. Happy heartfelt realization of what and why makes control natural, profitable instead of mechanical. It is just, justified. it is so, it cannot but be done. (Arsi 1966/33).

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S. How much ? That much which has gone out with activity. Adults and aged have to take a little less. After fifty : involution and disease of the body. If you take too much, you only weaken the digestive power. The habit must change (quantity and nature of food). If not, you are only putting in foreign matter. Physical activity decreases and internal, intellectual activity will increase : intellect becomes clearer and clearer. And nature of food necessary changes; proteins and minerals, and less fat. (Arsi 1966/33).

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S. Possibility : the body is the epitome of all physical things so it can eat anything. Probability : the body can take according to constitution, heredity, diseases. (Arsi 1966/33).

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S. A healthy person's need for taking rest in bed just after meals arises only when he has over eaten. (Su. Book).

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S. Examine every item of food that you are taking. Is it nourishing ? Is it balanced ? Is it the best available food for your purse ? Is any harmful or poisonous thing being taken by habit ? If so, stop it at once. There is nothing like SATVIC food by taking which you become SATVIC. We make the food that we eat part of ourselves, we do not become the food that we take ! But still you may have to avoid certain articles though there is nothing intrinsically wrong with them. What we are accustomed to we cannot altogether dispense with. Nor can the body adapt itself to a new article easily. The root of the trouble is that the mind assumes in the beginning that certain articles are bad. We mus first unlearn what we have learnt and start afresh. We must do away with assumptions altogether. What we assume we always confuse with what we know.

Adjust the food you take. After taking the food, you should feel light and confortable - not heavy. Find out what suits you and carefully adjust the quantities. Take substantial food. If necessary take little and more frequently.

In regard to overeating, if you see the attendant pain you will never again overeat. If you do it still it only means that you have not seen that pai follows overeating. You have either not seen it or seen it only superficially with your intellect. So, if necessary, experiment again, as often as necessary, deliberately, draw your conclusions and take action accordingly. (SRi Book).

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2. VEGETARIAN DIET

P. And about the nourishment, it is very important also because...

S. Very important, very important, very important. Nourishment : physical, intellectual, emotional, every nourishment. Yes, yes, yes...

Physical nourishment, that should be first. Because this is the basis for all action. Why Svamiji is so particular about protein food and so on and so forth ? Because protein food is the main stay for stamina. As in the West, you know, you have got so strong stamina ! But in the East, you see, no stamina, so to say ! They cannot work hard for a long time !

P. In the West, there are too much proteins ... !

S. Too much proteins ! Yes, that should be regularized, yes. That's all. It is too much proteins. And here, it is less proteins.

P. But we eat too less vegetables and less fruits and...

S. Yes, vegetables are there, fruits are required, vitamines are required, yes. There must be balance. And that balance depends upon a particular man. It is not equal for everybody else. You chose, you do... arrange your own diet as you see, as you feel fit. (EPisi 9.1.64 I D).

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D. Svamiji is taking carrot pudding. But it is rajasic.

S. It is said.

"SATTVIKA food is dear (PRIYA) to the SATTVIKA,RAJASIKA food...."

It is ignorance to say that intake of SATTVIC food will make you SATTVIKA. All is how you take it. (Dasi 7.5.69).

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D. What about vegetarian diet ?

S. It makes you fat and always hungry due to lack of proteins.

D. Why so many Indians are vegetarian ?

S. This is due to MAHĀVĪRA and so many sects. Who is vegetarian ? Taking milk is not to be vegetarian. Vegetarian means "not to kill". But killing is life. There is no life without killing. Buddhism never said "AHIMSA". He said "refrain from excess of killing. SUPRIYA offered a pound of his own flesh to help a BIKHU to break his fast. (Dasi.20.8.73).

3. FASTING

D. I read a book on diet free from carbohydrate and immediately felt hunger.

S. Because it was imposed by something external. Why should you go on diet ?

A BRAHMANA does not fast. Why ? Because fast is only for those who take in excess. A BRAHMANA does not take in excess. Pierre has been fasting because he was taking in excess during official luncheons. His attitude towards fast is not entirely normal. So Svamiji pointed out how he could take less. (Dasi.20.8.73).

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S. There is nothing in fasting but eliminate foreign matters, over-deposit, so all functions will work much better. One who lives under control is always fasting. One who is always under control is always doing tapasya. (Arsi 1966/33).

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S. Fasting ? Fasting is for those who overeat. Ordinarily you have got foreign matters in your body... foreign matter within your body, so... so, fasting eliminates all those foreign matters and so... (EPisi 9.1.64 I D 2).

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S. If you be very regular and always keep below the proper limit so to say, you will be always all right. But sometimes also the system must have a rest for some time. So short fasting, nice thing. The system gets rest. (EPisi 9.1.64 I D 3).

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S. Over-eating makes everything dirty and dull. And so fasting removes all those foreign matter, and it becomes clear. So, if you don't overeat, regularly, then ?

R. You don't need to fast...

S. Ah ! Yes. That is the secret of right living. Yes. Yes, yes. With a dull brain, with a dirty constitution, you can't do it. So, right living is the first thing. Yes. Right living meaning ? Not excess. Not under, not over. You are not to take food less than what is necessary. And not more than what is necessary.

R. Yes, in quantity and quality.

S. Yes. Rather take a little less, not more. Now, at this age. When the age is young, adolescence, you may take something more, because it is growing. But now, after forty : Oh ! A little less. Because in the evolution you know, from early childhood it increases... increases, body increases, grows, grows, grows, then, balance. Near about forty or fifty : balance. And after fifty : goes down. That is natural law.

So, one law before forty, after forty another law, and after fifty anothe law. So, in the growth period a little more food may be taken, rather it is necessary because body is growing. Energy is growing. It can assimilate. Balance period : not more, not less, keep it. And after that, keep a little less. Because digestive system, digestive power goes on diminishing with age. So, take food a little less. And then, you are not over-fed... So you are every day fasting, in a way. Overfeeding should never be allowed. A little underfeeding may be allowed but not overfeeding. It clogs so to say. It clogs all passages... and blood, and so on and so everything. It clogs. Because foreign matter that is matter which is not digestible, is stored in the system and blood, everywhere. So the blood is not pure. And if blood is not pure, the brain, the nervous system cannot function.

(ERosi 32.1966 III B).

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4. INTOXICANTS

S. In general you know, this smoking or any intoxicant, or anything like that, these are nothing but only to deny, so to say, the dictates of Nature. Only to stupefy. If you are regular, if you are happy, you don't want anything of the kind.

P. Yes, yes, I know.

S. As for example you know, if you are not hungry exactly, you want some things to take you and this chutney, and that, and so on, so as to make your palate... But if you are hungry, you don't want anything, you take ordinary food and take it. You don't want ginger and this and that.

All these things are exciting things or stupefying things. You see this ? This cigarette, cigar, this snuff, this wine... all those things are nothing but that. But actually wine has got a place no doubt. It depends upon the things from which it is made, yes... And specially in the cold climates, yes...

P. Grape wine in France is sometimes very excellent. Not usually, but sometimes it is quite...

S. Yes, yes, it depends, you see. Everything is neutral. (EPisi 9.1.64 I D 2)

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S. What is the reason... cause of smoking ? You are tired. Nature was demanding from you rest. And you didn't give Nature it's demand. And still you wanted to go on. So you had recourse to smoking. So smoking comes only when you try to stupefy yourself. So smoking is nothing but ignoring, refusing Nature's demands. And so you are to pacify, to stupefy. (ERosi 10.1966 III F 2).

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B. EARNING

S. "Oh ! I must keep the body. In order to struggle for that, I must have my intellect clear, my feeling clear and the body. So body must be kept intact, robust, without disease, healthy, isn't it so ? One point. Now, what then ? I have got emotions, I have got desires. In order to keep the body intact, I must earn. Yes, yes". How will you earn ? "How much shall I earn ? There will be a limit. There must be earning. Otherwise how can I feed the body ? You must have food. You must have some ... for recreation and so on and so forth. Quite all right. You want money. So earning there must be. But what is the limit of earning ? Again there limit comes ! (ERosi 13.1966 II C

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C. SLEEP

S. How do you feel ?

D. I am happier in the morning than in the evening. I do not know why ?

S. This is normal. During the day you have so much experience, disturbances, the mind becomes agitated. In the morning, you have slept, rested in yourself "SVAPĪTI SVAM ITI". To sleep is to be in oneself. When one goes outside, there is unhappiness. Why ? Because there is expectation. (Dasi.29.8.73).

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S. Good sleep it to be earned, after day's labour.

R. When tired.

S. Yes. As for example, a physical labourer... hard physical labourer, as soon as he gets to bed, completely asleep. Yes. It comes out of fatigue in a way, comes out of fulfilment in a way. And that fulfilment gives you peace and rest, and enables you to again come to working life.

Because if you don't get good sleep, can you work ? No, no. So, you see, they are intimately connected. In life, this waking life and work-a-day life... Working life is one thing, and resting life is another thing. And resting life can only be earned as good sleep can only be earned, after good, hard...

R. Well, fulfilment of activity.

S. Yes, yes, yes. (ERosi 10.1966 I A).

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D. Does Svamiji pay attention to dreams ?

S. Yes and no. To understand them, one should pay attention to the condition of the mind just before. (Da.9.6.69).

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D. REST AND RELAXATION

S. If the body is weak, take rest at intervals. Remember the case of Darwin. He was suffering from a disease that would not allow him to work more than half-an-hour at a stretch. Yet he wrote the voluminous "Theory of Evolutior Similarly, Milton, who was blind, overcame his handicap and wrote the great epic "Paradise Lost". (SRi Book).

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S. At the same time, you must guard again overactivity. Overactivity is the result of reaction. If the action is deliberate, and calm there will be no reaction.

Yes. As often as possible try to relax.

Make it a habit and it will linger on even during your activities. Relaxation of physical as well as mental attitudes.

While performing ASANAS, remember you are not to strain even a little. Do only that much of bending that is confortable. There should be no strain of any kind. It may not be the maximum you could do but it should be the best that you can do without any strain. You should be perfectly at ease. That is the perfect pose so far as you are concerned. There is no absolute standard of bending to perfection. It differs from man to man. Never attempt to do more than what you can do with peace and happiness.

Since you know why each one acts as he does, you will not quarrel with him. You will adjust yourself to him. Similarly, you will adjust yourself to each and every man you deal with. In other words, you become extremely pliable and you are never rigid. Pliability is the essence of life. So, adjust to every changing circumstance. When you are in office you are on duty. At home you are at ease. It is only inert matter that it is not pliable. A HAMSA is a man who has achieved perfect pliability. He can walk on land, swim in water or fly in air as the need arises. He is a realized soul. (SRi Book).

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S. Tension is always accumulating. So it must be relaxed. When tension accrues, there is pain. Release is followed by happiness. Now, hold your fist tight. What do you feel ? After a while you feel the tension. The pain increases as time passes. After a time you cannot hold on any longer. The tension must be released. The closed fist must gradually open out. When it is completely open, the tension is gone.

But the effort to ward off tension must be continuous because tension is accumulating all the time. It is like the moss that spreads over the water. So long as you keep the moss away the water will be clear. The moment you slacken your effort, the moss will cover the surface again. Awareness is nothing but activity to prevent tension from accumulating. If you are steadily aware, there will be no tension and so no pain. When you completely open out, you are completely free. A flower that has fully blossomed is beautiful. There is no beauty when it is closed.

When you are at home with the whole world, tension ceases. You are now completely relaxed. This perfect relaxed condition is happiness. (SRi Book).

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E. HEALTH AND SICKNESS

S. The quantity of self-love and the situation outside the individual which might be made to yield satisfaction and might not together determines health or sickness. (Da.12.4.60).

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S. You call the doctor, you don't go against him. Because you have called that doctor, you must depend upon him. If you don't want him and want another, see the other. But because you have called the doctor, you must follow his advice. (ERosi.1966...).

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F. TO TALK IS USELESS

S. Don't have academic discussions, don't have academic field. "Yes, that is so, emotion is this, quite all right. It is a thing, it is the outcome of not seeing things as they are. Quite all right... quite all right, very nice. What is that to me ? What is that to me ?"

P. A lesson, a teaching.

S. Yes, you are to say : "Have I got emotions ? And what do I get ?" That is: "what is that to me . What is this concern with me ?' Anything that you talk about... anything that you think about, and anything that doesn't concern you is not yours. You reject all those things. Anything must pay. So all discussions, academic discussions as they are called, are meaningless. Not meaningless, but they are of no profit, or they are always in the business of losses. Why ? It doesn't pay you anything. It is still as it is and then, you are discussing and discussing.: "This is Samadhi, this is Ananda, this is that, and this is not. And I am in emotion, I am in misery". What all those discussions give ? It should be yours.

"At once what is that to me then ? Let it be that. But no, . I have emotions and so, I feel sometimes joyous and pupped up. Another time I go down. There is flickering within me. There is no steadiness within me. So, no. I must know the character of emotion, then. And utilize that then". And if you do that, all your discussion, all your knowledge is profitable for you.

So anything that you discuss or anything that you know just always try to apply to yourself. Otherwise the whole thing will be useless. As people do. They are going on discussing Samadhi and then what of that ? "You are a wretched man, you are discussing about Samadhi, what do you mean ? You don't know anything, you cannot conceive anything and you are discussing !" Useless. It must be yourself. It must concern yourself.

P. But it is not useless if I talk with Svamiji and ask Svamiji about Samadhi. Because Svamiji knows, and Samadhi is something...

S. Svamiji may know Samadhi. But what is that to you ?

P. As Svamiji told me, it must be real, even now...

S. Quite all right. That is a different point,
But by that, what Svamiji says : "generally don't talk like that,

. And you are talking about that. Generally people do like that. Svamiji says : "It is useless. If you are to talk, it should be yours. If you are to talk about Samadhi, then if Samadhi is now with you, then it is your business. Otherwise not". Do you follow ? You are to see whether this is the way to Truth or not. Way to Truth is to live, live, live, live, live Truth. And then... otherwise you cannot get Truth by talking.
(EPisi Jan.8.74 II C).

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S. So, the action frees you, and not talk.
(EPisi 8.1.64 II G 1).

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S. To be, to be, to be. Not to talk, but to be. Whenever you will think anything, just at once say : "Ah ! Am I that ? Am I that ? If not, I have got no authority to talk". What can you talk about ?

P. What I really personally know... of what I'm sure...

S. Ah ! Otherwise ? Your talk will be nonsense. Another man will take your talk, and if it is defective, his whole life will be defective. So you see also responsibility. If you take something, if you ask anybody to do something, and if you don't know that it is right, then that particular man will accept it as true. And he will act according to that. (EPisi 15.1.64 II C 2).

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G. BRAHMACARYA

S. A little ascetism is necessary and particularly continence. So that there will be full force in the expression. (Dasi.13.6.69).

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D. Why is BRAHMACARYA so much extolled ?

S. Because MARANAṂ BINDU KṢARAṆĀT, JĪVANAM BINDURAKSAṆĀT

BINDU means semen.

JĪVANAṂ BINDURAKṢAṆĀT : if you keep hold of BINDU, then there will be life.

D. And what is the truth of this statement ?

S. Truth of this statement ? All. This is called VIRYA. And when one does activity, this and so. "Oh ! He is a VĪRYA, VĪRYAVAN" ! It is. The real name of VIRYA is semen. But...

D. But it is true there is a relationship between force, activity, energy and the retention of semen ?

S. Yes. Take the extreme case. One who is always given to this, in sexual activity. Always. Always. What is his character ?

D. He is weak...

S. Weak. No mental grain. Nothing. Nothing. Nothing. Because you see this semen is for creation, isn't it ? You see. Physically semen is for creation. Normally. For man, it is also the creation in all respects. If you go in a way to physical creation, you do not get any. Then it becomes transformed, transformed.

D. So this is the sublimation process.

S. Ah ! This is sublimation process. Yes. Yes. However much, keenness and pointedness and sharpness of intellect and feeling cannot come without this. Cannot come. Keenness and sharpness and pointedness of intellect. It comes and at once the whole thing is sharpened, sharpened, sharpened. It is so, no doubt. But remember: you cannot jump. As you are situated, again as you are situated now, you are to stand on it and go forward.

D. In my experience, I have had quite a long period of BRAHMACARYA. I could not experiment definitely any difference. I was looking if there was more sharpness of intellect, more...

S. But it was only the mechanical way of looking. You see. You block. River is flowing. You block it. Yes. Only block. What will be the effect ?

D. It will over...

S. One dam will be thrust. And if you just make a way to utilise it, then this blocked water...

D. Well, will be helpful.

S. Ah ! Similarly here. Physically you may not have sexual intercourse. But you did not do channellising it.

D. And channellising means what ?

S. Channelling means : What you want, mentally, you may say, intellectually you may say, did you have any interest, which you tried to pursue fully ?

If a man keeps, as a young boy, keeps regular life, satisfied life, and so on and so forth, without excitement, you will have that. After adolescense, yes, yes. Naturally of going out, because the whole system becomes full.

And full, so full that it must go out. So it goes out.

It is natural. It is nothing bad. It is not against BRAHMACARYA, remember. No, BRAHMACARYA means "you do not pass semen, you, by,

what do you say, by masturbation, by excitement, by sexual contact. Actively you do not do. But normally it functions like that. And that gives relief. And before that if you have got hat experience as if the whole body is tense... And it is why BRAHMACARYA is called fire. Is like fire. Is full of energy. And so a "BRAHMACARI must be satisfied". (E.Dasi.30.3.72).

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S. When we say that a particular thing is good or bad for BRAHMACARYA we do not see things as they are. There is neither good nor bad in an object. We drink too much kheer and say that kheer is bad. The badness lies in ourselves, not in kheer. You are in a glass cage and call it a fort. How can there be anything limited about BRAHMACARYA ? Whatever you throw into the fire, it is consumed by it. Even so, if there is true BRAHMACARYA within, everything that comes into contact with it will be transformed. We must be monarchs of all we survey. (...).

S. If a piece of ginger will upset your BRAHMACARYA, then what is that BRAHMACARYA worth ? (SRi Book).

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S. There is hunger for food, there is hunger for sex. Same thing. One must have some time to allow it to mature. As in the case of taking food, if at the slightest appetite you take lumps of bread, will it be digested ? Will you gain physically ? No. Similarly here also. Let the instict come forward. Let it mature. And then take it, and you will get joy and everything with that. (ERosi.3.8.68 II C 3).

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WHAT SVAMIJI SAID TO DIFFERENT PEOPLE

CLASSIFIED BY DANIEL ROUMANOFF

THIRD VOLUME : RELATIONSHIP

PART ONE : RELATIONSHIP WITH OTHERS
PART TWO : RELATIONSHIP WITH FAMILY
PART THREE : PROFESSIONAL LIFE
PART FOUR : RELIGIOUS LIFE - SAGES, SAINTS, GURUS AND PEOPLE

PARIS 1980

VOLUME 3

PART. 1 RELATIONSHIP WITH OTHERS

PART. 2 RELATIONSHIP WITH FAMILY

PART. 3 PROFESSIONAL LIFE

PART. 4 RELIGIOUS LIFE - SAGES, SAINTS, GURUS AND PEOPLE

PART. 1 RELATIONSHIP WITH OTHERS

CHAP. 1 MORALITY _ _ _

CHAP. 1 MORALITY

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A. MORALITY IS RELATIVE

1. MORALITY IS DEPENDENT AND CONDITIONNED

S. Everything is relative in this world ! Everything is relative ! Nothing is absolute ! No morality is absolute ! Because it is dependent and because there is change, you cannot bind anything, anywhere.

It may be in the Middle Ages, some condition was there. This condition today is no such condition. If you try to apply all those laws now... no, no, impossible.

As for example, you see, in ancient India, you may not be here. So many years back, a brahmana couldn't sit with a non-brahmana. But now ? You are to have a train journey. Will you go into a train or not ? So if you go in a train, anybody can come and sit before you. You can't say ; "No, non no. I am a brahmana, I cannot... "How can you do it ? If you accept travelling by train, you shall have to accept also... (ERosi 14.1966 II C 1).

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S. In human behaviour whatever one does is relative. Human life is relative. So whatever one can talk about, think about, work about... are all relative. So morality is also relative. As religion is relative, morality is relative. Relative meaning ? It relates to the person who talks of morality. So relatively, where the man stands will give you the idea or standard of morality. Morality of one is not the same as morality of another. There is no universal morality.

Morality is a code of behaviour, as you say. And behaviour depends upon the man who behaves and with whom one behaves. So morality is relative, first. Because it is relative, it is dependent. And this morality, you can't say : "absolute morality". If you talk about morality only, this talk cannot but be relative. There cannot be absolute morality. Do you follow now ? So morality for a child is one, morality for an adult is another, morality for an old man is still another. Because it depends upon the status in which one is. (ERosi 14.1966 I A 1).

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S. Every behaviour, every manifestation is conditioned by time, space and circumstances. Only that. It is therefore proper only in that time, in that space, in those circumstances. But you cannot treat it as absolute. But what does one actually do ? He treats what is relative as absolute, what is conditioned as unconditioned. "This affair itself is improper". How ? As though, you took it as something absolute. To eat in this manner, and not in that manner. To dress in this way, and not in that way. Only this. It is the proper and correct way to adopt in every sphere whatsoever. How ? How is it that one treats it as conditioned ? This has to be grasped fully indeed. Is it conditioned ? Yes, it is conditioned. But that is true only in that condition. How can it be true in some other condition ? Where does the mistake lie in ? Only in treating what is conditioned as unconditioned. "My way of eating is this. I am habituated to this way of eating, the circumstances in which I live have made me habituated to this way of eating". All this is all right. But is it improper to eat in this way ? For whom is it proper ? For every one ? Is it proper for everyone to eat only in that way ? How ? It is absurd to say so. You are trying to treat as unconditioned what is in fact conditioned. Ah ! Here lies the root of all the complications. For you tried to treat what was conditioned as something else. That indeed gave start to all the difficulties. See what is before you exactly as it is. All values - all the moral or social values, or rather, all values - are relative, dependent, conditioned. So they cannot be true. (Su. XXVIII II C).

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S. Sense of value comes from some standard. And standard is comparison... in comparison with that standard. So when two things... two states are different, how can there be any standard ? There is no standard. So there is no sense of morality. It depends upon circumstances. Quite all right. But it is not Absolute!" Why should I take it to be Absolute ? Oh ! This is that ! This is that ! As if it is that for everybody, always. How can it be ? No. So within myself, I cannot keep any sense of so-called morality. It is wrong, it is illusory, it is false. Because it is based on some standard and that standard is relative. And because two things are different, there can't be any standard,

which is applicable everywhere. Everything has got its standard... every condition has its own standard... everybody has his own standard. So there cannotbe any sense of value. Yes, yes".

So this point you are to emphasize first. This intellectual clearance mustbe made first. And this is the basis. Because if you keep that sense of morality, then you cannot go inside your emotions too. No, no. Emotions are restricted, censored only because of sense of morality. (ERosi 15.1966 I B 5).

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S. Morality, good and bad, these are all outside influences. When I say good, did I test it ? Or because I learnt it so I said it ? (ERosi 6.1968 II D 3

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2. MORALITY IS BORROWED

S. You may take that particular morality. "What is that ? Let me see... what is that ? What is that ? How did I get it ?" And you say : "Oh ! This I got from outside". First point : I got it from outside. I didn't experiment and find it out. Only I assumed. Because others... father, mother, society, church, or anything else... have given that to me ready-made. And I took it. That's all. I don't know whether it is right or wrong. So it is a borrowed thing. It is not my own. So simply because it is not mine, it is others'... I cannot take it to be mine.

What I experiment with and I find out, yes, that is mine. I say : "Yes, this is so, this is so, this is so, this is so... Yes". But that is not the case. So first point is that it is borrowed. It came from outside. So it is not mine. I cannot harbour that. I cannot entertain that." (ERosi 15.1966 I B 3).

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S. You took some code from outside... took it for granted, that this is good, this is bad. Isn't it so ? And this good and bad apply to you where you are, under the particular situation, particular circumstances. And if you go out of it, will that good and bad apply ?

R. I didn't get that properly, I'm sorry.

S. When you were a boy, you were said : "This is good, you do. This is bad, you don't do". Isn't it so ? Some particular. That is to say : "Believe in Catholic Church, believe the God, which Catholic Church tells you. This is good. And if you don't believe, this is bad". Quite all right, quite all right ! Now, when you are in the midst of Catholics, you are in harmony. No doubt. Because you believe. But if you go out of that Catholic Church and atmosphere and in some situation which is away from that, and if you talk like this there, then ?

R. I am not in harmony !

S. You are not in harmony. So your teaching or something made you circumscribed, narrow, and limited and conditioned. So if you take all those ideas from outside and make them your own, by that you do what ? You circumscribe yourself... you narrow yourself down .. you condition yourself. (ERosi 22.1966 I A).

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3. MORALITY APPLIES ONLY WHEN YOU TRY TO BEHAVE

S. Morality only applies when you try to behave, or have consideration of behaviour with another. Ah ! There is morality.

Otherwise there is no question of morality. As for a child there is no question of morality. As insane people, there is no question of morality. The question of morality arises when you... and you think and there is another. And "I have got to behave, I have got to come to the position of giving and taking". There morality arises. (ERosi 14.1966 I C 5).

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S. Generally you will see that morality is immoral only. Truth is moral. (Cosi 6.7.73.

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B. MORALITY IS A CODE OF BEHAVIOUR

1. RIGHT MORALITY

S. Morality is, so to say, a code of behaviour in a way. In a way, there is right morality and there is wrong morality.

Morality which is dependent on external conditions is wrong morality. That is, some group of people think : "this will be our morality" and they do like that. So morality, so to say, changes from place to place, from country to country. So that is no morality then. It changes.

There is a morality which is natural and which, as you say, gives an equilibrium of society. That morality is... as is given in the Bible, what is that ? They say : "Don't do to others as you don't like to be done by them". Something like that. That is : "Don't do to others as you don't like to be done by them, towards you". This is the basis of right morality. And this is morality That is, as you say, equilibrium. The science or code of behaviour, that is morality. And that morality is right morality which gives the balance and equilibrium of society. And this gives the only morality that you can find. Otherwise, apart from this, all morality is false, because it changes. But this morality cannot change. (ERosi 13.1966 I A).

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S. If you expect from somebody what you cannot expect from you or if you do to somebody what you cannot do to yourself, it is immoral. Morality is to expect from another what you expect from you, to do to another what you want to do to yourself. (Cosi 6.7.73).

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2. DON'T TAKE WITHOUT GIVING

S. In actual behaviour the point is : don't take without giving. Give and then take. When you take something from somebody, you are always bound to that. "I shall have to repay. I shall have to repay. And I am bound". You feel inferior before the man. So you always keep a sense of separateness there. But as soon as you take the money and give him : "Now take your money. If you want interest, take interest. Finish !" Is there any connection now ? No. (ERosi 2.1966 I D).

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S. Don't take without giving. Don't take more than what you give. In your transaction with others, they must feel that you have given more than you have taken. (SRi Book).

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S. Root of morality relatively is not to take without giving. This is morality... basis of morality. You have no right to take without giving. Give and take : this is the root of relative morality. So long as you are in the condition of taking, taking, taking, you must see that : "without giving I cannot take". So more you tend to give and less you tend to take more you become moral. That is to say, more you think about others, more you become moral. More you think of yourself only, at the cost of others, more immoral you are. So individualism is immoral. This is the way how to expand. (ERosi 14.1966 I B 3).

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S. And this expansion goes on and on, so limit of morality changes... becomes wider, wider, and wider... At a time... time comes when so-called morality vanishes. Because there is no question of giving and taking. Rather, giving

becomes automatically the end of life. There giving is taking. Do you see that ? So it goes above this morality or you come to Absolute morality in a way. There consideration of others is there. No consideration of oneself. That you may say "Absolute morality". No consideration of the self, but consideration of others. So for whom morality then ? There is none, no interest, so there is no question of morality. (ERosi 14.1966 I B 4).

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3. ACT ACCORDING TO WHAT THE SOCIETY WANTS

S. Whatever society you are in, it is proper to do so in that society. To act differently there, is improper because it works against social stability. (Su XXVIII II B 4).

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S. While dealing with others, of course, you will have to be careful. But no denial within ! While alone,don't you accept your naked body as it is ? But what do you do when appearing in society ? Of course you then dress yourself properly. Does that mean that to be dressed is the only truth, and the naked body is to be denied ? No, you dress properly because you have to move in the society. You do so in the terms of the society. But you know quite well what the body actually is. It is naked. You cannot deny that. You cannot say "no" to its nakedness.

Always keep this example in mind. Can you refuse to accept the fact that the body is naked, that your body, in its nakedness, is actually as it is ? (Su.Chap. 10 IV A).

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S. When you are sitting before Svamiji, you are with a pull over, sweater, you are sitting. When you go to the office, will you go like this ? No. Then ? That dress is for the office. But it is not your dress. Is it your dress ? No. Similarly, when you go to society : "Yes I shall act according to society. But, that action is not mine. It is for them. Quite all right. But I know". But, because you go to office with this dress, you don't wear that dress always. In your parlour, in your bedroom, when you lie down, also with that dress ? No, no. When you go to office ? Yes. You come out of office, you take it out. Be yourself.

So, all your social values are valid, when you go to society to act. But for within ? No, no value. But when you behave with others, you behave with them as they do. Quite all right. You are one. So long as you are to remain in that society you are to behave as the society demands. But will you take all these behaviours to be true within yourself ? No. That is the point.

And so Svamiji gives you that illustration. You take that particular dress when you go to the office. "What is that ? It is an official dress. It is an official dress. Oh ! It is not my dress. It is official dress. I go to office with this." Quite all right. Quite all right. But when out of the office ? "Even in office, you know, this is not my dress. It is an official dress. I come to the office with this dress only. And this is not my dress. Isn't it ? Similarly here, because I am with them, I cannot but live in that society, and society wants such behaviour. Quite all right. I behave like that. But I know that these behaviours are for the society only.I don't put any value to them. They are not mine". So for within, you are free. Ah ! See the difference.

R. And then be comfortable in all circumstances.

S. Yes, yes, yes. Because you are yourself. You accept everything, and know that these are for these circumstances, this is for this circumstance, that is for that circumstance. "Yes, yes. I do it. Finish". As you have got an official dress for office, for society another dress, for night another dress, for dinner another dress. Quite all right. You don't mix up. Do you ? No. Quite all right. But you know : "these are not my dresses. These are not mine. Only for dinner, for night, for this, for that, for office I take. Quite all right. And when it is finished, it is finished. I am what I am. My dress is this. Simple pull-over and this. This is my dress. Only for this. And winter, to protect my body, I take this. Finish. And if I don't need, I just throw it away.

Similarly in behaviour. I bahave there, simply because I am here. I behave in another way because I am there. I behave in a third way, because I am in a third category. Quite all right. But these are all, not mine ! I don't consider them to be binding on me. It is only for them. Finish. (ERosi 32/1966 III C 2).

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4. ACT ACCORDING TO WHAT YOU ARE IDENTIFIED WITH

S. You have to act according to the feeling of others because you are not free yourself. Otherwise you do not. Svamiji will give you an example. Once a young man came to see Svamiji in Benares from Dacca. He said :

YM. Svamiji I have fled from Dacca because I was summoned to the court and I was asked to give false testimony and I did not want. So I came to see Svamiji.

S. "What happened ?" asked Svamiji. The young man explained.

In Dacca lived Muslims and Hindus. Hindus were doing Kirtan and once in a while were passing in a street in front of a Mosque. They were doing so from time immemorial. Then the authorities of the Masjid complained. A magistrate inquired and permitted the Kirtan party to carry on. Then as the young men proceeded, three Muslims attacked them with lathi and the leader of the Hindu party was hit on his head, fell on the ground and died. The case was taken to the court and the young man had to appear as witness. The leader of the Hindu community came to him and asked him to testify in the court that four men were there because they wanted to involve a fourth man who was the instigator of the three. This fourth man has just been coming from jail but the young man was reluctant to say there were four people as he saw only three.

S. Quite all right. You say these young muslims who attacked were known to you, that they were your friends and had they not been instigated by the fourth man they would not have killed your leader. Is that so ?

Y.M. Yes.

S. Then he was the culprit.

Y.M. Yes. But he was not there.

S. All right, then why don't you attack the lathi ? The lathi was the cause of death not the three young men. The lathi touched the head not the young man.

Y.M. Yes but the young men manipulated the lathi.

S. Similarly the fourth man manipulated the three other who were only instrumental.

Y.M. But the fourth man was not there !

S. Quite all right. You said these young men were your friends. Yet they attacked you. Why ? Because you are Hindus and they were Muslims. Do you consider yourself as a Hindu ?

Y.M. Yes !

S. Then you are identified with Hindus and you have to do what the leader of the Hindu community tells you. You cannot act as an individual, but as a member of the Hindu community. If your house is looted and your wife outraged, what will you feel ? You will feel angry is it not ? You will want to take action. Similarly in that case, you have to say there were four people, this is the truth for you.

The young man was then convinced and was convinced he was not telling lie.

D. Does this story show that in the field of action one should act according to what one feels to be true,according to one's identification ?

S. Exactly so.

D. As Svamiji is there to make clear what are the identifications of the person who came and to advice him to act accordingly, there is a different truth of behaviour for everyone ?

S. Yes.

D. Why Svamiji did not show the falsity of identification to the Hindu cause to the young man ?

S. Because there was no time. He was summoned to the court and this corresponded to his truth. (Dasi 5.5.70).

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D. So the truth of behaviour is according to one's identifications ?

S. Yes. There was a time when Svamiji gave up himself completely to the cause of the country. It was a complete dedication. He paid no attention to family, wife, comfort... Then he saw that other people were using this cause only for self interest and he gave it up. But he grew in the process.

D. All "great causes" are identifications and false in their essence. I cannot get identified. So how can I grow ?

S. This is advantageous and disadvantageous. Advantageous because you are not bound. Disadvantageous because you cannot grow out of your individuality. But identification is not he proper word. This is for the individual.

D. Should one say to dedicate oneself, to give oneself completely ?

S. Yes this is so. You can identify yourself as a father, as a husband. You can identify yourself to Svamiji, to this ashram. You see, you just have to use what is.

D. Then it is only a temporary phase like a step of a ladder.

S. Yes. This is to be done until the expansion of the individual is expanded. (Dasi 5.5.70).

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D. Svamiji said that through identification with a cause the individual may grow. But this is the standpoint of fascim and communism with the emphasis on the party.

S. Svamiji corrected yesterday. Not through identification but through being one with. Identification is the way of the child because he cannot be one with.

D. What is the difference between identification and being one ?

S. Identification is when self interest is there.

D. Does this mean that when one is identified with a cause one should act according to the identification until one sees it is wrong and quits identification ? A communist told by the party to kill, should kill if he is identified with the party and then he may revolt and quit. Or not kill and revolt and quit.

S. Yes. If he remains a member he is to kill and he is right to kill. (Dasi 6.5.70).

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S. As for example, war. Now. You have an army. You do what ? You keep always in the defensive. You don't go to kill. You don't go to kill. You are in the defence. If somebody attacks you, so in order to defend yourself, you fight. And if in that case, somebody dies, that is inevitable. But defensing war is moral in that respect. "Because I don't want to kill. I want to defend myself only. If you want to kill me, at once the reaction . Only to defend, I do it."

What are you ? Let it depend upon that. If you are absolutely free from all ego, you are free from all sense of nationality. If you are free from everything, you can do whatever you like. But when you are not free from your sense of ego, or your sense of nationality, or anything, so you are to stand by there. If you are not free of the idea of nationality, you cannot forego, you cannot deny that : "No. I am not French. I cannot say that". So you are a French man, so you are to apply that. (...)

Now, when you are identified with your nation, France ; so you are to depend... you lose your own individual and personal opinion there. So you are French. So you identify yourself with the French government. So whatever the French government does, you do. So you are nowhere then. (ERosi 13.1966 I B 2).

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5. MORALITY : NON COMPULSION

S. Man's destiny rather, or man's characteristic rather, is to be free. And any authority, compulsive authority, is immoral for man, because it makes man as a slave. Now then, how can society and religion and so on and so forth... they put authority ? Now so long as this authority is felt as compulsion this is no morality at all. (...)

But when you see : "I am now here. I am to go there. So this is the higher point that I am to go. And for that, I go towards this. So that authority, so to say, I take it to be mine". That morality is all right. But if morality comes and be compulsion, that morality is wrong. So in this case, for man, morality must be... one must see according to one's own standard. And the final standard of man is to be free. So the final morality, if you say, is that which contributes or helps you to go towards the goal of being free. And anything that takes you away or checks you is immoral. This is the ultimate form of morality. (...)

Any compulsion, any obligation is not morality because it enslaves you. (ERosi 14.1966 I A 2).

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S. Wherever there is an element of complusion or obligation, it is immoral, for man. (...) Any rule or acting according to any rule may be moral or immoral. If you accept it as yours, it is moral. If you don't accept, try to deny, that is immoral. Because you always create division within yourself. (ERosi 14.1966 II C 4).

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S. Authority is authority, so to say, when it is obligatory and compulsive. And when you own and accept the authority, it doesn't remain obligatory and compulsive. Now, this is the difference.

As in your office, as you say, your boss is there. And there are rules, that you have to obey the boss. It is immoral when you think : "Oh ! I am to obey this ! I don't want, still I have to obey". This is immoral, this is immoral. But if you feel now : "I am in this relationship. Yes, I am in this relationship and he's higher, I'm lower. This relationship is there. I accept it. And so the rule that is given there, is my own rule. It is not thrust upon me. I accept the rule and I obey the rule". This is moral. The same rules are there, same authority is there. In one case it is immoral, in another case it is moral. So whenever there is an element of compulsion, an obligation : this is immoral. The same thing, if you accept to be your own and do it, it is moral. (ERosi 14.1966 I A 3).

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S. Man becomes free... man is free always... always free. Otherwise he will be not a man. Each and every moment of man's life must be free. Free meaning : self-possessed, self-dependent, self-reliant. And man should not work in any field, at any time, under obligation. So anything under obligation and compulsion is immoral however it may look higher or broader or anything. So long as this sense of obligation and compulsion is there, it is immoral, in whatever field you take it.

So morality depends upon ? Self-possession, self-dependence, self-reliance. And that is another form of freedom. Other-dependence is immoral. Self-dependence is moral. And this self-dependence may work and be applied to any field whatsoever. In any field, in society, in nationality, in religion, anywhere.

When you feel that : "I shall have to do it" : immoral. "I do it" : moral (ERosi 14.1966 I A 4).

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6. MAN HAS GOT SOME PURPOSE : MORALITY

S. What is the function of man ? Man sees the laws of Nature and tries to utilize all these laws for some purpose. So man has got some purpose in his life. And for that purpose, he does anything, that is moral. Without any purpose, you do anything, that is immoral.

Then what is the purpose ? That final purpose of man must be found out. And according to that purpose, follow. And if you go according to that purpose, you keep the balance, equilibrium in society. But if you don't have any purpose in life, you go anywhere and do anything... So without purpose, or without final purpose, so to say, of human life... if you do anything, that is immoral. And for that purpose, if you do anything, that is moral then !

In ordinary Nature, there is no purpose. That is, the subhuman kingdom is carried away by the laws of Nature. Obediently. But man has created his own life away from Nature. And so he has created something new. What for ?

R. For his own interest.

S. "For his own interest". What is his interest ?

R. In some cases, it does not serve the man's final interest, which is to get unity.

S. So ? That is immoral. Final interest must be the interest and whatever contributes to that final interest is moral, and if any interest be there which does not help or contribute towards the final interest, that is no interest at all. And to follow such interest is immoral. Because that disturbs your pattern of life in that case. You disturb the final interest.

So human beings must have the final interest. And towards that final interest, if man goes... to reach that final interest if man goes... And whatever he does which contributes to the final interest must be or is moral for man. Otherwise, everything is immoral. (ERosi 13.1966 I C b).

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S. Does it contribute to the final aim ? You are to see that, always. Does it contribute to the final aim ? "What for do I do ?" (ERosi 13.1966 I C 2).

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S. That which helps you to go to reach your aim, that is moral. (ERosi 13.1966 III B).

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S. You kill a thousand people. That does not matter, if it can contribute to your aim. But if it does not contribute to your aim, if you take a blade of grass,even that is immoral. (ERosi 13.1967 III C).

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S. If you feel : "Oh ! This is the way and this particular wine helps me to go", take bottles, and bottles and bottles...

P. AH ! Ah ! Ah !

S. Yes. If you will know it does not contribute, does not help : "What shall I do with it ?" As Maitreyī said : "What shall I do with it ? What shall I do with it ?" Oh ! Such a challenge !

YENA-AHAṂ NA-AMRTĀ SYĀM KIM AHAṂ TENA KURYĀM

"What shall I do with all those which do not help me to be Amṛta ?" (EPisi FRi Jan.74 I E 3a).

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S. Similarly, or it may be the other way. One man goes to another woman too. "Because I am going for this purpose". He may do it. Because man is free, he does everything knowing for "what I do. What I am doing... what for I am doing". There's no compulsion. There's no question of being carried away.

So he is self-possessed and self-dependent. And he knows what is what. "Why do I do it ? For this purpose, my aim is that, and to reach that aim, this is the obstacle. And I try to remove that obstacle. So there, no question of morality arises at all. Because he doesn't want to take anything from society. Nor he tries to have a place in society. Nothing. He comes for himself only. Now which himself ? That higher Self, not the individual self. So for that he can do. And so there is no question of morality there. Morality... question of morality appears with reference to another. There he is free from the reference of another. He doesn't go to do anything against another, against society.. nothing of the kind. He is above.

So that morality and one who is below the standards of society, two moralities are different. (ERosi 14.1966 I C 4).

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S. You have got that idea not to disturb the equilibrium.
You are to find the laws of Nature and go, try to go, as far as you can, according to the laws of Nature. Then you are moral. (ERosi 13.1966 I B).

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S. Finally morality is this which contributes to attain or helps to attain the highest aim. Yes. And in relative life, you have limits also there. So that you pass limits and finally you pass all limits. This is morality. (ERosi 13.1967 II C).

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R. Now the Sufi ?

S. Yes. Nature has got sex. Man also. To keep the society intact, man must give progeny. So long as you have the social standard, you cannot but go with that social standard.

But when you go above the social standard, when you feel : "It is nothing to get, nothing to give. I want to be free. I don't want anything for myself, so I don't want to be involved. And progeny ? What for ? I know that everything changes. Nothing stays the same". But they have still this sense of pleasure, sense of sex. Sex then remains in the pleasure aspect. The aspect of progeny and society vanishes".

So in order to be free homosexuality gives them the answer. In some cases you see, it is immoral. In other cases, it is moral. But they don't do it with young boys. They do it among themselves. They don't harm anybody. There is no compulsion. A man can go to another man. "I am doing this for that purpose. What for am I doing it ?" It is no compulsion. It is no question to be carried away. He knows what is what. "Why I do it ? This is the obstacle, I want to reach that aim. That is why I do it".

Then he does not want to take anything from the society nor he tries to have a place in the society. He tries to realize himself only. So there is no question of morality. He has not anything against the society. He is above. Morality only applies where it concerns the behaviour of another. (E.Rosi 2.8.68

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CHAP. 2 DEALING WITH OTHERS

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S. From individuality to relation. From relation to oneness. (Arsi 1966 1).

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S. Others are a help to self knowledge because of emotions and reactions. (Arsi 1966/38).

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A. INDIVIDUAL AND SOCIETY

1. INDIVIDUAL NEEDS SOCIETY

S. Everyone tries to fit the society until and unless he is stronger than society and goes beyond and above society. (Dasi 29.5.69).

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S. I do not and cannot exist by myself. My food is produced by millions. So also my dress. I am, therefore, a corporate entity. (SRi Book).

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S. Social feeling arises out of the realization of the fact that we cannot exist by ourselves, that others are required for our own subsistance. In the beginning, the others exist only for ourselves. But soon we realize that we cannot take unless we give. So there is a relationship with the society - a give and take process. (SRi Book).

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S. If everything is different, everybody is different, everybody will act differently, and two cannot live together. Two cannot come together. Isn't it so ? But Nature also says that one cannot but come together. One cannot live independently, separately. That is also Nature. See the beauty of it !

In Nature, you can see that any individual cannot live separately. He must have somebody, something to be, some love, some associations he owns, though he feels that : "Oh ! Everything is different !" So, how to reconcile ? "Yes. I want. But I know that my wanting has got a limit. I want as I would like from another. So, he has got independence. So, if I am to get anything

2. YOU RETIRE TO BE SOCIALLY MORE USEFUL

S. Take for example, a man, a father is there. He gets deranged in mind. He is in the family. He doesn't go anywhere. What do you do with him ? What do you do with him ?

R. I try to treat...

S. ... try to treat. Ah ? Send him to a mental hospital, or do something. Why do you send him ? Why ? Why do you send him away from his own environment ? He was in his environment. Why do you send him away ?

R. Because he is not any more useful... yes.

S. There you are, there you are. That is, he cannot fit in, with the society So you are sending him away, so as to make him fit... to come in the social standard. Isn't it so ? That social standard. So take it... a little : A man is not insane, not neurotic, not hysteric. But he is always irritated, he's always irritated... every time he's irritated. Will you like such a man ?

R. No.

S. Why not ? He is in the society. He is doing in the society. He is mixing in the society, he is... Why do you say ? Why do you want ? What do you want ? Again in society a man should be calm and cool and happy. He will be happy... he will make others happy... Do you want that or not ? (ERosi 19.1966 II A 1).

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S. "Similarly, also, there is hope that I go there only to come back in order to be socially more useful. So that I can give you more pleasure, more happiness, internally also... But you want to have your pleasure externally. I can give you money, everything..." (ERosi 19.1966 II B 2).

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S. You give your wife all sorts of external things... everything. But don't give her love. Will she be satisfied ? Will she ?

R. No, no, no doubt.

S. Then ? Then ? And if you can give her love, and you may not give her external satisfaction... Two cases : you give her everything external but don't give her love. But you give enough of love, full love, with minimum of external satisfaction. Which will be preferred ? Which she will prefer ?

R. Well, the full of love, no doubt.

S. Then ? Then ? Which is more preferable ?

R. Yes, no doubt, yes.

S. "So I go retire for some time only to prepare myself for... ?"

R. ... giving more love.

S. "Yes ! I am always at loggerheads with my family. With my wife I am unhappy, she is unhappy... and people are living in such a society, they do like that. And people say : "Oh ! That is the order of society". Quite all right. But I can't. You may say that it is the order of society, but are you ready to be in such a condition ? Always unhappiness, always this trouble and irritation.. always. Well, are you happy in that condition ? Are you ? No. Then why should I not try to be... able to be... to give you satisfaction ? And before I get myself satisfaction, I cannot give. So I do it for preparation to give you. That is the argument. That will come. Give the contrary argument !" They can't give. (ERosi 19.1966 II B 2).

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3. INITIATIVE IN SOCIETY

P. Is it not justified that there is initiative in order to change things in society, in human affairs ?

S. But the first assumption that you get is : that there is a society, and you are of the society, you are in the society.

P. Yes, yes, yes.

S. So, you have got that. So you are that. Simple. You say : "There is a society. Yes. Then I am of the society. If I don't do like that..." Then, do, do, do... Because you are in that position, do it. See that ?

P. Yes, yes.

S. Till you feel that : "No... Now I feel, no one can do anything for anybody". (EPi/Tu 74/II B 1).

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B. RELATIONSHIP

1. I NEED THE OTHER

S. But, on the other hand, I too cannot do without the other. I cannot be without someone else :

EKAKI NA RAMATE : ONE IS NOT HAPPY BY HIMSELF

I also need somenone else. Well ! Whose need is it, then, to have the other ? Mine indeed ! It is my own need to have the other one. Then ? Then I have also to understand the other one ! And, as soon as I find out what my relationship with the other is, it disappears. The individualistic narrow approach starts disappearing.

Of course, he is there. It is there. I know it is there for the moment. But, the fact is, that it is not there. It has simply got superimposed on me somehow. (Su.Chap.V II C).

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S. When there are two, there is fear. Two cannot but be separated. (Arsi)

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S. I can't do without a relationship. This is the plain and simple fact. I can't be alone. I have to get him. I have to accept him. It is my own need to have him, to form this relationship. (Su).

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2. WHEN YOU ARE TO DEAL WITH SOMEONE, YOU ARE TO KNOW HIM, ACCEPT HIM

S. If you are to deal with him, then you must understand him. Now, why he acts like that ? That you are to understand. How ? At once you cannot do. May be he is new ? May be his relationship towards you make him diffident or something like that ? Anything it may be. But you are to watch... Wait and watch. Give feelers... feelers as they are called. And try to see how does he react ? Try to understand him, try to feel. Not with any opposition, but with sympathy, that "I want to understand him. Yes. I'll do it and try to see his other reactions towards me". And by and by, gradually, you'll be able to understand. (ERosi 16.1966 I A 3).

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S. So you are not to put questions. Ah !

R. Exactly, what you have to do ?

S. That requires study of the situation and study of the man first. What is the nature of the man ? You are to know. Is he reticent or not ? Is he already himself ? He does not feel his position secure, or yes ? What is that ? What is this ? You are to wait for some time, to study him from different aspects. And in that way, after study, you see then. (ERosi 16.1966 I B 1).

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S. Of course, he is there. If I have something to do with him, then indeed I shall try to understand him. What sort of person he is, why does he say so, what is his attitude, how does he behave and speak ? I shall try to know all that. Then only shall I be able to deal with him. But where there is no such need, it is enough to recognize that he is there. He is there. He just is. Everyone is in his own place. That's all ! (Su.Chap. 1 IV B).

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S. How can I go inside him ? How is he ? You are to see and do everything and do in such a way that he may not feel that you are searching in him, that you are looking. You are to search, to go inside in such a way that ge may not feel that you are trying to penetrate. (Dasi 16.2.72).

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S. For instance you feel he is agitated. He should not ? Why ? Do not deny what it is. He is agitated. Be calm and cool inside. No emotion. He is like that. Alright let him be like that. Then you may ask why it is so ? Find the cause. And if you find it, you may remove it. But first point is : yes it is so. (Cosi 19.3.73).

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S. At the same time, when you have come to her, what is to be your attitude ? See only this, the matter is so simple. When you are "with her", you are with "her", you are accepting her. If you cannot accept her, that shows you are bound up by your own way. That alone has acquired an unalterably fixed position for you. In that case, you too are not accepting change. So, both of you are equally denying the change. Both of you are bound up within yourselves. Both of you are bound up within theirrespective agreeableness. None of you have anything but interests of your own petty selves in your mind. Nothing else matters to any of you ! One's own self is all in all for both or you... (Su.Chap. 11 II D 3).

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3. SEE : HE IS DIFFERENT

S. A relationship is when somebody tries to be somebody. An individual has no relationship. "I don't want to be somebody else. I want to be myself". Then go and live alone without any connection with anybody ! Impossible. (Cosi 8.11.71).

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S. Until and unless you feel "He is different, he is unique, he exists in his own right", there can be no relationship. If you say : "he is like me" you are putting yourself everywhere. And there is only you. (Dasi 15.2.72).

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S. First of all when you meet people, you see, when you meet people. First of all you meet people means."He is one. You are another".(Dasi 1972).

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S. Therefore, - call it politeness if you like, or call it openness - the point is, that we cannot judge anybody. He is he. She is he. That is that. I have just to understand him. That alone is my right. Because he is quite different. He is a separate entity. He is expressing himself ever in new ways. Therefore,I cannot keep him confined within the limits of one single expression. From one of his moods or attitudes, I cannot draw conclusions with regard to his future moods or attitudes. He will not be the same next moment. He will go on changing. So, I have to understand him as he is at a particular moment. (Su. Chap. 5 II J).

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S. In your dealing, only see that he is separate, separate, different ! I am not "he". There is nothing else to do. Only to see : He is different. He is separate. What does "different" mean ? That which is not positive. That which is separate. If it is not positive, one would like to ask, what then is it ? It is just "that". He is simply "he". What , therefore, is there for me to establish any connection with it ? Where is there any occasion for my getting connected with it or him ? There is no occasion - there is no basis for this ! It got snapped : the link through which you desired to possess got snapped. Got snapped there and then ! "He is he". (Su. Chap. IV II A).

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S. He or she is simply he or she. Just see, what is. You cannot create something out of your imagination... The other entity is just another entity. His or her problem is just his or her problem. Nobody does anything for anyone else. Everyone does all for himself alone. Only see : "this is ! What he does he does, what he says he says, that is the fact..."

But the mind laments : "he should not do so ! It superimposes agreeableness as well as disagreeableness. That is where the mistake lies. The fact is, that he does... that he says... But : "no, he should not do so"... What an absurdity !... The fact is, that he did so, he said so ! Whatever he said was the fact... whatever he did was the fact.

This has to be seen clearly and fully. It has to be seen as well as felt. The more does it become natural and spontaneous for you to see this, the more you will find it easy to see yourself. Because, you will, at the very moment, show to yourself : well, he is simply what he is. (Su.Chap. 11 I C).

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S. And also by seeing that, if I am, the other one is also there. Of course, I am. I cannot deny this. But ? Very well. Can I afford to live completely by myself ? Do I not need the other one also? Yes, I do ! So that shows clearly that he or she is also there. Just as "you" are there, "he" or "she" too is there. You want him or her to love you. You want the other person to do this

or that for your satisfaction. That proves that he too is there. So, when you yourself have to recognise his existence, do accept him then. Accept him ! You alone do not, then, exist ; he too exists. He too is there. He too IS ! Just see this. Of course, you are there. That is true. Very true indeed. No one can dispute this fact. You are. Yes, you are. But as soon as the "you" comes into existence, the "he" or "she" too appears on the scene. For without him or her, you simply cannot do. You can not live without the other, you cannot afford to be alone. And, when this is so, accept, then, that he too is. Accept this ! (Su.Chap. 11 III B).

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S. For whom does one do ? For oneself alone !

And what is so amusing here is that while dealing with "him",you do not see "him",you simply wish that everybody else should do as you want him to do. Why ? Because you want him to do so. But, why should all others act according to your wish ?

So, one simply compares. One compares with himself. And - how can one get out of this habit of comparing ? By accepting that the other too is there. You are not there without him. Just see what you are - in that situation, in those circumstances. (Su...)

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S. "It is. It is like this", is the simple fact. There is nothing more to it ! The question : Why is it so ? does not arise at all. The bare fact is, that it is so. He is doing what he is doing. He is there ! The questions : Why is he doing so ? Or, why is he there ? can come only later on. The primary fact is, that it is there. He is there ! (Su.Chap. I.I C)

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S. What attitude to adopt in respect of actual, objective behaviour ? "Yes, of course, he is different and separate. He is different indeed. I am not he". The moment you take him as another entity, the "I" would emerge on the scene.

"I am not bound or attached anywhere to anything. And, when here - in this situation - I am this alone ; then of course I am this alone and nothing else. If I have any relationship with this, all right then : it indeed is". That's all. Now you are freed.(Su XXIX I A).

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S. Truth is : "Oh ! Yes ! I do not deny that you are not. Yes. You are here. Quite all right. I recognize : Yes, I am here. Yes, yes". But you see there he is also. He also says : "I am here". He also says : "I am here". So everybody says "I am here". So how can you ignore ? You cannot say : "I am only here and no other". No, no, it can't be. So as soon as you say : "Oh ! Then... Oh ! I and he ! So other than me. It is, yes, yes, yes, yes. Some difference, some change here. Not my. Another... change here". To recognize this is the first step to be free from the special bondage of, so to say, ego. (ERosi 24.1966 II A).

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S. The behaviour of both sorts of persons - those with a very high ideal, and other who are selfish and egotists - is exactly similar. In reality, both of them are selfish. The latter in a gross way, and the idealist in an emotional way. None of them can see the other entity. (Su.Chap...).

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S. Your idealism is nothing but exclusiveness. You separate yourself from others and call it your idealism. To you, your idealism may be precious. So is his idealism to him. It is because of our exclusiveness that we do not tolerate the other man's idealism. (SRi Book).

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S. When you are with another, you are to be with his idealism. If you cannot appreciate his idealism you should at least try to tolerate it. (Sri Book).

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S. How are you faring in your new professional life ? The very first fact that you may expect and accept is

"No"

With people you can only expect their own personal reactions which are necessarily different from your liking and judgement simply because of the fundamental truth of difference ! Two are different, no one is "you" ! !

Yes, this "No", this primal No, this inevitable "No", - and hence this natural No, - you are to expect and accept : Then and then only your dealings with people will be easy and you will be able to win them over as far as possible. And in business, you know you are to deal with various people with infinite varieties of tastes : you are to know them, adapt your course accordingly and adapt yourself to your environment. (Da. 1.11.70).

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S. As you said, we behave quite objectively when dealing with some inorganic matter. We do not have any illusions in respect of them. The difficulty arises only when we are dealing with human beings. Why is it so ? - This also is an object just as the other one. Why then this difference ? (...).

In the first case - there is a physical injury, while in the other, it is mental. And, a mental injury is taken as a natural one. This is one difference. Another is that in the first case you are forced to take notice of it. You cannot deny it. There is no escape from it.

Su. And in this case, there is a scope for escape, because of one's mind ?

S. Ah ! Why ? Because, here you do not deal with the object, but with an image which is coloured by your own view of him. You do not deal with him as he is.

You get hurt all right in this case also, but there is a scope for self deception, while there, in the first case, there is no such scope. So, now we have come to the point. The scope. The expectation. There, in the first case, there is no scope for any expectation. This is the only point. If you move on without looking at the terrain you are passing through, you get hurt. There is no escape from that. No one will bother about you. While here ? "This one will do this for me, that one will do that for me". A whole chain of hopes and expectations gets started. (Su.Chap. 6 III A).

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S. "I, I, I, I". Well. As long as I do not get rid of this "I", accept it as the truth. And try to see that very truth ! What is that truth ? "You" of course are. But why do you, then, wish "him" to do something for you ? As soon as you said "him", you made a positive affirmation, you yourself made your start from that position. First, there was "he", and then only followed "him" ! Then again : "from him", "with him", and all that. "With Sushila" for Sushila. Here also first, there is "Sushila". That means, that, for you, she is an entity. Then just see. She is. "I" am not "she". She is different, separate. She is she. She is herself. See her, then, as she is. Just see this, then !

Then alone can you ask for something from her. If you can't do at all without asking for something. She is she. This you will have to accept. She is nothing but herself. And now, that you want something of her, ask for it. Just try. Make an experiment. What happens ? Do you get what you want ? No ! Why not ? Why did you not get it ? She is there. She did something. She could not do except what she actually did. But you had expected something else. So, what was actually wrong was expectation. Why did you expect ? Because you did not see that he or she was what he or she was. You saw your own self at that place. (Su.Chap. IV II D).

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C. IN WHICH RELATIONSHIP I AM ? WHO AM I ?

1. WHAT THE OTHER EXPECTS

S. Who meets whom ? See your position and his (her) position. (Arsi 1967).

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S. So, in relationship, always see what you are to the other and not what the other is to you. It makes the difference. In one, the individuality is asserted and in the other the personality unfolds. (Sri Book).

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S. What does the other expect of me ? is the correct approach. The language you used is very nice. What does the other expect ? What does the situation demand ? In other words, to see what my relationship is, and to act accordingly. (Su.Chap. V II K).

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S. Proper way is only this : only see and feel. How ? Only formula is this : "For a particular situation, I am this here and now. I am this here and now !" What does it mean ? What is meant by it ?

D. What means "this" ?

S. I am "this" means whatever it may be. With Colette I am this. I am husband here and now. With children I am father "here and now". (Dasi 16.2.72).

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S. As you said, instead of expecting from others, you have to see what is expected from you in a particular situation. Looking at it from another angle which was only just touched upon the other day, you come to the question of relationships. What is the difference in your declaring : "Sushila is my wife", and that : "I am Sushila's husband" ? What is the difference between the two ways of introduction ? A relationship is always two-sided. It implies both the one and the other. (Su.Chap. V II A).

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S. You are right in your expression : "what the other expects". So, you now have to come to the point. "What is my relationship with him ? Let me see that, let me respect that".

"We are friends" : what does the expression imply ? That your friend should act according to your wishes ? Isn't it so ? But, how very absurd! Wo are you to dictate to him ?

When you come to realise this, you are established in Truth. You are then face to face with Truth, in direct contact with Truth. Always with it. Everything is new then. Thus you will find that you cannot keep anything in the same form. It is going on changing. You cannot have any attachment. Even when you are attached, the moment you realise this truth, attachment disappears.

Indeed, you have to make experiments, try to understand others so far as possible. Make experiments. And then, whenever you fail to get results, try to find out the cause. Why did you fail ? There must then be something in me due to which I could not understand him throughly. There must be some defect within me. The other person is not to blame. There must be something wanting in me which prevented me from seeing and understanding him properly. The blame cannot be put there. I have acted only after trying to understand him. So long as the results are favourable, no such question does arise. The question arises only when the results are adverse, when I get hit. It must, then, be due to my improper understanding of him. (Su.Chap. V III).

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S. You are to be where you are. You are to be in the relationship in which you are. That is to say, what Svamiji always tells you : you are to be what you appear to be. You appear to be a husband dealing with a wife. Now try to <u>be</u> a husband. Don't appear only. In society and everywhere... in the eyes of society, in the eyes of your relations... and so, you are husband and wife. (ERosi 1.1968 II D).

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S. Yes, where I am ? Where Iam ? That is to say, where I am ? If I am before my boss, if I am before my assistant, if I am before my wife ? Who am I ? Where am I now ?

R. Anyway, take the position that the other expects you to take.

S. Yes, exactly... exactly. You take the position as others expect you to take. Because you are trying to deal with others. You are going to see his view point. So you must take a position according to his view point. Yes, take that first. And as soon as you take that, you at once put a favourable atmosphere between you and him. (ERosi 16.1966 II A).

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2. WHO AM I NOW AND HERE ?

S. To be present meaning ? "Yes, I am doing this. Yes, I am here. Yes, I am here". Do you see that ? Or in a simple way, always to question : "Who am I now and here ? Who am I ? Who am I now and here ? Oh ! I am now hearing. Oh ! Yes, now, I am the hearer now... Yes". Taking food. What of this ? "Oh ! I am taking food. I am the partaker of food. Yes". And walking : "Who am I ? I am tha walker, one who walks. Yes. I am walking". So always to question oneself. Say : "Who am I now and here ? Who am I now and here ?" This formula is the formula of the foundation for the life of truth.

R. And from there everything depends.

S. Everything depends. Everything will come. And if you can't be there, why not ? Your thought takes you somewhere else. Why ? Why ? "I am here, but my thoughts aren't.No, no, no. Not now. Quite all right. I shall see afterwards. But now I am here. Yes, yes". Only your thoughts come and take you away from where you are. To be where you are meaning ? Why generally people are not where they are ? They appear to be, but they are not. Yes. Why not ? Because their thinking takes them away. (ERosi 24.1966 I A).

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S. When you say "I am his father", you describe yourself. You posit yourself. That is to say, you have got no other individual interests. You have got no other individual entity. You are his father. That is, you are nothing but... the relationship with him. You can act as is good, judicious for him, as he wants, so you act. That is, you are his father. And when you say "he is my son", that shows... "He is my son" meaning ? You want to ...

R. ... to act as...

S. ... you want... Ah ! Ah !

R. In other words, in our relation, he should never be my son. I should be the father.

S. Always. There you are ! As soon as you feel like that, everything will be clear. (ERosi 16.1966 II A 4).

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S. If you see... if you realize that : "this is the case now, I am here, this", you cannot but do. There is no question that you should do or shouldn't.. no question. At once you will say : "Well, I am a passer-by, so there are other passers-by too. So how to act ? So I must act in a way that other passers-by may not be in inconvenience. Because if others make me inconvenience, I don't like. So how can I do it ?" Finish.

It becomes as natural... there's no effort, so to say. You see. The effort only in seeing : who are you ? So it is said. Just always question : "Who am I now and here in this situation ?" Who am I ? meaning : in which relationship ?... (EPisi 15.1.64 I C 4).

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S. This is the Truth of relationship. You are a father, you see. Where from do you start ?

R. From the son...

S. From the son. You are an officer. Where from will you start ? From your assistant. You are a husband. Where from will you start ? From the wife. Not you. So the ego or individuality at once vanishes in the clear light of relationship. (ERosi 6.1966 II A).

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S. Where am I ? I meaning here, not the ego, but I in relationship... I in relationship... I in relationship. I am drinking water. What is it ? I am the drinker. Yes. Water is there. I am drinking. Yes, yes. There is no ego. There is a relation between the water and the drinker". Do you see ? Only the formula : Who am I now and here ? will work.

Let me see, because I in relationship... man is seldom without any relationship. Man's life is always the expression of relationships. Seldom one is free from relationships. When you go to sleep, there only you are yourself. There's no one. There's notany relationship with anybody else. But as soon as you wake up : "Oh !" You shall have to go to the bathroom. Oh ! You see - Oh ! The bathroom door is closed or open. If it is closed : "Oh ! Then I shall have to wait". At once relationship. "There is another, there is another, there isanother. Yes. There is another than myself. Yes". Recognize this. And this recognition, this consciousness is the foundation of a true life, a life based on truth, because it is truth. (ERosi 24.1966 II A).

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S. Remember, relationship depends upon the other, not on yourself. Yourself is your ego. In relationship, no. In relationship no. "Who I am ? Yes, in relationship. What is my relationship now ? Because man seldom is free from relationship... always in relationship. And more one can be with relationships, more one will be free from his narrowness. Do you see that ? So relationship depends upon this formula : "Who am I now and here ? Who am I ?" At every position, ask yourself : "Who am I now and here ? If you see, let me see". (ERosi 6.66 IIE)

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S. You are to be... you are to live in the other. That is the secret of relationship. So, relationship emancipates... expands man. Individuality goes on less and less and less. Do you see ? Yes. So this formula always keep : "Who I am ? Who am I now and here ? Who am I ? Let me see what is the relationship ? In which relationship I am here ? Now, I must be in that relationship". (ERosi 6.66 II E I).

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3. RELATIONSHIP = EXPANSION

S? I is always related or surrounded by everything : I and others. I is never independent of others. Do you see that ? "So who am I now and here ? Meaning : who am I in relationship ? Who am I here ? I am a friend here. I am a father here. I am a husband here. I am a son here... and so on and so forth. So what is that relationship ? That is I and another. So there is relationship between I and another. How am I connected with this and that ? Now, I must be that : I must justify and realize that relationship. Isn't is so ?"

You are going to your mother. As soon as you stand before your mother, you are what ? You are a son only and nobody else. Nobody else. Son only and nobody else. When you are talking with your mother, you are not a husband, not a father, nothing, nothing, nothing. Be the son of the mother. And after that : "Oh ! Yes ! The son is there, wife is there. Yes, yes". So at once you do, you become volatile, so to say : "Now I am here now, next moment now I am here". Here meaning ? "I am in this relationship". Do you see ? So to recognize, and be conscious and aware of this relationship, always. And by that you gradually lose your ego. You expand. (ERosi 24.1966 I B).

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S. Man is seldom an individual. You are an individual only, practically only when you go to sleep. You have got no connections whatsoever. Otherwise, in your working life, there are connections. So you are to see in which connection you are. That is, you, now, at that moment. See the connections. "This is so, this is so..." (EPisi 15.1.64 I C).

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S. You as an individual practically don't exist. Only when you go to sleep, there only. Otherwise you are always related... you are always related. And that consciousness which can feel at one with all relationships, who is never in contradiction with any relationship, is the perfection... is perfection.

Where there is no contradiction, no conflict in any situation, what will you say about that consciousness ? It is all-pervading, cosmic consciousness, you may say that. That is perfect consciousness, that is, the consciousness that is vijñana. Isn't it so ? So from the individual, without any connection, you are to be in connections. And just accept, and own all connections gradually. And then you become nothing but an epitome or rather, an embodiment of all connections. Without any contradiction or any conflictwhatsoever. So where are you then ? This is oneness. (EPisi 15.1.64 I C).

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S. "Duality : conception of two. Now, what is the two here ? I and it. They are two. So, but I exist and it exists too. Where is duality ? Duality comes in when I connect it. Relationship. So, duality lives where ? Not in outside, not in me, but in my connecting this and that. Yes, the sense of relationship.

Duality is then nothing but sense of relationship".

"Why... why should I leave it ? I must see duality, I must have duality, then I can be free from duality. What is the Nature of duality in me now ? I shall see". Just see that.

When you feel no relationship at all, than you live in oneness... at once, you grow out of relationship at once. (EPisi 10.1.64 II C 6).

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D. SOME RULES OF BEHAVIOUR

1. WHEN TO BE PASSIVE, WHEN TO BE ACTIVE ?

S. The passive attitude and active attitude are complementary. Do you see that ? Always passive attitude is not right. Always active attitude is also not right. Sometimes, as occasion demands, one is to be active, and on other occasions, one can be passive. It depends upon the occasion, with which one is to deal... (ERosi 3.1968 I A).

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S. You must be active sometimes, passive sometimes. When your wife is very violent and so, you may be passive. "Oh ! Let her... let her... let her, express and express herself". Do you see that ? And after that, you can say... take an active attitude : "What is the matter ? Why do you explode like that ?" Have discussions. In that case you can also actively participate with her. (ERosi 3.1968 I C).

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S. Active and passive are only complementary. Not always passive is right. Not always active is right. In proper attitude, proper places, in proper situations, active is just,where passive is wrong. Similarly, somewhere passive is just, active is wrong. (ERosi 3.1968 II).

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S. Be normal... be normal. Passive completely is abnormal. Active completely is abnormal. Sometimes active, sometimes passive, is normal. (ERosi 3.1966 IV A)

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S. Expression there is active and passive. Yes, no doubt about it. Because Nature always expresses herself in two. Always. So, I cannot be passive always, no. This is wrong. Sometimes when she speaks, I cannot but be passive, yes. And you see, no activity now. Now, after that, now, I am active now. On the basis that she is different. (ERosi 3.1968 IV F).

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S. First of all know that active and passive attitudes must be balanced. Where ? Everywhere... everywhere. In your office too. Everywhere. And in every field. When you are a junior you are in feminine attitude in a way with respect to the senior. So, there is a little submission. Yes, yes. It is normal. But at times you must assert... and assert as the situation demands, with the respect to the relationship. (ERosi 3.1968 II B).

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2. BE STRICT AND NOT SEVERE

S. Another dictum that you are to remember always "One is to be strict and not severe". What is the difference ? One is to be strict and not severe. Strictness pays, severity appears to pay something but it creates opposition. But strictness is the work of nature.

D. Strictness considers the facts and severity considers the principles.

S. Ah ! Some principle and it is the outcome of emotional reaction. But in being strict no emotion is there. It stands on fact. Yes. As for example : fire burns. Have you seen anybody complain against fire, because it burns ? hates fire ? No. Why ?

D. Because it is fact.

S. Fact means whenever you do it, it burns. It is a fact. You cannot ignore it. Though it burns, still you are not against it.Why ? Always this is the law. (Dasi.....)

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S. To mend or to end ?(Arsi '74/4).

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3. DO NOT DENEGATE OTHERS' EGO. NEVER ASCERT YOUR EGO

S. When you deal with others you must be careful not to denegate his ego, but rather to enhance it. Why ? Because everyone feels "I am perfect". So you have to say "Yes, yes" to everything.

D. This is Colette's behaviour with Roland and Arnaud. Yet I feel something is wrong in it.

S. Yes, this is only half side of truth. Her behaviour is right with casual relationship. But with people with whom one is on a more intimate footing, then one should listen, permit to express everything. Say : "Yes. Yes. I see completely your view point". And then try to show things from another angle as much as the other can take. Svamiji is listening to you all although he knows from the beginning what you want to say ! (Dasi 1970).

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S. You can kill another man with a smiling face, with love in your heart. (Dasi 16.2.72).

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D. "Colette I will do something for you".

S. "For you" is not necessary.

Never say : "Do something because I say". Don't put yourself forward. The key of smooth relationship with others is : "Never ascert your ego. Do not crush the ego of the others". Otherwise therewill be a sense of obligation.

Story of Nehru who wanted to enter Congress without badge and who was refused entry, even if he Nehru was recognized by the gate-keeper.

Story of Shivaji who wanted to enter the fortress by showing his panja. (Dasi 16.8.73).

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S. No one's individuality or ego or ahankar is to be attacked or minimized. Others individuality is to be respected and fulfilled or kept in tact.(Sri Book)

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S. Never contradict another. Just hear, hear, hear !

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S. Be very careful and try always to accomodate others' point of view. Remember, just as you wish to do what pleases you, others too would like to do what is pleasant to them... Do not take any decision in a hurry. Always keep some margin with you for understanding your own mind as well as that of the other party". (Su Book).

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S. When you speak to another, you have to become himself. You are not to impose yourself on him. Imposition means that you do not concede the difference. You expect to influence him which is only another name for imposition. Imposing yourself is seeing your ego in others. You are merely to see how he acts and become one with him. Then, every moment, you will see something new, something interesting. When you impose yourself on others, you see the sameness everywhere and it is stale. To see others as they are, is wisdom. To wish they were otherwise is ignorance. If nobody comes to you, don't be worried. But observe them when they do come and try to understand them. From understanding, sympathy flows and from sympathy love is generated. Become a part of the other man's life. Ascertain what is happening to him every day. Take an interest in everything his. When you are with others, merge in their lives and become one with them.

Then comes relationship based on difference. Since you see that the other is different, you must realize that his motives are different. So, if you want to have relationship with him, you must adjust yourself to him, which means that you must try to accommodate him in what he wants. That is, become himself

and try to secure for him what he desires. There is no conflict here, since you are not imposing yourself on him but are only helping him to further his own interests. Then you may get from him what you want. But, if on the other hand, you impose yourself on him, there will be conflict. This super-imposition of the "I" over the "not I" is the tragedy of life ! This is the cause of all friction and unhappiness. (Sri Book).

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4. ACTING ACCORDING TO THE NEED OR TO THE WANT OF THE OTHER ?

D. Should I make the distinction "He is demanding because he wants or he is demanding because he needs ?

S. Oh ! Yes you are to.

D. I have to... and act according to...

S. As far as you can, act according to the need. As far as possible because if wanting is so great, and if you completely ignore it, there will be no solution, no utility, in doing according to need. No. Sometimes people need something but wanting is so great and so complex that if you don't consider, the need will have no value.

D. So they may not even know their need...

S. Oh yes ! may not know...

D. ... And the wanting of the other person may be satisfied according to the circumstances...

S. ... According to circumstances...

D. ... And to the inner feeling...

S. Yes to the inner feeling. Yes. Yes.

D. Here again a decision has to be made. The wanting of another is to be considered as fact.

S. Yes fact. Yes there you are. Yes. For the time it is a fact : She is demanding. She is saying, she is... all these may be nonsense but it is there. You cannot deny it. "Why do you talk nonsense ?" Ah ? Although it is nonsense to say "why do you talk nonsense", is itself nonsense. Had he known that it is nonsense, he would not talk like that. (Dasi 28.3.72).

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S. Your mother was pacified because she could not get from you what she wanted : an expression of guilt. So she could see the falsity of her love to some extent. (Dasi 17.3.72).

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5. DEALING WITH SOMEONE = BECOME ONE WITH HIM

E. When I cease wishing to put any one else in "his" place, this uniformity that I was creating everywhere, the "I" of mine that I was superimposing everywhere, just disappears. All are, then, seen in their own places. Thus, when I deal with someone, I am one with him. But when I regard the other one as different I immediately come into clash with him. (Su.Chap. IV III E).

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S. For instance, there is running water. You collect it in a jug. It now takes the form of the jug. Then you pour it down into the bowl. It acquires the form of the bowl. What, then, is the form of water ? That of the jug, or the bowl ? The answer is ; It does not acquire any of the forms. Why not ? Because it has no form if its own. It is, therefore, formless, free from forms. So, all the forms belong to it. (Su.Chap. IV III E).

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S. This spiritual companionship, this feeling of being one, is the inevitable root of human relationship. (ERosi 3.8.68 II A).

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S. When you go to somebody, be one with him. (Sri Book).

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S. Try to be one with what others say. (Sri Book).

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D. With what other say ? I do not mind but I feel interference in their action.

S. How can you be affected by their action ? It is not their actions which affect. But it is you who is affected. Because you are trying to resist, to suppress It is only you. Somebody else's action has no effect upon you, unless you resist it. (Dasi 30.5.69)

S. You have to accept to yourself the fact as it is. Where to accept ? To yourself. Where to act ? Outside ! It is so simple. The emotion is within you. The action is outside. Therefore, when you have to act outside, the action has to be in terms of the outside.

Of course, you will have to keep in mind how far you can go while dealing with the outside. You have to safeguard your interest. You cannot act so as to injure yourself. Therefore, you have to keep in mind the limits to which you can go. As far as practicable, you have to give the fullest expression to yourself. Go on with that. Only remember : the emotion belongs to you, but its expression is oriented towards the outside. Only when you are before Svamiji, you are absolutely free to bring out your emotions as they are. Here you can be completely free while giving expressions to them. But nowhere else is that possible. There have to be different categories elsewhere.

That is why you have to keep in view the limit, in each case, to which you can go while giving free expression to yourself. Undoubtedly, you have to give the fullest expression to your emotions, but only after having taken into consideration the limits to which you can go in each case. (Su.Chap. 10 IV B D C D).

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S. Everybody is unique. Yes, but to deal with the other you are not to act according to your own feeling. "Inside" is one "Outside" is another. - Different. (Sri Book).

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S. I have to get and receive from each and every one. I have to see and receive - what is going on all around me ! I must receive. I must become a receiving centre or centre of experience.

All are approaching me for my benefit to impart something to me. Why should I own them up ? Because - well, are they all not approaching from all around me to give and enrich me ? They are all coming from everywhere to give something to me. I have indeed to receive, isn't it ? So, I cannot but be the centre of receiving or, receiving centre or, centre of experience. So, that's it !

Well, you attended that wedding. Oh ! What a variety of people - men and women ! Oh !... here is this one, approaching the gathering in such-and-such a manner. - there is that another one. Ah ! Wonderful ! Everyone of them different from all others. What a rich variety of people, man and women ! Every one a new manifestation ! Ah ... Ah ! Here is one expression there another one and there, beyond, yet another expression ! How fascinating !.... And yet, I had discarded some of them as ugly and bad looking ! At the very moment I had put a stop to the process of receiving. The process of receiving ceased the moment I regarded someone as ugly, as well as, when I considered someone attractive.... Indeed ! In that case also. When you thought of someone as attractive, you got attached only to him and were alienated from all others. Whenever you qualified, everything got upset. The process of receiving ceased immediately.

So - one has to experience. All is mine. For all this is around me. This is my situation, my environment. It is my environment, because I am encircled by it. Whatever is there around me is mine. Whose environment ? Mine ! It is mine. So - if there is something ugly in it, that too is mine. For it is there before my eyes. When it is before my eyes, it is mine. Isn't it ? Had it not been mine, it would not be before my eyes. Here ends the matter. Does it lie in my power to have before my eyes only that which I call mine, or agreeable, and to keep away from them that which I call the "other", or disagreeable ? Is that in my power ? No ! The"other" too is before my eyes. Whose is it then ? Whom to own and whom to disown then ? The fact is, that all is mine. And when one has this feeling of "myness", all become agreeable to me. Why is it mine ? Just try to see concretely : Why is it mine ? For, if it is not mine, why is it there before me ? It is nothing but pure logic and statics and dynamics. All this. This is FACT ! This IS ! Wherever there is an IS, something definitely lies there. There must be some attraction for that. An attraction alone draws one to the other. That alone draws one. A motion in any direction is possible only when there is some attraction in that direction. Not otherwise. Now, for instance, I am here. How did I arrive ? There must have been some attraction for me in this direction. Why else would I have come here ? Why did I not go somewhere else ? This, now, is a fact. I have come here. All these persons are here along with me. This incident has happened to me - only because I have an attraction for all this. The centre of attraction lies here.

"That" is attracting to itself all that is around it. This is the fact ! So, I have to receive all this. I have to receive all.

How does the question of agreeableness and disagreeableness arise ? How ? All is agreeable... all is agreeable indeed ! When I have become the receiving centre, all becomes agreeable. All becomes agreeable. There is no discrimination of any kind any more. Why to be the receiving centre ? Because I AM. It is M-I-N-E ! Why else am I here ? This is the fact. This is the dynamics. This is the statics. This is the law. That's all ! There are no qualifications to it. (Su.Chap. 18 IV C).

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CHAP. 3 GIVING TO OR RECEIVING FROM OTHERS

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S. In the physical, you have seen that everywhere there is two. Duality as it is called. Two. In the physical plane : male-female. Isn't it so ? Now in the mental plane, it goes the same way, i.e. in the physical you have seen male and female. You have seen the purpose or rather the character or nature of male and female. And that you have found, it is giving and taking, giving and receiving. Isn't it so ? So this idea of giving and receiving goes to the mental plane, and in the mental plane you work in the physical too. You give and receive, give money and receive money. You take something from one, you give to another. So this giving and taking goes on and on... (ERosi 2.1966 I A).

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A. HOW TO GET ?

1. EVERYONE IS INTERESTED IN HIMSELF ALONE

S. Everyone is interested in himself alone. Everyone indeed. No one does anything for anybody else. Everyone acts only in his interest. There are some who do so indeed in a subtle way, and there are others who do so in a gross way. (...)

Everyone acts to serve his own interests. Some of them do so without any sense of shame or fear, while some others, being timid, can't go so far. The one who acts to serve his own interests without any let or hindrance, appears to be too vulgar indeed... But there are some who would do so in a surreptitious or roundabout way. But that makes no difference at all. They too act to serve their own self-interest. There is no other motive for any action. There is no exception to this rule. This is why you have only to see this : that every person has his own interest in his mind. That any body would do something for you - is not possible at all. (Su XXV III A B).

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S. No one does or no one can do for anything or for anybody. No... always for himself. Everyone does everything for himself. No one does for anybody, for anything outside, because he cannot. Why ? Because being an individual, he has got this centre here. (EPisi FRi Jan. 74 I B).

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S. One does only for himself. When "you" want to have something from "him", you have to do for him according to his demand or wish. And, as soon as you do something for "him", you become "he". Thus, when you do something for him, in fact, you do for you own self.

One does only for oneself. "If I am a separate entity, he too is a separate entity. Let me see him then. I can't judge him. Just as I do for myself alone, he too does for himself alone. Every one does for himself alone. Who are you to complain : "why does he do that ?" "He should not do that !" What right have you to criticise him and pass judgement on him ? You are not "he". If you want him to do something for you, then of course, try to accept him, try to own him, try to be one with him. Try to understand him. That is your right. It is your right to understand others - but not to judge them. And why should one try to understand others ? Because, without that, you cannot deal with him, you cannot be one with him. Thus, the need to understand others, too, is brought about by your own interest. For, it is you who get hurt without doing that. It is in your own interest to understand him. Otherwise, it is you alone who suffers. So, you do that in your own interest. For, you are the KARTĀ, you are the doer.

Now, for example, you love someone. There are certain delicious articles of food before you. You offer them to your sweet heart. You go on pressing her to eat them. Why don't you yourself eat them up ? Because you cannot do so without sharing them with her. In whose interests, then, do you offer them to her ? In your own interests indeed ! It is you who derive pleasure by her eating them. (...).

This agreeableness, however, is unavoidable. For one cannot do what is disagreeable to himself. One can do only what is agreeable. Now, this seems to be paradoxical ! Does even a MAHĀTMA - a great soul - do only what appears agreeable to him ? Yes ! yes ! He too does only what is agreeable, what is pleasant. The difference, however, lies in the fact that whereas in your case the agreeableness is followed by the disagreeableness, in his case all is agreeable. For him agreeableness is not followed or accompanied by disagreeableness. (Su.Chap. IV A B C).

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S. This urge for individualistic pleasure is there. This is a fact. There is nothing in it to get disturbed about. It is there - fundamentally. As long as one considers himself as a separate entity, he is bound to look to his own interests only, he cannot look to the interests of anyone else. And this is how the world is going on. This is what goes on everywhere. No one ever does

anything in others' interests. Every one looks after his interests alone. All those deeds in the name of philanthropy and altruism, and all that - what are they in fact ? Just see, what they mean ? All of them are undertaken in one's own interest. So long as there does not emerge in one's heart the feeling for others, nothing indeed is possible. And then - it is a fact : that the other one is. This is why this point is being repeatedly emphasised : Only see, that the other one IS. You have to do nothing else indeed. If you exist, the other one also does exist. You can't deny this. How can you say that you alone exist and the other one doesn't ? This just cannot be. But this is how MĀYĀ works : One does not see anything but his own self. Everyone is doing simply this. Everything in his own terms. Whether it be the pettiest self-interest, or the most grandiose idealism, it is based only on one's own self. The other one is not at all there anywhere. Not at all... Nowhere indeed. This is the fact.

You have now to see in what form is this fact manifested in you ? And how to get free of it ? This. What is, is indeed there. That is natural. That is indeed natural- fundamentally, primarily, everywhere, inevitably. All this is indeed that, howsoever sublimated and subtle form it may be in. All this is that. There is, therefore, no cause for your getting perturbed over this. This is. This is just a fact. To see this, to face this, and to get free from this, is the only aim of man. One can have no other goal in life. (Su XXV I C).

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S. By helping others one helps oneself. . (Arsi K 7/31/72).

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S. No one can give anybody anything. Because everybody wants for himself, nobody can give. And if he gives also, he can give according to his own likings and dislikings, to his own standard. He cannot give according to your standard, because there is difference.

But if you get something : "Oh ! I have got something according to my standard ! Oh ! As if something unnatural has happened ! Because how could she or how could he give me according to my standard ? Oh ! I have got something..." Least you get according to your own liking, you must be overjoyed. "Oh ! Oh ! As if something unnatural has happened ! I have got it. Though different, yet, yet... I have got". Isn't it so ? You are happy. And if you don't get anything, then you are also happy ! "Yes, it cannot be. He cannot give, I know it".

So the least you get, you become happy. The most you don't get, there also you are happy. Just see. See the work of Truth ! If you stand on this Truth of Difference, always, then if you get, you are happy, if you don't get, then also you are happy. (ERosi 18.1966 II B 6-7).

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S. In fact, one can never do anything for anybody else. One does every thing for himself alone. He cannot do anything for others. Because, the doer, the subject, can look at his own interests alone. No one, can, therefore, act but in his own interests. No one. No one. No where.

But what then is the difference between a broad interest and a narrow or petty interest ? Only this : What is the characteristic of this "mine" or "my own" ? One whose interest is limited merely to his body, remains identified with that alone. One whose interest is confined to his family, is identified with that alone, ignoring all the other families. Similarly, some one is identified with his country's interests : for him everything pertaining to his own country alone is admirable, and ncthing beyond that...

Everyone is thus bound up within his own self. And - where is the root of it ? In his childhood ! The child knows nothing beyond his own interests. Nothing.

Even a MAHĀTMA, a great soul, who considers everyone as his own, does everything in his own interest. Only the "own", in this case, includes every one else ; his "own" is all-inclusive. Thus, he too does only in his own interest, for his "own" is not fixed at any one point. He too, thus, acts for himself alone. Why ? Because the fact is this : The subject will always, in any form whatsoever, act in his own interests. No one can act but in his own interest. The difference lies simply in the broadness or narrowness of what he calls his "own". To one whose "own" is confined to "one" alone, the loss of that "one" seems to be the loss of all that he possessed. For one who possesses two objects, the loss of one does not amount to the loss of all ! One who has only one child, loses all if he loses him. But one who has ten children, does not grieve to that extent by losing one of them. So, if one owns all, what happens to him ? Nothing ! He does not differentiate !

YASYA ME CĀSTI SARVATRA YASYA ME NĀSTI KIÑCANA
MITHILĀYAM PRADIPTAYAM NA ME ŚASYATI KIÑCANA

YASYA ME CĀSTI SARVATRA - the I whose "mine" is everywhere, and the I whose "mine" includes nothing : for that "I" if MITHILĀ (the name of a city) is on fire, nothing is destroyed. Why ? Because, nothing is his "own", or rather everything is his "own". If one MITHILĀ is burnt down, there are thousands of other towns left for him! The fact, however, is that he does not own anything whatsoever.

So, one who possesses all, possesses nothing. (Su.....).

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2. NO ONE GIVES. EVERYONE TAKES ONLY

D. Who is giving Svamiji ?

S. Oh ! Very few, very seldom. Practically speaking no one gives. Everyone tries to have = have in kind, have in spirit, indirectly, anywhere. Always there is an interest. There is no disinterested giving. Giving will come when there is no idea of taking. Then there is giving. (Dasi 18.2.72).

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S. When somebody does something for others, he does it only for himself. (Dasi 27.1.69).

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C. I am crying because I feel nobody loves me.

S. If you come to truth, nobody loves anybody. That is truth. All are individuals looking for their own interest. (Cosi 26.1.69).

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S. Everyone wants to get. Why ? Because one feels to be a separate entity and wants to get full, to be complete. So he tries to get this, to get that, in order to be full. But how can he ? The desire is without end. How can he have ? Physical can never give fulfilment, because it is dependent upon another. And another is different. As long as he tries to have it fulfilled in the physical, he cannot. (Dasi 28.8.73).

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D. When I hear telephone, I feel "somebody comes to take".

S. No one comes to give. Whoever comes is for taking. (Dasi 30.8.73).

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S. You are to stand on Truth. Absolute, unalterable Truth, that no one can give to anybody. An individual is nothing but taking. Everyone wants to take. Man as man will try to come to giving. (Dasi 18.2.72).

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S. First principle is to receive. Ordinarily, primarily, one receives only. Child knows only to receive, not to give. So the child's mind, as it is called, or the individuality, as it is called, knows only to receive, not to give, which...

R. I didn't entirely ...

S. A child or an individual, or child mind as it is called, though one may be sixty years old physically, he may be mentally a child, when he acts like a child. Because the child only knows to receive. He does not know to give. So if a man though he appears to be sixty years old, if he goes only to receive, he is a child. So you say : "Don't be childish". You don't say a child that "you are childish". You know a child is a child. But when an elder acts like a child you say : "Don't be childish ! You are acting like a child". So the child in you must be satisfied and allowed to grow to an adult. (ERosi 2.66 II G

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3. SACRIFICE IS A MISNOMER

S. There are people who declare that they have made such and such a sacrifice. And all that ! They are wrong. No one makes a sacrifice. If one imagines that he is making a sacrifice, he does not do anything. He remains where he was. Do you follow ? He does not make any sacrifice. He simply prefers to have something which he considers higher or more agreeable in comparison with the other which appears insignificant. If the consciousness of making a sacrifice is there in you, you remain attached to that which you are sacrificing. No, one does not make a sacrifice. It simply appears to be as such. There is no such thing as sacrifice. For that too is made in one's self-interest. One can't do without that,simply can't ! This. This point - that one can't do without that. (Su.Chap. 19 III C).

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4. GIVE IN ORDER TO GET

S. Giving with the expectation of getting is not giving. But it is natural for the individual. You are to start here. It is not a sin. It is not unnatural. (Dasi 18.2.72).

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S. If you want, you have to give.

D. I cannot be satisfied with that : "I want... I cannot get. The other needs... I give".

S. This is true. It is perfection. But relatively do not deny yourself. See how you are. Otherwise, you may become frustrated and say "There is nothing in seeing things as they are". (Dasi 18.2.72).

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S. Nobody can love you, that is Truth. But you want to get love from outside. Don't deny it. You want to get love from outside. Then what ?

You want love. Don't deny. Everybody is different but not separate. There can be something in common, some correspondance...

As you are now, you want to get love from outside. You have this coat here. Where does it come from ? You have paid for it. If you pay, the shopkeeper will never refuse to give the coat to you. As you have paid he is compelled to give the coat. You want to get love from outside. What to do ? You have to pay ? If you give love, then it will come back to you. And you will be oversatisfied, very happy. Because in a way it is against Nature. The law of Nature is everyone for his own interest and only for himself.

But you have given love, and you have got love. You must be oversatisfied. The more you give - to feel, to understand another is to give, the more you will get. (Cosi 27.1.70).

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S. But you want to have. Also you want to get. And Svamiji accepts it. If you want to get, then first give. (Cosi 5.11.70).

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S. In the beginning, to have only. Just as a child. What does he want ? Only to receive. He doesn't want to give. Afterwards he feels : "Oh ! If I don't give, I can't receive".

For example, very nicely, go to a market. There are so many beautiful, precious things, valuable things, attractive things ! Full ! Oh ! You want to have them. Just go and have it. Can you have ... if you don't pay ? As the article, so the price. "Give the price, have it". So give and take. Without giving there is no taking. (ERosi 2.66 II C).

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D. Because you can take only once it has been given.

S. Oh ! ... You have the right, rather the privilège to take when you give. (Dasi 27.3.72).

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S. Nobody will ever give anything. He will give only when he gets what he wants from you. So you have to give first. Even after giving, can you be sure of getting what you want from him ? No, because he may not consider what you have given as adequate. So you have to take a chance by giving. (SRI Book).

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S. What do I want from him ? I want him to love me. But, why must he love me ? Is he also interested in doing so ? May be, he himself wants me to love him. He too is an individual. He too may have his own expectations. How can then I expect him to give something to me ? That indeed is an impossibility.

I, of course, want him to give me what I desire, but, may be, he himself is similarly expecting to get something from me ! Who is then to give whom ? I know from my own experience that when I get from someone what I want, I am immensely pleased. The principle must therefore be applicable in his case too. He also must have the same feelings when he gets what he wants. What would then be the result of my giving him what he wants ? When he finds out that he got from me what the wanted, he too would naturally get favourably inclined towards me.If I go on giving him more and more, he too would get more and more favourably inclined towards me.

So, if I want to get, let me earn the right by giving myself.

Now, this is the law : to give, and thento receive. Not to expect without giving. A child knows nothing but to ask for. Gradually, however, he too comes to learn that he cannot get without giving in return. Thus, one has to learn, from his repeated experiences, that he cannot get without giving. "What have I done, in return for which, I expect him to give me ? What have I done, and on whose terms ? I take it for granted that I have done so much for him ! But what is the standard by which to judge that ? Was he satisfied ?" (Su.Chap. V II E).

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D. How can anybody give love as everybody is preoccupied with oneself ? So nobody can give love.

S. Ah !

D. Another answer is "You want love. To get love you give love". Is it not contradictory ?

S. No. Same thing. No contradiction. Statement of a fact and statement of action. No. Everybody is himself. No one can give love. Nothing. Nothing. Fact, statement of fact. "But I want love. How can I get that ?" Actionnal aspect. No one can give love. No one can give attention. Everyone wants attention and love. "Yes. Yes. I want and everyone wants. But if I want, I shall have to get from somewhere, from somebody. But he also wants. Then how can he get ? Oh ! So he wants and he wants and he wants. And if he gets, if he feels that "Yes. Yes I have got", he will give then ,so that I may get more. Oh ! Then it may be like

that. So, then I shall give. Then I shall get". That is to say, no one loves another, you are to make him love. What is the meaning ? Same comments here. No one loves. Everyone loves himself.

D. I feel that if it is clear that no one loves, then first stage is to say "Oh ! love impossible to get. Finished. My hankering for love and attention is stupid...

S. Yes.

D. ... is worthless.

S. Yes.

D. Then second stage comes "Oh ! But the other one is looking for love, is suffering, he needs it. And as I see him as he is, then I give him. But to expect to receive love in exchange for one's love, it appears as a kind of illusory carrot given to the donkey.

S. Yes. Yes. Exactly. But if you know, if you understand, that no one can give love, as you say, fully and completely. Finish. You don't want love. You see it is impossible. How can ? "No. No. I can't expect any love". Quite all right. But it is of the perfection. No one loves. But if you come to that stage, where by seeing you become free from your desire to have attention and love. Quite all right. Very nice. And that is to be done and that you are to reach. But are you in that position ? (...).

You see nobody can give. Everyone wants. You see. "But yes, yes. I see that. But still I want". Then how can you get ? No one can give. How can you get ? So, educate, train to see facts. So if you want, see him as he is and if he wants, he says, then give him. Then if you give, he may feel "Oh, I have got from him, so I shall give in order to get. But you cannot say "I will get". You may get. Otherwise you give, give, give and still you may not get. Because he is not satisfied. (E.Dasi 28.3.72).

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S. And this tendency to give and take expresses itself as desire. You have got desire. What desire ? Desire to have something, to give something, desire to do something. Actually desire to take and desire to give.

In love ? Desire to have love and desire to give love. Always, you see, one way traffic is not there. Always two way traffic. If you want to have something, at once you want to give something. And this idea of receiving and giving is there always. Until and unless these two are neutralised, there cannot be unity. There is division always. So ... you are to try always to make "give and take" harmonized. (ERosi 2.66 I A).

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S. So long as this desire to receive will be there, then at once it cannot be satisfied without giving. If you give, you cannot be satisfied without receiving. If you do something for somebody, at once you expect "Oh ! He will do something for me also". That is life.[...]
Normally you cannot do disinterested... you cannot. You do anything with some interest...

R. Yes always...

S. Always. So when you give, you always have the idea to receive. And when you receive anything, Nature says at once "Oh ! You receive, you must give, otherwise you will not be at rest". So. Here you are. These two opposite tendencies of giving and receiving are there. (ERosi 2.66 II B).

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S. When someone gets something, when he gets it, he wants to give it out. No doubt. That is a reaction. And that, one should not do. First of all, one should assimilate everything. After that, time comes... time to give. But at once, at once...

R. ... Not at once, yes.

S. And that will weaken. Yes, no doubt. But that tendency is natural. But when one gets something : "Oh ! Oh !" Some action is there : "Oh ! I have got ! I have got !" So at once reaction comes, to give.

Two ways it may come. It may come out of joy, exuberance, and another way, out of show... to show. Both of them may come, but both of them are reactions. So it may weaken. And after that you may feel : "Oh ! No, no, no, no!" That's all ! Finish. Natural, natural. And when you have experienced that... now you can very easily know : "Until and unless I become actually free, solid, there is no question of giving, because I am not on a solid ground. What can I give ?" (ERosi 7.1966 I A).

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S. In actual behaviour the point is : Don't take without giving. Give and then take. When you take something from somebody, you are always to do that. "I shall repay, I shall have to repay. I am bound. I feel inferior before the man". So you always give a sense of separateness there. But as soon as you take the money and give him "Now, take your money. If you want interest, take interest...", is there any connection now ? No. Isn't it so ? (ERosi 2.1966 I A).

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R. You can also have just the pleasure to see the others happy.

S. It is all right ! It is receiving. In any plane whatsoever : physical, mental. In any plane, there is that receiving and giving. So long as you feel yourself separate from any other thing, that cannot but be. And this sense of separateness binds you with desire. Or rather desire is the expression of this sense of separateness. And so this separateness is there. And at once Nature tries to annihilate this sense of separateness. (ERosi 2.1966 II D).

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S. An adult is what ?

R. Somebody who knows ...

S. ... knows what is what. That is, he feels : "Yes. There is a tendency in me to receive. The child in me is still there ! I feel it. But I know that without giving, there is no receiving. So if I only receive, I shall be a debtor. Oh ! I must give, so that I may be free". So his tendency comes to give. You see that ? And this tendency of giving goes on increasing. From the tendency of receiving.... Receiving first... And then giving comes a little. Then receiving decreases. Giving increases and so on and so on. And a point comes when receiving and giving at once fifty-fifty. Then in the process, giving goes in increasing. Receiving goes on decreasing.

And ultimately giving comes. Giving only. No receiving. Then giving becomes receiving . To give is to receive. As you said : "pleasure appears as happiness. In the mental plane happiness, and in the physical plane, pleasure. Happiness or joy, you may say.

And when that joy also is assimilated there comes serenity, equilibrium. That is the aim of life. So aim of life is to be one without any idea of a second. Because, so long as there is a second there is a tendency to give and take. There is desire. So one must be free from the idea of a second.
(ERosi 2.1966 II G).

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S. When you have accepted this, [that the other is] ask yourself : "just as I have my own desires, he or she too has his or ther own desires, just as I want something for me, the other one also may want something for him. Everyone thus wants something from some one else, which means, that every one expects from some one else. But if every one simply wants, who is there to give ? No one wants to give ; every one simply wants to have. What is the solution then ? I simply cannot do without having. But, on the other hand, it is equally true that no one can give. Every one simply wants to have. How can one get then ? No one wants to give. So, this is the paradox.

"I can have only if the other one is made to give me. How can I make him give me ? "Well, am I myself prepared to give to someone else ? ... Let me see.!

"Well, I myself had received from some one. I had of course received something. Suppose, I too give something to the other one ? That might indeed induce him to give me in return. So, this seems to be the rule. When I give to the other one, he gets it. This is what, thus, gives a start to the chain of giving and getting. By simply giving a little to the other one, I too get a little in return. If I give him a bit more, naturally he may also give me more in return. Thus I discover the principle : I get only after giving ; without giving, I do not get. So, this is where I come : I shall earn the right to get only by giving. Without giving I do not get the right of getting. How can I expect in that case ? I can't !"

You go shopping in the market. What do you do ? The shops are full with all kinds of merchandise for sale. You can have anything you like. How do you get them ? You pick up an article. You ask for the price. Rupees ten - you are told. Just toss away a ten-rupee note, and ask for it. He can't refuse. You immediately acquire a right over the article. When you give, you acquire the right to have. You gave what he asked for in return.

This is how I acquire the right. I do not pray for it, I do not beg for it. I simply pay for it. Why shall I not have it when I am paying for it ? If I give love, why shall I not get the same in return ?

But, in this, too, there is a loophole. You can be sure of receiving back only when you yourself give in full measure. But, can you give in full measure ? Can you ever be sure of giving in full measure, or, in the others' terms ? No, you can never give to the extent that the other one expects or wants. You can, therefore, give only as much as you can. If you do not, therefore, receive in return, you have to accept, then, that it was not to be had.

How,then, to satisfy your desire ? Just give ! And then see what you get. Give as much as you can, do as much as you can, and thus find out the limit of your capacity to give or do. After, thus, having given or done all that you could give or do, when you discover that you did not get what you wished, you come to the conclusion that it was not to be had. It was impossible to have that. For he is he, that is that. You have to accept this. (Su.Chap. 11 III C)

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S. As long as you are not a sage, you cannot give without any expectation of getting. To give because the other needs, to be one with him. (Arsi E/72).

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S. We can help others only to the extent of trying to secure for them those material things which we desire for ourselves. One should realize that the same desires, the same needs are common to all. We can therefore help only in securing those things for them. (SRi Book).

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D. Many Christians in the West feel like not taking meals, because so many million of Indian are starving.

S. Mere sentiment is nothing. It should be implemented by action. Svamiji also knows millions are starving but what can be done ? It implies an organization and until and unless everyone feels one with the goal, it cannot function properly. This is the meaning of Samaja from Samaja = To go together with the same aim.

D. They say "one franc equal one meal. But how much of the one franc will actually find its way to the meal ?

S. Yes like the pandit collecting money. "Hanuman Ke Liye": for the sake of Hanuman. It is just cheating. (Dasi 18.2.72).

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S. To feel embarrassed in accepting something from others may also be due to one's own miserliness, one's own unwillingness to give to others. (SU -Book).

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B. HOW TO GIVE ?

1. GIVING DEPENDS UPON TAKING

S. What is giving ? Giving is always true when there is taking. Taking and giving make the whole. Giving without taking : Is there any giving ? That cannot be. So giving must be in harmony with taking. So giving depends upon taking. So how far to give ? When to give ? How much to give ? How to give ? all depends upon the other.

To give is within you. But if you come to express it, it depends upon the other. Remember. Giving is not absolute. Giving depends upon taking.

How much one will take ? And that much you can give. (Dasi 18.2.72).

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D. I find it difficult either when I feel another asks something from me or imposes his will upon me.

S. Why ? Let him ask. You may give according to your capacity and to your limit. Asking is his own right. Giving is yours. Asking is not from you but from an image in his mind. Then is he imposing upon you ? No. Upon the image. It does not concern you. (Dasi 4.5.70).

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S. Don't try to give without being asked in good faith. (Co 1.11.66).

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S. You are to actually make yourself qualified to have anything. That's all. Because in giving and receiving, only the receiver counts, not the giver. See that. Only the receiver, not the giver. (Eosi 12.12.69 II C 3).

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S. To give also it depends. It depends upon the receiver. And you are to see the receiver. "Oh ! How far he understands ? What can I give him ? I am ready to give everything. But, how far he can understand ? I must know him first and then, as far as he or she can understand, yes, yes, yes".
You are not to project to yourself. Because he is not yourself. She is not yourself. (ERosi 25.1966 IV A 2).

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S. Everything which comes to you comes as a challenge and as an opportunity. (Arsi G/7/26/72).

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S. Even if all the wealth of the world is offered to you as a gift, it does not mean that you have to accept it. (Arsi G 7/26/72).

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S. It comes to me because by some unconscious action I have attracted it. But now, what shall I do ? Shall I accept it or not ? (Arsi G 7/26/72).

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2. GIVE ACCORDING TO CIRCUMSTANCES

S. To give to others = Karuṇā.Give according to circumstances. Don't be carried away. Do it consciously. Svamiji is not indifferent but not interfering. (Dasi 28.3.72).

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D. This dog is mishandled.

S. These people do not know. There is suffering identification on your part.

D. Is it not feeling of oneness ?

S. In feeling of oneness you are not carried away.

D. But here what is happening ?

S. See your emotions.

D. What is to be done in a case like that ?

S. It depends upon circumstances, facts. What is proper or unproper. You have to find out and act accordingly.

D. But if he is hungry ?

S. Then give him some food.

D. But then he becomes attracted to that place !

S. So what will you do ? (Dasi 19.3.72).

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D. Yes. Svamiji usually I feel like giving always but always I am checking not to give. Because this feeling of giving that I have, I don't trust it.

S. Oh ! So you are not sure of yourself ? That is emotional.

D. I am not sure of the effect of this giving on the other.

S. Yes. Yes. Yes. So two things are there. First of all see if feeling to give comes.

D. But the feeling comes, but I don't let it go into action.

S. Oh. That why not ?

D. Because I am not sure of the propriety of circumstances, time and condition to let this...

S. So you are to see yourself. You are to be self-conscious. You are to be self-dependent - always - action must come from you. Not that you'll be acted upon. (E.Dasi 28/3/72).

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D. Svamiji when I feel "I give myself to someone" then I am rejected.

S. This is abnormality. In order to give, you must have someone to receive, otherwise you cannot give. The relationship giving and taking is established for the child with the parents. And your relationship was totally abnormal. A father who rejected you completely. A mother who gave you too much so that you felt crushed. Two extremes. That is why you are abnormal in your relationships. If the relationship is normal, it is expanded afterwards to society and there is no problem of giving and taking, it comes naturally. (Dasi 18.2.72).

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S. The feeling of responsibility is illusion. One can do nothing for others, except if they demand. The gardener cannot make a cherry tree with an apple tree. He can only provide the conditions. Everything comes according to its own law. (Arsi D/72).

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C. FREEDOM FROM GIVING AND TAKING

S. The child first takes only, then giving arises. A child has to be trained to give. This giving has to increase and the ego will diminish up to one hundred per cent giving. And no desire to take. (Cosi 27.1.70).

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S. First onlytaking. Then one realizes "In order to take I must give". One gives in order to take. Then giving is fifty per cent. Then giving is sixty, seventy, ninety per cent, and then there is no more taking, only giving. (Dasi 18.2.72).

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S. At first, the baby tries to get. Then he realizes that he has to give in order to get. Without giving, he cannot get. Then, there is ambivalence, oscillation between giving and taking until giving predominates. Finally, he becomes free from oscillation when he feels "Whatever I had to get, I have got. Whatever I had to give, I have given. Whatever I had to do, I have done". Then he is free from getting, giving and doing. How can he feel that ? By seeing the Truth of Difference. (Dasi 28.8.73).

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S. First, try to get what you want. Can you get it ? No. It is said : "Give and you will get". Giving is not a natural process. It is not in Nature. But in order to get you have to give. You are not alone. You are among others. And from the others, you want to get something. And to get you have to give. But still you feel "I do not get in quality, in quantity, in form what I want, though I give. Why ? Because I give according to my standard and not according to what the other wants. However, I may try, there is always a gap. Why ? Because the other is different".

However, much I try, I do not get. Nobody can give anything to anybody because it is unnatural. This is the first half.

The second half is to find : "Why ? Is the defect in me ? No. It is in the other. Such is the nature of things.

Then you go along with Nature. You do not oppose Nature. You accept what comes.You do not interfere. (Dasi 3.73).

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S. Physically, to have a penis is male, and to have a vagina is female. Quite all right. But what is in the mental plane ? Now in the sexual act, what is the act of the male, and what is the act of the female ?

R. The male is giving and the female is receiving.

S. Here you are. So receiving is female and giving is male. Again that duality : give and receive, give and take. So tendency to give is male, tendency to receive is female. So whenever you are eager to receive something, you are female, then. When you are eager to give something, you are male, then. And these two are partial.

So as in the physical plane, when your "give and take" combine, and become whole, and there is a creation, similarly, in the mental plane, when the tendency or urge to give and receive will be combined, i.e., when there will be that feeling of feeling above giving and taking, then unity comes. And then there will be creation. In which plane ? In the mental plane. (ERosi 1.66 II).

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S. So, this is the aim of life then, to be above the tendency to give and to receive. That is, you must come to a point where you have got no tendency rather to give and receive. You become whole and there is creation... a new creation. In the mental plane that creation of unity. And that creation of unity is nothing but the end of all dualities. Because you have neutralized giving and taking. So this is the aim of life : to be one... to be one by neutralizing

the sense of two. And it starts from the physical plane. So and because it is in the physical plane, that starts with pleasure. (...).

So, if someone, who appears to be male, but always in the passive attitude, is a female. So this passive attitude, and active attitude, these two, have to be combined. One has to be free from these two attitudes and then one can only become free and one. (ERosi 1.66 III).

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S. Aim of life is to be one without any idea of a second. Because so long as there is a second, there is the tendency to give and take, that is desire. So, one may be free from the idea of a second. (ERosi 1966).

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S. Only that action is moral and virtuous without which one cannot do ; by doing which one gets happiness and satisfaction, while without doing which he gets restless. Because, only such action brings joy to life. The only command to you is to act, throughout your life, by having this spontaneity of feeling and joy within. (Su Book).

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Sh. That means that when I get free of all this grievance that is stored inside me against my mother and feel one with her, then alone...

S. Then alone. Only then ! What would happen then ? Then you will begin to get pleasure in giving alone. Then you will have an interest in that. You will enjoy it, you will get pleasure in it. While so far, the pleasure has been in having a tight hold over what you had. This pleasure you will then find in giving. So long as this is not there, you cannot have oneness with others. You will have merely an identification. (Su.Chap... II A).

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S. Giving means just giving. It is now given and done with. No more can there be any connection with it. "Why is he using the article given by me in this way ? Why is he doing that ?" Absurd ! This only shows that you have not given it away, that you are still having it with you (...).

To give is so very rare indeed ! So very rare ! Giving is no giving at all, if an attachment with the thing given away persists. That is not giving, but demanding instead. (Su.Chap.16 II C).

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S. No more am I related to what I have parted with. It now belongs to one whom it had already been given. If I go on thinking about that even after having parted with it, that means that I have not given it up. It continues to be with me !

As for example, when you take hold of some article to give it away to some one, what so you do ? You simply give it away. It is no more in your hand. Where does it belong to now ? To the other one. Howsoever much you try to believe that it is still there in your hand, the stark reality remains that it is not with you. It is gone. Isn't this what giving up means ? No more does it have any connection with me. This is what giving up means. (Su.Chap. 16 II C).

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S. The question of one's being forced to give does not arise at all.

As for example, some of you have, before going to attend a wedding, sometimes asked for Svamiji's advice with regard to the value in money of the presents to be given. Now look, the question that always arises in their minds is in respect to the value of the present in terms of money. When asked in turn by Svamiji as to why at all did the question of giving a present in their minds arise, the reply has been "Because of the social custom, Svamiji. Because it is a convention !" I know that of course, I know that ! And this is why, in answer to such a query, Svamiji has to question the very sincerity of such a relationship where there is no union of hearts. The union of hearts is missing. And yet one has to give a present or gift at a wedding. Why ? Why indeed ? Is your heart there in it ? "No, not at all comes the reply, it is only a sort of burden indeed".

Now, what sort of relationship is this ? The act of giving in such cases indeed kills both the giver of the present and the one who receives it. Those who retain a relationship on such a plane bring their personalities also down to that very plane. They can't have any friendships at all.

S. In this context, a point has just become clear to me : If the expectation that someone has from me has not been accepted in full and whole-heartedly, if I do not thus merge in him and be one with him, my giving has indeed no meaning at all ?

S. Not at all. Never. To make him your own. Ah ! Unless you do that, giving has no meaning. If you give without having become one with him, you are bound to feel as if deprived of that object. It will make you think only of yourself : that "I was forced to give up, thereby incurring such and such loss to me. I did not get anything in return". Not to give would have been far more preferable in such cases indeed.

So this is the point. This indeed is sensitiveness. "What is the fact ? What indeed ? Only this : that the other one expects. There is that person. Just like me, he also is a person. And he wants something from me. Just as I want something from someone, he too wants to have something. What is all this ? How to cope with this difficult situation ? How long and how far can I go on giving ?" This reaction is of course also true. And yet, the fact is only this. Let me then give to the extent I can. To whom am I giving ? To myself indeed. Giving in this spirit alone can have any meaning. (Su. Chap. 20 IV A).

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S. One feels humiliated by having to receive something from others. For he does not feel one with him.

So, unless you feel one with the other, to offer him something is to humiliate him. That offering is indeed without grace. As you had remarked once : "Oh, it is only now indeed that I can see what giving really means. So far, you did not know to give. You simply knew to have or demand. Even when you gave, you always had some motive behind it : that by giving this, I shall get that advantage from him. But this is nothing but wanting to have. (Su.Chap. 20 II B).

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S. When a man grows into fuller adulthood, he finds that he gets more satisfaction in giving than taking. Then he grows further, and it culminates at a stage when it is all giving and no taking. This is true adulthood - maturity. He has bloomed into full manhood. To the extent you can give, to that extent you are a man. (SRI Book).

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S. The acts of giving and receiving become agreeable and pleasing only when the "giving" as well as "receiving", cease to be as such ; when, in the mind of the giver, there is no such feeling as : "I have to give, I am giving", nor does the receiver feels that "I am receiving"; when it is just like the left hand receiving from the right hand ; when it is spontaneous and there is an intense feeling of oneness : not the separateness caused by the sense of "I" and "You". Any action, religion, ethics or morality that is based on sense of duty is false, causes nothing but pain and cripples the life. One does not have to be driven by any sense of duty or any reasoning to satisfy his needs of breathing and hunger. One just satisfies them. The act is spontaneous, a part of one's life itself.

Then, in the process giving goes on increasing. Receiving goes on decreasing... In mental plane, also that will be pleasure and that pleasure appears as happiness. In the mental plane, happiness or joy, in the physical plane, pleasure. And when that also is assimilated, then come Serenity, Equilibrium. That is the aim of life. (ERosi 1966).

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S. How to be free then ? You cannot absorb all these infinite things within yourself ! You cannot ! Then how to attain unity ? That is the problem then ! Yes, that is the problem ! But the problem is very simple. Why do you feel another ? When do you feel another ? When you have got the tendency to give and receive. That is to say you give to receive. So receive how ? As you like...

You want to receive from your wife, and so you gave. You gave her something because she may do according to your desires. So the tendency to receive is on your terms that is on the terms of your liking. Oh ! Then you say :

"It is quite all right. So when I don't get according to my liking, I become disturbed.So this disturbance comes from the unfulfilment of my desires ! Oh ! Then ?

What is the nature of this unfulfilment ? "I desired, I liked, I expected that, she or he will do this ! She didn't do or he did not do,I become disturbed I lose my equilibrium. What is the nature of it ? Let me see. I expected something to receive or to give... anything. But that expectation is not fulfilled. Why ? It is not fulfilled is a fact. It is fact. He didn't do but he did something. Why did he do ? Why did she do ? Because as he or she felt right for him or her, he did. Oh ! Then ? A man can do only whatever he likes, as I do whatever I like. So I like that he should do according to my liking ! Oh ! That shows that I like to transfer my liking there ! That is to say as if he and me are not different. That is I wanted to transpose myself there ! But actually he is or she is there. So my tendency to transfer or project myself over there is the root of all trouble then ! So if I don't project, then ?"

R. I will be free.

S. "Completely free. So why do I project ? Because I think that I am there, he will act according to my wishes. I forgot that he is not me. He is different. He is another. He can do as he thinks. She can do as she thinks. Not as I think. Oh ! So if I see : Oh ! Yes. He is, he is. She is, she is. Whatever he thinks best, he does ! Whatever she thinks best, she does !"

Will you have any expectation ? No... no. So at once you become free. That is, he does not exist for you then ! He exists for himself ! And when you understand and feel : "Yes he exists for himself. He is himself. She is herself. It is itself ! Yes. You become free. That is to say you absorb everything within yourself. You become he. He becomes you. In one first point, you wanted to see that you are the only and he isn't you. And ultimately : Oh ! He is so ! Yes. Oh ! He is so. Yes !" As soon as you say "He is so. She is so", do you feel any difference between you and she ? No, no. So you and she become the same, one. So you see yourself in her or you see her in yourself. Both ways. So you absorb everything. You become one. There is no separateness anywhere. Clear now ? So here you see you absorb anything, keeping everything in its place. That's all ! It appears to be contradictory. But you see it is a fact.

Why was it a source of torment ? Because you didn't see it in its own place. You tried to project yourself there. You wanted to see yourself there. Not it. So as soon as you feel : "Oh ! It is so ! It is so ! It is so !" So there is no contradiction between it and you. So you become one with it. Keeping it in its own place, you become itself ! Oh ! Oh ! It sound contradiction ! You keep it in its own place ! Yes... yes. And still I become it ! Oh yes ! Physically it is there ! Physically it is here ! But internally it is only me ! So I become it. It becomes me. So there is no difference between I and it ! So I and it become one ! That is the unity ! So there is no particularity anywhere. There is particularity when ? which always disturbs ?

What is the particularity fundamentally ? I, "Iness", my liking... my liking. This liking of the particularity tries to colour everything. But it cannot. It is in itself. It is in its place. How can you change it ? By your liking ? You can't. So accept as it is... accept as it is. As soon as you accept, it becomes your own. You lose all sense of difference - separateness. But there is difference, but no separateness. So this is unity.

How does it come ? It comes by seeing things as they are. Not projecting yourself everywhere. And this projection of yourself everywhere appears in two forms : giving and taking, desire. So go through. You have got receiving. Yes. Try, as far as you can... try to receive. Do it. If you have tendency to give ? Yes give, give, go on giving. And ultimately : "Oh ! There is nothing. There is no giving and no receiving. There is no meaning in giving and receiving". You become free. By going through, you can be free. By escaping you cannot. (ERosi 2.66 III B).

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S. You have got three desires, in a way, practically speaking. You want to have, you want to give, you want to do something. (...)

So, if you can attain that stage where you can feel : "Oh ! Give you ? I have given. I have given everything, I have nothing more to give. I have got no idea to give now. Take ? Yes, yes, yes. I have taken. I have received all I had to receive and nothing more I have got to receive, then ?..."

R. You are free, yes...

S. Finish. Finish ! That is, you see, the ultimate where you feel : "Oh ! I am now free from the tendency of giving or taking. Nothing to get. Nothing to receive. Yes. Happy, happy !" You realize yourself, you may say. You realize Serenity, you may say, you realize Light,you may say. You realize Enlightenment, you may say. Any name you may give but the thing is that, this Equilibrium has come. Giving and taking have been neutralized. This simply : "Nothing to give, nothing more to gain. I don't... there is no desire to give and there is no desire to receive. No ! No !" So you are beyond all trouble of pleasure and pain, sorrow and joy... Because always, you see, you are troubled by these two. (ERosi 3.66 D 5).

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S. Giving is only but to neutralize receiving. (ERosi 1966).

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S. Man must be free from what, as generally called, desire. Desirelessness is the aim of life. What is desire ? Desire is to give and take. Nothing more. So if one can be free from this tendency of giving and receiving, then one is free, i.e. when that realization comes that : "Yes I have received as much as I wished to receive. I received all. I have given all I had to give ! Yes. Finish !" You are free. You have reached your salvation, because there is no connection between you and outside. That is the meaning of desirelessness. Desirelessness meaning : desireless with regard to giving and taking. That is all. "I have given what I had to give. I have received what I had to receive. And I have done what I had to do !" Finish. If this realization comes, free ! You have attained unity. Because then you don't see any separateness from any other else. Separateness comes only when you try to have something or give something. (ERosi 2.66 II C).

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S. To be Man (...) the aim of Manhood, or Enlightenment or Desirelessness or Self-establishment or Self-fulfilment or Self-realisation, any word you may give, it is nothing but to neutralize this desire. That is to say :

desire to give and take and do. (ERosi 2.1966 II D).

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S. A super Person is he who only gives. There is only giving. And that giving is not giving at all. Because giving takes place without the spirit of giving. Need comes. Finish. He has not the idea "I shall give. I shall give, I shall give". No. So there is openness, full openness to give, full readiness to give. Finish. But no giving. (Dasi 18.2.72).

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CHAP. 4 EXPRESSION TO OTHERS AND FROM OTHERS

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A. ANOTHER EXPRESSES HIMSELF

1. HE RELEASES HIS TENSION

S. Everybody talks in the condition in which one is. (Rosi 6.11.66).

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S. When you feel he attacks you, try to see : he expresses himself. He is himself. (Cosi 5.11.71).

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S. You put it very nicely when you said that one only releases his tension. You said this ! And this is, of course, perfect truth. There is no doubt about it. This is the exact truth. But, what is its significance ?One who has felt this, one who has found this truth out through his experience, is free. He is free ! He can have no quarrel with anyone. He cannot have any reaction. Absolutely none. Why ? Because, he knows that" the other person too is merely releasing his tension, that is has nothing to do with me !" He is simply relieving himself of the tension. This is how one earns his truth. When the truth is thus revealed, it is felt emotionally. One has to be sure whether it is deeply felt, or has just made an appearance on a superficial level. You have been having talks here with Svamiji. These talks have been going on. And, suddendly, you get a passing or fleeting glimpse of it. You have to find out what its real nature is. (Su.Chap. 6 II A).

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S. When one has seen, one finds out : "I myself never do anything for anybody. I simply release the tension that was accumulating withing me. I simply use someone else as an instrument through whom to release my tension.

Every action, then, any action or every action, is nothing but a release of some tension. And it is only for this purpose, for the release of tension, that we need a group life - "I cannot do without somebody else" :

EKAKĪ NA RAMATE

(One doesn't enjoy alone)

Therefore, I need someone else, I want someone else. So, when there is mutual interest in one needing the other, let us then accomodate each other. I am for you and you are for me. I shall take you into my confidence, and you will take me into yours. (Su.Chap. 6 IV B C).

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2. YOU CANNOT BE AFFECTED

S. First point is that you cannot be affected. First. Emotionally you cannot be affected, because he has got something... he has got something. Only thing is that he is acting in some way... that's all... that you can't understand, that is also true. But because you cannot understand, that is no reason that you will be emotionally affected. Because it is his concern. There must be some cause for it. So he is behaving like that. He cannot behave as you like him to behave. "So, quite all right, he is doing that. I shall try to understand First point, I shall try to understand. Now if I can't do it now, wait. I shall wait a little, and see his reactions... Watch him... Wait and watch". That is the first step.

First of all, you are not emotionally affected by anyone's actions. Anyway. That's first. First point. Because he is he. He acts as he thinks fit, as he likes. As he thinks, he acts. So you have got nothing to do. He is different, he is not you, that you will expect him to act in a certain way. Yes he acts. Quite all right. You are not affected. So if you have not got to deal with him, that is enough. Because you are not going to deal with everybody. You are not affected. So you are not in attraction towards him, neither opposition towards him. You feel he is as he is, so he acts in that way. Finish. (ERosi 16.1966 I A 1,2)

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S. He called me names - you complain. He called names. Well, who am I to complain ? The other one had simply uttered a few words. But I felt insulted. I felt hurt. Very well ! Now suppose, the same words were uttered in some other language which I did not know. Would I then feel insulted ? No. Had there been something wrong in the way the words were uttered or in the words themselves, I should have felt insulted then also. What does this imply ? It simply implies that it was I myself who took them in that light. I felt offended because I took it in that light. Therefore, all this depends upon how I take it, and not on any outside factor. This is the first step. Why is it the first step ? Where have you thus come to ? To yourself. The responsibility, so far, had been placed on the outside factor, on the entity outside. The importance was given to the outside. That is why no progress was achieved at the inner level.

With this approach, however, the outside factor is eliminated. There is no outside factor here. It is only me who is responsible. It is all my responsibility. The cause lies within me. This action, this effect : the anger or any other emotion ! Where did it occur ? The plain and simple fact is, that it was he who said. The words were uttered only there. There, there, there ! But the reaction was here. How ? The words were uttered there, and the reaction was here ? How absurd ! How very funny - insn't it ? The reaction too must be there, where the cause of it lay ! If the action was there, the cause too must have been there. And, the effect which was produced here - the reaction, the emotion - too must have its cause here.

How ? How can it be so ? Very well. Make an experiment. Now, light a fire here, and place a pan over it. Put water and rice into it. You get the rice cooked. Isn't that so ? Now again, light the fire over there and place the pan here. Will you get the rice cooked ? No. Why ? Because there is no connection between the two. So - it depends upon there being a cnnection between the two. When you say, "there", where was there any connection with that ? "That" did not get "here". No. That did not get there. It was only I who got "that" here within me. Thus, we see, that it all depends upon how I take a thing. The reaction within me depends upon how I take. So, all this depends upon the way I myself take a certain thing or situation. The way in which one takes a certain thing, so he becomes.

Now - we get the point. I have simply to get perfectly clear within me about this fact of taking. If this process is understood clearly, everything else will also become clear. (Su.Chap. 6 II E).

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S. No one can know you and hence no one can talk about you. Everyone thinks about you. and expresses opinion about the object of their mind, or rather, everyone sees the creation of his mind and not you. So why should you be disturbed ? You are to be silent as if the others are talking about somebody else. (SRi Book).

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S. And if you do it, you will not be affected by others' actions. Moreover, no one can know you ; hence no one can talk about you. Everyone thinks about you and forms a conception of you. Then he expresses an opinion about the conception in his mind, or rather, everyone sees the creation in his mind and not you. So why should you be disturbed ? You are to be silent as if others are talking about someone else. (SRi Book).

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B. EXPRESSION TO OTHERS

1. TELLING OTHERS DEPENDS UPON OTHERS

S. Now we shall see what is the basis of growth. Expression is no doubt entirely yours but once it has come out, it is for others. So it is dependent upon others. (Dasi 2.5.70).

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S. Expression is always in the terms of others. (Dasi 16.2.72).

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S. Truth is to know what is. But as soon as you know, will you tell others ? No ! To tell others depends on the others not on you. (Cosi 6.11.71).

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S. First about your attitude and action towards your friends : unasked never say a word, not even when asked not in good faith and not in a receptive mood : this is the key to right and truthful behaviour. Why ? Simply because each man is himself different and unique, — he thinks himself right and perfect ; and so, if he does not want to have something from you, you have no right to give : If you try to give, you dishonour yourself first because you become untrue to Truth and in its result you dishonour, wound and antogonize another because you trespass into his private life, which he considers sacred for himself : So, before giving, you are to see whether the other is in a position to receive. Giving is justified by receiving. Without receiving there is no justification for giving : In such a giving you put no value to your own giving : just verify in ordinary behaviour. You do not throw away a thing which you consider valuable but do it with trifles. (Da 1.11.67).

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S. So long as any emotion or wish or desire or any urge in general is within you, it is yours, it depends completely on yourself but when you try to act, or in other words, when you try to express it, you are to come out of yourself ; so your action depends on the outside : it never can depend upon yourself : and so - Any action is justified when it is done with the view of the other : So, to talk is to talk in terms of the other ! ! (Da 1.11.66).

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S. Behaviour = express in terms of others. Why ? Because expression is fully, entirely yours. But expression is to others. So it has to be understood by them. It should be in their own terms.

See, when you express not in term of others is like walking according to your fancy and not seeing the staircase. You have to see the staircase and change your pace accordingly. Otherwise you fall down. In order to act, you have to see others as they are. You cannot do so in the beginning. It is human to err.

D. Then it means to by-pass resistance ?

S. To by-pass or to conquer. When you deal with people you cannot always by-pass.

D. Behaviour is then a temporary stage. Only for the expansion of the I.

S. Yes. When the I is fully expanded one can do anything.

D. The same applies to fatherhood, husbandhood...

S. Yes it is relative, impermanent. (Dasi 4.6.70).

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S. When you think the thought is yours. When it is expressed it belongs to others. They can make anything out of it. You cannot say "this is not what I meant" because everyone sees it in its own light.

When you are in a group, you are no more yourself. Simply because you are to act according to others, in the terms of others. You are determined by others. (Dasi 26.6.69).

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21 S. You are not to say anything unless asked for and in good faith. (Sri Book

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S. When you are speaking to someone, you are dealing with the other one. You have simply to see this. The idea or the thought belongs to you, but you are expressing it for someone else. Now it ceases to be yours. It does not belong to you any more. If you forget this, you commit a blunder. An emotion or a desire is yours only so long as it is confined to you. It is expressed in terms of the outside.

A rose on the plant attracts you. You reach for it and pluck it. What happens ? You get pricked by the thorn. Why this disagreeable consequence ? Because you were simply carried away by the desire. You did not care to see what you were doing, what you were reaching at (...)

... Now, she is preparing this and that — all those dishes — for DADA. If she does not see what are the dishes that DADA likes, if she prepares all those dishes without taking into consideration the likes and dislikes of the one for whom she is doing all that, what would be the result ? For whom was she doing all that ? For DADA ? of for her own self ? Did she ever ask DADA what dishes he especially liked ? For whom did she then prepare all those dishes ? Plainly, for her own self ; though, she must have been all along believing that she did all that only to please and satisfy DADA. (Su Chap. 11 IV D).

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S. To know a truth. To tell it : Why ? Who tells ? To whom ? How ? When ? (Arsi 1967).

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S. Shall I (Arnaud) destroy their idea of wisdom ? (cf Tagore) I declare I am not wise, thus no one is uplifted ; or I try to be wise so both are benefited because I am in the process (disciple). Man's dignity is in effort. ("Knock and the door will open"). (Arsi 1966/35

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S. What I criticize in others is what I have repressed in me, what is in me (in my consciousness), what I want and I don't see. And the critics are the critics I do to myself. (Arsi 1966/38).

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2. TELLING TRUTH FOR THE SAKE OF OTHERS ?

D. I have a determined, sick way of looking everywhere for truth. For instance, I feel the necessity to say "there is a defect in your dress Colette or this particular food is not good" - for the sake of truth, for the sake of the other person.

S. For the sake of whom ? For the sake of the other. What you feel is yours, what comes out is for the other. If it should reach him, it has to be given in the own terms of the other. What you give is not truth, it is falsehood.

D. What about the welcome to others ? I will not smile if I do not feel the smile. Colette is outwardly warm but has no feeling.

S. Here again you come in contact with others. There is the general rule of relationship and you smile. If you do not smile, then you are not meeting another you had better go away.

(Story of the Division Commissioner of Burdwan). (Dasi 16.2.72).

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S. See first that whatever is inside you is yours. You can do anything with it. But when you come to expression, you are to come outside. So your all behaviour or expression in general is only possible when you come outside, otherwise no expression. So you see it is truth. And so expression must correspond to the outside.

D. I see the defect... but I must say for the sake of him, that is what I feel.

S. Quite alright for the sake of him. Remember, for the sake of him. Quite alright. If one accepts that even, for the sake of him you say. You say for whom ? For him... So that he may receive it, he may see it. Is it not so ? So you must express in such a way that he can see it, he can receive, and he can be benefited by it. Otherwise it is not truth. Simply, you see, you want to

say for him. Very nice. For him, means for he as he is. So you must see as he is first and how to talk, how to express, how he will receive, how he will react, this must be harmonized and then your action is truth.

A man is an idiot ? He pretends to be a wise man. "Oh You are an idiot". No. This is untruth. Because though you see he is an idiot - you can do anything with it - but as soon as you go out, you must tell him exclusively in correspondence with that. Your speaking must be "other oriented" this is truth.

Otherwise you say "I feel truth why should I not say ?" Nonsense. It is untruth. You may feel "truth". Very nice. But how can you come out ? When you come out you must be in accordance with that. Otherwise it is untruth. (Dasi 16.2.72).

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S. (About others) If you tell them the truth without any emotion, there will be displeasure (the ego will be displeased) but no resentment (something in them will be touched by your sincerity). (Arsi 1966/36).

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3. EXPRESSION IN FRONT OF OTHERS

D. Then I may express in front of others ?

S. Yes certainly to the extent permitted by circumstances.

D. But Svamiji said not to express in front of my children.

S. In front of whom ? In front of your children. Why ? Because you are no more an individual there - but a father - Does a father express anger in front of his children ? No.

D. Then what to do with the anger ?

S. Once you see and feel, "I am a father", then anger subsides. Do not express it. Just see. One part may be expressed with your children. One part with others. Do not keep inside yourself. Express, express, express.

What is society for ? To protect the individual and permit him to express as much as possible. But nowadays it has all changed. See the communist society, they are killing down the individual. (Dasi 21.3.70).

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D. And in professional life ?

S. Also. No. In professional life, no. But relatively to a certain extent.

D. Svamiji said that social life was meant for the expression of emotions.

S. No doubt, but where is that social life now ?

D. In the profession, there is social life.

S. Social life there, in that profession. If it is accepted, that I shall speak out and that he will speak out. Quite alright.

So in social life there is give and take, give and take. So if this idea is accepted by the members of the society. Yes. Yes. But that is denied.

D. I found that socially one may have the behaviour one wants to express as much as one feels like, because people do not know, they have no values to measure what is right or what is wrong... So there is more freedom, so to say...

S. Exactly and so it is accepted in social life. "I have emotions. He has got. Oh ! We shall express, mutual, dependent". That is accepted or rather it should be accepted. But relatively, it is dependent. You cannot go absolutely for society. You are in a society relatively. You are to see your society. What is the value, character of the society and... (Dasi 27.3.72).

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S. When emotion comes. Don't deny. Don't express also. But express it also if possible.

D. On the spot.

S. On the spot if possible.

D. Svamiji said expression is not for the other.

S. If possible. You can express with another with whom you can express : before Colette, before one who can understand you, before one who loves you.

D. Even if it hurts Colette ?

S. No. Even if it hurts ? Yes. Even if it hurts Colette, yes. Why ?

D. ? ...

S. Why?See why ? Because Colette is yours and you are Colette's. As in intimate relationship, that is during sex, then why not emotionally ? Also you can't communicate ? Why ? The other would not accept your emotion. In sex, in

love, you accept everything. Why not here ? So there is no relationship. There is no marriage. Ah ! Start from here.

D. But Svamiji answered no in the first instance.

S. But why ? For whom ? When there will be the chance of disturbing harmony where another will not understand you, other will misunderstand you, then conflict will arise. In that case no. (Dasi 27.3.72).

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4. EXPRESSION IN ORDER TO IMPRESS OTHERS

D. Now in the expression towards others, often I felt, if you express things with great emotions, the impact is bigger on the other. So although the emotion may not be felt, it is acted as if one has the emotion, so that the other gets the impact of it. Is it a right thing to do ?

S. Sometimes so. Not always.

D. I have noticed that Svamiji with Ashok and with Simon, just speaks so to say in a harsh way as if angry but Svamiji is not angry. So this anger which appears in Svamiji is only for Ashok benefit.

S. For the moment.

D. For the moment but for Ashok. But this anger is not felt. It is acted.

S. It is acted up.

D. Because if told in a gentle voice he will not pay attention.

S. Yes. So in acting like that, you are to be yourself. You will not be carried away. Then ? Oh ! This is dangerous process ! You cannot imitate here. Otherwise it will be hypocrisy and then not be effective.

D. But this is a problem which arises often with subordinates.

S. Oh yes !

D. When they are doing something wrong, should they be told in a calm, gentle way or sometimes with appearance of anger and irritation so that they say " Oh he gets angry so I will not do it again" ?

S. Yes. Yes. It is a point. (Dasi 28.3.73).

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5. EXPRESS EQUALLY BUT NOT UNIFORMLY

S. If you so feel, you may write about particularly your relationships, how you feel the difference. Yes, "I see" "I understand", "I speak", "I behave" as a husband, as a father, as a son, as a friend, as a superior, as a subordinate etc. etc : I am expressing "equally" in varied forms and aspects and not "uniformly", trying to take all forms in a particular form. (AR 18.1.68).

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S. But for relationship, although you feel equally you do not act uniformly. The difference remains. You act differently with Catherine and Anushka. Or rather action takes place. Why ?

D. Because this brings harmony and harmony brings satisfaction.

S. Even satisfaction disappears. (Dasi 28.8.72).

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6. THANK YOU

S. "Thank you ?" There is a thank-you and a thank-you, you know : a thank-you from sheer habit and customs coming out of the fringe and surface, hence shallow and meaningless, a thank-you from the lips only, a thank-you from the tongue, a thank-you from emotion a thank-you from the surface of the heart, a thank-you from heartfelt conviction and a thank-you from the whole be-ing-full, definite positive, deep deliberate, coming out of fullness, of fulfilment, of the feeling of Oneness. So there is a thank-you and a thank-you.

The superficial thank-you is a cash affair : one pays back instantaneously and never takes anything in, leaving oneself as one is hence selfish : oneself. One thereby does not grow, does not expand but keeps oneself in a rigid narrow selfishness. But the deep thank-you ? It is only the sign or symbol of Ananda a feeling of fulfilment and so heartfelt gratitude : So thank-you is neutral ! (AR 28.6.67).

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C. GIVING ADVICE TO OTHERS

1. BE QUALIFIED

S. You should never be carried away by sweet flattering words. Under these conditions you may tell what you KNOW. Your advice should be based on certain knowledge, solidified by experience. For, to know is to BE. Without BEING there is no KNOWING. And to be able to help others one must be a helper first i.e. he must acquire the ability and technique to help. (SRi Book).

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S. So, to be of help to another, you must be a helper first i.e. you must equip yourself with the ability to help. You must learn the technique of helping You must make sure that you are competent to help. Your mind must be clear first If you are yourself in doubt,you can hardly dispel another man's doubts. If you feel confident, then you can talk. (SRi Book).

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S. To talk to another, you must first understand him and deal with him at his own level. Otherwise, there will be no communication. When you talk to another, the very first idea that you should bear in mind is that he is differen and so you will have to adjust your talk to suit him. That is what is called talking "to" him. You cannot have your own way or a stereotyped way for all. (SRi Book).

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S. In matters of knowledge, however, there is no helping until one is enlightened himself. Any attempt to guide others before one has become enlightened himself will only result in misguiding them. (SRi Book).

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S. The blind should not try to lead the blind. They should first see light themselves and, after they have done it, it will be time enough to help.

This does not mean that you must necessarily wait till you get complete enlightenment to be of help to those in need and who deserve the help. (SRi Book).

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2. SEE THE RECIPIENT IS QUALIFIED

S. Advice should not be wasted on people to whom the need has not arisen. One must first satisfy himself that the other is ready to receive and follow the advice. The teacher must wait till a question is asked i. e. till a doubt has arisen in the pupil's mind. Doubt, doubt, doubt must first make its appearance. That is the criterion for the need for help. When will the doubt come ? Only after going through the experience. So encourage everyone to go through actions. When he faces difficulties or disappointments doubts will arise and that is the opportune time to render help. Genuine doubt must first make its appearance. A casual enquiry or mere curiosity will not do. But to help you must first equip yourself. (SRi Book).

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S. But the man who seeks help must have felt the imperative need for assistance. He must have tried his best to solve his problems and, not having solved them, comes to you for help. You may avail such opportunities for help relatively standing on your sure ground. (SRi Book).

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3. HOW TO GIVE ADVICE ?

S. Different individuals need different advices. What is suitable for one may not suit the other. Your advice should also be appropriate to his need. You should never impose yourself on him or impose an ideal on him as that will create conflict. Nor should your advice be beyond his reach. The advice given should be practical. He must not find much difficulty in implementing it. It should not be too easy either as it will breed contempt. It should be slightly difficult so that it calls forth his effort and these efforts culminate in success. For, sucess breeds succcess and nothing succeeds like successs. This will help him to build up his self-confidence. (SRi Book).

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S. Before tendering advice, first hear him fully and patiently. Then, if you have a clear idea about it, you may express yourself. You may or rather you have the right to say only when you know the truth about it. Be sure, of your ground and then talk. Otherwise, lend your ear to everybody. In guiding, one is merely to place facts before the other and not opinions or conclusions. Let him come through the facts, form his own opinions and draw his own conclusions. You may explain as much as you like but must leave the decision to him. If the decision is wrong he will learn by experience. You should encourage him to walk independently. And always remember that advice is for action. It should not be treated as a pastime, nor a debate. If you are not prepared to act you may as well save the trouble of going in for the advice. (SRi Book).

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4. HOW TO RECEIVE ADVICE ?

S. Having got the advice, you must make it your own by turning it over in the mind repeatedly and viewing it from all angles. Then you will be convinced of the soudness of the advice. And conviction also is not enough. By repetition and pondering over it frequently you must develop the strength of conviction. Then this conviction will become irresistible and it will be translated into ACTION. That is BEING. (SRi Book).

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S. Truth cannot be preached, truth can only be lived, but if you know something you cannot but give it when people are so lost. (Arsi....)

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PART II RELATIONSHIP WITH FAMILY

CHAP. 1 FAMILY : FROM INDIVIDUAL TO PERSON 109

CHAP. 2 THE COUPLE 113

CHAP. 3 HAVING CHILDREN 139

CHAP. 4 CHILD'S CONSCIOUSNESS AND IMPRESSION 176

D. What is a friend Svamiji ?

S. There are different kinds !

Bandhu = those who cannot tolerate to be separated (whether it be for conscious or unconscious motives.

Surit = those who are of the same opinion, conviction (not only intellectual).

Mitra = those who walk together.

Sakha = those who feel one soul through different bodies like Krsna and Arjuna. (Dasi 1.3.72).

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CHAP. 1 FAMILY ; FROM INDIVIDUAL TO PERSON

A. FAMILY IS TO BECOME A PERSON ____ 109

B. GROWING OUT OF FAMILY ____ 112

A. FAMILY IS TO BECOME A PERSON

S. You see in India, everyone is called "Baba, Dada, Didi" then a sense of relationship is established and the individual becomes a person. (Dasi 15.2.72).

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S. Presently you are an individual who is trying to become a person. You are a husband. You are a father. It is not that you have a wife nor that you have children. You have to enlarge yourself. You must have a full family life. Individual is one who is cut, who is separate. Being one with others, for others, you enlarge yourself. This means full family life. (Dasi 14.3.74).

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S. As soon as there is a marriage "we" appears and "I" disappears. When Daniel came he didn't say "I bought a house", but "we bought a house in the country, a nice house and Svamiji may come". (Cosi 18.11.71).

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S. And fundamentally you are to remember though you are individuals (Colette is my wife, and Daniel is my husband) - as a man ; you are to see and feel that you are Persons ("I am the husband of Colette and I am the wife of Daniel"). This feeling of oneness with the relationship is the way to growth, giving allowances for individualisms. Just try to see the difference. (Da.co 16.2.70).

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S. But for Anemone, everything is a privilege and especially an opportunity to grow out of her individual self into the wider field of a mother ! ! (OL 7.12.72).

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S. Be the husband of Colette as you happen or appear to be. Be the father of the child, your daughter as you happen or appear to be. (Da.....).

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S. What is the use of family life in a way ? What is the use ? Use of family life is here to have adequate and, as far as possible, free exchange of emotions... thoughts and emotions. (ERosi 3.68 I B).

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S. Family is the creation of man only to make him free, you see that ?, from physical love, from mental love, mental satisfaction and so on and so forth. (ERosi 13.1967 II C 7).

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S. Not : "she is my daughter", but : "I am her father".
Not : "he is my servant", but : "I am his boss".
Not : "she is my wife", but : "I am her husband". (Arsi 1966 - 5)

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S. First of all the individual... without any relationship. Then he becomes a son with respect to the mother or the father. Then he becomes brother with respect to brothers and sisters. Isn't it so ? So sense of relationship comes.

And... when you take a wife... at once you lose your son-hood as you call it. You are no longer a son, you are a husband. And then after that, and some issue comes, you no longer remain a husband, you become a father. Do you see now ? So the importance and prerogative of a father is now foremost here. You can sacrifice your husband in order to be a father. Because father is now here. Because all relationship goes back... goes back, back... As son goes back when you become a husband, similarly husband goes back when you become a father. Do you see that ? So you cannot sacrifice your (being) father... isn't it so ? ... in order to satisfy your (being) husband. (ERosi 1.1968 II D 2).

B. GROWING OUT OF FAMILY

S. Oh ! She must grow out of family. She must grow out of family no doubt. No doubt. First of all let her have that feeling "To have a familial feeling is all in all ! No. One must grow out of it". (Dasi 16.2.72).

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CHAP. 2 THE COUPLE

1. Man and woman 113

2. Marriage and divorce 115

3. Husband and wife 119

4. "My" wife 126

5. Marriage and sex 131

   a) Sex in man and woman

   b) Sex : No satisfaction in extramarital relations.

   c) Husband and wife without sexual act.

6. Wife is the testing ground 138

1. MAN AND WOMAN

S. Are woman and man the same ? No, look at the genitals, look at the muscles.

Woman is made for passive work, man for active work. Women, who are doing active work, are no more women. Women can take care of children, do nursing, teaching. They can be best judges. See Portia in the Merchant of Venice. "Take your pound of flesh, jew, but not a single drop of blood should flow out".

Women are not inferior but different and equal to men. The sense of infefiority comes from : "He has genitals. I have not". She sould be shown that same genitals are inside. Immediately sense of inferiority vanishes.

Woman cannot act as man. Because of ovaries and menses. She has softness. She is oriented for inside, the house work, not for outside.

To be man is to have intellectual power. To be woman is to have sensitivity of the heart. The perfect Man or Woman has both. Man should develop his sensitivity, woman her intelligence. (Dasi 15.8.73).

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S. In Indian tradition, God is represented half male, half female. Right side is male. Left side is female. So it may be so, or it is so that right and left part of the body represent father and mother or male and female.
(Cosi 10.3.73).

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S. A man is patently a man and latently a woman (physically and emotionally)
(Arsi '74/4).

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S. Feeling of fellowship, companionship. Man and woman are complementary.
(Arsi ' 74/4).

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S. The difference of boys and girls comes from the feeling of inferiority of the girl when she sees that he has genitals and that she has not. So many cases ! One girl had heart rendering cries, when she was two, she saw her baby brother pass urine in the craddle.

Therefore, in general, women are envious and jealous. Svamiji saw also an effeminate man because his penis was shorter than somebody else. Comparison ! (Dasi 25.3.72).

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S. Little girl feels inferior because she sees only the outside (no penis). Men have taken advantage of the little girl who couldn't make a jet of urine like her brother but she could have been a leader of Women's Emancipation. Emancipation of Women is to imitate man. (Arsi '74/4).

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S. Some women who are physically pure are not in thought, they are less pure than some prostitutes who take their actions as a profession. They don't know what else to do and apart that are truthful and right. (Co 4.3.73).

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S. Women in India are treated generally as inferiors. They, therefore, take revenge in later married life and dominate over men. Men and women are equal partners :SAHA DHARMINĪ, ARDHA-ANGANĪ. (SRĪ Book).

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D. Colette is looking for "loving attention" which she did not receive from her mother. I am looking for "no rejection and freedom". When she is sad, I feel rejected. When I act freely, she feels abandoned.

We are not married. Only our parents are married together !

S. Nobody has his own life. Usually people live borrowed life. They have gathered from their parents during childhood and keep on repeating without discrimination. (Dasi 16.8.73).

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S. Because there is some common, somewhere, sometimes, so one can feel with another, one can live with another. Because this is not completely different, so there you combine. "And knowing full well that though we combine under these two aspects or several characteristics, ultimately, we are different, we cannot be solely and wholly the same. So, you see, because you cannot solely and wholly be the same, so there cannot be a common standard between the two. Do you see that ? For practical use, for practical purposes, you say : "Husband and wife marry. Two people who are different marry. Why ? We shall be together. We shall make a single home together". Quite all right. That means that they become one ? One ? Husband and wife become one ?

R. No. They try, but...

S. Ah ! They can try as far as they can. That's all. Leaving aside that : "I know that I am different. I recognize your difference. You recognize my difference. And let us try to come together (...) It is for behaviour purposes, but ultimately two are different".

As for example, here, you see, your wife is there, you are here. So ultimately you know that : "two things are different. I cannot expect anything from anybody... This is the fundament... This is Truth. But because we cannot combine and we try to make some compromise, so if I get something from : Oh ! Oh ! as if I have got something above Nature ! (ERosi 18.1966 II B 6-7).

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S. You have no business to give an account of what you did or did not do before marriage. Just as it would be stupid on your part to be inquisitive about the girl's past life so would it be extremely unwise for you to unnecessarily thrust your past on her .

Sh. But, Svamiji, if later on, somehow, she comes to know of it, if there is some misunderstanding between us, if she feels aggrieved on the ground that I had hidden something from her -- ?

S. That is all stupid. When and if such a situation does actually arise, be prepared to face it squarely. Your decision to get married has been taken only after you have been freed from the bounds of the past attachment. Those bounds are no longer there within. You and M. both have their entirely separate pasts and no one is accountable to the other for them. The main thing for you is to be able to accept her completely, without any reservations whatsoever. The other party can have any valid grievance only if you have any reservations in that respect... (Su Book).

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S. You may also remember Svamiji's remark - who divorces whom ? A husband or a father cannot divorce. (AR 6.12.70).

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S. As Freddy was telling last day. Very nice : "Svamiji, one of my Indian acquaintances said : Oh ! You see, you people in the West start from high heat. So you cannot but cool down, love vanishes".

As for example here in India, a young girl and a young man are given in marriage. They don't know each other. Neither girl knows the boy. Nor boy knows the girl (laughs). No. No. They are put together. And the girl believes that "he is for me and no one else". And the man also says that : "she is for me and no one else". Afterwards they feel, unity comes. So they go and go and go. There is no disharmony, here. And because two are different, the desire will come , but without all that disharmony. They know that they have to live

together : "we cannot go outside". So love, as you call, to understand one another, to live and build a house, build a home, at once comes. That is absent in the West. (ERosi 7.1968 II E 2).

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3. HUSBAND AND WIFE

S. What is a wife ? A woman who takes her husband's interest first. She is not in the picture.

What is a husband ? A man who takes her wife's interest first.

In that way wife and husband are fulfilled and there is harmony-happiness But such thing is very rare. Wives and husbands do not grow such as strawberries or raspberries. One has to exert himself, to make an effort. (Cosi 5.11.71).

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S. First of all, you must give the first place to Daniel always. A husband is to have the first place and the wife the second place. (Cosi 4.11.71).

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S. A wife is not a woman. All the women are in the wife. All men are in the husband. (Cosi 26.1.69).

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S. Wife is only to give mother's love. First impression is last impression. (Da 3.73).

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S. Principal of women is the home ; the secondary of women is outside. Principal of men is the outside ; the secondary of men is the home. Home is the kingdom of the wife. She rules there. At home wife has the first position. Outward, she has the second position. (Arsi 74/4).

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D. Why such difference between Colette and me ? No obligation in the household for Daniel, so many for Colette ? Is it because she is a woman ?

S. Yes. Your work is at Mayagor. Her's in the house. (Dasi 16.8.73).

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S. And it is the business of a housewife - mother and wife - to keep the family clean, orderly, restful, happy when man outside comes inside. It is the first function of a housewife. (Dasi 18.2.72).

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S. A male, a man can live anywhere, but a woman no. Because a woman means children. It is like birds, as soon as little ones are to be delivered the nest is made. In Hindi it is said "The wife is the house". If you ask something to somebody he will not tell "I will consult my wife", but "I will consult my house". (Cosi 8.11.71).

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S. The husband is loved only because he gives. (Dasi 18.2.72).

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D. I am an instrument to Colette's fulfilment. I feel used for the achievement of her goals in life : to give her children, to provide money (being out of the home) and to give her company, to be a father to her children (to be in the house).

S. Two cannot be together because two are different : two cannot live together. Yet it is not possible to live alone because one is dependent.

Marriage is a compromise. The husband is for the fulfilment of the wife and the wife of the husband. (Dasi 1973).

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S. Husband and wife : childlike is to accept differences, childish is to accept only me. (Arsi 1966/42).

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R. But with my children it's easier. No doubt.

S. Yes. No doubt... no doubt. It will be easier. Because this relationship of love is intense and complex between husband and wife. Not with... so deep and complex with children. (ERosi 1.1968 II D 1).

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S. Each one should go as far as he or she can, and co-operate. Beyond that they are in their own spheres. It is only when this truth is realized and practised that they can be happy. (SRi Book).

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S. And now look - how incongruously husband and wife behave towards each other. They themselves believe this relationship to be the nearest and dearest one of all. In action,too, they get completely naked before each other physically. No sense of modesty or shame deters them from that. They even make demands on each other to bare themselves physically. But in the mental sphere they go on keeping their reservations. Why can't they be naked before each other in the mental sphere too, when both of them have surrendered their bodies to each other why can't they take each other into confidence on the mental plane also ?

What kind of intimacy is this ? One's claim of being intimate with the other partner is a fraud unless one is naked before the other both physically and mentally. (Su Chap. 6 IV D).

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S. The thing is you are to live as husband and wife, first of all. Start from here. You are to live as husband and wife, in your house, in your home, with children. So you see, the thing is, you are to see, from the very beginning, and make her also understand, as far as possible, that when you are living under one roof physically, so mentally also you must live. Isn't it so ? How can you separate your mental and your physical existence ? Inner and outer existence ? Outer... in the outside you are living husband and wife under one roof, then inside, why should you not be living like that ?... So if you take her to be your wife, and if she takes you as her husband... Does she take you as her husband or not, first of all ? (ERosi 1.1968 I C 3).

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S. In the case of husband and wife take grossly : If in the sexual field they can be naked to one another, so in the mental field they should also be.

That is to say here, as the woman takes the man, and also man takes the woman, physically, without any restraint. This is one part of one's life. Another part is the mental life : that is the emotional life, intellectual life, that is another part.

So, to be whole one must have intellectual, emotional display, as well as physical. Exactly, as one is free in the physical field, so one is to be free in the emotional field also. That is to say, the husband is to know that "my wife must give out all her emotional expressions to me. Where else she will give ? Where else she can give freely ? Similarly I must be in a position to give emotional play to my wife too". So both should be prepared to have emotional play outwards of anything towards another. Each must be prepared. If one does that, then emotional play takes place. So, outside, the emotion does not require to have any abnormal relation and expression.

When this normal relationship be not there, rather when the emotions don't have their play and expression normally, they must have their expression. . . . Where should they ? They go to abnormal expression. (ERosi 3.1968 I B).

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S. Actively quarrel among each other, that is wrong. But you are not to quarrel. You are to see her... take her, as she is.

Then, such abnormal explosions will not occur. (ERosi 3.1968 I C 3).

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S. You are to challenge her in that way : "I shall receive you, no doubt. Who else can receive you than me ? Similarly who else can receive me than you ? We are husband and wife. We are living in a single house, single room. How can we live separately ? As physically we are not doing, similarly, mentally we cannot live separately. Come on. Whatever you will say, yes, tell me, and I shall react. Because you see, and you react. Try to see. And if anything false anywhere, I shall try, as best as I can, to show you. You also try to show me. If I am wrong, I shall try to see". Finish.

Challenge her : "Why should you do like that ? Otherwise, you can very easily see, if you don't express like that here, in any other occasion you may explode because you cannot but express yourself. Because you have got emotions. Emotions must be satisfied. Emotions must be expressed. So, express them normally with us, so that you will not be expressing abnormally anywhere". Yes, challenge. "Where should I go ? We are husband and wife. Where should I go to express myself ? Similarly you, where will you go ? Where ? Where will you go to express yourself if not here ? You are living here, try here". And try as far as you can remembering always that two are different. She will express herself, not according to your liking. So, you can very easily be actively passive. "I know... I allow her to express herself. And she will express herself as she is... Yes, yes, yes. I cannot expect that she will express herself according to my liking. No, I know it". So you can be very tolerant, very sympathetic, very responsive.

Yes. Because you are free from that illusion that she is nothing but mine. Another's expression... She is her own expression, because she is different, though husband and wife, this difference cannot be obliterated.

"So, as far as possible we shall come to a point where, in family matters and so on... we must decide because children are not yours, nor mine. Children are ours. So, we must decide together. With respect to children, with respect to family. Yes. You cannot say : "This must be done". And I cannot say : "That must be done". Ah ! How can it be ? (ERosi 3.1968 IV A).

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S. Husband meaning ? The characteristics of the wife and the characteristics of the husband are both there. So the right of the husband is there, right of the wife is there. And one is trying to complement the other so as to move higher and higher and higher, to be expanded and expand. Yes. Not henpecked husband.

So, "I am her husband" meaning :"Oh ! I know what a husband is and I know what a wife is and I try to just develop this relationship between husband and wife. How ? Not under the clutches of the husband".

R. In other words, consciousness must be there.

S. Yes. There you are.

R. In other words, an equal consciousness must exist on both sides.

S. And now the point is : if one side has got that consciousness, one side is developing that consciousness, the other is not. What is that ?

R. Then it is not love. Because the exchange...

S. One side may be love. One who is developing..., he has got love. But that love is not corroborated by the other side. Other side feels : "No, he doesn't love me, no, no, no, because he doesn't go according to my wishes, desires, whims, and so on and so forth". Oh ! It may be ! There the difficulty arises ! Yes. So there also, as far as one can, one will do. As far one can understand, as far one can go, one will go. Because one cannot sacrifice himself. (ERosi 22.1966 I D 3).

S. As a man, you can assert in one way, as a woman, she can assert in another way. Not exactly in the same way. And whenever you remove that, it is the reason, that if the man be passive always, the woman cannot but be active.

And naturally, woman always tries to have, or loves to have a strong and active husband. (ERosi 3.1968 II B).

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S. And a woman cannot but try to adapt to the home, to man. No doubt about that. A woman should never take an upper hand. A woman should not be allowed to have upper hand. Never, never. As in the case of sexual activity, you know, woman is passive. That is the nature of woman. And when you know in sexual activity also when the man is weak, the woman becomes violent and active. (ERosi 3.1968 II B 1).

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4. "MY WIFE"

S. "My wife, means : she must abide by my wishes, whims and so on". And once you take it and so you do not see her as she is... as a woman, but as somebody who is in relationship to you. And that relationship shows that you want something in her, according to your likings and dislikings. And so at once you lose sight of the woman. And so if she does something which goes against your liking you become furious. So this furiousness is due to the fact that you don't see the person as she is. But you want to take her in some form, in some likeness, in some image. That's all. And that image you see... this is one image. And another is that you do not see her as your wife, as you said, you might see her as your mother. Double distortion.

Not only that you don't see her as a woman but you want to see her as your wife in reflection of your mother. Double distortion. How can you be happy with her ? She will be as she is. (ERosi 1.1968 I A).

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S. A car must run. I shall have to make it run, not according to my liking but to his own laws. As a husband - not as an ego - my dignity needs my wife to be a wife. I shall have to make her be a wife, as she can be. Being a wife she has the right (not the duty) to be a wife. Being her husband, I also shall have to help her to be a wife. As the mechanic deals with car, goes with it, I have to deal with her, go with her. Without like and dislike, without comparing. (Arsi 1966/41).

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S. "She is my wife, quite all right. Again I shall see : Yes, I want a wife. I cannot deny that, I want a wife, yes, yes. Quite all right. As far as possible I shall be with her as my wife. But I know still that however much I want her to be my wife, that is to say to be a person who will abide by my likings and dislikings always, but still as a woman, she is different from me. So I must allow also. When she is against me, she is not acting according to my will.

I must see : Oh ! Yes, yes. Here she is asserting herself. Quite all right. I know it. I shall allow it... allow something from there. Yes, yes... quite all right". So you are free.

You can become free gradually by doing such a process, such an exercise, knowing full well that though : "I want to take her as my wife, as my possession she cannot be my possession completely. She is herself, no doubt about that, as I am myself. She tries to see me as her husband. That is, she wants to take me as her husband, meaning as she wants me to be. I can't do that... I can't do that. So as I allow myself some margin, I shall allow her also some margin and come to some compensation. Yes, that is all right. I shall do". And if you do like that, and gradually you will become free. Because, as an adult you are keeping intact in your awareness that she is different from you.(ERosi 1.1968 I B 1).

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S. Now apply that very principle here too : what you said with regard to relationship. "You are Sushila's husband, and Sushila is your wife ?" What is the difference in these two expressions ? What indeed ? Just see. In the second case, I want to possess. In the second case, I am, but the other one is not there. He has no existence at all. "Sushila is my wife. That's all. She is an object in my possession. She has no separate entity. I can do with her whatever I like... In other words, she is mine. Ah ! Now see ! and what is the nature of the relationship in the expression : "I am her husband ? No "I" at all. "Her" husband, "her" husband, she, she, she. The expression "her husband" implies the responsibility of the husband to support her, to look after her interests.
Ah ! This indeed is a relationship in truth. And, what is the nature of all the other relationships ? There is, in fact, not even a semblance of any relationship in other cases. They are only alienations. In all those other relationships there is nothing but the desire to drag the other to oneself, to absorb the other into oneself, in fact to usurp him. There is nothing else there. That, in fact, is no relationship at all. The existence of the other is not accepted. The other is simply used as an instrument. The very existence of the other is denied.

But what happens when a relationship is formed ? As stated so often, the formula is : "Now, here, I am this". Just this. This is the formula. Where am I ? Centred in this individuality ? In this rigidity ? Now, here, you are before someone. Are you before Sushila ? Yes, I am her husband. Quite all right. Are you now before your mother ? You become a child indeed. You are simply what you are in relationship to the person in whose presence you are. What am I then ? (...) I am all these, as well as, nothing. This ! This is what you have to start practising now. To start making its living application. (Su Chap. 20 IV C).

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S. I cannot be connected with Denise. I can be connected only with my Denise. (Arsi U/72).

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S. What is Sushila ? A girl, a woman. Nothing else.

But when you conceive of Sushila as your wife, instead of as a woman, you superimpose the conception : my wife. What does "my wife" imply ? That she is a possession of mine. She would do what I shall want her to do. Everything is thus messed up.

Now, to get out of this, to get out of this superimposed relationship, what have you to see ? "Sushila is my wife", and "I am Sushila's husband" - what is the difference in these two expressions ?

In the first case, I am there. In the second I am not there. When I say : "I am Sushila's husband !" - what does the I here imply ? That my entity depends upon Sushila's husbandhood : "How to care for a wife ? This is what she is.

These are her requirements. This is what she expects of me, etc, etc. Where is the I in this ? It is not there at all. But as soon as you declare : "she is my wife", you make her non-existent. She is nothing. She is my wife. She would have to do as I want her to do. She is not at all allowed to be in her own place.

Now, just reverse the relationship. Now, she remains, while I am nowhere. This is how the sense of relationship too disappears.

Sh. In the first case, I want to receive ; while in the second case, I am the giver... ?

S. That's it ! That is it ! When you give, there does not arise any need of getting yourself disassociated from the relationship. Why ? Here, something belongs to me and I give it away. It is no more in my hand. It is just not there. So - in order to get rid of your desire to receive, you have to give. This is th plain and simple truth.That is how you proceed objectively, intellectually : He is. Nothing else.

And if you cannot do without having a relationship, well - try to see what is true in this relationship. Try to see that.

"He is my friend", and "I am his friend". Just revert the relationship. One is called "KĀMA" (lust or passion) and the other "PREMA" (love). In the first, there is the installation of myself, my individuality, my entity : but, in the second one ? Where is my separate entity there ?

That is what "being in love" implies : Thee not I. No I. Not at all. (Su Chap IV II B).

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S. As for example, husband and wife. Svamiji told you, you can describe the relation in two ways : "She is my wife", and "I am her husband". Do you see that ? "I am her husband" is the voice of love. "She is my wife" is the voice of possession. Do you see that ? Practically speaking, they must be mixed. They cannot but be. Why ? Because till the sense of ego, or separate sense of existence or being is there, you cannot but love yourself, you cannot but have the sense of possession, rather you cannot but have the sense of otherness, only in terms of your interest. So it is there.

But how far it is subordinated to the interest of the other, that will determine love. That's all. That is to say, in this particular case, how far you can feel that "I am her husband" and not "she is my wife", you see, the sense of possession comes. "She is my wife", that is to say, she exists on me. "So whatever I do, will be hers. Or she depends completely upon me. She has got no particular individual existence, so to say. I want to have colouring in any colour as I wish, she will have to accept it". Oh ! But "I am her husband", meaning ? Completely different. "I am her husband. Who am I ? I have got no separate individual existence. My existence only depends upon being the husband of her, that is to say, on her terms". Similarly, if she says : "Oh ! I am his wife", that's all right. And "he is my husband" : different... different. (ERosi 23.66 I D 1).

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5. MARRIAGE AND SEX

a) Sex in man and woman

S. You must know that in sexual act, sexual processes for man and woman are different.

Man is explosive, do you see that ? revolutionary. But woman is evolutionary. That is to say, man feels sex more particularly with an urge. Do you see that ? A woman doesn't feel like that. Women feel sex when the man goes in and goes out. And then the woman becomes excited. And if her excitement is cut short, she becomes dissatisfied. But when this time factor is adaquate, the woman is sexually excited, and then after that, this excitement in the vagina becomes cooled. Thereby woman becomes cool, healthy, normal. Otherwise, woman becomes abnormal, hysteric, excited, uncontrolable. And such a woman can never respect her husband. She feels that he cannot satisfy her. And when she feels that he cannot satisfy her in the sexual act, this idea or this conception of unability to satisfy lingers in the mind. Do you see that ? This dissatisfaction do you see that ? - in the sexual act is to say transformed into general feeling of dissatisfaction with the man. So she feels the man is weak. And such a woman tries to dominate. Whenever the woman and the man are not satisfied, husband is timid and wife is violent. Nothing is there. Simply the man cannot satisfy the woman in sexual act.

Because man becomes explosive and he becomes satisfied - isn't it so ? - as soon as the semen goes out. Man becomes satisfied, but woman is becoming excited and before the excitment becomes full, she is dissatisfied. So this distortion in a way is the root of all practically abnormal relationship between man and woman. (ERosi 7.1968 I B).

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S. You are always to remember that a husband cannot tolerate an ailing wife, who cannot give him his pleasure. So you are to try your best to recoup your health. (Co..... 74).

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S. What better thing can one expect than what you have written about your husband. Whatever Svamiji had written was about a so-called husband who is concerned only with his own pleasure but a true husband is the husband of his wife - ! ! Svamiji had given the right picture more than once. "He suffered from privation of sex when he was depressed because sexual satisfaction gives an easy and temporary relief to depression (by the feeling of assertion). When he is himself he may understand and feel for his wife. I may say that I did not expect that much of him and then I was delighted".

This is what is expected from both of you who understand and live in each other.
(Co 26.2.74).

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S. The main point in Svamiji's answer to both of your letters was - Blessed are you both for you created the husband and the wife in each other, the husband by Colette and the wife by Daniel. You are to understand the implications of the statement. Svamiji gives the essence now. This is the way to fulfilment of life and to be free. (8.4.74).

b) Sex : No satisfaction in extramarital relations.

S. Why have you taken a wife ? Generally you can go to any girl, promiscuous. But you are married to a girl. The society says : "Yes, I recognise that you and she, you want to live together, do everything together, so as to satisfy yourself under all circumstances, because this is legal".

Otherwise, whenever you will go anywhere else, you cannot quite fully...

As told you last time, if you go to another woman, your sense of guilt cannot but arise : "But I am married, but I come away from my wife". So this sense of guilt takes you away from the act and cannot give you satisfaction. You can see that - can you see that ?

But if you can say, as for example, the circumstances are such that she feels "No, I don't want it". So you can satisfy yourself. Some such cases are there. But however much you try to go extra marital relations, there is something that will not be satisfied. Because you cannot be as you can be only with your wife.

So in this way, the sexual act or sexual relationship is always distorted. It is not normal. And that's all. So one never is satisfied.

5ERosi 7.1968 II A-B).

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S. If you know that "my wife is there, I cannot but be with her. I cannot go anywhere alse". If you feel like that - which you don't feel in the West - then not going anywhere, automatically becomes normal. (ERosi 7.1968 II E 2).

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S. When you take a woman to be yours. That shows you become a husband. And she becomes your wife. That is to say you at once concentrated all girls and women in her. And she must see in you all men. So she cannot go outside yourself

for any man. Similarly, you cannot go outside her to any woman. If you go it is immoral. Why do you take her ? Why do you take one to be mine ?

And if you have got the society... two ? As with Mahomedans, four wives they can take. If you feel... But if you are not, take one and be satisfied there. You cannot; go away. And if you go away, you are committing immorality, because you betray her. And at that moment, you can very easily see. "Oh ! Quite all right. I am going outside her. So I must at once accept that she should also go. I shall accept then. If I can go outside, so must I allow that she will also go". And if you accept that, that is a point. But how can one accept that ? So you can't accept that... "Because if I have inclinations towards other women, I can go. How can I go ? Then you accept along that freedom, so to say,to her also... She may go also".

You cannot condemn. Why ? "Simply, because when I have taken you, and you have taken me,then we are with another". Outside you cannot go. But if I am to go... again if...But if I have to go, I am not satisfied with my wife, and my wife sees that, "Yes, I see that. I cannot satisfy you in this respect, this respect, this respect. But you must be satisfied, so that you can go forward. Quite all right, you can go. Quite all right". With her permission you can do it. Similarly, you must at once keep in mind that "because I take this liberty I must give her that liberty to do". If you have got that idea, you are one. (ERosi 13.1967 II C 6).

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S. "If I allow her to be a mistress to another, I can have a mistress also. So if you go to a mistress you are not in any way blind. And you cannot be affected, because you take it for granted that : "Because as man and woman, I have taken that woman to be mine, and she has taken me to be hers, so quite all right, so if I go somewhere else I must allow her also to go somewhere alse".

Then you are clear. Because when you take that licence or feedom, in a way you must give her also that freedom. Why ? Simply because you have taken her not as a woman but as a wife, and she has taken you not as a man but as a husband. So as soon as you go to another woman, you are acting as a man, not as a husband. So you at once fall from the condition, the state of husbandness. So you must allow also her. If you feel like that, quite all right, so you are in harmony with yourself. (ERosi 1.1968 I B 2).

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S. Why should you go out ? "It is my right to be with her, because she is with me. We are building a home. These children are mine. I cannot say these children are mine. Children are ours. So together we become one". If you feel like this, then everything will be open. As for example, you know, take O... Svamiji asked O... : "If you want to succeed anyway this marriage, don't run after girls. No. No. Enough of it. Your wife is not a woman. A husband is not a man. In the husband, the wife must see all men represented. Similarly also, in the wife, husband should see all women, all girls. Yes. As far as possible, no doubt. This is the idea. But heart is there. And when one is not satisfied in one aspect, then the girl, the wife, must try to be satisfied somewhere else. That is the hankering. But if she feels : "No. I must be satisfied here", in that case, you create the wife. When the wife feels : "Oh ! He is for me. He is living for me. He can't go elsewhere". At once she also becomes.
(ERosi 7.1968 II E 2 c).

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c) Husband and wife without sexual act.

S. Svamiji has got two cases : husband and wife are living without any sexual act. Why ? Because in one case they had a son. And the son died after six months. And they are just two. And the mother was so... "I got a son and I loved him so. But he was away, so if I get another son also, he will go away. I cannot bear the separation. No. No. No ! So I cannot have another son. So I cannot have any sexual relation. No". You see, that young girl was so much disturbed, that she felt : "I cannot bear this separation. So if I have another son, who knows that he will also die ? But this chance I cannot take. So I cannot have any sexual act".

R. What did the husband think ?

S. Husband also. He also suffered so much. But generally he is a little excited sometimes.

In another case, for the first child the mother suffered very much, very much. And she said : "This gives so much suffering. No. No. I can't go through that again. And sometimes doctors say also that we are living abnormal life". And Svamiji also asked the husband :

S. Quite all right, but what about you ?

H. Well, she never feels any sexual excitement, she never feels.

S. But what about you ?

H. Yes, I feel. But I love her so much, that I cannot do anything against her will. So I don't go outside.

So these are extreme cases, Svamiji gives you extreme cases.

(ERosi 7.1968 II D).

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S. But now, if you like, you can see that, how can your wife go on without sexual act ? Can she ?

R. I don't know. She never spoke about it.

S. "She never spoke about it". So you have to see that - as a husband, you have to see that - "I must satisfy myself, without satisfying I cannot remain contented. So she cannot also". You must see that.

So she might be satisfying herself in that way also. Who knows ? If she does not satisfy herself elsewhere, and if she likes to have that, so this excitement is there, and it is always being repressed and repressed. And so she cannot but be abnormal,-emotionally disturbed . (ERosi 7.1968 II C).

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6. WIFE IS THE TESTING GROUND

S. As Svamiji always says : bring a certificate from your wife. Anything else only after that. All the self-control and truthfulness at one's command is on test there.

Sh. One is indeed fully exposed there.

S. Fully exposed. That is why it is the testing ground. If you succeed there, then of course it is all right. For one is fully exposed there : all his peculiarities, all of his so-called weaknesses are there in their naked form before her. For the husband completely forgets himself there ; there he has every right to do what he likes. This is why it is his testing ground. This is so everywhere, everywhere indeed. In every other situation he may accomplish perfection and feel : "Oh ! I am at ease ; oh, I can feel oneness". But everything gets confounded here. All that was only on the superficial level. It had not percolated deep within. It simply appeared to have gone deep. Unless you are tested on the ground where you are fully exposed, all those outward achievements are false. This is the point, and you have to grasp this completely. Here you are tested at every step. (Su XXVIII I E).

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CHAP. 3 HAVING CHILDREN

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A. BIRTH AND DEATH OF A CHILD

1. STERILIZATION - ABORTION

S. Svamiji always says "If you do not want children why do you make love ? Making love is for making children. Nothing else. (Da 9.3.72).

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S. Colette may have more children if she is free from projection and identification.

People say "Have children so that to enlarge your petty self". But is the reverse true "people who have children are they enlightened ?" (Dasi 9.8.73)

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S. Abortion. If it is done, it is to be done completely. At the beginning.

D. Before three months ?

S. Yes before three months. (Dasi 13.9.71).

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S. Prevent pregnancy by sterilisation of yourself. If pregnancy appears then abortion may be made. (Dasi 29.3.72).

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D. Is abortion a murder or not ?

S. No.

D. No ?

S. When ? When ?

D. When pregnancy is being seen in the first...

S. No. If it is murder, then you murder everywhere. You pass on, you go on so many ants, so many insects. Not murder. It is just like an insect. Or something like that. After one month, two months...

D. When is the human characteristic appearing ?

S. Oh ! Long afterwards. Most probably after three. No human, but some form. Three or four or five weeks most probably, some form comes, not human form, human...

D. It is said, it is dangerous to perform abortion after three months.

S. Yes. Yes.

D. And people said that it is the time when the soul comes.

S. Oh ! beautiful ! That is individuation. Individuation comes. Before that, nothing. It was like an insect, something like that. So...

D. There is nothing wrong in...

S. No. No. No. Only if you don't take it as a licence.

D. Yes. Naturally.

S. Everything is neutral. Remember that everything is neutral. Good or bad as you take it. Abortion is healthy. Abortion is true. Abortion is so... with what purpose you do ? (E.Dasi 30.3.72).

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2. EXPECTING A BABY

S. When Colette is expecting a third baby, let her have full rest and also exercise ! Mentally she knows how to behave as a pregnant mother "to her own cost". She knows what is the place of the mother in the life of the baby within the womb ! When "she is happy", let her be so always happy, calm self-satisfied with an abundance of love for her baby. (Da 18.9.70).

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S. "We are waiting for a new baby !"! Especially you are to take particular care to keep your physical and emotional form in right order and condition. Try to be happy and be at ease. (Co 26.2.74).

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S. Pregnancy : This phenomenon puts a double strain on a woman. To be a mother is such an attraction but at the same time she feels jealous of her husband's love because she cannot fully satisfy him and hence feels a sense of guilt ! ! And expects punishment. (Da 19.3.71).

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S. Take care of your present conditions of the body : let the soul within your body feel always a happy, delightful, strong and carefree condition through you. Let there be self-possessed, balanced feeling in you, - you know very well to your own cost, the influence that goes automatically from the mother to the baby within and for this your sentence is right. "I suppose that the right doing is the one which does not create its opposite" - and so on. Yes, mama, yes, - "I feel that I have a lot of things to learn from Svamiji to be able to love people with a love that does not created hate -" Yes, yes. So true and hence so beautiful ! (Co 25.4.74).

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S. You are to be at ease with a loving attitude towards the embryo. You are to be one with what-is, happy to have the new baby. You are to leave all controversial matter for the present, - No lyings, no intellectual interpretations : Take the physical pain normally and naturally as due to normal physical causes and try to keep your body as fit as possible.

In a word, take life easy.

After delivery and after regaining your physical strength you will be in a condition to pay attention and work for other things. Not now.

You know to your bitter cost what the mental attitude of the pregnant mother does to the embryo inside. Let your baby be saved from what you experienced and for that try to be the mother, happy, satisfied, loving, intellectually alert and leave everything else now.(Co 22.12.70).

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S. During pregnancy, the mother should be well cared for and kept contented, happy and confident. These traits are imbibed by the child. It is only from a healthy, strong and satisfied mother that a robust and confident child can come. (SRi Book).

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3. BIRTH OF A CHILD

S. Generally when baby is in the womb, he has no physical sensation : light, touch are not there, provided the mother acts lovingly. But after birth all things arise at the same time and baby nerves are disturbed.

In India, there is a tradition. People wait seven days to see if the child would survive, if his nervous system can cope with all surroundings.

Or sometimes in the womb, body also can feel disagreeable things if the mother is such. And mind arises from that experiment, or in the womb, or after birth. (Cosi 13.3.73).

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S. Yes, Colette is free now : a baby, a girl has come, she came as her natural right and for you simply because she has come to you, she is yours inevitably and nothing else ; no boy has or would have been, naturally and humanly right. She is yours, that's all. (Da 30.8.74).

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S. Breast feeding : Yes it is a normal, necessary, helpful act for the mother and the baby on condition that mother's health is normal, strong,so as to enable her to take another soul's full burden on herself. And this act is necessary for both, no doubt, but for that, mother should take care of her health first, there cannot be any misgiving here. But if you feel your body is not equal to the task you may go to bottle feeding where Daniel's arguments are valid. But one cannot forget that the breast is for the baby, - a healthy, happy breast, no doubt. And there is no doubt in the fact,that normal mother's milk is a boon for the baby. It depends only. (Co 19.3.71).

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S. The sensation of pleasure is there fundamentally, and along with that, of course, of pain. Both are there.

Now, recall your experience just after your birth. When your eyes opened for the first time,after coming out of the mother's womb, what a tickling sensation did you feel there ! Do you remember ? You told Svamiji at the time : "Oh ... Oh ... Oh Svamiji !" Immediately you shrink within yourself. Why ? While in the womb, the eyes were closed, and when they opened for the first time, there was a pleasant tickling sensation. For, that was already there in its nascent form. Even the slightest change...

Even at the time of coming out of the womb, there was the same kind of tickling sensation throughout the body... Throughout the body, that same sensation throughout ...

Sh. And it was pleasant. But, when it became too much to bear, it became unpleasant.

S. Pleasure and pain are always there side by side. And they are caused by every kind of physical contact. When there is a light bruise, it is pleasant. When it is too strong, it becomes unpleasant.

Sh. Of course this is so in the realm of senses. It is sensual...

S. A pattern is formed... A pattern is thus formed. All this starts from the physical, from physical sensation. The physical sensation alone is the starting point. And if it is too strong, it becomes unpleasant.

That is why, as soon as the baby is born, it ought to be protected from all strong sensations, from all loud noises etc.., so that it is allowed, slowly and gradually, to adapt itself to the condition in which it is placed. If that is not done, everything is spoiled...

Sh. Now, in connection with the tendency of the mind to give the pleasant sensation a permanent form, it just occurs to me that when I had, as a baby, sucked the milk for the very first time, I was completely overwhelmed by the sudden rush of its flow. After that first failure to suck in the beginning, this was so very unexpected and overwhelming...

S. That's it, that's it, that's it ! So overwhelming, and so tickling and warm, warm and tickling. That tickling sensation...

Sh. Apart from that tickling sensation, the sudden onrush of the milk was so overwhelming that I could not manage it. Was that experience not responsible for my abnormal attitude towards pleasure, for my longing to hold it on, for my yearning to make it permanent ?

S. Exactly. But along with it, there was also the fear that it might not last. That fear of losing it, was also there. Thus, both were there side by side pleasure as well as pain...

Sh. And I wanted to keep a tight hold on its pleasant aspect only ?

S. Yes. Exactly.

Sh. So - the fear of losing that pleasure added a new dimension to that attac ment.

S. Yes, that's it. An infant's first sensation starts with sucking and consuming that warm milk, and of that tickling sensation along with it. Just see, how the infant behaves at that time. And not only human infants, but animals too Look at the little ones of a dog or a goat. How do they behave while sucking - wagging their tails rhythmically ! Almost the whole of the body enjoys and actively participates in the process of sucking. This brings about that pleasantness. And, along with that, it also satisfies that urge of hunger. There was that unpleasant sensation of hunger before that, and that was also satisfied. That unpleasant sensation was thus turned into a pleasant one.

Sh. But that means that before the pleasant experience, there must have been an unpleasant urge, seeking its satisfaction !

S. No, no. There was nothing unpleasant in the beginning. There was no sensation of hunger when the mother offered the milk in the beginning. There was no hunger at the time. It appears only later on, just as when the first breathing starts. Before that, lungs do not function. Only after breathing starts, the whole body begins functioning. Hunger comes only later on.

Both of these sensations were similar. The mind is developed from the physical sensation. For the principle is : the form is there, the object is there ; and there is a contact with that. The contact brings about the sensation. From sensation comes perception. From perception comes conception. And when there comes conception, the pleasure and pain both appear. Then one gets identified with them. (Su Chap 12 II C).

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4. MARRIAGE OF A CHILD

S. As soon as a son is married, he is no more a son i.e. a child. He becomes a husband. So the father and mother must let go their hold on him so that the wife may have full possession of him. He should not be looked upon as a chil any more. If the mother and father stay with him, they cannot but impose themselves upon him. They cannot but interfere with him creating conflict. If they must stay with him, they should remain as guests. It is the household of the son and his wife. They should be free to do as they please. The fact that mother played such and such a role when she was a daughter-in-law is no reason why the daughter-in-law should behave in such and such a manner ; because, the times have changed, circumstances have changed, apart from the fact that the persons have also changed. How can the old rules apply ?

One may say, he will not impose himself on the other and that he will behave with perfect understanding. But, in practice, he cannot but interfere and cause conflict. So the mother should not be allowed to hang on to the son permanently or even temporarily or too frequently. She may stay with them temporarily provided she behaves like a guest. But, generally, the son and his wife should be left free. (SRi Book).

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S. Now examine what giving means. I am giving you this pen. Take it. (Svamiji still retains his hold on it). "Have I given ?" "No Sir, you are still holding it". (Then he lets go). "Now you can take it". So, unless I let go completely, I have not given.

So when you gave away your daughter, you have to let go. You cannot still cling to her or feel connected to her. If you are still clinging to her, it only shows you have not given her away. The giving is complete only when you let go. Let them do as they please. They are responsible for her. They are looking after her. They are giving her food and clothing and whatever else they think proper. You have nothing to do with her now. You should now see her as you see any other woman. (SRi Book).

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5. DEATH OF A CHILD

S. So the inevitable has occurred ; yes, Anemone and Olivier, Jean Thomas has gone away, - and this going away is not for you, so you are distressed. But first the fact is that he has gone away and this glaring fact can not be nullified ; but is it something special only for you ? No, no if you see the wide world, you will realize that at this very moment, so many babies are going away, and not only going away but some are coming too. The unalterable law of Nature is what comes goes ; nothing can stay in the same form.

So you can gladly accept the inevitable and you can do it easily if you just feel that when you loved your child so dearly you cannot torment him and you can only do things which are dear to him, is it not ? So because he goes away, then how can you call and attract him back towards you ? It was his destiny or the circumstances in nature which he was placed were such that he was taken away that way. If under such conditions if you mourn for him, you will only attract him towards you, in an opposite direction ; two attractions ! Will he not be unhappy ?

So, when he goes away - say with your heart -

Yes, so, when you go, just go where your destiny takes you ; we call fare well, -

Farewell, my child. Fare well. (OL 2.68).

B. TO BE FATHER AND MOTHER

S. Just see how hard it is to be a mother !... What a great responsibility it is to be parents... As soon as one acquires parenthood, he or she has to become one with one's child. As long as the child is solely dependent on the parents it is like a trust for them, its whole future is at their mercy, it will be for them to make it or mar it. (SRi Book).

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S. You and Sushila are primarily now parents ; a married couple only secondarily. The more you both keep this in mind, the more you will be able to discharge your responsibility towards the child. (Su Book).

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S. No one becomes a parent with due deliberation. That is why there is no preparation for the parenthood. They are simply carried away by their instincts and impulses...

But if one wants to become a parent with due deliberation, he or she will have to be extremely careful. At every step that he would take, there will be only one consideration before him : What is in the interests of the offspring ? But the rub actually lies there : that, these parents themselves were victims of their own parents' cruel deeds in the past, and those parents, too, in their turn, in reverse direction, were victims of their own parents ! A vicious circle has thus been created because of which everyone goes on repeating the past in relation to his own children. The real problem is to put a stop to this vicious circle so that the parents may truly become parents fully conscious of their responsibility towards their children. That alone can stop parents from behaving like ones who are carried away by their own cruel past... That alone will save children from receiving too unpleasant shocks from their own parents.. that alone will make for the better and more healthy growth of the child. (Su Book).

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S. When she came here,she was told that,when a child comes,she is to be more a mother than a wife because children come first.(Da 15.2.72).

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S. No difference between your children and Denise and other people in Le Bost. (Arsi '74/4).

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S. True living = children first. They are new. Mothers and fathers, oldish people, they finish their lives. If you can reconcile,then all right. If not children first.

Is your mother helpless ? Helpless means she is dependent on you. No. You have no responsibility towards her except social one. Give her money if she needs. You don't interfere in her life. She has not to interfere in your life. She will not change except if a miracle happens. In the old age,she can only be worse because control is weaker and you know to your own cost,how far she can go. (Cosi 25.10.71).

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S. Giving birth to a baby does not create a mother. A mother has to be created. (Cosi 5.11.71).

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S. The mother is only for the child. (Arsi '74/4).

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S. To leave babies is generally not advisable but you must make suitable arrangements with a loving and attentive nurse. This is a special necessity. The nurse must be with for some time. (Co 1.8.71).

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S. Was the man who put spermatozoid in your mother's vagina your father ? No. This does not make a father. Only upbringing makes a father. (Dasi 6.5.70).

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S. The duty of the father is just to keep the future mother happy and healthy. (Cosi 11.11.71).

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S. It is one thing to have true affection for the son, but quite another to get over-anxious. True and genuine affection is to the good of both the father and the son, while "Moha" (blind attachment) harms both. (Su Book).

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S. As an individual, you have certain emotions, rather generally all bubbling emotions are individualistic, - and as a father you are not an individual you are a person. So you can see that a father, or as a truth demands, when you are a father, you are to be a father, and behave as a father allowing your individualistic emotions to have their play only when they do not go against your fatherhood. Your being a father is more important than your being an individual. To see this, understand this, and to act according to this is to control your emotions with the idea that they are in their place, no doubt, but here before children, they have no justification ; you are to be above them as far as possible and practicable. A father is for his children. (Da 15.12.69).

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S. For the individual there is sacrifice, for the father there is no sacrifice. (Arsi 1967).

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S. First be a father which is greater than selfish interest. But there is something greater than to be a father. (Arsi I/1972).

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S. You say : "I am the father of my sons and my daughter". Are you ? Are you the father of your sons and your daughter ? When your son was born, you were somebody, when your daughter was born, you were another body, physically and emotionally. When the first was born, you had a feeling. When the second was born, you also had a feeling. Was it the same ? No. Two brothers have they the same parents ? No. So your children. Have they got the same parents ?

R. Well ! It changes also, yes.

S. Your boys and daughters, have they got the same parents ? No. Usually people say so. In appearance they are the same. But in fact they are not the same. "Two years apart I was also different : physically and mentally. So the children arriving at different time, they are not the same. Parents are not the same". (ERosi 30.7.66).

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S. What is the purpose of the father, with regard to his son ?

R. To make him as good as he thinks...

S. Oh ! That is as good as he thinks. That is to say, father is eager to see his son as himself !

As in India, there is a father-son relationship. It says : Everyone must seek victory everywhere :

SARVATRA JAYAM ICCHETA

PUTRĀD - ICCHETA PARAJAYAM

Everywhere one must feel victory... One must try to find victory everywhere. But he must always try to be defeated by his son and his disciple. (ERosi 17.1966 II F 1).

S. There is a saying in this country :

SARVATRA JAVAM ICCHETA
PUTRĀD ICCHETA PARAJAYAM

(One should wish for victory over every one else, but from the son he should wish defeat). SISYĀDVA (Or, from the pupil !)

... A son and a pupil are in the same category. The pride and joy of the father, the teacher, the senior one, lie in the excellence of their juniors, in having been surpassed by them. For they,then feel that what they wished and valued, but could not yet achieve for themselves, was achieved by him or her : "Bravo ! Bravo ! Well done ! Well done!"(Su Book).

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S. "Duty of a father" ! ? That is to say you are somebody else and "father" is somebody else, so that you are to do the "duty" of a father ! This attitude is the attitude of an individual unrelated to and unconnected with anybody else, whose interest is purely selfish ! ! But if you are a father - and in the absence of the mother, a mother also - then it is the right or privilege of the father or mother to do as you are doing ! Otherwise you are not a father. No question can arise here of doing or not doing ! So there cannot be any question of masochism. There may be overwork- but there cannot be any grudge, as if you are doing something, underpressure, doing it unwillingly ! Duty ! -

So, you see, you are to be what you are under the circumstances : you cannot be somebody else. So you cannot but be at ease, - yes, this is so ! (Da 21.1.70).

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R. But what is, Svamiji, the real role of the father in that early childhood ? What is the normal influence of the father ?

S. No influence of the father. No influence.

R. That comes after ? That is to say, after five or after ten ?

S. No, it can come from two. From two, it can come. Not before that. Because before two, or rather between two and three, a child is not capable of recognising and connecting things.

R. Yes. So he has only the central influence of the mother. But after, the role of the father is intellectual...

S. Yes. Yes, in educating. So you see the whole emotional pattern generally is given by the mother, with a little of intellectual. The father comes and takes the intellectual. He tries to acquaint the child with reality : "This is so. That is so. It is good. It is bad", so on and so forth. (ERosi 6.1968 II C).

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S. Formula you are to remember only : "Who am I here and now ? Who am I here and now ?" This formula : "Who am I here and now ?" When you are with your children, you are the father. That's all. No individual. No judgement, no individual liking, no individual disliking, nothing. You are with the children, the father. That is ? You are the father of your children. Isn't it so ? That is, your existence, your being depends upon whom ? Yourself ?

R. No. On themselves. From them, yes, yes.

S. You are the father of your children, so you... your being the father depends upon whom ?

R. ... the children.

S. Upon the children. You see, at once. It depends upon the children. So, that is to say, what they say, what they feel, what they think, what... You are.. as if you are a tape recorder. Ough ! First of all an intelligent, conscious tape recorder you become.

R. Yes.

S. What is the meaning ?

R. That means that I have no proper reaction but I have the reaction according to what they want, what they feel, what they need.

S. Yes, yes, yes. Do you see that ? So don't bring in your judgement, your sense of value, nothing. You are the father. Father depends upon the children. (ERosi 6.66 I A).

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C. CHILD IN THE FAMILY

1. FIRST BORN CHILD

S. You have left and saw the problem and its solution too. Yes "Anouchka reacted violently to my change of attitude and expressed the desire to go away from our house with the first person she would meet" and why ? Simply because she was all in all, the centre of your attention, love, company and demand without question. She did not experience any other attitude from her mother and so how can she feel something contrary ? She cannot ! This you are to know and remember. Catherine's necessity now is plainly physical and indirectly emotional which will be formed henceforth but Anouchka's ? Now, mainly emotional which is helped by the physical. You are to pay more attention and consideration to her first so as to convince her that she is not dethroned, she has her right and due satisfied and then only she will be encouraged to accept her sister and so. "I understand that Anouchka can accept her sister without trouble in as much as she feels the love of her mother, love and attention" ! Do as much as yo can and convince her that she is still the first love. (Co 15.1.67).

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S. Emmanuelle : Let her not feel that she is not being shunted into a second place. Let her have and let her feel that she is having full love and attention from her parents,so that she may feel for her brother. (OL 7.12.72).

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S. It is the characteristic of the single child to want everything or nothin He does not know how to share. There is a bengali proverb : "If I have to steal I will steal the king's treasure. If I have to kill I will kill the rhinoceros". (Dasi 23.3.70).

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2. TO HAVE BROTHER OR SISTER

S. If there was some wrong, it was on the parents' side. They have not to bring to life a new child, when she felt that she was till her mother's baby... at four or five years at least a child gets new interests. The mother ceases to be her own support, her own interest. And if trained from the very beginning, she can accept a new baby. (Cosi 12.11.71).

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C. What reinforces the jealousy of Anouchka towards Catherine is that everybody will compare her and Catherine and finds Catherine so sweet, unselfish, relaxed etc...

S. That you have to explain her : "They say like that. But see the finger of the same hand, are they the same ? Anouchka and Catherine, see, are they the same ? Take Catherine's frock and put on you. This will suit you ? No, because you have got a particular size and Catherine another size. Comparison is lies, untruth. You are not the same. How can you compare ? Comparison is the curse of life". Hammer ! Hammer it ! Explain every point. Everybody is himself. Anouchka is Anouchka, Catherine is Catherine. (Cosi ...).

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S. Now you have got your son Jean Thomas. Till now there was Emmanuelle and Emmanuelle. So let her not feel that she is shunted out and her place has been taken by the new comer. Then she will feel deprived and forsaken and consequently will suffer and be jealous of the brother. So, you, both, will try to keep her in her place and take the son with her, so that she may feel that she has her place intact, thus enabling her to love her brother.

Especially, Anémone you are to be a little patient and understanding. Emmanuelle may be a little nervous and shy, you will save her by taking her in your right lap and Jean Thomas on the left. You may not tell her that now she is grown up, she should do this and do that ! ! If you take too much care of

your son, she might expect to get the same. This is normal. You may not deny her her due. Give her what's her and then ask her to love her brother.

Yes, then she will not be changed in temperament when she will feel that she is not neglected and deprived, she has not lost her place.(OL 26.11.1967).

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S. The small brother will be a play thing for Anouchka and the question with Catherine is different. The baby is the competitor, she will try to remove it : so you are to be very careful, so that Catherine may not feel that she is being neglected. She must have especial attention and love. (Da 5.8.71).

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3. DAUGHTER

S. For a girl a mother must say more "no" than the father.

If you have said "no" then stick to this "no" with a smile even if the child is crying. Don't yield to the crying, otherwise the child will feel he can get anything through crying. (Dasi 26.6.69).

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S. The daughter must change the object of her love. She leaves the mother for the father and generally this creates conflicts and neurosis because mother becomes jealous. In general, girls are more unbalanced than boys. They have a more difficult life, because of this change. (Dasi 16.3.73).

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D. EDUCATION OF A CHILD

1. CRYING OF THE BABY = TRAINING TO YES AND NO

S. Crying is the way for the baby to get attention.

Svamiji knew a girl she never cried. She was supposed to be cold-proof and heat-proof. She was called "grand'ma". She was like that, like a grand' mother. Why ? Because she was neglected by her mother. She thought she had no value, everything indifferent and afterwards she proved to be so sensitive to cold and heat. Take an orphan or an abandoned child. He never cries. He becomes cruel. Because he feels outside is an enemy. (Cosi 8.3.73).

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C. Then it is very bad when a child is crying to tell him not to do.

S. Yes. To stop it is very bad but you have to control it, allow him to express and then try to pacify it. (Cosi 23.11.73).

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S. Yes children must cry. Svamiji can give you only one small rule. Your "yes" should be "yes" and your "no" should be "no" without wavering. Fire burns always. It is a fact. There is no hate towards it. Otherwise distrust comes.

If the child cries and you say "no", then say "yes" because he cries, next time he will cry more because he expects to get the "yes". In that case, you ruin the child.When you make the child cry it should be deliberate. An equal proportion of "yes and no" is the key to child's health.

D. It is too late now for Anouchka and Catherine.

S. No, not at all. Now you can explain to them. But how can you explain to Patrick ? (Dasi 25.2.72).

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S. A baby cries only because he wants to get. What is necessary is a balance between "yes and no". Always "yes" is as bad as always "no". But not in such a way as to be tyrannical. Before saying "no", make it sure that it is not beyond the means of the baby. If the baby feels, "Mama says "no", it is "no". When Mama says "yes", it is yes", he would have confidence in himself and in his mother like for the fire. Fire burns. That is all. (Cosi 8.3.73).

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S. Child has to be trained gradually to no. First yes. Then yes and no. Then no and yes.

So that he very gradually comes to realize = there is only "no". The training of the child is the training to "no" which permits growth. Growth is the acceptance of "no". (Dasi 21.8.73).

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S. As Svamiji told Colette so many times. You decide if you say "yes", let your children feel that when mama say "yes", it is "yes". It cannot be "no". Similarly when mama says "no", it is "no". It cannot be made "yes". Then they will be at rest, they will never be against mama. No. And they will be pacified with the connection. Oh. Yes. You see - Yes - Yes - No - No. First of all with "no", they will cry and so on and so forth. What will people do after some ? "Ah let him have it". They will say "Oh now if I cry, then I shall get". If he says no still I go on crying - he'll give. Distrust. But again in that case : you cry, you cry. You see as much as you cry, when it is said "no" it is "no". After some time, "now my trick has failed. So no. So that's alright". Reconciled. He is reconciled and he is faithfull to himself. He makes mother full also. When mama says "yes" : "yes I am convinced, when papa says "no", Oh ! it will be no". So before saying "yes or no" then you are to be as definite, as clear and definite as possible about the situation about the need, about the capacity..

So before saying yes or no, you are to see how far it is. No means absolute no. But you are to see here whether you will be able to do it or not. Whether he has the capacity to do it or not, strength to do it or not.

(E.Dasi 1972).

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S. A very happy child cannot be intelligent.

Too much caressing of a child nonsense. You spoil the child. Don't caress anything, as too much water to a plant. What will be ? Oh ! It will not give fruit. Too little, it will be dry. (Dasi 18.2.72).

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2. TRAINING OF THE CHILD

Sh. But - how will the child learn to give, Svamiji ?

S. In the same way, as you are learning here. Why do you pull at the fan ? Why did you construct it for Svamiji ?

Sh. In token of gratitude, Svamiji. "What I have received from you... what I am receiving from you - is far more precious both quantitatively and qualitatively, than the very little that I am offering by way of this small service...'

S. That is just how the parents too, "while fulfilling the child's desires and looking after its needs, will make him learn that he too would have to do something by way of return, rather as the very price of it ; they will make him learn that before receiving anything the child will have to actually deserve it ! (Su. Book).

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S. A child has to be trained to give. He has to be shown just as in a shop if you want to take, then you have to give. When there is a giver someone appears When in taking, taking always there are practically no identity, only the individual is there. But as soon as giving is there, somebody appears.

In order to make the child grow not only physically,it has to be trained to give. (Cosi 13.11.71).

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S. Children have to be trained to accept things as they are. If father is absent, they are to be taught to accept this fact and avoid as far as possible to give them compensations. (Dasi ...).

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S. Children should not be shown that you have money, otherwise they will not know the value of things.

Anouchka wants to spare ? Give her money for spending and not for hoarding. (Dasi 9.73).

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S. What you write about the children is very encouraging. Yes. This is the time for them to be regular, punctual, active, self-dependent and to have the feeling : This is our work, that is to say they will have to feel joy in doing and not to take anything as external compulsion.

The feeling of "we" and "our" - This is to be inculcated. (Da 12.5.74).

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S. That is to say let them mix with the others. And let them have the freedom to talk to Papa and Mama. And let Papa and Mama be open and hear everything without sense of value and show them.

D. But you cannot separate them from the others... not possible.

S. No. No. Never...

D. For instance, we have no television in our house. Now the children go to school and speak with other children about the latest television program. Our children have not seen it. So they feel they do not have something. So they want to have television. Now what to do ? Should we have television in our house, so that they can participate with the others ?

S. Without that you cannot be in that society. You shall have to...

D. Watching television, going to cinema, everything... to be complete part of western civilization ?

S. Yes. But regulated. You cannot close. You cannot put a screen, a wall. No. If you are to live in that society, you can't do that. You are not to do that.

D. We cannot chose to live or not to live. But a time, may come when we can go out.

S. For the time being you are to let them mix.Be with everybody and let them have the courage or freedom to talk and you only tell them : what is this ? Explain, explain. Do not say "Do this or do that" as your mother did as you know. No. No. No. Let them be free. And only Mama and Papa are there to show without judging, without vilifying what is what.

So allow them to be. Never shut. Only point. Let them do anything. Learn anything. But let them have the freedom to, openness to talk and you have got the openness to hear and to explain without passions. Clear ? Let them be free, free. That's all. (E.Dasi 30.3.72).

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S. The father who wanted to do no social work and no dharma and bring up his son apart from other children : to educate his son he has to take care of other boys also. (ArsiT/72).

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3. CREATE AN ATMOSPHERE WHERE HE FEELS FREE TO QUESTION AND EXPRESS

S. When a child comes out from his mother's womb, he comes out from a condition of homogeneity, calm, serenity, without disturbance. He comes out in an atmosphere completely opposite : disturbance. He becomes suffocated, so to say : no light, no sign, no disturbance of any kind in mother's womb. Homogenous. Oneness. Complete oneness. When he comes out : disturbance, everything is there. So he becomes wonderstruck in a way, he becomes suffocated. And now he sees change always : different things, different aspects, different objects, different lights, different sounds and different objects... So he becomes surrounded, so to say, with all sort of varieties and disturbances and so on and so forth. "Oh ! What is this ?What is this ?" And you know a child always questions "why ? Why ? What is this ?" It is only because he came from such a condition of oneness, serenity and homogeneity, without disturbance of any kind. He comes to an atmosphere quite opposite.

So he has to know : "What is this ? What is this ?" And from there : "Oh ! What is this ? Sun ? Light ? Thunder ? Cyclone ? Oh ! That energy ! "Oh ! What is this ? What is this ?" He wants to know what is this. First he comes in contact with all things. Perception comes through all senses. And after that automatically : "What is this ?" Eagerness to know. And there education begins. Proper education tries to answer all questions, in order to make the child familiar with everything.

(...) And he wants to know all those. And this is the aim of education. And from there he sees : "Oh ! What is this ? Infinite... as if infinite is working everywhere". And he feels himself separate from that infinite.

Thunder, you see, ... cloud comes. Sun is there... Cyclone comes... Oh ! Thunder !" He feels : "What is this ? This infinite energy... I am nothing before it". He feels like that. He feels this infinite energy outside himself. (ERosi4.66 I).

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S. You try as far... but remembering that whom are you talking to ? How far he can understand ? Otherwise you cannot thrust anything. Let him question, let questionning come. Only thing... let questionning come. Make them free to question. Yes. This is the first point. (ERosi 25.1966 I B 3d).

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S. Children must have, no doubt, a peaceful atmosphere within home, , for their well development. They must have it. But if they know... and children can sense also that... if they know and sense that "my parents are not at peace", indirectly... (...) It is the same. Rather it is better to have active things. (...)

Anyone and everyone of the children should also have that expressioning at home. At home, they may be angry. Oh ! They must be ready to express themselves.

So good means not : always good, always good, always good. That is not normal procedure. In that case, sometimes they will explode. Because active and passive, both attitudes are there, everywhere. (ERosi 3.1968 I C 2a).

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S. Every child when he is not sophisticated, rather when he is not pressured, asks questions : "What is it ? What is it ? What is that thing ? What is this ? What is... ? Why ? Why ? Why ?" Every child does it.

And because the parents do not know, they struck : "Oh ! Oh ! Don't talk nonsense !" No, no. You don't know the answer, so you stop them.

And at once they think that : "Oh ! To question is wrong so I cannot question". But if he has got some question within, he can never rest satisfied. He will try to find out answer somewhere. If you have not given him answer, he will get some answer from somewhere else, and that answer will be distorted and then... Do you see that ?

So, the first thing is to try to excite them, rather, encourage them to see and question. "And you are to see, what is what ? What is what ? You see ? You see what is it ? This is the stage of life, this is so..." (ERosi 25.1966 I B).

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S. Create an atmosphere, in which one can be free. Relationship meaning ? Two-way traffic. And fundamental responsibility of the traffic rests on the elder. As here, father-son relationship. Responsibility emanates from the father Father must create the atmosphere, where the son can be free.

So whatever they say don't frown... "No, no, no, no, he is feeling like that. He is talking like that. Yes. I must accept. And if there be any incongruity, I shall try to show him. Yes".

Never be shocked, never. "Oh ! no, no, no, no". Then how can he be open ? Because you are a father only, without any individualism, sense of value, nothing then. You see that.

As Svamiji told you : now, just now, you are a conscious awakened tape recorder, in a way. It only... you only take. The tape recorder does not know that he takes. But you only : "Yes, I, yes, yes, yes". Whatever he says : "Yes". Say : "Yes, yes, yes, yes, yes".

Let him talk nonsense, in your view. But when he talks say : "Yes, yes ye yes, yes, quite all right. Yes, I understand your feeling, yes, yes, yes". After he has expressed himself, then you try to show him if there be an incongruity, if there be anything... "Quite all right. Just see this point. Come on. Let us discuss this point. Now, let us discuss that point. You said this, you said that, let us see, let us see". (ERosi 6.66 II F).

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S. The test in relationship is : I must be one. I must be open. No secret, no hiding, nothing". A son, a daughter may be open to his parents. Because they should know that : "Here is a place, here is a refuge, here is a place where I can do anything. I will not be judged, I will not be rebuked, I will not be talked little of... no, no, no, no. There is love and sympathy, yes". So if they cannot open, there is no relationship.

R. And that means that if they can't, it's because you give not them the possibility to be open.

S. Yes. You are to make...

R. ... them open.

S. Ah ! Yes ! They have got... they have got this, and so ; "How can I talk with father ?" "No, no, no, no. We are friends you see". (ERosi 6.66 II C).

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S. And you know the Truth of Difference ! "Oh ! He is himself, she is herself. That is, she must grow up, my child, yes, he must grow up according to his own. I cannot thrust anything. I can only try to guide, in my external own experienced attitude. He has not got that attitude. He goes. Yes, let him go. And I may only try to feel and keep him in the right course, stealthily without allowing him to know that I am doing it". (ERosi 6.66 II B).

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4. LET HIM SEE, NOT ASSUME - SHOW HIM

S. The soul of education is to try, to show the children, how to see things and not assume things. Yes. This is the first thing. They must be encouraged always to see and question. Questionning must be there. They should never be forbidden to question. . This is the first thing. For a teacher, every questionning of the student... Or a father, every questionning from the son is welcome. Yes. And try to meet their question as far as possible. On... as you say, on the basis of your knowing the truth. That is to say, one should always try to teach rather if you say teach... teach others to see... to depend on themselves, to try to see things as they are. And let questions arise and let them ask questions and answer the questions as far as possible. Never to allow them to take anything for granted. This is the soul of education.

If you can do that, they are free. Because you make them free from the very beginning. Free why ? Because they are not dependent on anybody else, not any teaching, not any church, not anything. "You try to see. Don't take anything for granted. Because somebody says that, because they say that, because..." No, no, no. "You try to see. You will try to see. Have the presumption rather, have the audacity rather, to see, not to think, or assume. No, no. If you can do that, enough". They will take their own course. And in that case, they will question then. (ERosi 25.1966 I A).

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S. What you know, you do. You have only to show to the child that if he has done something wrong, it is not wrong. He has done it but it appears to be wrong towards social customs. Why is it wrong ? Because he didn't know. So he did it. You have to see that only. To show the child that if he has done something wrong, it is not wrong. He has done it, but it appears in social customs and so on and so forth. You didn't know, so you did it. Instead of saying "You are a sinner, you are a sinner..." (ERosi.....).

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S. And you can always say : "Oh ! You see this is... the appearance is not all. Behind that you see... Because you are thinking that you are small, you are dependent. No, no, no. You think that you are miser and so you are... But, no, no, no. It appears to be so, no doubt, but in your own essence, you are free, you are not limited by anything".

That you can very easily show by taking examples and so, as Svamiji told you : Take a grain of paddy, take a grain of wheat, take a fruit, take an egg and you show : "Yes, you see, so many things !... so many things ! And entirely different ! Isn't it so ? Entirely different ! Take an egg... egg of a duck. Take an egg of an ordinary hen and so, see. How many different ? A grain of mustard, a grain of wheat, a grain of... See, see, see, they are different ! Isn't it ? All are different. This is small, this is coloured, this is black, this is white. This has got a particular shape ! Completely different. You see that ? Yes, yes, yes". This appearance is different.

Oh ! But take some fruit. Make experiment go... go on. Take it some ground an put that there. Put that seed you see. So, sprout comes. You see ? How does it come ? Where from does it come ? And again the seed comes, leaves come, another colour comes and again fruit comes, you see ? How do you get fruit So, what is this ? From where fruit does it come ? It comes from there. But take it and break it. You can't see anything. You can't see anything. Isn't it so ? You can't see. But where from does it come ? From there. Yes. Oh ! So you see what is there ? What is there then ?

So, everything is like that. From one come many tings. So, in form,it appears to be so, but the property, the energy within is the same everywhere, you see ? Infinite, you cannot measure it. You cannot put a limit to it. You see ? So, infinite, it is so. You are also like that.

You see, I was the son of my father. Yes. My father's grandfather and so. And you see, you are so many children... you will be married and again, again again, so many ! Oh ! From one... from one so many ! So you see. You are not so. You appear to be my son. You appear to be so, but intrinsically, in reality, you are not bound by anybody. So, try to find that, try to see. Don't be, so to say, allured by forms and appearances only. Try to go deeper and see what is that, behind. Try to see what is behind. That's all". (ERosi 25.1966 I B 2).

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S. "Let our intellect, let our discrimination faculty be increased and progress". A child of 6, 7 or 8 is given this mantram. It is the sun. It is all lights. When the sun appears, you see everything. Similarly, when you don't know, let your intelligence, your discriminative faculty grow and flow...

So then you cannot make mistakes. (ERosi 3.8.68).

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S. The child should not be overimposed by authority. Otherwise he will be looking for approval or disapproval. He has to be shown so that he may be his own judge. (Dasi 27.8.73).

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S. Children have not to be taught. They just absorb what is around them, they absorb what you behave. your talking creates only contradiction between your speech and your behaviour. (Dasi 9.6.69).

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S. First don't judge, don't evaluate. Ask question why ? With a smiling voice and face. Be her second ego. Be another herself. And ask why ?

And tell her she has got the first place. First she had her mother and her father only for her. Catherine has got the second place. She never got her father and mother for her only.

When she has got something, let her express herself : Ah ! Ah ! And then show her. Sometimes you win, sometimes you lose. Svamiji once played "Ludo" with a girl of six years. She always wanted to win. Svamiji makes her win twice then lose twice and showed her. She was cured. Before that she would not try to write but pour all ink and said that others are bad. Outside is bad. She is right. (Cosi 17.3.73).

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S. (About GĀYATRĪ MANTRAM) That is why, this oneness alone was the foundation of education from the very start in this country. This indeed was the foundation.

When told about all this, some people start asking :

P. Can the child grasp all this, Svamiji ? How is it possible ? To grasp and understand this,is so hard indeed.

S. They are told in reply : "Yes. The child does understand. The GURU, the teacher, has to make him understand this.

P. How ? How ? How will he do that, Svamiji ?

S. To make this child understand, the teacher too has to become a child. He must feel one with the child. Only then can he do that.

P. How, by what method ? We. We. How will the child come to use the expression : we... we ?

S. How ? Very well, let us see ! The guru places a large stone before them. Then he asks one of them to pick it up. The child tries, but fails to do so. The guru then asks him to call other children, some of his companions. A few are brought to the scene. The guru now asks four of them together to raise up the stone from the ground. Well, now it is lifted up. The guru draws the children's attention to the phenomenon and explains how they all together could do what one alone was not capable of doing. They were thus shown how the job of carrying the stone inside the hut was accomplished only by the children's joint effort. (Su Chap. 20 IV D).

S. When a child asks for guidance, throw as much light as possible and allow the child to decide. The effort should be to encourage the child to find out, experiment. The child should be given the three "L's-Love, Light and Liberty. Liberty is the most important of the three because adults generally impose themselves on the child and do not allow it to grow. The teacher or the parent shoul never impose himself on the child or try to make him conform. The child should not be made an automaton. Do not be afraid of the child making a mistake. It is only when you commit a mistake that you come into contact with reality.

If a child is prone to lying, let it lie and understand what a lie is and where it leads to. The child should be free to experiment and convince itself. Better it makes a mistake than puts up an appearance. The function of th educator is, therefore, to encourage the child to experiment and to draw him out.

Once a child is convinced that you do not mean it harm and that you are for its interests and not against, it will confide in you. Explain as much as you like, that this will be the result if you do it this way, and that, if you do it the other way. Then allow the child to do as it pleases. Its choice must be honoured. Then it will be convinced that what you indicated was indeed true. When this experience is repeated, the child's confidence in you gets strengthened. It now knows that it can rely on you. It will, in future, more readily take your advice. (SRi Book).

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S. "Until the age of five the child should be treated like a king and thereafter like a servant for ten years. But the moment the child attains the age of sixteen, he should be treated as a friend. (SRi Book).

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S. There is also a saying that, when the son has grown beyond your shoulders, he becomes a friend.

The first six years of a child are the crucial ones that make or mar a child's future. After the sixth year you can influence him but little. The formative period of a child's life are the first six years. Then the cast is moulded. (Sri Book).

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S. When educating your children make them see intellectually and feel there is no comparison. Everybody is himself. (Cosi 19.3.73).

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S. Anouchka's question*: It is the first and fundamental question. You are to show her only the eternal presence of energy and change. Both are invisible but become visible when in course of change "forms" appear, with the inevitable change : How does the first drop of rain appear ? It comes from the cloud.

How does the cloud appear ? From the evaporation of water - etc. etc : Only change of form, otherwise only the energy and change ! ! You may also show the change of form, the seed and the plant and flowers. (Cosi 22.12.72).

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* Who created this world ?

CHAP. IV CHILD'S CONSCIOUSNESS AND IMPRESSIONS

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A. CHILD'S COUSCIOUSNESS

1. TO HAVE A MOTHER

a) Mother's influence

S. Everybody is marked by his mother = positively or negatively. (Cosi 26.1.69).

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S. Mother's influence is so predominant for good or evil, positive influence or negative influence. Because a child is nothing but thoughts of the mother. (ERosi 6.8.68 II C 1).

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S. The child is helpless, innocent, dependent and solely dependent on the mother. The child has no life separate from the mother. (OL. 3.9.67).

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S. The mother is all and everything for the child. When the brother comes or anybody comes, he feels deprived. She is only for himself. When he has fear, he rushes to her and wants to hide himself in her skirt. (Dasi...).

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Sh. The privileged position that I enjoyed in my childhood, the privileged position that the mother gave to the child, was taken to be as a right, and thus the chain of self deceptions got started.

S. That's it ! The child forgets that the mother did what she did because she felt that way, because she was then favourably inclined towards doing so. (Su Chap 6 III B).

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S. Mother's love is like proper food for the soul. It gives capacity to bear, feeling of being somebody, responsibility... (Cosi 27.1.69).

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S. Your mother's action are your mother's action. Yours are yours. They show what you are. A lotus comes out of mud. Is it mud ? It cannot come out without mud. (Cosi 4.7.73).

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S. Too close is no good. So as you still want her, you establish a distance. Because too close and too far away are no good.

D. I know two states of happiness - one being in my mother's arms and the other being alone.

S. Only the second is real but in your case not coming of fulfilment but of over. It is a reaction. So after a time you feel uneasy. It is not permanent. It is dependent. Quite alright. Go on oscillating like that. (Dasi 7.3.72).

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S. Main division of mankind : those who have known this "two in one" with mother and those who have not. Most look for it by reactions. The ultimate is also two in one. (Arsi 1967).

b) Other is the mother

S. For the child, other is the mother. For the child other means the mother. So the relationship or the attitude that the child forms with the mother becomes the prototype of the relationship with another. (Dasi 16.2.72).

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S. All experience is of mother : sound is mother, touch is mother, food is mother. (Arsi 1967).

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S. All relationships spring up from childhood sense of relationship and it is only elongated in society.

For the child another means the mother and the father.

D. There is sister and brothers ?

S. After, sister and brother, and so on and so forth... The relation that one felt with mother and father will be the relation that one will feel with superior and elderly people and relations that one feels with brother and sister and so on will be the relations with equals in the society. (Dasi 18.2.72).

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S. Mother and child relationship is the prototype of all relationships. This is the prototype. You will have to lose this prototype in order to be yourself and establish proper relationship with others. (Dasi 17.2.72).

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S. Relationship with others is determined by the relationship with mother. Mother stands for all relationship. (Dasi 16.2.72).

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S. Everybody wants mother's love. There is no other love. (Dasi 3.73).

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S. Only one woman behind every woman. (Arsi 1967).

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S. Bank is mother : to be supported, to be provided. (Arsi 1967).

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S. India is the motherland, that is, your mother. Afghanistan is the fatherland, that is, your father. France is the bad mother who does not give (unemployment and failure at the ORTF which is government service). (Arsi 1967).

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S. Now - with respect to what you said about relationship. The root of it is in the relationship that you had with your mother at that time. For the "other" meant only the mother then. For the very first person the child comes into contact with is indeed the mother. The child's first visual perception is that of the mother. The first sound that its ears get is that of the mother. With its nose,it breathes its mother's smell. The first taste that he savors is that of the mother. And the touch also of the mother alone. She indeed is its whole universe. That is why the reaction that started there, the type of the personality formed at that time, got fixed and stereotyped.

What, thus, is the foundation of life ? Only what one received in this relationship with the loved ones. That alone reveals what kind of life he has. What he received, as well as, what he was deprived of. Both the positive and the negative aspects. That alone gives start to all those patterns of life. Only see: what did you receive, as well as, what you were deprived of ? What you recei ved, and what you were deprived of in that love-relationship with the mother.

Only the type of what you received, becomes the foundation of life. That alone is turned into the type, the pattern, the attitude towards the world, towards life itself. The relationship with the mother has, therefore, to be cleared up. (Su Chap 20 III B).

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2. TO HAVE A FATHER

S. Pa-pa/Ma-ma/Ba-ba/ are labials. The first sounds to be pronounced all over the world by the child. (Dasi 10.4.70).

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S. Specially for a male child father is important. Father weak = weak character. Father strong = strong character. The baby needs it for his identification.

First mother is the whole. Then when an entity is being formed, father begins to play his role. Father also appears at a prenatal stage, when the condition of the father is given to the ovula. (Dasi 31.5.69).

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S. Daniel is a rejected child, a spoilt child, a twisted child. He was rejected by his father. He was a child without a father that means without name. Mother's name is not a name. He was ridiculous among others. What is an orphan ? An orphan feels "I have no father. I am nobody".

To have father and to have mother is the foundation of social spirit. (Cosi 6.11.71).

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S. He was a rejected child, a spoilt child. All these was in him and he thinks "I am nobody", at once he reacts : "I want everything, I want to dictate everything, to rule everything". (Cosi 4.1.73).

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S. You were the result of father and mother.

C. By chance ?

S. Yes by chance,or if you go further,you choose them according your previous life·You wished to have a father and a mother like that or you did some action where you felt very shameful. (Cosi 5.3.73).

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3. CHILD'S CONSCIOUSNESS

S. In the beginning, the child has no sense of "I". It has of course its eyes. But does it see through them ? Does it touch with its hands ? The actions of seeing or of touching, or of hearing just happen to it. It does not have the feeling : "I see. I hear". So long as an identification with the body is not established, all this won't be there. Don't you see, the little child does not even know its name ? One who is conscious about his name feels : "I am this : I am so and so". But a small child has no identification with his self, with his "I". That is how it begins. For the child there is only an object, a form. And it comes into contact with that form. That, in its turn, produces sensation. That sensation too gradually gets deeper and more difinite. When, finally, it acquires a definiteness, there develops an identification of the self with the feeling of an achievement and elation. And then there emerges the centre of the self : one who experiences all that. This is called ego, or AHAMKAR. All this develops only gradually. And as it goes on developing and changing, so does the AHAMKAR also. (Su Chap 21 II A B).

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S. If there be a fire, if there be a snake, if there be a tree, what will the child do ? Everything he will take. And with the fire, hand will be burnt. With the snake, it will be stung. Then ? What did the child do ? Did the child know that there is the fire which burns, that the snake which stings ? No. He knows only one agency, so to say, one tendency so to say, one potentiality : go out only. Why does he go out ? He doesn't know. (EPisi 6.Jan. 1964 I D 1).

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S. The child indeed is the best example. Just see, how it puts everything in its mouth. Whatever it comes into contact with. No discrimination at all. Why ? For, to put in mouth was indeed the first thing it had learnt. For him, contact with something else means nothing but to take it in its mouth. That is why it repeats that very process every time. And here lies the cause for the supremacy of the palate. (Su XVII I D ?).

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Sh. For there is no sense of value in a child.

S. No sense of value indeed. Whatever does it find, it puts in its mouth without any discrimination, and at once. At once. For it has no other access in its body for anything from outside. (Su XXII I D).

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S. Child has only bodily reactions. Likes and dislikes (fears) come from memory of experience or external suggestions. (Arsi 1966 2).

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S. For the child, there is no other. (Arsi 1967).

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S. The child knows only two extreme positions : He clings to the person from whom he gets love in full measure ; but as soon as it is snatched away from him, he becomes completely hostile towards the same love and object and wants to kill him. He knows only one way of revenge : to kill, to destroy. (Su Book).

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S. For a child or with a child, - only punishment is death.
Only "yes" or "no".
"Childish tendency towards extremes, no relative". (Co 4.2.68).

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S. For the infantile consciousness, absence means death. (Da 10.10.60).

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S. The child is so fresh. Everything leaves an imprint on him. The child has mostly sensations - no emotions. (Dasi 8.5.69).

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S. A child before speaking any language is observing. He feels everything. (Cosi 5.3.73).

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S. As a child, a small child. What does he know ? Only expectation. Only to take. (Dasi 18.2.72).

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S. Where, where does this scope, or tendency for self-deception, begin from ? It begins in childhood. This is natural only in case of a child - the child who is still there in the adult ! The adult sees a thing as it is. Don't they say : "Ah, he is only a child. He does not know, he does not understand ?" What does the expression : "He does not understand", mean ? It means that one who does not understand is a child. Infantilism : the stage of not seeing... where one does not understand what is what, what is the relationship between things. The child does not understand. It knows nothing but itself. That is why all of its actions are coloured. It does not deal with anyone else. It simply deals with itself. And, it does not know that it is dealing with nobody than itself. That is why it puts the blame on others. On the others ! Why does it put the blame on others ? Because it does not know that it is deceiving itself, that it is not dealing with the other party, that it is dealing only with itself. (Su Chap 6 III B).

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S. A child is afraid of the new ; an adult sees the new and assimilates it. (Arsi 1967).

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S. Emotion is natural for the child because baby wants and does not understand and does not know how mother is. If mother is busy, child does not care. What he wants, he wants immediately. Emotion is natural for the baby. But for you ? (Cosi 6.3.73).

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S. To have emotions is to be a child. Only the "child" has emotions, because he does not understand. Not the "adult". (Arsi '74/4).

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S. The child who was too well treated and admired in early childhood does not accept to become adult. (Arsi 1966/38).

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S. The so-called adult is a child not only emotionally but physically because there is no possibility to transcend the body consciousness. Satisfactions given now to the body cannot do (adult body and claim of child's body). Arsi 1967).

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S. As for example, in childhood you are against. You felt annoyed with your father and mother. Always you want to kill. As a boy, as a child does... : "Oh ! Go die... die". A child would say : "Die". Because there is one punishment with

the child : death. When a child is annoyed with anything, he wants to destroy it at once. There is no other punishment. Only capital punishment. "Go away". He will say : "Go away... " Isn't it so ?

But if a child does like that, and somebody says : "Oh ! It is very wrong... very wrong... ! You are talking like that !" "Oh ! It is wrong then ! So I committed wrong !" No ! And then becomes depressed. And when you will grow older, that idea will come : "Oh ! I am a sinner ," No... no. How this idea came ? How this idea came ? You expressed yourself normally, and outside came and said : "No. This normal expression is bad !" Oh ! At once you took it to be bad. How do ... ? No. It is not bad at all ! It is not bad at all ! Because it is natural reaction ! Whatever one does not like anything, one tries to destroy it. It is nothing wrong... it is nothing wrong ! Do you see that ? Then you feel like that... emotion will come. "Oh ! Yes. Oh ! Yes... yes... yes. You are against someone. It cannot but be that expression. Come on... Come on !". And expression comes.

And when the expression comes and subsides, then you put the light of truth in that. "Yes, you see why this expression came ? Why did it come ? You felt guilty. Why ? Why ? You felt guilty, because you thought that what you acted was wrong. Was it wrong ? See. Was it wrong ? No. Because if you admitted that one does not like, one throw it away. So be with it. That is nothing wrong. That is nothing wrong. "Oh ! Yes ". But you are against your father, you are against your mother. "Oh ! Why should they do it ?" Yes, yes, yes. You have got a complaint, isn't it ?

"But why should they do it ? They shouldn't have done", you said. "Why ?" Because they did. "Why ? Why they did like that ?" Just see. Were you their ennemy ? Were you their ennemy ? "No". They thought something, that if they do like that, they to for your good. So they did. They thought it to be good. So they did. They did not know what is good or bad. That's a different point. But their attitude was good. Their attitude was to do good to you. When they said : "No... no. This is very bad", that shows they wanted to make you good. That was their attitude. But they don't know how to do it, that's different. But their intention was good. Attitude was not against you. Attitude was favourable to you. For your good, they did. So you cannot be angry. Though you had to suffer for that ? No doubt... Yes... yes... yes. But see their attitude. And their attitude was good. But they are thinking something. As they were educated and so on and so forth, they thought like that. They were helpless in that. You cannot have any complaint. They are not responsible for that. Willingly, knowingly, they did not

do, so... "Oh ! Yes, yes. Ah ! Ah !" Free.

Take the emotions out, and then it is in a position to understand. And make it understand. Give the light of Truth there. And taking the emotions out, you become vacant, so to say. And now give the light of Truth there. "Ah ! Yes, yes, yes. That is so... ! That is so...! Nothing to complain. Nothing to... Yes." Free. (ERosi 18.1966 II B 9a).

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B. CHILDHOOD'S IMPRESSIONS

S. What impression in childhood has left its indelible mark on him and is impelling him in life. Only that. That alone. That alone is at the root of giving a positive or negative character to life.

One in whom the "no" or denial had played a major role, develops a negative character. He knows nothing but "no". One in whom the "yes" or the positive aspect of receiving had played the major role, knows nothing but "yes". As one experienced, so did he become.

What conclusion do we thus arrive at ? At this : how did one receive or react to what happened to him ? "How did one receive or react to it ?" - means : "how did he take it ?" Not -"what happened to him from the outside". For one can be given all from the outside, but what matters is : what did he actually receive ? Or, how did he take it ? This alone is the fixing agent : how did he take what was given to him ? That fixes it. One's life is the prototype of what he had received, of how he had taken what had happened to him. (Su XXIII I C).

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S. See how beautiful is the mind. Your mother shut you up in the corridor for one minute and see how many hours you have spent with the scene. (Dasi 8.5.6

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S. This life that runs to say fifty, or sixty, or seventy or eighty years - is, in a way, limited to one or two or five minutes. It is still bound there and is merely repeating the same pattern. The whole of the subsequent life is merely a game of this repetition. A pattern was indeed formed on the basis of what was experienced in that one minute, or a couple of minutes. That very pattern gets repeated throughout the life. Life is nothing else but a repetitior of that - as to what did one receive ? What was received ? implies nothing but this : what did one receive at that point ? (...) (Su XXIII I A).

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S. Only in outward appearance is one fifty year old, or sixty year old, or seventy year old. But that is nothing at all. His life is confined only in those few minutes, or say, in a day or two. What he received during that short period : that is the basis of life.

This is what is implied by "what is received". What did he receive initially ? What does the expression : "what did he receive ?" actually mean ? It means : what did he receive in love-relationship..? Nothing but that, is called receiving. What he received emotionally. Whether the feeling of having received is predominant, or that of having been deprived. Or - the most predominant, or that of having been deprived. Or - the most predominant feeling is that of having been betrayed after he had received. This. This alone is the implication of what he received. Only this. This is what "having received" implies. Here lies the very basis of life itself. And that very pattern gets repeated for ever... That same pattern. Having once received, one is inevitably betrayed : this became the rule. This becomes the foundation of life. What did he receive ? ... What did he receive in love-relationship, or what he was deprived of ? There is no difference between these two aspects. What counts is : What is the nature of the shock that he received then. Only this. This is the pattern that was formed. What does it signify ? Does life have a span of fifty, or sixty, or seventy, or eighty years ? No... Life is in this particular moment - lasting only for one minute, two minutes, five minutes or ten. The pattern was formed then and there. Nothing else beyond that. (Su Chap. XXIII B).

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S. And, do you see now, why you are so very fond of the sweets having a round shape ? Why so much emphasis on that ? Indeed, because the nipple is round. Why do you have such an attraction for the sweets, especially for the ones which are round in shape ? Why indeed ? Because the craving for the milk - for the sweet milk had not been satisfied in full. That is why you are so fond of the objects which can be sucked at. The way you eat,clearly shows how it is influenced by that craving for sucking. (...)

(...) You have to revive the memory of that sucking incident now. How it had slipped away from your mouth while you were in the process of sucking at it ? You have indeed to get free of the whole of that emotion. This attraction for the sucking will then pass away.

And that indeed had produced the keen desire to have, to receive. (Su Chap. 20 I A B I B 1).

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Sh. When the child gets hurt, is it not only the parents who put in its mind the idea of its disagreeableness ?

S. That is true. They put in its mind the idea of what ought not to be. This is what mind is. And, when the child did something which was not favoured, a sense of value was thrust upon him. That brought a sense of comparison in it. Thus, the idea of something different was put in its mind which alienated it from truth. When the child fell down and began to cry, there was a hue and cry : "Oh. Oh ! He ought not to have fallen down. No. No !" The proper way of training the child is to tell him : "All right. Now get up ! It is all over now !"

Thus an alien atmosphere is always created around the child, forcing upon it the same pattern of mind that belongs to the parents. (...)

Whatever was stored up in the mind was there only because it did not get expressed. It got repressed and could not find an outlet. (Su Chap. 8 III).

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Sh. But how did this negative characteristic develop in Sushila, or, for that matter, in anyone else who has got this charecteristic ? How did the act of giving acquire a primary significance in her case ?

S. That is almost inborn. It is inherent. A potentiality for that,is there since the very birth.

Sh. Is that inherited from parents ?

S. Yes. It is inherited. And it also develops even after the birth. It develops according to the circumstances one has to pass through in early childhood. According to his bringing-up and all that. Some of it is indeed inherited by the child, or, even acquired from his previous birth - whatever you call it. Whether one will be fulfilled or thwarted - would depend upon both the factors : upon what he inherited or brought with him from his previous birth, and upon

his environment. As, for instance, you plant vine of the best variety at this place. What would be the result ? The plant would not take its roots. Even if it took roots, the fruit produced would be sour. The species that you planted was of the best variety indeed. Why did then you fail ? Because the environment was not congenial to its growth. The fulfilment is possible only when the both are there. Of course that comes naturally. But if these are not there, one then grows according to the changing circumstances. What and how much progress one makes simply depends. (Su XXIV II C).

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PART. 3. PROFESSIONAL LIFE AND PRACTICE

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CHAP. 1 CHOICE OF A PROFESSION

1. ECONOMIC INDEPENDENCE

S. Yes, the first thing in life is economic stability, it is the basic foundation on which you can build your other aspects of life...

But the main consideration is money.

For the time being, it is advisable to go on with business, - and you must do it whole-heartedly, and not with a divided heart : It is you, who are to take advantage of the circumstances and not the latter is to carry you away. (Da 10.10.69).

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S. Money is for spending but rightly i.e. not too much, not too little.

It is right to buy the best but not too luxurious and then limit in quantity. (Dasi 29.6.69).

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S. Simply because your profession is the standing ground for your life in general, specially as a father of minor children. And this economic independence is the broad base on which all aspects of self-dependence, independence are buil layer upon layer, and it is why this broad base must be made solid, stable and enduring.(AR 19.8.68).

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S. In short, you already know that the "Prajñānamarga" (the path of Enlightenment) is the path of being Self-establisded and, therefore, of being entirely dependent, in respect of one's needs, from the beginning to the end, upon one's ownself... That implied that, first of all, in respect of one's livelihood one has to be independent and self-supporting. (Su Book).

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2. INCLINATION - CHOICE OF A PROFESSION

S. Everyone, no doubt, has got a particular inclination. Yes. As you say, your inclination is not generally for your interests. Your inclination is for others interest. No doubt about it. It is in your grain. So, to be with others, to feel for others, to talk to other, to do good to others, others so to say, for others,it is in your grain, no doubt. (E.Dasi 30.3.72).

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S. Yes, routine life is one thing and life of initiative is another ; in the latter one has to create whereas in the former only cut and dried routine is being followed without, in a way, any or the least responsibility and initiative. (Da 26.11.70).

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CHAP. 2 PRACTICE OF A PROFESSION

1. "THIS IS MY WORK"

S. You are first to feel this is my work ; and this feeling will give you a general foundation of at ease-ness which will take away much of the feeling of fatigue. Then you are to see how to arrange things "to give the best result". In essence, never allow yourself to be divided. Try to be one. (Da 12.5.74).

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S. "I feel depression, fatigue, dissatisfaction in the idea of remaining at the present job". Why ? Simply because you think that you are compelled to remain in the job, you have to do it ; this iob is not vour own, you don't want it and still ⟶ !! This is untruth : You are in it, so it is yours : if you don't want it, leave it ! ! If you can't, then whose is it ? Yours ! Nothing can come to you unless it is yours, unless there is attraction towards you ! You attract, it is yours. Just be convinced and you will be happy. (Da 9.3.68).

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2. DO NOT OVERWORK

(See do not go beyond your limit)

S. Sometimes overwork may bring in fatigue which may tend to take you off from yourself ; and this overwork is to be avoided as far as best as is practically possible. (Da 23.10.73).

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S. Just for the present try to be within limits so as to avoid overwork. (Da 29.10.73).

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S. "Could not the lack of rest be used as a way to make emotions appear ?" - Yes, but to a limit and when you do it consciously, keeping yourself alert to see, observe and know. (Da 25.2.74).

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D. Overwork must be in myself.

S. Yes. Everything in its own time. Do not hurry. You must plan. No tension. If you cannot do physically take help.

D. But it takes more time to explain than to do oneself.

S. You have to train. First let him watch, then tell him to do it and watch and correct. (Dasi 22.8.73).

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S. Say"It is my work I shall do it" and not "I have to do it".

- You must limit your activity from this time to that time. See the english worker who told his boss "After 5 p.m., it is my wife's time".

- You must grow with the business and not being carried away. Do not cram your time with things. Just say "I have an hour. I can do this, this and that and no more - providing leisure time". (Dasi ...)

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S. It (business) must expand only within the limit of your capacity to control. Yes. Go on. Just have a place for yourself, stable, strong and expanding. (Dasi 5.8.71).

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S. Take assistants. Do not do the work yourself. Supervise. First give them so that they trust you and may benefit you. Create such an atmosphere in which they feel that working for you they will be gain. Supervise only. Preserve your energy for doing other things. (Dasi 29.3.72).

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3. SENIOR, JUNIOR RELATIONSHIP

a) Do not leave heart outside

S. Everywhere generally, and specially in the West, heart is left outside. So there is no contact, there is no fellow feeling as it is known. Fellow feeling very nice word. There is no heart. (...) So all work is vacant. Work is there. You are to put life in that work. Not mechanical. Human life is not a machine. Human relationship is not action of a machine.

As for example you see, you heartfully smile. It does not cost anything. Heartful smile. No cost. Ah ! So with the superior also : that smiling face. Smile. To see another. "Oh ! I meet with another human being like myself". That human level is there. And if you can feel that human level, then all intellectual work and every work becomes easy, because heart touches the heart. Yes. Heart is not aside. (...)

Heart must come forward. Human relationship must come forward. Man and animal, man and machine. There is no difference whatsoever. Machine also... computer, you know, today all calculations by computer. Machine does everything. Machine does everything. So man also becomes a machine ? Or man... Is it for man to put life into the machine ? Because machine you cannot forego now, machine is there. But you cannot be a part of the machine, you are to humanize the machine rather. Similarly, in social behaviour, everything is mechanical. You can very easily feel. Everything is mechanical. There is no human contact anywhere. (ERosi 16.1966 II B).

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S. Heart goes to heart. That is human relationship. When will it go ? When there is selfish mechanical position, you can separate. But when urgency comes, necessity comes, you come to the heart. (ERosi 16.1966 II B 4).

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S. Everybody is equal. There is no difference. One is born alike, one dies alike. Oh ! With rank you don't die ! With rank you have not come ! Ah ! You have come naked, with naked hands. When you go... when dying, naked you'll go. "So what is that rank ? It is only a temporary phase. And temporary phase according to that temporary condition. Yes, I shall behave like that". No doubt. But beneath and beyond, this feeling if you have, you cannot but touch other. And thereby, then also, you get much work. A superior who feels sympathetic gets much work. Because the touch... the touch of the heart...

R. They will better understand you.

S. Ah ! There you are. They will better understand you. They will better understand the work also, and so on and so forth. As far as they can... the work becomes theirs. "It is my work", they will say. Otherwise : "Oh ! It is office work ! Oh ! It is not mine. Least that I cannot but do, I do". Finish. (ERosi 16.1966 II B 5).

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S. As for example, when you go to office, you get a particular suit. When you come home, finish. Now you are sitting without. You don't wear this suit. But you don't think that "this suit is the thing I am" Are you ? "Suit is for the office, yes, yes. When I go to office, I shall maintain the suit, no doubt. Quite all right. But apart from the office, the suit must be kept over there. Now I have got a different set up". But if you come to home, if you come to your house and again maintain that suit, as if you are an officer. Ah ! What is this Before your son, before your wife ! It is a caricature ! Similarly also, in human relationship everybody is equal. (ERosi 16.1966 II B 5).

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S. Though in a higher position, though in a lower position, as a human being, he is equal to you. He is not lower, and I am not higher. So why not on the human plane ? You move and move according to different circumstances. When you are in junior position. Yes. Yes. No doubt. And a senior is a senior. He is in a higher... Yes. Yes I take a junior position". Similarly the senior : "Yes, they are my juniors, yes". The thing is, in relationship, one is to see only... (ERosi 16.1966 II A 3).

b) To be a senior

S. In a way it is risky to enjoy a senior position. But, at the same time, it is a unique privilege. To be in a position to give to one's junior, is to acquire a unique privilege. One who is a junior receives. But one who is a senior only gives. This is the rule. If one who enjoys seniority begins to expect from the ones who are junior in position, he is immediately degraded to the lowest position. He has simply to give. He cannot but give. He does not know to say : "No".

That is the way how to look at a relationship. "I declare that I enjoy a superior position. In relation to whom ? In relation to him. I must then behave in a way that he acknowledges my superiority, he senses it, experiences it. If I cannot succeed in making him feel that way, how can I claim superiority over him ? If I go on claiming that I am superior, I am superior, what does it actually show ? It shows that I am lower than the lowest". (Su Chap. V II J 2)

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S. Who actually is superior ? It is not for you to declare that you are superior. It is for one who is in an inferior position to acknowledge you as his superior. If he does not do so, how can you assume superiority over him ? Without getting recognition from your juniors, you cannot get seniority. "I am his father", "I am his uncle", are meaningless claims if they are not supported by those in relation to whom they are claimed.

Big and small, senior and junior, superior and inferior simply indicate relationships. The one depends upon the recognition of it from the other. If you are not given by the junior the respect due to you as a senior, you cannot claim to be his senior. No. Not in any circumstances. (Su Chap. V II J).

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S. To deserve : Yes. Very nice ! To deserve your superior or elderly status.

Do you remember the episode in Maitreyi Devi's MAMPUTE RABINDRANATH, when a huge crowd came to see Rabindranath off at the Railway station and,

one by one, they all filed past him bowing their heads at his feet in respectful obeisance ? Rabindranath was overwhelmed by the sight and asked himself as to what was there in him to deserve that respect ! And then he felt that actually they were only blessing him to be able to deserve their respect.

One has to acquire the superior status by simply deserving that. To acquire superiority is quite different from affecting superiority which, in fact, is nothing but a travesty. (Su.....)

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S. Now also keep it in mind that you are ragarded by others in the Ashram as a senior among them. You have to realise what your actual position is, and have to try to maintain it.The seniority or superiority has to be earned ; you have to give up all the vain efforts to show yourself off as one who is senior or superior in status... (Su chap. 13).

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S. As for example your assistant. If you take the position of a boss, rigic and so on and so forth... No. Boss meaning father. Take the position of a father, sympathetic, so, but strict - strict, but not severe. Do you follow ? Strict but not severe. You are approachable. Yes, yes. "Whatever you have got, anything to talk to me, you can very easily talk to me. Don't be afraid. Don't be hesitant. Here you see, as human beings we are friends. Though I am a superior officer, but we are friends as human beings. So you can approach. We shall see..." Finish. And at once his heart is touched, because he feels : "Oh Oh ! Though I am in an inferior position, he does not look down upon me". So at once you create a sympathetic, favourable atmosphere. (ERosi 16.1966 II A 1).

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S. If you maintain a superior position with your assistants,

you get some work from them. But if you just deal on human level, you shall get more work. Because they will feel "Oh ! It is our work ! It is our responsibility. Oh ! Ah ! I shall do it". But others : "Oh ! Oh ! Let it be... all right". Mechanically.

So one is to know what is human level. Work is work no doubt. Machine also works. But how a man should work ? Yes. At once, deal with human level. "In human level, general,everybody is equal, everybody is equal. There is no sense of superiority or inferiority. Sense of superiority only for position, for work. Quite all right. I'll do it". (ERosi 16.1966 II B 5).

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c) To be a junior

S. "Can you spare a few minutes. May I ask you a question ?" Something like that as if you are approaching him. Being a boss, he must... he cannot but consider himself in a superior position. So you are to act like that. Do you see that ? "Can you spare a few minutes ?" He will say : "Why ?" "Oh ! I have something to ask". "Oh ! Yes ! Oh ! Yes !" or "No, after some time". "Quite all right". Finish. Or he may ask you some questions, and you feel : "No, no. This question... I can't. If I give proper answer... he vill be annoyed. I cannot give proper answer". So you shall have to avoid in a round-about way. (See Mahatma Gandhi story). (ERosi 16.1966 I B 1).

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S. Similarly with your boss. You take a junior, inferior position. Give him a superior position. As for example Svamiji said : "Oh ! Have you got a few minutes to spare ?" as if you pray. At once he will feel : "Oh ! I am taken to be a man of position I am... he is... I am sollicited something. Oh ! yes ! Oh yes !" At once, he is touched.

R. But that is not to be an intellectual position. It has to be...

S. Feeling position. Yes ! Yes. You are to feel. (ERosi 16.1966 II A 2). (See story of Svamiji in Dacca Medical College).

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S. He is in a higher order, he is in a higher relationship. Yes. First who am I here ? Yes. That feeling is your dignity. To be respectful to the senior is your dignity. Because you feel your position truly : "Yes, I am this. That is true". (ERosi 16.1966 II B 5).

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CHAP. 3 PROFESSIONS

1. THE BUSINESSMAN

D. Last year, Svamiji said that compared to teaching businessman was cheap.

S. Cheap no doubt. But everything is neutral. All depends upon the person. Teaching may be cheap, business may be not cheap according to the person who does it. Business is more complex. You have to deal with self interest. You must be alert and see what are the self interests of people. Whereas in teaching, you have to deal with students, who are passive. What is important for you is to mix with people. You can mix with people in business or in teaching.

It is said in the Upaniṣads that business cannot be totally honest. It is a mixture of Satyam Anṛtam. (Da 9.73).

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S. The hopeless secretary : you do not get any emotions. But either you do the work yourself or you dispense with her. (Arsi F/72).

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2. THE SCIENTIST

S. Eyes are so defective that they see the continuity of movement in the film. Electrons are moving at the speed of light. Einstein said that light is bent due to gravitation, so it is one form of matter. Einstein was using his intellect much more than instruments. (Arsi S 1972).

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S. Cut, cut, cut, you find molecule. Cut molecule you find atom ("which cannot be divided"). Cut atom you find proton, electron, neutron. Ultimate is the void. Scientists remain in the line of having, not of being.
(Arsi Q 1972).

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3. THE PSYCHOANALYST

S. Yes, psychoanalysis is a special science of Psychology which was founded by Freud. There can be no other school of Psychoanalysis. If any, they are not, or cannot be called Psychoanalysis. And as you say, to be a Psychoanalyst, one must go through their special training. (Da 9.3.68).

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S. Psychoanalysis came as a modern answer for a modern disease : (mostly the disease of denial). (Arsi 1967).

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S. Now, yes, you can be psychologists, but even before doing you are to prepare and train yourself, so that you may not injure others. Be sure of your grounds then stand on it and act. For this you are to see about probable sources you can tap. You are to be qualified. So, try to be sure of your ground. And specially here you must have patience, first save yourself and then try to save others. Let there be disponibility first ! !

So, if you are to take it as a profession, you are to be acquainted with relevant medical aspects also. These are necessary in ordinary cases. But simply working as psychologists or psychoanalysts, there is provision for Lay Analysts also. Just you are to see through.

Yes, be patient and careful, and never be in a hurry. First qualify yourself. (Da 1.11.67).

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S. Who says that the concept of the unconscious (sub-conscious, as you say, but there are grades of consciousness) is the creation of the western Psychologists ? Can you subdivide, and distinguish knowledge ? What oriental psychologists and savants has established in its fullness, western psychologists, espcially

Freud, are tracing partly and somewhat superficially. Yes, the Unconscious is there, Mahat (The Vast) and Avvakta (Unmanifest) are there, rather they are the sources of conscious activities. (Da 12.4.60).

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D. Freud spoke of principle of reality and principle of pleasure.

S . Yes it should be illusion of pleasure.

D. So it is the same as "what is" and "what I want".

S . Exactly the same. To want is to poke one's nose. (Dasi 20.3.72).

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4. THE ARTIST

a) Art is projection

S. In writing there is projection, in any case. If you don't project yourself, you utter truth. (Erosi 25.1966 IV C 1).

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D. Is artistic activity expression of neurosis ? What the artist cannot do in real life, he expresses in his work of art.

S. This is the abnormal artist. Normal artist looks for expression. As a child wants to express. Take Tagore. The key to his art can be summed up as the desire to break from narrow environment. As a child, he was locked in his room and attended by servants and he expressed " Oh I feel such a longing for the distant. Who will break the locks of the door ?" Though there is a tinge of abnormality, the expression had a wide appeal for all those who found themselves bound within. (Dasi 14.3.74).

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S. Any artist is a child expressing repressed emotions. (Arsi 1967).

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S. True objective art is nonexistant. Art is always the expression of the being of the artist. (Arsi 1966 - 10).

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S. Everything is an art. Life is art ! Each and every moment of life is an art. If you can only see, and appreciate and enjoy. (EPisi 11.1.64 III).

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S. Whenever you say : "something is beautiful and something is ugly" that shows that Nature shouldn't have created this ugly thing. That you mean to say. Because everything you don't like to see, you think that "it shouldn't be". And beautiful : "it should be". So there is a question of "should" and"should be". And there is no question of "is" here.

So you are doing what ? You are actually covering that "is" by should be". But in Nature it "is". There is no question of "should be". The question of "should be" comes from... you. You try to narrow it down, condition it down, colour it according to your own colours. You say : "Oh ! There is a sign and it is glorious sunset, it is so beautiful !". "Oh ! Darkness in the night ! Oh ! black darkness ! It is gloomy... it is gloomy". You say like that. "Oh ! Joyous sunset ! Joyous sunset !" or "It is very gloomy". You project your joyous there, your depression... (EPisi 11.1.64 II B).

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b) Writing

S. You consider yourself to be an artist, a creative writer. How can you depict the various characters unless and until you feel one with others ? Can you write without doing this ? How can you portray a character unless you yourself become that ? What would you write in that case ? What indeed ? Only something superficial. How would you be able to produce what are called life-like pictures ? You have not to get identified. You have to acquire the feeling of oneness. You have to be one with the other, in fact, be that. Not apart. No ! (Su Chap. 19 II B).

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S. All language is of manifestation (dualism) (Arsi 1966/39).

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d) Singing

S. A singer, fully engrossed in his musical performance, has no means of forming any opinion about its merits. Only by looking at the audience and by their applause can be guess what impression he is making. He too thus begins to enjoy the same. As a matter of fact he thus becomes one with his audience. At that time, he is not separate from them.

One has, thus, to come to this point, that he is not a separate entity, he is not a fixed entity. An agreeableness had separated him and brought about a fixity in his attitude. That was all ! (Su.....).

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e) Music

S. As in art you know, as in music, rythm is the whole thing. It is the soul of music. Soul of music meaning soul of sweet functionning. What is music ? Nothing but that. It is nothing but regular and sweet functionning of sound. So, rythm, do you see ? The, so to say, jest in life. (EPisi 9.1.64 I C 4).

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S. Contact and sound are one, (thus) music. (Arsi 1967).

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S. Now you may come to artistic expression. The subtler the means, the subtler the art. The subtlest art is music. The grossest is sculpture. In music no words. In eastern music, no notes, only guidance through tone. (Dasi 21.3.72).

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P. Some ragas in Indian music. I must say after hearing one which is particularly beautiful, one is not the same as before.

S. Yes. What do you mean by that ? What are you driving at ? What are you wanting to say ?

P. You feel sometimes more or less superficial, on the outside. After hearing such a raga for... I heard recently one of Ravi Shankar on sitar, it was so extraordinary, you feel far more...

S. That shows ? What do you see then ? What do you mean by that ? When you hear music with your ears, isn't it so ? Now, your ears are functioning. And then functioning is being concentrated and concentrated and concentrated. Isn't it so ? So you come to the essence of the music. That is the point.

How do you come to the essence of the point ? Does everyone enjoy that music in that way ?

P. I don't know. If I hear so, I don't see... I cannot see other people's...

S. Quite all right. (...)

You first of all begin to hear. You are conscious that you are hearing. Yes, yes. And deeper and deeper in the music, and the tone goes in, and in, and in,... You forget actually that you are hearing the music. You are coming to a point, come to a condition...

So the thing is, that so long as you will be on the surface, so long as you will be guided by your external senses, or so long as you will be in the field of duality, a-dvaita or non-duality cannot manifest. So dive deep. Yes, and you shall see. (...)

Everyone will say that Ravi Shankar plays sitar and his music, and doing that, he is singing like "dung dang dung dang..." They say he does like that. It is a fact, no doub.t about that. But one who goes through and deeper and deeper he feels : "Well yes, he plays on sitar ! But I felt no sitar, nothing of the kind, I felt some unity, some calm is there". You don't feel sitar at that moment. Not at all. (EPisi 11.1.64 II).

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5. THE LECTURER

S. When you lecture, you are not a subordinate there. You are a lecturer, that's all. You are not a subordinate that you will see your superiors there. Not at all. See the anomaly. As soon as you see the superior, you are conscious of your subordinate position. So you are not a lecturer there. So how can you fulfil the condition... identity in which you are acting ? (EPisi 15.1.64 I C 2a)

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S. As for example, you go to lecture. What do you do ? You are to be at one with the subject. That's all. You are to be one with the subject. As soon as you feel that there are the audience, you are half with the subject, half with the audience. So you cannot do full justice. And when you are one with it, you go and you see your own ideas and joys are reflected in their eyes. You do not see so many people. You will not see so many faces and so many eyes. You will see yourself reflected there. You are one. But if you see them, you are divided there. You cannot lecture. So for lecturing you are to do what ? Only to be at one with your theme. Do you see that ? And again, to talk to yourself, not to others.

P. Talk to yourself ?

S. Yes. When you lecture, whom do you lecture to ? To others ? No. You cannot lecture. You lecture to yourself. The thing is you just feel and express yourself as fully as you can. Have a delight of expressing yourself. And that delight will be contagious. It cannot but be contagious. As soon as you feel the audience, you are divided. You are not with the subject. So how can you... ? As for example, you see, you said about the sitar of Ravi Shankar, when he was playing, was he seeing : "who are hearing me ?" ?

P. No, certainly not... certainly not... no, no, ... certainly not.

S. No, no, otherwise he can't. He is one. That's all. He is one with his instrument, he is one with his raga... He is one... one in rapture, so to say. And so you are fascinated. Because there is no division. Isn't it so ? That is called absorption. Be yourself. Exactly in lecturing also, the same thing. If a singer thinks that : "I am singing and I am asking them to hear me", will he be able to sing ?

P. No, certainly not.

S. Never. It is why generally when the singers... when they sing they close their eyes. Because these eyes are only betraying... So be yourself. Why do you take care of others ? Let them be there. (...)

About lecturing it's the same. You are to be one with your subject. You must be one with your subject. You must love your subject. That is called loving your subject and subject is your beloved. Just play with your beloved, that's all. And others will... ?

P. ... be one.

S. At once... cannot but be. Because there is oneness. And that oneness is contagious. At once they will feel it. Isn't it so ? So you see duality here... you conquer duality at once.

So about the opinion of others, you see : be yourself, and don't care about others. If you do your part, as in drama, if you do your part successfully, fully as a living entity, others cannot but be affected. Be yourself, be yourself, be yourself. Be true to yourself. When you are lecturing : "Yes, I am now expressing my subject through me. That's all".

P. The joy of creation...

S. Very nice... "the joy of creation"... there you are... there you are. Very nice... "joy of creation". So every moment should be filled with this joy of creation. And that comes from awareness : "Yes, I am doing that... I am doing it. Yes, yes". (EPisi 13.1.64 IV A).

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S. What do you mean by audience ? What is the meaning of audience ?

P. People who listen.

S. People who listen. That's all. People who listen. Who listens ? People who listen. Only listeners... only hearers. They are only hearers... they are only listeners. Isn't it so ? See that ! They are listeners only. Listeners are before you only. Listeners are before you only.

Svamiji will be repeating again : Listeners are before you only. Is there any director or vice-director or chairman or vice-chairman ? No, no, there is no particularization here. That's all... that's all. You were in duality. You were not seeing things as they are. So you have the trouble. You felt this vice-chairman and so and so... "Oh ! I will not remember before them... but before that I am not prepared". Who are they then ? You see the vice-chairman and so and so on... not the audience. Do you see the audience ? Only they are listeners. That's all. You are to talk, they are to listen. That's all. No particularization is there. Isn't it so ? Truth frees. Is it not ? Just see... apply. (...)

So you see, at once you are freed. Audience is audience. That's all. Generallized, not particularized. Isn't it so ? So you see the truth. As soon as you see the truth that audience is audience, finish... you are free. You cannot see each and every man here. No... audience only. They are only hearers. They have got no other identity. No separate identity here. It is impossible there. They are only hearers. That's all. You are to take them as hearers. That's all. "They are to listen to me only, that's all.

So I am to talk and they are to listen. That's all. How will they listen As I talk. Their listening depends upon my talk. Isn't it so ? If my talk is perfect, their listening will be perfect too. If I am hazy in my talk, their listening will be also hazy. So their listening depends upon ? Me. So whom should I see ?" You see the hearer... hearer you see. That's all.

(EPisi 14.1.64 I A).

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PART. 4 RELIGIOUS LIFE

TEACHERS, SAGES AND PEOPLE

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CHAP. 3 DISCIPLES AND GURU - SAGES, SAINTS AND PEOPLE ____ 268

CHAP. 1 GOD

1. GOD SUPERFATHER ____ 217

2. IS THERE CREATION ?____ 220

1. GOD = SUPERFATHER

S. Kṛṣṇa is man. One who has realized his complete manhood.

If you degrade man, then you create God.

Every man is potentially a Buddha.

Buddha is not being, it is a state which can be achieved by everyone.

The potentialities are infinite but probabilities are finite. So you have to break through probabilities. (Dasi 15.4.70).

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S. Where from the idea of God ? The child feels his father is omniscient, omnipotent. When he grows he finds this to be untrue but he keeps the impression and he attributes to God or to God-Mother. (Dasi 27.8.73).

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S. God is not exactly superman, but superfather. God... conception of God is nothing but, not superman, but superfather. It is a childish conception...

Because a child... you can very easily check with your child also, when very small, a child... you also did the same thing, a child looks after the father as perfection. You see ? A child looks to his father as perfection. And everything good, everything perfect, everything is father. Father is everything. Do you see that ? Now, when this idea begins to be shattered, shattered meaning ? Destroyed, broken by some actions of the father, child says : "Oh ! What is this ? No. It is not that. It is not that". So the idea of perfection begins to be broken up... But the child hankers after that perfection. So at once he goes to some perfection, some superfather, where there is all perfection, there is no demerit, no weakness, no...

That is the beginning of God the father. Because always you say : "God the father". He is the representative of the father. Because the earthly father is found wanting, so he must have some father. So the idea of God exactly came like this. Always you say : "God the father". Or in matriarcal conception, God the mother. Father and mother, these are the two conceptions of God. What does

it mean ? You don't go beyond father and motherhood. So this conception is nothing but the compensation rather of the wordly father and wordly mother. (ERosi 17.1966 I A 1).

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S. God as some person or some individual is absurd. Because you always say : "God is omnipresent. God is omnipotent". Always you say that. How can a person be omnipotent ? How can a person be omnipotent ?

R. That increases the mystery.

S. It can't be. So the conception of God as a person is completely an illusion. And illusion came from the need or compensation of wordly father and mother. This is the conception of God.

As for example, father said : "Oh ! You are to do this!" Ah ! As a command of God ! Father does it. Child does it. "Oh ! I shouldn't do that !" "Oh ! I will not do that !" Why ? Why ? "Oh ! It is a command of God !" "It is a command of God ?" No, no father says, father says. A child always tries to imitate and tries to be father. Always. And from there, the idea of personal God came. It is nothing but... The conception of God is the conception of the eternal child. One who is an adult... as an adult becomes free from the father. So adult mind must be free from the father also. Because generally people are childish, though they grow in years, but mentally they remain childish. So they want a God, personal. (ERosi 17.1966 I A 2).

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S. So if there be God, infinite God, and if he is perfect father, so he must desire his son, the man, to be like him. (ERosi 17.1966 II F 1).

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S. And if there be a God, you say, this is the wish of God, "that my child, that my children... let my children be like myself, or if possible, surpass me". As a good, intelligent (...) father wishes. As in India :

SARVATRA JAYAM - ICCHETA

PUTRĀD_ICCHETA PARAJAYAM

"Seek victory everywhere, but seek defeat from your son and your disciple". Wish that they may surpass you ! (ERosi 17.1966 II F 2 c).

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S. God is omnipotent, omnipresent. If he is omnipresent, he is present everywhere. Omnipresent, he is present everywhere. So what is this ? God. What is this ? God. What is this ? God. So everything is God then ! Everything is God. Only forms differ. (ERosi 17.1966 II A).

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2. IS THERE CREATION OF THE WORLD ?

R. Reverting to the question of creation : God being infinite and omnipotent, we cannot stop us thinking that this play of Nature has been done for a definite purpose.Otherwise we do not understand.

S. So what is that definite purpose, again ? First of all, there is no definite purpose. First of all, there is no definite purpose at all ! There is a play only. It goes and comes. It goes and flowers come out. What is the purpose... ? What is the purpose... ? No purpose. There is a play only. It just goes like that.

Or if there is a purpose, what is that purpose ? What is that purpose ? Purpose is, as if God tries to realize himself. "What am I ? How am I ? Let me feel it. Ah ! Infinite... infinite... infinite. What is that ? I don't feel. How to feel ? Oh ! You see, I go like this, you see, you see, you see again. Evolution comes, you see, so many forms ! And then again evolution comes, you see. Ah ! You see the infinite. Do you follow now ? Do you realize now ? Infinite... infinite... infinite. What is this ? I cannot follow... I can't follow. Now, if you want to follow, just come on. What is taking place ? You see so many changes. Infinite changes are taking place, you see ? You see ? Ah ! This is you ! This infinite form ! This infinite ! Just realize. Yes, you see this is the infinite. Not a form but forms !" See ! Only to realize that, as if God wants to realize himself. Ah ! That is the aim of creation. (...) (ERosi 17.1966 II E).

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R. So what we call creation of something is just an arrangement of things

S. Ah ! What you call creation is like that. And the idea of creation is wrong, you see. Idea of creation and God creates, the whole thing is wrong. How ? You see this and you say there is a creator. Isn't it so ? This tape recorder : there is a creator of the tape recorder. So you see there is a creator of that. So because you see everything behind which there is a creator, so you see the world. So there must be a creator behind it. At once you say that. Isn't it so ? But as you see this thing finite,

so creator must be outside the creation. The creator of the tape recorder was outside. The mechanic was outside. So he created something. Isn't it so ? So the world must have been created, by the creator being outside the creation.. the world then ? If the world is there, where is the space outside it ? Outside meaning you don't see the world then ? World meaning everything. And what is outside it ? If there be outside, that must be included in the world. So in that case you say world is a finite thing. And behind that, there is God.

So then, who created God again ? If it is a finite thing that God creates, and he is created by another... he is created by another. If you take a finite thing, that must be created by something finite. So if you take the world to be finite, then it must have been created by something finite. Ah ! First position is world, you say, and created by someone. So creation must be outside the world. Outside the world ? World meaning everything... Where is outside of it ? There cannot be any outside of it. So that God would sit there and create the world. No. Even then, as you see this, similarly do you see the world ? Finite, do you see everything ? Do you see ? Can you see everything of the world ? No.

World is infinite. As you see this finite thing was created by another finite. As you see this finite thing all round... so you see the world all round ? No. Then ? The whole thing vanishes. You see only analogy and this analogy is false. Because you see the finite thing throughout, wholly, then you say, another one outside is created. So first thing, do you see the world, as you see this ? No. World is infinite. How can you see it ? If it had been finite, you could have seen it, as you see this, as you see that.
(ERosi 17.1966 II C).

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S. Ah ! And God meaning ? This infinitude. That is man is here, man is man, who is always eager to transpass, pass over all limitations, all finitudes, so that he can be infinite in himself. And that is God. That is to say, man is there to feel and realize his own infinitude, away from these finite conditions. This is the purpose of creation... this is the purpose of creation. That is to say, man must be free ! That is the purpose of creation. Free meaning ? Infinite. There is no bondage anywhere - nothing... nothing. No bondage of body,

no bondage of custom, no bondage of religion, no bondage of sense of value, no condition of nation, no condition of anything. Free. And that is infinitude. It is in you. And you always feel that, always, you feel it - always you feel it. (ERosi 17.1966 II F 2).

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A. MYTHOLOGY, PHILOSOPHIES AND RELIGION

1. MYTHOLOGY AND MAGIC

S. Mythology is only but a child's dream due to repression and nothing else. (Dasi 7.4.70).

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S. Nature obeys to scientific law. No place of magic. Magic is for the child's mind. In order to make the field fertile, arborigenes used to copulate. Nonsense.

Rain is produced by natural phenomena. (Dasi 22.3.70).

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2. IMAGES, SYMBOLS AND MANTRAMS

D. To speak of Śiva through images is convenient.

S. Image ? Only the creation of a subjective mind, conditioned and conventional - a"thing" which is not.

You want convenient images ? ! Convenient - Yes. Don't you see it is partial ?

It is futile to try to form an image of what is beyond all images ! ! And images are formed out of desire : So if one is free from desire one is "what is" becoming free from "what appears !"And hence...

In most general terms : You are to come to practical problems : and see, feel yourself as you are now and here : and not to think and form images. (Da 5.7.64).

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S. Young girls were pressing half-lemons with a stick and the juice was coming out. One smiled and everybody joined her. Why ? Because pressing lemons was a symbol of the sexual act. Symbol is there when a natural urge is not recognized.

Then you might find out that there is a place for art, there is a place for symbol but entirely different from the one which comes from the non-recognition, non-acceptance, fear of the natural urges. That is why in art, one finds people who express themselves straightforwardly, directly, simply and others in a twisted, distorted complicated way.

What you are asked here is to see things as they are without imagining - plain Truth. (Dasi 21.5.63).

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S. Yes - What is Mantram ? Mantram is a symbolic abbreviation of Man + Trān, meaning deliberation-meditation + saving-making free from. (Mantram is like Nazi, Comintern, UNO, Nato, Seato etc.).

⟶ Deliberation-meditation-having scientific insight into the world-process - the flux & becoming + saving making free from internal bondage.

Mantram is what effects the dual function. (OL 11.8.65).

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3. RELIGIONS

S. The attraction of form or the bondage of form is so tight ! And that is the nature of the ego. Ego is a form. So you cannot but have forms. So, one cannot but be in forms, but you want to be formless. You cannot but be because that is the inherent urge. That is the inherent urge. Isn't it so ? But you cannot.So what do you do ? You try to bring the formless into the form. And there comes your idol worship, and so on and so forth. (EPisi 15.1.64 I A).

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S. This is why these religions are there. This is why they don't come to Truth. They cannot... they cannot come to Truth. (...) See the forms of art and religions and everything are nothing but the creations of the ego to satisfy his longing for the Absolute, rather for something beyond the ego, but always imbedded in the clutches of the ego : This duality... in this quest of duality... So in religion then, there cannot but be duality. There must be you and there must be God, there must be you and there must be something else... That's all. What you want but you can't get, you at once project to something which you call God. So there, you keep the difference. Always this duality. Because you are in duality. If you be in unity, you don't require any duality. (EPisi 15.1.64 I c 4 b).

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S. What helps one towards freedom can also bind and lead to mistake the not-self for the self : rituals, sacred art and music, and so on. (Arsi 1966-19

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S. Religions were created by man and then man becomes slave of his own creation. There is no religious truth which has not been expressed by man. (Arsi N/1972).

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S. Religion ? provided you don't take the Ālpa for granted, and you avoid to make any conception of the Bṛhat which would be projection of the mind. Generally, by bringing God in the picture, one makes the ego (sickness) a normal condition, one takes it as the point of departure (childishness). (Arsi M/1972).

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S. It is very difficult to keep heights. As for example, you see, the people are climbing Everest and so on and so forth. Yes, they climb.And ultimately, how long can they stay there ? They have to come down. Because at that point, one cannot be for a long time. Similarly here. In this achievement, something is there and it is very difficult to keep that height always.

One who reaches, he keeps that height. But for another, for another, for another, it is very difficult to keep that height. So it becomes gradually diluted and diluted. (ERosi 20.1966 I C 2).

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S. Do you require any religion, any God, any hell, any heaven, and this and that and so... ? Where ? These are all creations of an unsatisfied, divided mind. (EPisi 15.1.64 II E 2).

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4. SCRIPTURES

S. One first thing : you know letters are written in words and a word carry a meaning behind it. But the reader sees the words and puts the meanings which he has got already within himself into the words and he misses the meanings and ideas that are expressed by the writer through his words. It is obvious you see that until the reader has the meaning or ideas of the writer he fails to get at those of the writer, but instead puts his own in them. So you know there are inevitably different interpretations of any work of art, religion, or philosophy. As for example no one reads the Gītā, but reads only his Gita : the play of Māyā. So you see, there must be first an intimate connection or rapport between the writer and the reader, or the seeker or the questioner and the writer, or the Giver or the one who answers and that comes from intimate personal contact : after that only writing and reading may be of any help. First this intimate connection ; as you know electric current flows only when the connections are tight. (Da 19.1.64).

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S. Your "traditional point of view". Will you be guided by any tradition or let your own experience of life guide you ? And be educated to see ? (Da 19.1.64).

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5. SPIRITUALITY

S. Your spirituality is nothing but the search after Mother. (Dasi 12.5.69).

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S. Not "spiritual life", but "life of truth". (Arsi 1966/25).

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6. STOICISM

S. It never brings them peace. No, no. They are always in struggle, in a way. They are always to control. (EPisi Thu. Jan. 74 II B).

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7. EXISTENCIALISM

D. Sartre says existence precedes essence. There is no essence, no I am, apart from what one does.

S. It is individualistic. See the earth, see the rose. What they do ?

D. But they have no characteristic apart from their existence. Their existence come first.

S. The fire burns, the water flows, is there fire without burning, or burning without fire ? How can you separate ? (Dasi 29.3.72).

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8. JEWS

D. Olivier said that Svamiji said about Arnaud that he is a jew. By jew meaning one who takes and does not give.

S. Not at all. It was said in a complimentary way and not derogatory. Svamiji knows Jews through Shylock. Shylock is a miser and a sucker. Sucker means "One who takes fully". So Arnaud does. This is a compliment. (Dasi 1972).

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S. You are yourself, whatever the garment you are wearing or opinion expressed by others. You may appear relatively a jew in the eyes of others.

There is "what I am" and "what I appear to be".

You appear as a businessman when you wear a business suit or act in the capacity of a business man. But are you a business man ? No ! (Dasi 19.3.72).

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B. CHRISTIANISM

S. See Christ : "If one amongst you has never committed adultery in thought - because it is the same - he may punish her". So nobody could say that. Christ also said "Do not judge, let Him judge". But it is not full. It is impossible to judge. See the sun. Does he give light only to the saint or the good ? No to everybody, to the prostitute and the saint. (Cosi 6.7.73).

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P. What is the meaning of the Christian thing that : "If you are hurt on the right side..."

S. Same misconception. "If you are hurt by the other"... Why ? If you feel "I am hurt, and so I shall see that : Oh ! Yes ! I forgive you, if you want, I feel..." What is the question of offering the other ? Come on. What is the question of offering the other ?

P. In this case, it is nonsense.

S. Of course. Yes. Here he slapped here. It is a sensation. He slapped. Finished. I have got nothing to do with it... that I shall have to offer the other cheek ? So you see all these things are based on the very illusion of duality. There is no basis of oneness. And from this sense of difference and sense of separateness, others and you are to come there... And how ? Again you see the contradiction ? (EPisi 74 II A 4).

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S. Because you know your Christians... ask them : what does the Bible say ? "Man does not live by bread alone". Isn't it in the Bible ? Something like that ?

"Man does not live by bread alone". That is, man does not live by physical comfort alone.

R. Yes, but also in the Bible it is said ... Christ said if you want to reach realization... realization is not the word but it is the idea I think... you leave your family and everything.

S. Yes, he says also.

R. Yes, but nobody will accept that. They would say : "All right, it is for the nuns and the monks to..."

S. But you have your Christ... what did Christ do ?

R. Yes, yes, I know. All that I know... All that I know.

S. What did Christ do ? He went away... some place... No one knew where is he... But after that he came back.

R. But all that I know. But you see, in Catholic Church people make division if you want to follow Christ, you become nun or monk and you retire, you leave the normal life. Otherwise you let the others make the rules, you accept an authority, and then like sheep you do : "This is what I will do. If I don't do, that is bad. If I do that is good, and so on". And they don't want to change this sort of routine.

S. Yes. It is corruption, you see, that is pure corruption. "And you thrive by... and you thrive on us". You are to challenge then these nuns and these thrive on us. "And if you want the followers to become nuns and become monks it is all right. But how do you thrive ? You thrive on us who are not nuns or monks And you try to make us an object of secondary importance ! How can it be ?

R. No, I agree.

S. There you see... how can it be ? Christ said : "Oh ! Love thy neighbor as

thyself"...Did Christ say that ? Did Christ say that to do that you are to love thy neighbor as thyself, or something like that ? Love your enemy as thyslef. Isn't it so ? This is Christ. "So if I try to do that, I follow Christ". (ERosi 19.1966 II B 3).

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S. What Christ said cannot be found actually in the Church. No. As for example, in the morning you said... it appears to be ludicrous and illogical... "If you want to follow Christ, be a nun and leave aside the wordly life, become a monk and a nun. And those who are there are not actually elligible in a way". But if it is so, why do you allow them to come to the church and pray ? Everybody comes to the Church and prays. Why, if they are not fit... if they are not fit to follow Christ... if to follow Christ is to be a nun and is to be a monk and no one can, then how the church is there ? How people come, congregate there and pray ? And you also pray and do ? What is this ? What is this drama then ? You see, one contradicts oneself. (Erosi 20.1966 J C 3).

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S. West is based on assumption only.

R. What meaning Svamiji gives to assumption ?

S. Assumption meaning, as for example, you see... take a small example. You are baptized. You see your son is baptized and so on and so forth. And what is the nature of baptism . Well, the other day, Denise was saying, they went to a baptism of their friends. And the father was saying : "I believe in Catholic Church". You have to take a pledge. What is this ? "I believe

in Catholic Church. And I believe in God". God meaning ? God of what ? God of Catholic Church. Isn't it so ? So you believe... you believe, but you don't know. Belief is based on ignorance. What you don't know, you believe in. Isn't it so ? (...)

So the whole thing is wrong, you see. You start on belief, that is start on assumption. You don't know. Belief meaning assumption : "I assume that Catholic Church is right, I assume that God, that Catholic Church says, is God".

R. All assumptions...

S. All assumptions... all assumptions. Do you see that ? So you start with assumptions. How can you get to truth ? Can you ? You start with assumption, or rather you take assumption to be the basis... which is false.
(ERosi 20.1966 III C).

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S. Prayer : Father forgive our sin is a product of ignorance. Yesterday, the same question Anemone put :

A. What is God, Svamiji ? Should I go to church or not ?

S. Why should you go to church ?

S. To pray.

S. Quite all right. What to pray ? You pray, what is the prayer ?

A. Oh ! "Father forgive our sins". That is the prayer.

S. Is this the prayer ?

A. Ah yes !

S. Quite all right. The whole thing is what ! "Father, forgive our sins". It shows that you are a sinner. You, first of all, accept that you are a sinner. And so you want someone to forgive because sin "I cannot but commit. I am not free. I cannot be free from sin". So there is sense of guilt. So forgiveness is required. If this is the way, and this is the nature of God and man, the whole thing is untruth. The idea of God creates the idea of sin then ! But there is no sin. Nothing is sin. So as soon as you created the idea of God, then you created the idea of sin. So man becomes a sinner... an eternal sinner, for which Jesus Christ is required to atone for your sins ! What is this ? Man as man is a sinner ? ... eternal sinner ? And because he is an eternal sinner, he cannot be free ! So he requires a Jesus Christ to take all his sins. Oh ! Oh ! What is this idea ? What is this idea ? Come on ! A child says : "Father, forgive our sins". A child does not know what is sin, and he prays "forgive us". And he will grow up : "Oh ! Oh ! I am a sinner ! ... I am a sinner !" So if this is religion and if this is God, then ? You see the idea of a personal God and morality makes a man crippled... crippled, lame : without limbs. That is all nonsense. Man as man is free. If somebody thinks : "Oh ! I have committed a sin !" No, no, you have not committed a sin. No, why do you say it is sin ?-

See. Because you did not know, so you committed. Had you known the whole thing, you would not have committed. So this wrong is nothing but the product of ignorance. Try to know things. (...)

You are to see what ? Only to show the child, if something wrong he has done : "Oh ! It is not wrong ! You have done it. It appears to be wrong according to social customs and so on. But why is it wrong ? Because you did not know. So you did it. Try to know and you'll be free". Will you say that : "You are a sinner... ! You are a sinner !". (ERosi 17.1966 I B).

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S. So in Occidental viewpoint, so to say, man is born of sin... sin. Isn't it so ?

R. But that corresponds to the idea that man has forgotten the ideal...

S. Yes, yes. Only... But intrinsically he is that ideal. He is not born of sin. He is that ideal. But somehow he got away from that ideal.

R. Yes. But what is this for the Oriental ?

S. But even that... If you say that man is born of sin. So ? He is born of sin. It is definite. He is that ! He is that ! He is born of sin ! He is that !

But the Oriental point of view : No. He is truth himself. He is himself truth. But somehow... he has gone away. He is only to recover it. Intrinsically he is no sin. Intrinsically, he is truth itself. (ERosi 28.1966 I B).

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C. BUDDHISM

D. It is said that Full Moon in May are the dates of birth, death, Enlightenment of Buddha ? Is it true ?

S. Some say so. Others say he was born April 15th. (Dasi 2.5.69).

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S. Buddha never uttered the word ahimsa nor the word satya (Arsi).

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S. Buddha said I am awakened (from the dream of not self) Buddha coined new words : Brahman ⟶ Śūnyatā, Māyā ⟶ Mārā

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S. You know Buddha meaning ? One who is awakened. He said, he himself said that. He said : "Oh ! I am awakened now. Yes, yes. Yes, I am awakened. Yes, I have become a Buddha". He said that, he himself said that. "I am awakened. All my sleep has gone away. I am awakened". He felt like that and he said. But, actually, you see, he is so practical, so reasonable, not a shade of so called mysticism you can find in him, not. All reasoning...
(EPisi 9.1.64 IV D).

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S. Buddhism is nothing, nothing, nothing, practically nothing, but took the wisdom of the Upanisads. Nothing. Nothing at all. (...) Because just before Buddhism, the condition of India was such, they were so engrossed with ritualism and so on and so forth.

P. Why the reaction against Buddhism ?

S. It cannot but be... it cannot but be. For every action there is equal and opposite reaction. Why could the teachings of wisdom of the Upaniṣads be converted into a ritualism ? Why ? Because man cannot keep heights for a long time... for a long time may not keep heights. (..)
He has to come down. And gradually he comes down. And it is law of Nature for an action... It must change. It changes... it changes. From the Upanisads height, one could not remain that way. (EPisi 9.1.64 IV A).

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S. And you see, in the Upaniṣads teaching, and in Buddhism, there is not a shade of difference... not a shade of difference. Exactly the language... Only Buddha speaks in his own language. That's all. Nothing more. He doesn't speak in Sanskrit. He speaks in Prakrit. That was his language. As Svamiji is speaking in ordinary language. That's all. (EPisi 9.1.64 IV D).

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S. Historically it is very nice in the life of Buddha. When he realized and... and oh ! For several days he was with it, completely. Afterwards he felt : "Who will take it ? Now, people are such... They can't take this Dharma. It is useless. I will not go tell anybody".

Story goes : the Sambatti Brahma, the Creator appeared before him and prayed : "Well Lord, there are good men, there are intelligent men, there are foolish men and so on and so forth... So if you don't teach these... these people, who can take ? They will not be benefited. There may be thousands who cannot take. But there may be a few who can take. So, if you don't give, what will result ?"

Buddha said : "Yes, yes, yes. Then I shall do". Then again you differentize. "To whom first I shall teach ? Oh ! These five disciples who were with me, who left me, let me go to them". Ah ! He went. In Sarnath, he found them. And when he was approaching, they recognized him, and all of them said :
Di. No. We will not go, we will not stand up, we will not pay respect to...

No. He has fallen away from the road. He approached. They did not move. One of them came forward. And he said :

B. Yes, I have realised this. I can say, I can realise this.

Di. Then, why do you say like that and why you didn't say it like that before ?

B. The day before that, did I say that I know it ?

Di. No.

B. Then ? But now I say : "Yes, I know it". So I say. Will you hear me ?

Di. Oh ! Yes, yes, we'll hear you.

And this is nothing but the story.

It is mythology. It is nothing but the unconscious desire to preach was there still. The Brahma is the unconscious. Unconscious is still not free. Being the son of a king... And so you know he said : "Dharmaraja. This is the kingdom of Dharma. I am spreading the will of Dharma". And he said : "This is my general for Dharma, this is my..." So all these categories were there. And the mass teaching, the result of mass teaching was clear in Vinaya Pitaka, and so on... Vinaya Pitaka meaning ? The basket containing the rules for behaviour. (...) (EPisi 74 IV).

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S. Buddha said one thing.(...) But afterwards it became different attitudes. Some took one form, another, another form. Some said : "This is our Greater Vehicle, this is what Buddha taught, and the others are wrong. They are the Lesser Vehicle". Hinayana, Mahayana, they separated. And now Hinayanists and Mahayanists are quarelling. One says : "No, this is Buddha's teaching", and other says : "No, this is Buddha's teaching". But what was Buddha's teaching ? Hinayana practically is maintaining the same thing, though in form. But Mahayana became degenerated. From Mahayana it became Vajrayana and Sahajayana and so on.. and then degraded, degraded, degraded. Because once you give a slight loophole, it goes down. (ERosi 20.1966 I C 1).

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S. One day, Ananda. Ananda was his cousin and always used to be with him. One day, Ananda asked :

A. Well Lord, how long will this Dharma that you have established will continue ?

B. Thousand years. It will continue thousand years. After that, it'll go. After some years, Ananda, one day, again asked him :

A. Well Lord, how do you see, how many ?

B. Now, with finer experience, five hundred years.

A. How you said thousand years ?

B. You see, when I told you thousand years, there was no Bikshuni-Sangha here. That is, ladies didn't become Bikshus. Bikshuni, you know ? Now Bikshuni Sangha has been created. So, it will not function.

Exactly so. Buddhism degenerated into Mahāyana, Hināyana. And you see how beautiful it is put ! The Nature works so beautifully you see ! What Buddha actually said, what Buddha lived for, was called Hināyana. Lesser... Lesser... Lesser Vehicle. See the working of people ! Because Buddha did not recognize anything existant. But people could not do that. They have got... So they said "Well, we must live, we shall do good for the world and so on and so forth, that is the highest aim of life". That is Mahāyana, or Greater Vehicle ! See. It cannot but be. Because this ordinary Nature's hankering, Nature's hankerings are there.

Buddha worked in reaction to some extent. Because anybody who came and sai "Buddham Sangham Dharmam" he is converted into a Bikshu. He didn't examine and test. Because he has got the inertia of a Rajput king within him. He wanted to establish a kingdom. And kingdom of Dharma. There was the difference. And so afterwards, he had to put on rules and rules and rules and rules. You can see Vinaya Pitaka. Oh ! He was always creating rules, rules, rules. Because in this Sangha association, something has been done, something amiss has happened. He said : "Oh ! This must be ruled then". So, amongst Bikshus and Bikshunis, there was corruption, as you call it, so it went away... it went away. Buddha said : "Yes, not more than five hundred years. Because nothing lasts. For the new nothing lasts". So he said : "If it continues in its own proper testance conditions, it will go thousand years. But now, you see, bikshuni have come. So, there cannot but be corruption. So, five hundred years' Do you see that ? So, from there you see, from Buddha, it came to Mahāyana, Hināyana, and then from Mahāyana converted into Vajrāyana, Sahajāyana and so or and so forth... And from there tantrism came. (EPisi 9.1.64 IV B).

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D. HINDUISM

1. PRESENT HINDUISM AND REAL INDIA

S. 99 % of Hinduism is childishness. (Arsi M/1972).

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S. What you call Hinduism is a degenerated state. It is not India. (Da 5.7.64).

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Sh. Our traditional Sanskrit word Phisosophy - TATTVA-JÑĀNA - (the knowledge of "That-ness") must have implied this very truth ?

S. TATTVA, TATTVA, TATTVA ! Yes, of course...

Sh. So this is true phisolophy ! In no other language, perhaps, is there a similar significant word for philosophy ?

S. No understanding at all. Nothing but big talk ! (Su Chap. 6 II A).

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S. This country of yours is such a wonderful country. The accomplishments and achievements of this country are so brilliant and perfect, that here they have no other work to express them than "to see". (Su Chap. II II B).

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S. India has no sect... India had no sect. India couldn't circumscribe herself in some form. In the Upaniṣad there is no sect. (EPisi 9.1.64 IV C 2).

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2. UPANIṢADS

S. There is no difference between the teachings of Buddha and the Upaniṣads. (Da 5.7.64).

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S. In the Upaniṣads, all is in condensed forms. No explanation, nothing of the kind. Only condensed statements. Upaniṣad gives statements only. It doesn't explain. . (EPisi.....)

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3. BHAKTI

S. Fullness, wholeness is dependent upon separation. It is partial expression of truth. Truth is "it is", "egg is", "hen is".

It is like Bhakti ; they do not want to be sugar in order to keep the taste of it. They want to remain separated. (Dasi 24.3.72).

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S. To say "Sivoham" is not hindu.

Hindu comes from Sindhu. 50 years ago all people from India were known as Hindu.

Hinduism is a western word.

Sivo'ham came from Mahometan, Christian or may be Dravidian influence. True Hindu is to "see what is" as expressed in the Upanisad. (13.8.73).

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4. HATHA-YOGA

D. What is the use of Hatha Yoga, Taï-shi ?

S. Only physical. It gives you good exercise - in order to be fit - May be to perceive more clearly. But it has nothing to do with realisation or spiritual achievement. (Dasi 13.8.73).

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5. TANTRICISM

P. Oh ! Then there is something I want to ask Svamiji : What is the truth behind what in India is called Kundalini, which has to go through... Is there something true or not ?

S. Oh ! That is an allegorical way of... But Svamiji hasn't got any direct exp ɜrience of that. Rather Svamiji tried to have some direct experience of that also, tried to find out some guru in that way, and had one. But he confessed, that he is not an expert in that. He always remained in the lower plane. He said : "No I can't". So litterature is there no doubt, Kundalini and some Cakra, six plexuses (...) in all Tantricism they have got three planes of Saddhakas. They have designated every human to be a Sāddhaka.As soon as a man gets a human form, he is a Sāddhaka they say. Falling within different categories. First of all they say Paśu Sāddhaka : animal stage. Then they say Vīrya Sāddhaka the valiant stage. Then the Deva Sāddhaka : the enlightened and godly, so to say, Sāddhaka. It goes above all physical experiences.

And about this Sāddhaka, ... one feels, sees there is that desire. Quite all right. Come on... come on. Do it. And those who are carried away by desire, are called animals.These are the different interpretations... different categories in the Tantric litterature. (EPisi 13.1.64 III B).

6. JAPA

S. Do not be engaged in mechanical activity. The intelligence should be kept alive all the time. In mechanical activity, the intelligence goes to sleep. So, while keeping yourself engaged, see that there is enough scope for intelligence to be active and to assert itself. Doing Japa is machanical. Thinking that by doing Japa one is training his mind in concentration, is illusory. You are only building up a cell of the sound involved and remaining a prisoner therein. You are to be free and the intelligence should have its full play all the time. (Sri Book).

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7. RAMAKṚṢṆA MISSION

S. As for example, Ramakṛṣṇa mission. You see, they have got a mission. As for example, here your nunneries and ordinary church mission. They have got math and mission. They have distinguished : those who are searching for that, they are in the math. And mission is for external social work.

Exactly like Christian mission. They have got schools and colleges and orphanages and so. They copied... copied the Christian mission. As the mission, also word mission is used there also : Ramakṛṣṇa mission, and this "mission" came from the Christian mission also. They copied it. (ERosi 20.1966 II C 2).

8. HINDU TRADITIONS

a) Ashramas

S. This idea practically was developped, and put into practice systematically in ancient India. Because they divided human life into four stages. The first stage, the state of student. Next stage, the state of the householder. Next stage, the state of social worker. And after that, state of being free.

So one must be a student, brahmacari. Student life is a life where all energies are conserved and trained, and controlled, and educated. Up to a certain age, up to twenty five, so to say, he is a student. Where he cannot have any desire for the outside. He is conserving everything : sex, everything. Preparing himself intellectually, emotionally and in action, to go forward in household life. So with all the knowledge of things, at the end of that period, the teacher, the Guru sees what is his condition, what is the condition of this man ? "Oh ! Yes, you return, samāvṛttam* as it is called, go back to your home, with this knowledge, with this enlightenment, with this controlled energy, with everything, go. Go satisfy yourself. And see the Truth, that you have felt, must be experienced by you through action. Not only intellectually. Go".

But after doing, after fifty, as they say, you must leave it. Twenty five years, student life. Another twenty five years household life. And then another twenty five years, he must leave this competitive life, this household life, be a social man, take everybody to be himself. And then goes. And after seventy five, when he is satisfied from external attractions, and internal sense of duty and work, he comes to himself. And now gone !

But at the same time there is an injunction also that if a sense of dispassion comes, then wherever he may be, even in student life, earning everything, earning knowledge and discipline and so on and so forth, he feels : "Ah yes, I feel, there is no use, there is no tendency to go out. I see nature of things". Quite all right. He will not have to go to household life. No. That was the rule. So... because ultimate aim is to be one, be free from duality... free from attraction towards the non-self...

* Sanskrit transcription to be checked

So until and unless the student life be perfectly cultured no one can go forward. Because to go forward, one must have his energies controlled. First of all. In any academic or any practical training, you see, you are to be an engineer, you will at once become engineer ? You retire for four or five years. There you control all sense of going out. And take everything. And when you find : "Yes, yes, yes", now you are ready. Go. You get a diploma. So these diplomas nowadays are external only. But in life, this diploma must be of the three categories of himself, intellectual, emotional and actional. In three fields he must be trained, and must have... must reach a point where he is now fit. "Now go". (ERosi 5.1968 II E 3).

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S. As in India, all these things are put in a scientific form. They say, first of all, the student, then the householder, then the social worker, and then this retired life. Gradually. But they also say :
YAD-AHAR-IVA VIDHADITA TAD AHAR-IVA PRABHRADIVITA *
This is Sanskrit. BRAHMACARYA BHUTVA, GRHA BHAVET *

Brahmacari : exact meaning is a student. Because as a student, he is away from all worldly life : worldly pleasures and pains and temptations. He is completely at one with his studies, earning knowledge, earning again, and so on and so forth. As for example, here also, if a student goes on with sexing, and goes on with everything and goes on... can he do justice to his learning now ? No, no. So for a student the predominant work is to conserve his energy... acquire energy, conserve energy and knowledge. This is the idea of a student.

So, as they say, after being a student, go, then have... come back to your worldly life, marry, earn money, do everything. What for you have acquired knowledge theoretical ? All knowledge is there, but all these are theoretical. Now you have to gain experience and prove all this to your life. Go... go through that. And prove to yourself that there is nothing is this world, no enjoyment, nothing. Truth is only thing. Yes, yes, yes. Just see. See, go through. And after doing that, after fifty, generally, they say : Up to twenty - five years : the student. Twenty-five to fifty years : the householder. And

* Sanskrit transcription to be checked.

fifty to seventy-five : the social worker. And after seventy-five : retired. These are the four stages they say. Why these four stages ?

In the stage of the student life, he has physical, mental energy. He has concentration, he has knowledge, everything ; he is full. Now if he is full, completely... finished. But still the teacher... the guru sees : "Oh ! Now you have got desires and so on and so, just go, marry, earn money... marry too, and whatever you have learned, whatever knowledge you have acquired just put those knowledge to your test. And from the theoretical, let those knowledge come to understanding. Try, feel. And now when twenty-five years you have seen, yes, this competitive life, earning life, selfishness, yes, yes, yes, you have done it.

And now go to another stage, for social... This competitive earning life has vanished. Now go for social ... try to own society, to be yourself.

And after doing that : "Oh ! Yes, yes, now ! ..." Now go, now go... After that, go and meditate and be one. Completely. And after doing that, if you like to come back to worldly life, do it. No, not. It depends upon you". But the condition they say ... yes, that is so, but :

"YAD ARI PRABHIBHAVET TAD ARI BHAVET *
BRAHMACARYĀTVĀ, GRHATVĀ, BODHATVĀ. (ERosi 10.1966 II E).

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b) Bhiksā

S. Just see, what these traditions were : To give whatever you can. That is why there was the tradition of giving BHIKSĀ in those days, of giving alms. To receive alms was considered respectable. Why ? It was respectable and dignified because the ultimate goal of every person was MOKSA. And since that is the final goal of all, those who are outside - the ones who are leading an ordinary life of a householder - are ever eager to help them reach their goal and to give them what they can. They know that their own goal also is the same, that they too would have to tread the same path, that their own path was exactly the same. Only they are not yet ready. For they have yet to transcend their desires. And, therefore, being conscious of the fact that those others were proceeding towards that common goal, they really feel one with them, they feel as though it is they themselves who were on their way to that goal. That is indeed why they come forward eagerly to help and serve them to the best of their capacity. Because they are in a position to give, so they come forward to offer them alms in a spirit of reverence.

But what is the spirit today ? Having given a single pice one feels as though he has incurred a loss. This kind of giving is an insult indeed both to the giver and to the one who receives. Why ? Because that feeling of oneness is missing. It is not there at all. For the path is not clear. The goal is not clear. Whither am I proceeding, what is the aim of life - is not known. That is why one is only being carried away by individual mindedness, which is the characteristic only of a child. All are indeed children. What kind of men inhabit this world today ? Children indeed. Only children... only children - all of them. Where are adults to be found today ? Whom can you call an adult ? (Su Chap. 20 IV B).

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c) Atithi - Devata

S. And this is why in this country the tradition was that of ATITHI DEVATA. The guest was a god indeed.

ATITHIDEVO BHAVA

When the pupil completed his studies and was ready to return home, he was asked at the convocation ceremony : MATṚDEVO BHAVA , PITṚ DEVO BHAVA, ACARYADEVO BHAVA, ATITHIDEVO BHAVA.

These four were the only gods. There was no other god. ATITHI, the guest, was a DEVATA, a god indeed. So what was the culture of this country ? Not to ask the guest as to who he was. One is not supposed to ask the guest who he is. ATITHI-NĀRĀYANA ! The guest himself is NĀRĀYANA. You have not to ask the guest who he is. He is NĀRĀYANA indeed. (Su Chap. 20 IV B).

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d) GĀyatrĪ

S. And this indeed is India's culture. This indeed is the distinctive mark of this country. This culture got its very start from here, from this : You are not ! ... As in the GĀYATRĪ MANTRA :

OM BHŪRBHUVAH SVAH OṂ TATASAVITURVARENYAM

BHARGO DEVASYA DHIMAHI DHĪYO YO NAH PRACODAYĀT

OM

This is the GĀYATRĪ MANTRA.

What is propounded in it ? That - we meditate upon the most excellent light of this God Sun. DHIMAHI - we meditate. The verb here is in the plural. Not I meditate. "We" Why ? DHIYAḤ - our intellect. Not "my intellect". This. This is where they started from. This was the foundation of education indeed. This is what GĀYATRĪ implies. Not you alone, as a single person - but you all, united into one whole. Not each of you separately. Not each of you as a single separate entity. You are not separate indeed. You are one, one whole !

(Su Chap. 20 IV B).

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E. WESTERN WORLD AND INDIA

1. PAST AND PRESENT

S. The ancient strict discipline is not possible now-a-days. Time of sincerity, eagerness, sticking to Truth has changed : always you go to externals. (Arsi 1966/34).

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S. Ancient life had an aim of life : for that they did everything. But modern life has no aim. (Arsi S/1972).

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S. Fifty years back, you see ? Any student, any schoolboy if their mother said : "Well, don't do that", boy says : "Father has said that, mother has said that, so I shouldn't do". He used to do like that. But now, if the child is asked to do anything, he will say : "Why ?"

So, old people are tempted to ask : "What is it ? What is this ?" If you ask a child, he says : "Why ? Do nothing, not accept..." So, see it is coming, the age of reason. Age of reason, age of self-help, age of independence is coming. Again that, you see ? And it is coming. (EPisi 9.1.64 IV C).

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S. As the days have changed, you see, in this age, Svamiji saw from his early childhood to these at least sixty years : Oh ! What a tremendous change has taken place ! People have become so materially minded ! And it is going fast, fast ! So higher mental, and moral or social instinct is going down and down ! To do for others was so natural fifty years ago, sixty years ago. Not now. No. Not now. Pleasure, amusement : "Oh ! We must have, we must have, we must have !" All people collect with their... Now, amusement, individual... Each individual goes away without any connection. (...) (EPi/M 74/II B 1).

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P. Change can be regressive, no ?

S. Oh ! Yes. Change is change. But change takes place, you know, in opposites : ups and downs, ups and downs, isn't it so ? River moves, their waves are moving up and down. But there you know also molecularly this point : this molecule is moving up and down, moving up and down in its own place. And next molecule is moving down in its own place. And the process goes away. So, there may be ups and downs, but the process goes.

P. And in the long run, there is progress ?

S. Yes. There is progress. Cannot but be. Because Nature always tries to be in balance, tries to be always in fullness. Nature cannot tolerate vacuum. Nature avoids vacuum.

P. So, the golden times are not behind ?

S. Not at all ! Not at all ! Not at all ! This today is far advanced. Far more advanced than the past.

Now today you know, even a small child cannot accept anything, he says : "Why ?" At once he says. Do you think that this is very, very small thing ? The consciousness has come to such a point... the consciousness awakened in such a point... He always tries to examine. Ough ! This attitude is a tremendous revolution !

You may say : "Oh ! That is materialistic !" May be, it is directed. Materialistically no doubt, but the attitude ? You want the attitude. The attitude is there. Attitude is for truth ! "I can't take anything for granted, why ? Tell me, show me, give me truth, give me proof", that shows the whole consciousness of a child even, the whole consciousness of man is awakened.

For every action there is equal and opposite reaction. If materialistic, quite all right. But the idea is there : to know truth. It may be in this field and when I shall see that : "No, no, no, I can't find in this field. Then ? I cannot but go that way". So, you see, everything is progressing, progressing. Man is awakened now. He doesn't take...

P. More than at the time of the Upaniṣad ?

S. Oh ! Oh ! That time was a time when there were practically very few things of attraction. Nature's play was not so multifariously discovered and connected. So, you see, today, if a man reaches, to that state, he will be far richer than any man of the period of the Upanisad. Because you have today innumerable points of attraction. And you must have to go through all those. It is not a joke.

But the level is the same no doubt. Level there, is the same than that. As for example, as in science you know. You have connected vessels. A tube here, different forms of vessels. Connect all those. And you pour water here. And all water goes, isn't it so ? But all the waters are on the same level. But the volume of water is different. But the height is the same everywhere.

So, the realized man in the Upanisad period and today anyone reaches there, height is the same. But the volume ? Volume is different. Do you see that ? As for example the condition of a Guru : Śrotriya. Śrotriya : learned. And this learnedness today... Ough !

P. Is completely different, completely different, yes.

S. Is far richer than that. Do you follow ? Though the height... ?

P. Is the same. Yes, yes.

S. Volume, richness is there. So, everything is the same. It appears to be different ! So, Upanisadic period and today are practically the same. Only emphasis is different.

P. But neverthesess a progress is widening consciousness. Yes.

S. You see, consciousness is wide awake today (...)

So man has become so rich today ! His experience is so rich ! Oh ! So today, if a man has become free from temptations ! Oh ! His richness is far more in quantity, not in quality. Quality is the same.(..)

The height of the water is the same everywhere, but volume is much more important. So, there is no progress, there is no regress. Things are the same eternally. It appears to you there is progress, that it exists. That's all. But Neutrality is there, unaltered Truth is there, unaltered, unalterable, without change. You put emphasis this way or that way. That is the difference. (EPisi 10.1.64 II H).

S. As Svamiji says : in these days, one who becomes Self-established... the intensity of this experience is the same with eternity. Eternity meaning ? All past or all future Self-realization will be that. But in extension, today... Oh ! So great ! As for example, in science, balancing of liquid columns. You have got an instrument like this. A glass instrument like this, connected here. You can have a small one, you can have a big one, you can make a fat one and you pour water. You see, in all these, the level of the liquid is the same. But the volume...

P. ... is different.

S. Different, yes. Though the volume is so much, a thing may be so big, another may be so small. How can this height balance this much only ? In intensity the same, but in extensity ? Oh ... So today, in a way, if one becomes free from temptation and attraction and attachment, you see extension is so bigger...

P. So today is a very favourable type of circumstance.

S. Very favourable, very favourable ! And very difficult ! If you think of temptation : you have now infinite, infinitude of temptation. Ough ! And of all those temptations, if one becomes free, so... Oh ! (EPisi Thu. Jan 74 II 8 1)

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2. WEST AND EAST

a) West outside - India inside

S. In India, tradition is still there, always there... in talks. Anybody will talk the perfect wisdom. But they will not do. Previously what they talked, they did .
West means : tendency to look outwards, to put importance to the outside (extroversion). And it has conquered East. One who is not in himself will go outside. (Arsi 1966/34).

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S. Svamiji believed that it was easier in the West to achieve knowledge of Truth, because external conditions were so favourable : no poverty, you could get everything.But internal conditions are worse. Sense of individuality is stronger. In India sense of person was prevalent. Each and everyone tried to fit into the group, not to be apart from the community. Now,through Western influence,it has completely degenerated. (Dasi 18.6.69).

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R. People in our civilisation, say : "you see, in India for example, they have spirituality, they have all sorts of things like this. But look at the other".

S. Yes. Svamiji was going to that. Now, India... which India do you take ? And which Europe you take ? See. India... today India is not India. It was enslaved for so many years, and so on and so forth... And you were independent politically, and we were slaves so long. Colonial countries there were... So how can you compare between the two ?

R. In Christian civilization, people are identifying themselves to this civilization and say : "This is the right civilization. We are in right civilization, if you have not this civilization, then you are not right".

S. Very nice, very nice. Now in your ancient civilization, there are different stages. You are following Roman civilization. Where is Rome today ? Where is Greece today ? Where is that ? You cannot find a trace of Roman civilization in Rome ! But that idea of Roman civilization is there, which you copy now. Law and everything you copy. But where is that Roman civilization in Rome today ? Where is that Greek civilization in Greece today ? So if you say : "Today's Greece". Oh ! Then Greek civilization today ! You see that Greece today : "Oh ! There is no Socrates in Greece ! There is no science in Greece !... No, nothing ! Will you say that ?

You take law, you glorify law... It is Roman law. Where will you get that law ? So deny that law, because Rome today is nothing ? Deny that law. Why don't you deny ? Rome is not that Rome today. That Rome is not today. Then ? If you say that today is Rome, then today's Rome is nothing ! But Rome is there ! And from there you take law, you take everything... you follow Rome. Why do you follow ? This Rome today is nothing... Go to Rome. What do you get ? Where is that Forum ? Where is that palace ? Where is that ? Where ? Where ? Where ? You don't find. So no, nothing, nothing. Roman law : nothing. But you idolize Roman law. Why ? Why ?

R. Yes, because it corresponds to that.

S. Ah ! So Rome as Rome is there. Not today's Rome... you cannot compare today's Rome. Do you see that ? Now, similarly, India... India is there. You cannot compare it to India today. Do you see that ? Because India is trying... India is eager to imitate your West today, anyway you like. But it is not India, you know. As this Rome is not in that Rome now... This Greece is not Greece now. The Greece which is famed for scientific achievement... that Socrates and so... where is that Greece ? Where is that Greece ? You say Greek and Roman culture... Why do you say that ? Why do you ? Is it there ?

R. No.

S. You can very easily see. So India as India is not India of today. Yes. They are starving... no doubt. And India also says. Because India fell from this ideal of India. Such is the condition here. "Because India is India so India is in that condition" : No ! Because India was not India, so she is in that

condition today. Because in India, when Indian culture was there, they never despised... They wanted to have all... They had... They wanted to have and had also. Go to India, and you see thousand, three thousand pieces of sculpture and architecture... can West even dream of doing that ? That Aśoka pillar... ! Ah ? You have seen it ?

R. Yes, I have seen it.

S. And see the gloss, see the gloss. They have got the iron pillar in Delhi. So many years,there is not a rust !... Can West produce such an iron today ? Can it produce ? With all the boast of Western civilization and industrialism... can it produce such an iron,which thousand and thousand years there is not a rust ? It is in sun and rain and everything. What was that culture ? Was there no industry ? How could it produce that ? And that Asoka pillar you see... thirty feet, monolith. Same monolith you see in Bengal, you see in Delhi, you see in the Aśoka Aśab of Afghanistan... How ? How ? What was the transport ? So there was a civilization externally too. Otherwise, without external fulness, this internal fulness couldn't come.

A beggar cannot be an Indian wiseman. No. He surpasses, he transcends. (ERosi 19.1967 II C 1).

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S. So India as India, lived, enjoyed everything. That was India. This India in not India. (ERosi 19.1967 II C 2).

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S. Which is the state of India today ? It has neglected the external. And this is not India. Today's India is not India as today's Rome is not Rome, today's Greece is not Greece. (...)

When they say :"See India", say : "Yes, yes, yes, it is not India. It is the degraded India. Because India lost her own heritage, so she has come to this state today. If India didn't lose herself, she couldn't have been in this condition today, in this miserable condition". India lost herself.

But still India lives though, somewhere, somewhere, somewhere. India is not dead. As Svamiji is here, India is here. So India is not... India is not a particular localization. No, no, no, no... India : Sarvadā : eternal. India never says India is localized. No, India says : Sarvadā, sanātana everlasting, eternal condition. So that is for everybody, that is for you, that is for everybody. So you can very easily see things.

If you want to answer, you can very easily answer. "See. See yourself. You boast of Western civilization... Now, what is the root, what is the basis of Western civilization ? Rome and Greece. Ah ! Where is that Rome ? That Rome is here ?..." (ERosi 19.1966 II C 4).

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S. You cannot find a trace of Rome in Rome, now. Only the pillars and these... are there. But no Roman culture, epitome of Roman culture, you can never find. Similarly in Greece, whole thing has vanished.

But the truth is here in the East. Everything has not vanished. It is still there... it is still there. As in Tibet, you see, as in China you see, as in India you see. Though this realization is very rare nowadays. Formerlly it was in the air, so to say, percentage of realized men could be found, much more than now. But that truth has not vanished. And it cannot vanish. Because it is the ultimate truth. Why Rome vanished ? Why Greece vanished ? Because they were not based on solidity. (ERosi 20.1966 II B).

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b) West : to think - India : to be

S. But in the Western thought, intellect is everything. Different characteristics of Indian thought and Western thought. One is to be.(...)

In order to know, you are to be, then you know, otherwise not. So, you are thinking, thinking, thinking. You are full of thinking,rather you are product of thinking. Everything is thinking. In English, it is called : "A man is what he thinks". And so, in the West they say : "He is a great thinker". Nonsense.

Here in India : "He is a great knower". See the difference ! But in India of today also, this intellectualism is going on. (EPisi 74/ II C 3).

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c) Ideal : Occidental and Oriental point of view

S. Occidental view of ideal is... there is an ideal. And ideal cannot be reached, cannot be attained, towards which one can move only. It cannot be reached. That is the ideal.

Oriental view is that ideal is that which is already attained but which you forgot or somehow you don't know what it is now. So, in order to have that, you are to make effort. So ideal is that which can be achieved. Otherwise it is not ideal.

That is the main difference. In the Occident, ideal is something towards which one can move only, which cannot be achieved. If ideal is achieved, it is not an ideal.

So if it cannot be achieved, what is the necessity of that ideal ? That is the Oriental point of view. Man must make effort for something which he can achieve. And if there is something which cannot be achieved, what is that ? What is that for life ? It has got no connection with life then ! This is the main difference, between Occidental and Oriental viewpoint. Oriental viewpoint is this only : ideal is which can be achieved. Otherwise there is no ideal at all. Occidental viewpoint is... ideal is that which cannot be achieved. And they generally give the illustration of two parallel lines... no, no, no. They seem to meet in infinity, but they never meet...

R. In physics also we have the figure where the curve is touching the line at the infinite.

S. So not in life then ! But from the Indian point of view : "what is the use of ideal then ? If I don't achieve it, what is its use in my life ?"
So ideal is that which can be achieved. Or rather you reach there, already. Because if it can be created, then it will be created and what is created is also destroyed. What comes, goes. That is not truth. So ideal is there. And there is that ideal also, only he forgot. You are to recover that.
(ERosi 28.1966 I A).

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R. But then for the Oriental, how does it happen that man has forgotten truth, forgotten the ideal ?

S. Simply because he has taken himself as something separate from everything. That is the only thing. He has considered himself to be something... somebody. That is the idea which took him away, so to say, from ideal. You see, if he can be free from the idea : "I am something. I am somebody", he is truth itself.

R. Yes. I agree on that. I am coming so often on this subject. The point is that how at the moment, it was possible for the perfection to forget.

S. Ah ! There you are. And again, again that point comes. That question you cannot answer. You are to see. Come to you as a particular... you are particular now. You see. Find out if you forget anything. See... see. Just remove your forgetfulness now, and see what you get. And that you cannot.

R. In other words, in particular, in my case, it often happens that even knowing or feeling truth, I forget...

S. Yes, yes. Why ? Why do you do it ?

R. And then I find a particular answer.

S. And from that particular answer, you get the general answer. So if you go to the general answer, being particular, you cannot find it. You can find an answer to a question in which you live, in the level in which you live. You cannot find an answer to a question beyond your own level. (ERosi 28.1966 I C).

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CHAP. 3 DISCIPLES AND GURUS, SAGES, SAINTS AND PEOPLE

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A. DISCIPLES AND GURUS

1. GURU

S. A Guru is one who just removes the veil from your eyes and enables you to get a clear vision of the picture. The rest must be done by the pupil himself. With the light in himself he must make his way through the darkness of the world. Do your utmost, neither more nor less, and be happy. (SRi Book).

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S. Who is a guru ? One from whom you can learn. (Eosi 12.12.69 III C).

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S. Initiation means how to receive. An ant or a mad man can be your guru, if only you can receive. (Arsi 1966-19).

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S. You are to see things, hear things right with your eyes open, ears open. And if you can have your eyes open and ears open, you can learn from... ?
... anything whatsoever, anything whatsoever. (Eosi 12.12.69 II C 2).

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S. One can have anything, learn anything from anybody. From the air, from the tree, from the insect, from the... (Eosi 12.12.69 III B).

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2. DISCIPLE

S. Teacher is nothing. If the taught is all right then you will have a teacher. Taught means student. If the student is all right, then the teacher cannot but be all right. Rather, in a way a student created the teacher. Not the teacher the student. Svamiji talks topsy-turvy.

If one who is not actually teacher, who appears to be teacher, and who wants to be a teacher also ; if the students are dull, unintelligent, unenquiring, not inquisitive, what is the fate of the teacher ?

O. He will go on without being disturbed.

S. But if there is intelligent student, inquisitive student, at once teacher feels : "Oh ! I must behave in such a way that he may not be disappointed. I must try... I must prepare myself so that I can answer him... I must prepare myself so that I can answer him".

O. Or at least he can remove his place of teacher and say : "I am not a teacher".

S. Oh ! So that's all. But is he wants to be a teacher, what will he do at once ?

O. Work.

S. Work. And who makes him work ?

O. The student.

S. The student. You see ? Always. So a good and right teacher is always eager to have students very inquisitive, very challenging... Because if he is : "Oh ! now I am being tested, now come on." (Eosi 12.12.69 II C 5).

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S. What is a disciple ? One who has no separate life from the guru. No separate life meaning ? His life is completely open to the guru, there is nothing apart, nothing separate, nothing hidden. A disciple must test and when satisfied, surrender. One who surrenders without testing is a fool. Testing means ? To ask question and have appropriate answers and then to put into practice. Practice into one's own life and see the results. It does not mean observe the guru's behaviour because your judgement is prejudiced. Surrender does not mean the giving up of one's will nor of one's liking and disliking which is an absurdity. It means accepting totally without hesitation whatever is said by the guru on the strength of previous testing and not on blind faith. (Dasi 25.3.70).

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S. You should then see if the recipient is fit to receive the advice. He should be eager, sincere and receptive. Then only, advice will stick. He must put his questions in the proper manner and be ready to serve the Guru in all the ways he can. That is the proper person to whom advice may be tendered. (SRi Book).

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S. Everything is neutral, but, as I am still living in relativity and feel suffering, I go to the teaching which shows me the way out of suffering. (Arsi 1966/27).

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S. Did you come to the ashram just to show that you have come ? Or by comparison with another ? (Arsi 1967).

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S. Now you have to stand on your own. You are to challenge the guru. One who challenges and does not follow is a fool as much as one who follows without challenging. (Dasi 26.7.69).

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S. Following is not imitation. To imitate is to ignore the actor. To follow is to be the actor. Generally in any statement there is the subject and the predicate. I (subject) eat meat (predicate). People are ony concerned by the predicate. Therefore action is falsity. (Dasi 14.4.70).

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D. How can I pay you back ?

S. Imitation is the best flattery. (Dasi 10.1959).

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S. The pupil should, on his part, never swallow the words of the Guru. He must examine them, experiment with them and satisfy himself that they are sound. He must ponder over them from all angles and make sure that the advice is correct. Then, he must turn them in his mind repeatedly so that they become his own. And, finally, he must put them into practice. Practice will make him perfect in due time. (SRi Book).

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S. So, hearing the truth from the Guru does not carry the disciple far. The disciple must examine the teaching and convince himself that it is true and tally it with his own experience. He must question the Guru whenever any aspect of it is not clear and afterwards turn it over in his mind till it is perfectly understood. If there is any doubt, he must experiment with it and draw his own conclusions. Other people's experiences are no good. When he has

thus thoroughly examined it, tested it and pondered over it from all angles and is convinced about the justice and the inevitability of it, then it is that he can be said to know it. Now it is no more Guru's teaching. It is his own. He now KNOWS it, which means he has implemented it in his life. For, To KNOW is to BE. (SRi Book).

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B. SAGES AND SAINTS

1. RAMAKṚṢṆA

S. To use imagination is hysteria.

D. Well in that case Ma Ananda Mayee or Ramakṛṣṇa are hysterics ?

S. No doubt about Ramakṛṣṇa He was lost in the unconscious Self and the rest were psychic phenomena.

D. Then what is the attraction felt and inspiration derived from such souls ?

S. This is subjective. Corresponds to your type of psyche. Because of some emotional need in you. People are attracted because they cannot do the same. There was a stage in Svamiji's mental evolution when he was attracted. But then Truth came and he could see for himself that it was plain hysteria and nothing but that. After reading the book "Gospel of Ramakṛṣṇa". Remember, R. felt some attraction for money. He took a piece of silver in one hand and mud in the other and repeated "You are same", then threw them into the Ganges. But when silver would touch his hand, then his hand would twist, but not when touched with sand. So the sense of distinction was there and so strong that even during sleep his hand would twist.

D. Well the important thing is not the teaching but the inspiration and stilling of the mind. These being here, whatever I am told by these souls is taken into consideration. Can you help me to see through this inspiration ?

S. You just have to see. Not to think or imagine but see. (Dasi 17.5.63).

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2. RAMANA MAHĀR S I

S. Ramana emphasizes this self enquiry. For every question put to him, he turns the questioner back on himself. For, to know one's self is to know all. But the questioner does not find it so easy to turn on himself. He draws a blank. He is non-plussed. He does not know how to proceed. (SRi Book).

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3. ANANDA MAYEE MA

D. It is said that the emotion can be provoked, challenged so to say. For instance Ananda Mayee Ma after the painful incident in Brindavan, said "whatever happens, whatever comes, this is the result of your karma. The individuals are only the incidental causes but are not responsible".

S. Perfectly true. But could you understand ?

D. I understood after reflection that this man was not responsible. He was overworked, tired...

S. And so you understood wrongly. See what was the result : (Dasi 7.3.72).

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S. OM MA !. What is this ? It is not sufficient. Don't you know the significance of OM ? What has Ma to do with it ? (Dasi 21.5.63).

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S. Ananda Mayee Ma is at least a great person. She is genuine. She does not try to cheat people. She sent Arnaud to Svamiji. (Dasi 27.2.72).

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D. With Ananda Mayee, I am told to make the mind preliminary pure.

S. To make the mind pure... impossible. What is the mind ?

D. Thought process. Constant flow of thoughts.

S. So how can you hold it ?

D. It is to be compared to a river, the water are thoughts. The river is the mind. They say - make the water clean first...

S. How ?

D. They say by constant practice of sadhana.

S. That is impossible. To make the mind pure is not a Hindu concept but Christian. Hindus say "See the Truth". Darshan. And not think or imagine.

D. They say it is only a preliminary stage, first concentrate the mind even with the help of imagination for instance on an idol...

S. That is not Hindu but pagan. To use imagination is hysteria. (Dasi 17.5.63).

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D. The real question is that when I came to Svamiji and told him about the experience I had with Ananda Mayee Ma, and told Svamiji cannot understand what it is. And Svamiji, so to say, explained, this experience, as mother hankering. And no doubt there is mother hankering in relationship with Ananda Mayee Ma. But I feel there is also something else.

S. May be, may be.

D. And this is the point which was to say "whatever came was only mother hankering" appears not to be right to me. It is not so. There is much. May be 90 % mother hankering. But still there is something else which is not mother hankering. And this is the question.

And Svamiji said "Bhakti is not Hinduism it is paganism. No one can come to truth with Bhakti". So this seems a very harsh statement and I can see and understand the truth of it, for a great number of people who are practicing Bhakti. But, yet it appears to me that still for certain people, this might be the way to truth.

S. Let them be. What is that to you ?

Svamiji told you that, at that time. But now, Svamiji will tell you, it was mother hankering, no doubt, but perfect mother hankering. It was mother hankering but not motherly mother but perfect mother.

D. But it is only mother hankering ?

S. Yes. Why not for another ?

D. But is it only mother hankering ?

S. Yes. Why not for another ?

D. Because, she has special characteristics.

S. You do not feel like that towards any other man. Special characteristics means ? Characteristics which you consider to be perfect. That is why Svamiji said perfect mother.

D. There is characteristic of perfection in her, yes, which is...

S. To your view.

D. It is human being. It is a perfect way of doing certain things...

S. As you think...

D. Yes.

S. Perfect mother as you think. Svamiji does not say. To you, to your liking, perfect mother...

D. But not only mother. For instance, she had a way of singing kirtans which were extremely beautiful and heart taking. It is one of the most beautiful kirtan I have ever heard, when she sung it. Is it mother's perfection ?

S. May be.

D. Now. She was there. And the person was coming. And in the way she was dealing or giving a fruit to that person, there was a perfect gesture, in the giving or in the receiving. A kind of grace in movement. This is just to give some external details. Or how the perfection appeared.

S. So it looks. It appears like perfect behaviour. Perfect so and so that i why Svamiji said perfect mother.

D. But why mother ?

S. Because she is mother... she is called Ma Ma.

D. She says she is mother for unmarried people and for married people she says she is daughter and calls them "mother or father".

S. She may say. But others ?

D. She asks "will you do what this daughter of yours asks you to do ?"

S. She may say quite all right. Very nice. But what others feel ? Do they feel her like their daughter ?

D. May be. This I do not know. Perhaps certain people do.

S. Seldom, very seldom. Practically none under the circumstances. If the fatherhood is there, then they feel like that. But generally people are children, childish. So everybody will say "Mama, Mama".

D. Then how can she be a perfect mother ?

S. To you, you, you.

D. She appears.

S. She appears yes, yes. Whether she is or not that is different. To you, because in relation, of your relation to your mother.

D. But I feel there is something other than the relations. That there is relationship with my mother, there is no doubt about it. But to reduce only to that. It appears not totally right to me.

S. Quite all right. In comparison, in contrast you say. In contrast to your mother, physical mother, she is perfect mother, i.e. mother plus something perfection. And that may be. And that also to you. She appears to you in that particular light and not to another. To another she appears to be something else.

D. Yes.

S. But something else is there no doubt. Svamiji says perfect. A perfect mother if you take perfectly. If you take perfectly perfect mother. There is nothing more to say. That is perfection. Perfect mother to you relatively. But if you go on and remove this relativity or surface this relativity or transcend this relativity, then this perfect mother is the image of perfection no doubt.

D. And what has it to do realisation ?

S. Realisation of what ?

D. Of truth.

S. Only thing that it is dependent.

D. For whom ?

S. For you.

D. Yes but for her ?

S. For her. If she is dependent on something else other than herself, then it is dependence. It is not truth.

D. It means that Svamiji keeps an open attitude towards her.

S. Yes completely.

D. Because Svamiji...

S. Svamiji do not know her.

D. Does not know her. He knows only from what people tell him.

S. Yes, yes, so Svamiji is completely open.

D. So that, this talk to proceed further Svamiji should know more about her and preferably to meet her.

S. Oh, otherwise ...

D. Otherwise, nothing can be said.

S. Nothing can be said. Now, now...

S. Because Svamiji cannot rely upon what I say. What other people say, it is unreliable.

S. Unreliable. Because you say what ?

D. According to my experience...

S. Svamiji knows it. So how can Svamiji depend upon you ? Svamiji says, if it is your version, it is your picture quite all right. Another will say. It is his picture. Yes... But what is the real picture ? Until, unless there is direct experience and contact, one cannot say what it is. (Dasi 30.3.72).

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S. No difference between X's sayings and Ma Anandamayee's sayings : their words are right for both of them when they speak. (Arsi 1966/26).

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4. AUROBINDO

S. Aurobindo says in Divine Life, always he says... "We envisage the stage... a supramental stage". Envisage , he says. What is the meaning of "envisage" ?

R. Envisage is an intellectual position. It is not the stage where we are.

S. Yes. So he has not reached that. He tries to envisage, tries to imagine : "Oh ! That will be like that". He has not come to that then ! Had he come to that, he would not have uttered the word "envisage". He would say : "This is so". Do you see that ? So the whole thing is there. To find differences, you cannot do it, because you haven't gone through that stage. One who has gone through that stage, can very easily see : "what is this ?"He envisages the condition, supramental condition". But supramental. So he doesn't say beyond mental, another finer state of mind. Yes. So he is within the mind. So he is talking within the mind. So how can he be Self-realized ? He cannot be. (...)

These are finer differences. Whatever he feels, he does. No doubt. There is no questioning. Whatever he feels, he says. And that is true to him. No doubt ! But whether it is true to truth or not, that is the point. He is true to himself. Whatever he says is true with respect to him. But whether it is true to truth or not, that is to be seen. (...)

Why would he say "envisage" ? And also, people take such particular pains to prove after his death. They said : "Oh ! Supramental light came". Then after his death this supramental light came ? So before his death that light didn't come ! So they betray their own ignorance like this. They wrote like this. How could it be ? So they betray Aurobindo, though they try to glorify. But they betray. People do not understand, you see, what they were talking, was against Aurobindo, they don't feel. They feel : "Oh ! We have glorified him". But you are not glorifying, you are rather degrading him.

(ERosi 30.1966 I E).

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S. And the error of Aurobindo is here. He wanted to bring some world, some supramental... Oh ! Impossible ! It is a dream.

And he was always in dream, you see, because he acted and expressed through mental, supramental. Oh ! Again it is mental. He was not beyond mind. However big he was, you see, he was in this domain of mind. Supramental, you see, also mind, mind. He was not free of mind. So he was within the play of Nature. He was not free. (ERosi 5.66 II A 3).

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S. Aurobindo was fully within his mind.

To read one page is to have read the thousands pages he wrote. It is all the same. (Dasi 8.8.73).

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5. GANDHI

S. Gandhi said "Poor people are like God". So "why don't you become God ?" Or calling untouchable "Harijana" people of God. This is deluding oneself. (Dasi.....).

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S. Gandhiji was a great man. So great !

D. Why great ?

S. Because of his sincerity. If he would think anything wrong, immediately he would change. Such was his greatness although he was completely deluded.

D. A great man is a deluded man who has the capacity to delude others.

S. A so-called great man. (Dasi 14.3.74).

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S. Gandhi was a great man. Such a will power based solely on sexual repression. He was great in his field but it had nothing to do with Truth. He was very simple and pursued celibacy with singlemindedness. (Dasi 8.8.73).

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P. Some people who look very weak physicallly have a tremendous energy ! Take Gandhi. He made tremendous things ! Has he not created his energy ? In his case too, he got it from outside ?

S. His all energy is energy of reaction ! His all energy was energy of reaction ! And, every man is an embodiment of all energy. One is dominant,

one is repressed, and this and that. Noy expressed. If that can be expressed, it can go to infinite then. And Gandhi's all idea was due to reaction. And because his sensibility was very fine, so the reaction also was so fine ! (EPi/M 74/II C 2a).

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S. Gandhiji was full of repression : his father died while he was having sexual intercourse ; so he decided that service to others asks brahmacarya. Unconscious : story of the pen in the hand while talking about chastity. Delusion : he was full of prejudice, not open. He had great power because he had given up. His followers were Gandhi-dependent and childish. (Arsi C 7/2L/72

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S. Gītā : Gandhiji gained power by renounciation. He killed the desires and obtained power.

Upaniṣad : when all desires are freed, one obtains peace. (Arsi....).

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S. Gandhi's autobiography : Experiment with Truth. This shows the language of reaction.Experiment with Truth ? No. You cannot experiment with Truth. You can experiment with untruth.

P. Yes. Yes. Turth is... Yes. Yes.

S. So many aspects are there ! You can very easily see. And about Gandhi's whole character, and whole idea and so to say whole technic, are due to two main characteristics. In his attitude, in his ashram and so... First thing : that brahmacarya must be there. And seva : service, service, service. These are the two things he emphazised always. In politics, in social... everywhere. And in service... all service... public... all service of the poor, service... lepers and so on, service, service, service. Country service and so... always service. And for that you must have brahmacarya : that is, sexual control. Must have... otherwise, you can't do, you can't serve.

And this was due to one incident... When he was a boy of eighteen or something like that, and he was very sexually voluptuous, uncontrolled. And his father was ill. And he was serving the father. And it was night and wife... do you see like that ? Other people said : "Oh ! You may go ! You may go ! And have your..." And he was intent on going because, at that time, he was feeling so much sexually ! He went out and out they went. He went in and had sexual contact. And doing that, at that very moment, people called him : "Oh ! Come on ! Come on !" He came out and saw the father dead : "Oh... what is this ?" From that day he said : "Oh ! Oh ! I am sinner ! I am sinner ! For this sexual appetite, I went out and I could not serve. Oh ! No, non no, no !". From there, this thing goes on and on and on. And every point in his life, every aspect of life, was based on these two. Particularly this brahmacarya. This is so much !

P. I see.

S. At the age of seventy five or seventy three, he used to sleep with a young girl in the night. Sleep, only sleeping by her side. Only to test himself, whether he has got any sexual attraction or not ! His grand-daughter used to sleep. "See, I am sexual or not ? Am I free sexually or not ? Am I free sexually or not ? And still I feel or not ?" For that he used to do that. He did not have any sexual contact exactly, only keep her by his side, to test himself whether he feels any. See ?

P. This is not to be free.

S. Not to be free. And so everywhere, in food and in everything, he takes this much of food, why ? "This will sexually excite ! This will sexually excite ! No to be taken !" Do you see ?

P. Was he conscious of this ?

S. No, no. He was not conscious of anything, so to say. This is unconscious, that is why Svamiji says reaction. And if you want, so pertinent examples are there !

P. Yes. Oh ! Yes. Very stricking !

S. He was not conscious. He was guided by unconscious urges. Never conscious. (EPi/M 74/ III C 2c).

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S. You know Mahātma Gandhi ? And he has an emphasis always on Brahmacarya that is sex control. And why this emphasis ? That is a different point. One day, one gentleman, a lawyer "Bhapu, Bhapu, I am so... how can I control ?"

"Oh, very easy you take a vow.

How ? You invite your friends and take vow... with your wife, before all of them, that you decide for some time 3 months, 5 months, a year, during that period we shall live as brother and sister. We shall have no sex".

He said "Oh ! Yes I shall do it". Did it. After one month or so he coul not control himself and felt "Oh ! I am guilty. Oh ! Oh ! What can I do?" Wrote

to Gandhiji. "Oh it is so. Don't bother. Quite all right. It is a transgression bad no doubt. But still leave it. Again take vow. Again collect your friends and confess before them, that you did like that. And again take vow". He did it. And again after some time the same thing happened. He could not keep it. Again asked Gandhiji. Then he said "Oh you have done it again. Quite all right, you confess. Confess before everybody and that will be helpful. He did it and he felt glorified. "Oh I have confessed - Oh ! - And then took vow. Again we shall take vow. Again third time. After some time it so happened, the man said "This whole business is a lie - one cannot control oneself. And Gandhiji fixed a falsehood. He is not a prophet". Why ? Why it happened like that ?

D. This was too much for the man.

S. Ah it was too much for the man. Out of exhuberance he said. But Gandhiji said : "Quite all right. You see yourself and take a vow. Live it a period and stick to it".

D. Svamiji feels that Gandhiji was right in this instance ?

S. Gandhiji is right, certainly, yes. Those people were not strong within themselves. It is very helpful. And it was Gandhiji's own practice. And he practiced it this way. It is helpful no doubt, for those who do not feel themselves equal... One is to take it generally, because one does not know one's own capacity fully. So don't jump. Take the minimum but you are to stick to it.

D. But here in the case of the story of Gandhiji, why this man wanted Brahmacarya ?

S. Ah, because, he was not one, he tried to arrogate to be like that he did not feel himself. He wanted to imitate. (E.Dasi.....).

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S. Last year, you had mentionned about a letter of confession by Gandhiji which had been circulated among his close followers, and about his decision not to take support in future, of girls, while walking ? Recently however, just such a photograph had appeared in tha news papers. What happened to that confession ?

Sh. Oh, I am sorry, Svamiji, I had quite forgotten to tell you. Quite recently, the same Ashramite happened to visit Patna, and he showed me another of Gandhiji's circular letter through which he had informed his followers of his new decision to revoke the old one.

S. Is that so ? But why ?

Sh. Gandhiji informed now that after having followed his decision for some time he was now perfectly convinced that there was not the slightest connection between that practice and the upsurge of those sexual impulses on the last occasion.

S. Just see, how the subtle mechanism of rationalisation works ! Of this he was sure even then, but the argument advanced in favour of that decision which he has now revoked was that the code of conduct for those who were engaged in the pursuit of Bramacharya ought to be uniformly applicable to everyone. What had then appeared perfectly clear to him was simply this, that he could not make any exception for himself alone ! Then ? What, after all, made him change this view ?

Sh. And then Svamiji, what was the actual difficulty in sticking to the decision he had taken and even circulated with such a fanfare ? Was there any special harm in keeping himself away from the feminine contact ?

S. Yes, that is what he did not wish to see ! That is how emotion has its play. In what a subtle way, reason was employed in the service of a hidden suppressed desire, and an excuse was found for it ! That is how the charmingly deceptive mechanism of retionalisation works ! (Su Book).

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C. ON OTHER PEOPLE

1. FREUD

S. Yes, Freud was, and still is, one of the greatest valiant heros in history. "Freud was so alone : nobody understood him (and he had no guru)". But his love of truth was such ! "Yes, it is why ordinarily speaking "he had no guru", yet because of his love of truth he had so many indirect gurus from whom he derived differently and progressively and matured into a pionner in the field of the working of the mind : so interesting ! (Ar 24.3.68).

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S. Freud wanted to suppress his correspondence with Fliess. Freud needed father support. And Fliess played the role of the father.

Freud was addicted to cigar as he was addicted to masturbation. Every addiction is a masturbation addiction. If there is no masturbation addiction there can not be addiction of whatever kind = cigarettes, alcohol, cards. (Dasi 2.5.73).

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2. DALE CARNEGIE

D. Dale Carnegie says everyone strives for recognition.

S. Yes, but there is the normal strive and the abnormal one. Dale Carnegie teaches only half truths. Svamiji is for full Truth. No assumption.

D. Dale Carnegie teaches only how to deal with other individuals. Not how to be free from individuality.

S. Exactly so. (Dasi 2.4.70).

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3. OTHER PEOPLE

D. An economist like B... feels he possesses the world through economic analysis.

S. Yes. B... came and said he feels to keep in his house, an artistic expression of each country in the world. Svamiji asked him "Is it for decoration ?" he said "yes". Svamiji told him "no". You thus have the possibility to be one with the whole world. He was so thrilled.

D. Did not Svamiji tell him, he will not be satisfied ?

S. No. You know Svamiji does not interfere. When he comes and says : "I got all those but still feel dissatisfied". Then Svamiji will say. (Dasi 29.8.73).

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D. X... says : "I am happy" with a sad face.

S. Did you tell him ? Why didn't you challenge him ?

D. I did not feel it was proper. X... looks to me as if he is killing himself by saying "I know my limitations, I cannot proceed farther..."

S. Oh yes ! Definitely so ! He is killing himself and he is killing others. One who kills himself cannot but kill others. See Svamiji had a talk with X. wife. She apparently understood. Yet she expressed differently. Why ? asked Svamiji. "Because X... says so !" When two persons live so close together they cannot but be affected one by another. X... is killing his wife. (Dasi 18.3.74).

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S. Your nature is to give. You are 881. Pettiness and non giving does not belong to you. But nurturing was opposed to nature. E.Dasi.....).

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S. If you feel that somehow you can judge, this is the best example here : we have D... , your best example. He left everything, went to India, left absolutely everything. He was for Enlightenment, for Supernormal. When Svamiji saw him, spoke with him, first of all he ridiculed in a way Svamiji. "Nonsense. Once can in spiritual life be supernormal". This is not the way". But after tha he says Svamiji has saved him and put him in the right direction. Svamiji asked him :

S. Have you enjoyed life ?
D. Yes Svamiji.
S. Sex ?
D. Yes Svamiji.
S. Quite all right, but you have not yet enjoyed life as it is.
D. How can I go beyond life ?

Svamiji told him so many times, showed him and so, Svamiji talked. He put questions and Svamiji gave answers. Sometimes Svamiji couldn't give answers, even answers, because his questions were nothing. Now he says "Svamiji has put me in the right direction".

R. No doubt, no doubt.

S. Last time he came, which was two years ago, Svamiji told him : "As long as you will relish the trick and play of the mind, don't come to Svamiji". And at this time, he said : "Now Svamiji I am fully convinced. Svamiji shouldn't allow me to relish the trick of the mind. I am ready to do it".
(ERosi 4.8.68 V B).

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S. C... is not an ordinary person.

D. In what respect ?

S. In her capacity to understand and feel.

D. Where does it come from ?

S. May be from her father or her grand father or complex. (Dasi 28.3.72).

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S. C ... nature is love, love, love. She is love personified - 666 - She cannot be cruel. But her nurturing was so terrible... (Dasi.....).

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D. But then in our discussion with O..., when I told him that everyone's innermost nature is to give, this was true for me but may be not for him ?

S. No. O... is August 10. that is one-one. It is true for him but not for everyone. His nature is to give. But his nurturing was such ! He had a mother who did everything for him but without love.

But it is true for a great number of persons, their nature is not to give. It is selfish. (E.Dasi....).

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