

J. Guas

**SVAMIJI'S LIFE AND STORIES
TOLD BY HIMSELF**

PARIS 1980

SVAMIJI'S LIFE AND STORIES

TOLD BY HIMSELF

- PART 1 - SVAMIJI'S LIFE TOLD BY HIMSELF. P37
- PART 2 - SVAMIJI'S ENLIGHTENMENT. P262 bis
- PART 3 - STORIES TOLD BY SVAMIJI. P301

En guise de présentation

Les textes qui vont suivre sont extraits soit des sittings enregistrés dans leur majeure partie, soit des notes prises de mémoire, ou encore, des livres de Srinivasan ou de Sumongal.

Chaque texte est suivi du nom du disciple, de l'origine du texte et de la date, ainsi,

- Dasi - signifie sitting de Daniel,
- ERosi - signifie sitting de Roland enregistré,
- Su. Chap. XIX - signifie livre de Sumongal.

Les sources suivantes ont été utilisées :

- Ar - Arnaud
- Co - Colette
- Da - Daniel
- Fr - Frédéric
- Ol - Olivier
- Pi - Pierre
- Ro - Roland
- Sri - Srinivasan
- Su - Sumongal

En ce qui concerne la biographie de Svamiji, il a été particulièrement difficile de déterminer la date exacte de l'évènement rapporté ; pour opérer le classement des histoires, je me suis servi tantôt des indications données par Svamiji, lui-même, tantôt de souvenirs de Mamie, Chinmoyee, Satinath ou Sumongal. Il est possible que des histoires ne suivent pas l'ordre strictement chronologique quand il m'a paru préférable, par exemple, de regrouper sous un même chapitre les relations de Svamiji avec Niralamba Svami.

La classification des histoires non biographiques racontées par Svamiji est entièrement de mon fait et donc parfaitement subjective. Il est de même des titres qui ont été choisis pour leur valeur évocatrice plus que pour produire un effet littéraire, ainsi que pour les thèmes que les histoires illustrent.

Enfin, je n'ai pas incorporé tous les éléments figurant dans les lettres écrites par Svamiji à ses disciples indiens. Ce sera l'objet d'un travail complémentaire qui sera effectué après la publication des lettres.

oooOooo

PART 1 SVAMIJI'S LIFE TOLD BY HIMSELF.

Chap. 1 SVAMIJI'S CHILDHOOD - 1891-1906 (37)

1. Svamiji's father and mother. (37)
2. Svamiji as a child. (38)
3. "If house is on fire..." Training of a child to give - 1898 (39)
4. Svamiji's father scolding his son for not addressing respectfully a lower class carpenter. (40)
5. Addressing respectfully a lower class person : heart touches heart - 1898 (42)
6. Salt taking - 1906 (43)
 - a) Told to Sumongal : Just see.
 - b) Told to Sumongal : Self-protection. "What a poor figure I have cut."
 - c) Told to Sumongal : Mind will drag one away.
 - d) Told to Roland : Mind creates always.
 - e) Told to Pierre : Truth frees.
 - f) Told to Pierre : Test whether you think or see.
7. Svamiji's sensitiveness. (57)

Chap. 2 SVAMIJI AS A YOUNG MAN - 1906-1917 (57)

1. Keeping an image of Radha-Krsna in his room : Bhakti is not right : 1909 (58)
2. Playing in a drama : be one with the subject : 1909 (59)
3. In school, Svamiji prepared the task beforehand. (60)
4. The beggar on the Srirampur train : 1912 (61)
 - a) Told to Sumongal : sensitiveness.
 - b) Told to Daniel : before doing try to see.

Chap. 3 PASSING M.A. IN PHYSICS. TEACHING. NON-COOPERATION. - 1918-1921 (67)

1. Passing his M.A. in physics : you cannot get full mark. 1918 (67)
2. Dr. Hussein lecturing on sacrifice : 1919 (68)
3. The Anglo-indian beggar : let me feel one with him. (69)
4. In Dacca medical college : relationship with superiors : 1920 (70)
5. The mad man in Dacca : 1920 (72)
 - a) Told to Sumongal : what is sensitiveness ?
 - b) Told to Olivier : you cannot speak what you cannot act.

Chap. 4 MARRIAGE AND RELATIONSHIP WITH BROTHER : 1918 (78)

1. Shock received from Seida : marriage. 1918 (78)
2. Being a husband : cruel behaviour because of idealism : 1920 (90)
3. The wife's grandfather : he took religious life to be apart from actual life : 1920 (91)
4. Retirement. (92)
5. Cleaning glasses with saliva : 1920 (93)
 - a) Told to Pierre : nothing can go within me without my knowledge.
 - b) Told to Olivier : imitation of elder brother.

Chap. 5 KASHI VIDYAPITH - 1921-1930 (97)

1. Prakashji of Kashi Vidyapith : you have to experience yourself in order to understand. (97)
2. The Benares student : widening of experience. (100)
3. From physics to metaphysics. (101)
4. The brahmana who overated : know your measure, everything is neutral : 1922 (103)
5. The disciple attempting to become a vegetarian. (105)
 - a) Told to Roland : to know is to be.
 - b) Told to Sumongal : sensation is neutral.
6. Kanhayalal from Kashi Vidyapith. (109)
 - a) Told to Olivier : mind does everything.
 - b) Told to Pierre : it is normal to express.
 - c) Told to Sumongal : repression of sex.
 - d) Told to Sumongal : see how the mind manoeuvres.
 - e) Told to Colette : mind may prefer to die at certain times.
7. Story of the ant : secret of action : 1921 (130)
8. He-goat and she-goat making love : Truth frees : 1922 (132)
9. Decision not to travel during vacation : 1925 (133)
10. Dismissing the sacred thread : 1928 (134)
 - a) Told to Pierre : be a deliberate doer.
 - b) Told to Daniel : action after partial seeing.

Chap. 6 NIRALAMBA SVAMI (1877-1930) AND SVAMIJI'S AUSTERITIES - 1920-1924 (137)

1. Who is your guru ? (138)
2. Niralamba Svami's life. (139)
3. Niralamba Svami's teaching. (143)
4. Hearing DEVA-VACA : 1921 (147)
5. Svamiji's austerities : 1924 (151)
6. Why is Svamiji taking channa ? 1924 (152)
7. Meeting with Krsnasram : mere control does not bring peace : 1924
8. The married "BRAHMACARI" : he did not earn that life : 1924 (154)

Chap. 7 CHANNA AND RANCHI - 1930-1974 (156)

- 1 bis Tailor stitching a shirt : is sainthood depending upon wearing a shirt ? (156)
1. Nirmal BRAHMACARI and the rasgulla. (161)
 - a) Told to Frederic : if you do, you know and become free.
 - b) Told to Pierre : how to be free from craving of rasgulla.
2. Khetu lost his two sons : one does for himself only. (176)
3. The man who lost his son : no sensitiveness. (179)
4. Govardhan story : do not equate, see the difference. (180)
5. Fakir Samanta : identification and path of truth. (182)
6. Hand covered with shawl : you do not see. (186)
7. Ratna and Shanta : she could not accept something favourable coming to her. (188)
8. The Austrian lady. (189)
 - a) Told to Roland : what is your method ?
 - b) Told to Sumongal : just see.
9. The young bride : holding to agreeableness. (195)
10. Satinath and Chanda. (198)
 - a) Told to Sumongal : father and daughter relationship.
 - b) Told to Roland : father and daughter relationship.
11. The independent girl : the more you are independent, the more you are dependent on others. (205)
12. How to forget ? Emotion has no existence. (211)
13. Industrialist's wife objecting to her husband drinking whisky. (212)
 - a) Told to Sumongal : apply Truth of Difference.
 - b) Told to Roland : be flexible.
14. Late coming of Ravi : you cannot judge anybody. The mind alone plays. (217)
15. Why this difference, if God has created... (219)
16. The Patna superintendent of police : he is intellectually convinced but emotion takes him away. (222)
17. Attraction towards wife : attraction to mother. (224)
18. Truth is not uniform. (228)
19. To say : "no pain from the wound" is denial. (229)
20. Dog barks, God commands. (230)
 - a) Told by Srinivasan.
 - b) Told to Roland.
21. Man tempted to be unfaithful to his wife : positive action. (233)
22. The young man who wanted to become a sannyasi : 1959 (235)
 - a) Told to Roland : fulfil each stage.
 - b) Told to Roland : enjoy life first.
23. The Vanaprasti disturbed by sex : each stage must be fulfilled. (238)
24. The man practising meditation cannot achieve. (241)
25. The young Santal who learned to cook chapatti. (242)
26. The Bengali novelist. (246)
27. Svamiji is a dependent fellow. (248)

Chap. 8 COMING TO FRANCE - 1966 and 1974. (252)

1. Svamiji's coming to France : not bound to particulars. (252)
2. The Svami in the plane. (255)
 - a) Told to Roland : cause of attraction is inside.
 - b) Told to Roland : morality is relative.
3. The smelling gardener : test of action. (258)
4. With Emmanuel : touching the feeling. (261)
5. Arnaud dedicating his book on Tibet to Svamiji. (262)

PART 2, SVAMIJI BY HIMSELF.

A. Svamiiji's enlightenment. (262 bio)

1. Svamiiji is one with everything. (262 bio)
2. Svamiiji has no siddhis. 23
3. Svamiiji has no mind. 264)
 - a) Nature works only.
 - b) Svamiiji has no past.
 - c) Svamiiji has no tastes, no likes, no djslikes.

B. Svamiiji does not act. 267)

1. Svamiiji does not teach. 267)
2. Svamiiji has no method. 273)
3. Svamiiji does not lecture. 276)
4. Svamiiji has no disciple. 280

C. Who is Svamiiji ? (285

1. Svamiiji is yourself. (285)
2. Svamiiji loves you. (287)
3. PRAJNANPAD. (289)

D. Daily life with Svamiiji. 290)

1. Svamiiji's diet. (290)
2. Svamiiji's illness. 291)
3. Coming to Svamiiji. 293)
4. Inviting Svamiiji to France. 294)
5. Relationship with Svamiiji's family. 296)

PART 3 STORIES TOLD BY SVAMIJI

Chap. 1	<u>ILLUSTRATION FROM FAMILY RELATIONSHIP</u>	301
	1. The daughter and the balloons : satisfy the desires.	302
	2. The Bengali girl not being shocked when seeing an English picture : because there is no comparison.	303
	3. The wild girl from Dacca : every woman is for every man.	304
	4. The daughter told to sleep alone by her mother : non recognition of change.	305
	5. The wedding of a daughter : how to be one with another.	306
	6. The uneducated girl married to a professor : her energy is not expanded.	307
	7. The son of a poet : be a doer first.	308
	8. The father who refused to lie on his son's age : if you start with untruth, you go to untruth.	309
	9. The mother giving the wrong medicine to her son : emotion kills. (11)	
	10. The Bengali son returning to his village : "Why is it that no is here ?" Mind cuts off.	312
	11. The brother of the assistant-commissioner of income tax : heart must be there.	313
	12. Seventy years old lady dressing as a twenty years old : fulfil each stage.	314
	13. He sees his grand-father's watch. He does not see the watch : hence emotion.	315
	14. The widow passing away after his husband's death : every death is desired death.	316
Chap. 2	<u>ILLUSTRATION FROM LITERATURE, SCIENCE AND BIOGRAPHY OF FAMOUS PEOPLE</u>	317
	1. Goethe and Humboldt : Goethe was in the realm of the form and shape.	318
	2. Einstein in America.	319
	a) Told to Pierre : people are not satisfied with three dimensions.	
	b) Told to Roland : the West is always hankering after something else	
	3. Marius and Cosetta : the kissing took place.	320
	4. Tagore advising a man to write : express your desire.	322
	5. Tagore in the boat-house : when the flicker of the candle goes out, he discovers the vast ocean of light.	323
	6. Derosio and Bidu Mukherjee : son saved by his father.	324
	7. Pandit Vidyasavar : talk only if you are that.	326
	8. Dr Bala's death : every death is a wished death.	327
	9. "A good realized person can only do good I"	328
Chap. 3	<u>ILLUSTRATION FROM HISTORY</u>	330
	1. Napoleon on horseback.	331
	a) Told to Roland : accepting Nature's demand.	
	b) Told to Roland : no memory.	

2. Mahâtmâ Gandhi and the king of England : relationship with a superior. 333
3. Subhash Chandra Bose : sex and frustration. 335
4. Lal Bahadur Shastri : lack of confidence in oneself. 336
5. Professors queueing for bread during Russian revolution : equality, not uniformity. 338
6. Bezprisornis : to know is to be. 340
7. The sweeper in communist China : there is difference in capacity. 34
8. The communist captain who sees a ghost : Truth frees. 346

Chap. 4 ILLUSTRATIONS FROM HINDU MYTHOLOGY, HISTORY AND CUSTOMS. 349

1. The saint reincarnated as a deer. 350
2. Santiram story : how long it will take ? No question of time. 351
3. Siva and Parvati quarrel : one does not respond to the blow. 353
4. Yuddhisthira insulting Gandiva. 355
 - a) Told to Sumongal : the killing of seniority.
 - b) Told to Pierre : experience is knowledge of wider expressions.
5. Surdas and Cintamani : sensitiveness. 355
6. KANAK-ANJALI : parting with the past. 360
7. The rajput prince who violated the brahmana's wife : as a king, father decides to put his son to death. 361
8. MA PRAJNA : know your limit. 362
9. Story of Sariputra : Buddha and Sariputra are practically the same. 363

Chap. 5 OTHER ILLUSTRATIONS. 367

1. The Burdwan commissioner : action must follow feeling. 368
2. The man that had his umbrella for fifty years : change and difference
3. The teacher talking to a dog : express your feeling but with intelligence. 371
4. The old man, his son and the horse. 372
 - a) Told to Sumongal : pleasure goes always with pain.
 - b) Told to Srinivasan : fact is fact.

PART 1 SVAMIJI'S LIFE TOLD BY HIMSELF

CHAP. 1	Svamiji's childhood 1891-1906.....	P 37
CHAP. 2	Svamiji as a young man 1906-1917.....	P 57
CHAP. 3	Passing MA in Physics _ Teaching _ Non cooperation 1918-1921	P 67
CHAP. 4	Marriage - Relationship with elder brother 1918.....	P 78
CHAP. 5	Kashi Vidyapith 1921-1930.....	P 97
CHAP. 6	Niralamba Svami (1877-1930) and Svamiji's austerities 1920-1924.....	P 137
CHAP. 7	Channa and Ranchi 1930-1974.....	P 156
CHAP. 8	Coming to France 1966-1974.....	P 252

CHAP. 1 SVAMIJI'S CHILDHOOD - 1891-1906..... 37

1. Svamiji's father and mother.....	37
2. Svamiji as a child.....	38
3. "If house is on fire..." Training of a child to give (1898).....	39
4. Svamiji's father scolding his son for not addressing respectfully a lower class carpenter.....	40
5. Addressing respectfully a lower class person : heart touches heart (1898).....	42
6. Salt taking (1906).....	43
a) Told to Sumongal : Just see.	
b) Told to Sumongal : Self-protection. "What a poor figure I have cut".	
c) Told to Sumongal : Mind will drag one away.	
d) Told to Roland : Mind creates always.	
e) Told to Pierre : Truth frees.	
f) Told to Pierre : Test whether you think or see.	
7. Svamiji's sensitiveness.....	57

1. SVAMIJI'S FATHER AND MOTHER

S. Svamiji from the beginning gave, gave, gave.
Svamiji felt strong affinity with Ruskin who was also 8.8.1.*
All his life Ruskin felt as if in a prison, because of his mother.
And as much as he struggled, he could not come out and died insane.
Svamiji as a young man was very fortunate. He had a simple minded
loving mother, and a loving father, who was not of this world. (Dasi 3.3.72)

* Svamiji was born 8 february 1891, corresponding to 8.8.1. according to
Cheiro astrology.

2. SVAMIJI AS A CHILD

S. From the beginning, as a child, Svamiji used to give, to give only.
Not to get. (Dasi 2.3.72)

*

*

*

S. As a boy...This boy used to say that : "No, this pettiness is no.

This small no:

"If I am to rob, I will rob the royal treasury,

And if I am to kill, I shall kill the rhinoceros."

Not a mosquito. Not this, not that." (ERosi 31/1966 VI)

3. "IF YOUR HOUSE IS ON FIRE..." TRAINING OF A CHILD TO GIVE

S. And this indeed had happened in my own case when I was quite young. What was my age at the time ? Merely six or seven years old. One day, Baba (father) asked me :

F. Baba Jagai,⁽¹⁾ just listen, just listen.

S. Yes Baba, what's it ?

F. Now suppose, the village is on fire. And it has spread to your house, as well. What would you do ? You would surely try to extinguish the fire ?

S. Yes, indeed ! I would go to others and tell them about our house catching fire and ask for water to extinguish it.

F. Well, that's all right. You would indeed seek other's help in getting water to extinguish fire in your house. But suppose, having no water in your own house for extinguishing the fire, you went to a neighbour, and he expressed his inability to help you on the obvious plea that his own house too were on fire ! You would indeed find his objection quite reasonable. How could he leave his own burning house to take care of that of a neighbour ? Of course that would be a valid objection. But, suppose, you went to help a neighbour, what would the others see ? "Oh ! Oh ! This little one has neglected his own house so as to help us here ! Come along. Come along. Let us go to this house." By one single deed of yours, you would, thus, make ten persons rush to help extinguish your fire. But, in case you took care of your own house alone, would not all others remark ? "Well, Well. He is taking care only of his house. Let him alone look after his interest then." None else would come to help you in your need. What attitude has one, therefore, to adopt ? Not to look after his own interest but to care for others' interests indeed !

(Su. Chap IV D2)

1) In Bengal, parents usually address their young son as Baba (father) and daughter as Ma (mother).

4. SVAMIJI'S FATHER SCOLDING HIS SON FOR NOT ADDRESSING RESPECTFULLY

A LOWER CLASS CARPENTER

S. I still remember what father had, one day, told me when the carpenter Jugal of the Doma caste (1) was engaged doing some job at our house. What was my age at that time ? The same : six or seven years old. Just a child ! Having picked up a piece of wood and having approached the carpenter with a view to have a certain article made out of that, I had addressed him by his name ; "Jugal !" My father, thereupon, called me to him :

F. Baba Jagai, Baba Jagai !

S. Have you called me Baba ?

F. Listen, listen ! What did you say just now ? What were you asking him to do ?

S. I was asking Jugal to ...

F. What have you said ? What is it that you said just now ?

S. I was asking Jugal

F. Yes, yes. The word was "Jugal" ? Isn't it so ?

S. Yes, Baba.

F. Very well. Now, how do you address his father ? How do I address his father ? Don't I address him as Rasik(2) Dada ?

S. Yes Baba, you indeed address him as Rasik Dada.

F. How do you address him ?

S. Rasik Jyatha ! (3)

(1) One of the low castes.

(2) Elder brother.

(3) Senior uncle (older than the father).

F. Don't you address him so ?

S. Yes, indeed !

F. What is, then, your relationship with Jugal ? Is he not a lot older than you in age ? How should you then address him ? Jugal Dada ! Isn't that so ?

S. Yes Baba, yes Baba, yes Baba. Jugal Dada indeed !

A person of low class, of an untouchable class was he indeed. I can well visualise, even today, when a lot of village people used to gather at our house, and all of them were addressed as Dadas, or Jyathas, etc... All of them took their seats. And the KATHA of Ramayana and of other sacred books were read out to the audience. And I can never forget the day when a copy of the Ramayana by Tul-sidas, that was ordered by father from somewhere, had been received by him. It was a huge volume indeed, and father had such a great reverence for it and was so overwhelmed at having at last received it that, placing it over his head, he had exclaimed : "Ah ! I am blessed indeed to have received this sacred book, the Ramayana !". This was how he used to read out to the mixed gatherings those sacred stories and people of all classes and castes sat together before him. (Su Chap20IVD3)

5. ADDRESSING RESPECTFULLY A LOWER CLASS PERSON : HEART TOUCHES HEART

S. I remember the incident after father's death. It was the day of EKADASHI (1). You know, in Bengal, the widows and some others too, go on fast on that day, taking neither food nor a drop of water. They conclude the fast only the next morning by having a ceremonial breakfast. For that, fresh coconut was required and I went to one Shambhu of the same lowly Doma class and addressed him thus :

S. Shambhu Jyatha ! Oh ! Shambhu Jyatha !

Sh. Yes Baba. Yes Baba. What have you come for Baba ?

S. Well Jyatha, you know today is EKADASHI.

Sh. Yes, yes, yes. Tomorrow is DVADASHI (2), isn't that so ? All right. All right. All right. Of course I shall do the needful for my Ma, and gather the coconut fruit from the tree in the morning. Yes. I shall definitely do so. You know, those from the house of Suresh too had come to me for the same purpose, asking me to gather the fruit for the conclusion of their fast. They had come and ordered me rudely : "Shambhu, Shambhu, you know, it is DVADASHI tomorrow." But no, first of all I shall deliver the coconut fruit to my Ma indeed, and shall go to their house only afterwards...

They were a rich family indeed, prosperous and influential. They lived just by our house. But he told me : "No. No. They indeed had sent for me . But I am going to deliver the fruits to my Ma first. And then alone shall I go to their house."

They were rich men. And would naturally pay him much more handsomely. He could not expect to be paid that much at our house indeed. And yet...

Does it not prove advantageous too ? Does it not ? It pays. It does pay indeed. For it is heart that touches heart. If the feeling, is there, it can't but touch, for there it is completely merged into that and becomes one with it. The divisions and separations are created by the machinations of this mind alone. (Su chap 20 IV EI)

(1) Eleventh day of lunar fortnights, regarded as a holy day.

(2) The twelfth day.

6a. SALT TAKING : JUST SEE

S. Svamiji was at that time a mere lad of fourteen years old. Now when you hear it once, just have a complete grasp over it. The boy finished his meals. His "Baudi" (elder brother's wife) asked :

B. Well, did you find the food all right ? Did you relish it ?

YL. Yes,

She began to laugh. She just began to laugh !

YL. Why ? Why are you laughing ?

B. Was the food all right ?

YL. Yes, yes, it was perfectly all right

B. Was there nothing missing ?

YL. No, nothing !

B. Salt ? Was the salt all right ?

YL. Yes, indeed !

B. Well, just see...

There was some salt still lying in the plate. "Why is she asking to see it ? What does she imply ?" The boy touched the salt with his fingers. Just see, merely a fourteen year old lad ! He touched the salt. "What ? What's this ? It does not appear to be a coarse as salt. It is rather too soft. What is it then ? Just see." The boy is feeling it. "What's it ? Oh ! This does not appear to be salt at all. It is not as rough. The proof ? It does not taste salty. It is not salty. What's it then ? Just see." Merely a fourteen year old boy ! Once more he tried. "No. No. No ! This is not salt. Not at all ! It is something else. Something quite different. What is it then ? Just can't find out. But it is definite that it is not salt. It is not salty in taste. What's it then ?" Once more he tried to taste it. Three times he made the experiment. "Oh ! Oh ! It is flour. It is just flour. It is flour !.."

YL. Don't serve me with salt from tomorrow ! Never again !
They were all upset. The boy must have got very angry indeed, they thought.

B. No, no ! Don't say that, you are so habituated to it

YL. There is no question of any habit now ! Just don't serve me with salt from tomorrow.

Now see, there is no resentment in that boy of fourteen. He had quite seriously announced that he was not to be served with salt from the next day.

B. Don't be angry with us ! We simply tried to have a joke. That's all !

YL. No. I am not angry at all over what you did. But, no more salt from tomorrow !

B. Why, my dear ?

YL. No. No salt from tomorrow. That's all. From tomorrow, I shall not be served with any salt.

Can you realize what actually occurred to the mind of that boy ? "What is it that happened ? What is this ? It was only flour indeed ! I was actually served with flour, but I found in it the taste of salt ? I have no attachment to salt then ! I am not really concerned with salt, if, in its place, I could take flour and did not miss the salt !"

This was one aspect of it.

The other was : "How badly have I been exposed before all of them ! I took flour for salt ! No, this can't be allowed to go on".

That very moment, you see, the habit was given up.

They all began to protest : "You have been accustomed to it for such a long time, dear. How can you give it up ? It will be very unpleasant for you to give up the habit ! We shall surely continue to serve you with it !"

But - "No, no more of salt in future !"

Why did the habit not stand in the way ? How was it completely given up ?

They all went on saying : "You are so accustomed to it. We shall go on serving it".

But - "No. No. No. From tomorrow, no more of it".

The question of habit did not at all come to mind !

Why not ? Why not ?

Because the boy saw. He saw that it was flour, not salt. Simply saw this. He did nothing else. "This is flour". The memory is still quite fresh. Now the boy had tasted it three times. As soon as he was told : "Just see -" immediately there appeared a doubt in his mind : "What is the matter ?" He then touched with his hand. "No. No. No. It can't be salt for it is not rough at the touch. Had it been salt, it should have been rough, whereas this is soft. This is not salt. Not salt !" He then put it to his tongue. "No, it was not salty in taste. It was something else. Something else. Now look, he was still not sure of what it actually was. He had only found out that it was something else. It was not salt, but something else.

"What is it, then actually ? Let me see once more !" In this way, he tried thrice. Then the truth, at last, came out. "Oh, it is flour ! It is flour !" What did he see ?

"It is flour !" The flour was turned by him into salt ! How stupid ! The habit immediately vanished into thin air. How ? Why did not the question of habit arise ? Because, he saw ! He simply saw that he had turned flour into salt. Such a huge deception !

What a monstruosity ! "Then my taste of salt is also a deception ! Because it was placed just where salt was usually placed, it was taken to be salt. Such a huge deception ! Because it was placed at the very spot where salt was usually placed, and also because in appearance it was as white as salt, so what did the mind do ? It took it to be salt". The boy did not see what it actually was. He was deceived by the mind, and in such a perfect manner indeed ! How else, could he get the taste of salt on his tongue when in reality it was nothing else but flour ?

Now see to what extremes this mind can go ! The boy had eaten flour, but the taste that he had was that of salt ! But what was the actual fact ? It was flour ! And the taste was that of salt !

This is what mind is.

It all thus depends only on seeing. To what degree one sees. Nothing else ! Simply this. The boy simply saw. He just saw : "This is flour. This is flour. This is flour. This is not salt". He saw this. If having eaten flour, he could get the taste of salt, the taste of salt itself was then nothing but mere deception. "No more of salt !"

This is the nature of mind - pure and simple, and pointblank ! Only this, and nothing else. Now see, how infallibly mighty this mind is. The moment the boy found out that it was flour and not salt, he was sure that his taste of salt was a deception. Perfect deception ! Had the taste of salt been real, he could have immediately found out that it was the taste of flour and not that of salt. He had picked up with his fingers nothing but a pinch of flour, he had put on his tongue that very flour, but, in his mind, he was all along taking it for salt -

from the very start to the end. Actually, however, it was nothing but flour throughout !

This is what mind is. Was there, at the time, even an inkling in his mind that it could be flour ? Before him there was nothing but salt. Had somebody pointed out to him at the moment that he had eaten flour, he would immediately have denied it and asserted most vehemently that he had eaten nothing but salt !

But when he was asked : "Just see", only this much, and nothing more - "Just see" - the boy got confused.

Now look, here how beautiful the expression itself is. "Just see !" They too had nothing else to say but : "Just see !" You have made a mistake. Just see ! Now look, here, too, the very truth comes out. Because she knew that she had served the boy only with flour, she asked him only to see. Even the expression was : "See !"

This seeing : There is nothing else which can match it. Nothing else !
(Su. Chap 2 II B).

6b. SALT TAKING : SELF-PROTECTION

"WHAT A POOR FIGURE I HAVE CUT"

S. Now recall that same example, the one relating to salt ! At once did the boy feel; " What is this ? What a poor figure have I cut before them ! Self-protection indeed, what a poor figure have I cut ! No more of this !"

So this is the point. No more of this ! This can't be allowed to go on any more. This indeed is self-protection. What matters, however, is what kind of self you choose to have. What picture of "self" was there in the minds of those persons ? "You have been used to it for such a long time, dear. You would suffer indeed by giving it up - they had protested - We shall go on serving salt to you". They were trying to excite, what you can call, the petty self of the boy. For it is quite usual for people to say : "I really do, so very keenly, want to give this practice up, but I have got addicted to it and have indeed become helpless". But that is absurd. (Su Chap. 19 IV C 4).

6d. SALT TAKING : MIND CREATES ALWAYS

S. When he was a boy of thirteen or fourteen, he had the habit of putting salt. In the evening, when the dinner is finished, there were two sisters-in-law, they began to laugh !...

YB. Why do you laugh ?

SL. Have you finished your food ?

YB. Yes.

SL. Have you finished ? Quite all right ? Is there nothing wrong ?

YB. Oh ? No...No. Everything is all right.

SL. Did you take your salt ?

YB. Oh ! Yes, yes, yes.
And they again began to laugh.

YB. What is the matter ? Why do you laugh ?

SL. Did you take your salt also ?

YB. Yes, yes, I took my salt.

SL. Just see.

There was some remainder on the plate. Svamiji took it. At once touched it... "Ough ! What is it ? It is not crystalline ! What is this ? Is it not salt ? What is this ? No, it is not salt. What is this ? What is this ?" Again he took it. Tasted. "No, it is not salt. What is this ?" Again put it to the mouth. "No salt. It is not salt. What is this ? What is this ?" A third time he took it : "Oh ! Yes ! It is wheat powder !" At once the young man said...the young boy :

YB. No salt from tomorrow ! No ! Don't give me salt tomorrow !

SL. Don't be annoyed with us. Don't be angry with us. We wanted just play a joke with you. "Only salt, salt, salt", you say. Only salt is to be

given. You see, so much salt is to be given. And salt is to be mixed with rice and so on...

But the young man took wheat powder and mixed it with rice but took the taste of salt ! So the young boy at once :

YB. No, no, no salt from tomorrow.

SL. Don't be annoyed with us.

YB. No, no, I am not annoyed. Not at all...not at all, I am not annoyed with you, I am not angry with you. But no salt from tomorrow. No, no, no, no.

SL. No, no, you have got salt...strong habit and it will be very troublesome for you to...we shall give you.

YB. No, no. There will be no inconvenience. But no salt from tomorrow ! No, no, no.

And from tomorrow salt vanished. What was habit ? Where was habit ? They were talking that "you have long habit and you'll be inconvenienced in taking your food if we don't give salt."

You know what appeared to that young boy ?:"Oh ! What is this ? What is this ? I took..." This idea... only this idea came to that young boy : "I took wheat powder, put it into my mouth, I took the taste of salt ! So the taste of salt is my mistake ! I should have tasted wheat powder but I took the taste of salt. So the taste of salt is nothing... it is mistake on my part !"

R. The salt has a reaction on the mouth, that is, a chemical reaction... the taste...

S. Mind creates chemical reaction. When he took it, he took it not as wheat powder, he took it as salt. At once the taste of salt came. It is mind's creation. This is mind. Whatever mind does, it comes. Oh! Mind does everything ! So actually he took the salt... the mind would have said : "You did not give me salt today". He took powder but tasted the taste of salt ! Because his mind thought that it is salt...

Mind creates always. Everywhere, mind is creating, you don't feel that. So you see, on the spot : "No, I am not annoyed with you", but at once the young boy said : "What is this ? What have I done ? I took wheat powder, so the taste of salt is a mistake in me... a complete mistake"

He didn't understand then illusion. He didn't know then. He said : "It is a mistake... it is pure mistake. I felt actually the taste of wheat powder, no doubt, but I took it to be salt. So the taste of salt is a mistake on my part." And one thing came also : "Ough ! It is beneath my dignity... No. No, wheat powder is wheat powder. How can it be salt ? I took it to be... This is my mistake. No."

Brother said : "No. No, you have got habit. You still feel inconvenienced in taking your food. We shall give you salt." And : "No, no, no salt. I have seen that. No... no salt." You may say it is reaction. It is no reaction. Cool and deliberate. Had there be reaction, reaction would have changed. And from that day, the salt habit went, Finish, finish ! Never for a single day, feeling came that "I have not got salt." So on the spot it came. How ? But these people said : "No, no, you have got the habit. How can you leave it at once ?" It can be done...

So how much time one will take ? How many times one will have to do ? That depends. But one must. For example, here, you can very easily see : "It is wheat powder, it is wheat powder ! It is not salt." That is realized. "It is wheat powder, not salt. But I took the taste of salt. That is wrong, that is mistake ! NO." Truth is it is wheat powder, no salt. Truth is wheat powder, not salt. Salt was untruth. (ERosi 21/1967 IVC3)

6e. SALT TAKING : TRUTH FREES

S. When Svamiji was a boy of thirteen... thirteen or fourteen. He had... that young boy had the habit of taking salt. Just as you have got the curry and so on, and among... some quantity of salt is to be placed there. And the young boy took the salt and mixes it with all those things. And it was a habit. One day it so happened, after the supper, the young boy had two sisters-in-law, elder. They began to laugh. The young boy said :

B. Why ? Why are you laughing ?

And the young boy was, so to say, embodiment of emotions. He was full of emotions.

B. Why do you laugh ?

SL. Have you finished ?

B. Yes, yes. You see I have finished.

SL. Have you taken you salt ?

B. Yes, you see I have taken my salt.
They again began to laugh.

B. Why do you laugh ? Why do you laugh ?

SL. Have you taken your salt ?

B. Oh ! Yes ! Yes.

SL. Just see... just see.
Some portion was left there... of the salt.

SL. Take it... touch it.

B. Oh ! It doesn't touch like salt. What is this ? Oh ! It is not salt !
Begin to taste it...

B. Oh ! It is wheat powder... it is wheat powder. Yes, yes, it is wheat powder. Yes, it is not salt.

That time he took, the young boy.

B. Yes, it is wheat powder, it is not salt. Yes... from tomorrow, no salt. From tomorrow, don't give me any salt !

The boy became so serious. These sisters-in-law were puzzled.

SL. Well, well, we wanted to make a little fun, you know. Don't be annoyed with us !

B. Oh ! no, no ! I am not annoyed with you. Not at all ! I'm not annoyed at you, not at all ! But no... from tomorrow, no salt.

But they said :

SL. Well you have got a long habit... you have got a long habit. How will you be able to take your food without your salt then ? How can you get rid of it ?

B. No, no, no, no. From tomorrow no salt.

And from tomorrow, no salt. That salt went away. How ? People say habit is very hard to get rid of ? Isn't it so ? Why the young boy became free of salt ? How ?

P. Awareness. Seeing the reality of the thing.

S. Yes. Isn't it so ? You see the nature of the young boy... He was surprised, and made sure that it is wheat powder... It is wheat powder, not salt.

P. Because it... the boy felt it was salt when he was eating it.

S. You see... Svamiji remembers quite exactly. The idea of the boy was : He put his hand and salt... "But I took salt. So took this wheat powder, put on the tongue, I took the taste of salt. That was the idea... So the idea... the taste of salt, is an illusion."

But how could he...? How could he taste the salt by putting wheat powder ? Do you see that ? And the boy became so ashamed of himself : "Oh ! What do they see ? What do they see ? Well I am in front of people ? That was the idea. How could I do that ? How could I do that ? How could I do that ? Putting wheat powder and tasting salt !" Truth saves... truth frees.

"The taste of wheat powder. It is wheat powder.. It is wheat powder. Taste and touch showed that it is wheat powder and not salt." Finish. The young boy...

"No". But they said : "Habit is very hard to get rid of".

How long did it take ?

P. Immediately. No, no... Yes, yes.

S. Because that truth is there. There is realization of truth. Because he felt that it is wheat powder... not salt... It is not salt. It is wheat powder. At once the taste of salt vanished.

So truth frees always... always. Truth frees. Remember truth frees.

(EPisi 13.1.64 II C5b)

6f. SALT TAKING : TEST WHETHER YOU THINK OR SEE

S. There is a very vivid example Svamiji gave you of the boy who had the habit of taking salt. (...) Practical example. The boy knew salt. He tasted salt. He took anything. And he took it to be salt. So the salt he knows there. "What can I do ? What is there ?" He can't know. He doesn't know. He has to find out how ? So salt he knows... oh! Then ? It is there. "So let me see what it is. I can't find what it is. So, I know salt by touch. Is it the grains ? No. It is so smooth. It is not grain. So it can't be salt." You see, it can't be salt. You...

P. Eliminate...

S. Eliminate thinking : "No, it can't be salt. Yes, yes, yes. No taste of salt. This is salt, salt, salt." Because you see, he was completely covered with salt. So, take that covering : "Salt, yes. No. So, that is not salt. By touch you feel. By taste I see. Not salt. Again I am not convinced." The young boy again touches it : "No, no, no, no. It is not grains. It is so smooth ! It can't be salt ! You see ? No, no." Though he took that thing and put it in... and took it to be salt. But now he is conscious to taste. So, he takes "it", not the salt. So he takes it, and tries to find whether it is salt or not. "Because I took it to be salt". (...) So, once, twice, thrice. Now the boy is convinced. "No, no, no, no. It can't be salt. What is it then ? Let me taste. So is it ?... Let me taste. I do. Ah ! It is wheat powder !" How he was convinced ?

P. By taste, by direct taste, without...

S. Before that ?

P. Before that, thinking...

S. Thinking was salt. And you see : "No. This is not salt. This is not salt." Point is this. What you got, nonself, nontruth, test whether this is here. As he tested. "Is salt here ? No." He tested, experimented by touch and taste. "No, this is not salt. Because I was covered with salt." Is it ? Boy was covered with salt. "So, let me taste whether salt is there or not. Don't know what it is. There is no..."

So, be free from salt or free from illusion, or lie of your thinking. Meaning ? Taking it to be something else. So, you took it to be something else.

"It", you don't know as yet, but "something else" you know : salt. So taste whether salt is there or not, and you taste it and say : "No, no, no, it is not there." Then at once, your covering of salt goes away. Then, what is it then ?

P. And taste becomes free to see what it is.

S. Oh ! Though you see, by touch he feels it is so smooth, it is not grain. "So it can't be salt" he says. But what it is ? Can't. Though he feels : "Yes, yes, yes, it is so smooth, it is so smooth." And taste ? He tasted the taste of wheat powder. But because salt was there, so he says : "Let me see. Is it salt ? Is it salt ? No." In the term of salt, he tastes. Though he puts in... and he got the taste of wheat powder, yet he cannot taste the wheat powder, because he is full of salt. So eliminate that. "No. You will say : No, it is not salt, it is not salt. Salt as such is not here. Ah !" Then, what it is ? Then you come directly into it. The covering goes away. So, you see : "Oh ! yes, yes, yes. It is wheat powder. It is wheat powder." (E.Pi/Su.74/IIIC2)

7. SVAMIJI'S SENSITIVENESS

S. Surendra had once put it very nicely:

Sur. Svamiji, excuse me, but I have a strong curiosity to know as to what was it that actually gave a turn to your life.

S. 'It is rather difficult to pinpoint it. There were a series of events. There occurred certain events in life that gave a turn to it.

And then I related some of them to him.

Sur. But Svamiji, such events are so common in one's life, and yet they do not give any turn to it !

S. You are, of course, right. What happens is that the events simply occur outside. One does not let them affect him, one keeps them shut off. That is why no turn takes place in life. And when one gets affected by them deeply, when one is forced down by them, when there is no escape for him from them, one gets disillusioned, one gets free. And one who is capable of getting affected by them, one who is sensitive enough to feel them, can be affected by even small day-to-day events. (Su Chap 12 IIA)

CHAP. 2 SVAMIJI AS A YOUNG MAN - 1906-1911

1. Keeping an image of Radha-Kṛṣṇa in his room : Bhakti is not
right 1909 P 58. 58
2. Playing in a drama : Be one with the subject 1909 59
3. In school, Svamiji prepared the task beforehand. 60
4. The beggar on the Srirampur train. 61
 - a) Told to Sumongal : sensitiveness.
 - b) Told to Daniel : before doing try to see.

1. KEEPING AN IMAGE OF RADHA-KṚṢṆA IN HIS ROOM : BHAKTI

S. When Svamiji was a young man. Bhakti. Given to love and so on and so forth and Svamiji had, that young boy, young man rather, adolescent, near about 18, 19, 20 something like that, had a picture of Radha and Kṛṣṇa, in a swing. Both are in their own. Mutually they are enjoying, something like that. And took it "Ah, so beautiful."

People said : "Oh ! very nice, very nice, he has got Bhakti".

And the young man also felt "Ah, yes." Ultimately, it was felt. "What is this ? Why I am so carried away ? This is a picture. A male. A young man and a young girl. And here the color is made greenish black. So it says Kṛṣṇa. This is Radha. Oh ! what is this ? They are enjoying ! And felt : Oh ! what is this ? As if I am enjoying ! Yes. Yes. Oh ! Inside, I am eager to do like that. So quite all right. Let me take a swing like that. With another young man and young woman. I keep it. Shall I be able to keep it? Shall I be ashamed ? Others, will say : "Oh ! Oh !" The whole thing is not right." So my "Bhakti" was like this then. I wanted that. But I could not do it. No, no." Gradually it vanished. Svamiji used to do kirtan. Oh ! Mammy knows. Oh !... (E.Dasi 30.3.72

2. PLAYING A DRAMA : BE ONE WITH THE SUBJECT

S. Yes, when Svamiji was a young boy...young boy, near about eighteen or nineteen, there was a drama. And all family members of two or three houses, Svamiji's elder brother and another... and so many... They're playing the drama. And Svamiji was playing... at that point, the young boy was playing (...) part. There was a grand old man there. He loved that man very dearly. His appearance : he was very fat with a big beard and so forth. And he said : "You see, when you will be on the stage, if you see that : Yes, this old man is sitting here and that man is sitting there, your cousin is sitting here, your uncle is sitting there, you will be completely upset. You will not be able to act. Just when you act, you see just before you... they are only shrubs. There are shrubs only. There, you see, then you won't be upset."

You see, if the boy is playing in the role of a beloved and if he feels that there are eyes of his superiors, how can he play ? How can he play ? (EPisi 13.1.64 IV B 2).

3. IN SCHOOL SVAMIJI PREPARED THE WORK BEFOREHAND

S. That was Svamiji's method, so to say from student's days, Svamiji never went to college, never went to school without preparing the task which is coming. Prepared. And clear as far as possible : "This point I don't understand, this point I don't understand". Goes. And when the lecture comes, he follows. And by following, if his doubt is removed, quite all right. Otherwise he asks. (E.Pi/Su 74/ IV B).

4a. THE BEGGAR ON THE SRIRAMPUR TRAIN : SENSITIVENESS

S. And on that other occasion also, when I was studying in the Intermediate. It was at Srirampur. We had shifted to Srirampur from Chinsurah. I used to go to my college daily from Srirampur. Dada gave me six annas every day : two annas for refreshments, one anna fare from the Railway Station to Hoogly College, and one anna for the return journey. I used to take a hackneyed carriage, sharing it with others, to and back from the college. The month was April or May in summer. There was no metalled road from the Railway Station at that time. It was about three miles to the college. The road was full of dust. That was how I used to make my journey to the college.

One day I entered the railway compartment at Srirampur railway station. It was about ten o'clock. There were with me in the same compartment a few pleaders and lawyers also, who used to go from Srirampur to the Hoogly Court. All those lawyers were there, sitting in the compartment, and down on the floor below, was sitting an elderly person who was weeping. What was he telling them ? That he had only one son, and that he had run away from his home ! He had no more sons. He had only one son, who too had run away. No trace of him was found anywhere. His mother had given up her meals in sheer grief and was on the verge of death. Somebody informed them that the boy was seen in Calcutta. So he came to Calcutta to find him out. But in spite of all his efforts, the boy was not found. When he came to the railway station to go back home, he discovered that all his money too was stolen. Not a single pice was left with him, not a single pice, he went on lamenting.

All this was being related by that man when I entered the compartment. Oh ! How bitterly is he weeping ! As soon as the words "my only son" came out of his lips, "my only son", with a pang did I feel : "Oh, an only son ! An only son indeed ! The mother is crying her heart out in deep grief ! Oh ! Oh ! She had only one son, poor mother ! And that grown-up son has now been lost ! What must the poor mother be feeling indeed ! She has given up her meals, taking nothing, absolutely nothing ! Only weeping and weeping ! She has lost her all, her all indeed ! Oh ! When the father got wind of his being in Calcutta, there indeed appeared a ray of hope ! Oh ! How he rushed to Calcutta ! But he failed to trace him. And then, while returning back to home, someone deprived him of all the money the poor man had with him ! Oh ! Oh ! How helpless he is indeed ! Oh !

And these pleaders and lawyers, all of them are just looking on unperturbed ! All of them ! Stony-hearted are they all indeed. Hard-hearted and merciless !"

All this had been going on inside me when the train stopped at the Chandranagar railway station. I took out all that I had in my pocket and handed over to him, saying : "You take these six annas, which is all that I have. There was no money for the refreshments. Yet I was happy that the money was spent that way ! And so, I again walked back. Reaching home, I told all that to Dada, "Today, Dada and so on". Dada simply smiled at me.

YM. You are smiling ? Don't you feel any sympathy for him ?

D. I do feel sympathetic towards him. But he had simply cheated you.

YM. Cheated me ? How ? Is that ever possible ? Don't you see he has only one son, and the mother was crying her heart out for him ! How can you say that he was cheating us ?

D. May be, it is a genuine case, but, from the way you have described the whole thing, it appears that you have been cheated of your money.

YM. No, no, no ! Not cheated.

D. Quite all right ! It is all right if you have not been cheated. But, you have to be a little, a little more careful. So readily do you get affected by such things. How can you pull on in your life in this way ? You jump to conclusions without giving due thought to all the aspects.

YM. No, no, this can't be a case of cheating. Don't you see, he had only one son and the mother was simply crying her heart out for having lost him ?

D. That may be so ! But only if it is a genuine case.

YM. Why are you going on repeating the same thing ? This indeed is a genuine case !

D. Of course you did the right thing if it was really a genuine case ! All the same, you have to be a little more careful. You so readily get impressed by the things outside ! How can you thus pull on his life ?
Now see, how that young man had felt at that time !

SU. Complete oneness.

S. He felt as if all that had happened to him indeed, completely.

SU. He made that emotion completely his own.

S. Completely his own indeed "How bitterly the mother is weeping, her only son. Oh ! How is she suffering ! Completely. The whole of all this ! You were asking what sensitiveness actually is ! Now see, what this is ! Isn't this sensitiveness ?

But, of course, the whole thing eventually got exposed. That happened some time later. We had by then come back to Chinsurah. It was there that, one day, while I was on my way home back after a walk along with Paresh, I heard a voice, and immediately did I draw Paresh's attention to it.

YM. This voice seems to be a familiar voice.

P. How ?

YM. Yes, yes, yes. This indeed is the same voice.

P. What do you mean ? How can it be familiar to you ? There is some one there beyond, speaking something.

YM. No, no, no, no. This voice is quite familiar indeed. Now, come on, let us go there and find out. We went there and found the same man. I brought the fact to Paresh's notice : "Yes indeed it is the same man" ! Now he was speaking in fluent Urdu (he was a Muslim) : "I am a resident of Lucknow" and so on. Immediately did I fall on him "You cheat ! You ! Now again trying all this ?"

Beggar. No, no, not at all ! I have come to this place just now.

YM. In whatever way you deny, but you are the same person, the same who...
(Su Chap 19.IIIB)

4b. THE BEGGAR ON THE CHINSURAH-SRIRAMPUR TRAIN :

BEFORE DOING TRY TO SEE

S. When Svamiji was a young man reading in the intermediary class, he had to come to Srirampur from Chinsurah. Nine, ten miles to College. And one day it so happened. Got up in the train at near about ten. And to Srirampur. So many lawyers were coming from Chinsurah to the court. And the man was sitting on the floor and crying, lamenting "I have got only one son, and I come from Burdwan. And my son left house, some time back, and he is not back. His mother is dying, lamenting. And somebody said that he is in Calcutta. So I came in Calcutta in search. But I could not find. And at the station whatever was in my pocket was pickpocketed so I have nothing... Please help me ! I am such a poor old man. Please help me !" Oh ! The lawyer gentlemen were sitting tight. Without turning response. And the young man was so full of emotion : "What is this ? Only son... Went away from home, his mother is dying. His father went away in search of son. And could not find his son, and whatever he had was pickpocketed from him. Oh ! What a pityful condition ! Oh ! Oh ! And these people are sitting tight ! Oh ! They are heartless." And six annas were there. Brother used to give six annas every day. Two annas for Chinsurah College to station, share carriages. Two annas to come back, and two annas for evening tiffin. Six annas. Every day he used to give six annas. He had six annas with him. "You see I have nothing more." Feeling was so complete. "I have got nothing. This is all I have. And these people... You see, they are heartless. In your pitiable condition, they are not moved. You cannot move them. Take and then... Come. Get down here. And you will find people here. And then you go. And you'll get. "Oh ! God bless..." He was a Mahometan... Came to the station. Got down, and in those days, the road was not paved road. Oh ! so much dust ! and practically three to four miles he used to walk in the heat. Full... Practical class was there in the afternoon. And after finishing it was four thirty. Hungry. But oh ! No again... Came back full. Again he came back :

YM. Just give me food first of all - And then he took - Brother, something happened to day .

B. What is this ?

He told, brother smiled.

What can I do with you ? You are only emotionnaly... You do not see. He is a cheat. He cheated you. He is not a genuine. And the young man said.

YM. What do you say ? He is not a genuine ?

B. No.

YM. Had you been there you would have cried for him. Oh !
Brother smiled and said :

B. I know you are not experienced enough. You are only moved by emotions
always, always. What shall I do with you ? Then...

YM. No brother, no - And the young man was full - No I am not cheated.
I am not cheated.

It so happened after six months. Moved to Chinsurah. And it so happened
one evening... he came from walking. And a voice came.

S. Oh ! What is this ?" I know the voice. I know this voice. Do you know
I told you something that day. Saw in the corner of the road, that man is sitting
and again talking like that but that time he is talking in Urdu. Then he
was talking in Bengali. And saying : "I am coming from Lucknow and same story...

The young man was furious...

YM. I am not cheated. He cheated himself. I have felt for him... I felt...
gave everything that I had. I am not cheated. I am full. He cheated him...
and brother smiled.

B. You see you are cheated.

YM. No brother, I am not cheated. I have done. See I am not cheated. He
cheated himself. I did what I felt, I did all everything.

B. You see at that time, you could not take tiffin and so on.

YM. Yes brother, but I did it.
So was that action right ?

D. For the young man, yes.

S. For the young man, yes. And from there the young man at once. "Now.
Yes. Such is the case. Before doing one must try to see as brother said.

Try to see. Try to see then. Don't be guided, don't be carried away by your emotions." Then at once : "Oh " Yes" One should not be carried away by emotions". How it came ? When he acted fully. There was nothing out. What he felt, he acted completely all. Had he have one, then, twenty rupees, he would have given all, he would have given. So he had given his all, though for six annas. But it was his all. (E. Dasi 16.2.72 III B).

CHAP. 3 PASSING MA IN PHYSICS - TEACHING- NON COOPERATION 1918-1921

1. Passing MA in Physics : "you cannot get full mark" 1918.....67
2. Dr Hussein lecturing on sacrifice 1919.....68
3. The Anglo-Indian beggar : "let me feel one with him".....69
4. In Dacca Medical College : relationship with a superior.....70
5. The mad man in Dacca 1920.....72
 - a) Told to Sumongal : what is sensitiveness.
 - b) Told to Olivier : you cannot speak what you cannot act.

1. PASSING M.A. IN PHYSICS : YOU CANNOT GET FULL MARKS

S. In the final examination, in M.A. in science, physics, practical examination. When the examination was over, internal examiners, external examiners... Internal examiners, professors of the college asked :

P. How you have done ?

S. Quite all right, Sir. Quite all right, satisfactory.

P. How much do you expect ?

S. Cent per cent.

P. Oh ! What do you say ?

S. Yes, Sir.

P. Why ?

S. There is nothing, no flaw, nothing, no mistake, no flaw.

P. You checked ?

S. Oh ! No... I was working. And you have got the copy. See the copy. Nothing you can find to cut even a one single mark.

P. It is impossible ! It is impossible ! No one has yet got the full mark. What does he mean ?

S. So you mean to say no one did it perfectly. Whatever one may do, full mark is not given. That is your decision. I can't say. But when you ask me, I say : full mark. Because there is nothing but your critic.

P. Yes, quite all right, quite all right. We shall see. We shall see. Quite all right.

They had to give ninety five per cent. Five per cent they cut. And see, he said after one... "Yes, yes. Oh ! Don't mind ! Don't mind ! It is cent per cent." (EPisi we jan 74 IIBa)

2. DR. HUSSEIN LECTURING ON SACRIFICE (1919)

S. When a young man, Svamiji had nothing whatsoever. Just graduated, he wanted to serve the country. He was one with the cause. He wrote three letters. One to Dr. Rajendra Prasad, one to Bhagavan Das, one to Dr. Hussein.

Story of Dr. Hussein, Zamindar, land-owner, giving 150 Rs per month to Svamiji. Taking 500 Rs as pocket money for himself and lecturing on sacrifice. Svamiji said : "I will have nothing to do with dishonest people" and left the place.

Dr. Hussein was identified with the cause of the country. Svamiji was one. (Dasi 6.5.70)

3. THE ANGLO-INDIAN BEGGAR : "LET ME FEEL ONE WITH HIM"

S. Once Svamiji had a fine experience while he was in Calcutta in a students' mess. An Anglo-Indian, somewhat old by his looks, was standing at the door and saying :

AI. Well gentlemen !

YM. What do you want ?

AI. May I give you an opportunity ?... May I give you an opportunity to show God's mercy to your fellowman ? May I give you an opportunity ?

What had he come for ? To beg for some pieces of coin. And what were his words ? "May I give you an opportunity to show God's mercy to your fellowman ?" He was right indeed. He was right. It didn't at all occur to me that the man had come only to throw dust in our eyes and, therefore, I was to drive him away ! What occurred to me was : "Oh ! He too is a human being just like me, and he has been reduced to such straights as to go about begging! He had to beg even from me ! A man before a man is indeed equal. Yet he is going about a-begging. Oh ! Oh ! This is intolerable indeed ! If I were to be in his place ? If, for some reason or other, I too were reduced to go about a-begging ? What was the condition that forced him to do so ? What could that condition be indeed ? Well, then ? What am I to do ? Of course it is beyond me to be of any help. This society of ours is indeed such, that we can't do anything in this kind of situations. Yet so far as I myself am concerned ? As far as possible, let me feel at one with him. Very well, brother, yes, have this from me, only this little amount is within my means to help you with.

(Su.Chap19 IIIB2)

4 . IN DACCA MEDICAL COLLEGE : RELATIONSHIP WITH SUPERIORS

S. When Svamiji finished his academic career, and he was to begin with professional career, he was appointed as professor of physics in a college. Now when he reached that college, other lecturers and professors said : "You are a new-comer..." One of them, specially, professor of mathematics, very nice man, at once, from the very beginning took some fancy on me then as a young man and said :

P. You see, you have come newly. I shall give you some points to consider. You see, your boss, the senior professor, he is a very rigid man, he is a very severe man, and so many junior professors came and they couldn't stick here. Because he does not allow higher classes to juniors. And he is very strict to juniors. So try to be careful.

Yog. Quite all right.

After a few days, the senior professor asked :

SP. Well, well. Yogeshwar Babu, come here. You see we have got duty. Our department is to form the routine. So let us see...

Yog. Yes, sir. But one thing I want... Yes. Yogeshwar Babu in there. Not mister. In India, in Bengal : "Babu". In northern India : "Ji". With the name you say Babu. Yogeshwar was the name. And so he said "Yogeshwar Babu, come here. Then"ap" In India there are three addresses. In English "you" only. With the superior, you say "you". With the equal you say "you". With the junior also you say "You". In India there are three. With the superior you say "ap", with the junior "tu", with the senior "tum". And he asked in a manner of respect :

SP. Yogeshwar Babu, come here, will you come here "aiye". As a respect. And the young man at once :

Yog. One thing first...

SP. Bolum, bolum... That is with respect "bolum".

Yog. I want to point out this only... You are talking to me with "ap", and you are calling me "Yogeshwar Babu", but I am considering you like my father and I am so junior, how can you call me "Babu" ?

SP. But we are colleagues. Though you are younger in age, but we are colleagues. You are not junior. We are colleagues only. So we are equal.

Yog. Yes, no doubt, we are equal, but still, I appear to be your son. And the fact was, that his son read with Svamiji as a student.

Yog. And you might have heard that Lalit was my class friend.

SP. Oh ! Yes. Oh ! Yes. I heard from Lalit that you are his class friend.

Yog. And so if Lalit can call me "tu", as equal, so how can you call me "ap" ? So if Lalit is your son and I am Lalit's friend, so I am also as a son.

At once the old man... tears came in his eyes. And he came and said.

SP. Oh ! Yes, my boy. Yes. Yes. We, old men, like to feel like that, you know. But generally others don't like to feel like that, you know. But generally others don't like to feel like that. So they try to take that position, and so on and so forth. Junior men come and want to take their own position and so on and so forth. So we shall have to deal with that. But you : Yes. Yes. Now, I shall call you "tu", come on, come on, my son.

Now at once he changed completely. And he said :

SP. Now you take any class that you want, and give me any class that you wish.

And then afterwards other colleagues said :

Col. What have you done ? You have done wonders !

Yog. What wonders ?

Col. That old man is all praise for you and he is feeling ... And he says "I am an old man and he will give me classes as he pleases."

What is this ? It is a wonder ! Nobody did like that up till now !

Yog. May be. May be.

You see how ? How that old man is completely changed ? He was so rigid and rigorous, and bossing always over these juniors. And became a puppet in a way. How ? (ERosi 16/1966 II A2)

5 a. THE MAD MAN IN DACCA : WHAT IS SENSITIVENESS ?

S. Now, there is an illustration. After leaving my job during the non-cooperation movement in 1921, when I had at the call of Satish Sarkar gone to Dacca, to join the National Medical College, I was naturally supercharged with Gandhian idealism. I had given up the usual dress and went about with a "dhoti" reaching only to the knees, and a cotton shawl thrown over the bare body above the waist. We were, say, some half dozen young men living together, with self-help indeed as our motto. We ourselves brought firewood, carrying it in a pile on our heads, with no servant to help and attending to all our needs ourselves.

There often used to come, wandering aimlessly about, an almost half-made man, who kept on chanting devotional songs.

One day, addressing me as "Thakur Moshai" for I still wore on my body next to the skin the sacred thread, which, needless to say, clearly indicated that I was a Brahmana and therefore entitled to be addressed as "Thakur Moshai", so addressing me as such, he added :

M. Let me have PRASAD from you.

S. Very well. All right. Whenever you like.

M. But the meal will have to be cooked by you with your own hands.

S. Very well. All right.

M. When shall I come for it, then ?

S. Well, come tomorrow if you like.

So the next day, he was there along with the half of a large banana leaf, meant to serve as a plate.

S. Oh ! So you have come with a banana leaf ! That's fine indeed.

I served the cooked rice on the leaf, and then asked him to dig a hole in the heap of rice for the dal to be poured over it. Having served him with the "dal" as well as with a preparation of cooked vegetables, I asked him to sit down.

He sat down. I then bid him start eating.

M. Yes. Of course, I shall eat. I shall eat. I shall eat.

But he did not start eating.

S. Do start eating.

M. Yes. Yes. I shall indeed start eating Thakur Moshai. I shall indeed start eating.

And tears began to flow copiously from his eyes.

S. What's the matter ? Do start eating.

M. Yes, Thakur Moshai. But what will happen to me ? What will indeed happen to me ?

S. Why ? What is the matter ?

M. I speak as a learned Pandit, Thakur Moshai, but I toil like a demon. What will happen to me ?

And tears from his eyes were pouring down his cheeks.

Now, see what feeling and sensitiveness are. The moment I heard the words spoken, I felt as though someone had suddenly given a blow to my chest. What has he said ? What are his words ? Don't they all say that he is a mad man ?" I speak as a learned Pandit, but I toil like a demon, Thakur Moshai. What will happen to me ?" Well, well ? What do I myself do ? What do I myself do ? Do I not speak as a learned Pandit, and go on toiling like a demon ? Well, well ? Isn't that so ? Did I ever before taking a step, ponder : Whether I act too according to what I say ? No, no. Since this very moment, I stop speaking, I stop talking, I cannot speak and talk about what I myself cannot act upon. Speaking as a learned Pandit and toiling like a demon indeed. No, no, no. This can't be allowed any longer, not at all."

I was so overwhelmed with this feeling that I wished then and there, to prostrate myself at his feet and declare : "You are my Guru ! You are my Guru indeed !"

I checked myself. All the other youngmen were looking at the scene. They were laughing at him. "Look, look, look. What the mad man is saying. Look look, look".

Now, what was this ? All the others were simply making a fun of that man, but what did I feel ? It was not an emotional reaction as some would like to comment. What was the feeling within me ? Oh, there is no better truth than this indeed. To speak as a learned Pandit, and to toil like a demon. Well, well, well ? Now look, in what direction that young man is proceeding. He immediately incorporated the whole scene into himself :

"What do I myself do ? That man is merely weeping. Most probably he himself does not know what he is saying. Yet, to say that he toils like a demon and speaks as a learned Pandit, means something. There must be some such feeling within him. How else could he start weeping ? And what do I do ? What do I do ? Have I ever cared to look into this : whether I myself act upon what I say ? How presumptuous a learned man indeed. No more of this now, no more, no more, no more. Not at all". The decision was taken. All speaking is stopped. "Before speaking out a word, I have to see if I myself act upon that. Without acting upon it myself, I have no right indeed to instruct. Not at all. Without my own experience, I have no right to instruct. My mouth is shut.

Well. Now see what was this. Was this sensitiveness or emotionalism ? Is this emotionalism ? It was indeed a strong, deep feeling, not being carried away. And along with that, a decision. The decision was immediately made then and there. How strong indeed was the conviction". No more of it, no more. No more can this state of affairs be allowed to continue. Now see. Now see. Now see. Before speaking out your mind, see. See whether you yourself have acted upon it. All those big phrases. This presumption of being a learned man. No, no, no. Now just see, this conviction was so deep indeed that I decided immediately that the words were to come only after the deed. Without that I had no right whatsoever to speak out my mind".

Now, what is here ? Is it emotionalism ? No. What a deep feeling ! What a sensitiveness ! That man had only uttered some words, and the young man turned them into an experience, into a feeling. This is called sensitiveness. But what were the other young men doing ? They were simply joking about it : Look, what the mad man is saying. Look, what rubbish he is talking. They were simply making a fun of all that.

Another type of reaction could have been : Oh, how beautiful ! Very fine indeed ! Very nice ! Superb ! Oh ! That indeed would be sentimentalism !

SU. That would be sentimentalism ? It touched them only superficially ?

S. Only superficially. One witnessed all that and burst out : "Oh ! What a beautiful utterance. How superb the expression is". He found it beautiful indeed. He had that feeling too. But all that was just on emotional plane. Only emotional. (Su Chap. 16 IV B).

11b. THE MAD MAN IN DACCA :

YOU CANNOT SPEAK WHAT YOU CANNOT OUT

Long, long ago, it is 1921... Then that was the period when this non-cooperation movement of Mahatma Gandhi came. Svamiji left his professorship and went away for collective teaching and so on and so forth. That was the day when a group of students, young men, and Svamiji at their head, took a vow that "we shall be always self-dependent. No servant, nothing... Everything must be done by ourselves. We are to bring coal. We shall have to take it... Everything must be done." Such was the condition. And half-mad man, something like that, used to come here. And he sung devotional songs, very sweet voice, he sung devotional songs... and so on. Quite all right. One day he said :

M. Thakkur Mosai...

Thakkur Mosai is Bengali : a brahmana is called Thakkur Mosai. Sacred thread was there and only scarf.

M. ...So I must have prasad. I must have prasad one day.

S. Quite all right, you come one day.

M. But you are to cook. I must have prasad cooked by you !

S. Oh ! Quite all right. Come any day. When will you come ? Come tomorrow.

M. Oh ! Yes, I shall come tomorrow.

He came with a big plantain leaf... plantain leaf : banana leaf. Svamiji gave rice, gave him dal, and one vegetable. And Svamiji asked him.

S. Yes, begin.

M. Yes, yes, yes...

He was sitting. Tears were rolling down his cheeks.

S. What is it ?

M. Yes, yes, yes... yes, yes, yes.

Tears are...

S. What is the matter ? What is the matter please ?

M. Yes, yes, yes, I shall begin. But what will be my fate ? What will be the fate of a Mosai ? What will be my fate ?

S. Why ? Why ?

M. Oh ! I talk like a learned man and I work like a ghost ! What will happen to me ? What will be my fate ?

This he said : I talk like a learned man and work like a ghost. This is what he said. You see, what is openness ? And the other boys began to laugh : "You see. What does he say ?" And that young man, at once, as if someone came and... as if Svamiji, that young man, at once felt as if someone came and pushed...

S. Ough ! Ough ! You have uttered truth ! You have uttered truth !

As if... and he was very emotional then. This body was emotion personified. At once he felt... At once fell to the feet of that mad man and told him :

S. You are my guru, you are my guru ! Yes, yes.
Some time passed. Then he controlled and said :

S. Come on, you take.

M. Ah! Yes, yes.

He took his food, that's all. And that young man said :

S. Well ? What is this ? People say he is a mad man. He says :
"I talk like a learned man but work... act like a ghost... Act like a devil you may take it... Talk like an angel and act like a devil. What do I do ? What do I do ? Do I talk like an angel and act like a devil ? Ah! Do I act like what I know ? Do I see before acting that I know and then I act ? Do I do it ? No, no, I don't know. So now from today... just see... you can't speak, which you cannot act upon. You can have the privilege and right to say which you can do yourself. Otherwise not. Close your eyes, close your lips from today. No lecturing. No, no. Say what you can do. Only you can say what you can do. Otherwise you have got no right to talk ! What a great truth ! Isn't it a truth, a great truth ? It came from whom ?

O. ... So-called mad man.

S. Did he teach ? At once, at once absorbed. And from there :
"You have got no right to talk unless you act upon". (Eosi 12.12.69 III A1)

CHAP. 4 MARRIAGE AND RELATIONSHIP WITH ELDER BROTHER

1. Shock received from Sejda : marriage (1918).....	78
2. Being a husband, cruel behaviour because of idealism (1920).....	90
3. The wife's grand-father : he took religious life to be apart from actual life (1920).....	91
4. Retirement.....	92
5. Cleaning glasses with saliva (1920).....	93
a) Told to Pierre : nothing can go within me without my knowledge.	
b) Told to Olivier : imitation of elder brother.	

S. Well, that is only your opinion. As for myself, I have my own doubts about it !

EB. Very well, tell me what is in your mind ?

S. My simple question is : why to marry ? As far as I am concerned, I have no attraction for it whatsoever.

EB. What ! You have no attraction for marriage ?

S. No.

EB. Nor for family life ?

S. Not at all. The very idea of having my own offsprings, the idea of having a family of my own, of having all that for myself, does not attract me at all.

EB. What about sex then ?

S. As for that, of course, sex as sex has, only occasionally, appeared to have any charm for me. Though about this too, I am not quite certain. But as far as the need for love is concerned, that of course, has attraction for me - for I had had experience of deep attachment for a friend. There is no doubt in my mind about this. Love has a positive attraction for me. But as you know, I have decided to dedicate my life to social work. And that naturally brings me face to face with the fact that society, as such, does not consist exclusively of men. Women are also its integral part. From that point of view, if the husband and wife both have the same temperament, if they both have the same objective before them - of working for society, consisting of men and women, that of course is an attractive prospect. But where can such a bride be found ? Besides, how can one say beforehand that she too cares to do all that along with me ? Therefore, marriage for me does not seem to be a practical proposition.

EB. Phew ! Sejda laughed the whole matter away. These sorts of fancies take hold of everybody. Don't worry about that. Marriage is a must. To marry is a natural urge. It is a perfectly normal urge, and marry you must.

S. You, of course, may call it a natural urge, but the fact is that I do not find it so in my case.

1. SHOCK RECEIVED FROM SEJDA : MARRIAGE

S. Now in this life also, the first and the biggest shock was received from Sejda. And that too was simply from one sentence of letter of his. It left me stunned, and I wondered : "Is it really he who has written this to me ?"

In the beginning, before I had done my M.A., there was constant pressure from all sides on him for my marriage. But he went on refusing and took the line that marriage was out of question so long as I was not on my own legs.

"But you are now well established in life, they argued, and he is your own brother..."

"Of course that is so- he replied- and it is also true that he is more than a son to me. All this is true indeed. Still, as long as he does not himself earn his livelihood, as long as he is not independent, there is no point in marrying him". That made me leave a sigh of relief indeed, though, even after that, occasionally, someone eager to get a bridegroom for his daughter came and prostrated himself at his feet and pleaded with him long into the night to yield to the request. But, after I had done my M.A., not only Sejda himself, but his main supporter-cum-guardian, without whose patronage he himself could not have succeeded in pursuing his studies, brought about pressure on him for the same.

But are you conversant with that part of this childhood history ? No ? Well, it was he, Ashutosh Chatterji, who was responsible for Sejda's higher education. And it was he who had been his guardian in those later years. So, now, he asked Dada : "Look Lakshmi, it is time that you arranged for Jogu's marriage". And Dada furiously set about looking for a bride. One day, I asked him :

S. What is all that hustle about ?

EB. Your marriage, he replied.

S. Well, have you given due thought to the question ? Did you not think it necessary even to have a word with me on the subject ?

EB. Why should I find it necessary to have a word with you about it ? Ashuda has asked me to make arrangements, and that is what I am doing.

S. Sure ! That's all right. But, first of all let us also consider whether, at all, I have to get married.

EB. You silly. Of course, you have to get married. What is there to consider about it ?

EB. Do you not find so ? Really ?

S. No, not to that extent as something inevitable.

EB. But, after all, it is a natural urge.

S. Of course, everyone says so. I do not assert that I never felt any such sensation within me. Sometimes, of course, I had some such sensations but not so overpowering as to make me wish to seek after it. On the other hand, I have a great inclination for social work.

EB. Now, that is going too far. Very well, can you assure me that this attitude will last for ever ? I know of several persons and about their experiences of such life. They dedicated themselves to some social work, but, ultimately, at the advanced age of forty or forty-five or fifty, they were either forced to marry, or to seek other women just for pleasure.

S. Yes, I too indeed have heard of such cases.

EB. Then ? Today you are so sure of your feelings, but if you too find it difficult at a later stage to control yourself, what would happen at that time ? The age to get married would pass away by then ! What kind of life that would be for you to lead ?

S. That, no doubt would be a terrible situation, and you are perfectly right in warning me about that, I replied, but it won't come to happen in my case.

EB. How ? How can you be so sure of it ? Very well, I shall press you no further in this matter, but you will have to give me a solemn undertaking that this feeling of yours would persist for ever. On this condition alone, can I allow you to do as you like.

S. But how, can I give you an undertaking about the future ? The future is unknown. How can I foresee it today ? But of this of course I am certain that it is not going to change. I can only say that my present feeling and attitude would not change. It appears to me to be quite stable and durable. But to give an undertaking is quite a different matter. How can I say today what would happen to me when I am fifty ? I can simply say that this feeling would persist. I feel quite certain that it would not change.

EB. No, that won't do. You will have to give me an undertaking.

S. But how can I give any kind of undertaking ? What do I know about what might happen at the age of fifty years, what change there might come ? What, however, I am sure about, is that this feeling and attitude would not undergo any change. They are firm and stable.

EB. No, this won't do. You will have to give that undertaking.

S. No Dada, that I cannot do.

EB. Then the matter is settled. You will have to marry.

S. As you please ! What more can I say ? But you shall also have to consider one point. What would happen to that poor girl with whom you marry me, if there does not come about any change in me ? What would happen then ? Would it not ruin her whole life ?

EB. Phew ! He simply laughed my objection away. This is what everybody thinks in the beginning, but all these objections gradually vanish as thin air after they get married. All those angularities are automatically ironed out. What happened in my own case ? I too had the same kind of apprehensions in my mind, but everything got cleared away after the marriage. You need not bother over this. This is nothing. After one gets married, all this passes away.

S. This is what you say. But suppose it does not happen so in my case ? What then ?

EB. There is no question of any supposition here, he replied. It is always so.

S. It may be so, of course, in normal cases. But if this does not prove to be a normal case ? What would happen to that poor girl, then to her whole life ?

EB. Ooh ! Why are you stretching the point to such absurd limits ?

S. Very well, then. It is for you to decide I have nothing more to say - Sejda was indeed like a god to me then -

EB. That's all right, you have to get married

S. Very well, as you please - I yielded on the point - But, there is one condition - I added - If I have to get married, please do get a bride from a poor, rather than a wealthy family.

EB. Indeed, you are right there - he immediately agreed. To marry a daughter is a sacred and onerous responsibility for the father of a poor family. One must help such poor fathers indeed ! Of course, I shall not look for the bride in a wealthy family.

S. Very well, then, proceed as you like. I have nothing more to add. In this way, after making several inquiries, ultimately this match was settled and I was told about it. We had seen her father when he too was posted at Gauhati. Suddenly, one day Dada had received a letter from him requesting him to visit them to have a look at Tusi, who he informed had by then grown up. "Oh, Dvijen Babu ! exclaimed Dada, I shall surely go and have a look at his daughter."

He went and came back overjoyed. Now it is settled. I have decided in her favour. The marriage is settled, he told everybody, including Baudi (my sister in law). Then he asked me to visit them and have a look at the girl.

S. But I refused. I have left the matter solely to you, I said. If you are satisfied, I have nothing to object to as far as the choice of the bride is concerned.

EB. But, if any thing is found against this choice later on, he argued, it would naturally make me feel guilty. What is the harm in your visiting them before the final word is given ?

S. No, no, I leave the choice solely to you, I replied. There is one point, however, which should be taken into consideration, you say, that the girl is only eleven and a half years old.

EB. That's true indeed. But actually she looks fifteen or sixteen all right.

S. May be so. Physically she might look fifteen or sixteen years old, but actually, as you say, she is only eleven and a half.

EB. That of course is true.

S. Then ? If her age is no more than eleven and a half, her mental

growth too can't be much more. Only her physical development might have been rather too rapid.

EB. That's nothing to bother about. It will be all right.

S. Very well, then. As far as I am concerned, I have left the choice completely to you.

So, that is how it happened. It was a very poor family. The father's salary was very little : rupees eighty only. Well, everything passed off in the usual way. I got married all right. But, can you imagine what happened to me when, finally, the decision was taken ? Call it sensitiveness, or just madness, but as soon as the decision was taken, when Dada declared that he had taken the decision, once more did I ask him if it was final, and when I again got his answer in the affirmative, can you imagine what happened to me ? Call it sensitiveness or whatever else you like, since that very moment, everything came to a standstill. My appetite was gone, and so was the case with all other interests in life. Whither am I going ? Whither am I proceeding ? Where is all this going to land me to ? If something adverse happens ? What will happen to that girl in case my present inclination does not undergo any change ? Whither am I going ? Whither am I proceeding ? Only this, what will happen ?

For some five or six days, I was in an acute mental turmoil. You know, Paresh was my constant companion in those days. But he too did not have the courage to approach me. In the evening, when we both used to be together on the bank of the Ganga, though we still sat there together, there was no communication whatsoever between us. One day, however, he somehow gathered courage and asked me if he could speak out his mind. I, of course, was in no mood to tolerate any interference.

S. What is the matter ? I asked rather annoyedly.

P. Sejda today gave me a thorough scolding, he replied.

S. Sejda scolded you ? What for ?

P. That I don't know. He only told me that your Baudi was complaining that you had completely lost your appetite. That you had ceased to take interest in anything. What is the matter with him ? Now Sejda started by asking me, we have surely settled a match for him, but if the bride is not to his liking, let him tell us so. I shall at once give this match up and seek some other bride. But I don't know at all what the matter actually is. Why does he behave in this way ? So, that is how he went on scolding me.

S. Yes, I quite understand, why he scolded you - I smiled - He knows quite well that the scolding given to you would hit me directly, that I won't be able to swallow it. That is why, instead of speaking direct to me, he gave a scolding to you.

I then smiled again and added - Now, tell him on my behalf that my present mood has nothing to do with the choice of the bride, and that it is quite a different matter which has no concern with him.

So Paresh conveyed this message, and the matter ended there. They must have felt relieved by that, believing that it really did not concern them.

For some seven or eight days I was thus in a great turmoil. At last, however, I had to accept the situation as it was, for it was impossible for me to over-ride Sejda's decision. What else could I do ?

After the marriage, on the occasion of Durga Puja, there came from the bride's family the usual Puja gifts on a pretty grand scale : garments for the cold season, plenty of sweets, and all that. I was simply stunned to see what they had done. How did they manage all that ? It was quite beyond their capacity to do so. How did they manage it ? Was the puzzling question. I asked her. And she was so naive indeed ! I asked her:

S. Do you know how did they manage all this ?

M. Yes, I know she replied.

S. How ? Where did your father get so much money from ?

M. A gold ornament of my mother that she wore on her head. Of course that was sold off.

S. What ? I exclaimed in sheer horror. Now see, call it sensitiveness or whatever else you like. I was simply stunned. What ? I exclaimed. The gold ornament of your mother that she wore on her head was sold off ?

M. Of course. How else could the money for these gifts be arranged ?

S. So, this is what happened to the poor lady, I exclaimed to myself, not only had she to part with it, they will never ^{be} in a position to buy another in its place. Now see, what sensitiveness it involved : She will never be in a position to replace it with a new one. Oh ! Is that what I meant by having a bride from a poor family ?

S. What is this, Dada ? I asked Sejda for I kept nothing from him, what is this ?

EB. What about ?

S. All these gifts that we have received, how could they afford to spend so much ?

EB. Well, he replied, there are certain social customs which have to be observed and honoured. And then, apart from that, one really wants so very much to send gifts to the son-in-law. Without that one does not feel happy. That is why everyone tries to send gifts according to the best of his capacity.

Moreover, there are certain social considerations, too, which one can't ignore. Had they not sent even this much, how would we, ourselves, be able to face our people here ? In fact, they have already started raising an accusing finger against my marrying you in such a poor family. These are the Puja gifts that you have received from them ? They are taunting us. Even the lowliest castes and the poorest families manage to send these gifts on a much grander scale.

These are the bitter comments that I am already being forced to listen to. Now, don't you interfere in this affair of our social customs. There is nothing in it for you to worry.

S. — But I went on protesting — [No, we can't allow all this to go on.

EB. Why can't this be allowed ? Why are you unnecessarily creating all this fuss ?

S. No, no. This can't be allowed any further.

EB. Oh, how difficult it is to deal with you ! He got extremely annoyed. — I have already told you that this is necessary for the observation of the social customs.

S. Of course, all this is in accordance with the prevalent social customs — I agreed — But what was the condition accepted by you before the marriage ? Was it not agreed upon that we were going for a bride from a poor family ?

EB. Of course, we have a bride from a poor family.

S. But do you know how did they actually manage to send all this ?

EB. How ? he asked.

I told him what had actually happened behind the scene, and how the money was got to purchase the gifts.

EB. But, how did you come to know about all this ?
Then I told him the whole story.

EB. But why do you try to probe into all these details ? - he was now thoroughly enraged - why did you ask her all this ?

S. No, I can't refrain from doing so, I went on, we are earning a lot, whereas he...

Now look, what was hurting me so much was the utter desperation those poor people were in, and which had forced them to sell off whatever little they possessed. But Dada went on justifying his attitude on the plea of requirements of his own social life.

EB. Whatever gifts they have sent, are, actually speaking, far too below our social standard - he argued - and this had already created problems for us in facing our people boldly. After all, our social life too has its demands which have to be met.

S. Well, I have nothing to do with all that - I too went on arguing - If you had considerations of your social life so much in mind, why did you not then go for a wealthy family ? Why did you go for a poor family ? Is this your way of helping the father of a poor family discharge his onerous and sacred responsibility of marrying away his daughter ? - I was indeed so point-blank and direct !

EB. He was rather nonplussed - Why do you interfere in these matters ? - he went on protesting rather lamely.

But I too was determined to see that nothing of the sort was allowed to happen in the future.

S. Now look, winter is not far off - I said - they must be warned quite well in advance not to repeat this kind of performance.

EB. Well, we shall see - he replied rather evasively.

During the winter, there again came costly woolen clothes, a woolen coat, a shawl, etc.

S. What's this ? - I asked her again - Do you know how all this was managed this time ?

M. Yes, I know, she again blurted out in her simple innocence, that pair of gold bangles my mother had. That too has been sold now.

Oh, how bad indeed did I feel ! The most graphic picture of their poverty suddenly flashed through my mind. No, this cannot be allowed any further. The first concerned and immediate worry naturally was, how to make it possible for them to get that pair of gold bangles back ! But that indeed was now out of question.

Again I approached Dada. Again he repeated all those arguments in his defence. The obligations inherent in the social life... etc. etc. Once more did I give a solemn warning to Dada against the repetition of that sort of thing : you must not allow them to go on doing so in the future. Please do write to them on this matter very clearly... etc. etc.

And Dada was again evasive in his reply. Then, for the third time, all that was repeated during the next Durga Puja. I was then at Patna.

I immediately wrote a letter to Dada asking him how had it happened again ! Did he not write to them on the last occasion ?

Then I received Dada's letter in reply to mine. I went through it. And, I wished, the earth had given way under me, and swallowed me up.

Dada had written and there was only one sentence in his letter that made the whole universe barren and like a void for me : "I find that you now feel more concerned for your father-in-law than for you Sejda".

Are these ^{my} words ? Had Dada himself written this to me ? Has he really written these words ? My Sejda ?

It appeared as if the whole world instantaneously went dark before me.

Of course, I know myself - I told myself - I know what is the place of Sejda in my life, what he actually means to me. Only I know whether I feel more concerned for the father-in-law, or for Sejda. That is indeed not true in the least. This is not true at all. And, still, Sejda, the same Sejda who is more than anyone else to me in this wide world, nay, who in in fact, all in all for me could write these words to me !

It was the biggest shock in my life. For days I simply wept and wept : the insensitiveness of Sejda ! Sejda did not understand me ! It seemed that the ground under me had given away.

Then, one day, suddenly I just saw. Misunderstanding ! This was all due to misunderstanding ! He has misunderstood me, he has simply misunderstood me ! He, too, must have suffered severely. His letter itself shows how extremely he too had suffered. So this is the result of pure and simple misunderstanding. He did not understand me at all !

As if a veil was suddenly lifted from before my eyes. Now look, the whole of my attachment was centred at one point. Sejda alone was everything to me. And, when I was misunderstood by that same Sejda himself, I lost the very basis of my attachment. What else was then left for me in the whole world ? No

one has any value for me ! All that is false : love, affection and all that. Everything that was of any value whatsoever, was completely shattered by that severe jolt. That one final shock was enough to smash everything.

And to what an extreme extent did I adore Sejda ! How I doted upon him. There was that incident, when I had just done my Matric. An uncle of a sort, a rather distant relative was one day having a dialogue with Sejda.

U. Jogu has now finished his studies - Hearing myself mentioned, I got interested and began to listen - Now put him to some job . . .

EB. Let him go on studying as long as he desires

U. But look, Lakshmi, he has already got quite a good education. For how long more will you go on providing for him ? You have to care for your children too, isn't that so ? Now get some job for him.

EB. No Kaka I shall allow him to go on having education for as long as he wants. I alone am in the place of his father. Our eldest brother, too, is no more there to take that place. I am for him, now, both his father, as well as the eldest brother. I cannot afford to neglect his interests. Let him go on studying as long as he wants to. Until and unless he himself tells me that he does not want to go on with his studies further, I shall go on helping him.

U. But the Kaka did not want to give up his efforts so easily -
Look here, a brother can never be depended upon. Why then do you make your children suffer for his sake ?

EB. It was only at this Sejda lost his temper . . . I have allowed you to speak so far, Kaka, only because it were you. Had there been some one else who spoke to me in this language, do you know, what would I have done ?

U. What would you have done in that case ?

EB. I would have held him by his neck and push him out of my house.
Can you imagine how I felt at these words ? Call it sensitiveness, if you like. I was so completely overwhelmed. This is what Sejda has said. Sejda has uttered these words, and simply for my sake !

Since that moment, Sejda took in my mind the place of a god. I became, so to say, his slave !

And now, that same Sejda wrote those words to me ? He misunderstood me. Oh ! Everything was snatched away from me. It was indeed the turning point of my life. If Sejda himself could act in this way, then who else in this wide world could then be relied upon... depended upon ? Nothing, then, was trustworthy in this world.

So this is what happened in this life and, if you like, you can call it sensitiveness. (Su Chap. 16 III).

2. BEING A HUSBAND : CRUEL BEHAVIOUR BECAUSE OF IDEALISM

S. Svamiji - the husband of those days - had behaved in a very cruel manner towards Chinmayee's mother. Why ? Because he was an idealist then. He was very strict with her. She had to come up to his standards. If she could not do all that he wanted her to do, she had to leave him. That was his attitude.

Of course, some people will defend him and say that he did not want anything for himself and so he was not selfish at all ! He too thought so : "I do not want anything for myself !" But, that too was selfishness. Why ? Because he had formed an idea of his own according to which he wanted his wife to act. So, it was his own self interest which was responsible for that attitude. (Su Chap. 5 II G).

3. THE WIFE'S GRAND FATHER : HE TOOK RELIGIOUS LIFE TO BE APART FROM ACTUAL LIFE

When Svamiji was after this line...was after that line, and he was thirsting, so to say, one day, an old gentleman, a direct relationship, that is, he was the grandfather of the wife. And he was talking. He was a man of near about a hundred. Very pious, very good man, and very frank. He asked one day :

GF. Well, my brother, what is it ? What is it ? What are you after ?

S. I am after this...

GF. That is a very nice thing to be pious, to be religious ! It is a very nice thing ! Very nice thing ! You go on with your Gita, you go on with Upanisads if you like, you do your puja and so on and so forth. Very nice, very nice ! But I hear that you don't sleep with my granddaughter... You have got no interest, I see. Is it so ? What is it ? What is there ? You can do that, and you can go on with your religion, you can do your puja, go on with your Gita and do everything. It is a very nice thing. But what... but what... what are you after ? Ah ? Why are you looking askance about this household life ? And I hear that you are not sleeping with my granddaughter ?

He says that : "Yes, yes, this is a very nice thing, you go on with your religious life, but a religious life is something apart from actual life." (EPisi 14.1.64.IA2.)

4 . RETIREMENT

S. Old people used to talk about Svamiji : "Oh ! This one in young life, what can be done with him ? Old life must be there. How can he know that ?"
Yes. And actually Svamiji had done everything in so-called worldly life.
Yes. (ERosi 10/1966.IV8).

5a. CLEANING GLASSES WITH SALIVA :

NOTHING CAN GO WITHIN ME WITHOUT MY KNOWLEDGE

S. When Svamiji came in this line first, one day it so dawned on Svamiji, Oh ! That young man ! "Ah ! What is this ? I see, I am a man. What is the distinction between a man and an animal ? Animal does not know what he is doing, just being carried away by habit. So if I am carried away by habit, I am not a man. No. Then ? Now... So I must be alert in this way, that nothing can go out or come in within me without my knowledge. Now, let me see, let me watch, in which way I am myself ? I do it... I may claim that I do it. Watch. Yes. Watching. I am eager to talk. Oh ! Why are you eager to talk ? Why ? What is inside, that you want to talk ? You see the justice of talking and so and soon... and then talking ? Or, you are carried away by something that... Oh !"

This process was going on. One day it so happened, he took these glasses... were a little dirty. And took them out and : "Oh ! Oh ! Oh ! What are you doing ?" Uptil now, when the glasses were to be cleaned, he was used to take them out : hha... hha... Hot saliva, towel and cleans... Clear. At once : "What are you doing ? Hha ! ... Saliva !... dirty thing ! You dirty the glasses and you cleanse it with your cloth. You dirty the cloth ! What is the meaning of clearing ? What are you doing ? What are you doing ? If it is so, go on, take soap, cleanse it. Finish. Hha !... What is this ? Because in India it is taken to be dirty. Oh ! Ah ! You see ! This is how it works ! Do you see that this is logical reasonable and clean ? No, no, no. Then it can't be there, you can't do it ! No. Thus far and no farther ! No, no, I can't do it. That's all right".

And after that, never. But after some days : "And quite all right. Now I am free. But why did it come ? How did it come, that one is to cleanse like this ? How did I know ? How did I begin to cleanse like that ? Don't know, don't know ! It must have a beginning. See, see. What is this ? The very beginning when the glasses came, and whenever it was necessary, I used to clean like that. Yes. How did you know that you are to cleanse like that ? Don't know. I thought that this is the way to cleanse. It can't be like that ! You must have seen somebody... what do somebody, then you... Ah ! Ah ! Ah ! Yes. The brother does like that. And because the brother is the ideal, whatever the brother does is... ?

P. ... is good...

S. ... is the right thing. So, at once, the young boy took it. Is this

action... his action ?

P. No.

S. ... but complete imitation and camouflage.(...) But here two points are there you see : Habit... There was habit... long habit. But you see also, as soon as there is understanding : "No. It is clean, it is clean, became : dirty. No. It can't be... can't be. No habit can come in. No. No." Afterwards, at once that goes away. (EPisi IIF4)

5b. CLEANING GLASSES WITH SALIVA : IMITATION OF ELDER BROTHER

S. Svamiji as a young boy and after he has become an adult, he became a professor also, he used to clean the spectacles like that : Ha ! Ha ! That's all... always, always. "Why ? This is how to cleanse... this is how to cleanse, that's all." And then the mind or intelligence or light at once came. You see : "I as a man..." First step in Svamiji came like that : "I as a man must be responsible for my action. Otherwise I will be dependent. How can I be ? How can I pride over my manhood if I cannot be responsible for my action , if I cannot answer my action ? So from now I shall always watch myself, and see each and every action, observe, and find out whether I can give reason for it or not. Yes, always. Any action. Whatever I do, I do it. Why do I do it ? Why do I do it ? What is the logic behind it ? Though I know it and do it... do it... or I do it by habit ?" That was the attitude.

And one day it was so... Ha ! "Ah ! What is... What I am doing ? Ha ! I am cleansing the spectacles, cleansing the glasses, by : aaahhhh! This is nothing but evaporated, so to say, clarified saliva. I dirty it, I dirty it. If I am to cleanse I take water. Ah ! It is nothing but saliva... Saliva. No. This is not cleansing, it is rather dirtying. No. It can't be. No, finish. That's all. So to cleanse, water is better. How do I do it ? How have I begun to do it ? Oh ! from the very beginning when I got the glasses, I do it. And of course, it is a matter of course that is to be done like that. How could I do it ? This simple fact didn't arise that I'm putting saliva. What is this ? I took it that it is to be done like this, It is to be done. How could... how could I take it ? How could I ? Let's see... Just come on... see... from when it began ? Oh ! No from the very start... from the very beginning, when the glasses came, I do it. How is it ? How is it that I did it ? How could I do it ? Yes. How could I know this is the way to do ? But it is logical I do it. What is this? How could I know that this is the way to do ? I must have seen then ? Oh ! " At once it will... "Ah! Yes, yes, yes...brother does it, brother does it."

See... What is this ? Young man... professor...M.A. First class, M.A. so proud ! "What is this ? What is this action ?" At once... "Ah ! Are you not ashamed that you act like this ? And you see, simply because your brother, whom you have respect, and you will take it to be a whole ideal and everything because he does like that, because you saw him do like that, you took it that it is to be done!" Whose action is it ? Reason doesn't say that it is cleansing. Two aspects of it are here you see. When the action you take it. You can see and recognize the action, and if it is wrong it vanishes.

As for example, as soon as : "Oh ! this is not cleansing, it is dirtying ;" No. Finish. From that day never that action came. No, finish, finish. By habit : "Oh ! again ..." No never came. How could it be ? It was seen. The whole action is wrong ! It is seen. This is recognized. Finish, finish. But after that : "but how could I do it ? How could I do it ? How could it begin ? See. Let us see, let us see." Two aspects. Do you see now ? So you are to do what ? See each and every action. And take it and judge it whether it is...?...mine or not. Mine or not... How could it be decided in actual...? Apply your sharp intellect and intelligence to see things. Finish. (Eosi12.12.69 IIB7a)

CHAP. 5 KASHI VIDYAPITH 1921-1930

1. Prakashji of Kashi Vidyapith : you have to experience yourself in order to understand.....	97
2. The Benares student : widening of experience.....	100
3. From physics to metaphysics.....	101
4. The brahmana who overreacted : know your measure, everything is neutral (1922).....	103
5. The disciple attempting to become a vegetarian.....	105
a) Told to Roland : to know is to be.	
b) Told to Sumongal : sensation is neutral.	
6. Kanhayalal from Kashi Vidyapith.....	109
a) Told to Olivier : mind does everything.	
b) Told to Pierre : It is normal to express.	
c) Told to Sumongal : repression of sex.	
d) Told to Sumongal : see how the mind manoeuvres.	
e) Told to Colette : mind may prefer to die certain times.	
7. Story of the ant : secret of action (1921).....	130
8. He-goat and she-goat making love : truth frees (1922).....	132
9. Decision not to travel during vacation (1925).....	133
10. Dismissing the sacred thread (1928).....	134
a) Told to Pierre : be a deliberate doer.	
b) Told to Daniel : action after seeing.	

1. PRAKASHJI OF KASHI VIDYAPITH :

YOU HAVE TO EXPERIENCE YOURSELF IN ORDER TO UNDERSTAND

S. Without experiencing oneself, one cannot understand what is experienced by others. Not at all. Not at all. There is a nice example of this. At Kashi Vidyapith, Sbri Prakashji once remarked :

SP. Look, how absurd it is ! How very absurd !

S. Well, what's the matter ?

SP. All these students. Don't you see how all these students are always anxious about their future ? Are they not here only for their studies ? But they are always found bothering themselves over how and where they would find employment.

S. What you say is true indeed. But, they can't do without having to bother about their future.

SP. Why ? I too had been a student at a time.

S. Indeed. You too had been a student.

SP. But I never bothered over my future.

S. That's true indeed. You did not have to bother about that.

P. Why ?

S. Where did you reside while you studied ?

P. In the hostel indeed.

S. Yes, indeed. You lived in the hostel and what about your expenses ?

P. I got money from home.

S. Did you ever have any trouble getting money ?

P. No. Whenever I needed it, I got it from home.

S. Yes, you were never to made feel the want of it. You had never to bother for that.

P. Of course not.

S. Did you ever have to worry about how the money would be got, about how to secure your meals ?

P. No. Of course, I had never to feel worried on that score.

S. Well, then ? Now, these students here, have always before them the problem of how to meet their daily requirements. What they receive from the Vidyapith by way of scholarship, is all spent over their meagre meals. It is not enough for that even.

In such tight circumstances, is it not natural for them to worry about their future, as to how and where would they find employment hereafter ? You of course had never to have to face such a situation.

P. No, I had never to face such a situation.

S. How can you, then, understand what their anxiety is about ? Now, tell me, can you even make a conjecture as to what a predicament they are in ?

P. Yes, indeed, that's true. But I am still unable to understand this.

S. Here you are. True indeed. Only confess, then, that you are unable to understand them. That indeed is the truth. Why then say that all this is absurd ? Why do you say that ? Is it not only because it is impossible for you to make a conjecture about how they actually feel ? You were quite satisfied with your situation. Whenever you needed, the money came. You were never made to feel a want. Not in the least. But these students are living in a perpetual want. At every step are they confronted with despair. They have before them nothing but a dark future. But in your case ? You had always before you the brightest of prospects. You knew well that you were to go abroad for qualifying yourself to be a bar-at-law. Whas it not so ?

P. Yes. It was so indeed in my case.

S. Yes, your future was bright. You could do what you liked. But what about these boys ? How can they help getting worried as to what were they going to do after finishing their studies, as to what lay in their future ?

P. Yes, this is so indeed. And yet I am unable to understand this.

S. Why not ? Because you have no such experience of your own. That is why you are unable to understand their feelings.

So, this is the point. How can one, without his own experience, understand that of the other ? It is impossible to do so, for no one can reach beyond himself. Never. There is a nice proverb in Bengal, which I had learnt in my childhood. How can one who is ever happy sense the misery of the other ? How can he who is not bitten by snake feel the pangs of the burning poison ?

So how can one understand that other without having gone through the latter's experience ? (Su Chap. 16 III E).

2. THE BENARES STUDENT : WIDENING OF EXPERIENCE

S. In Benares, long, long ago, when Svamiji was having his walk in the evening, in the garden Svamiji used to... No one was there. A young man came, very energetic, very intelligent. He came and said :

YM. Sir, sir, you don't go to the city ?

S. Oh ! No.

YM. You are here always ?

S. Oh ! Yes.

YM. How can you live, sir, how can you live like that ? Sir, you never go to cinema ? Never ?

S. Oh ! No.

YM. How ? How can, how can a man... how ? And Svamiji said :

S. Well, if all the cinemas of life can be seen here, then, what is the use of going to the cinema ?

YM. Ah ! Ah ! It is only words, Sir, it is only words. (EPi/M74/IIB2)

3. FROM PHYSICS TO METAPHYSICS

One day it so happened long ago, you have heard the name of Annie Besant ?
Dr. Annie Besant ? Theosophical Society ? No, you don't know...

R. Oh ! Annie Besant.

S. Theosophical Society ?... Worldwide ? In Benares she came once. And she was given a tea party by Dr. Bhagavan Das. He was a great philosopher. And at one time he was the right-hand man of Dr. Annie Besant in this theosophical movement. And he requested Svamiji :

B.D. I request, I pray to you Svamiji, you should come to my place once.

S. And if you are so... quite all right.
He took Svamiji also, and he introduced Svamiji to Besant.

B.D. Well, Dr. Besant,... see, Svamiji, he was a professor of physics and now...

Dr.B. How is it ? That a professor of physics - from physics to metaphysics - how can it be ? You are a professor of physics ! But now you are in metaphysics ? How can it be from physics to metaphysics ?

S. Yes, yes, Dr. Besant, from physics to metaphysics, only a step. From physics to meta-only meta, isn't it ? Metaphysics is also physics. Only meta. Just a step beyond, isn't it ?

Dr.B. Oh ! Yes ! Oh ! Yes ! Oh ! Yes ! Yes, yes, yes, yes.

S. One who has passed his physics, where he will be ? He will go to metaphysics.

Dr.B. Oh ! Yes ! Oh ! Yes !
She was so glad.

Dr.B. Yes, I see a new revelation. Yes.

S. There is no difference between physics and metaphysics. Oh ! No. Metaphysics is nothing but the culmination, natural transition or natural fulfilment of physics. One who has finished physics, where will he go ? To metaphysics.

Similarly here, physics meaning worldly life, as you say. Metaphysics meaning monastic life, if you like. So from there, fulfilment of this to that. (ERosi 10.1966 IV A).

4. THE BRAHMANA WHO OVEREATED :

KNOW YOUR MEASURE EVERYTHING IS NEUTRAL

It was in Benares long... long ago, 1920 most probably... 1922 or something like that. One day it so happened, some people came and said :

P. There is a panditji and he is foaming, and his eyes are red, and he has become unconscious. We are perplexed. What can we do?

S. What is the matter ?

P. I do not know. Please, please, try. Kindly come.

S. Quite all right. What is the matter ? How is it that he is in this condition ?

P. He has returned just now.

S. Returned from what ? Where ?

P. He went to satisfy an invitation for lunch. After that... he came and he is like that.

S. Oh ! So after lunch he came ? And when he came did you see him, any of you

P. So we saw that he was coming, something like that and he came and then he fell. At once, he fell like that.

S. Quite all right. Do one thing. Bring cold water, as much as you can from the well, go on pouring the cold water on his head. They were going on pouring continuously.

And after fifteen or twenty minutes, the man began to move his eyes. After taking rest for some time, he sat up. And there when he saw Svamiji :

M. Oh, I am ashamed to tell !

S. Don't be ashamed. Be at ease. What is the matter ?

M. You see, I went for lunch. I received an invitation for lunch, and I went there and I had practically finished my lunch, when the "pias" came. (This pias you got the other day : milk and rice preparation). It was nothing.

It was pure. Only milk, and milk in which rice is boiled and sugar. Nothing else. It is pure production. It is called param annam perfect food. This piase came, and I thought : "No, I am full now. I won't take." But it was so appetizing, I said "Quite all right. Give me a little." I gave my cup, and they gave it. "Oh ! Very beautiful ! Give me another cup. Oh ! Very beautiful !" Gave another cup, I took another. Very beautiful. I took another. I took a lot. And after taking, I felt heat, heat, and after that, somehow I came back and fell like that. So this piase which is perfect food acted like poison. He had practically finished his food. He should not take anything else, but he took. If he had taken a little, nothing would have happened. He took a lot. So the best thing acted as worst as poison. Why ? Because it was taken under unfavourable circumstances. So this is piase which gave its buddhahood to Buddha in a way... this preparation.

So it shows that everything is unique and neutral. Arsenic ? Oh ! Deadly poison, but it works as nectar, under certain circumstances ! Cobra poison is deadly poison, but if it is given under certain circumstances, it works miracles. It is the most vitality giving thing. Sometimes someone is on the point of dying : They give him cobra poison, at once life comes. (ERosi 4/1968 IIIB4)

5a. THE DISCIPLE ATTEMPTING TO BECOME A VEGETARIAN :

TO KNOW IS TO BE

S. In Benares, when Svamiji was in Benares, a young Maratha, a young man used to come to Svamiji. Very intelligent boy, very earnest :

YM. I want truth.

S. Quite all right, you can try. See whether you can do. But what is truth. Truth is nothing but unconditioned. There is no condition in it. No condition in eating, taking, no, no, no. He was a vegetarian, pure vegetarian. And he said :

YM. Meat eating ?

S. Yes. There is no question of not-eating meat.

YM. Meat eating is not wrong ?

S. No. Meat is food, that is all. If body tolerates, quite all right, because it is physical. If the body is such it cannot tolerate, he doesn't take. But one cannot say that it is wrong. Meat eating is not wrong. It is a food. One sort of food, as potatoes. Similarly also, it is food.

Now, this was discussed for days. Ultimately he felt :

YM. Yes, now I am fully convinced that there is nothing in vegetarianism, there is nothing in meat eating... nothing... nothing. It is pure and simple conditioned. It is relative. It is due to heredity, it is due to social custom, and so on and so forth.

S. If you have understood it...

YM. Oh yes ! Full. There is no doubt at all.

S. Quite all right, if there is no doubt at all. The proof...

YM. What proof ?

S. Go and take meat.

YM. Oh yes ! I can very easily do it. Now I am convinced.

S. Quite all right. Go to the market. Go to a restaurant and leave meat aside. You can very easily get eggs. Take some egg and come back.

YM. Oh ! Very easy ! Very easy ! He smiled : I shall do it.
In the evening, he came back crestfallen.

S. What is the matter Dandhika ?

YM. I am ashamed.

S. Why are you ashamed ?

YM. I could not !

S. What is the matter ?

YM. I went there and I ordered an omelette. I thought it was nice. As soon as it came... the colour ! At once, there was a shiver ! I said "what is this ? This is food. It is like potatoes. What is wrong ? Why is there a shiver ? No. Nothing" I argued for some time and that shivering went away. "No it is a food, yes." I took the plate and I tried to touch it ! As soon as I touched it... the shiver again. "What is this? It is nothing, pure superstition. I have learned it, I have found it. This is food... one food... this is one type of food. That is all. Yes, yes, yes." But as soon as I saw it again...

S. Again you are prejudiced. Again you distinguish between food and food. How can you do it ?

YM. Yes... Yes. But I put it into the mouth, at once vomitting came, I could not.

S. See ! See ! You said that you have understood. You have known it. You know intellectually. No doubt you can give lectures on it. But see ! See what is the nature of feeling and what is the nature of inertia of the body habit ! See !

YM. Yes, but I must conquer it !

S. Yes, try.

Again, another day he went. Again he came back.

YM. No ! I could not... still I could not.
After three or four trials, one day he came smiling.

YM. Yes, I have taken it today without any perturbation anyway, neither intellectual nor emotional nor in action, nothing.

S. Yes, now, you have known. Now you have known it. That it is a type of food only, there is no good nor bad.

So to conquer physical habit also, it takes time. For some people, it may not take so much time. It depends. It depends upon the strength of conviction. So gradually, things permeate. And when it permeates, there is no change. You are not to take always, but you are to see that you can take. There is no bar. There is no prejudice. You must be free from this prejudice : you are not to take. Who says that you are to take ? If necessary, you have to do it, to prove yourself that you are there.

So this conditioning, the gradation you see... Now when you have done, after that, is there any gradation ? Any time you can take. There is no gradation. Nothing. So generally when that point is attained one becomes then at ease. You see : at ease, whether egg comes or whether meat comes... at ease. So he is not perturbed in any way. (ERosi 21.1968 IV C 1).

5b. THE DISCIPLE ATTEMPTING TO BECOME A VEGETARIAN :

SENSATION IS NEUTRAL

S. One of Svamiji's students at Kashi Vidyapith, one D. had approached Svamiji in search of truth. He was a vegetarian, and Svamiji made that itself his starting point.

S. You consider meat-eating as evil, while there is a vast number of virtuous people who are non vegetarians. Even Buddha took meat.

For some time, D. was not convinced even of this, but after a long discussion, at last, he accepted it intellectually, for he genuinely wanted to know truth. Svamiji then asked him only to give his whole thought to this one single matter, that food is food, whether meat or not. After some time, when he got fully convinced of this, he was asked to put it, on an experimental basis, into practice, by going to a restaurant and by trying to taste any non-vegetarian: dish, meat, fish, or egg. He readily agreed indeed, but, having returned after making the experiment, he related to Svamiji that he had quite lost his nerves at the very first glance of the omelette on the plate. Doggedly, however did he go on with further experiments and, gradually, the resistance began to weaken. He used to say to Svamiji that, though intellectually he had no resistance left, at the level of sensation, repulsion persisted : in the beginning, at the mere sight of such a dish... then, at putting a piece in the mouth, then, at swallowing it, and finally, it was thrown out. Ultimately, however, he succeeded in overcoming that repulsion.

He had thereupon asked Svamiji as to how the physical sensation alone could bring about that vomiting. It was explained to him, then, that the mind had entrenched itself so deeply behind the physical sensation, that the sensation itself was completely blotted out. (Su Chap. 17 I B).

*

* *

6a. KANHAYALAL FROM KASHI VIDYAPITH : MIND DOES EVERYTHING

S. One young man about twenty-three or twenty-four, something like that... very brilliant... very brilliant. And brilliant in his studies and so on and so forth. And in his character...perfect character. Do you see that ? And a strong will. Everything was there. And he was regarded by his friends as a brahmacari...)

(Because he was felt to be free from sex... complete, complete. But afterwards that young man one day came to Svamiji.

YM. I want to...

He was always after Truth, Truth, Truth. If anything is there, any lie, somewhere, oh ! he becomes violent ! Untruth he cannot tolerate, he becomes violent. Something... So he came one day.

YM. I want to be... to be Truth.

S. Yes, do you Kanhaya lal ? Do you ?

YM. Yes. Without this my life will be (...) I must...

S. It is very difficult, it is very difficult.

YM. Oh ! I shall pay anything. Any price I am ready to pay.

S. Yes, Svamiji knows that you are... Ask Svamiji then.
Svamiji was a professor then.

S. Yes, quite all right, but tell me... you say you are ready to pay. But first of all just explain one thing.

YM. Yes.

S. Do you feel also yourself that you are a brahmacari ?

YM. Oh ! Yes.

S. Why ?

YM. Because they talk such things... They feel such things. I don't. They see girls and they are excited. And so they say "what is this ? Why are you excited ? It is a girl, that's all. Why are you excited like that ? " First of

all they thought I am a hypocrite. But afterwards they felt : Oh ! I am telling Truth, I am not a hypocrite. Then they ask me : They say that they have night pollution. "Oh ! What is this ?" What do you mean by that ? "You don't have...?" No I don't know... I don't know what is it ? I don't know. "Well then you must be free from sex. So from birth he is a brahmacari !"

S. And you feel like that also?

YM. Oh ! Yes. Because they say. Also a professor asked : "So you actually don't feel anything ?" No, I don't feel anything. Sexual urge they say... I don't feel anything, never.

S. Yes, but Kanhaya lal : this is one aspect of a brahmacari. There are other aspects. You are very touchy isn't it ?

YM. Yes, yes !

S. Any untruth you cannot tolerate ?

YM. No I can't.

S. Why can't you ? You see, so you are so touchy means : you have got something within yourself... something within yourself.

YM. Something within myself. Yes, but I don't know...

S. Yes, you don't know. But you see, had you been a real brahmacari then there are other aspects you would have been brahmacari. You would have been calm, tolerant and everything. You would have loved everybody as yourself... but you can't. "No! No ! No ! they are sinners ! Oh ! I can't !" So you see, so you are not a brahmacari.

YM. But what is... ?

S. Yes, the fact is there.

Svamiji told him the fact is there. He doesn't feel any sex urge. Fact is there. He sees girls...no...nothing... Fact is there. That means he doesn't wish... doesn't... want to see. You can't explain then. But he has seen indirectly. He doesn't want to see. Yes, no doubt about it. How to explain ?

S. You see, it is a dangerous business...if you want to be... so if you want truth so you must start from truth then.

YM. And what is that ?

S. Then anything is truth then. Truth... what is Truth ? Truth... what happens is Truth. Yes. So whatever there is, this is Truth. Yes, so whatever comes within yourself... that is Truth. So anything. So you see Truth is this : however much, however high, high, higher, higher, highest imagination you can go, that is you. And the lowest and deepest sin, you may say it is you.

YM. Oh ! Oh ! Oh ! I am the deepest sinner ?

S. Yes, yes,... why do... ? When Svamiji... if you are called... you are the highest, you are the highest virtuous... Oh ! most virtuous... you will say : "Ah ? Ah ?" Isn't it ?

YM. Oh ! yes.

S. So then, if you can arrogate the highest virtue, why can't you accept the lowest sin also ? Because sin and virtue are the same and (...) only !

YM. Yes, yes. But is it possible ?

S. Oh ! Yes, yes. If you want the truth you shall have to accept it. If you say virtue and sin... the best, highest virtue is in you... the worst sin is in you. Can you accept ?

YM. Oh ! very difficult ! very difficult !

S. Then go. No.

YM. Then what I am to feel then ?

S. This you are to feel : the highest virtue you can imagine is in you, the lowest sin that you can conceive even is in you also. Can you also accept it ? Drinking...

YM. Drinking wine ?

S. Yes, yes... may be within you.

YM. Oh ! Oh ! Oh I can't tolerate that !

S. Yes. Adultery,... you don't like. It is in you.

YM. Then any girl, incest...

S. Yes, it is in you. Even you see, you see... the holiest object, holiest object is mother, isn't it ? Mother picture... holy. If one sees mother, all sin... all thought of sin, will disappear, that you say, isn't it ?

YM. Yes, yes, yes.

S. Then you want your mother also.

YM. Ah ? I want...ough ! How can you talk like...

S. Then go away, there is no truth for you. No, if you cannot accept even if it is... if it appears to be in you, you will accept it, "yes it may be." then you can come to truth.

YM. Oh ! Oh ! Let me see.

S. After three days come.
After three days he came.

YM. I am determined. I am ready. (...)

S. Are you ? Then you shall have to go deeper in the matter, in the subject, you are not what you think. Because you see, this absence of sex you see. Sex is natural. Natural. It is natural urge of life. Natural. But if you don't feel this natural, then you must either be supernatural or under-natural... abnormal. You only allow sex... maybe, maybe... you may not feel. Yes, maybe. But you may not feel. In the case it is supernormal, it will manifest everywhere, not in this particular field. In behaviour, in attitude, everywhere it will. But it is not with you, you see... you are so touchy, you are not supernormal. So you are abnormal. So there must be something which has stopped, so to say, your normal natural instinct.

YM. Is it possible ?

S. Otherwise there is no explanation.

YM. Yes. Then I am ready.

So it transpired. A scene in his childhood, which happened. And here in India you know sex is a taboo. Anything smelling sex at once one cannot tolerate. So such a thing happened. Any sex (...) That experience so horrified him : "Oh ! Oh !" At once the whole sex was repressed due to one single incident. And the incident was nothing... he was a boy of about eight at that time. Near about eight. And he used to read Ramayana and so on and so forth. And his voice was very sweet. And a neighbour of his was a widow... widow of twenty-two or twenty-three, something like that. And she loved him very much. And he used to go to her, used to read Ramayana with her and so and so... Onē day in the evening he was reading Ramayana and the girl said : "Oh ! Kanhaya lal, do one thing ? My body is aching. I lie down. You just, just press... harder massage." And then she lay down and he also. She says, "get up, get up on my bed, get upon my body... and just with your legs do it". He does not... "Oh ! Just lie on me and do it." And the young boy, what does he know ? And at once the girl took his penis and put it in her vagina. "Ah ! Ah !" And that horrible feeling and actually afterwards when adolescence came, sex came, that feeling came, at once the whole thing has been repressed. You see ? You see ? The fact is there. He doesn't feel. Ultimately when that was released, and everything... Oh ! such an urge came within him !

YM. Oh ! This is sex urge ?

S. Oh ! Yes Kanhaya lal, this is sex urge !

YM. Oh ! Oh ! Oh !

There was no sex ! (Eosi 11/12/69 IIB3C)

*
* *
*

6b. KANHAYALAL FROM KASHI VIDYAPITH : IT IS NORMAL TO EXPRESS

One example in Benares. A young man, very, very intelligent, very stubborn, young man there was. And in his studies he was very intelligent. He succeeded in all of it. And amongst his friends he was taken to be a born brahmacari. Brahmacari here called : one who does not feel sexual urge... sexual activity. And he was felt like that. So, he was held in a little respect by his friends. He came one day in...

S. Kanhayalal why ? What is the matter ?

YM. I have come...

S. Oh ! Yes, I see you have come. But for what ?

YM. I want truth ! I want truth !

S. You want truth ?

YM. Yes.

S. Will you be able to pay for it ?

YM. Oh ! Yes ! Whatever pay... I am ready to pay.

S. Oh ! Quite all right ! Quite all right. So, can you do one thing ?

YM. Yes.

S. You know, you remember this : you are the best of the best, and you are the worst of the worst. Whatever good qualities you can imagine even all those are in you, and whatever bad qualities you can see, they are also within you.

YM. Is it so ?

S. Yes.
He was stuck.

YM. ... Bad qualities even ?

S. Oh ! Yes ! Why did you take good qualities and you took...

YM. Yes, yes, good qualities I must have.

S. Why don't you take bad also ? You don't know either.
And it so happened and so...

S. Quite all right, do one thing. You took... you take these things... take to regularity. You take your food at a particular time, and walking and do everything after, go to bed at a particular time, come out of bed at a particular time. This thing you do. If you take a year, if you like, take a year. And after that year, come when you will feel : "They are natural with me". You are not exacting anything.

YM. Yes.

Actually, the boy did it. And young man said : "Now..." Not a year he took, after six or seven months he came.

YM. Now, I feel, but the thing is, this regularity I now feel has permeated all of my life, not only these particulars, but everything in my life is so regularized now.

S. Quite all right, quite all right. But Kanhayalal, tell one thing : do your friends take you to be a born brahmacari ?

YM. Yes. Yes.

S. Then, you also feel ?

YM. Yes, I feel.

S. How ?

YM. Because they say.

S. Only because they say ?

YM. They questioned me and did everything. Do you see ? They are talking about girls, and so on, attraction and so on, I tell them : What ? What are you talking about ? Nonsense. First of all, they ridiculed me. But they knew that I am sincere. After that...

S. Don't you feel anything like that ?

YM. Oh, no ! I don't feel it.

S. You see a beautiful girl and don't feel anything ?

YM. No.

S. Don't you feel anything ?

YM. No.

S. Night pollution, night dream ?

He didn't have. His friends asked him : "did you have some ?"

YM. No. I don't know. What is this ? What is that ? They didn't believe me first of all.

But after, he was then 23 or 24, Svamiji asked him :

S. Don't you feel like that ? Never experienced such a thing ?

YM. No.

S. So, you feel that you are above all those things ?

YM. Yes. I feel.

You see. No expression, no expression ! But Svamiji says :

S. Yes, this is quite all right. But you see, if you are free from that, there are other signs, other expressions from which it will be evident. But people say that you are very impatient, you are very intolerant, you cannot brook anybody...

YM. Yes. I can't, when there is some lie, some untruth, I cannot bear at all.

S. And you see this is... what is that ? A brahmachari will not be like that.

YM. Is it so ?

S. Oh, yes ! Brahmachari cannot be intolerant, cannot be impatient, he is brahmachari, he lives in the Brahman. How can you be ? Then, either you are superman, supernormal... or abnormal. If you are supernormal, then, all those things will be there : you will be calm, you will be tolerant, you will be

loving, all this will be there. But you are not.

YM. No.

S. You are impatient. You cannot control yourself.

YM. No.

S. So, you are not supernormal. Then, you are not normal as ordinary people, and you cannot be supernormal. So, it must be abnormal. Meaning ? That you have got it, but somehow it is repressed, somewhere, you don't see and don't feel. You see, apparently people said : "Oh ! He is a ... of superiority. And then :

YM. I must know it.

S. Quite all right, you shall have to pay.

P. Why Svamiji did give this rule of making everything punctually, regularly at the same time ? Is it ... ?

S. Because to...stabilize his energy. Because his energy is ebulliant. Only to control his energy, to stabilize his energy, he said that. So that, with stabilized energy, he can go positively, patiently. Only for that. And he went into it. And one single incident in life, in early childhood, that had created all those troubles. See the power of mind only ! Only a single incident. When he was a boy of eight, something like that, something happened. Inoffensive, but it was connected with sex. Ough ! He was horrified : "What is this ? What is this ?" He didn't know. Only knew that in India also any use, anything with sexual organ is bad. It is not taken to be normal.

P. So, he repressed...

S. Complete repress... So much repression that he didn't feel sex. So, one day, when he was coming out, one day he said :

YM. Oh ! What is this ? What is this ?

S. Oh ! What is this ? He had a fascination for a girl. Externally nothing was there. He said :

YM. Oh ! Kanta, I saw, I saw the picture of Kanta without lips !
Everything is there. There are no lips.

S. Oh ! Yes.

YM. How is it possible ?

S. Oh ! Yes. It is possible.

YM. How ?
Come one. Come on.

P. It is a sexual sign, and he...

S. Lips mean kissing ! Kissing is sex. Mind at once took it away. Clear ?

P. Clear, yes, clear.

S. Energy is there. Energy must normally express. And you see, in normal circumstances, normally express. If it goes in higher and higher expression, yes, it may go. If it cannot be allowed to go, it will be repressed. So, all that glitters is not gold, as it is called in English. Only appearance does not show the reality. As in this case : appearance is he does not feel sex. The young man is twenty three or twenty four. He never felt any attraction towards any girl. Nothing. Nothing. Never had dreams and so on. (Epi/M74/IIID)

6c. KANHAIYAL FROM KASHI VIDYAPITH : REPRESSION OF SEX

S. While I was at the Kashi Vidyapith, a lecturer once came to me and expressed his desire to follow the path of truth.

S. You want to follow the path of truth ? but, it is indeed very hard to do that.

For at that time, Svamiji was not so pliable and generous as he is today. He was therefore told point-blank:

S. It is very hard indeed and it is not possible for you to do so.

L. No Svamiji, I am indeed determined to follow the path of truth.

S. Very well, but first of all, tell me if you are really a pure BRAHMACARI as all of your companions say ? Do you also actually believe in what they say about you?

L. Yes indeed.

S. Why do you believe so ?

L. Because what my companions speak about their sensations and feelings with regard to the opposite sex, does not produce any such reaction within me. They talk of having nocturnal pollutions also, of which I know nothing indeed. I do not know what they are.

S. So, this is true ? You didn't ever have nocturnal pollutions ?

L. No, never. They talk of them, but I don't know what they imply.

S. Well, then, all those talks in respect of girls do not produce any stirring within you ?

L. No, not at all. I have no attraction for such matters.

S. I see. So, this is why they all say that you are a pure and perfect BRAHMACARI ?

L. Yes.

S. And you also believe this to be true.

L. Yes, although my companions did not quite believe it to be so. They called me a liar indeed. When, however, I told them all this candidly and took them into confidence they eventually did believe me. And then, it was indeed that they declared I really was a perfect BRAHMACARI.

S. And you also started believing this ?

L. Yes indeed. When all of them declared this to be the fact, I too had to accept it.

S. That of course was natural for you. But the fact is quite otherwise.

L. Why ?

S. Nature has its own law, hasn't it ? Having reached a certain age, having attained youth, the sexual urge is bound to emerge. This is the law of nature. But you do not find any such urge within you.

L. Not at all.

S. Now, this question has to be viewed from two angles. The characteristics of a BRAHMACARI, as they are, do not fully tally with the description that you have given in your case.

L. How ?

S. Because, there is also a mental side of those characteristics. Mentally you are of a highly irritable temper. Are you not very intolerant in certain matters ?

L. Yes, indeed that is so. Several of my companions complain that I cannot at all tolerate a lie.

S. Well, then ? Does this not show that you are very intolerant in your attitude towards others ?

L. Yes of course. I cannot tolerate any falsehood.

S. But this does not fit in with the characteristic of a BRAHMACARI. What does this show ? As you see, there is, in your case, a deviation from the law of nature, which can mean only one of the two things : that, either you are far above the law of nature, that is to say, super-normal, or abnormal.

But, obviously, you do not fall in the category of supernormal persons. For you are highly irritable in temper as well as extremely intolerant. None of these characteristics belong to one who is supernormal. They simply indicate that you are abnormal.

L. What does that mean ?

S. It means that there must be some cause behind all this. This denotes a resistance, some severe repression. There must have occurred some incident in the past which completely repressed the sexual urge in you.

L. Is that so ?

S. Yes, indeed. There can be no doubt about this. For, had you been a supernormal person, there should have been some clear expression of that in your behaviour. This extreme sensitiveness, this intolerant attitude, this irritable temper, why all this ? These are not the characteristics of supernormal personality. These are the symptoms of repressed sexual urge. It has been totally repressed.

L. If that is so, I must indeed get free from that, I must overcome it. At last, having found him so earnest in his wish to get free from all that, I agreed to help him. At the same time, however, warned him of how difficult the going would be.

S. Now, look. You have a very strong sense of morality. Isn't that so ?

L. Yes, yes, that's so indeed.

S. And this would prove to be the biggest hurdle in your progress.

L. Is that so ? But why ?

S. Of course there is a kind of morality, but not in the sense that is commonly accepted. That morality has no validity. Sex is commonly considered as something evil, which of course is not true. It is one thing not to feel the sexual urge or not to have an inclination for that, but to consider it as something evil and thus to suppress it, is quite another matter. You will have to take this into consideration.

L. But...

S. If there is any "but" on this point, then it is indeed very difficult to proceed. In that case, it is better not to take to this path. For it is a dangerous path indeed.

L. How is it dangerous ?

S. It is so. It is very dangerous. Nothing can be done so long as this sense of morality, this strong sense of morality persists.

L. Because of this sense of morality ? How could it come in the way ?

S. It would come in the way because morality has no relation to truth.

L. Morality has no relation to truth ?

S. No. Of course, truth too has its own morality. But the so-called morality is in no way related to truth.

L. Morality has no relation to truth?

S. No. Not this so-called morality. Of course, morality has its validity. Truth itself, undoubtedly is morality. But the commonly accepted conception of this so-called morality has no validity—He was completely taken aback. Then ? What should I do then ? he asked me, utterly confused—

S. Leave it alone.

L. No. I shall indeed do whatever you ask of me...

S. Very well. I then said to him by way of a test : Take this question of morality you are so enamoured of. What is this morality ? Morality embodies deeds that are superior even to the most virtuous ones that you can ever conceive of.

L. Is that so ?

S. Yes, of course.

L. Is it so ?

S. Yes. But it embodies not only that but something else too.

L. How ?

S. It embodies deeds far worse than even the most reprehensible ones you can ever dream of.

L. What ? Is that so ?

S. Yes. Would you be able to bear this ? It is indeed quite easy to accept an image of yours that agrees with that of the most virtuous person, but would you be able to accept one of the most vicious images of yours that you can ever conceive of ? For in fact, they both go together. Would you be able to accept both of them ? For a little while he was in a fix, and I advised him to think over the matter and return after three days if he really felt that he would be able to face such an ordeal. After three days he returned and said that he was ready to face the situation. When I am not in a position to judge what all that is, he said, why should I bother about that when I am not even aware of what image of mine - whether the most virtuous one or the most reprehensible one - would be revealed before me. Why should I now make a fuss over that.

S. Very well, I then asked him : Now, tell me, what is it that you consider to be the most reprehensible act ? What is the most reprehensible deed that you can dream of ?

L. To drink liquor indeed.

S. But that is what you want to do indeed.

L. What ! I ?

S. Yes. Why else do you consider it as evil ?

L. Ough ! This is most disgusting indeed.

S. What else do you consider most reprehensible ?

L. Adultery, or fornication indeed. That is the most reprehensible to me.

S. What does adultery or fornication mean ? A man and a woman, come together and act in a certain way. Isn't that called adultery or fornication ?

L. Yes. That indeed is called adultery or fornication. No other deed is more atrocious than that.

S. And this is what you yourself want to do.

L. What ! I ?

S. Yes, indeed. Why else do you consider it as reprehensible. Further, what type of fornication do you consider as most reprehensible ? Between brother and sister ?

L. Between a brother and a sister ?

S. Yes. Or, between the mother and the son ?

L. Wh-a-t ? What do you say ?
He was dumbfounded.

S. Yes, this indeed is what I say. This exactly is what I mean. This desire can also lie hidden within you. I don't of course mean that this is positively so. What I mean, however, is that this too may be lying hidden within you. Would you be able to bear the existence of this sort of desire if it is found lurking in your mind ?

L. Ough ! Impossible ! How horrible ! How can I ?

S. Then leave it alone. Leave it at this. Now, come again only after three days. After the expiry of three days, he again returned and declared :

L. Now, I am ready. I am ready indeed to face whatever comes. When I do not know what is lying hidden within me, how can I then ?...

S. Again you see, you are being misled by your sense of morality, I cut him short. Would you be able to accept a fact as nothing but a fact ? Would the question of morality not become a hindrance ? Would you not have a feeling that you have been going astray ? Or a similar feeling ?

L. Yes, indeed, I shall be able to face all this, he then replied in a determined tone. When at last he was brought over to this stage, I said :

S. Very well, so far it is all right indeed. But now you shall have to

pass a sort of test to qualify yourself for this.

L. Just tell me what I have to do, and I shall do so. I am indeed prepared to do as you say.

S. Very well, then. Now fix a definite time when you would take your meals, when you would go to bed, and when you would get up in the morning. All the three functions - eating, going to bed, and waking up - must be completely regulated according to a fixed time table. There should not be the slightest deviation from that. Would you be able to accomplish this ?

L. Yes, indeed. I shall do so.

S. Very well, now go and practice this. When this time-schedule becomes perfectly easy to follow and spontaneous, when no effort on your part is required to achieve this objective, then alone you are to come back here.

L. But when ?

S. There is no question of "when". Whenever you accomplish this objective, whether it takes one day, or two days, or a week or months, or even a year, whenever you succeed in achieving this result, come back and report. For one whole year, he did not come again. There were occasions where I observed him from a distance, for he too resided in the same premises but he did not come to me. And when at last he appeared before me, after one full year, he prostrated himself before me in a most reverential gesture.

S. Well, I asked him -

L. I could not come to you earlier, for you had asked me to do so only after I succeeded in keeping to the time-schedule with perfect ease and without any effort whatsoever. Now, I have succeeded in doing so. Not only has this become quite easy and effortless, but, at the same time, whole of my life has become regulated. In all kinds of my actions have I indeed become regular.

S. Excellent. Quite all right. So, all this has become easy and effortless ?

L. Yes, absolutely. I have not to exert for this now.

S. Very well. All right. Now, tell me, what is it that you want ? What

indeed ?

L. Only be kind to me now. I shall certainly do as you say. Thus it was that I took his case in hand. I started with that same point : as to what was the cause of his repulsion - whether it was abnormal or normal. After some probing, at last, an incident of the past came to light which had given him a severe shock when he was a mere boy. Till then he had no awareness of what sexual urge was. That incident, however, brought before him such a shocking aspect of sex that, since then, sex as such was repressed in his mind. Due to that shock the sex-consciousness was completely wiped out. It was obliterated from his consciousness. When the whole picture was eventually revealed to him and he was gradually freed of that shock, he came to me one day in a state of high tension. I asked him what the matter was. He then related a recent experience that had developed an attraction for a girl when he used to give lessons at her home. And now he declared :

L. What is it Svamiji, that is going on inside me ? Oh ! Is this what is called sex ?

S. Yes, this is what is called sex.

L. Oh ! Unbearable, this is unbearable indeed. Oh ! Oh ! But there is some thing very strange about it Svamiji.

S. What is it ?

L. It is very strange and bewildering indeed.

S. What is it that is so strange and bewildering ?

L. What happened today with me was that while thinking of her, the image that appeared before my mind, had no lips on her face. Her whole image was quite clear before me, except her lips. How it did happen ? What's the matter ?

S. Quite all right. Yes indeed. She had no lips ? Isn't that so ?

L. No. The whole of her face was there before me, the whole of it indeed. But the lips were missing.

S. Quite all right. Yes. Her lips were missing indeed.

L. Yes. The whole of her face was before me, the whole of it indeed. But the lips were missing.

S. True. Quite so.

I then explained to him why the lips were missing. And he was stunned at the discovery.

S. How ardent and irresistible was your desire to kiss her. Wasn't it so ? I had asked him, and he couldn't deny. But to kiss was considered by you as sinful and, therefore, the lips were made non-existent. You denied their very existence.

This is what had indeed happened to him. A constant conflict was going on with him, a fierce conflict. I then, of course, made him see that there was nothing wrong or improper in the whole affair. If they loved each other, I made it clear, if they wanted to get married, there was no harm in that. There was nothing sinful about it.

L. Is it not sinful ? Is it not wrong ?

S. No, not at all. You can get married to her, provided that there are no unnecessary social complications.

Then alone could he get out of that conflict. (Su. XXIII II B 3).

6d. KANHAIYALAL FROM KASHI VIDYAPITH : SEE THE FORM OF DENIAL, HOW THE MIND MANOUVERS

S. What you have to do now is only to go deep. Keep that example in mind : that the lips of the beloved were missing from her face. They were simply made non-existent. Just see, how intense was the conflict within.

Su. How strong was that force of denial !

S. How strong indeed ! The force of denial was so strong that it made the very lips disappear. Why was it done ? What is the implication of that denial ? That the attraction for them is so strong indeed, but he wants to deny that. What is it then, that the mind can't do ? He is so strongly tempted to kiss them indeed, but considers it to be sinful. And therefore, he denies the very existence of the lips.

Now see, what a depth of feeling, what a depth of attraction there indeed was ! And, at the same time, the depth of the feeling of denial too was as strong. How else could he succeed in totally eliminating the lips from her face ? I still remember his facial expression clearly :

L. What is this Svamiji ?

S. Why ? What happened ?

L. How did it happen ?

S. What ?

L. That girl... She had no lips on her face.

S. Is that so ? There are no lips on her face ?

L. No. No, no. Such a beautiful face indeed, but the lips are missing.

S. Very well, very well, very well. Don't get perturbed. Why are the lips not there ? She indeed has lips. Is she without lips ?

L. Yes, indeed, she has lips, but they are not visible to me.

S. What does this then mean ? The lips were not visible to you. Why were they not visible to you ? This indeed has to be found out now. It was only then that the whole thing was brought out. And then alone could he accept :

L. Yes, Svamiji, what is this that I desire. How strong indeed is the desire to kiss them.

S. Yes, just see. And with what a vehemence are you denying this desire. Just see this.

L. Yes indeed. For this is sinful, sinful, sinful.

S. That is why you eliminated the very lips from the scene. For you believed that there was no opportunity to kiss them. Why did you eliminate them ? Because you can't kiss them. So, the lips themselves don't exist. You thus protected yourself. Now, just see, why the lips are missing. You thus saved yourself. You could kiss them only if they existed.

This, this is how mind manouvers. There is nothing that mind cannot manouver. Nothing indeed. It can turn the black into white, and the white into black. It can turn the high into low, and the low into high, absolutely. It can do whatever it likes. Would you then like to be a victim to this mind's manouverings ? (Su XXXIII E 1).

6e. KANHAIYALAL FROM KASHI VIDYAPITH : MIND MAY PREFER TO DIE CERTAIN TIMES

S. Svamiji will give the details. How this man came. He was intolerant to untruth in others and was a brahmachari since the beginning of his life. No night pollution, no desire, no attraction. Svamiji said "You are a brahmachari may be, but a true brahmachari is mild, always quiet, tolerant. If you want truth, you must feel : "What is best, I have in me, what is bad, very bad, I have in me".

He started lying. And saw when he was seven-eight years old boy - a beautiful boy - he was reading fluently sutras, etc. Sweet voice. He used to go to a neighbouring house, where lived a young girl widow. Once she said she was tired and asked him to massage her knees, then to jump on her body, then she took the penis of the young boy and put it into her vagina. From that he felt : "This is no good. What a sin". And sex was blocked in him. That's why he was said to be a brahmachari. Sex in him was very strong.

So he started to feel sex when he saw girls. He was exhausted by all that and struggled with his own sensations. Svamiji said "Go and marry". "No, I can't". Then he said "I cannot struggle any more". He saw a girl without lips, Because he wanted to kiss her : then no lips. But he was saved of his complex. He could see. But he felt he could not marry in such circumstances. He was feeling that in other circumstances, another life he would marry. So he preferred to die that time. (Cosi. 12.3.73).

*

*

*

7. STORY OF THE ANT : SECRET OF ACTION

S. (...) Oh ! Something happened before me ! Why does it happen ? See, there is no emotion. Oh! A paddy will come from the wall! How came ? It falls. Let me see, let me see. At once, the young man said. Ultimately, so you see, it was a small ant. "Paddy is moving. Oh ! How is it moving ? Oh, an ant ! How does it fall ? On there is a hole. Oh ! There is a hole. Ah ! Let me see again. An ant is coming again. Again it catches hold of it. Again she arises. And what is that.? Again it wants to take the paddy in the hole... but it crosswise goes. It falls down. It comes back. Ultimately on the thirteenth... it took the paddy like this and went in. Do you follow ? Like this it took. Each moment it was changing the point of attack. Oh ! the young man said. "Oh ! What is this ?" People say man has got intelligence. And this ant is changing the point of attack and ultimately took it like that and straight. Ah ! And I have so much patience ? Why could it be ? Why could it have that much of patience ? Repeating, repeating, repeating. Careless about the time. Repeating. Careless about the time. Careless about the number. Why ? Why ? Oh ! It has got only one idea "That I must take it in". Till she could take it in, she worked, worked, worked. Oh ! What is the secret of action then ? What is the secret of action then ? You decide what to do and till it is done, no rest, no rest. It does not matter how many times you are to repeat. It does not matter how many times you are to repeat. It does not matter how long. Oh yes, yes. Yes. This is the secret of action. This is the secret of successful right action. You decide first what you are to do, and act till it is done. Finish. Finish. No other consideration (...) Actually the young man said. "You are my guru". I have got the secret of action, and that secret, in the particular, in every act. It is the secret of action. That is to say it is valid in every particular act, in every particular field, anywhere. When there is action, this is the... Just first of all decide what to do, decide what you do. And then you cannot but go on doing till it is done - finish. With the idea "adyeva... sikh deva" Adya eva. Today, even, now and today, I shall attain success," but this to day becomes...

D. Tomorrow !

S. Becomes eternal, because whenever you act it is to day - finish - as far as it is now - finished - then to -day. Today never ends, till it is finished. (E. Dasi 27.3.72 IIG)

8. HE-GOAT AND SHE-GOAT MAKING LOVE : TRUTH FREES

S. One day, you see, as a young man... as a young man of something like twenty-five or twenty-six... something like that, was sitting. A goat was moving that way. The young man saw that that goat is after a she-goat. Do you see that ? And he is running and running. The she-goat is running this way, and he follows... and moving like that. What is this ? He saw. Gradually he sees that the he-goat is uttering... doing that way : "ba-ba-ba-ba-ba..." The sound, the curious sound he is uttering. And then, hence... and what does he see ? He sees that the she-goat is thrusting her legs and still the he-goat is following her. And gradually, he saw that the he-goat puts his tongue out...and from the tongue saliva is dropping. He sees the she-goat is urinating. And the he-goat is taking that urine with his tongue. And uttering that curious sound . After some time he sees that the he-goat has brought his penis out. Red... straight... and from that, semen is dropping, dropping, dropping. And is moving like that. The young man sees. Well he at once... the young man felt : "Yes, this is the picture of lust... this is the picture of sex. Isn't it ? So if I feel any sexual urge, I become like that. Isn't it ? So ugly ! And so beyond oneself ! As if to take the urine also and do like that ? ! Ah ? ! I feel like that ? I behave like that ! Oh ! It can't be ! As a man it can't be ! Yes."

As if something at once, quickly... at once as if something... He felt free... at once. How could ? Such happenings are frequent everywhere. So people see these things and they enjoy, they enjoy and so on and so forth. But this particular young man sees it... and sees through it... sees the detail of it... sees the nature of it... sees the truth of it. You see? How can he not be free ? *At once. So light. At once he felt light. How?*

P. Awareness.

S. Awareness...awareness. The young man saw the thing itself. "Yes. It is so." You see the picture. He saw the picture. "Yes this is so, this is so, this is so... The she-goat is urinating and he is putting his tongue... Yes." But still he sees : "She is kicking". And he still sees : "He is following and he... what is this ? At once uttering curious sound. This is the picture... this is the picture of sex urge ! This is the picture ! Oh ! It is not manly... It is not manly ! Oh ! I can't be like that !" At once : "If I feel like that then I shall become like that... I shall act like that ? Oh ! No ! Can't be, can't be, can't be... That can't be ! (EPisi 13.1.64 IIC5c)

9. DECISION NOT TO TRAVEL DURING VACATION

S. In that time, Svamiji has not as yet become Svamiji in a way. Svamiji was Professor. But that work, it was a habit so to say, during vacations, going on travel, travel. And he said : "What is this ? Always holidays and go on travel ! What is the meaning of that ? What is the meaning of that ? As if there is some itching. No, no. It is not good. Now, this summer, I will not go anywhere. No, I shall be here. Summer is a long holiday, this summer I shall not go out. Then I shall have to decide. And inform everybody that this summer I will be in Benares. What can be done ? What will happen during this summer ? For a year I will not go. This may happen... One may die. Another... Then ? Will you have ? Oh let me see ! But the probability is this, there will not be any death and so on and so forth. But I have to do." Decided and informed everybody. And actually, it so happened that an old relation, very old, nearly about 100, he died. No... Why not ? People said "Yes ?" Decided. Informed everybody. This is my vow. And after that this hankering after travel vanished. After that, there is no hankering for travel. (E. Dasi 28.3.72 IIC)

10a. DISMISSING THE SACRED THREAD : BE A DELIBERATE DOER

S. When Svamiji was in this line of spiritual development, so to say, he was... practically reached the highest point, one day at once the idea flashed : "I am a Brahamana by caste". At once : "What is this ? Again this sense of difference !" The young boy... the young man, so to say, felt at once : "Well, still, still this sense of difference about Brahmana and shudra and so on and so forth ! Again that feeling of superiority ! Oh ! Quite all right... quite all right." Then, and then only, there... there and then, at once decided : "It must be killed... it must kill at once. No deliberation, because out of deliberation, everything is quite all right... But why does it come again ?"

At once he said : "Quite all right... now in the morning, I shall go out. And the first man that I will see, will be invited."

On that condition he went out. And just before : Oh ! A young man was there. But he was a Brahmana by caste ! But still, the idea was that the first man must be invited. So quite all right, as this is so, he was asked :

S. Will you come to me ? He said :

YM. Oh ! I am very... I'm hard up... I have a very strong piece of business at the very moment, I can't.

Felt relief.

S. Quite all right.

Now he goes. He suggested another young man that...

YM. I just can go, ... Bhopal will just come, and if you like I can...

S. Oh ! Quite all right. Let him... let him come.

And he was there : lower class... lowest caste.

S. Quite all right. Send him.

He came. He asked :

B. Did you call me ?

S. Yes, yes, come on. Just take your food here, today.

B. All right, all right.

He came. Svamiiji gave him food, and then he took... And afterwards as he was taking out the plates, and so on, he was about to take...

S. Oh ! No ! no ! no ! leave this here today. I will do it.

Svamiiji was a young aspirant so to say, he took all those rice and dal and everything, and mixed up and did everything and took it and all of it... Because a brahmana cannot take it... He is a superior thing. He cannot take the remnants of that. And he took everything. And took it and : "Now let the brahmana... now see... see..." At once the whole thing vanished... yes.

(EPisi 13.1.64 II B 3).

10b. DISMISSING THE SACRED THREAD : ACTION AFTER PARTIAL SEEING

S. Svamiji comes from a Brahmin family. That you know, that sacred thread was there. Up to the last in a way. One day, it so happened - at once he felt it is burning, as if it is burning. "Why is it ? Why is it ? What is that ? Brahmana ! I am a brahmana. Oh ! Am I a brahmana ? Still discrimination ! Still discrimination. I am no... For a brahmana, brahmana is one with everybody. There is no I and no inferior and superior but still, still oh ! After so much,.. still this lingering... It must go ! No. It must go ! Now it was in early morning : three or half past three like that. "Now, in the morning I shall go out and whomever I'll meet first, I shall invite him for dinner, for lunch. Whomever it may be".

Went out and saw a young man. Ah ! he was a brahmana. Quite all right, it may be. This time it is so".

S. Are you free ? Can you come for lunch here ?

YM. I am sorry, I am so busy with so many...I can't leave. Is it necessary ?

S. Yes.

YM. But if it is so necessary then I may come.

S. But... Oh no, no, you may not come.

YM. Then X... will come at once.

S. Will ? Oh! Nice. Send him.

And that young man was not a brahmana, ³anya.

S. Oh quite all right, let him.

He came. He called me.

S. Oh ! Yes, yes, come in.

Ba. What for ?

S. Take your ⁿluch here.

At that time Svamiji was alone. Svamiji used to cook himself for himself. Svamiji gave him a plate. And after the meal as it was the custom, took his talli

to wash it.

S. Leave it.

Ba. Why ?

S. I'll do it. Oh! That will be done, leave it.

Ba. Oh, no, no, how can I leave it ?

S. Quite all right, leave it - go.

And went away - and that young man said : "Yes, now ~~the~~ brahmana come on. He is a banya and has eaten his food, the remnants are there. You see now. Come, take take all... everything you take ! And take. Now, take, take. Now ! Where is the brahmana ? Brahmana you see ? Ah yes." At once the whole thing went out. And the sacred thread he throws out. "No. No this distinction. This distinction makes it so. Finished. All right." No argument. He said. " This is so. I shall act". Finished. Finished. But had there been a strong sense, and acted like that ?

D. Strong sense... Svamiji could not have acted like that.

S. Ah ! Then... and if by impulse, he had acted ?

D. So it boils down, that it was not a vow that Svamiji took but it was the outcome of feeling.

S. Exactly, outcome. (E. Dasi 28.3.72 IIIB)

CHAP. 6 NIRALAMBA SVAMI (1877-1930) AND SVAMIJI'S AUSTERITIES 1920-1924

1. Who is your guru ?	138
2. Niralamba Svami life.....	139
3. Niralamba Svami teaching.....	143
4. Hearing Deva-Vaca 1921.....	147
5. Svamiji's austerities 1924.....	151
6. Why is Svamiji taking channa ? 1924.....	152
7. Meeting with Kṛṣṇāśram : mere control does not bring peace 1924.	153
8. The married "BRAHMACARI" : he did not earn that life 1924....	154

1. WHO IS YOUR GURU ?

S. Long, long ago, somebody asked : "What is your guru, Svamiji ?"
"My guru : an ant is my guru, a goat is my guru, a mad chap is my guru",
he used to say. "And also a human being, but not only a human. An ant was
my guru. A goat was my guru, a mad man was my guru. These are my gurus."
(Eosi 12.12.69 III B')

2. NIRALAMBA SVAMI'S LIFE

D. Tell me about Niralamba Svami.

S. He was born in Channa village. Jyotindra Nath Banerjee was his name. He completed his education. And at the time of nationalist movement in India, it came to his mind that Indians, in order to oppose the British, should build an army. But at this time, the Bengalis could not enter the army as they were considered too intellectual and undisciplined.

He tried to join but it was like a closed door. He then changed his name into "Upadhya" which was not Bengali. Someone told him that the Maharaja of Baroda had a private secretary who was of Bengal and that he could help him. This secretary was Aurobindo Gosh, whom he met and converted to his nationalistic ideas. He was called "Bhauda = elder brother" by Aurobindo. There he joined the army. First in infantry, then in cavalry. And soon returned to Calcutta to organize a force against the British rule. Aurobindo sent to him his younger brother.

He used to ride on his horse every morning on the Maidan. Soon he was disillusioned because the young men who surrounded him, turned the movement into a terrorist movement and he felt that was not the way.

He became a sannyasin and roamed everywhere, Punjab, Himalaya, etc... Until he came across Soham Svami at Nainital. During his trips he was constantly followed by the police.

His mother came to know about it and wrote to Soham Svami that he was her only son, that he could live how he wished, but she would like him to settle near her so that she could see him from time to time.

So he came to Channa. And stayed in the temple, where is presently erected the temple of Kamalakantha.

His wife used to bring him food every day. Finally the zamindars of Channa gave some land on which the present ashram was erected. His wife became a sannyasi and stayed with him. (Dasi 13.4.70).

*

* *

S. Once Niralamba Svami was invited to attend a meeting at Tibatti Baba Ashram a few miles away. And he took Svamiji along with him. Then food was offered and Niralamba Svami seated Svamiji near him. And each time, eggs meat, fish were served, he signed the waiter not to put any in Svamiji's plate. Then a zamindar noticed it and said :

Z. Has not this young man stayed some time with you ?

N. Yes.

Z. Then why has he still these samskara about meat ?
Immediately Niralamba Svami snubbed him :

N. Do not talk about things you do not understand.

D. Did he have sexual intercourse with his wife ?

S. Yes. Up to the last. He was a strict disciplinarian. His wife was having some cows and he used to say : "They will go astray and graze someone else's field". She answered "I will take care of them". Then it happened. The neighbour complained. He called his wife. She admitted negligence and he rebuked her in the presence of others. She was a deeply sensitive lady. She resented it. She retired to her room and a few days after passed away. At least Svamiji was told in that way.

D. Was she^a realised soul ?

S. She had been striving hard. But you cannot say so. No. Then after she passed away, one day Svamiji came to the ashram and from distance he saw a figure reclining his head on his bent knee. It was Niralamba Svami. Svamiji was surprised. "What is the matter" ? "Sit down, I will tell you. I have taken no food since the last six days". Nobody was there to take care of him. Some people had to bring food from the village. But they did not. Or he would not take it because he was careless and irregular in his habits. So Svamiji took care of him and prepared food at fixed time and forced Niralamba Svami to eat. Then Svamiji said :

S. You must come to Benares.

N. No, you come here.

S. All right, I'll come any time you'll ask me to.

But he never asked. Soon he was taken to Calcutta on account of gangrena in his legs and passed away then. Svamiji received a cable and immediately went to Calcutta. He was in state of coma. Somebody said : "Yogeshvara has come". He lifted up his eyes and his hand in a gesture of recognition and passed away. Svamiji took then charge of the ashram at the request of others.

D. Did he have any other disciple ?

S. Oh yes. He had a very large following.

D. What happened to them ?

S. They were all worthless.

Soham Svami wrote many books in Bengali verse and one book in English verse. The introduction to the English book was written in prose by Niralamba Svami. They were three realised persons "Soham Svami, Tibbatti baba and Niralamba Svami ! (Dasi 13.4.70)

* * *

* *

S. Niralamba Svami was not a brahma varishta - too much inertia in physical habits. Sexual urge would come and he would immediately satisfy it without control. (Dasi 9.5.70)

* * *

* *

S. Niralamba did not keep any regularity. He used to take food only when hungry. He used to say : "You are like Soham Svami, discipline and regularity." Once he was staying with Soham Svami in the Himalayas, and he flew away. "I can't stand the discipline." (Dasi 27.3.72).

3. NIRALAMBA SVAMI TEACHING

D. What were the teachings Svamiji received from Niralamba Svami ?

S. Svamiji received a letter :

Matsvarūpa yogeshvara	Yogeshvara in my own shape
Tvad Svarupāniralamba	Niralamba in your shape

Svamiji asked him :

S. What is mukti ?

N. Oh, very simple. SAMSKARA-KLESA-NĀŚĀ.

Destruction of subtle Samskara, impressions. But they are of two kinds "Su and Ku" (Good and bad).

S. Then Su also should be destroyed.

*

* *

S. What is the way ?

N. For the valiant the way is two-fold. It is to fight with the double swords :

ATMĀNĀTMĀ VIVEKA (Discrimination between Self and non Self)

NITYĀNITYA VIVEKA (Discrimination between the Eternal and non Eternal)

Svamiji reflected, came back after some time, and said :

S. Another way should be used. In order to discriminate between the real and the unreal, this means that the Real should be known. But it is not known.

Then every thing is unreal, everything is ANĀTMĀ.

Nirālamba Svami smiled, drew on his hooka, and said :

N. You are a scientist and put it in this way.

D. Were there any other teachings, lyings, etc...?

S. No, that was all. Svamiji was given these answers and then proceeded further. (Dasi 13.4.70).

S. The same point of view may be looked at by different people, from different angles. As for example take Svamiji's case : now when Svamiji went to... only in search and search of... he met his guru in a way, and he said... Svamiji asked :

S. What is this ?

G. Nothing... nothing... nothing to do... nothing to do.

S. And what to do ?

G. Only two things you are to do. If you can, do two things, then you are free.

S. Now, what are the two things ?

G. You see, you shall have to deliberate on two things. One thing is that you are to distinguish between what is permanent and what is impermanent. And another thing, you are to deliberate upon what is the Self and what is non-Self . These two : Self and non-Self, permanent and impermanent... these two aspects, these two things... if you can deliberate continuously with vigour, then you are free.

Svamiji was doing that... doing that. Ultimately, Svamiji came to a point, where this same thing couldn't be seen in the same language, in the same way, as he taught. Svamiji approached him. Svamiji always tried to inform him about the development in Svamiji's own outlook and so on and so forth, what is his realization and so on... And ultimately, a time came when Svamiji was talking with him. Svamiji said :

S. Yes, Svamiji, one point, there is doubt.

G. What is that doubt ?

S. You see, what is permanent and impermanent ? What is Self and what is non-Self ? This deliberation is not very practical. It just confuses matters. First of all, I tried hard to do it, but I felt : No, it requires some assumption. Because what is permanent I don't know...don't know. How can I distinguish between permanent and impermanent ? What is Self ? I don't know. How can I distinguish between Self and non-Self ? It becomes very difficult.

Then he asked :

G. Then what have you done ? You have come to the point, you have reached truth, you have realized. How did you do it then ?

S. Oh ! Svamiji, I realized this way : that whatever there is, whatever there appears, is impermanent. Whatever there is, is non-Self. That point of view, I have seen and I have realized this.

He kept silent for some time and then :

G. Yes, yes, yes. It is very easy no doubt... easier way and you, being a scientist, being a student of science, you have taken the practical way. Very nice, very nice.

The two are the same. Though two statements brought you to the same truth, but the approach appears to be different... but not different, statements are different...

Svamiji took from him : Yes, distinguish between... deliberate upon the fact and distinguish between... discriminate between what is permanent and what is impermanent, and what is Self and what is non-Self.

G. Yes, I... we people generally proceed like this. Yes, but this is easier no doubt. Very practical, very easy.

You see ? Why not the same thing ? Took the same thing... took that thing, and upon working it out... working out... working out... same thing took a different expression. Though the same thing... though the same thing... not different, but expression becomes different. (EROsi 19.1966 II B).

*

* *

S. That was given only to show difference in approach. Difference in approach. Same thing put in a different way. Idea of permanency. With this he starts : "Something is permanent. There is something permanent". And you start with that. Now you go and you see : "What is this I see ? No, it is not permanent. Leave it. It is impermanent". Again another : "Oh ! It is impermanent. Oh ! ..."
Again...

So you have got that idea of permanence. And with respect to that you try to steady. And see every thing : "No, no it is impermanent. Oh ! It is not permanent, it is not permanent".

Now another way is : whatever you see...don't go to permanency...
Whatever you see... what do you see ? See it is change, change, change, It is

not permanent. See, see, see. So everything is impermanent. See. That is the same thing as saying this permanency is here and all things are impermanent. Same thing. But only... taken in different light.

As for example, you see, take another example : In a lump of sugar... a small grain of sand is mixed in a heap of sugar, you are asked to find out the grain of sand. How will you do it?

R. Yes, you remove all the rest and try to see inside it...

S. Yes, that is to say, just that, what do you do ? You want the sand. But where is the sand ? I don't find the sand. It is sugar, sugar, sugar, sugar... Ah ! where is the sand ? Oh ! What is this ? You take it. Take any grain of... any crystal, any grain of sugar. Oh ! Oh ! No, this is not sand. Yes what is it ? Oh ! This is not sand. Oh ! This is not sand ! And you remove all these grains of sugar, and what remains is.... ultimately what remains is sand. Because sand was so minute that you cannot see that, in a lump of sugar. So to find out the sand, what do you do? You don't try to find out the sand. You can't do. Where is the sand ? Where is the sand ? You don't say. It is mixed inside. So whatever you see outside... you see, is it sand ? No. Take it out. No, no, no, no, no, no, no... Then what remains ? Ah ! Here's the sand.

Similarly you see... similarly you see, Self and permanency : the same thing. Permanency is here. Where is ? Just see. "What do I see ? Oh ! It is not permanent ! Oh ! No, no, no, no... But you see it is permanent. Let me see. "No, no, no, no... Is it permanent ? No, no, no, no, no." You eliminate all impermanence. So what remains is permanent then. This is the practical way of doing. (ERosi 22.1966 II B 2).

4a. SVAMIJI HEARING DEVA-VACA

Svamiji came in contact with Niralamba Svami in 1921. At that time the young man who later became Svamiji was having a keen desire to educate people, and was looking for a center from where to start this education. Someone told him about Niralamba Svami and Svamiji came. At that time the only connection with the outside world was Khana Jn and there was police checking on whoever was coming and going to the ashram.

Niralamba Svami said : "Quite all right, see if you like the place. You may start from here". Then Svamiji stayed, liked the place and some land was purchased from the zamindars, some 6 kms from here. Svamiji stayed six months. At that time the young man was very fond of the Bhagavad Gita and particularly of the following sloka :

TAD-VIDDHI PRANIPATENA PARIPRASNENA SEVAYA

UPADESYANTI TE JÑANAM JNANINĀSTATTVADARSINĀḤ - Gīta 4/34

(That you will know by bowing down, by questioning, by service.

Those knowers of knowledge, the seers of what is, will show to you).

And he was repeating the first verse as a mantram. Then one night the young man heard "fool". He was surprised. Nobody was there. Then again "Fool, fool. This is only half truth". At that time the young man was quite emotional. He took it to be "Daivavaca" the voice of the gods.

Why ? Why, it is half ?

Because it is half-sloka . To teach the truth you must know truth.

Do I know truth ? No. Then finished".

The next morning the young man came to the ashram and there saw Chinmayee Ma.

C. What is the matter ?

S. I am going.

C. Why ? What happened ? And Svamiji narrated. Then she smiled and said :

C. So soon !

S. Why do you say : so soon !

C. You see when you came first Niralamba Svami said "No. No. No. It will never happen. There is fire burning in that young man". At that time Niralamba Svami was staying in a hut where now is Mamy's latrine and did not want to see anyone. Chinmayee insisted that he should go but the young man said, he would come some other time. (13.4.70 .. Dasi).

S. It was during the days of the non-cooperation movement of 1921. I was then at Channa.

It was a full-moon night, and I was sitting all alone in the hut, contemplating my favourite BHAGAVADGITA'S verse. TADVIDDHI PRANIPATENA PARIPRASNENA SEVAYA... (1)

Yes ! This is the only way of teaching. Only this has to be learnt, only this to be taught :

TADVIDDHI PRANIPATENA ...

"You fool !"

What ? Who say this ? There is no one else anywhere around. Within a radius of two furlongs no other single human being is there anywhere. What is the matter ? I had an uncanny feeling. Who said that : "You fool !" I got a little afraid. What is the matter after all ?

After a while, I again resumed with the line : TADVIDDHI PRANIPATENA...

Of course, that is the true path to knowledge. There is no doubt about its validity. If you wish to have knowledge, bow down before the teacher in obeisance, ask him questions, serve him. Then alone can you achieve knowledge. There is no other way.

Again the same voice : "You fool !"

Again ? What is the matter ? Is it some divine voice ? They say, one sometimes hears divine voice. Some divine voice ? Oh what to do about it ?

But - what I am reciting is true indeed...

And, once more : "You fool. You see only half of it !"

What ? What is it ? You see only the half of it ! What half ?

Oh, yes ! That was only the half of the verse. The line I was reciting was only the first half of the verse. The other half, which I had ignoring so far, being :

UPADESYANTI TE JNANAM JNANINAH TATTVADARSINAH (2) I did not ponder over this at all ! I had completely skipped over it. Who will instruct ? Only those who are TATTVADARSINAH those who are JNANI. Now, you have to bow down before him, question him, serve him ! "You fool ! Have you become a TATTVADARSI, have you seen the essence of things ? Or do you simply want others to bow down before you ? Oh, what a fool I am, what a fool indeed ! There is none more stupid than me. Well, no more of this humbug now. I shall now leave this place tomorrow ! Nothing doing now ! No more of it ! I have no other task before me than to see the essence of things. As long as I do not acquire wisdom I have no right to instruct anyone. No right whatsoever ! I have no such right".

Accordingly, I informed Dada (3) about the decision. He got worried. What was the trouble now ? He had, at last been reconciled to my new plans, but now, suddenly, all that too seemed to have been upset. What new whim I had fallen victim to ? He immediately asked me to go to him before taking any other decision.

So, I went to him to Gaughati. He asked me what had happened. I was all

(1) Learn this by discipleship, by investigation, and by service

(2) The wise, seers of the essence of thing, will instruct you in wisdom

(3) Elder brother

afire then. A furnace was burning within me. I replied that I could not carry on.

D. What would you not be able to carry on ? He asked.

S. Nothing. I replied.

D. Nothing ?

S. No.

D. Why ?

S. I don't know. I do not know.

D. You do not know ? What does that mean ?

S. I have no right to utter a single word. I have no right to tell anyone what is right and what is wrong.

D. What do you mean ? What does that mean ? You have no right ?

S. No.

D. You have no right ?

S. No.

D. what do you say ? What are you saying ? Being the father of my children, shall I not tell them what is right and what is wrong ? Being the husband, shall I not guide my wife as to...

S. No ! You have no right to do so.

With Dada, for whom I had the highest respect, I argued fiercely : "No, you have no right. It is only out of vanity that you suppose that you have the right to do so. Do you yourself know ? Do you know what is ? Do you know this ?

D. What the great men and the scriptures say, he protested lamely.

S. That is all rubbish! The great men, the Scriptures, indeed ! You just tell me. Do you yourself have the direct knowledge, the direct experience, that this is, this is, this is so ?

D. No, I do not know, I have no direct knowledge.

S. Then ? If what you teach is found to be false ? It may all right be there in the Scriptures but what will you teach yourself ?

He could not answer. Then he said :

D. Of course, that is true. But, where would that attitude lead to ? What would happen to society, to family life ? All that would be destroyed.

S. Let that be destroyed ! Who are we to take that responsibility on ourselves ? Let all that be destroyed ! Are they all not already getting destroyed ? Does anybody care for what is happening ? Everyone is simply deceiving ! No, without knowing, no one has any right to utter a word. Not at all, not at all !

Dada, naturally, got very upset.

D. What has happened to you ? How can one go in life with this attitude ? Have you lost your senses ?

S. Yes, I have lost my senses. My lips are now sealed. I cannot utter a word to any one. I cannot speak, I cannot open my mouth, unless I know the TATTVA, the reality. Till then I have no right to speak. My lips are sealed.

D. Very well, then you may go. You may then go. There is a saint, Santadas Baba, who had once been here at Gauhati. He is a JIVANMUKTA , a great saint, you better go to him.

S. All right. I shall go to him.

So, I went to Vrindavan. The same experience was repeated there also. He too did not let me question him. " No. No. Do not say all that ! " A JIVANMUKTA, a great saint, indeed, who could not put up with any kind of inquiry !

(Su Chap 7 II B)

5. SVAMIJI'S AUSTERITIES

D. Did Svamiji's guru approve of Svamiji's austerities ?

S. He neither approved nor disapproved. He just said : "Will it pay ? What do you expect to gain by that ? If you feel attracted, just do it." So the body of Svamiji became black, at that time. Svamiji had a fairer complexion than he has now. He went to a physician, then to another. Finally, one found the cause : lack of thyroid. Svamiji had to take... mg of thyroid every day and in order to digest it, Svamiji had to take protein.

Dr. Any objection to take meat ?

S. No, but it is not easily available.

Dr. Then you take Channa.

So it is since then, Svamiji is taking Channa. (Dasi 9.5.69).

* * *

* *

S. When stomach is empty and there is hunger, water runs from the nose. Cold so to say ?

D. When there is hunger, there is production of gastric juices, watering in the mouth. And this may be transferred to the nose.

S. Cold sets in, when there is weakness.

D. Weakness and fatigue.

S. The body is weak. It has no reserves. This has been the condition since childhood and then Svamiji practiced austerity in his period of madness. He was feeling wrongly that body is matter only and not important. Only soul. But body is.

D. Svamiji was practicing meditation ?

S. Not meditation as you people call it, but "vicâra" which means "to be completely with". (Dasi 25.3.72)

6. WHY IS SVAMIJI TAKING CHANNA?

S. As for example, you see, take Svamiji's body : Now sometime, it so happened that there was always burning here, in this place, always burning, tremendous burning. So terrible ! consulted a doctor. What is this ? The specialist said :

D. Oh ! Yes, are you a vegetarian ?

S. Oh ! Yes !

D. That will not do. You shall have to take meat.

S. But meat is not available at the place, in the ashram.

D. Oh ! meat is not available ! Fish ?

S. Fish is also not available.

D. Then quite all right, you shall have to take channa : split milk.

S. Yes, sometimes I also took channa but it constipates.

D. Oh ! No. You have taken channa without water- with water, soft channa, you take and it will not constipate. And that will give you adequate amount of protein. And you require protein. You have suffered so much ! You have exerted so much your body ! And with that vegetarian diet, you are starving ! You are to take this !

S. Quite all right. Took it. Everything became quite all right. So, what was that ? The limit of food was not known. (E.Rosi 28/1966 IIB1)

7. MEETING WITH KR̥ṢṢNĀSṚĀM : MERE CONTROL DOES NOT BRING PEACE.

S. Svamiji must have told you about Kṛṣṇāśram : when Svamiji was roaming in the Himalayas, Svamiji asked somebody :

S. Where can I find some... in Rishikesh ? And they said :

Pe. Yes, yes. What you want, you cannot find here. You can go up and if you can find out Kṛṣṇāśram, then may be you find what you want.

S. Where I can get ?

Pe. That we don't know. He was there, from here he wanted to discard his clothes. And we have heard that he is living completely naked throughout the year in the higher of heights of the Himalayas. That we have heard.

S. Quite all right.

Pe. And in the Gangotri line he is somewhere. This much direction got. Quite all right. Went on, on, on, past (.....) And so on and so forth, and then somebody said : "Yes, yes, yes. Kṛṣṇāśram. Ah ! Ah ! There... There he will be".

Svamiji went there. Svamiji saw a very dark man sitting completely naked. His skin has become just like the skin of a rhinoceros. Completely naked. He does not speak. Silent. Svamiji sat before him for some time. Then gradually came out. The whole face does'nt show any sign of peace. There is struggle.

Truth, when it appears, it appears as Nature, as Energy. But intrinsically ? No. No energy. It is itself. So one who follows the line of energy, he gets power. Not peace. One who tries to go towards Self, he gets peace. Two different things. So long as this energy is there, that is, so long as this desire is there, there cannot but be struggle. (EPisi Thu SAN 74 II C 2).

8. THE MARRIED "BRAHMACARI" : HE DID NOT EARN THAT LIFE

When Svamiji was roaming in the Himalayas and one day it so happened, just near the evening, so there must be some place to rest, for the night. Asked a villager :

S. Well, Baba, can there be any place for rest for the night ?

V. Yes, yes, yes, Baba, there is that Brahmachari ashram. You go there, you use that rest.

S. Quite all right.

Went. He saw that... Very beautiful orchard... full of apples and pears. And there is a cottage. Went there. An oldish man came out :

B. What do you want ?

S. Oh ! This... want shelter for the night.

B. Oh ! Yes, yes.

Oh ! He did everything, served in the night and everything and in the morning, again to go out. And took leave from him and came out. And he saw there are children in orchard and one near... adult woman and they served and did everything. Quite all right. Came out. And another villager said :

V. You had a good rest in the night ?

S. Oh ! Yes, very nice.

V. Oh ! Brahmachari is very nice man. He does everything like that.

S. Why do you say Brahmachari ? Why Brahmachari ? Who is that woman ?

V. Oh ! She is his wife.

S. And the children ?

V. His children.

S. And he is there and still you say a Brahmachari ?

V. Oh ! yes, Baba. We are only habituated to say Brahmachari, because he is not a Brahmachari now, but in his youth he came here... in his youth he came here... and he came here as a Brahmachari. He left this world... Now he came here, Baba, as a young man. And after that, he rested here and he fell in love with that girl and now he lives with her, husband and wife. Now he left worldly life ! He left worldly life completely ! Wanted to retire for meditation in the Himalayas.

R. And then married after !

S. Why ?

R. Because he didn't fulfil his practice.

S. He didn't earn that. He didn't earn that life. He didn't fulfill that life he worldly life as you call it. He didn't fulfill it. So he didn't earn that life but he took it. (ERosi 10/1966 IIB1)

CHAP. 7 CHANNA AND RANCHI

- 1 bis Tailor stitching a shirt : is sainthood depending upon wearing a shirt ? 156
1. Nirmal brahmachari and the rasgulla 161
 a) Told to Frédéric : If you do, you know and become free
 b) Told to Pierre : How to be free from craving for rasgulla
2. Khetu lost two of his sons 176
 Told to Sumongal : One does for himself alone
3. The man who lost his son 179
 Told to Sumongal : No sensitiveness
4. Govardhan story 180
 Told to Sumongal : Do not equate - see the difference
5. Fakir Samanta 182
 Told to Sumongal : Identification and path of truth
6. Hand covered with shawl 186
 Told to Sumongal : You do not see
7. Ratna and Shanta 188
 Told to Sumongal : She could not accept something favourable coming to her
8. Austrian lady 189
 a) Told to Roland : What is your method ?
 b) Told to Sumongal : Just see
9. The young bride 195
 Told to Sumongal : Holding to agreeableness
10. Satinath and Chhanda 198
 a) Told to Sumongal : Father and daughter relationship
 b) Told to Roland : Father and daughter relationship
11. The independent girl 205
 Told to Pierre : The more you are independent the more you are dependent on others

12. <u>How to forget ?</u>	211
Told to Sumongal : Emotion has no existence	
13. <u>Industrialist's wife objecting to her husband drinking whisky</u>	212
a) Told to Sumongal : Apply Truth of Difference	
b) Told to Roland : Be flexible	
14. <u>Late coming of Robi</u>	217
Told to Pierre : You cannot judge anybody. The mind plays	
15. <u>"Why this difference, if God has created ... ?"</u>	219
Told to Pierre	
16. <u>Patna superintendant of Post offices</u>	222
Told to Pierre : He is intellectually convinced, but emotion takes him away	
17. <u>Attraction to a wife</u>	224
Told to Roland : Attraction to mother	
18. <u>Truth is not uniform</u>	228
Told to Sumongal	
19. <u>To say : "No pain from the wound" is denial</u>	229
Told to Pierre	
20. <u>Dog barks, God commands</u>	230
a) related by Srinivasan	
b) Told to Roland	
21. <u>Man tempted to be unfaithful to his wife</u>	233
Told to Roland : Positive action	
22. <u>The young man who wanted to become a sannyasi</u>	235
a) Told to Roland : Fulfil each stage	
b) Told to Roland : Enjoy life first	
23. <u>The Vanaprasti disturbed by sex</u>	238
Told to Roland : Each stage must be fulfilled	

24. The man practicing meditation cannot achieve ----- 241
Told to Roland
25. The young Santal who learned to work chapatti ----- 242
Told to Roland
26. The Bengali novelist ----- 246
Told to Pierre
27. Svamiji is a dependent fellow ----- 248
Told to Pierre

1 bis. TAILOR STITCHING A SHIRT

IS SAINTHOOD DEPENDING UPON WEARING A SHIRT ?

When Svamiji... long, long, long ago... Svamiji had not become Svamiji at that time... A young man used to be with Svamiji. He said.

T. I'll do nothing... I shall be with you, and I shall try to realize myself and find out truth.

S. You are young now, and you have got a long life before you. You are with me now and you can go on with me now, but when I will be no more, how will you live in this world ? You must know something to earn your living at least.

He didn't know any living, and he had no intellectual capacity. And at that time... they were those days you know, this non-cooperation movement over there, and here, in India, some businesses are monopolized by some people as, for example, the tailor business... tailor... Tailor business was generally monopolized by muslims. No hindus generally did that. They never did, but at that time there was demand for hindu tailors and so on, and so forth... So, he was asked.

S. You see it is a very nice thing, and in a short time you can pick up the whole thing.

T. Yes, I shall do that.

He learned it. Very intelligent young man ! He learnt tailoring, everything he learnt. After that, one day, he said :

T. Well, all my labour is lost ! It had been better I should not have learnt this business.

S. Why ?

At that time his body was covered only by dhotti and scarf, only these two things. He said :

T. You see, I am with you. I don't know anything except you, and I learnt this business and for the first time, the first thing that I can prepare must go to you, and if I can't do that, if I can't make my first offering to you, what

is this for me ? you can't put on a shirt!

He became miserable... such an emotional young man he was. He became miserable. Again, one day he was asked. Argument and discussion went on within him.

S. What is that ! You do it !

T. No. No. I'm not able to put on a shirt without giving it to you first ! And the man was so miserable, and everything was topsy-turvey with him at that time. He became helpless ! And then, one day, he was told:

S. Quite all right ! Prepare one.

T. Well, will you put on ?

S. Yes, I will put on !

T. How can it be ?

S. For your sake. You are being lost now, you see. Everything is lost to you now. If, by giving me this one piece of shirt you think that you can be saved, quite all right do it.

First you take 3 yards of cloth, isn't it so ? And these 3 yards of cloth you will take and cut into a certain size and sew. The same cloth, isn't it so ? The same cloth ! It is only in different shape, isn't it so ?

The day was, when to put on a shirt was an immoral thing ! And now I feel that all things are equal ! So it is only these 3 yards of cloth, nothing more than that... 3 yards of cloth are covering me, but then, like this... Isn't it so ? And these 3 yards of cloth you will cut and sew...

He took 2 or 3 days, and after that actually prepared one. It came out quite all right. And it was to be put on and then, after some time, given to him. Overjoyed he was ! You see how everjoyed he was ! And then he was asked.

S. What do you think ? Shall I put it on ?.

T. Oh ! I shall be happy if you do !

S. Quite all right. And with this shirt on, Svamiji went out, and the people he saw said : "That man is with a shirt on now !" The people began to vilify : "Oh ! How he considered himself a Saint, cultured... a realized man... and with all that he had reached his goal... and so on and so far... And now, you see : HE IS WEARING A SHIRT ! HE IS LOST !"

One day the young man came and started crying piteously.

S. What is the matter ? What is the matter ? Why are you so disconsolate ? Just tell me.

T. You went with the shirt on, and people are saying like that that you have fallen from such a height... You are so great... You are a saint, and so on and so forth, and you have put on a shirt, and the people say that you have fallen from where you where ! They are vilifying you, right and left !

S. Is it so ?

T. Yes. Oh ! How did I do it ! How could I do it ! I was the cause for your vilification !

S. Is this all that is worrying you ? Is this what makes you so disconsolate ?

T. Yes. I am desolate.

S. Don't worry ! Don't worry ! Don't worry ! Well you see... don't you see ? Those people thought me as a saint, and now these people thought me as a villain. Is'nt it so ? I have fallen from a great height, is'nt it so ? This shirt is the criterium of their sainthood then, is'nt it so ? Such is their conception : one who puts on a shirt cannot be a Saint then. Is'nt it so ? So, sainthood only implies in PUTTING or NOT PUTTING ON a shirt ! (laughs.)

Is'nt it so ?

T. Oh yes ! Oh yes !

S. You are to tailor 3 yards of cloth. The difference in 3 yards of cloth ? Yes the 3 yards of cloth is cut in such a way... only form, is'nt it so ? Is sainthood in the 3 yards of cloth, or sainthood in me ? What do you think ? Do you see any difference ? Do you see any difference ?

T. I don't see.

S. Am I disturbed with the opinion of these people now ?

T. No, but you are sitting so calm !

S. Why are you disturbed ? Well, if I am not disturbed, so why are you disturbed then ? You are not to be disturbed !

T. Yes. Now I understand... (E.Fsi)

1a Nirmal Brahmachari and the rasgulla = If you do, you know and become free

S. Not long before, you know, a young man, near about twenty... near about twenty he was... he came one day and he said :

NB. Take me... take me.

As if just come out of some disease, something like that. He said :

NB. May I stay here for a day or two ?

S. Why ? Why do you want to stay ?

NB. I feel very happy now here, so I like to stay. Will you allow me ?

S. Quite all right. What are you ? Where do you come ... ? What do you... ?

NB. My name is Nirmal Chaitanya Brahmachari. So I was a student there and one Svamiji came through and he used to give lecture and so on and so forth. I used to go to him and so after that I was fascinated. And he took me out and told me that : "If you come with me you will be happy and so on and so forth". So I went with him. And after that I was there... very unfortunate experiences... I had to fly from him. I flew away from him.

S. Quite all right.

He stayed one day, then two days, then three days... After three days he said :

NB. I'd like to be here for some time more... will you please allow me ?

S. Oh ! Quite all right ! But for what you want to stay ? Just see that. Quite all right. You see, you said your name was Brahmachari Nirmal Chaitanya. And you say : "this shouldn't be done by a brahmachari, this shouldn't be done by a brahmachari, this shouldn't be eaten by a brahmachari..." You say like that, isn't it so ?

NB. Yes, yes, yes, that is the duty... that is the duty of a brahmacari.

S. Oh ! Yes, what is the meaning of a brahmacari ? What is the meaning of a brahmacari ? Explain first.

NB. Brahmacari... brahmacari... I don't know exactly the meaning.

S. But you say you are initiated brahmacari... remember that. Brahma-niṣṭha. One who lives in Brahma is a brahmacari.

NB. Oh ! Oh !

S. So do you live in Brahman ? You say "this shouldn't be done... this shouldn't be done... brahmacari shouldn't look... say like that... brahmacari shouldn't see a woman, brahmacari shouldn't go before a sweetmeat shop and so on and so forth. That means that you are always being attracted towards these things. Isn't it so ? So you are living in these things and not in Brahman. So you are alpa-cari. Alpa-cari, alpa means petty. Not brahmacari. Oh ! And what is the meaning ? The meaning is this : you say : "Brahmacari shouldn't do like that" No. A brahmacari cannot feel like that. Not that a brahmacari shouldn't do. But it is not for a brahmacari to feel like that. No such feeling can come to a brahmacari.

NB. Oh ! Oh !

S. So you have asked, quite all right. Have you got any desire particular ? About food : do you like something... like dearly ?

NB. Yes, I like, I like.

S. What is that ?

NB. Rasgula.

S. You take that, you take that... Quite all right. So if you... do you feel... ?

NB. Oh ! My mind is always after it.

S. And still you say that you are a brahmachari ? You are not free from it !

NB. No.

S. Quite all right. So why don't you take some then ?

NB. I've taken. I've taken.

S. You've taken and still you say that you are not free from it ? Still your mind hankers after it ?

NB. Oh ! Yes.

S. No. You have not taken. You have not taken.

NB. Yes, I've taken... twice, thrice I took. One day I thought, because I feel like that, so intensely, I take half a kilogram. I took one day. And afterwards still I felt. Still I... that hankering.

S. No, no then you have not tasted. You have not tasted.

NB. Yes sir, I'm telling the truth... I tasted it.

S. No. You have not tasted !

NB. No sir, I tasted... thrice I tasted like that.

S. No. You have not tasted.

NB. Then how to taste, sir ?

S. Yes, just go... just go to Burdwan. Just go to Burdwan. And take quarter kilogram of half a kilogram, as you like. Take... take that and taste... taste as best you can:

He did it. After :

NB. Well, you told me and I tasted that.

S. How do you feel ?

NB. Still that hankering is there !

S. Ah ! You have not tasted, you have not tasted.

NB. What do you mean sir ?

S. Tell me first : you are going to Burdwan to take that rasgula. When you are going, how are you feeling ? How were your feelings ?

NB. Oh ! I was miserable.

S. And how ?

NB. I was going and I thought : Oh ! Being a brahmacari, I am going after rasgula ! Oh ! It is a very pityful thing ! I shouldn't go !

S. So you see, you are not going... You are not going for rasgula. Do you follow ? You are not going for rasgula. You say that you are going and thinking that "I shouldn't have gone... This action is not worthy for a brahmacari". So you think : "Better that I shouldn't have gone". So ? You are not going for rasgula. Do you follow ? You are not going for rasgula.

There is contradiction. He was feeling : "It would have been better had I not gone". So he was not actually going there. Isn't it so ? Though physically he was going, mentally he was not going.

S. Yes, now then. You went there and stood before the shop, isn't it ?

NB. Oh ! Yes sir.

S. How did you feel ?

NB. Ough ! Ough ! I shouldn't have come like that, I shouldn't have come like

that. If people see : "Me as a brahmacari ! What will people think ? Oh ! It is bad... it is not good... it is bad..."

S. So you are not standing before the rasgula ! Yes, you talked to me... you said : "Yes, I took it". How do you think when you took it ?

NB. I think : "Oh ! It is not for a brahmacari to take like that". I was thinking if someone sees that I am taking so much of rasgula, what will people think ?

S. So you see, you went to the shop, you took the rasgula, and so you put them in your mouth to... but you have never taken it and never tasted it !

NB. Oh !

S. Do one thing. Just go. Just go and remember that if anything amiss, being with you, in going there and taking rasgula, everything will be fall upon Svamiji. You are free... you are free. Just accept that because Svamiji has said, you are doing that. If anything sin is there, Svamiji is eager to take all those blemishes, all those (...) ... that go.

NB. Ah ? Shall I go like that ?

S. Oh ! Yes. You shall go like that. If there is any sin it will come to Svamiji not to you. Go on.

Quite all right, he went there and brought.

S. Take one... just take one rasgula.

He took it.

S. Just see... see. Feel it... feel it. First of all. How do you feel ?

NB. Oh ! Very juicy, you see ! Very soft ! Very juicy !... very nice !... very nice !...

S. Yes ! Just feel it, just feel it.

He felt it... like that.

S. And now put it in your mouth. Yes. Chew it. Slowly chew it. And take the juice in... go on chewing ... don't make haste. Go on, go on, see. How do you taste ? How does it taste ?

NB. Oh ! Very nice !

S. Is it so sweet ? Is it so sweet ?

NB. Oh ! very nice, very nice, very nice !

He took fifteen minutes to take one.

S. Take another. See, feel first. Go on, go on, see. See the look of it with your eyes. Just taste. Just feel it with your fingers and then... again do it !

He does it and then tastes it. One, two, three, four... up to six he took.
Then :

NB. I don't... I can't take any more ! I can't take any more !

S. Why ? You said you took half a kilogram and you can't take more than six now ? What do you mean ?

NB. I have enough ! I am satisfied ! Full... full... ! I never knew that it was so sweet, so good !

S. How ? Then... quite all right... the rest you keep back, the rest you keep back. Whenever you like, you take them also.

Next morning he was asked :

S. Well, how do you feel ?

NB. I am feeling very satisfied... very satisfied.

S. Did you take the rest ?

NB. No, no sir, I didn't take it.

S. Didn't you take ? Today ...

NB. No, I don't like to take it.

S. Why ?

NB. I feel... well... what is there ? Very nice, I felt.

S. You still... come on... bring that, bring that... take one.

He took it.

S. Ah ! See... very nice how do you feel ?

NB. Well, yes, rasgula is like that. Yes, rasgula is like that. I feel that.

S. Do you feel any hankering after it ?

NB. No sir. Nothing. I don't feel it.

S. You take.

He took.

S. Now, do you like to take another ? Then ? Then ? Only six rasgula you have... you say that "I'm satisfied". What do you mean ? What do you mean ? You took half a kilogram before and were not satisfied and now you are satisfied ? Why ?

F. Because he has been fully when he is eating this sweet.

S. Yes. This young man said that : "I did not know that rasgula was like that... they taste so sweet, I didn't know that". Though he took half a kilogram also. Did he take ? No. Now come on.

So the thing is that people appear to do some act...

F. ... but they are not in their act.

S. ... but they never actually do it. If you can do it, if you can have the audacity or presumption so to say, to do it, then at once you know the beauty and truth and nature of the thing itself. And you become free from it. (EFsi 1)

1b Nirmal Brahmachari and the rasgula = How to be free from craving for rasgula

S. One young man came once to Svamiji. And then he was there, sickly.
What is the matter with you ? Where from are you coming ?
And he said :

B. I come from that ashram, math. I was there.

He was only nineteen or twenty, something like that.

S. What is the matter ?
Oh ! He gave his life history.

B. I was somewhere and some Svamiji came and he said : "Why are you here loitering and doing like that ? Come with me, I shall arrange for your education and this and so". So, I came. But afterwards I saw : "Oh ! No... Oh ! No... Though he appears to do it, but he has got some internal need for... need for himself. And he tries to exploit me". Quite all right. But I fell ill by kalazar. (Kalazar : malaria, extreme type of) And I suffered and suffered, I was not taken proper care of. Then, after that, I felt : "No, no. This is not the place I shall live". I ran away.

S. Quite all right.

B. May I be here for three or four days ?

S. If you please, if you feel...
After three days he said :

B. I feel so relieved here, may I be for a little longer time ?

S. Quite all right. Be.
And near about a month, he stayed on.

B. ... And I feel that I must be here.

S. Oh ! May be. But you must feel the necessity. You say : "I am a brahmacari". And always your behaviour and your talk shows that you are not a real brahmacari.

B. What is it ?

S. You always say : "a brahmacari should not do this, a brahmacari should not eat like that, a brahmacari should not do that". Always should and should and should... That is to say, you don't feel yourself to be a brahmacari.

B. I try to...

S. But you try to imitate. You are not trying to be a brahmacari. What is the meaning of brahmacari ? Brahmacari, one who lives in Brahman, is a brahmacari Oh ! But you see... you are... you are living... you are bound to petty things, so, you are not brahmacari. You are alpacari. You live in petty things, not in Brahman. Why brahmacari shouldn't do that ? Why brahmacari shouldn't talk like that ? As if you are bound. And you are full of desire !

B. No. Brahmacari shouldn't have any desire !

S. Ah ! Again, should not. No, no, brahmacari should be free from desire. Not that brahmacari should not have desire, brahmacari should be in a position where there is no desire.

B. Oh ! Is it possible ?

S. Yes... Which desire you feel utmost ?

B. About food sometimes.

S. Particular ?

B. Yes, rasgula.

There is a sweet here which is called rasgula. It is prepared with channa, there...

S. Have you not tasted it ?

B. Yes.

S. You tasted ? You ate it ?

B. Oh ! Yes... Still, still, more I eat, more I am tempted to...

S. Oh ! Then you didn't eat !

B. Yes. So many times I have done !

S. No.

B. Then, what to do ?

S. You seem to eat, you seem to taste, but never eat... you never tasted.

B. How ?

S. Quite all right. Make experiment. You go to the market and take as much as you can.

B. Oh ! So much...! What others will say ?

S. Quite all right. You take. How do you feel ?
So many he took.

B. No. Still, still I am tempted.

S. So, you have not tasted. Yes, come on, what did you do ? When you were going to the shop, what was your feeling ?

B. Oh ! Being a brahmacari, I am going to the shop for sweets. It is very bad, if people know. Oh !

S. Then you feel that you should not have come !

B. Yes, yes, yes.

S. But still you are going. You are going and you are thinking : "I should not have come".

B. Yes.

S. You approach the shop. You stand by the shop. Isn't it ?

B. Yes.

S. See, vivid. How do you feel ?

B. It is temptation. I should not have... I should not have. It is temptation. But Svamiji said I took. But when I took I felt : if someone sees, what he will feel ?

S. So, you didn't take. You didn't take rasgulla.

B. Yes. I thought it is better not to. And another is coming. I was coming again, I was afraid if somebody sees and asks me : "What is this ?" What shall I say ? For rasgulla I am coming.

S. And again when you took, how do you do ?

B. I don't do...

S. So, you didn't eat. So, how can you be satisfied ?

B. How to do then ?

S. Now take it for granted. You go to the shop and take. If there be any sin in it, it will be taken over by Svamiji. Take it, "Svamiji told me to do it," and do it.

B. Yes.

Came with it.

S. How do you feel ?

B. No, I didn't feel at ease. I don't.

Feeling came... but at once : "No, no, no..." Svamiji said : There is no sin, and if there be any sin, that sin will be taken by Svamiji. It will not come to me. No.

S. Quite all right. Sit down here. Take one. Touch it. How do you feel ?

B. Ah ! Very nice ! This juice ! This... ! Ah ! Very nice ! Very nice... very nice, yes.

S. See, see, see it for some time.

B. Yes, yes, very nice.

S. Touch it. Press it.

B. Oh ! Oh ! So soft, very nice, very nice.

S. Now, put it. See, softly touch it, and slowly you take it, chew it, yes. Do you chew ? Yes I chew. Take the inside juice, slowly, slowly. How do you feel ?

B. Oh ! This juice is going down. Ah... ! Oh, I never felt like that !

S. Ah ! Yes. Do it, do it...

And he took practically ten minutes to take one.

S. How do you feel ?

B. Ah ! Very nice.

S. Take another.

B. Another ?

S. Oh ! Yes... Don't be in a hurry. Go on.
He took four.

B. Ough ! Too much, too much, I can't.

S. That time you took ten.

B. Oh ! Oh !

S. Then, you see, you only swallowed, you did not take. You take only four, you are satisfied, you said ?

B. Yes. I can't take. So sweet ! So sweet ! I can't take anymore.

S. But rasgulla was so sweet as that at that time !

B. I didn't feel so sweet, so soft, so delicious ! I didn't. I only swallowed.

S. Do you see, the nature of taking ? With four, you say : "I am satisfied". What is the meaning of that ? You see you are with it wholly.

B. Yes.

S. So this is to be with something. This is the meaning to eat, this is the meaning to enjoy...

B. Oh ! ... So, without any consideration I swallowed...

S. Yes. Leave it today. And leave the rest.
Next day.

- S. Come on.
- B. Oh ! No. No, I don't want.
- S. Come on... take.
Then, after that he said :
- B. Oh ! Enough ! I don't want anything more. I don't want anything more.
- S. Quite all right. Leave it for the present and after some day we see, see.
After some days he said :
- B. I don't feel any attraction.
- S. Why ?
- B. Because as soon as I had : "Ah ! ... That juice, that taste, that softness... Finish.

Svamiiji stops here.

See. How could he be free from rasgulla ? (EPisi/FRi Jan. 74 J E 1).

2. Khetu lost two of his sons : one does for himself alone

S. Khetu lost two of his sons. He had almost gone mad.

K. They say that it was I who killed Khoka * * ! They say, Baba * *,* that it was I who was responsible for this suicide. That is what people say. They say that he committed suicide because of me. Is it so, Baba ? I had nothing ever in my mind except his good. I earned so much, I laboured so much. For whom ? I did not need much for me. My requirements were very simple. I earned tens of thousands of rupees. For whom did I earn all that Baba ? Only for them. Not for myself. I myself am of very simple habits. Whatever I did was only for their good. Only for their good. Only for his good ! Nothing but their good was ever in my mind. And they say that I killed him !

S. What you say is true, Svamiji had replied. You had nothing but their good in your mind. There is not the slightest doubt about that. Indeed you had nothing but their good in mind.

K. Do you agree, Baba ?

S. Of course. It is so obvious. Every particle of your being is crying it out. No one can doubt it.

K. Yes, Baba. But people say, that I killed him...

S. They are wrong. There is not the slightest doubt, that whatever you did was intended for their good. But, there is one point to consider. Of course, you had only his good in your mind. But what about him ? He did not take it in that way. He thought that his father was against him. Was it not so ?

K. Yes, Baba. He always thought so.

S. Then ? How was it so ? You did what you did only for his good, but he did not take it in that light.

K. Yes Baba, he always complained that I was going against him.

* Elder brother

* * A boy, in Bengali

* * * Father, as Svamiji was also addressed by Bengalis

S. Then ?

K. But he was mistaken.

S. Of course, he was mistaken. Of course he did not appreciate what you did for him. But the fact remains that he took it in another light.

K. Yes, indeed. He took all that in another light. But was I wrong ? For instance, when I was building that new house, he wanted me to spend a huge amount on it. He wished to have the mosaic floorings. I argued with him. What was the necessity for that, an ordinary cement flooring was decent enough. Why such a huge expenditure unnecessarily ? Whatever money was to be saved was for their own benefit. But the lad got annoyed. Was he not in the wrong, Baba ?

S. Yes, indeed he was in the wrong.

K. Again, when the bathroom was under construction, he insisted on having a one-panel door for it. That was a very costly affair, and unnecessary too. I tried to argue with him. But he went on pressing his point : that is the new style, that is a must ! But I did not agree. Was I in the wrong ?

S. No, you were right. But the point is : could you convince him ? So long as he was not convinced about the correctness of your stand, how could you expect him to side with you, to appreciate your points of view ? You had been living a simple and frugal life only for the sake of your children. You wished to save money for their future benefit, all this is true indeed. But what was the result ? You, of course, intended nothing but their good.

K. Yes, Baba.

S. But with what result ? You did only what "you" considered to be good for "him". But did you ever try to find out what he himself considered to be good for himself.

K. No Baba, how could he, a mere lad, decide what was good for him ?

S. Correct. But, then, you did not do all that for him ! You only did what

"you" considered to be good for him. For you did all that believing yourself that it was for Khoka's good, for Khoka's good, for Khoka's good ! That simply shows that you saw in Khoka your own image of him, and you did what you believed to be good for that image of your own creation. But Khoka never believed that it was for his own good. For whose good did you do all that, then ?

K. Oh ! Well. Yes Baba, that was all according to what I thought.

S. Then ? It was all only in accordance with your own idea. The idea belonged to you ! It were you who considered that to be good for him. You did not care to see at all if he too considered it to be so.

K. But, was that wrong Baba ? Was that all not for his own good ?

S. Of course it was for his good. It is true. But the fact remains that he was not convinced of that. For whom did you do all that ? Was it not for him alone ? But, did he get convinced about your good motives ?

It took so long to make him grasp this point. Then, at last, he said one day :

K. Yes, Baba, now I find that I did all that only for myself.

S. Yes, you did not see him at all. You did only for yourself. You did not see him. You always took him for a mere lad, a child though he was twenty two years old, he was fully grown up. He was even married. But you considered him to be just a child. He was a responsible man, but you did not accept this. Thus, you did not see what he was, that he had grown up. To you he was still a small child.

K. Yes, Baba, that is what I always thought him to be.

S. Indeed, that is the way you have been behaving all along.

For whom does one do ? For one self alone ! (Su Chap. 11 IV D 4).

3. The man who lost his son : no sensitiveness

S. Last time, at the Ashram, a certain person appeared. He had lost a son. What an intense agony he was in ! A friend of his, who had come along with him, was extremely perturbed on his behalf and did not know how to console him. Svamiji, however, asked him only to wait for some time, after which, he was assured, his friend would be all right. "How can that be Svamiji ?" the friend could not believe his ears, "his condition seems to be absolutely hopeless".

But Svamiji knew. He made it clear to him that it was not going to last for more than three or four days, after which he would forget all that. His nature was such that he would not remain affected for long.

"How can this be Svamiji ? He has lost all that was precious to him. He has lost all interest in his life !".

"Very well, let some time pass", was Svamiji reply.

Of course, to comfort him, all that was necessary was said, but it was quite obvious that the agony was not deep but only superficial, and that it could not last for more than a few days. The outward manifestations of his grief were of quite a different nature. Had the grief been deep rooted it would have expressed itself in some different way.

After some days the friend again appeared and said : "It is so strange Svamiji, but our Bannerji has completely recovered. It is so surprising indeed".

"Well, that was quite obvious from the very beginning", was all that Svamiji said in reply. (Su Chap. 12 II A).

4. Govardhan story : Do not equate - see the difference

S. An interesting point was raised by Govardhan once. He said :

G. It is wrong Svamiji, it is absolutely wrong.

S. What is wrong ?

G. They say : ATMAVAT SARVABHUTANI. To see everyone as one's own self... This is wrong... This is absolutely wrong...

S. Very well, but how so Govardhan ?

G. No, no, this theory is absolutely wrong.

S. How ?

G. Just see. To see others as one's own self, means that all should consume only that quantity of food I can consume. (He had a very frail physique and ate very little). But that is obviously absurd !

S. Is it so ? Don't they say simply that you have to see others as your own self ?

G. Of course, and that is what I am applying here. Because I can consume only this much, others too, therefore, should consume no more ! Is it not the way to see others as my own self ?

S. No. You did not see others as your own self.

G. But how ?

S. No, you do not see others as your own self, but equate them with you.

G. What is the difference ?

S. Now, this is simply equating yourself with the others. Because you can

consume only a little quantity of food, therefore the other one should also consume the same quantity. You, thus, do not see him as he is, but only equate yourself with him. In fact, however, you are not he. You cannot put yourself in him. You simply superimpose your I-ness there. But he is different.

G. Yes, indeed.

S. So, you did not see others as your own self. You simply equated them with you.

G. Oh it looks so mysterious !

S. Yes. The mystery simply lies in this that you have not to equate others with you, but have to see them as your own self. You consume this much quantity of food ; this much quantity is enough to satisfy your requirement. Now you have to simply find out what quantity is enough to satisfy other persons' requirements That is how to see others as your own self.

G. Oh, so this is what is meant by seeing others as one's own self ?

S. Just see for yourself, just try to see if it isn't really so ! He is different from what you are. Of course, you also eat, and he also eats. But, is the way of eating of the both the same ? Does he masticate his food in exactly the same way as you do ? Will you ask him to imitate you in that also ? Are your teeth just like his teeth ? Is that so ? No. So, where do you come ? To this, that the quantity of food for everyone should be according to his requirements. Thus alone do you see others as your own self.

G. Oh ! So that is the point ! Now I follow.

Now, what was the mistake ? He was putting himself in the other's place. The reality, however, was that he was not there at all. This is how one behaves in such a ridiculous way. We simply want others to act as we act. That, however, is absurd. The plain and simple fact is that "I" and "he" are two different words, two different terms. (Su. Chap. 11 IV D 2).

5. Fakir Samanta : identification and path of Truth

S. There is an excellent illustration. At the Ashram, Fakir Samanta once came to Svamji and said :

FS. Baba, it is enjoined indeed that one must strictly observe truth in his behaviour. You too had instructed me accordingly, and explained what it meant. That is why I keep to the path of truth. I try to stick to it. But I don't know who forces me to deviate from that and makes me do what I did not wish to do ?

S. Well, tell Svamiji first, what happened ?

FS. Then he related the whole episode. Last year a Sant~~al~~ tribesman had borrowed eight paseris * of paddy from him. This year he came to him to return the borrowed paddy along with two more paseris of it as interest.

No, no, no, I said to him, you had borrowed not eight but ten paseris indeed. The Sant~~al~~ replied that he remembered well enough that he had borrowed only eight paseris. You keep your accounts in memory only, I replied, while I have it all recorded in my books. What could the Sant~~al~~ do ? He had to concede to my demand and promised to pay back the remaining two more paseris of paddy later on. When, however, he was gone, I asked myself as to how had I, on the spur of the moment, acted in that way ? The fact indeed was that he had borrowed from me only eight paseris of paddy, and now he had returned not only the whole of it but two paseris more by way of interest. Why did then I augment the borrowed amount to ten paseris ? Who had forced me, Baba, to do that ?

S. You are right indeed, who forced you ?

FS. I of course did not want to speak a lie. Not in the least ! I had eight paseris only in mind, but the words that came out, without my knowing, were "ten paseris". Who forced me to speak that lie ? Was I not forced by some hidden power ?

S. What you say indeed is true ! But didn't the words come out of your own mouth ?

FS. Yes, Baba.

* Paseri is equal fo five seers.

S. From your own mouth !

FS. Yes, indeed.

S. Didn't you utter them ?

FS. Yes ! But, actually, it was not I who uttered them. I was definite in my mind that I must not speak a lie.

S. And yet you yourself uttered the words, isn't it ?

FS. Yes, Baba.

S. Of course you did not speak them intentionally. Isn't that so ?

FS. Yes, Baba, I did not speak them intentionally. But why did I utter those words ? Why ?

S. But, first of all, accept the fact that it were you who uttered them !

FS. Yes, Baba.

S. The words had come out from your own mouth ?

FS. Yes, Baba. The words come out from my own mouth.

S. Well, then, it were you alone who actually spoke them ?

FS. Did I myself actually speak them ?

S. Of course you do not know why you spoke them. But weren't you alone who had uttered those words ?

FS. Yes Baba. Indeed it was I who uttered them.

S. Then ? Indeed it were you who spoke the words. Nobody else had forced you to do so.

FS. But the fact is that I had no intention to speak those words, Baba.

S. You had no intention to do so ? Why did you then speak them ? You had the intention indeed, but didn't know of it ! Isn't that so ?

FS. I don't know, Baba.

He was at his wit's end. Svamiji then asked him to come closer and sit down.

S. Now try to visualise. The Santal is there coming towards you. Now he has come to you. He has put the bag of paddy down. Isn't that so ?

FS. Yes, he put the bag down.

S. You are now giving him your figures, the eight paseris plus two more totalling to ten paseris ! Now try to recall : the moment you uttered the words, what went on in your mind ?

FS. Yes, Baba ! What come to my mind was if I simply augment the amount to ten paseris, I would indeed get two more paseris of paddy extra. This wretched Santal, completely illiterate that he is, he would not be in a position to refuse

S. Whose voice was that ? Whose voice indeed ?

FS. Indeed it came out from within me, Baba. But I did not at all wish so !

S. Well, if you did not at all wish so, how did it come about ? Why ? Now tell me what did you really want at the moment ?

FS. Yes, Baba. Indeed it was in my mind that let two paseris more be added which would indeed be mine by simply uttering a few words.

S. So then ? Was not the desire to get two paseris more in your mind ? That is why you acted in that manner. Where did the falsehood appear from indeed ? Where from did this falsehood spring up ? From the calculation that an addition of two paseris was to your advantage ! From this : that to accept the fact of having lent only eight paseris was to your disadvantage ! That is why you spoke

the lie.

FS. Yes, indeed it is so Baba.

S. So then ? Why were you saying that some one else had forced you to speak the lie ? It were you indeed who did so !

FS. Yes Baba.

S. Well, then ? None else but you acted in that way.

FS. But this is horrible, Baba.

S. Horrible indeed ! But none but you yourself had acted in that manner. You simply want to save yourself by believing that it were not you but someone else who made you act. You have to see and accept that you yourself acted. Then alone.

FS. So. None else forces me, Baba, against my wish ?

S. No. None else forces you. You yourself do what you do.

FS. Yes indeed, Baba ! Now I can see. I shall have only to accept that I myself do that.

S. Yes, you yourself do that. You yourself indeed ! The half of you accepts that you yourself do that, but for that which is unpleasant for you to accept, you want to think that you do not do that. Only see this.

FS. Yes, Baba. Now I understand. (Su Chap. 19 II B).

6. Hand covered with shawl : you do not see

(Svamiji covers his hand with his thick handspun cotton shawl which is wrapped around his body, and asks Sumongal to get hold of hand.)

S. Have you got hold of it ?

Su. Yes.

(Svamiji withdraws his hand from under the shawl and only the cloth remains in Sumongal's hand.)

S. What have you got hold of - the hand or the cloth ?

(He then puts his bare hand in that of Sumongal.)

S. What have you got hold of now ? What are you in contact with ?

Su. The hand.

S. And this ?

Su. The cloth.

S. . This is how people go on behaving. Having kept a cloth of their own creation in between, they are dealing with everybody, doing all kinds of things, moving about on their daily business. What will be the result ? What will they receive ? The question is, whether they are in contact with the skin of the hand, or with the cloth covering it ? And then they howl and complain : "Why am I not directly in contact with the skin ? Why did it turn out to be a mere cloth ?" Is it not absurd ? What else will you find there when you yourself have taken the cloth for the skin ?

Well, now the hand is covered with silk. You get hold of that and then complain : "How is it that the roughness of the handspun cloth is not to be found now, while previously it was there ? What is the reason ? Why this difference in the touch ? Why was it rough formerly, while now it is smooth ?"...

Because you forget that formerly, when you were in a fine mood you praised it, while now, when the mood is spoiled, you have formed a grievance against him !... When someone acted in a nice way towards you, you were all praise for him - but now, when he is acting in a different way, you get annoyed ! How absurd it is ! (...)

On one occasion the contact had been with the silk, so the touch appeared to be silken. At another occasion the contact was with the coarse cloth, so the touch appeared to be rough. The hand, however, was the same all the time. It did not get silken at one time, and coarse at another.

All this is the play of the mind. What has, then, to be seen ? That, this is only skin. What makes it appear different silken or coarse - is the mind. This is all the work of the mind. (Su Chap. 2 I E).

7. Ratna and Shanta = She could not accept something favourable coming to her

S. He cannot at all accept that something favourable could happen to him.

Here is a nice example of it : a very plain and simple one. It relates to Ratna, about a year after she had first come to Svamiji. That girl, in the neighbourhood, Shanta, you know, one day she came and gave to Ratna a flower from her garden. It was a gladiola. After she left, Ratna brought the red flower to Svamiji and said that Shanta had given it to her for Svamiji. Svamiji asked her what were Shanta's exact words when she gave the flower to her. "Of course her words were : "I have brought this for you Ratna", she replied, "but what she must meant actually was that it was for Svamiji".

S. How ? She did not say that it was for Svamiji ?

R. But, why should she give a flower to me ? It must have been meant for you. Why will anyone offer me a flower ? How can one bestow such favours upon me ? For a worthless person that I am, why can one show this favour ?

Next day when Shanta came, Svamiji asked her about that flower and for whom it was meant. The truth was thus brought out. She had, of course, brought it for Ratna. Ratna was also there, but she could not believe her ears. Stunned with the answer, she began to question Shanta.

R. How was it that you brought a flower for me ? How can it be possible ? You must have brought it for Svamiji, though you handed it over to me. What, after all, could there be the reason for you to bring a flower for me ?, and so on.

It was so hard for her to believe that someone could have any concern for her.

Even after Shanta had left, Ratna went on arguing with Svamiji and did not wish to believe that she was actually considered worthy enough for a gift from anybody. And when, at last, Svamiji did succeed in convincing her, she was overwhelmed at the realisation that she too could be considered of any worth by others. (Su Chap. 12 II B 3).

8a Austrian lady : what is your method ?

S. As for example, take in Ranchi, one Austrian lady came. And she is rather with Ma Anādamayee, for a long time. And she came and first question she put :

AL. Svamiji, what is your method ?

S. Method ? Svamiji has got no method.

AL. No method ?

S. No, Svamiji has no method.

Svamiji was about to say : "There is no you, so there is no "your method". So it was a little terse, Svamiji didn't say that. Svamiji said only : "There is no method".

AL. There is no method ? Then how can you teach and guide people ?
Very logical question !

S. Yes. What do you say ? "How can you teach or guide people ?" Isn't it so ? So method depends upon whom ? The man who comes. Method depends upon him. How is he to be guided ? How is he to be taught ? Method will come there. Another man comes : how is he to be taught, to be guided ? method for him. Another third man comes : method is for another. So what is the method here ? Is there any method ? No, no.

AL. So method depends upon the person who comes ?

S. Yes.

AL. It is absolutely un-understandable, because everywhere, I go and ask, everybody has got a method, has got some conception, some idea, and he puts that idea...

S. Yes, yes, what you say is quite all right, wherever you go, everybody has got some idea and he puts that idea to everyone. Yes, yes. But Svamiji has got no idea at all, so no method at all. (ERosi 21.1966 III A).

8b The Austrian lady : just see

S. As an example, Svamiji will narrate a dialogue that an Austrian lady had with him one day. She was an elderly person, then an inmate of the Ranchi Ashram of Ma Anandamayee.

She asked me as to what my method was.

S. I replied : What do you mean by method ?

A. By which you teach and guide people !

S. There is no method.

A. No method ?

S. No.

A. How can it be ? Then how do you guide and teach people ?

S. Are the people not different ?

A. Yes !

S. So, the method is also different. It depends upon the man who comes.

A. How is it Svamiji, I can't understand !

S. Then, try to understand this first, and then talk.

A. Then, what is the method for me ?

S. Quite all right ! Just see, you say : "What is the method for me ?"
Show to Svamiji, then, what you are. What are you ?

A. I, I, I, I, I ?

S. Then you don't know yourself ?

A. Ma Anandamayee gave me the name ATMANANDA.

S. Quite all right, you are ATMANANDA ?

A. Yes !

S. What is ATMA, what is ANANDA ? ATMA, Absolute ! What is absolute ?

A. I don't know.

S. So, you see, you say you are ATMANANDA, but you don't know what is ATMA, what is ANANDA. So, you don't know yourself ! Whom to talk with then ?

She was completely taken aback !

S. And so, you see, you are nothing but the mind.

A. Yes Svamiji. Thought... Thought. A man is as his thought is !

S. Yes. Quite all right. So, you are thought itself. So, you are nothing : only thought !

A. Yes, Svamiji. Yes, only thinking, only thought. There is no freedom from thought. Thought is always there.

S. Yes, thought is there. You are in thought, you are of thought, you are with thought. So you are nothing.

A. How can it be so, Svamiji ? You say so ?

S. Yes, Yes. To be free from this thinking, to be free from this thought, is to be yourself, is to know yourself.

A. How can it be. It is impossible Svamiji !

S. To know truth then is impossible. You cannot see, you cannot see.

A. We see Svamiji, we see. We see everything.

S. You don't see.

A. I don't see ?

S. No. You think only.

A. I think only ?

S. Yes. You only think. You cannot see.

A. I cannot see ?

S. No, what is this down there ?

A. It is a beautiful garden. I see.

S. No, you don't see.

A. I don't see ?

S. No, no !

A. What is that Svamiji ? I see, it is a beautiful garden, Svamiji !

S. You don't see. What is this ?...

A. I see, I feel, I see.

S. You think you see. You don't see. You think you see. "What is that, I asked you, what is this ?" You say : "It is a beautiful garden". What is the meaning of this ? Just see. What is the meaning ? As soon as your eyes fall there, you see a beautiful garden ! Meaning ? You at once go to a picture which appears to you to be beautiful. You have got some image of something beautiful. And this tallies with it. So, when you say, you see it, you don't see it. Your eyes fall on it. You see or think the beautiful picture there. You don't see that.

A. (After some time, she said) Oh yes, Svamiji !

S. Then, then... ?

A. If I see, what shall I say ?

S. Just see. Just see and say, what you see ?

A. Yes Svamiji, yes. It is a flower garden.

S. Yes. You see it. You see it now. You see, it is a flower garden. You see !
Do you feel now ?

A. Yes, Svamiji, yes.

S. So, there is no comparison, do you see ? In seeing, there is no comparison. You don't compare with something else. While your thinking always starts with its element of comparison with something else. So, everywhere there is only thinking. And all your actions are thus qualified. It is not so ?

A. Yes Svamiji. Yes ! Yes !

S. So, you think, you never see...
She was confounded.

A. So, mind ? Then, mind Svamiji ?

S. Mind ? Yes, you must be free from the mind .

And so, you see, how can one see truth ? Without being free from the mind one cannot see. No. As you found in this case ! You saw the garden, but you said "It is a beautiful garden". Did you see the garden ? Did you ?

A. No. No. I saw that !

S. Yes. Yes, so you did not see. So, be free. When you see : No. No. No. I see this only. This only. This only ! Quite all right. So, this is a flower garden. That is all. No comparison. No sense of value. No good, no bad. Nothing. This is Truth.

A. Oh, Svamiji, to be free from the mind ! Oh ! In mind, I don't know so many things.

S. Yes, you don't know so many things. So, you don't consider that the mind that you know is your mind only ! So ?

A. Oh ! It is impossible Svamiji. Then it is so difficult. It is so difficult Then I shall have to go to the unconscious also ?

S. Yes, yes, yes, yes, yes !

A. It is so difficult. It is so difficult Svamiji !

S. Then ? Go ! (Su Chap. 6 III C 3).

9. The young bride : Holding to agreeableness

S. There is a very nice example. About a year after her marriage, when Chinmayee was at Ranchi with her husband at her father-in-law's, one day she came to me. (Svamiji too was there at Ranchi at another place) and she started weeping.

S. Why ?

C. He does not love me at all ! He does not love me at all !

S. Why ? What has happened ?

C. No, no, he does not love me at all.(she goes on crying).

S. Why are you saying so ? What is the matter ? Why do you have this feeling

C. Just see : he says, he will have to move out. He will have to attend the court and start practice. Doesn't this show that he does not like to be with me any more ?

For one whole year after their marriage, they had been together practically all the time without a break and Satinath had gone on postponing his visits to the court. His parents also felt amused, and laughed in their sleeves at their infatuation with each other. But when, at last, he proposed to start his practice, Chinmayee got completely upset. The idea was totally unacceptable to her. To her it implied that he had ceased to love her. Why ? Because she had got used to have him with her all the time, to have him completely to herself. That alone had become to her the measure of his love for her. She judged it by that standard alone.

S. So, this is the matter ? I asked her.

C. Yes !

S. Nothing else !

C. No !

S. Very well, now tell me, why does he go there ? What for ?

C. He says that he too has to earn his living.

S. Well, then, for whose sake does he wish to earn his livelihood ?

C. For me of course.

S. Well, where does he go then ? With what motive ? Does he not go to the court for earning a livelihood of his own ? In whose interests ? Is it not your interest alone which makes him leave you to go to the court ? Is he not forced to do that solely, because he has your interest supreme in his mind ? For whose sake does he go out then ?

C. Yes, that is for my own sake indeed.

S. Then ? Then ? For whose sake ?

C. Of course, for my sake !

S. Then ? Is it not only because he loves you that he has to part with you for some time ?

C. Yes.

Then ? How will he feed you if he does not join his practice ? Can he afford to stay on at home without working ? For your needs you both depend upon his father today. But can you go on depending on him for ever ? Today his father too can afford to feed you all, to clothe you all, to shelter you all, but can this state of affairs go on for ever ? Has he not, therefore, to part from you for some time every day so as to provide for you ? Does he actually thus part from you, or goes out only for your sake and, in a way, along with you ?

C. Oh, is that so ? Yes, indeed !

S. Why does he go out, just see for yourself. Does not he go out simply for the reason that he loves you ?

C. Yes, indeed !

S. Then ? He goes only with your love in his heart. He does not forsake you while going out !

C. Now I have understood. Yes, he loves me indeed !

Now, look at this picture. "He does not love me any more, he does not love me at all now ! Why ? Because he goes out leaving me behind. Because so far he had been with me all along". So that was the only pattern of love that she had known. And also because she had taken it for granted. If that pattern was taken away, the love itself was snatched away. "He does not love me at all now !" How sore and distressed did she indeed feel ! "He does not love me any more. No, not at all !" Why ? Because so far they had always been together. That alone was the pattern of love that she knew. She could not conceive of any different pattern of love. To be ever together was the only sign of love. If that was not there, love itself was not there ! (Su Chap. 11 II C).

10a Satinath and Chhanda : Father and daughter relationship

S. Svamiji will give another illustration. Chinmayee's husband Satinath was a man of high ideals. He was used to visiting, every Sunday, his parents who lived in a suburb of Calcutta. The daughter, Chhanda, had a standing grievance against her father that he was never free to give her company. Svamiji talked about the matter to Satinath. He replied that during his week-days, he was fully occupied with his college duties and private tuitions, and, that Sunday was the only day when he could visit his old parents. He explained that he was leaving nothing undone for his daughter, that he had provided for the best possible education for her, had given her fine dresses, spent more than he could afford to fulfil her smallest wishes, and that he loved her more than any father in his circle loved his daughter.

But the daughter, Svamiji told Satinath, was not satisfied with all that. What she longed for most of all was to have her father's company on their Sunday holiday ! Satinath still went on insisting for some time that he was doing for his daughter more than was possible for him to do, and that he had his duties towards his old parents too.

Thereupon Svamiji had asked him whether his duty towards his parents was more important to him than that towards his daughter. If he had left an impression upon the growing girl that her father did not love her, if she measured his affection for her in terms of the time he spent in her company, and found him wanting, what would be the result ? Would that not be injurious for the development of her personality ?

Satinath found himself in a fix. Svamiji then tried to drive home the point : how the development of his own child's personality was his direct responsibility, while paying a formal weekly visit to his old parents was only a secondary one. It had been very hard for Satinath to accept that logic, but finally he was reconciled to it to the extent as to make a compromise in his daughter's favour. Thence onward, he reduced his visits to his parents to only alternate Sundays. And, since then, the relationship between the father and the daughter began to improve and, gradually, Chhanda, too, got convinced that her father really loved her. She was satisfied when she saw that something was now being done specially for her, to satisfy her...

Now, where did the mistake lie in ? In Satinath's belief that she was his daughter, which implied that she was to be what he wished her to be !

This is how a false relationship, individualistic relationship, develops. And that is not a true relationship. One has just to reverse it. Because, without doing so, you cannot get results. For, that alone is the truth. She is not yours. That is not yours. He is he. That is that. She is she. He is a distinct individual a distinct entity. How can you deny that ? (Su Chap. 5 II 6).

10b Satinath and Chhanda = Father and daughter relationship

One day, a girl of twelve, something like that. Her parents, specially her father, said :

F. You see, I am at a loss !

S. What ?

F. She is my only child. She is my only child. And I try to please her, to educate her, anyway, up to my last capacity. And I give her all sorts of clothes, everything, any book interesting for her, and so on and so forth. I am laboring from morning to night, for her only. I do everything. But still she is not pleased with me. What is the matter ? I am trying to do everything for her, but she is not pleased with me. She is indifferent to me. She is annoyed with me. She is displeased with me.

S. Is it so ?

F. Yes.

S. Quite all right. Try to understand.

Took the child.

S. What is the matter ? Are you displeased with father ?

D. Ah ! Why can't I be displeased with him ?

S. So do you love him ?

D. Yes, I love him.

S. But ?

D. Father does not love me.

S. Father does not love you ?

D. No.

S. But he is for you ; he gives...

D. Oh ! He brings everything... books, clothes, and all sorts of things, what ever he gets, he brings for me. Yes. Yes. But he does not love me.

S. But how do you know that he does not love you ? How do you know ?

D. You see, from the morning, when I get up, sometimes father goes away - goes out. And sometimes it so happens or many times rather, I go to bed, after that father comes. So during the day I never practically see father. Sometimes only I see he grins, for one minute or two minutes, that's all, finish. And only on Sundays, I can meet him and be with him. But on Sunday also he has got some other business. He says "I must go and see somebody there". So every Sunday, he goes there... goes to his mother. He never talks with me, he never takes me to any place, nothing. He does not love me.

S. Oh ! Yes, yes, yes. Now, point is here. He shouldn't do like that. He should do.... But he does not do. Quite all right.

Father was taken inside.

S. She says you do not love her.

F. I do not love her ?

S. No. She said that you do not love her.

F. How can it be ? I am struggling for her, I am doing for her everything. She is my everything. She is the apple of my eyes.

S. All right. All those expressions are all right, but she thinks that you do not love her.

F. How can it be ?

S. Well, you do everything for her. Isn't it ?

F. Yes.

S. You do everything for her ? Do you do ? Did she ask you to do all these things that you do ?

F. No, no, no. What she knows ? She is a poor child, little child. What she knows... ? I must decide and do...

S. Oh ! So you do everything which you like, that she will like. Isn't it so ? Oh ! So for whom do you work ? You do all things according to your idea of a daughter. You don't see your daughter. You think that this book is useful for my daughter. That is, you feel that this book is useful for a daughter - whom you take to be a daughter, so you bring the book - You don't see whether she likes the book or not.

First of all, he said :

F. Oh ! How can she understand ? She is a poor girl. She must be...

S. Oh ! Yes ! Quite all right. She must be encouraged, she must be taught everything. But you cannot talk in the vacuum. You must see her, understand her. Otherwise, you see, you are giving to yourself. You are struggling for yourself. Of the nature of the conception of the father that you have got, and conception of girl, that you have got, you are doing that, but you don't see your daughter.

F. Yes. Yes. Yes. I never did it. Yes. I thought that this is for her, this is good for her, this is an intelligent book for her.

S. You see, you thought all those things for a daughter, not for that particular daughter. See, she says this. She never gets your company, nothing of the kind.

F. What can I do ? I cannot do. You see, I work everyday during the week. And I have only four Sundays in the month. And I must go to my mother, old mother. I just go there. What can I do ?

S. Yes. So your mother has got preference. And your daughter is second. She

feels that you love your mother more than your daughter !

F. But mother's love !

S. Oh ! Yes, mother ! As a son you love your mother, no doubt. But you are a father now. And the son of the mother, you see, is in the background. Father of the daughter is in front. And you neglect her. You neglect reality of Truth. You go to the past.

F. How can I do ? Mother is expecting everyday. She is expecting.

S. Quite all right, she expects you, no doubt. You can tell her : "Mother, you see, I got no other time. So one Sunday, I shall be with my daughter also... You can say that.

F. Oh ! She will be very sorry !

S. Oh ! Her sorrow you tolerate so much that you don't see the sorrow of your daughter ! That won't do. However much you try to give anything, your daughter cannot be pleased, because you did not do anything for her, as she wanted.

F. Yes. I shall try ! I shall try !

S. Be a son to your mother ! And now be a father to your daughter ! Be a father to your daughter ! Just see what she wants, what she likes. See.

F. Yes. I shall try ! I shall try !

After six months again, Svamiji met them.

F. Oh ! The daughter is so pleased. Oh !

S. Why ?

F. Oh ! The Sunday she took me to the (...)

S. Quite all right. Now.

He was acting not as father to the girl, but he was feeling that the girl was his daughter. (ERosi 16.1966 II A 4).

11. The independent girl = The more you are independent the more you are dependent on others.

S. A girl of fourteen, you see...
The mother said one day :

M. Yes, you see, I am fed up with this, my girl, my daughter...

S. What is it ?

M. She doesn't... she doesn't care. She doesn't care, she doesn't obey, she says : "I shall do whatever I like, I shall do whatever I like".

S. What is the meaning ? Does she say like that ?

M. Oh ! Yes.

The girl was asked :

S. Well, the mother says that.

G. Yes, you see, the mother is always after me : she says that you do like that, you dress like this, you talk like this, you walk like this, and so on and so forth. But you know, we are now independent, isn't it ? The country has become independent. We are not dependent, we are independent, isn't it ?

S. Oh ! Yes, yes.

G. So we are children of an independent country.

S. Oh ! Yes.

G. So we are independent !

S. Oh ! Yes, no doubt about it.

You see how Svamiji talks !

S. Yes, you are independent.

G. So... so I can do anything.

S. Oh ! Yes, but what is independence ? You are independent, no doubt about that. You are children of an independent country. So you are independent. No one can come over you and boss over you. No one can dictate you. Quite all right, yes yes, yes.

G. So I can do anything.

S. That is the problem. So, what is independence ?

G. Independence ? Independence ?

S. Yes, independence.

G. Whatever I like, I can do. That's independence.

S. Oh ! So and so... whatever you like, you can do. That is independence, isn't it ?

G. Oh ! Yes.

S. Quite all right. Take for example : you are just walking on a road. Now you just... you fancy : "I just move like that, I throw my eyes and hands and so... I move like that. Just for a moment". You are doing it, because you like it.

G. Oh ! Yes. I am independent to do it.

S. Quite all right. You are independent to do it. Take for example, another passer-by is coming beside you. And when you do like that, you strike him.

G. Oh ! Yes.

S. And he asks you : "Why do you strike me ?" You say : "Oh ! It is my own sweet will that I shall do like that". The passer-by says : "Oh ! It is your

sweet will that you go like that ? So it is my sweet will also to do like that !"
So he will do like that. Then he will strike you.

G. Oh ! Yes.

S. So you are hurt. And you hurt another. Isn't it ?

G. Oh ! Yes.

S. So your independence brings you some hurt. Isn't it ?

G. Yes.

S. So is this independence a very good thing ? Independence hurts, independence hurts...

G. No, that cannot be. Independence cannot hurt, independence should give us joy and... And then that action doesn't give me joy.

S. Is this independence then ?

G. No, then it is not independence.

S. And then ? What is it then ? What is this then ? Just see. What is it ? You act like that, isn't it so ? You act like that. You say that : "whatever I like I shall do". That is your independence. Quite all right. So you like to move like that... you move like that. By that you hurt another. And by... again in return you got hurt. Isn't it so ? Why ? Because you didn't see that another man can come on the road. Whose road is this ? Yours ? No. It is for everybody. And so you thought that the road is yours. And so you are acting like that. Isn't it so ? The road is for everybody, isn't it ?

G. Oh yes ! The road is for everybody.

S. So if you know that the road is for everybody, so you can only behave in a way that others may not be hurt. Isn't it so ?

G. Yes, yes, yes. So I must be... when I shall walk, I must see whether anybody comes. I may not hurt anybody.

S. And so... why do you do that ? Who tells you to do that ?

G. No one tells me.

S. Does your mother come and tell you to do that ?

G. No.

S. Who tells you to do that ?

G. Oh ! I see... I see that it is to be done like that.

S. Who tells you to do that ? Who tells you to do that ?

G. Who ... ? Who tells me ? No one tells me. I see that it is to be so that..

S. So you tell yourself, isn't it ? That is to be done.

G. Oh ! Yes, yes, yes, yes.

S. So you see, in your walking, you depend on another. Isn't it ? You have got a consciousness that you must not hurt another. So you have got an identity of another with you. You depend on another for your action, isn't it so ?

G. Oh ! Yes, yes.

S. Who tells you to do that ?

G. Oh ! I couldn't... I cannot walk until and unless I know that there is possibility that another is coming. So I must act dependent on my limit that I cannot hurt another.

S. Isn't it ? Yes. So you are dependent on another, isn't it ?

G. Yes.

S. You don't do as you like, isn't it ?

G. Yes.

S. So, in the first place, you are independent, or you are dependent on your liking ?

G. Yes !

S. So you are dependent on your liking, you are not independent. So you are hurt. And now you have become independent. Or rather, self-dependent. Isn't it ?

G. Yes, yes, yes.

S. That is, why should mother come and tell you to do like that ? Who cares for the mother ? Leave out the mother. Let the mother away.

G. Shall I leave her ? !

S. Why not ? Leave her. But don't expect anything from her then. You will expect your dresses, you will expect your food, you will expect everything... you will expect shelter and everything... And then ? Then ? You will be expecting so many things. At what price ? Just tell me. Go to the market, go to any shop. And you have got a very nice thing... very nice sari that you find... Just choose and take it. Can you get it ?

G. No. I must pay its price.

S. And so without paying the price, you can't get anything. Isn't it ?

G. Yes.

S. Who tells you to do that ?

G. Oh ! I see that.

S. So it is independent action. Isn't it so ? Isn't it so ?

G. Yes.

S. So independent action meaning : you are dependent on others. So more you become independent, more you depend on others, consciously, feelingly, taking it to be your own.

G. Oh ! Yes ! So I must see mother, I must see mother. Why does she say like that ? What's... ?

S. Yes, yes. Yes, see that.

You see. Does she become independent or not ?

P. Yes.

S. She becomes independent ?

P. Yes, self- dependent.

As for example, that young girl : What was the connection ? Was going to a road, that's all, that's all. She was a passer-by at that moment. She should know that : "I'm a passer-by and nothing else. I'm not a girl, not a boy, no, nothing else. I'm a passer-by. So I must see other passers-by too". You see, at once it solves all problems.

Not to think that "I should do it". You cannot but do it. There is no question "should", there is no question of duty, nothing of the kind. It is not your moral. It is an inherent right. Otherwise you are not a passer-by. Isn't it So simple ! Truth is so simple you see ! You are going through a road, so you are a passer-by only ! There's no question of sex, there's no question of anything in there. Nothing ! Only passer-by ! (EPisi 15.1.64 I c 3 a).

12. How to forget ? Emotion has no existence.

S. As, for instance, your friend Dubey had paid a visit.

D. The biggest problem is, he said, how to forget. There are so many things. There are persons who did so many things to harm me. Now I am asked to forget all that. Of course I do try hard to forget all that, but eventually fail to do so. It is very difficult.

S. The matter is indeed quite simple. To ask one to forget anything is itself wrong. One can't forget anything. What would you forget indeed ? Somebody hurt you, injured you in some way or other : "Oh ! Oh ! " What a suffering indeed. But who is undergoing this suffering ? Who is it that was hurt ? This one ? Who this ? The one who was there ten years back ? Ah ! Was this one there, ten years back ?

D. No, Svamiji.

S. Then ? Who was it that had got hurt then ? The one who was there only ten years back. It was indeed he that had got hurt. How, then, does this one want to forget that ? The one who had got hurt is no more there. How do you connect this one with that one.

D. Yes, Svamiji. This is indeed true.

S. So this is the point. What had happened then can have no connection with the present. This you is not that. How can the question of forgetting arise ? That is no more there now. For you can't deny the existence of what is. What exists, what is, just is. You can't make it non-existent.

And what you want to deny, has no existence at all. That simply appears to be. That indeed is MAYA. It has no existence. It simply appears to exist. You can surely get free of that. You can get free of pleasure. You can get free of pain. Why ? Because, emotions has no existence. That is simply a manipulation of the mind. Only by not seeing what is, all kinds of emotions are brought about. So that has to go. That does not exist at all. That does not exist. (XXX II C 5)

13a Industrialist's wife objecting to her husband drinking whisky : Apply Truth of Difference.

S. As, for instance, there was a girl. Her husband explained to her that, being connected with the industrialists, his job required to go to clubs for promoting social contacts. The wife had no particular reason to object.

H. But - one has to drink there.

W. What ? No, this cannot be allowed. Never. I shall sacrifice even my life to prevent you from going to clubs. My husband cannot be allowed to drink.

Now, what is the fallacy in this ? The husband pleads that, being in that society, he would have to act accordingly, that it was not possible to avoid all that. But the wife stuck to her stand and was not prepared to tolerate that.

How absurd indeed! She forgot that in that situation he ceased to be her husband.

How did I proceed to show the fallacy of her argument ? The fallacy lay in her believing that, even while at the clubs, he continued to be her husband. She forgot that, while there, he was the member of that society, of that club. He was not her husband while in the club. He was her husband only, while at home.

W. Is he not my husband while there ?

S. No. How can he be your husband while there ? Do you go to bed with him there. At that spot ? Just tell me.

W. Of course not.

S. So ? He is different while there. He is different. In a different capacity His action there is on a different level. There is nothing for you to get perturbed about this matter. You can have anything against him only if, because of all that, there crops up any difficulty in his relationship with you. Then of course you may have cause for complaining as to why he acted against your interests. Did he do any such thing ?

W. No, he has not acted in any such way indeed.

S. Then ? Let him do it. He is he. While there, he is someone else ; he is not your husband while there.

Now see. Where did the complication lie in ?

Su. In not taking into consideration the difference between the two conditions

S. The difference between the two conditions was not taken into consideration This Truth of Difference. Only apply this everywhere. (Su XXVIII II D 2).

13b The industrialist's wife objecting to her husband drinking whisky at parties : be flexible

As in here, in India there is a girl. She was at university and so on and so forth. After that she married. And her husband is a businessman. And when he goes to parties he sometimes drinks. And when the girl knew that he drinks : "Oh !" She becomes hopeless ! "How can it be that my husband drinks ? Oh ! Oh ! Oh !" She wrote to Svamiji.

W. Svamiji, this is a fact. How can I tolerate it ? How can I tolerate that my husband drinks ?

Svamiji wrote her back :

S. Your husband drinks ? When ?

W. When he goes to parties.

S. What does he say ? Does he give you any explanation ?

W. Yes he gives me some explanations. He says that : "I am a businessman... I am a businessman. And when we are at parties, among businessmen it is a custom that one drinks. So if I am a businessman and if I am to be at a party of business I cannot but drink. If I don't drink, then I shall be not in the party in a way. People will see me in a queer way. So I cannot but drink".

S. What is your explanation ?

W. Quite all right. Let others drink. Why you ?

Now Svamiji asked her :

S. Now, you say why should my husband drink, isn't it so ? Now... when he is your husband ? Come on. When is he your husband ?

W. He is my husband always.

S. Oh ! no. He is your husband when he is with you, as you are wife. When

you cohabit and so on and so forth, he is your husband there. But when he is away from you, before children, and so on and so forth, he is father, not a husband. Isn't it ?

W. Yes, Svamiji, yes, yes.

S. Then when he goes to the party of businessmen, who is there ? Who is ?

W. He is... he says he's a businessman.

S. So he's a businessman there. He is not a husband of Kanaka.

W. Oh !

S. Do you go with him there and cohabit there ?

W. No, Svamiji.

S. Then how can you put in your relationship husband and wife there ?

W. Yes, Svamiji, yes, yes.

S. So when he goes to a party of businessmen, as a businessman he goes.

W. Yes, Svamiji.

S. He doesn't go as a husband.

W. Yes.

S. Because he doesn't act as a husband there.

W. Yes, Svamiji.

S. Then he can drink, if it is necessary.

W. Yes, Svamiji.

S. So it is nothing wrong.

W. No.

S. You say whether it is wrong or not ?

W. No. Because when he says that among businessmen in a party it is that etiquette and so on and so forth...

S. So if he is a businessman he cannot but do that ?

W. Yes, yes.

She is satisfied. Now flexible. And it is Truth. It is simple Truth :
What is.

W. How can my husband drink ?

S. Your husband doesn't drink. He doesn't drink with you and so on and so,
now...

W. No, never.

S. Then your husband doesn't drink. A businessman drinks there. So he has
got different aspects. So how can you bind him in one aspect only ?

So take it here also : you have got different levels and aspects. And you
are to be flexible in a way. "This aspect there. This aspect is now end here.
Yes I am here".

So if you can be elastic in this way, then you are where you are, always.
(ERosi 1.1968 II E 1)

14. Late coming of Robi : you cannot judge anybody. The mind plays

Today Robi and his wife, both of them, came very late ! And the time was up, Mamie was...

M. What will happen ? What will happen ?

S. Don't worry. Just wait for a little time.
And the time was over. More then that... And the other girl came.
So ask her to go and see, what is the matter there.

M. Yes, yes.

S. And don't bother about it.
And after that, Mamie goes there and sees, whether they are coming or not.

S. Oh ! Don't see anything, you have sent the girl over there. You manage you own work now. Take it for granted they will not come today. Go on doing. And let them come.

And the gril came with Gita : wife of Robi and... They generally sleep in the night outside, not in the room. Due to the rain and cold air they went inside. And they slept over ! And this girl who went there, awakened them. Now, Mother was not angry.

M. Oh ! Slept over ! What can you do ?

You see the process ? "Because they didn't come, they have done something wrong ! It is wrong that they didn't come !" How can one know what is the justice of this thing ? What is the reason ? Until unless you know it, you are not to be in emotion. And for that, if you could not fancy, send, send somebody. Have information. Finished. You see ? See the play of mind ! And no play of the mind ! Svamiji said :

S. They have not come. That is a fact. Why they have not come ? That is to be found out. So, from here you cannot do anything, so send somebody. Why are

you in worry ?

M. They should have come ! They should have come !

S. How do you know ? There must be some reason why they couldn't come.

But they slept over... (EPi/Tu 74/ II A 2).

15. "Why this difference, if God has created... ?"

You see, the other day, yesterday, the gentleman who accompanied you ! he came yesterday and he was asking :

G. Father... Baba... (baba means father)... I was in a fix.

S. And what is it ?

G. I was coming from Calcutta, you see, and I was thinking and thinking and thinking. And I felt : "Yes, God has created all these things... yes.... God has created all these things. So God is looking equally. Then why is it that one is happy and another is miserable ? One is rich, another is very poor ? Why is it ? Why this difference ? If God is the same everywhere, he looks with the same eye everywhere, and why did it create so many things, so different ?

S. Yes, yes, very nice question. You are right. How do you know that God created these things first of all ?

You say that this has been created by God, only by an analogy. You see this thing... so you know that this has been created by another. Isn't it so ? So you see that this is. Because it is here. And it is created by another maybe.

So this world is here... so it must have been created by somebody else. And you say it. And because it is big, so you say God is very big isn't it so ?

G. Yes.

S. Then. Just keep on the analogy then. Keep on the analogy.
Now you say this point : can a maker make two exactly similar things ?

G. No, no... cannot.

S. Isn't it ? You know, the same dice... it will be different. Isn't it so ?

G. Oh yes ! Oh ! It is so.

Then one cannot create two things.

S. Yes, one cannot create two things... so also in creations... so differences, differences. it's Nature, isn't it so ?

G. Oh yes ! Yes ! Yes ! Yes !

S. So when God created everything, so to say, so everything is different then.

G. Yes, yes.

S. So one is happy, one is not. Difference. One is rich, one is poor. Difference. It is there.

G. Oh yes ! Oh yes! Oh yes ! Yes, yes, yes !

S. When creation... in creation there is difference. No two same things can be created. That is your experience. And you put that experience there... quite all right, put that analogy there too. So in the order of creation then, there is difference.

So this is so.

G. Yes, I get it now. So I was thinking there it is an injustice on the part of God, that he had made somebody happy, somebody not. And no. So everything depends upon me then.

S. Yes, yes.

G. No one can help me then ?

S. Oh ! no.

G. Yes, yes, yes.

Because on the first day, he asked :

G. We people can't do anything. You have got pity on... grace, you grace... grace can bring us..."

He said that. But grace... "Have grace on me", he said, "Have grace on... have blessing on..."

S. And who can bless ? No one can bless.

G. Is it so ?

S. Yes. Blessings you shall have to exact... demand.

G. Yes. Yes. It depends on me, isn't it ?

S. Yes, yes.

He was doing what ?

P. He was projecting...

S. He was projecting his own idea of created and creation there. But his analogy was viciated because whatever he says here, keep on the analogy there too. Isn't it so ? (EPisi 11.1.64 II B 2b).

16. Patna superintendant of Post offices:

He is intellectually convinced, but emotion takes him away

Once in Patna, long, long ago, some people were talking and another gentleman came and talked. And they said : "He is Superintendant of post offices".

S. Quite all right. Sit down.

Su. I got some question.

S. Are you fresh in this line or do you follow some line ?

Su. No. I follow some line.

S. What is that ?

Su. Mulagiri^(?)line. Another sect.

S. Quite all right. And when you are in that sect, you have got a system, you have got...

Su. Oh ! Yes. I have got.

S. And then, be in it. Why do you come and ask ?

Su. Because we are ordered rather to make Sat Sangha. So I have come !

S. Quite all right. But Sat Sangha meaning ? What is Sat Sangha ? You say Sat Sangha. What is the meaning ? Sat is Truth. Sangha is company. To be in company with Truth is Sat Sangha. So, to be in company with, means you are to find out Truth. You can come to one who... whom you see that Truth is in him. Then, you can come and there it is Sat Sangha. Otherwise, no meaning. No.

Su. It is all right. I strictly follow it. Yes. But I shall try.

S. Quite all right. But one point is here... If you hear something which goes against what you learned, and what you take to be your own religiously,

spiritually, then, there will be a conflict : Which is true ?

Su. No. No. We shall do it. Clearly.

S. Quite all right. Then ask.

He asked three questions. One by one he got the answer.

After this :

Su. Oh ! I feel completely. I am convinced that this is Truth. I have never... I never heard uttered such statements. It is Truth, absolute. It is Truth. I am convinced.

S. Quite all right.

Su. But I cannot follow.

S. Why ?

Su. Because it goes against our...

S. Svamiji told you from the beginning. And why did you waste time and energy like this ?

See. He says : "I am convinced this is Truth. Nothing but Truth". How is he convinced ? Intellectually. But emotionally ? "If I do or don't follow or say, it will be sacrilege. It will be a sin for me". So many prejudices are there. So, he cannot. So these are all thinking, though he sees and says : "This is Truth, nothing but Truth. I am convinced". No clearer statement could be given. All those things he says, but intellectually. This is the tragedy of man. (EPisi 74 II C 2).

17. Attraction to a wife = attraction to mother

S. You chose your wife. Why ? How ? You chose her. You chose her ! Among so many girls, why did you chose ? "I don't know. I don't know. I don't know". But, so you felt something, akin to yourself, that is you attracted. As in India so you see. In India, marriage does not take place as free... free love. There is no free love. A man in Channa, where ashram is, a man has got a wife, very sickly, very sickly. Sickly means very lean and thin ! And she has got some... she sleeps, she faints. Do you see that ? And very weak, and very, very unhappy : "Oh ! Throughout my life, my position is this". But Svamiji heard that he chose the girl because he had no father. And he had got uncles. They fixed up the girl and said :

"You see we have fixed up the girl, we have seen the family and so on and so forth but you just see, and if you just give consent about the girl, we shall fix up the marriage". He went there, saw the girl and said :

M. Yes, I give my consent.

Svamiji asked him :

S. You see, Svamiji heard that you saw the girl ?

M. Oh ! Yes, yes, yes. I saw the girl.

S. Then, how do you... how do you chose her ? Was she lovely and... ?

M. No, no, no, no. Exactly she was...

S. And physically ?

M. Exactly, she was like that.

S. And then, how could you chose ?

M. That, I don't know. I chose.

S. Why ?

M. Oh ! So attractive ! So beautiful she was !

S. And what is the meaning of beautiful ? You say she was like this.

M. Oh ! Yes, Svamiji she was like that, exactly like that. No difference. So sickly, so lean, but as soon as I saw I was attracted, I saw. Oh ! Yes, yes, yes. I at once... I was so much attracted. I said yes.

S. And you were attracted. How ? How attracted ?

M. As soon as I saw : Oh ! So beautiful !

S. And what is beautiful ? The whole body ?

M. No, no, Svamiji, the face, the face was so beautiful !

S. The face was beautiful. So, you were charmed by her face ?

M. Yes, Svamiji, I didn't see anything of the body. I saw the face, nothing else.

S. The face, the whole face was that one ?

M. Yes, Svamiji. Oh ! As soon as I saw the... Oh ! I said : Yes, yes, yes.

S. Quite all right. So, you chose.

M. Yes, I chose. Yes, I chose. Yes.

S. But what was beautiful in the face ? The whole face ?

M. Yes, Svamiji, as I saw the face. Yes.

S. The face meaning there is cheek, nose... there is lips, the eyes, the ears, the forehead. Face contains so many things. What was... ?

M. Oh ! That I can't say. I saw...

S. No, just see. Concentrate your attention now, close your eyes, see it. Try it. And now, just see that you have got there. As if you have gone there, what is that ? Yes. The girl came and took a seat and you saw. What attracts you ? See !

M. Oh ! Oh ! Svamiji, the eyes ! The eyes ! The eyes !

S. And so the face means the eyes ?

M. No, no, no. The eyes, now I feel, the eyes attracted me. Svamiji, the eyes. Oh !...

S. Yes, yes, yes. So you see the eyes attracted you, or you attracted the eyes. Anyway you say, so you gave your consent, so you took her.

M; Oh ! Yes !

S. So, why do you lament now ? You took her.

M. Yes, Svamiji, yes. Now, I don't lament. I love her, I love her. And there is love in my heart. No doubt. But due to circumstances... But I love her so much, no doubt. I love her.

S. Oh ! Yes ! So, what do you see in the eyes ? Why those eyes attracted you ? Only those eyes ? Have you ever seen such eyes ? Those eyes, the fact that you saw...

M. That I don't know, Svamiji, but as soon as I saw these : Oh ! I was attracted.

S. Then you must have seen such eyes beforehand. And such eyes were attractive for you. And as soon as you saw this similarity of such eyes here, you are attracted..

M. That I don't know, Svamiji. But the eyes. Oh ! Yes, yes, yes.

S. Now just try to ... just try to imagine, try to see. Have you ever seen such eyes ? Go, see !

M. Oh ! I don't know. I don't know.

S. And you have to remember. Just try to recollect. Have you ever seen such eyes ? Just take into your mind the eyes. See, just see. Have you seen such eyes ?

M. Oh ! I... Yes, yes, yes. These are the eyes of my mother ! Oh ! Yes, yes, yes.

And Svamiji saw, his mother had eyes, his mother also... the eyes practically the same. As a child, the mother eyes attracted him. First attraction is the mother, and those eyes, beautiful eyes, with the mother... and those eyes had come at once. So, what is the chance ? No. No. No. You see ? He attracted. Or the eyes attracted you, anyway you say. So you must see how can you say "such a sickly girl you chose !" No. No. No. He chose a beautiful girl ! He was attracted towards the girl.

So no action happens without its cause. (ERosi 9.1966 II D 2).

18. Truth is not uniform

S. Truth is neither uniform, not the same for everyone... Again, it is not always and uniformly applicable to every condition and stage even in the individual's life...

(A certain person had come to Svamiji in connection with a murder committed by his younger brother. The elder brother was an eye-witness to the scene and had been called as a prosecution witness. If he spoke the truth, his brother was to be executed, but on the other hand, how could he speak a lie after having taken under God's name a solemn oath ?)

S. If by getting your brother hanged, you find it possible to keep your peace of mind intact ; if you do not constantly thereafter go on feeling guilty in the depths of your mind ; if there is not the least of doubt in your mind about the correctness of your line in following what you regard as the truth ; then, of course, no question arises... If, however, your brother is more precious to you... if you feel that you will have no peace of mind without saving him, then...

Q. Is it, in that case, my "dharma", my duty, to save him even by giving a false evidence ?

S. So long as the bond of brotherhood is stronger for you, that alone is your truth, so long as your brother is nearer and dearer to you than the rest of mankind... it is your "dharma" or duty, for the time being, to save your brother... that is your truth for the time... you have to accept it because you are bound by the "truth" (in the form) of your brother. (Su Book)

19. To say : "No pain from the wound" is denial

S. The Stoic... Another example : one brahmachari said exactly like that, as Stoic :

B. Oh ! I had a wound and I said : "It is nothing. It is nothing. Oh ! No, no, no. Nothing, nothing. I am above it, nothing, nothing. So, I am free of the pain of the wound".

Svamiiji said :

S. No. You are not free. You just repress it. Pain is there. You will say : no, no, no. Remove all no. And you will be free.

B. How ?

S. You say : here, here, here is the thing. It acts like that. The sensation is like that. Yes. Be with it. Be with it. Be one with it. Don't deny. See what you... see what you get. Because pain is the reactionary concept of the physical sensation. Because you don't want it. Because what has happened, you don't want. So, you get pain. Ah ! So, pain is your own creation. It is there. It is there. See, see, see... and accept it and be one with it. "Yes, it is there. Yes, it is there. Yes, the sensation is this. Yes, the sensation is like that. Yes, yes, the sensation is... Yes, yes, yes, yes". Finish. No denial. You are free. No repression, no refusal, no denial in any form, can give freedom. It only increases the bondage. (EPisi Thu. Jan. 74 II E 1b).

20a Dog barks, God commands : related by Srinivasan

Before going to Svamiji I was abnormally afraid of dogs. If a dog barked at a distance, I would get frightened and nervous. This was abnormal for a healthy and strong man of thirty. This was placed before Svamiji for a solution. By the method of psycho-analysis I was enabled to find out the cause of my trouble. The word "dog" was, in my mind, associated with the word "God", its reverse in spelling ! "God" was associated with "father". The word father was associated with terror. My father was a stern disciplinarian and I recollect a thrashing from him. Once, as he returned from his station, he detected me playing about. I was then a boy of five or six. He caught hold of both my hands, lifted me up with one hand and thrashed me severely. I was frightened beyond measure. So I was ever afterwards terrified of my father. But hatred or fear are incompatible with the father who protects us and provides everything for us. So the mind had resorted to this artifice of transferring the terror and hatred to the poor dog, through the mechanism of Dog-God-Father association, to attain its own harmony. Svamiji explained, now that I was an adult, my fear of father was irrational any more. When the significance of the whole thing was made clear to me, the fear of the dog vanished ! From that day I reacted to the dog in the normal way others did. (SRi Book).

20b Dog barks, God commands

S. One gentleman, he was a teacher. He is a teacher. And how the idea of God comes, Svamiji will give you exactly.

He was a teacher.

And he was very perturbed with some characteristics of his. What was that ? He was always troubled in his heart, because of a particular characteristic. What was the characteristic ? Characteristic was this. That whenever a dog barks anywhere, he shudders with fear ! Oh ! If a dog barks half a mile, thirty kilometers, hundred kilometers apart and if he hears : "Oh !" At once he shudders. This was his characteristic. And he was a teacher. And students somehow came to know his characteristic. One day it so happened he was witnessing a football match. And he was seeing that. And some students took a dog just behind him and beat it, and the dog at once barked... and the students : "Oh ! What is the matter, Sir ? What is the matter, Sir ?" And so he became exhausted, exasperated : "What is this ?" And he argued, argued, argued. "What is this ? The dog is barking over there. Why should I suffer ? Why should I shudder ? What is the cause of fear here ? They cannot do anything. But why ? Why ? It is unreasonable !".

However much he reasons, the fear is there... the fear is there. He could not do anything. And he felt miserable. "What is this ? I reason out. There is no cause of anxiety, there is no cause of fear, still ! A dog barks over there, why should I shudder ? There is no cause of anxiety. Isn't it so ? But still..." And he first said :

T. Svamiji , I must be free from this first, because this...

S. Is it so ?

T. Yes.

And it so happened, in ashram you have seen, in the Santal quarter, outside the ashram, Santals, aborigenes live. They have got dogs. And he was talking with Svamiji in the ashram. And a dog barked. And at once...

S. What is this ? Ah ! What is this, Srinivasan ?

T. You see, a dog barked !

S. Oh ! So dog barked over there. And you are here.

T. Oh ! Yes. I cannot... I know, I reason that there is no cause of anxiety, there is no cause of fear. But I am helpless.

S. Oh ! Yes.

T. I must be free, Svamiji. I must be free... from this, first.

S. Yes.

Svamiji argued also. He said :

T. I reasoned for so many years. I am reasoning and reasoning and reasoning. My reason says there is no cause of anxiety, of fear. But still...

S. Yes, quite all right... so quite all right. See. Close your eyes. Relax yourself... And then try... try to have that picture, the dog barks. Yes, dog, dog... As soon as Svamiji utters the word, whatever reaction comes from within, you say. Express yourself. Don't think.

T. Yes.

Svamiji says :

S. Dog... dog... dog...

T. God.

He heard the word dog, dog, dog. At once God came out, he said : "God. God. Dog... God. Dog... God. Dog... God". At once he said :

S. Quite all right. Dog barks... barks... barks...
At once :

T. Commands. God commands. God commands.

Oh ! See, from the barking of dog, he felt "God commands".

S. Oh ! God commands. Yes, yes, yes. God. Just hear Svamiji's words. Relax yourself. Don't think anything. Whatever comes. God... God... God...

T. Father !

S. Yes, yes, father. God commands !... God commands !

T. Father rebukes ! Father rebukes ! Father chides !

It came like that. You see, from father chides, rebukes, God commands. God the father, at once. And dog. God... dog. God... dog. Dog came. And the whole thing was transferred here. From father rebukes... When he hears the dog barking, he feels father rebuking. And how ? Through God commands. Now that was the product of mind. So ? Father must have rebuked him sometime, which made him so much afraid. And that was repressed. And whenever dog barks, he feels father's rebukes.

And when that happened, that is a different point. If you want to know, Svamiji will give you the details. It occurred when he was a child of one year and a half. It occurred... a scene was there when he was a child of one year and a half only. And the boy shuddered. This fear was inside, repressed, completely unconscious. And when that fear came out, everything came out... After, the dog barked : no reaction. He was free. You see father rebuked. From father God came. Father and God the same thing. Same thing. Father rebuked, God commands. Ah ! Command of God meaning ? Command of father. So this is the idea of God. As a child, you see how it developed ! Child, father commanded. Father rebuked. Actually he was rebuked. And it was repressed. And when he grew older, God came. "So God commands. God commands. Oh ! Oh !" He became afraid, at once God was transferred to dog. (ERosi 17.66 I C 4)

21. Man tempted to be unfaithful to his wife : Positive action

One day this was being discussed. And the man said :

M. Svamiji, it is... I don't feel it is right.

S. Quite all right. Come on.

M. But you see, knowing that it is completely wrong, still one does it.

S. No, no.

M. I have got an example that I knew that it is completely wrong, absurd... but I did it.

S. How ?

M. And knowing... knowing fully that it was wrong. How could I do it ?

S. What were you doing ?

M. You see, I was attracted towards a woman, and she was very attracted towards me. And she was eager to tempt me. And I felt : "No impossible ! I cannot be unfaithful to my wife ! No, this is wrong ! This is wrong. No, I can't do it!" But Svamiji, ultimately I did it. How ? I knew it fully that I cannot be unfaithful to my wife. I did a wrong thing. Ough ! Impossible ! Knowing fully wrong, I did it !" You see.

S. No, no. Just see... just see, before, you said : "Yes, I cannot be unfaithful to my wife, it is absolutely wrong, I cannot do it, yes, yes, yes". Everything is all right. But just go... go to that incident. Now just feel. What was that ? What was that ? What was that ? And before actually doing, what was in your thought ?

He kept silent for some time. And then, as if...

M. Yes, yes, yes, Svamiji, yes, yes, I decided that I shall do it. Yes, yes, yes.

S. How ?

M. At once the thought came : "Oh ! It will be new experience. Let me have that experience and I shall gain by this experience". And I did it.

S. And then ? What is this ? You said :

"this is wrong... the whole idea that I shall have... I cannot be unfaithful to my wife..." The whole idea that it was wrong vanished. At once, the idea : "Oh ! I must act. Gain new experience. Let me experience... new experience".

You see, this positive action came, so he did it. And after that again, he felt : "No, no, I should not have done that". Yes. But at the very moment ? Otherwise he cannot do. (ERosi 14.1966 II A 3 a)

22a The young man who wanted to become a sannyasi : Fulfil each stage

A young man of near about twenty-five, something like that, left house, everything.

YM. I want to be a sannyasi. I want to live a life of Truth and so on and so forth. I don't want...

Svamiji tried his best to show him that this is not the right way.

S. You are still young and you have not gone through life. And how can you aspire to go into a life which is higher than this life ? You have not done...

YM. Oh ! Svamiji, I have seen through life and everything and so on and so forth. There's nothing in the world, there's nothing there...

He talks like that. But whatever he talks, Svamiji saw that it is only intellectual, some catch words he has got somewhere. And he's talking like that. He has not... he is not that... he's only talking. Quite all right. Some talking. After that... After two years you see, he wrote a letter. In between... for about one or two years there was practically no connection.

After that he wrote a letter :

YM. Svamiji, now I have married. And I have got a child. And now I feel that Svamiji saved my life. I feel now, that I was not that which I appeared to be. I feel now that in my position, Svamiji has given me the right line. And now I am trying that. And I am just feeling that whatever I am to do now, I do, and the next stage will come. (ERosi 26.1966 II C 1).

22b The young man who wanted to become a sannyasi : Enjoy life first

S. If you feel that somehow you can judge... yes... yes. This is the best example here : you have D..., your best example. He left everything and went to India, became a brahmachari and so on with Ananda Mayeee. He is here perfect in everything. He was for Enlightenment, for Supernormal. When Svamiji saw him, Svamiji told him, showed him.

First of all he ridiculed in a way Svamiji :

D. Svamiji is talking nonsense. One can be in spiritual life, be supernormal.

S. Quite all right, do. But this is not the way.

But after that, after marrying, he says :

D. Svamiji has saved me and put me in the right direction.

S. You are a child even now...

Svamiji asked him :

S. Have you enjoyed life ?

D. Yes, Svamiji.

S. Sex ?

D. Yes, Svamiji. In France, I have had enough of sex !

S. Quite all right, but you have not yet enjoyed life as it is.
How can you go beyond life ?

Svamiji told him so many times, showed him. Svamiji talked. He put questions and Svamiji saw he could not grasp the answer even, because his question was nothing, only learning something. And now he says :

D. Now Svamiji has put me in the right direction.

And last time he came, and he was eager to know, Svamiji told him :

S. As long as you will relish the trick and play of the mind, don't come to Svamiji. No. Go .

And at this time he writes : "Now Svamiji I am fully convinced. Svamiji shouldn't allow me to relish the play of the mind. I am ready to do that thing".

(ERosi 4.1968 V B).

23. The Vanaprasti disturbed by sex. Each stage must be fulfilled

Once near Hardwar and so, Svamiji was there and one oldish man used to come there. One day he said :

M. Svamiji, I must... I must have some private time for me.

S. Quite all right.

And Svamiji was so much occupied then and said :

S. Quite all right. Come on... come after lunch. That will be the best time.

He came.

M. Svamiji, I am without peace, I don't find any peace.

S. And what is that ?

He was reputed to be or he was leading the life of the third stage, as it is called in India. Four stages of life : student stage, householder stage, then the social worker stage, then the retirement. Yes. He was in the third stage. Vanaprasti, one who is retired to the forest. Vanaprasti : that is the name of the third stage. Brahmachari : the name of the student stage. Grhastha, householder : name of the second stage. Vanaprasti : name of the third stage. Sannyasi : fourth stage. Quite all right.

But how is it you are leading the life of the third stage ?

M. Yes, Svamiji, yes.

S. Then how far... how long are you doing that ?

He gave his history that :

M. When we were students... when we were students, there was an old professor and he renounced the world. And we also went with him and so on and so forth. And from the age of eighteen, Svamiji, I was with him, always. And then he

brought us, he practised and so on and so forth. But I couldn't find peace now. Now. I...

S. Just go to him then.

M. He... he has gone. He is not. He has died.

S. So what is the matter ? What is the matter ? What is the cause that you don't find peace ?

M. One point is there, Svamiji, which troubles me.

S. What is that point ?

M. The point is sex point. Sex... sex.

S. What is the meaning of that ?

M. I am tormented with sex. I am... And I'm struggling and struggling and struggling but I can't...

S. And what is your age ?

M. I'm forty-two.

S. Forty-two ? But you look like sixty. What is the matter ? And you are leading the life of a brahmachari so long ! Ah ? So this struggle within yourself has reduced to such a condition ! What can you do ?

M. Yes, Svamiji, I am at loss ! I am struggling and struggling. I am not free ! What is the way out ?

S. You see, the way out is : that you must marry now. Go.

M. Oh ! That I can't do !

S. Why ?

M. I am Vanaprasti. I am, I am... People look up to me as Vanaprasti, i.e. leading the life of the third age. How can I marry now ? Oh ! I can't do that !

S. Oh ! Then you are looking up to the opinion of others !

M. I can't do that... I can't do that. And again you see, if I marry now there will be children and I shall have to earn money and bring about children and so on and so forth... It will be long...

S. Yes. Normally you will have to. But if you can't do that, and if you only have sex, go to prostitutes.

Because in India it is not free like that here in Europe... you shall have to go to other women.

M. Oh ! That is horrible ! That is horrible! I can't do that ! I can't do that !

S. So then you can't marry, you can't go to other women also. Then, there is no way out. No, there is no way out. Because you have starved yourself in that way, you didn't grow out of that. So how can you be free ? You can't... you can't.

M. I also feel like that. So these two, I can't do. Is there any third way out ?

S. No. There's no other third.

M. So I also feel : Ah ! Let this life go like that. Next time I shall begin afresh.

See. Why ? Why ? He's so tormented with sex at that age ? Why ? Because in younger age he was... he didn't go through it. See. He didn't grow out of it. He suppressed... he suppressed. So now he's feeling that.

(ERosi 26.1966 II C 2)

24. The man practicing meditation cannot achieve

Sometime , some gentleman came here. He is friend or something like that,

F. Svamiji, you see, I am doing yoga by meditation and concentration, I reach a state of unity.

S. Yes.

F. But I can't keep it, I can't keep it. What is the way to keep it ? I reach a unity, a feeling of oneness with everything.

S. Quite all right.

If he has done it, quite all right. But whether he has done it or not that is to question. Svamiji doesn't question it. He says that "I have attained that state where I meditate and do some practices and come to that stage".

S. Quite all right. Then for how long you are in that stage ? Is it for fifteen minutes ? Half an hour. Quite all right. Quite all right. Accepted. And after that half an hour, you have got twenty four hours. And take six or seven hours for sleep, then how many hours remain ? In those hours what are you ? You have that unity no doubt for half an hour. You attain that stage now that... as you say. But the remaining hours, where are you ?

F. Oh ! I am in this ordinary life... And so I want to have that, in ordinary life.

S. Now what is this ? You can't do that. You attained no doubt. By some actions, some mechanical... Quite all right, you reached. But you left yourself aside. You left yourself aside. So, that was a mechanical thing.

(ERosi 29.1966 I C 3).

25. The young Santal who learned to cook chapatti

S. You see, long, long ago, Svamiji's attendant went away. There was none with Svamiji then in the ashram, none. Svamiji was to do his own work, cooking and so on... And one of the Santals... One oldish man came and he said "Baba, baba..." Baba, they say : "father, father, baba". Supun, his son, his eldest son was a boy of something like nineteen, twenty.

M. Baba, Supun will come and serve you. Supun will come.

S. Oh ! How can he ? No, Supun cannot do it.

M. Baba, baba, let him... Supun says he will come to serve you.

S. How can he come ? How can he serve ? He has never done anything of this kind of work. You do only pasturing, earth-digging and so on ? All these things.. And also you are addicted to drinking, so how can that be ? Will he be able to forgo his drinking ? And also how can he do this work ? This work, he is not at all accustomed to do. And it is not your tradition to do.

M. I told him. But, Baba, he says he will do.

S. Quite all right, let him come.

He came, and he was asked :

S. Well Supun, you say you have come to work with Baba ?

Su. Oh ! Yes, Baba. I will do... I will do.

S. And how can you do ? You have not done anything of this kind.

Su. Baba, I saw. Baba, I saw. You see the other time, the man was doing chapatti, I can do it, Baba. I can do it.

S. Have you done ever ?

Su. No. I saw... I saw. I'll do it.

S. Can you do it ?

Su. Yes, Baba, I'll do it.

S. Oh ! Quite all right. And other things ?

Su. Oh ! Baba, I saw everything. I saw everything. I did not do, but I was seeing everything, how they are done, how they are done. I saw everything. I will do.

S. Quite all right, but your drinking ?

Su. No Baba, I am not... I am not. I will not drink. If you allow me to stay with you, I'll leave drinking and do anything.

S. Will it be possible ?

Su. Oh ! Yes, Baba ! Yes, Baba ! You see I shall do.

S. Quite alright. If you are so intent, come on. Do it.

For the first time, he took the wheat powder, and the first time he made the chapatti, actually the same !

S. What is this, Supun ? People try... try so many times and they can't ! But you only... !

Su. But I saw, Baba, I saw doing. I never did it. But I saw how it was done.

And on the first occasion, he did it all right. See ! How ? Again you see, Svamiji then was near about Hazaribagh. And Supun was with Svamiji. And some people went there. And when Svamiji heard : this is time for supper, all those people had also supper with Svamiji. And Supun also was serving. And Supun gives everything that is required. He comes and gives. They say "chapatti". He gives chapatti. "Vegetables", he gives vegetables. And goes away.

And just at the moment when channa is required, he brings channa and gives it. And goes away. And sits at a distance. And after that, when the thing is finished, at once he comes. Svamiji is not to wait for a single minute. He comes and washes his hands and so on. People were sitting. They said :

P. What is this ? What is this ? How can Supun do all those things ? You don't call him : "Well, Supun bring that". No, you don't call him. He comes at once. At the exact moment he comes. How could he learn that you have finished eating ? At once he came with water. What is this ?

S. Yes. You see, he is doing like that. He is doing like that.

P. Oh ! This is impossible for us ! Even if we try, it is impossible for us to do !

And when Supun came, they asked :

P. Well, Supun, how do you know that Baba has finished his bread ?

Su. I know everything.

P. How do you know ?

Su. I is there. And my eyes and ears are all within Baba. And I know when he finishes, he keeps his spoon on the plate. And there is a small sound and I get the sound from... Oh ! I know everything. I can do everything.

These people said :

P. Svamiji, this is impossible. If I try, even wish to do such work, I shall take so much time and I shall fail so many times !

S. But he never failed, single occasion with this.

P. Ough ! Yes, yes, Svamiji, now I feel.

And he gave a very nice example :

P. Yes, Svamiji, yes, now I feel. As for example, if one wants to learn singing, one who does not know anything about singing, he begins from the very beginning, very beginning, goes on very clearly, easily. But one who has learnt singing in a bad way, and if he wants to learn the right way, how can he do ? He will have to take much trouble to forgo and forget that wrong way first. And then he can come correctly. So we are like that. Our habits are wrongly formed. And this boy had no habits, so to say. He has got no wrong habits. And he has got a desire to be with Svamiji. And because he was so simple, he actually took up everything.

S. Yes, yes, very nice example you have given.

P. We can't do. We try to do, but we can't do, because we have other forms, other habits and so on. We think and go according to our habits we'll try to do.

P. But this boy... Oh ! He began from the very beginning, so actually he could do it. Do you see ? How could he have ? And how could not these people have. And they say : "We can't !" Why ? (ERosi 18.1966)

26. The Bengali novelist

In literature of Bengal, is a great novelist. One day... and he was a little humorous too, very humorous... he said one day :

N. Well, well, I am in a fix.

S. What is that ?

N. You see, we people think that those who take sannyas and so, go away, from household life, are cowards. They try to escape from this struggle of life. We take it. And so we don't have practically no respect about these people. But I am in a fix here.

S. Where ?

N. About you. I'm in a fix.

S. Why ?

N. Because I know, I know everything of yourself, I know your life, you know, I know you career, I know your academic life, I know that you were a great lecturer, and I know everything. You were in life. You were actually in life. You didn't try to escape from life, but still you are like that. What is the meaning You see, is there something ?... is there something inside ? I cannot say... I cannot charge you that you have tried to fly away from life. That I cannot do because I know that. But still you are that. What is that ? What is that inside ?

Do you see that ? They practically... what did they do ? They practically saw people doing like that, and still, because they think that this household life, this practical life is all in all: One who is not in it, is a coward. You see ? Why ? "Because we are in it... because we are in it, it must be... perfect. So anyone not in it must be a coward". Isn't it so ? Very nice. But in one case, he says : "We are in a fix. I am in a fix. I can't say that you are a coward, because I know it". Do you see the fix ? There is an intellectual urge. And so he said... actually he said : "What is it then ? What is Truth

then ? Can you enlighten me a little ? What is that ?"

Up til now he had... he saw all those things, but he rejected the whole thing.

And satisfied his ego : "Yes, we are quite right, we are right, wa are perfect...

But once he said : "Oh ! There must be something because I can't question".

So the idea actually came to him : "So what is Truth then ? What is that which you are after then ? What have you got ? Have you got anything more pleasurable,

more profitable than this house ? This wordly life ? What is this ? What is

Truth then ?" This... always this question... "what is Truth then ?" "Ah ! Well,

you want to know Truth ?" "Yes, yes, I want to..."

You see, they have got that hankering. But simply because they are imbedded,

bound to their ego... so think that : "We are right, we are perfect". But still

there is that hankering, and because there is that hankering, so if they see

something different, in their heart of hearts they feel : "Oh ! There must be

something then". But because they are imbedded in their ego : "Oh ! No, no,

no !" They are cowards. Do you follow ? So they always lead a divided life.

This division in life is the tragedy... is the work of Maya. And so it is nothing

but suffering... nothing but miserableness. (EPisi 15.1.64 I A 2).

27. Svamiji is a dependent fellow

S. Svamiji is a dependent fellow. He is dependent to everybody
 Svamiji is always being ordered... What was there ? You
 were not coming, Mongra was alone there, though Nandakishore was there, and
 Svamiji said : "Now if you like, go to rest. Do everything. Svamiji will be
 here. Until they come and they have got their food, Svamiji will be there".
 Who tells Svamiji to do that ? Svamiji is dependent... *Svamiji was sitting here.*

Mongra came. He was asked :

S. Well, have you taken your food ?

M. Oh ! No, not yet.

S. Then take your food.

M. You just go take your rest and I go take my rest.
 He went away and Svamiji followed him. And then he went to him.

S. Where is your food ?
 Svamiji thought the night is very late, he may not take his food, and
 go on. Who takes food now ? It is so late. So went there.

S. Let me see.
 He came. "Just sit down." He looked and began to take his food.
 Then Svamiji : "Now do it then. And then after taking food goto sleep?"

Who tells him ? Who asks him to do that ? He acts... he acts... he
 acts... Is it ? Does he act ? Does he act ?

P. He reacts.

S. Does he act ?

P. Yes, he acts.

S. Does he act ? No. He doesn't act. Circumstances made him act. Circumstances and Svamiji are not two different things. Take the example :

The young boy, he is alone, he may not take any... the people took him to a long distance... until and unless they saw the light of the station.

And he had to go outside this village, and after that, mid-way he had to come, and they saw the light, and then they said :

Pe. Well, now we shall be able to go now.

So he came back. Svamiji was waiting. Because being late, Svamiji actually saw that most probably he has to go a long distance. Who told Svamiji to do like that ? Circumstance is this. Svamiji felt... Svamiji talked to those people... Svamiji asked them,

S. Will you be able to go ? And that is the clear way, you can very easily go.

Pe. It is a long way. Is there no short cut through the meadows ?

S. Oh ! Yes, but during the night, you said you didn't come here. So will you be able to go ?

Pe. Oh ! Yes. We shall... if we get the track of the cart road, we shall do it.

S. Quite all right.

Mongra was asked to just place them on the track , and show them the way.

M. outside the village I shall go, and put them on the track.

Yes, he put them on the track. But still they said :

Pe. Oh ! We are at a loss how to go. You just accompany a little us. So he went then. And then the light of the station was visible.

So Mongra was late in coming. It was why Nandakishore was asked... "you go". So all those actions, Svamiji did ? No.

P. No. I see what you mean.

S. So the thing is this. The circumstances are that. Mongra is there, the thing is there. They are new people. They may drag him further and further. It is natural. And so, everything is to be in order. That's all. Everything is in order. Now, finish. Svamiji goes. When Mongra came and sat down for his supper, Svamiji asked him :

S. Let me see, otherwise he may take thing...

M. Oh ! It is very late in the night, I don't take anything. Let me go to sleep.

That poor boy ... let him have his fill. Do you see ? So you see, Svamiji is dependent or not ? You see, he is dependent. (Epi...)

CHAP. 8 COMING TO FRANCE

1. Svāmiji's coming to France 252
Told to Roland = not bound to particulars.
2. The Svāmi in the plane 255
a) Told to Roland = Cause of attraction is inside
b) Told to Roland = Morality is relative.
3. The smelling gardener 258
Told to Roland = Test of action.
4. With Emmanuel 260
Told to Roland = Touching the feeling.
5. Arnaud dedicating his book on Tibetans to Svamiji 261
Told to Roland.
6. Why Svamiji misses his mouth when he eats ? 262
Told to Olivier.

1. Svamiji's coming to France : not bound to particulars

S. When Svamiji was to come, everybody said : "somebody must come for Svamiji... somebody who knows Svamiji's habits, otherwise Svamiji will be in difficulty".

There also people said :

P. Well, they don't know anything of Svamiji and if somebody doesn't go from here, there will be trouble. There will be difficulty for Svamiji. One must go. Someone must go.

Svamiji heard all these and Svamiji said :

S. No, no one will go from here.

P. Why ?

S. Practically, Svamiji saw that, practically, there were difficulties. Because, first thing is, whoever will go from here... if the attendant boy who is there, if he goes, he doesn't know the language there. He cannot go out. He cannot be always with Svamiji. He has got also interests. And he will not find any interest anywhere. He will not be able to talk. He will not be able to hear. If he will go outside, he cannot come back. What is that ? Practically you see. Physical and mental also.

You see Svamiji's comfort. But don't you see the others' ? One will go, he cannot always be with Svamiji. For some time, and for work, he will be with Svamiji, no doubt. But afterwards ? He must have some recreation, he must go out. He must have to talk with somebody. Isn't it ? With whom ? There's language difficulty. No one can do that.

Again if you say : "No, not the attendant, but one of us will go". Quite all right. You, maybe, go also, you will also have that difficulty. And again when you go with Svamiji, you will also wish that "I may get some time also". But you may not get some time. Because Svamiji is going there, their interest will be first. So you will not get interest. So anyway you see...

But why have you got that vanity, that you can serve Svamiji and no one can as best as you can. And Svamiji told one girl, and she is best among the people who take charge of Svamiji :

S. Now when you came first after marriage, what did you know ? Did you know cooking ? Did you know ... ?

She didn't know anything. And it was Svamiji who taught her how to cook, how to do.

S. Could you serve Svamiji at that time ?

G. No, I didn't know anything... I made mistakes...

S. And then ? If you say tolerated, Svamiji took all those things and after that you have learnt and now you see, you are perfect in a way. So how can you say that everyone will be M..., everyone will be that ? They will try their best.

G. Yes, but Svamiji's comfort, Svamiji's difficulty...

S. Who says : Svamiji's difficulty... ?

G. Well, food and so...

S. And what in the food for Svamiji ? What is the food ? Svamiji's food is cooked, only cooked, only boiled. Svamiji doesn't want any spices, doesn't want salt, doesn't want taste. That's all.

G. Oh ! Yes, but still, but still, but still...

Freddy and Pierre were talking :

F.P. One must go with Svamiji, one must come from her...

S. Oh ! Yes. What for ?

F.P. We don't know, we shall try our best. But we do not know what are Svamiji's habits and requirements.

S. Quite all right. You may find gradually.

F.P. No, Svamiji will be in trouble. Svamiji will be in difficulty. We don't want to put Svamiji to any difficulty whatsoever ! Every comfort should be there.

S. Quite all right. But you remember, when Svamiji will leave India, Svamiji will throw his body to your house. You can take... you can keep or not. You can do anything. If you are ready to do that, then take it. Otherwise not.

Then they were convinced.

F.P. Oh ! Yes, we shall try our best.

And then Denise came. Denise tried to understand. Pierre also made chapatties and so... He did everything. And first of all, Svamiji told him :

S. For a long time you want to take Svamiji. And you must be in your own office, in your own capacity, in your own life. That life may not be disturbed. And together with that, as far as you can, you will come to Svamiji and utilise.

P. Yes. I'm quite all right then.

S. You see. Everyone is particular. "This is Svamiji's comfort, Svamiji's particular comfort, particular this..." Svamiji has got no particular. And now here ? What ? Is there anything for Svamiji ? Absolutely nothing, absolutely nothing. This good girl, Denise is doing everything. Could... could he think that she would do like that ? She is just like an Indian girl. She does everything. There's a little hesitation, there's a little... no doubt... but that is frittering away. Everything is going away. Where is the difficulty ? Where is the difficulty ? (ERosi 19.1966 I B 3b).

2a The Svami in the plane. Cause of attraction is inside

S. The day when Svamiji was going to Paris, in the plane, the steward said :

ST. Svamiji, we get so many experiences in our journey.

S. What is this ?

ST. You see, one day Svamiji, where you are sitting in this very seat, another Svami was going to London. We had to put a screen around him !

S. Why ?

ST. Because there was a woman, a lady passenger sitting outside.

See ! The Svami had to be covered by a screen, because a lady passenger was sitting here ! Is he a Svami ? (laughs) But apparently he is a Svami. He felt : "This lady, oh ! woman ! No ! I am not to see a woman !" That is to say, you see, he feels the cause of attraction is that woman. Not he himself, within himself. So is he a Svami ? Not at all... not at all. Though you see he is a Svami, he must have disciples and so on... What is this ? (ERosi 5.1968 III B 4b)

2b Svami in the plane : Morality is relative.

The other day when Svamiji was coming. In the plane, the steward was talking to Svamiji. He said to Svamiji :

ST. We had another Svamiji going some months back... we took another Svamiji there.

S. Yes.

ST. But he was a peculiar man.

S. What is that ?

ST. You see when he came here, we shall have to put a screen round about him.

S. Why ?

ST. Because there was a female passenger !

R. Was it ? !

S. Do you see that ? Because a saint is abstinent, one who is with abstinence shouldn't see a woman. "Oh ! What is this ? It is a sin ! It is immoral to see woman...!" Ah ! Where is the morality ? In the woman or in yourself ? Very nicely the man said : "We had to put a screen here. In the first class he was just travelling, as you are now travelling in first class. We had to put a screen because there is a female person there". You see ?

If you are to travel, you can't close your eyes everywhere.

If you don't see a woman, you can't see female animal also ? Ah ?

What is this ?

Very nice, very nice. See. He forgot where I am going ? And he troubled these people to put a screen.

Do you see that ? Is this man moral ? Was he a saint ? Never ! Never ! However big his name may be, however big his following may be... but he doesn't know ABCD even.

And he is, sort of ... following a code of morality :

"Not to see a woman. To see women is sin... is immoral, is immoral". Under compulsion. It is put a parda : a screen. Isn't it under compulsion ? He is slave of compulsion. (ERosi 14.1966 II C 3).

3. The smelling gardener : test of action.

R. Yesterday I went to discuss with the gardener to tell him how to manage and so on... Let say that this man is different from me entirely, like anybody is different to me and so on and so forth. But as soon as we discussed with him, this man probably doesn't wash very often. He has a smell. Already this smell is a sort of separation with him, the way he talks, the things that interest him. So all sorts of sense of value are coming, even the smell... (...)

S. So Svamiji says this is the field, where you are tested at every moment. This life of behaviour, life of action is the ground where you are tested at every moment. As for example, you took the gardener... quite all right. Ah ! He is not clean. His smell is there. Quite all right. At once you are disturbed, because you at once thought that : "This man is not like my standard of cleanliness". So you are perturbed with his smell. But if you say : "Oh ! I have come with this man... this man. That is to say, whatever he is, he is. He is not under me. He is not under my control. He lives a separate life. He has got everything. I have to take him for the work of the garden. That's all. I must see whether he can do that work or not. That's all. Whether he smells, what he eats or what he does is not my concern. Because it is his. Smells ? "Yes. Oh ! These people don't..." You can very easily see. You get the smell. Oh ! Yes. That's the smell. There is a smell. So these people don't clean like that. Yes, yes, yes, so people ... they are not educated, they are not cultured, so they do like that. Finish.

Nose gets the smell, but you are not disturbed by the smell. Your senses will be... but there is no conception with it. This conception is nothing but sense of value. "Oh ! Man smells... very bad... ! Oh !" Ah ! Ah ! You forget that he is not you. He is not you. He is himself. Different life. He lives a different life. In that life, that is the rule. How can you judge with your standard there ? Ah ! My business is if this smell comes, something disturbing comes "Ah ! Why are you disturbed ?" At once : "Why are you disturbed ? Why do you feel mad ?" You are not going to cohabit with him. You are not going to embrace him. Not at all. For the work of the garden only. Quite all right. Just see whether he can do that work or not. That is your connection. Let him live his own life. See... Free.

Because you see him differently. And by that you don't hate him... nothing. Because they are like that. Rather you feel sympathy. At once you see : "How ignorant they are ! They don't know how to behave ! They have not good education. They are like that. And they are suffering like that. And they don't do even like that ! See. As a man he is also a man. And this is the fault of the society. Why the society does not take care of such people ? Oh ! Oh ! So I am also partly responsible. Though I feel dignified and separate, I am responsible for this. Because as a member of the society, I have got the responsibility for another member of the society. Oh ! But society is such, you see, what can I do ? What can I do ?" There at once, you see, comes sympathy. You get sympathy.

As soon as you feel difference, all your emotional reaction vanishes, you see ? This emotional reaction came at once : "Oh ! Dirty ! Ah !" Why ? Because you did not see the man as he is. You at once try to take him according to your standard. Ah ! At once you check : "Oh ! You see what do I do ?" As soon as the disturbance comes : "Why ?" Why do you feel that ? Why ? Why ? What for ? He does not conform to your standard. Isn't it ? Don't you see that he is different. He has got a life which is completely different from yours. And that is normal for him. That is normal for him. He does not even feel and, most probably, not actually people of his standard never feel that smell. But you feel. So ? It is only difference. At once, you see, you become emotionally free. You put the light of Truth at once. (ERosi 17.1966 II D 4).

4. With Emmanuel : touching the feeling.

S. Feeling... it will touch the feeling. As for example, take Emmanuel. Day before yesterday. Svamiji, in the evening, came from outside. And Denise and Arnaud were sitting and the boy was playing something. And as soon as Svamiji came in... entered, the boy : "Oh ! Svamiji, Svamiji..." threw his play, and came round and round and began to dance and so on and so forth. And Svamiji came up. He also came up.

And Arnaud said afterwards : "Svamiji, what is this ? When I just... a few minutes before, I came, a few minutes before. And he said : "Papa, papa". Then he began to play with his toy. Only : "Papa, papa", and then play. When Svamiji came, he left his play, and danced and followed Svamiji at once. What is it ? Svamiji did not do anything. Why ?" "You see, he is running... he is running up after Svamiji". Svamiji did not say : "Take him away ". Why ? Why does he take interest ? And does not take interest in others ? Because others do not become a child with him. They take a different position. And Svamiji becomes a child with him. He says "woo". Svamiji says "woo". He says "Hack", Svamiji says "hack". "Quack, quack, quack", Svamiji says "quack, quack, quack". Plays... So not intellect but the heart. You are to feel. You are to feel. The difference is you are to feel. (ERosi 16.1966 II A 3).

5. Arnaud dedicating his book on Tibetans to Svamiji.

Arnaud after finishing his book came to Svamiji, and said :

A. I want to dedicate the book.

S. Why ?

A. Because whatever I got from the Tibetans and so on... And also, before that, he discussed so many points which he got from them. And these were not clear to him. And he had all those things cleared by Svamiji. Sometimes some portion is practically... he wrote which he got from Svamiji. Something like that. And so he says that :

A. Intellectually I try to understand them... intellectually I try to understand whatever the lamas said.

But intellectually grasps no doubt. But... as Mahāyanas, Hināyanas and so on and so forth, as the nature of guru and saints and these things and so on. He asked so many questions, about mandalas and so... about tantras and...

A. I don't understand all those points... Though I got them, but I had understood from Svamiji. And I have got the insight from Svamiji, so I want to dedicate the book.

S. Oh ! What is there ? What is the use for it ? Whatever you got from Svamiji is used. All right. But you have got that from them. You can dedicate to them. Otherwise...

A. No, I cannot but... I cannot rest.

So after so much talk Svamiji felt... Svamiji tried to dissuade him. But he was so very in feeling and after that :

S. Quite all right, then. you can do it. (ERosi 11.1966 I A).

6. Why Svamiji misses his mouth when he eats ?

O. There is one thing I don't understand : why Svamiji sometimes misses his mouth when he eats ? Svamiji missed his mouth when he is eating... two or three times a day.

S. Oh ! Yes, yes. It was due to these glasses. The glasses. Sometimes it feels that it has come there but no, it has struck the teeth. And so it is... and so you might have seen Svamiji took the glasses over.

O. Yes, that's why I had it repaired. Also, Svamiji doesn't do it automatically, in a way... Svamiji sees, looks.

S. Yes, automatically, that is the other point. Svamiji does everything knowingly . No automatic action.

O. So glasses fall and Svamiji misses his mouth !

S. Yes, yes, as if the thing that it has come here... but it has not gone there, it has stuck there. Yes, that Svamiji knows. Svamiji knows this.

O. Because of glasses.

S. Because of glasses. Yes.

What you say Sv^omiji knows. Each time he does, Svamiji sees, because Svamiji is aware of everything.

When it misses, he says : "Oh ! It is no... it missed the mouth".

Svamiji knows it. No doubt. Yes, yes. And simply because this axis makes much difference. The cylindrical glass makes much difference. Ordinary glasses doesn't make so much difference. (EOsi 12.12.69 II D 1)

PART 2 SVAMIJI BY HIMSELF

- A. Svamiji's enlightenment..... P 262 bis
1. Svamiji is one with everything ----- P 262 bis
 2. Svamiji has no siddhis.----- P 263
 3. Svamiji has no mind.----- P 264
 - a) Nature works only.
 - b) Svamiji has no past.
 - c) Svamiji has no tastes, no likes, no dislikes.
- B. Svamiji does not act...... P 267
1. Svamiji does not teach.----- P 267
 2. Svamiji has no method.----- P 273
 3. Svamiji does not lecture.----- P 276
 4. Svamiji has no disciples.----- P 280
- C. Who is Svamiji ? ----- P 285
1. Svamiji is yourself.----- P 285
 2. Svamiji loves you.----- P 287
 3. PRAJNAINPAD.----- P 289
- D. Daily life with Svamiji. ----- P 290
1. Svamiji's diet.----- P 290
 2. Svamiji's illness.----- P 291
 3. Coming to Svamiji.----- P 293
 4. Inviting Svamiji to France.----- P 294
 5. Relationship with Svamiji's family..... P 296

3. SVAMIJI HAS NO MIND.

a) Nature works only.

O. But when Svamiji dies... Svamiji will die one day, Svamiji will not live two thousand years... so Svamiji will be attracted by death ?

S. Yes, yes. Because death... there are two things here : the natural and another human. This tree dies. Does it want to die ? (...) No. Because there is the law of Nature : coming-going, coming-going, coming-going... This is the law of Nature. This natural law works always, everywhere. And among men who are so-called vegetative, as vegetation, they have no mind at all. They flow according to the law of Nature.

But, man as a man, when mind comes... he becomes responsible for his action. Otherwise not. Tree is not responsible for its action. If some gust of wind comes, it bends, goes along oscillating. Does it want to oscillate ? (...) But the nature of things is this. So there is a natural law and there is human law. Two things are there.

When death will come to Svamiji's body, you may say : "maybe Svamiji may wish, that yes..." Or death has come as naturally as anything. (...) If there is some wish, yes. (...) And if there is no wish then in which condition, that organism is in the condition of Nature. Nature works only. Yes. (EOsi 11.12.69, IIB4)

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

b) Svamiji has no past.

P. What is a normal man's relation with past ? Because everybody has a past.

S. Yes.

P. Svamiji also has past, and Svamiji...

S. Oooh ! No. Svamiji has no past. Svamiji "had" a past.

P. Had a past, yes.

S. Not now...

P. But Svamiji uses past experiences as examples...

S. Oh ! Then, what does it mean ?

P. So it means that...

S. ... but Svamiji is not influenced by the past. Only experience.

P. Yes, yes.

S. Facts are there. Facts are there, facts are there.

P. Yes.

S. Statement of facts. Statement of facts only.

Past is in control. (EPisi Sat Jan 74, IIF3)

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

c) Svamiiji has no tastes, no likes, no dislikes.

S. Svamiiji has no taste. He has all tastes. (Arsi 11/1966)

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

S. Svamiiji has got no likes nor dislikes. Emmanuel was here, he was talking in such a way. You are here, you are talking in another way. Quite all right. This is yours. That was his. Svamiiji cannot say : "He is talking nonsense. He is talking reasonably. He is talking and he was talking." That's all... that's all. And Svamiiji reacts. With you, as you are, and Svamiiji reacts then. Is there any time and space ? No. Only there is action and reaction. That's all. Nothing else. Where ? When ? No question. With whom ? No question. There's only action-reaction, action-reaction... That's all. Finish. (ERosi 5/66, IF)

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

B. SVAMIJI DOES NOT ACT.

1. SVAMIJI DOES NOT TEACH.

S. So, apparently, Svamiji acts, no doubt. Does he act ?...

R. Yes. Well, in the sense of waking up in the morning, going out in the garden, answering to questions... Yes.

S. So. That is what ? Is there any initiative ?

R. No. Except if it is according to the question asked.

S. That is all. Only replying, you may say. Only reaction, you may say. Isn't it so ? As is your question, the answer is got. Finish ! If you strike, Svamiji strikes. So if you strike Svamiji, Svamiji strikes you. Quite all right. So you get struck. Isn't it so ? Strike here... (Svamiji strikes the floor with his hand.) Strike here, what do you get ?

R. No answer.

S. Do it violently ! You get a shock. "Oh ! Oh ! I am hurt." You say : "I am hurt". Does the floor hurt you ? Does it ? But you get hurt. If it doesn't hurt you, how can you get hurt ?

R. Because I wanted to...

S. When you strike, you get hurt. So getting hurt... ordinarily, if someone gives you a blow, you get hurt. Here also you get hurt...

R. But that is not the floor which makes it, that's myself.

S. Does the floor hurt you ? No. But you get hurt. Why ? Action is there. Getting hurt is due to some action. How do you get it ?

R. Because I didn't respect this sort of law. Because if I do that, the floor will not open, so that I will be hurt.

S. That is, your being hurt came from your own hurting ! See that ! Your being hurt is the result of your hurting the floor ! Floor didn't hurt you ! Floor doesn't hurt you ! But apparently you are hurt, so it may be said "the floor hurts". But floor cannot hurt. You are hurt...

R. But somebody else can hurt me.

S. "Somebody else can hurt you." Yes. Here you are. Somebody else can hurt you. That same hurt you get from the floor. So does the floor hurt you ? No, but you are being hurt. Somebody hurts you. Yes. No doubt. But does the floor hurt you ? No. But you are becoming hurt ! As when somebody hurts you, you become hurt. Similarly, you are hurt. But does it hurt you ? No. So the floor is not instrumental or not responsible for your being hurt. Your being hurt is nothing but the result or response or reaction of your hurting the floor. Do you see that ? So apparently, as if the floor has hurt you. But floor doesn't hurt. Similarly action, and you say : "One acts... You act."

As you said : "One hurts me. Yes. Yes. Yes." Similarly when you act... ordinary action, meaning : you feel that : "I am the actor. I am responsible for the act. And for this result I act. And if I don't get the result, I become sorrowfull... If I get the result, I become very joyfull."

That is action, you know. But if there be some action, where you see, that action takes place, but there is no inner disturbance in any way, then ? Is that action like that action... ordinary action ? But the action is there...

As for example the action of being hurt is there. Similarly as you get hurt from the floor or as you get hurt from another man.

P. Yes, yes, yes, it's by your being... It's by expressing your being.

S. Nothing, nothing. When some action is... When one does some action... ? Come on... When one does some action ?... For example, come on... you just... do it... (strikes the ground with Pierre's hand). You get ?...

P. Yes ! Yes ! I feel it.

S. You feel it ? So the ground strikes you. Ground strikes you ? Ah ? Otherwise how can you feel hurt ? Does the ground strike you ?

P. No.

S. But you feel that. How do you feel ?

P. I feel, I... I

S. You feel. Why do you feel ?

P. Because I... I... I strike the ground.

S. Because you strike it. The result of your striking is the response from here. But it doesn't do anything. Isn't it so ? Svamiji doesn't talk. Svamiji has got nothing to say. You... Your question comes. You strike and the reaction comes in. Svamiji doesn't go to you and : "Come on, come on ! I shall teach you..." That would be... ?

P. That would be action.

S. That would be action ! It is so simple. It is nothing but response, or rather it is a reaction. It's only reaction. There is reaction. If there be action, reaction is there. If there be no action, there is no reaction. Here the ground

is there. You get a flower from it. Some get some corn from it... Does the ground give the flower or the corn ? No.

P. I see what you mean.

S. But apparently ground doesn't give the... "Why do I... why do I get it ? The ground gives me." People say : "Oh ! The ground has given me so many things !" You say that in language. But does the ground give you anything ? But apparently ? Apparently gives... it gives. But it doesn't give. You take it from it. You take it from Svamiji, Svamiji doesn't do. That's all. This is the difference. Svamiji doesn't act. Never. It is only reaction. Do you follow ? If there be action, there will be reaction. If there be no action, there will be no reaction. That's all. Because for any activity, there must be some purpose, some idea, some desire. (EPisi 14.1.64, III E

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

S. So whenever you ask Svamiji questions, questions' answer is there. Otherwise Svamiji is nothing... Svamiji is like a ground...

R. That is only analogy ! Yes...

S. Do you see that ? Take another example clearly. You have got a tap from which water comes. Quite all right. Does the pipe give you water ? If I ask water for you : "Here is water. You take water." Does the pipe give you water in the same way ?

R. Not exactly, only...

S. Though the pipe is full of water...

R. It doesn't give you water if you don't turn the tap.

S. Svamiji will give another example. So many people... diseased people go to a doctor, what is the method of the doctor ?

R. To see what is the disease of the man, so he cures accordingly.

S. Accordingly. Doctor has no particular method. Isn't it so ?

R. Or it could be a method of investigation ?

S. That is, no method at all. No method meaning ? No particular method. Because others have got a particular identity, a particular way of thought. So they put always that particular way of thought. Now if Svamiji says "Svamiji has got no method", what is wrong here ? "But Svamiji teaches", you say. Svamiji never teaches. Does Svamiji teach you ? Come on...

R. In fact, well, yes. But more exactly, he gives me the possibility to find out the answer to my question. But it is more than only me who finds it.

S. So has Svamiji got anything that Svamiji forces into you ?

R. Makes it clear, but...

S. Makes it clear. Yes. So, it is you ! Through you, it is made clear ! Svamiji has got no clear cut position, clear cut method. And Svamiji doesn't give you...

R. Not imposes, but helps to find out.

S. There you are. So Svamiji as an individual, what has he got ?

R. No method. Yes.

4. SVAMIJI HAS NO DISCIPLES.

- D. This process has been followed by Svamiji's disciples ?
- S. Svamiji has no disciple as yet.
- D. But how is it so ? How is it ?
- S. Relative, relative, what do you mean by Svamiji's disciples ?
- D. Someone who has followed the way pointed by Svamiji.
- S. Followed...percentage ? Followed meaning how many per cent ?
- D. Completely.
- S. Oh, completely ?
- D. Yes.
- S. Completely, it is the voice of illusion. If he has followed completely, he has become Svamiji. How can he be otherwise ? If he has followed completely, he has become Svamiji. How can he be another ? How can he be ?
- D. There are differences of nature.
- S. Oh, there you are. So relatively...
- D. Svamiji says, he has no disciples...
- S. Oh ! Disciple meaning ? Svamiji told you. What is the characteristic of a disciple ? Svamiji asked you...

D. One who follows...

S. One who follows you say. But Svamiji asked...

D. Yes, percentage.

S. No... even 50 per cent. One who has followed, there is none.

D. Why is it so ?

S. It depends upon the nature of people, now. The whole age is such. Do you see that ? The age is... and specially in the West. In the East, in India, that is the case today. Very few are eager, or ready to be with Truth. Very few. People are so enamoured with the external and because being enamoured with the external they are so frustrated. They practically have no identity. Only mind, mind, mind, mind. With whom can Svamiji talk ? With mind ? No. As Svamiji told you, first of all Svamiji talked. You came. Svamiji talked. Did you take it ?

D. But Svamiji did not see that people coming were only in their mind ?

S. Oh, yes...

D. But still...

S. See, if Svamiji rejects... The time was when Svamiji used to do that... Oh ! No ! No ! Or "Do this thing. If you can do that thing then come. Otherwise no, go." No talking. Svamiji did not talk like that. No.

D. And then Svamiji changed ?

S. Yes, and how he changed ? Svamiji can give an instance. Very nice. Long ago, Sumongal, in Calcutta, told he wanted to bring, not exactly a

friend, you would say a little friend to Svamiji. He took his name. And the young man came once. And "No". "Why ? Svamiji, he is so sorry, so unhappy." And "Yes. Svamiji knows he is unhappy. But no." "Why ?" "What is the use ? Svamiji worked with you and you know how hard it is. How much energy it is required. You were in such a condition that Svamiji had a pity as you call it. He did it. But Svamiji feels, now, it is useless. So let somebody reach at least up to a certain standard, then come." "Very nice", he said, "Svamiji where we can get now, people with such standard ? Everybody is like that today." "Yes, you are right. But Svamiji has got a limited energy and so... No, no."

This point Svamiji asked you. Today is such, that all people are like that... No doubt. Don't allow Svamiji to work in that way. Svamiji stopped it. And in your case also, Svamiji told everybody of you, in Mussoorie, "you take it to be the last batch, from this abnormality: no. At least practically normal people may work. From abnormal to normality, practical normality Svamiji will bring and then... no...no, finish. When you have already come, that much you take. No further."

And Pierre took it so seriously you know. Pierre took it seriously in Bourg-la-Reine. He told everybody : "Remember Svamiji is here, nobody should know, you must protect Svamiji." And you know also it is not also "going and giving a lecture for an hour, finish. You know to your cost. How much time, how much... Yes.

D. But those who have got very great abnormalities. It is more difficult for them because these abnormalities are carried...

S. Oh ! Very difficult, very difficult. But take yourself, take Arnaud and Svamiji loved you. Why ? Svamiji saw the depth of abnormality but Svamiji also felt that behind this depth of abnormality, there is a sincere, sincere urge, that only, asked rather Svamiji to work. About Arnaud, yes, Svamiji told you Arnaud is a very peculiar, very valuable qualities Arnaud has and so you know Svamiji said : "Arnaud is a jew".

D. Yes.

S. Arnaud last time wrote : "Yes, Svamiji, I remember, Svamiji said always sucking and sucking but I cannot tell I can depend upon myself, I cannot but suck. I'll do it." "Quite all right, you are welcome to do." And he was completely carried away, no doubt, but he has got this sincerity and simplicity to work and that is why... and last time, oh ! he worked wonders, to come away from D... ... Oh ! It was not an easy job. He was completely absorbed, and Svamiji worked with him and so he actually did, did. And last time also he wrote "Svamiji, now Svamiji, I am still in that condition, I have not gone away. I am progressing and that is why I am eager to come to Svamiji." "Quite all right. Come." So these are the things.

About Olivier... So peculiarly. "Oh ! I have such an urge !" No doubt. And so Svamiji said : "Yes, yes", to give up this. No. No further. If further anybody wants to come, such a body came who can talk, who can understand it. (Dasi 27.3.72)

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

S. Svamiji first of all talked to everyone... talked to everybody, as if you can understand, you can see things. But... so... Ah ! What is it ? There's none here. Everybody's living a foreign life, strange life. Oh ! He's afraid of that... this young man is afraid of that.

So he's not in himself now. How can one talk with him ? Ah ? Ah ? He has to see now... the place of lying now... So you see, you are to be yourself. You must be yourself now and here. Not permanently. Now and here. Now and here you must be yourself, as you are in your relative plane. But you are not. You are a small child. A grownup child is working. Ah ? What to talk to a child ? So this childishness must be freed, so as to make him come to himself, so that one can talk, so that one can behave also. (EOsi 10.12.69, IID1)

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

S. Svamiji had so much love for everybody that he would not limit himself to the petty circle of his own children. (Dasi 9.8.73)

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

S. Because Svamiji is a little child, and he considers everyone as a little child, and he tries to talk to him as a little child. (EFsi 2)

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

3. PRAJNANPAD.

S. Just try to see first what is Svamiji :

Svamiji is PRAJÑĀNPĀD.

" PRAJÑĀN + PĀD.

" PRAJÑĀN + seat

" the seat of PRAJÑĀN

Stands for PRAJÑĀN, expression of PRAJÑĀN, or the embodiment of PRAJÑĀN.

What is PRAJÑĀN then ?

PRAJÑĀN is PRA + JÑĀN.

PRAJÑĀN is Supreme, Perfect JÑĀN, Knowledge, understanding, enlightenment, Awareness !

So PRAJÑĀN is Truth-awareness, Brahma-awareness, ATMĀ-awareness, All-awareness.

Or simply --- is Awareness of the Simple, the obvious without any restriction !

and hence --- is All-Love, All-at-easeness, All-enveloping Oneness, undisturbed Calm and Sweetness !! (Ar 9.10.65)

D. DAILY LIFE WITH SVAMIJI.

1. SVAMIJI'S DIET.

D. I thought eating vegetarian diet, sitting on the floor, doing asana was the ideal life. But I see it has to be complemented by artificial protein, sitting on chair...

S. Svamiji has no vegetarian diet. He takes more than one seer of milk every day in form of channa. Yet doctor says it is not enough. So all these proteins are taken. Certain people have vegetarian diet and practice asana with good result. Why it happened here ? The cause is not known. (Dasi 30.4.73)

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

D. Svamiji does not like coconut water ?

S. It gives wind. Svamiji has no liking. (Dasi 25.3.72)

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

2. SVAMIJI'S ILLNESS.

S. Like Svamiji now. Svamiji is not suffering. Physical sensation may be here and when very strong one cannot prevent to express it. But Svamiji is not suffering. Sensation comes. Yes it is so. It is a change.

C. And this change comes like that ?

S. The point is that Svamiji did not know about this coronary insufficiency. Svamiji was working. Svamiji did not feel for himself. Svamiji feels for others. Let her or him be free and Svamiji was doing lyings, etc... and was exhausted beyond limits, and that happens.

But now Svamiji feels : in order to give, Svamiji must protect himself.

(Cosi 13.3.73)

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

S. Man's life is against nature. Illness comes when one goes against nature. Svamiji said there would be no more illness. Svamiji will just fall down and pass away. But Svamiji overstrained due to Indu and Arnaud who were so miserable. And now this is the price. Svamiji had to pay for it. Svamiji has to preserve himself for the sake of others. Svamiji will not permit any more for more than half an hour. (Dasi 19.4.73)

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

D. Sumongal says Svamiji has always taken into consideration the sentiments of others, but never his own body.

S. This is Svamiji's nature since early childhood. How can you change it ? But now it is different. Svamiji has seen that he cannot depend upon anyone. So attention has to be given to body. This condition was due to

3. COMING TO SVAMIJI.

S. About your coming, you may consult among your friends, and fix the times, making compromises according to the needs and conveniences, otherwise if everyone writes to Svamiji independently, it will be difficult for Svamiji to allot without knowing all the facts. (Da 19.9.72)

:--:--:--:--:--:--:~

S. Regarding your friends ! -If they are ready to be free from the illusory and infinite meshes of thinking and from the revelry of emotional intoxications and are ready to SEE, to Know, they can always find Svamiji. (OI 21.06.65)

:--:--:--:--:--:~

S. That you may not use Svamiji's time and energy in an emotional compulsion. Those who want to be free to have a happy life, to be in the life of Truth or to be in the life of Self-realization or Self-establishment or rather those who have a permanent interest are fit to utilize Svamiji's time and energy and not for some temporary or passing problem however urgent and pathetic it may be. (CoDa 27.3.69)

:--:--:~:~:~:~:~:~:~

5. RELATIONSHIP WITH SVAMIJI'S FAMILY.

S. "The relationship to have with Mamie and her family ?" Mamie has been managing and looking after your physical confort and this is the only point of your relationship with her, a human relationship ! The question of "her family" does not arise here at all. If there be any doubt you have the privilege to ask Svamiji, isn't it ? (Da 18.9.70)

:--:--:--:--:--:--:~:

S. Concerning Svamiji's family, all depends upon your feelings. There should be only human relationship. (Dasi 15.2.72)

:--:--:--:--:--:~:

PART 3 STORIES TOLD BY SVAMIJI.

Chap. 1	ILLUSTRATIONS FROM FAMILY RELATIONSHIP.....	P 301
Chap. 2	ILLUSTRATIONS FROM LITTERATURE, SCIENCE, AND BIOGRAPHY OF FAMOUS PEOPLE.....	P 317
Chap. 3	ILLUSTRATIONS FROM HISTORY.....	P 330
Chap. 4	ILLUSTRATIONS FROM HINDU MYTHOLOGY, HISTORY AND CUSTOM.....	P 349
Chap. 5	OTHER ILLUSTRATIONS.....	P 368

PART 3 STORIES TOLD BY SVAMIJI

Chap. 1	<u>ILLUSTRATION FROM FAMILY RELATIONSHIP.</u>	301
1.	The daughter and the balloons : satisfy the desires	302
2.	The Bengali girl not being shocked when seeing an English picture : because there is no comparison.	303
3.	The wild girl from Dacca : every woman is for every man.	304
4.	The daughter told to sleep alone by her mother : non recognition of change.	305
5.	The wedding of a daughter : how to be one with another.	306
6.	The uneducated girl married to a professor : her energy is not expanded.	307
7.	The son of a poet : be a doer first.	308
8.	The father who refused to lie on his son's age : if you start with untruth, you go to untruth	309
9.	The mother giving the wrong medicine to her son : emotion kills.	311
10.	The Bengali son returning to his village : "Why is it that no one is there ?" Mind cuts off	312
11.	The brother of the Assistant-Commissioner of Income Tax : heart must be there.	313
12.	Seventy years old lady dressing as a twenty years old : fulfil each stage.	314
13.	He sees his grandfather's watch. He does not see the watch : hence emotion.	315
14.	The widow passing away after her husband's death : every death is desired death.	316

1. THE DAUGHTER AND THE BALLOONS : SATISFY THE DESIRES.

S. Once there was a father who took his little daughter to see a fair. When they were going round the fair seeing different merriments there was a man with a number of coloured balloons. The daughter was naturally attracted and she requested the father to buy one for her. The father did so and after she played with it for a while, the balloon burst. The daughter was very sorry. She asked for another balloon. The father bought one more which also met with the same fate. She asked for another hesitatingly and the father said it was quite all right and gave her another. Thereafter, whenever it burst, the father provided one more even without being asked. Thus he bought thirty balloons for her that day and the thirtieth also burst. Now the father asked : "Shall I buy one more ?" and the daughter replied "No ! It is more than enough. I don't want anything more." Then they both returned home happily and she was not attracted by the balloons ever after. (SRI book)

2. THE BENGALI GIRL NOT BEING SHOCKED WHEN SEEING AN ENGLISH PICTURE :
BECAUSE THERE IS NO COMPARISON.

S. Once in Bengal, a girl returned home after having seen an English film. The father asked her :

F. How did you find the picture, my daughter ?

D. Oh, it was a very nice picture, father !

F. What was the film about ?

The girl told him about it. "Oh, that one ? I had also once seen it. Well, tell me then : there is a scene in it where the lovers kiss each other. Didn't you find it obscene ?" the father questioned.

D. Not at all, father !

F. Why ?

D. Because it was an English picture, father.

F. Had it been an Indian picture ?

D. Then, of course it should have shocked me.

Now, why was she not shocked in this case ? Because in that society, that is quite common. The question of comparison does not arise at all ! Theirs is a different society. Ours a different one. The question of comparison can only arise in case of our own society. So, just see now, the question of comparison did not at all arise in the girl's mind. She accepted it quite easily, for that is natural in that society. Because, there was no basis at all for any kind of comparison. Our social code is completely different. (Su Chap. 1, 11B3b)

3. THE WILD GIRL FROM DACCA : EVERY WOMAN IS FOR EVERY MAN.

S. There was a girl at Dacca. A very wild type of girl. Too free with everyone. She lived with her grandmother, who admonished her one day with the words :

GM. I have one thing to point out. You are getting too free. This is not proper. This is not good for your life. This is not the way of being happy in life.

G. How do you know ?

GM. Well, I too was, in my life, in my early years, more or less like you. But, I found that did not lead to future happiness. One is happy only when one sticks to one man. By dissipating oneself, it appears of course that one is getting pleasure. But that is only an illusion. One finds happiness by staying only with one man.

G. True indeed. What you say is true. When I get old, I too shall ask others to do the same. But tell me one thing.

GM. What is that ?

G. Well, is it not a fact that a lock has only one particular key that fits into it ? Only one key for one lock.

GM. Yes, of course.

G. But, what if all the keys could fit into the same lock ? Will you put the blame on the lock for that ? Had there been the provision for having one man only, it would have stopped there. Why does one then get attracted to another man ?

Of course it may sound vulgar, but, in fact ? It is the absolute truth. Absolutely true. Why ? For, every woman for every man, and every man for every woman : this indeed is the simple fact. (Su Chap. 28, 11B1-2)

4. THE DAUGHTER TOLD TO SLEEP ALONE BY HER MOTHER :
NON RECOGNITION OF CHANGE.

S. One girl was taught by her mother : "You see, don't lie with anybody else. No. Lie alone. In the night you are to lie alone, you are to sleep alone, not with anything." She used to do that. Yes. After marriage, she was asked to sleep with her husband. She said : "No. I can't sleep... I can't sleep. Mother said that : "You are to sleep alone. Not with another." I can't !" What is this ?

R. Refuse to accept change.

S. Yes. Mother said : "When you are not married" ! She takes it to be a permanent law. So there is change. You are to see each stage of life and change accordingly. (ERosi 22/66, 1B2a)

5. THE WEDDING OF A DAUGHTER : HOW TO BE ONE WITH ANOTHER.

S. What you said about that wedding was fine indeed. What does a marriage signify ? The marriage of a daughter ! What does it signify ? What ? Just see ! Go on. Just try to visualise, this girl ! For such a long time was she with her parents. They were indeed all-in-all for her ! "This is my home, this my father, this my mother !" For the parents too, "Our daughter, she is our daughter ! And today ? She is being married !" How are the parents feeling ? "Oh ! No more would she belong to us. Our darling who was brought up with so much care and concern ceases to be ours." The girl, too, feels what ? "Shall I leave this home for ever ? The dear father, who was all-in-all for me ! Shall I lose him completely ? Is that so ? But, don't I also desire someone else, a young man indeed ? And that young man too longs for a girl. My heart too longs for this indeed. Oh ! Oh ! Oh ! What an ecstasy the mere thought of it gives to me. And it gives rise to a fear as well." How is the poor girl fluctuating between the two extremes of feeling ! How is she vacillating between the two opposite emotions. This is what life is ! This is life ! This indeed is the grand fair called life ! Oh ! Oh ! Oh ! Just see this, how some people are making merry and having festivities while some others, the parents, are weeping ! Oh ! What a tragedy it is ! Oh ! Now see here is what you call depth ! The depth is automatically reached, isn't it ? "Let me see, this girl for instance. She had, so far in her life, no other interest except her father. She could never live without him. Now, what is going on deep within her ? Let me see. There is joy, as well as a fear. Is that so ? Oh ! Oh ! Oh ! Let me see this. What is going on deep within her ? Let me see what is going on there. For I have found such a huge opportunity to see and at such close quarters ! Shall I then go away from here after having only a partial view ? What would I receive in that case ? That would keep me simply confined within my own shell. All this that I was to receive would remain out of my reach. All this, in such an abundance !" Now see, how you are, thus, being one with others. Well, let me see this girl, how does she feel ? (Su Chap. 19, 11B)

6. THE UNEDUCATED GIRL MARRIED TO A PROFESSOR :
HER ENERGY IS NOT EXPANDED.

S. A professor... -see infinite description Svamiji can give- a professor married a country girl, illeterate, with no education. And when she came to her husband's house, very simple-hearted girl, and he was a professor. In the morning he is with his books and reading, after some days the girl came and said : "Oh ! You are a very curious man !" What happened ? "Ah ! What is this ? You are not talking, you are not playing, you are not doing anything, you are with your books ! How can a man live with a book only ? How ?" See. What is the meaning ?

P. She did not understand what could be in a book.

S. Yes, yes. Physical activity, physical, that she knows. There is a world of mental activity, she does not know. And this is so, because she is ignorant. Her energy was only limited. Her energy was not allowed to expand and express. (EPi/M 74/11B2b)

7. THE SON OF A POET : BE A DOER FIRST.

S. There is a child about seven years old. His father is a poet and is busy writing. He then reads it out to his wife. The wife is all praise for him. The boy observes all this. He is charmed and thrilled by this spectacle. After the father has left the house, the boy goes and sits down there on the chair. He takes up the pen from the table, and a paper too. Then he calls his mother : "Mother, mother, listen -"a-ba-ba-..." The mother simply laughs at that. The boy gets baffled. "Why does she laugh ? When the father reads to her, she is all praise for him ! Why does she laugh in my case ?"

What does this show ? The boy thinks that he too had taken the pen, he too had scribbled down something on the paper, some letters a-ba-ba... The father did nothing else !

Now why is this not a poem, and why was the other one a poem ? Because, in the other case, the poet is there. While in this case the poet is not there. The action is simply going on, but the doer is missing. The poet is not there. So, first of all, there has to be the doer. Action is merely an expression of the doer. (Su Chap. 7, IB)

8. THE FATHER WHO REFUSED TO LIE ON HIS SON'S AGE :
IF YOU START WITH UNTRUTH, YOU GO TO UNTRUTH.

S. There was a very great man, very learned man, very nice man, and when he was a boy, his father took him to a school for admission. And he appeared a little shorter, very intelligent... very intelligent. The headmaster of the school examined him. And said :

HM. Oh ! So intelligent ! Very nice ! He can be admitted to a higher class . And one thing, you see. You say that he is thirteen, isn't it so ? But he appears smaller. So let me write his age to be twelve, so that he will have one year gain. With his life, his career and so on and so forth, he will have one year's advantage... He looks like that. He doesn't look like a boy of thirteen. So let me write that.

F. No. His age is thirteen, you write thirteen.

HM. You see, such a brilliant boy you have ! So much improvement and so on in his career... ! Why don't you allow him to have one year's advantage ?

F. No, I know as a father, he is just thirteen. So write that.

Still the headmaster said :

HM. Oh ! Quite all right. If you say, I shall write thirteen, but I feel for the boy.

So the father smiled and said :

F. Yes, Mister, yes. What you say is quite all right. But you see, I have come to you for education. Isn't it so ? And I shall begin education with untruth, with falsehood ? So what education he will get ? The education of which the basis is falsehood... untruth ? He's thirteen and I shall say twelve ? And the boy also hears ? So he starts from what ? Untruth. And what education will he get ? I cannot expect that education which starts from untruth will be truth. I can't expect that. Education must begin with truth.

HM. But generally people do like that. So I...

F. Oh ! Let others do it. But I can't do it for my son. I, being a father, I cannot tell him to begin his life without truth. I can't do that.

And the boy also heard that. And see, throughout the life, so independent ! Ough ! He didn't care for anybody. The British were there... he didn't care for anybody. He was vice-chancellor of Calcutta University. And the Governor used to control everything... But no, he never... such.

So you see, father said : "I have come to you for education of my child and I shall begin education with untruth ! How can I explain that education will be true ?"

So what you are to begin, begin right. Wrong beginning cannot give you right results. So with assumptions if you begin, how can you get to Truth ? The assumption will be there, always assumption, assumption, assumption... Assumption will be there. Truth cannot come. (ERosi...)

9. THE MOTHER GIVING THE WRONG MEDICINE TO HER SON :
EMOTION KILLS.

S. Patient was there. The mother was so very nervous ! Two bottles are there. One containing medicine to be administered, another was there for rubbing. One poisonous. Two bottles side by side kept. The mother was impatient : "What was that ? Oh ! The time has come ! Oh ! I must give the medicine. Oh ! Oh !" Was nervous... And she took the wrong bottle. Why ? Why ?

R. Because she was so upset.

S. Mother killed... mother killed her own son. For who ? For who ? She was so impatient. Why ? Why ? Who killed him ? Who killed the son ? Mother's impatience... mother's feelings. Mother's feelings did not allow her to see things. (ERosi 15/66, 1C4d)

THE BENGALI SON RETURNING TO HIS VILLAGE :
 "WHY IS IT THAT NO ONE IS HERE ?" MIND CUTS OFF.

S. Being bound to one particular object, its loss meant the loss of everything. All else seemed to have been lost. As for instance, in Bengal, there is a common joke. The son is employed in some other town far away from the village. After a long period he returns home. He is being greeted by all indeed : by his mother, brothers and sisters. He too is responding to all those greetings cheerfully. And then, all of a sudden, he asks : "I find everyone present, mother, but why is it that none indeed is here ?" What does he say ? "That you are all present, but why is it that none indeed is here ?"

Su. That is to say : the one who actually matters is not present.

S. "You are all present, but why is it that none indeed is here ?" None else indeed ? For that person alone is all-in-all. That is how, when one gets bound to the small, narrow, petty, that alone becomes all-in-all. All else outside is cut off. All else is cut off. This is the point. Put a single finger of yours before the eye. Having shut one of the eyes, put a finger before your other eye. What happens ? All is shut off. All is cut off. Why ? Because this little object cut off the whole view that was there before the eye. This little object, this mind, this petty thing, appeared before you, and it covered and cut off all else. Now see, what the characteristic of mind is. Mind always makes you shrink or get small. (Su Chap. 25, IID1)

11. THE BROTHER OF THE ASSISTANT-COMMISSIONER OF INCOME TAX :
HEART MUST BE THERE.

S. There was an Assistant-Commissioner of Income Tax in India. Before independence, when the British were there. And the Commissioner, one day, asked the assistant :

C. Well, Mr. Murkherjee, I have got something to talk to you.

M. Yes, Sir.

C. I hear that you meet with clerks and so on and so forth. Is it a fact ?
Is it correct ?

M. What do you mean by that, Sir ?

C. You are an officer. You are an Assistant-Commissioner of Income Tax.
Ah ! How can you meet with clerks ? Ordinary clerks and assistants are not on the same level. You must maintain your own status.

M. Oh ! That is, my elder brother is an assistant in the office. My elder brother ! But we have got family feelings... we have got family feelings. We do not... And my elder brother, though he is an assistant, is a man of respectability. So, though being an income tax officer, I cannot maintain a superior position towards him. He is my brother, my elder brother. So we have got a social relationship. It is my official capacity as an Income Tax Officer, but I have got a social status. (...)

So the heart... the relationship... the heart must be there.

(ERosi 16/66, IIB3a)

12. SEVENTY YEARS OLD LADY DRESSING AS A TWENTY YEARS OLD :
FULFIL EACH STAGE.

S. Some ladies... Svamiji has got two or three cases now. A lady, a mother... a lady of sixty, a lady of seventy... Ah ? They are dressing always as if they are girls of twenty or twenty five. They are dressing like that. A lady of seventy is dressing with a skirt and loose and so on and so forth, as if she is twenty to twenty-five. Why ? Why does she do that ? Why ? Why does she go there ? Why does she want to be a girl of twenty or twenty-five ? Being seventy, why does she do that ? Why does she dress like that ?

R. Because she would like to be that.

S. Ah ! Because she likes to be that. But she was that one day. She was twenty, twenty-five. Then why should she like now to be twenty to twenty-five ?

R. Because she regrets not to have done something at that moment.

S. There you are ! She couldn't live through that live. She couldn't dress like that, she couldn't do like that, and so on. Now the idea comes. Nature cannot be cheated. Nature is very strict. So every stage must be fulfilled... (ERosi 26/66, 11B1)

13. HE SEES HIS GRAND FATHER'S WATCH. HE DOES NOT SEE THE WATCH :
HENCE EMOTION.

S. What is this ? A watch. "Oh ! Very beautiful watch ! Oh ! This is exactly as my grandfather's watch. Oh ! Very nice ! Very nice !" Why this emotion ? A watch is a watch. Why this : "Oh ! Very nice !" ? Because he doesn't see this watch. As soon as his eyes fall on this watch, at once he goes to his grandfather's watch. And he sees his grandfather's watch. "Oh !" What is this emotion ?

R. Yes. It's his own emotion, his own colouring.

S. Own colouring. "This is my grandfather's watch." At once he takes not this watch. And it becomes emotion. (ERosi 11/66, IIB4a)

14. THE WIDOW PASSING AWAY AFTER HER HUSBAND'S DEATH :
EVERY DEATH IS DESIRED DEATH.

S. An incident happened in Svamiji's childhood. He can very easily remember it.

There was a couple. The husband died. And he was taken to the cremation ground. And the wife was kept at home alone. (...) Because in India, you know, they are connected, completely dependent. And the woman cannot think even, cannot imagine that she can live without the husband. That is the idea. And when he was taken away, she felt at loss. They have no children. And she felt : "Oh ! You are going away, you are going away. What shall I do ? How shall I live ? You are going away ! How shall I live ? I cannot live without you." And the woman kept saying : "No, no..." And when the people turned back after cremation : in India you go silently, and there you say : Hari ! Hari ! Hari ! They speak like that. Very nice. They say : "Hari ! Hari bol !" They say : "Hari ! Hari ! Hari !" Meaning : "Everything is passing away. Everything is passing away. Nothing stays, nothing stays, nothing stays." They take the corpse to cremation ground and they shout : "Hari ! Hari ! Hari ! Om !" That is to say : "No, no, nothing stays, nothing stays." And then, when they return to the home and say : "Hari ! Hari ! Hari bol !" At once the wife : "Oh ! Oh ! All finished ! That is finished ! They return. They have returned the people ! Oh ! All finished !" At once her heart fainted.

See, how did death come ? No disease, no accident, nothing. Simply the mind says : "No, I can't live." (ERosi 7/66, IIIA1)

Chap. 2 ILLUSTRATION FROM LITERATURE, SCIENCE AND BIOGRAPHY OF FAMOUS PEOPLE.

1. Goethe and Humboldt : Goethe was in the realm of the form and shape. 318
2. Einstein in America : 319
 - a) Told to Pierre : people are not satisfied with three dimensions.
 - b) Told to Roland : the West is always hankering after something else.
3. Marius and Cosette : the kissing took place 320
4. Tagore advising a man to write : express your desire. 322
5. Tagore in the boat-house : when the flicker of the candle goes out, he discovers the vast ocean of light. 323
6. Derosio and Bidu Mukherjee : son saved by his father. 324
7. Pandit Vidyasavar : talk only if you are that. 326
8. Dr Bala's death : every death is a wished death. 327
9. "A good realized person can only do good !" 328

1. GOETHE AND HUMBOLDT :
GOETHE WAS IN THE REALM OF THE FORM AND SHAPE.

S. Humboldt was a philosopher, a great friend of Goethe. And one day Humboldt wrote to Goethe.

H. Well, you are a great philosopher, you are a great...

Goethe was considered a very representative man in the West, because he was a philosopher, he was a scientist, he was a poet. Everything he was. And Humboldt writes :

H. Well, have you got anything against India ? You talk about philosophies, philosophies. But you have never talked anything about Indian philosophy. Have you got anything against India ?

Goethe answers :

G. No, I have got nothing against India, but I am afraid of it. For it drags my imagination into the realm of the formless and misshapen, against which I must defend myself forever. (...)

Because Goethe was in the realm of the form and shape, he couldn't be free.

Because if he saw that there is nothing... no form, oh ! he will be bewildered.

He cannot live. (EPisi 15.1.64, IB3a)

2a EINSTEIN IN AMERICA :
 PEOPLE ARE NOT SATISFIED WITH THREE DIMENSIONS.

S. When first Einstein was invited to America, and when he was approaching the lecture hall, he saw a flow. Hall was full. And people are outside, overflowing. Oh ! The organizer says :

O. Doctor, professor, what is this waiting ? Very few people can understand your theory. But so many ! What is the matter ?

And he said smiling :

E. Very simple, it is very simple.

O. What is that ?

E. You see, they are fed up with three dimensions.

With three dimensional ideas and life... materialistic. And because here, there is a fourth dimension : "Oh ! Oh ! So, there must be something." So, because they are fed up with three dimensions, and because in the theory of relativity we say that four dimensions. No. Reality is not three dimensions. Fourth factor is there. Time factor is another dimension. You cannot leave out time and space. Time and space is one. So they have come : "So, there must be something, there must be something, there must be something." So, they have flocked. (EPisi

2b EINSTEIN IN AMERICA :
THE WEST IS ALWAYS HANKERING AFTER SOMETHING ELSE.

S. Einstein was invited to America to lecture. And when he was entering the lecture hall, the hall was full and there was overflow. One professor asked :

P. Well, Doctor, what's the matter ? What's the matter ? The hall is overfull and there is overflow here. So many people to hear your theory of dimension, theory of relativity... which practically half a dozen scientists can understand ! It's so difficult ! And so many people have come ! In that way ? What's the matter ? What's the matter ?

Einstein smiled and :

E. Yes, it is very simple.

P. And what is so simple ?

E. You see, you people, the West is being fed up with three dimensions. You see, they are fed up with three dimensions. Three dimensions, you know... that is the worldly, tangible, worldly life . They are fed up. You see, they have enough of that in America. They have enough, enough, enough ! And still they don't find peace. So people have got enough and still : no, no, no. So because my theory says fourth dimension -above three there is something else- they think : "Oh ! There must be something then. There must be something then." So they have come.

Do you follow ? Why did they come ?

R. Because of the fourth dimension.

S. Because only they heard : fourth dimension. Above three. With three we are fed up. So house was full. And there was overflow. If they are satisfied with everything, how could they ? Only the idea of fourth dimension took them. They don't know anything. They cannot understand theory of dimensions. Only because he said there is a fourth dimension. Why ? Because they are fed up.

(ERösi 19/67, IIC3)

3. MARIUS AND COSETTE : THE KISSING TOOK PLACE.

S. Marius and Cosette. Cosette is the girl and Marius is the boy. And they were in love. Do you see that ? There is no physical. There only some attraction between these two. They love one another, that's all. So they try to sit together, gossip together... and they love one another. Only in the emotional plane. They are but trying to merge one another... merge in one another. As for example, one day, Marius says to Cosette : "Cosette, you see, I see you with a telescope. I see you with a telescope. And I shudder to see with a microscope." What does it mean ? What is the meaning ? "I see you with a telescope. And I shudder to see you with a microscope."

R. Telescope means...

S. Telescope sees things at a distance. And microscope sees details. Do you see that ? So he says : "I shudder to touch you, lest I spoil your purity." So only that much, only. And they were... there's no physical connection, no physical attraction. They were only in the emotional plane. Only companionship. And one day they were sitting together, talking and doing... And Victor Hugo said that in between their conversation and community "they knew not when their two lips met." This is the expression of Victor Hugo. What is the meaning ? (...) That they were so unified in emotions, that, actually, crystallized in physical contact. (...)

So you see, they knew not when the two lips met. They never thought that : "I shall kiss her" and she did not think : "I shall kiss him". No, no. But actually they kissed. The kissing took place in spite of themselves. That is to say, the feeling was so deep, that it brought them together completely.

(ERosi 23/66, IIC2)

4. TAGORE ADVISING A MAN TO WRITE : EXPRESS YOUR DESIRE.

S. One gentleman was after liberation and freedom. He was trying and trying. Another, great poet, Tagore, saw that this man has got some literary talent.

T. What are you doing, you have got this literary talent. Why don't you express and utilize this ?

M. Oh ! What is the use of doing all this ? I am after liberation.

T. Well, quite all right. You are after liberation no doubt. But here you see, you have got something inside you, which tries to come out. And you are checking it. You are not giving it any expression. That shows you are not liberated in that field. If there is that expression, go on, go on, try to express yourself. And you will be liberated in that particular field.

M. Oh ! So what is liberation ?

T. I think and I see liberation is this : whatever tendency in you which tries to express, express it as far as you can. Then you are liberated.

That man took the hint :

M. Yes, I feel so much inside me to express in life and literature, I shall do.

And he did. He became a famous literary man. And after doing, he was satisfied. (ERosi 5/68, IIA1)

TAGORE IN THE BOAT HOUSE : WHEN THE FLICKER OF THE CANDLE GOES OUT,
HE DISCOVERS THE VAST OCEAN OF LIGHT.

S. Svamiji will narrate an incident from Rabindranath Tagore's life. He was at the time camping in a boat-house in his landed estate in East Bengal. It was late in the night and he was busy writing in the candle light. Having finished, at last he put the candle off, and settled down on his easychair facing the open sky. Immediately, however, he found himself face to face with a sky flooded with the bright moonlight. It was the full moon, and for such a long time he had been completely unaware of it, shut in the dark room with the small flicker of that candle light ! All around him outside the dark chamber of the boat, the whole universe was flooded with the bright moonlight, and what a fool he was, he felt, to have missed it for so long ! It was indeed only when that small flicker of the candle light was gone, that he could discover the vast ocean of light that had been there all. (Su Chap. 5, IIN)

6. DEROSIO AND BIDU MUKHERJEE : SON SAVED BY HIS FATHER.

S. When this English education came to India, first in Bengal, it came, Hindu College. The first batch of students. Brilliant batch. And Derosio was a professor. Anglo-Indian. And he always used to say "We have come to teach you, enlighten you. You were in the darkness. What is there in your history? What is there in your culture?" And he was talking like that always.

So three or four ones became Christian. Another became Brahmo. Another of them was Bidu Mukherjee. And they were intimate friends. But Bidu Mukherjee remained a pure Hindu. Rather liberal, not orthodox. How? His father was a great Pandit of Sanskrit. Very great. But he was so liberal minded that he asked his son to go to have English education. And the father and son were close friends. When there was anybody any day, whatever was talked about in the class :

F. Oh my boy, what did you do today?

B. Father, this is so, this is so.

And father explains. And one day it so happened, Derosio was teaching geography and he said :

D. You know -earth is not round but spherical like an orange and you know Gurudev, your father does not know it.

B. Well, I can't tell whether my father knows it or not. I shall go home and ask my father and tell you next.

D. Oh quite all right, do it. But I am sure your father does not know it. You do not know.

And he went, told his father :

B. Yes, father, we have got new course geography today, and the professor said this, this, have you got anything now?

F. Oh, bring SURYA SIDDHANTA.

He brought. Opened.

F. See this : "Earth is round, and like that north pole - south pole is a little flattened, see.

He took the sloka and next day :

- B. Professor, see, my father knows it, here is there. Our culture.
Our sanskrit...
- D. Oh, have you got it !
- B. Yes, Sir.

Thus the boy was completely saved. Though he was a fast friend to all these boys. How could he do ? There was the father behind. (EDasi IVB)

7. PANDIT VIDYASAVAR : TALK ONLY IF YOU ARE THAT.

S. There was a great learned man in Bengal, Ishwar Chander Vidyasavar. He was called Vidyasavar : Ocean of Mercy. He was a self-made man and so on and so forth. One day, practically in his old age... somebody came to him and said :

M. Well, Panditji, I want to do something in that way. Can you advise me ? What can I do ?

P. No ! No ! No ! No ! No ! Don't ask me, don't ask me.

M. Why ?

P. Do as you think right. Don't ask me.

M. How ? If I don't ask you, whom shall I ask then ?

P. No, no, I can't... I can't give you any advice.

M. Why ?

P. You see, when I shall die, I shall go... I shall have to face the Lord of Death. You see ? So I shall have to be punished... I shall have to clean, so to say, my own misdeeds. I shall not be able to take your misdeeds also upon me. Because when you go to the Lord of Death he will ask you : "Why have you done that ?" You will say : "Panditji said, so I did." So I can't take your...

Do you follow ? Beautiful ! "He will act upon what I will say, he will take it to be true. But I don't know whether it is true or not. I may only talk, out of habit, out of condition. No, I can't do that." Is he not a wise man ?
(EPisi 15.1.64, IIC2a)

8. DR BALA'S DEATH : EVERY DEATH IS A WISHED DEATH.

S. Some years back a plane of Air India crashed in the Alps. You know that... And there died Doctor Bala, the atomic energy expert of India... worldwide international... He was head of the Atomic Energy Research in India. And he had to take a plane the next day. Ultimately at once changed his program... he came from Bombay to Delhi and took that plane. How is it? He was not to take this plane. At the last moment he took that plane. Why? What is the matter? He booked an earlier or later plane... something like that. He was not to take that plane. But at the last moment he changed his program. Why? Why? Indirectly as if that attracted him. Indirectly, if you are to explain it. So he had to change that plane and take this plane which is destined to crash. You may explain this way.

O. Or one can say according to what he has to do, he wanted to change planes. And by wanting to change the plane there was probability of dying. Maybe he doesn't...

S. But he didn't know that the plane will crash. Then? Then? So fact is fact. And fact cannot be explained simply on the face of it. There are deeper causes, indirect causes, unconscious causes. (EOsi 10.12.69, IIB2c)

9. "A GOOD REALIZED PERSON CAN ONLY DO GOOD !"

S. I saw in the paper, in the "Indian Express", the other day, that a certain young man from Madras, who had arrived in Delhi, had very much impressed Radhakrishnan. During their talks, they had come upon the topic of good and bad, and in that very connection the talk had drifted on to the question of how it was that God allowed both good and bad to be created, and how indeed would one, who had achieved God-realization behave and act in terms of good and bad. The young man had then replied that no act of such a person could indeed be bad. All of his acts would be only good.

Now look at this. What is all this ?

Su. This indeed shows how he got identified with himself.

S. Just look at this.

Su. God is, thus, only one own reflection, a reflection of his own image.

S. For he is bound to what he himself considers as good. He cannot, thus, do anything that is bad. One who has achieved God-realization can indeed do nothing bad. He will do only what is good. Only what you consider as good indeed. How funny ! Now see, what is this.

Su. But, Svamiji, don't they themselves believe BRAHMA (The Absolute) to be NIRGUNA -the Valueless ? And yet... ?

S. Yes. Yes. Indeed they declare all that. But that is all only in theory. They don't know what that actually means. These are merely words. They don't understand them. For, while interpreting that, to give that a meaning, they will have to depend upon their own standard. Without getting rid of that standard, how can they arrive at the meaning ? Each and everyone has his

own peculiar knot or complex, and he is completely entangled in it. Keeping that intact, if you proceed in any direction intellectually, you will indeed create everything in accordance to that. You will simply revolve around that. Having secured the boat with its anchor, ask it to move forward. Would it move ? Of course it moves but... ? (Su Chap.

Chap. 3 ILLUSTRATION FROM HISTORY.

1. Napoleon on horseback :----- 331
a) Told to Roland : accepting Nature's demand.
b) Told to Roland : no memory.
2. Mahâtna Gandhi and the king of England : relationship with
a superior----- 333
3. Subhash Chandra Bose : sex and frustration----- 335
4. Lal Bahadur Shastri : lack of confidence in oneself----- 336
5. Professors queueing for bread during Russian revolution : equality,
not uniformity----- 338
6. Bezprisornis : to know is to be----- 340
7. The sweeper in communist China : there is difference in capacity.343
8. The communist captain who sees a ghost : Truth frees.--- 346

1a NAPOLEON ON HORSEBACK : ACCEPTING NATURE'S DEMAND.

S. Your Napoleon Bonaparte, what did he do ?... used to do ? In the battlefield, battle is going on. He is the general. He values everything : "Yes, yes, yes. Now let's have the generals... these are the tasks... now five minutes, on the horse back." At once, fell asleep for five minutes. After five minutes, gets up : "Yes..." So you know Napoleon did like that ? Yes, on the horse, for five minutes ! In the battlefield ! "Oh ! The general goes to sleep !" Why ? He feels some tiredness, something like that. And to eliminate : "Yes, go to sleep." See. Accepted Nature's demand and gave it. (ERosi 10/66, IIIF2)

1b NAPOLEON ON HORSEBACK : NO MEMORY.

S. War, when the war is going on, Bonaparte used to sleep on his horse... Five minutes. Complete sleep. How could he do ? That shows that you have got a training. This at once permeates. War is going on... He says : "Five minutes I can take away. I can take away five minutes. There everything is all right." He gave orders... Now five minutes. On the horse ! And just after five minutes, wakes up ! And full sleep ! He would never thought of the war, nothing of the kind. How could he do ? In the field of battle, and battle is going on, fighting is going on. And, in the field of battle ! Yes ! Being the general ! Having all responsibilities ! He ordered everything : "Yes, yes, yes, yes. Now, as I see, five minutes, I can take away. Yes." How could he do ? There is no memory there. And complete sleep. After five minutes complete sleep, at once he wakes up. (ERosi 29/66, IIB1)

2. MAHATMA GANDHI AND THE KING OF ENGLAND : RELATIONSHIP WITH A SUPERIOR.

S. You see, you know Mahâtmâ Gandhi ? The great leader of India ? In 1913, when he went to London for round-table conference, because at that moment there was a discussion going on, India must be given a sort of freedom or something like that. And he was in jail, and Lord ABEVIYN,^(?) Vice-Chance, contacted him and something was arranged for a round-table conference between him, Indian leaders and British leaders. He went there. Now, a day was fixed for the reception by the king of the members of the round-table conference. And Mahâtmâ Gandhi also went there. And the king at once put him a direct question :

K. Ah ! Mr.Gandhi, I am at a loss.

G. Yes, Your Majesty ?

K. You see, during the Boer war...

He was in South-Africa against the South-Africans he was struggling and he raised a volunteer corps for the British, and helped in all sort of ways the British Empire. So King put that question :

K. During that Boer war, you were for the Empire... you were for the British Empire. Isn't it ?

G. Yes, Your Majesty.

K. And now you are eager to destroy the British Empire. What has happened in between ?

And if he answers directly, he goes against the pleasure of the King. So he said :

G. Well, may I argue with your Majesty ?

Finished. "May I argue with your Majesty ?" Meaning ? "I cannot come in discussion with you. We are in discussion now. I shall have to oppose yourself. And in discussion, argument there must be." So "May I argue with your Majesty ?" means that "I don't like to argue with you." This is the main point.

He wanted to say this : "Here I cannot argue now, I don't like to argue with you, why I was then for the British Empire and why I am going now to

destroy the British Empire. I cannot argue now with you. I will not. It is an unpleasant task, unpleasant matter, I don't like to argue with you." That is the main idea. But he put that idea in a way : "May I argue with your Majesty ?" And he stopped. He did not question further. And that question was left here. He stopped. And the King was elated that : "he takes an inferior position. He does not feel himself equal to argue with me. And so on and so forth." So he was elated. He was not against Mahatma Gandhi. (ERosi 16/66, 1B2)

3. SUBHASH CHANDRA BOSE : SEX AND FRUSTRATION.

S. In India, Subhash Chandra Bose, Netaji, have you heard ? Oh, such a brilliant man ! Unique man he was ! Svamiji saw him when he was a young man. Svamiji had a talk with him. He was paka brahmacari, complete brahmacari. He had nothing, girls, young girls. His ideas always for the country, freedom of the country, hum, hum... finish, finish. He had no desire of nothing of the kind. Now, when he was frustrated - Svamiji may not go to details- he was frustrated so much, once, and he lost all hope in himself : "Whatever I wanted to do, I could not, ough !"

In Germany, in Austria, Hoenkel was his private secretary. Had sex. Got a daughter. And when he was going from Berlin to the Far East, to Japan, by submarine, you may not know all these details -he wrote a letter to his elder brother : "I am married and I have a daughter." You could not imagine even. This is "What a fall! Oh ! Oh ! How can Subhash Bose do it ?" When Svamiji heard it : "Ah ! Ah ! It is but natural." And when this thing was brought to Mahatma Gandhi -you see how great actually he was- when he was told that, he asked the reporter "Are you sure of it, is it true ?" He said : "Yes". "Close your mouth, you have told me, finish. Never utter that anywhere. Because you know India. He has got a mythological figure now, and if people hear that, they will let him down. No, do not tell anybody. Do not explain that to anybody."

Because in India this is the only criterion, you know. This is the only criterion they say. (EDasi 30.3.72, IIB1)

4. LAL BAHADUR SHASTRI : LACK OF CONFIDENCE IN ONESELF.

S. What you related with regard to Lal Bahadur : that is perfectly true. Now see, why he had to pass away just then. That will make the point quite clear. No one dies without his wish. As per your account, and what you described fits the situation perfectly, he had indeed a great expectation. He really felt that he had achieved a very big success, had indeed triumphed where all others had failed. He had the feeling that he had done a great job. And, as you said, he had a great attachment to his family. There is no doubt about this. From the photographs that appear in papers from time to time, it could be clearly seen that he was a deeply attached man. And when he received that severe shock from that very quarter, he felt completely lost indeed. "Nothing has now any value for me and I too am nothing. How can then I go back to face all that ? Why indeed shall I then live any longer ?" And so he passed away. Now, see, what point do you come to ? What happened in that case ? "I have achieved something. I am something." This indeed was the belief that led him to sign that agreement with the expectation that it would be appreciated, that he would get approbation for it. Had he had no such belief and expectation in his mind, why should he have asked about their opinion, about the reaction there, about how people would take to it ? He did not ask about the other's reaction with a view to receive an adverse opinion. No one seeks an opinion with a view to receive an adverse criticism instead of appreciation. The very act of asking for an opinion implied that he was proud of his achievement and he expected to be appreciated for that. But what he got back was the very opposite of that. And that too from his own daughter. Ough ! Unbearable ! What then... what about others ? "Ah ! I have achieved nothing then. I am nothing then, nothing, nothing, nothing. I am completely abandoned. What is the use of living anymore ?" And he passed away. This is quite obvious indeed. Why was it so ? Only for this, that he felt lonely, that, "I am forsaken by all". And having felt the victim to that feeling of desolation, what was then indeed left for him in life ? Nothing.

But why did he have to feel that way ? Because : "I want to have, but did not get." That is why, as a protest, that wounded feeling led him to that utter despair : "No, no, no more of this life." That is why he had to pass away. Had he been able to feel that very moment : "Well, quite all right, I indeed acted upon what I believed to be in the best interest of the nation, but others, the people at large, didn't approve of it. So, now ? What does it show ? What position have I to take ? In what way have I to proceed in life ? The way I have been proceeding won't do any-more. For whatever I had to do, I have done indeed. Completely, fully. I have left nothing undone." And, undoubtedly, this was the deep conviction in his mind, that he had done all that could have been done. "Well, what then ? I indeed had done whatever was possible for me to do, and yet I did not get the desired result."

Had he had the fullest confidence in himself he would instantly have attained what is called VAIRAGYA. He would have at once realized that all this worldly entanglement is meaningless, that it is useless, that nothing is possible, nothing can be done in this way to please others, nothing indeed can be done, nothing is worth doing. He would have at once felt detached : "Nothing can be done indeed in this way. This can't be allowed to go on. There can be no business with such people. Nothing can be done in this environment." And, after this, he would have felt : "There is nothing indeed to be done. Nothing. Ah !" (Su Chap. 26, 1B)

5. PROFESSORS QUEUEING FOR BREAD DURING THE RUSSIAN REVOLUTION : EQUALITY NOT UNIFORMITY.

S. When in 1917, Russian Revolution came, and everybody is equal they said : "Oh ! Yes ! Same rights, same rights, same rights." People said : "Oh ! Why should I work ? I shall get my pay." People began to be slack in their work, because pay, they get same.

Lenine saw : "What is this ? Everybody has got equal right. So they queue for bread, one pound of bread... The professors are standing in the queue, the labourers are standing in the queue, everybody is standing in the queue. Because everybody has the same right ! So work stops ! Because if for hours the professor is standing in the queue for bread, who will teach in the university ? Scientist is standing : who will keep working in the laboratory ? Oh ! What is this ?"

Then he said : "Oh ! This is wrong. This is not equality, this is uniformity. No, no, no, no. Professor must not go to the queue. They must work again. Bread will be... bread will reach there."

So, difference is between uniformity and equality. Equality is in essence the same, but in form different. But uniformity, in form the same ! How can it be ? In form there is difference.

"Everybody is equal, in the eyes of God." Yes, yes, but not uniform. You say uniform. No. "Everybody has got the same right." Yes, no doubt. "Everybody has got the same right", what does it mean ? Same right to fulfil himself, to develop himself. That's all. And you are in that position... in that position you must have the right to develop yourself. A scientist... He must develop himself in that way. He may have thousand francs, you may have five hundred francs, one hundred francs. Yes, yes. This is difference.

Uniformity will give you the same everywhere. Yes. That is impossible. So, they again said : "No, no, no. Work must be done. As you will do work, then you will get pay. Without work, you will not get any pay." So, this uniformity is a fallacy... And this illusion of uniformity is taken to be equality. Equality is there, not uniformity. (ERosi 25/66, IIIB)

6. BEZPRIZORNIS : TO KNOW IS TO BE.

S. One day, Gorki was sitting with Lenine. On the balcony, on the road, "bezprizornis", vagabonds, children who are not doing, going only.

They are going like that. Oh ! Gorki said to Lenine :

G. Comrade, do you see ?

L. What ? What ? What, comrade ? What do you mean ?

G. You see these children, boys and girls, adults, boys and girls are going and doing the... They are also our citizens !

L. No doubt.

G. But this human material is being wasted !

L. Yes, comrade, yes.

G. So, they must be saved, I take charge.

I shall try.

Makarenko was a great educationist at that time. Gorki had a talk with Makarenko. He said :

G. You see, comrade, they must be saved.

M. What do you mean ?

G. I ask you... request you to save them.

M. Yes, I shall try, I shall try. Now, police must be with me.

Oh ! People are taken out, put... They are given cots, and so, beds and so...

B. What for, this ?

M. This, for that.

B. Whose for this ? Whose is it ?

M. It is for you.

B. Is it mine ?

M. Yes.

B. Can I do anything with it ?

M. Yes.

Tore away, did everything.

B. Oh ! But I am tearing it and you don't say anything !

M. I told you that it is yours.

B. Quite all right.

In the night, they wanted to sleep. They said :

B. Oh ! I must have a bed !

M. How can you have a bed ? You had a bed. You have done that.
It is yours. You do all these things.

B. Ough ! By tearing away the bed, I lost everything !

M. See, I gave you.

Gradually, gradually, gradually, he won them away. And he classified : detachment, they said. Up to twelve years, one detachment. Twelve to sixteen years, another. Sixteen to nineteen years, another. One day, it so happened, Valga was a girl of nineteen or twenty : oh ! vagabond, debaucherous, without character, nothing ! But she was taken under, reformed. And she was given in marriage. After that, some times after, Valga came to the director. And she was hugging, she was hugging and crying, hugging and crying :

V. Oh ! Oh ! Oh ! What can I give you ? What can I give you ? Oh ! All what I like you have done me. You have given me a husband, you have given me a friend, you have given me a mother in law, you have given me a piece of land, you have given me a pair of bullocks, you have given me this. You have given me this. Oh ! I am so happy ! I am so happy !

She says, and hugs and cries. Vania, a boy of eleven or twelve was standing there. He saw. "What is this ? What is this ? And the director is patting... patting on the back of Valga.

D. Oh ! Are you happy ? Now you are happy ! Be happy, be happy !

V. What is this ? What is this ? Director is patting, caressing, not rebuking, not beating. Then, why Valga cries ? Oh ! Oh ! What is this ?

Couldn't understand. Went to his detachment, to his friends :

V. Oh ! You see, Valga has come and...

All the children said :

C. Liar ! Liar, you are a liar ! How can it be ? She is not scolded, she is not beaten, she is nothing... How can she cry ? No. You are a liar.

He says :

V. I see, I saw, I couldn't understand, so I came to you to tell you. But I saw Valga crying and hugging.

He saw it with his eyes. The director is patting, caressing. He saw it with his eyes that Valga is talking like that, he heard with his ears, yet, he couldn't accept. Why ?

He has not come to adolescence, that out of joy one cries, out of gratefulness one cries. He does not know. Though he sees with his eyes, though he hears with his ears, still ? No. Simply because he is not knowing.

Because he has no experience meaning ? He was not that. He didn't attain to that stage of adolescence, so he is not an adult. So how can he understand an adult reaction ? To be is to know. To know is to be. Without being, there is no knowing. (EPisi Sat Jan 74, IID)

7. THE SWEEPER IN COMMUNIST CHINA : THERE IS DIFFERENCE IN CAPACITY.

S. Svamiji remembers one incident. You see, in China. When in 1949, the Communist tried for one... Tchang Kai Chek and so on and so forth, they have the control. And they were going in a factory, to nationalize the factory. And when they reached the factory, one sweeper was sweeping in that factory, and when the captain entered, sweeper asked the captain :

Sw. Well, comrade, we are free now ?

C. Yes, yes, comrade, you are free.

Sw. Everybody is equal, the same ?

C. Yes.

Sw. Everybody has the same right ?

C. Yes, yes.

Sw. So comrade, why should I sweep here ? And why should the manager be there ? Why should the manager of the factory seat in a chair and take so much of money ? And I am... I sweep here. Why should I ?

C. No, no, no. You don't sweep. You can be a manager. Do it.

Sw. I can be a manager ?

C. Yes.

Sw. When ?

C. Today, even now.

Sw. Oh ! I can be a manager ! I will not sweep ! I should manage. Quite all right. Come on, come on, let me try.

Captain took him to the office of the manager. Told the manager :

C. Will mister... comrade, you see, this comrade will be the manager. You give him your chair.

He gave it. He sat on the chair.

Sw. Oh ! I have become the manager of the factory !

C. Yes, you have become the manager of the factory.

Sw. Quite all right. Oh ! So I can act as a manager ?

C. Yes, yes.

Sw. Oh ! Oh ! That man is a very bad man, I dismiss him.

C. Quite all right. You might dismiss.

The man with whom he had some grudge...

Sw. Oh ! He must be degraded. Oh !

Did it, everything. And the captain was smiling and said :

C. Yes, yes, you are the manager, you can do, you can do.

Now, just before going away the captain says :

C. Well, comrade manager, one task is there.

Sw. Oh ? What is that ?

C. I shall come after three days. You shall have to... as a manager, you shall have to give the whole estimates of the factory. Every... whole estimates, every balance sheet, everything you must give after three days. You are the manager.

Sw. Yes, yes, I shall give. Quite all right. I will try.

Three days after, captain came on :

C. Where is that ?... Where is my report ? Where is that estimate ?

Sw. Oh ! What can I do ? Who can calculate that ? Who can do that ? Who ? What is it ? Oh ! I can't do that !

C. But it is the function of the manager ! It is the function of the manager ! It is the work of the manager ! You are the manager ! So, you have to do that !

Sw. But, I can't do that.

C. So, how can you be a manager then ? How can you be a manager ? You can't do the work of a manager. And still you say : "I must become manager." How can it be ? Manager is to do all those things. So, yes, you are the manager, do all those things.

Sw. No. I can't do all those things.

C. Then, how can you be a manager ? What can you do then ?

Sw. Oh ! I can sweep.

C. Yes. Come on, you sweep. So, whatever one can do, this is his business. Manager is not higher and you are not lower, because you sweep. Because you can sweep, you sweep. That work you can do. And he can do that work. He does that work. Because he does that work he is

superior and because you are sweeping you are inferior ? No. No, no. Same work. Factory has got so many works. One who is capable of doing some work, he will do that. That's all.

Sw. But shall I be a sweeper always ?

C. No, no, no. Now, from today, there will be night school, in the factory... Night school. You do your work during the day, read in the school in the night. Qualify yourself, qualify yourself and you...

Sw. Oh ! Yes ! I shall do this, so I shall do the sweeping, yes, yes, yes, I am not inferior.

C. No, no, you are not inferior. This work you can do, that you do.

Sw. Yes, yes. That's quite all right.

See. What is the meaning of that ? What is the meaning of that ? So, one can... one must be in equal position, and improve, improve. So, similarly here, in the world, people are in different positions. They have to be infinite. No doubt about that. But they must start from... where ?

R. Where they are...

S. That's all. There cannot be any comparison. (ERosi 25/66, IIIA)

8. THE COMMUNIST CAPTAIN WHO SEES A GHOST : TRUTH FREES.

S. Truth frees at once... at once... always you see.

One incident comes to mind you see, about some Communist literature. When China... when China was... There was a revolution in China by Mao-Tse-Tung and so on ?

P. Oh ! China. Yes.

S. China. And Edgar Snow... Edgar Snow, do you know ? He went there. He wrote a book... He gives a description about some captain of the Chinese force. He asked that captain :

ES. You see, I want to ask you a question.

The captain said :

C. What ? What ?

ES. Well, you see, you are here. You know... illiteracy and superstition are prevalent in China ?

C. Oh ! Yes ! Yes !

ES. But you, Communist, say that you don't believe in all those things ?

C. Yes... that is so.

ES. But from what class do you come from ?

C. Oh ! I am a peasant's boy... I am a peasant's son.

ES. Have you had superstition ?

C. Oh ! Yes ! Abundance. I was full of superstitions.

ES. Then, are you free now ?

C. Well, I can't say that I am completely free, but I am making myself free. And to a large extent, I'm free.

ES. Can you give me any instance ?

He said :

C. I shall give you one instance.

You see, I was superstitious about the existence of ghosts... ghosts. One day I was ordered to march to a certain place. And I saw the

topography, and I felt that I am to march through a graveyard. At once I felt it. I shuddered : "What is this ? But I shall have to march." And at once I said : "Well, I am a Communist. I must test and fight and don't accept anything." Quite all right. I started, with my battalion here. I am in front. As I am at a distance, I saw the graveyard. And as soon as I saw the graveyard, automatically my heart trembled. And again I said : "Well, I am a Communist. I can't... I can't believe in anything. I must test." I'm moving forward... and as I moved forward and forward, my heart is trembling and trembling...

And now just there in front of the graveyard : oh ! I was troubled ! I was troubled ! I couldn't make out what can I do with my heart. It was trembling, just trembling... Still I say : "No, I am a Communist. I must do it." And now I am proceeding and in front I saw... something like that... a white thing. Oh ! I saw : "Now, a ghost is standing there !... with its hands up !... a white one !" And at once I felt : "Oh ! It was said that there are no ghosts. But here is one !" At once, I wanted to stop. But : "No ! No ! I am a Communist. I must go forward." I went forward, coming forward... And as I was going forward and it was coming nearer and nearer !... And you see, at once it came in front... it came just in front of me. And at once my eyes were closed ! I couldn't !... The eye was closed at once ! And still I was thinking : "Oh ! No ! No ! No !" My heart was trembling and my eyes are closed, and I was trembling, and so I thought : "Oh ! What can I do ? Now I am lost ! I am lost !" But still I said : "No, I'm a Communist ! I must move forward !" I move forward. And at once I was... Someone came and I was... at once I felt paralyzed. Now ghost has come and (...)

But still again I said : "Oh ! No ! No ! No ! I am a Communist. I must fight." And at once I will try to get free. At once... I saw there is a branch... a big branch. Yes... there... with its branches. And a big paper is hung there. Most probably, day before, someone was here and just left it. I stood and thought : "You see...

You see, these two branches came like that and I was thinking it was a ghost. And this paper, I took to be his cloth : oh ! This is a ghost ! This is a ghost ! Oh ! You see, Mister, at once I became free.

How could he be free ? (...) Truth... by truth... He sees the branches of the tree and he sees the paper. Not the ghost. At once... He said : "Now from that day I was free from the ghosts. That superstition went away."

(EPisi 13.1.64, IIC5)

Chap. 4 ILLUSTRATION FROM HINDU MYTHOLOGY, HISTORY AND CUSTOM.

1. The saint reincarnated as a deer..... 350
2. Santiram story : how long it will take ? No question of time.351
3. Siva and Parvati quarrel : one does not respond to the blow. 353
4. Yudhisthira insulting Gandiva :..... 355
 - a) Told to Sumongal : the killing of seniority.
 - b) Told to Pierre : experience is knowledge of wider expressions.
5. Surdas and Cintamani : sensitiveness..... 359
6. KANAK-ANJALI : parting with the past..... 360
7. The rajput prince who violated the brahmana's wife : as a king, father decides to put his son to death..... 361
8. MA PRAJNAH : know your limit..... 362
9. Story of Sariputra : Buddha and Sariputra are practically the same.363

1. THE SAINT REINCARNATED AS A DEER.

S. In Indian mythologies, there is a very nice story...

One saint there was and he was in his ashram and there was a deer. And deer gave birth to his baby and the deer died... Deer died after giving birth to his offspring. And he is : "What will happen to this ? Who will take care of that ? No one is there. Oh ! Let me take care of it." And he came to rear it. So he wanted to give him milk, and so on and so forth, and going out with that deer. And actually the deer became older. But it was not so very old, but still...

And the saint must die : "What will happen if I die ? What will happen to this ? If I die, what will happen to this ? Oh !" And he was entrapped with the idea of the deer. Next life, he became a deer ! And because he remembered all those things. And he became a deer, and he, that deer, always roamed in the ashrams of saints. He knew.

The deer was conscious : "I am a deer, but I became a deer, I was that... And let me fulfil this desire now. So, I shall be in that condition of mind." And so he always is in the ashram now... And after that he died. And again became...

Though you may say, it is mythology. No. It is actually a fact. It gives a description only of the idea. (ERosi 7/66, III E2a)

2. SANTIRAM STORY : HOW LONG IT WILL TAKE ? NO QUESTION OF TIME.

S. Narada was going to Vaikuntha, and on the way he saw a yogi doing penance. During hot season, he is surrounded by fire and he asked :

Y. Well, Lord, where are you going ?

N. I am going to Vaikuntha.

Y. Vaikuntha, oh ! (Vaikuntha is the seat of Viṣṇu). Oh ! You'll meet him ?

N. Oh, yes.

Y. Just will you ask him for me, when shall I get my salvation.

N. Oh, yes, yes, I shall ask.

There was one mad cap, something.

M. Oh, well, well, well, where are you going ? Oh, you are going to that mad man. Isn't it so ? Just ask him, just ask him, "when, when I shall get to his place ? When I shall get to his place ?

N. Yes, I shall ask.

He was returning, and he just met that man.

M. Oh, you are returning. Have you met him ?

N. Yes.

M. What did he say ?

N. He said : "Yes, yes, you'll get."

M. Did he say "I shall get" ?

N. Yes, but he says...

M. What ?

N. You shall get to that place after so many lives as the leaves on this tree.

There was a tamarind tree, big tamarind tree and small leaves.

M. Ah, ah, very nice, very nice, he said. I shall get isn't it ? I have got already, these so many lives, I don't care, I shall pass. When he said I shall get, I have got already, all these lives I don't care. I shall pass all these lives.

And he came to that yogi and said :

N. Ah, yes, yes. Yes, you shall get your salvation after so many lives as the leaves on the tree under which you are there.

And this was a small tree. "Sappa", big leaves. He said :

Y. After so many lives ! One, two, three, four, five, six... Oh, oh, oh... there were probably mostly twenty five leaves. Ah ! Ah ! I shall have to wait so many lives !!!

See the difference. What is the difference ?

D. Well, the first one is accepting what comes.

S. Ah ! And he is self confident. He knows only to work. Finish. "And I know one day it will come. And my position, my duty rather as you call it, or my right, or my privilege is to work only." Finish ! But that man sees only the result.

D. So more leaves can grow on this tree ?

S. May be. But he says as many leaves as now. Don't take literally. It gives an idea, that so long you will have to wait. But he does not care. The very fact that he said : "I shall get, that is to say I have got", he said. The same thing was told to that yogi, but he thought "Oh ! I'll never get." (EDasi 27.3.72, IIK)

3. SIVA AND PARVATI QUARREL : ONE DOES NOT RESPOND TO THE BLOW.

S. There is a very interesting story in the PURANA. Parvati brought the charge against her spouse Siva that he always favoured the rich. The poor went on ever getting poorer, while Siva went on bestowing riches up on the rich, she complained. Siva, of course, refuted the charge and tried to convince her that he was always just, that he treated both the poor and the rich in the same way. The difficulty, however, was, said Siva, that the poor did not come forward to receive what he bestowed upon them.

Just then, by a mere chance, a poor lame man was seen passing at a distance. He was heard lamenting over his misfortune "How miserable I am... etc. etc."

Now Siva tossed in the poor lame man's way a purse full of gold sovereigns.

The lame man is coming on, all the time lamenting over his misfortunes. And now, in a fit or rare optimism, just at that very moment, he tries to reassure himself : "What is there to lament about if I am lame in a leg ! At least I have eyes to see my way. At least I am far better off than a blind man. Had I been blind, how many times would I get knocked by some obstacles on the way and fall down. A blind man is indeed by far more miserable than I am."

And in sympathy with that imaginary blind man, the poor lame man closed his own eyes and made an experiment of finding his way with his eyes closed. He, thus, passed by the purse of the gold sovereigns.

"Now look Parvati," said Siva to her, "is it my fault that this poor man thought it necessary to close his eyes just when I had thrown the purse on his way ? Didn't I bestow riches upon him ? But how could I make him get it ? He himself desires to stay poor and miserable..."

In this way, Siva is always, at every moment, giving blows to you. The sensual objects are ever giving blows to you. There are always obstacles

in the satisfaction of your desire. And, sometimes, you even exaggerate your satisfaction. You do not wish to look at the non-fulfilment. This not seeing is, thus, at the root of not getting shocked. How can one, who does not see, get the shock ? There is no other reason behind this. One always gets hit, but does not get affected by it. Sorrow and happiness, pain and pleasure, both are there. But when you get happiness or pleasure you take it as natural, as if that is your right. You would keep a tight hold over it, you would not allow it to be snatched away from you. But, in the case of disagreeableness, even a little of it, is at once denied.

And, this denial, sometimes brings about such a condition that when even something favourable happens, one cannot accept it. (Su Chap. 12, IIB1)

4a YUDHISTHIRA INSULTING GANDIVA : THE KILLING OF SENIORITY.

S. Svamiiji will give another example, an episode from the MAHABHARATA, when Arjuna had taken a vow to kill the man who ever insulted his renowned bow, the Gandiva. When Yudhisthira went to fight Karna, he got defeated. Thereupon, enraged by the humiliation, he denounced Arjuna and tanted him by exclaiming that even his Gandiva was worthless, as it had not been able to save him from defeat. This infuriated Arjuna and, reminded of his bow, he got ready to kill his eldest brother. Arjuna's friend, guide and philosopher, Krishna, thereupon intervened on behalf of Yudhisthira and, for long, argued with Arjuna. Arjuna had of course to fulfil his vow, argued Krishna, but at the same time he admonished him by saying that he did not know the essence of DHARMA -the social code of conduct. "NA VRDDHAḤ SEVITA TVĀYĀ" -you have not served the aged wise men. After having thus upbraided Arjuna, he advised him to utter some humiliating word to show disrespect to his eldest brother and thus fulfil his vow for that itself would be like death to him.

Had Arjuna been here today and would ask for Svamiiji's advice, the answer would be : "Well, Arjuna, tell me first of all, that, if an innocent child steps over your holy Gandiva, will you take it as an insult of your bow and kill the child ?" Arjuna would of course defend the child on the plea that he did so out of innocence. Or, had that person been a mad man, the plea would be that being a mad man, he was not in his senses. What, then does it imply ? Whom would you kill Arjuna ? Your vow would apply only to a person who knows, who understands. Isn't it that so ? But, has your Gandiva not been insulted by Yudhisthira who is older than you and therefore your superior ? And where does his superiority lie in ? In the respect that he should naturally command, or that, however, he is dependent upon you. If you do not give him that respect, the superiority he enjoys immediately loses its very basis. The seniority that he enjoys for being your eldest brother at once vanishes. He is not just an individual, he is an elder brother. You just utter an insulting word to him. That will be enough to kill that relationship. The elder brother will die then and there ! (Su

4b YUDHISTHIRA INSULTING GANDIVA :
EXPERIENCE IS KNOWLEDGE OF WIDER EXPRESSIONS.

S. Experience... What is experience ? Experience is nothing but familiarity or knowledge of wider and wider expressions. Not only. There is a very nice case in the MAHABHARATA. Svamiiji gives you a particular, a very tangible expression. In other fields also, he could show.

In the case of Arjuna and Kṛṣṇa : they are friends, great friends. And Arjuna being Kṣatriya class, warrior class, there is a tradition here : warrior class has got some virtues... characteristics. And one characteristic of the warrior cast is that they must have fortitude : power of forbearance. And another characteristic : they must stick to their vow. (...) And this bow of Arjuna, as you know, was called Gandiva. And he was a hero due to this bow. So, he had taken that vow affirming that : "Whoever abuses, makes little of my bow, I shall kill him. I shall take his life." That was his vow.

One day it so happened Yudhisthira went to war with Karṇa. And he was defeated. Yudhisthira was the eldest brother of these five brothers. And Yudhisthira came and said : "Well, Bhima (his second brother), what is that club, Gada ? (His weapon was Gada : club). What your Gada has done ? It couldn't help me ! And Arjuna, what has your Gandiva done ? It couldn't help me !"

P. Arjuna was also involved in the war ?

S. Oh ! Yes, yes. The whole Gita was in the midst of war. Ah ! And at once his bow is abused. He took the weapon :

A. I shall kill.

Kṛṣṇa was there :

K. Well, friend, what are you doing ?

A. You know my pledge.

K. I know your pledge.

A. And you see, my Gandiva is abused. (...) by my brother.

K. Oh ! Yes. No doubt.

A. So, I shall take his life !

K. Oh ! Yes. You shall take his life.

A. So, then I shall...

K. No. No.

A. What is the meaning ?

K. You say that "one who abuses or makes little of my bow, I shall take his life. And now, when he has done, I take his life."

Kṛṣṇa said very nicely : NA VRDDHAḥ SEVITA TVAYA -You never served, you were never in company with experienced old people. So, you don't know what is DHARMA.

A. Then what is DHARMA here ? Is it not my DHARMA that one who abuses, be killed ?

K. Yes, it is your DHARMA.

A. So, I do.

K. No. That is not your DHARMA.

A. Then ?

K. Utter some word which degrades Yudhisthira, abuse... Then your vow is kept.

This much he said. And didn't explain. Arjuna said :

A. Well, brother, you don't understand anything. You do that, that, that, you blame my Gandiva. You should have learned something that...

That much he said. And Kṛṣṇa said :

K. Quite all right. Your vow is respected, kept.

What is this ? Play of words ? Jugglery of words ? So, did Kṛṣṇa cheat Arjuna ? Befool him or what ?

P. Arjuna showed to his elder brother that he didn't really mean it, he thought it superficially.

S. What he said, made little of his elder. Meaning here, is : you see,

elder brother, elder and of seniority, respectable... When, if the younger takes him and obeys him, elder is made superior by the junior. If the junior does not respect he is no elder... he is no elder. The elder should behave in such a way that he can command respect of (...). He cannot do anything which takes him away from his position of seniority or superiority. A superior is superior only if the inferior accepts. Do you follow? Kṛṣṇa has not said that. Do you see that? What is this here? How much widening of your knowledge and experiences energy you see. Today, if he was to express, Svamiji would have said :

S. Well, Arjuna, quite all right. Quite all right. You are doing like that. See, a child is there. He tramples down upon your bow ! What will you do ?

A. Oh, I will smile.

S. Why ?

A. He trampled upon... Ah ! Ah ! Ah ! He is a child ! What does he know ?

S. Oh ! So, whoever utters, he is not to be killed in that way ! There is a mad man going, a lunatic... He says : "Oh ! I can take Arjuna's bow and break it and do anything !" Will you kill him ?

A. No.

S. Why ?

A. Because out of his mind.

S. So, you see, there is a difference. You are to see whom you are to do. How much widening ?

P. I see. I see.

S. Arjuna had no widening of knowledge, so he took it literally and particularly. When Kṛṣṇa said :

K. You never were in company with old experienced people, so you talk like that.

Then, Arjuna said :

A. Where should I go to experienced people, wise people ? You are the wisest now. You tell me.

Then Kṛṣṇa said that. See how much widening ! How much widening !
(EPisi ...)

5. SURDAS AND CINTAMANI : SENSITIVENESS.

S. Now take the story of Surdas, for example. You know how deeply in love he was with Cintamani, and how he had once crossed a flooded river at midnight overcoming all the formidable obstacles which came in his way. It was raining heavily and to cross the river was most hazardous. But Surdas did not care for them. And to reach his goal, he had to take the support of a dead body floating in the river for some time, and then had to get the support of a live snake. Cintamani, however, snobbed him severely for his daring and heroic feats, taunting him with the remark that had he had a similar devotion to Lord Kṛṣṇa, he would have even found him.

This severe jolt from his sweetheart came as the most unexpected shock to Surdas. Was that the only response and reward that he was to receive from the only person to meet whom he had even risked his life ? And that single experience opened his eyes and gave a completely new turn to his life.

How did he get disillusioned ? For every action, you know, there is an equal and opposite reaction. Because the attachment was so intense, the resulting shock too was so severe. (Su Chap. 14, IIB)

6. KANAK-AÑJALI : PARTING WITH THE PAST.

S. There is in Bengal a beautiful tradition attached to the marriage ceremony, called KANAKAÑHALI, or KANAK-AÑJALI (a handful of rice). After the wedding, when the bride departs with the bridegroom for her father-in-law's, both of them, tied together as they are by a knot in their upper garments (the "sari" of the bride and the "chadar" or shawl of the bridegroom), have to hold in their hands together a plate full of rice, over the heap of which is placed a rupee. Then there comes the mother of the bride who, having spread before them her ANCHALA (the hem of the sari), empties the contents of the plate in it and tells them : "You now owe nothing to us indeed." And immediately thereafter, with her eyes shut, she turns back for her room without, for a moment, trying to look at them again, for, to look back at them is considered inauspicious. Why ? What does it mean ? Now, what does it imply ?

Su. That she has given up her daughter for ever.

S. Has given her up for ever. And, therefore, in acknowledgement of her debt to the parents, the bride pays them back some rice and a rupee, symbolic respectively, of food and shelter, as though telling them that whatever had been spent over her was being paid back. What is the implication ? That she is bringing the relationship to an end. How beautiful indeed. And the mother, too, accepts it in the same spirit. And though quite broken, departs from the scene without looking back at her. For to look back implies that she would be drawing the daughter back to herself. Of course all this is only symbolical. (Su Chap. 16, IIC)

7. THE RAJPUT PRINCE WHO VIOLATED THE BRAHMANA'S WIFE.

S. There was a very nice case in Rajput history. Rajasthan. One day the king was sitting and one Brahman came running... rushed with tear in his eyes, and said :

B. Maharaja, I have got a case.

M. What is this case ?

B. Someone came to my house in the night and tried to violate my wife.

M. Is it true ? To violate the wife of a brahmana is a heinous crime. The man must be punished.

B. How ?

M. He will be punished to death.

The guard ran to the king and said : "It is a disastrous decision. We have got hold of him. And he is the prince. Your own son."

M. Is it so ?

G. Yes.

M. Quite all right, my decision stands.

Though he felt for his son. But as a king, he said : "No, I can't help it. He has done it and he must bear the consequences." Though as a father he feels for him. But as a king, no. "If the Brahmana pardons, then the case may be another. It has gone out of me." And the guard ran, ran, and said : "This is so." The Brahmana said "Is it so ? It is the prince ? Then I must go. I must go to the king." He ran after. "Just forgive him for this time." "Do you forgive ?" "Yes", "Then it is all right."

See : the father in him was feeling for his son, but the king... In the eyes of law, everyone is the same. "My son or another son, same. For, he being my son, I feel for him, but similarly you can feel for one. But the particular act, the particular situation demands something else. So you are to decide. As a human being, you can feel, but as an employer and employee there is another. (EDasi 16.2.72, IIB2)

8. MA PRAJNAH : KNOW YOUR LIMIT.

S. Once there was a Raja who performed a religious function. After it was over he gave a sumptuous lunch to a number of guests. Among them were a few sanyasis. The guests had retired and were resting. The Raja then sent his family doctor to the sanyasis, to be of assistance to them, if needed. The sanyasis were unaware of the doctor's mission. They asked him to be seated and enquired if he had any doubts to be cleared, any knotty problem to be discussed. The doctor said he had come at the bidding of the Raja to be of service to them in case of need, as the lunch was heavy. He said he would give suitable medicines if any one had stomach upset. The Sadhus replied that they were quite well and at ease. Although a very sumptuous feast was provided, and the dishes were delicious, only judicious quantities were taken and there was therefore no need for any doctor. They were men who knew their measure. They were not controlling or checking the calls of nature. They were living in open air. How could they ever fall ill ? So the doctor left and communicated what they had said to the Raja. (SRI book)

9. STORY OF SARIPUTRA : BUDDHA AND SARIPUTRA ARE PRACTICALLY THE SAME.

S. As for example, you see, in the case of Buddha too. Very nicely, he had so many disciples. Isn't it so ? And he said : "This Sariputra will be my alter ego in a way." Alter ego means ? I in a different form. Sariputra was one of his disciples. Main disciple, his name was Sariputra. Sariputra means : son of Sari. His mother's name was Sari. And the son of Sari : Sariputra. And he said that : "Wherever Sariputra is, Buddha is." That is, he could represent Buddha, practically completely.

R. Because he was in Truth...

S. Ah ! And no one could ! Buddha never said anything regarding anybody like that. It is only for Sariputra himself he said that. So, that Sariputra was practically of the same level of Buddha. He realized the teachings of Buddha, as perfectly as possible. So he said... Buddha said, that is... "he and I are same." And how was Sariputra, you see... how was Sariputra ? You can very easily see the nature of the man. He was a young man at that time. And they were two friends : Sariputra and Mugdalanya. They were two friends who renounced the world and they were after Truth. And they had a contract, that whoever will realize Truth first, will at once give the other. That was the contract between them. And they were working under some saint.

One day, in Rajghir, Sariputra was going out in the morning for getting food. Begging... begging, you may say. And he saw another, such a man, is coming. And he said : "What is this ? This man's gait is so regular ! And so well balanced ! He is not like all of us ! Who is this man ? I must know. Now he is now going into the city. I will not disturb him now. I shall follow him. I am also going for food. And he is also coming for food. That's all." He followed. And when after getting food, they are returning, going back out of the city, then Sariputra asked him : "Well, my dear friend, who

are you ? How many years, you are in this life ? And who is your guru ?
And what is his teaching ?" Do you follow ?

R. No, not here.

S. Sariputra asked that other man :

Sa. For how long are you in this life of renunciation ? And what is your
guru ? Who is your guru ? And what is his teaching ?

Di. I am very new... I am very new in this life. And I have got a teaching,
no doubt, but I can't explain to you all the teachings. I can give you
only the jest of it. I can't explain, because I am now new.

Sa. Quite all right. I only want... only the jest. I don't want an expla-
nation. You give me the jest.

Di. YE DHAMMA HETUPABHAVA TESAMHETU TATHAGATA AHA
TESAM JIVAN

NIRADDHA, EVAM MAHADDI MAHASABBANU.

My guru is a great sage. His teaching is this... this much... this much
I have learned. I cannot explain, I cannot elaborate it.

Sa. And what is this ?

Di. He said : wherever there is some effect... wherever there is some effect,
there is a cause. You see ? YE DHAMMA HETUPABHAVA. Whatever
has come out of some cause, so that cause... my guru says that cause...
he says that cause and also says how to remove the cause. This much
I know. Do you see that ? As for example, suffering. Suffering is there.
What is the cause of suffering ? It has got some cause. So my guru
shows the cause of that. And shows how to remove the cause.

This much he said. Sariputra at once said :

Sa. Yes, enough of it. I have received.

He went, and as soon as he approached, Mughalanya was afar. He saw
Sariputra.

Ma. Well, friend, what is the matter ? What is the change ? It seems that you have received AMRTA -you have received Truth, it seems. What is the matter ?

Sa. Yes, friend, I have received. Let us come, let us go. Let us go to that man about whom I got

They approached their guru and said :

Sa.Ma.We want to go away.

Guru said :

Gu. Why ?

Sa.Ma.Because we have heard. We are with you for long time and we have studied under you, practised under you, but still we are not satisfied. But I found someone. I have not seen him yet. But I heard about his teaching and that teaching gave me the idea of Truth. And so we want to go away to him.

Gu. Oh ! No, no, no. Why do you go away ? I have got five hundred disciples. Now you see... And I shall make you my representative just to teach them and be with them, be their guru and do everything.

Sa.Ma.No. We don't want. We must go.

And the two friends went to Buddha. You see ? Only with this sentence, he said "I have found out. I found out." And it so happened, that Buddha was in congregation when they approached. When they approached, Buddha saw. And at once Buddha said : "Oh ! You see, this one will be my first disciple." From his expression, he said : "Yes, he will be." You see ? There are so many. And everybody is trying to receive. Everybody is trying to receive. But... ah ! Clear now ?

R. Christ said the same. Christ said also that "Many are called..."

S. "... but few are chosen." Exactly. And Christ also said : "There will be false Christs and false prophets who will try to take you away from

that." Yes, yes, exactly so. And thus the guru of these two men said :
"No, no, no. Don't go. I've got disciples... I shall keep you in my place
and you go on doing that..." That guru was doing what ? Only having some
congregation and so on and so forth. That is not Truth. They were on a lower
level. And these two friends said : "No, we don't want. We will not. Go."
From this single sentence, he says : "Well, I've got it." Sariputra said :
"Yes, I've got it, yes, whatever is has got a cause and if you want to remove
that, you are to find out the cause, and remove the cause. Yes, yes, yes,
yes." Thus Buddha said, that much Buddha said. And that is being repeated
always. But how that particular one, at once, said : "Yes, yes, I found it...
I found it." (ERosi 20/66, IID1)

Chap. 5 OTHER ILLUSTRATIONS.

1. The Burdwan Commissioner : action must follow feeling _____ 368
2. The man that had his umbrella for fifty years : change and
difference. _____ 370
3. The teacher talking to a dog : express your feeling, but with
intelligence. _____ 371
4. The old man, his son, and the horse : _____ 372
 - a) Told to Sumongal : pleasure goes always with pain.
 - b) Told to Srinivasan : fact is fact.

1. THE BURDWAN COMMISSIONNER : ACTION MUST FOLLOW FEELING.

S. Svamiji was a young man. There was a case. A new Commissioner came to Burdwan division. And he behaved in such a way with people, that people were mad after him. "He is such a good man. His door is open. Everybody can come : what can I do for you ?" And so on and so forth. And he does also. People were mad. "Such a good man, such a great man has come !"

Once it so happened, a young man heard that a post is vacant in Districts Magistrates' office. And people said :

P. Oh, you are qualified ! Why don't you try ?

YM. But you see, how can I try ? I have no one to push me.

P. See the Commissioner.

YM. Yes. Yes. Yes... I shall go.

He went to the Commissioner.

C. Well, young man, what can I do for you ?

YM. Oh, Sahib... the post is vacant.

C. Oh, it is very easy to give an accomodation for you.

Now, he gave a strongly recommanding letter, an open letter. The young man came out and read the letter. "Ah... it was such... Oh ! Service is mine. No one can deny." And then he went to the Magistrate's Office. Submitted there... "Oh, yes. Yes, young man, very nice, very nice, I shall try my best, and so on and so forth." Came, three days after. Three days after he came and the man at the door said : "Mr... Magistrate is very sorry, he cannot provide you." He said : "What is this ? Commissioner gives such a recommandation and what !... He can refuse it ? I shall go and see the Commissioner again."

He went, the Commissioner was not at home and the Chaprasi said :

Ch. Well, Bapu you come today ?

YM. You see, I came here for the post... and after that... what I did...

Ch. Well, Bapu, don't believe the Sahib. Don't believe the Sahib.

YM. Why ?

Ch. Because, you know, the very day he gave you the letter, and afterwards he gave another letter to me, and told me "hurry up, go to the Magistrate Court with this letter." I hurried up. And after that, that Magistrate smiled and said "Quite all right. Go." And in that letter, the Commissioner writes : "I have sent one young man to you, with a recommendation. Don't notice it. Do as you think best. Don't consider this letter."

Until this incident came, people were after him. But after that : "Oh, now... very cautious, to behave with that man."

D. Why did he do like that ?

S. To show himself that he is such a good man. (EDasi 16.2.72, 1B3)

2. THE MAN THAT HAD HIS UMBRELLA FOR FIFTY YEARS :
CHANGE AND DIFFERENCE.

S. Once there was a man who boasted that he had been using the same umbrella for over fifty years ! It was indeed remarkable, if true. On questioning, he admitted that once the cloth was worn out and that he had to change it. Once the handle broke and he had a new handle fitted. The stalk of the umbrella gave way another time and he replaced it also. Unfortunately, in a storm that he was caught in, the ribs of the umbrella were bent out of recognition. He had to replace them at heavy expense. The cloth was torn for a second and third time and he was obliged to renew them. So all the parts of the umbrella were renewed and some of them more than once. And yet he claimed that he had been keeping the umbrella for over fifty years ! Was it the same umbrella that he had bought ? (SRI book)

3. THE TEACHER TALKING TO A DOG :
EXPRESS YOUR FEELING, BUT WITH INTELLIGENCE.

S. In olden times, a teacher of small boys was going to a school and he was trading the middle of the road and talking : "Will you please give me some place ? Please, move a little." Another boy was coming and heard the teacher talking. He said : "No one is there, with whom he is talking ?" He came, he saw that a dog is lying, there on the road and the teacher is talking : "Please give me... Please, give me... so that I may go." Boy said : "Why, teacher ? What is this ? What is this ? Can the dog understand it ? But why don't you trash him out ? Why don't you chide him ?"

"Oh, you see, I just do that only for this. If something is obstructing me, or someone is obstructing me, and if I become rude, then the attitude will be that. So I think this is the best way. So that my attitude is all right."

One extreme no doubt. It is only the expression of feeling, not any intelligence. (EDasi 16.2.72, IIIA)

4a THE OLD MAN, HIS SON, AND THE HORSE :
PLEASURE GOES ALWAYS WITH PAIN.

S. There is a very nice story prevalent among one of the tribal peoples. It is a beautiful story.

There was an old man, who lived in a village up in the hills. He had no one else in his family except a young man who was his grandson. And, they had a horse. The grandson sometimes rode to the town for getting provisions.

Only a few people in this village were prosperous enough to have a horse. The village envied the old man and considered him to be a very lucky man indeed.

One day, however, the horse was lost. The villagers came to the old man and, by way of condolence, told him how unlucky he was to have lost this only horse he had. "What a pity", they said to him, "to have lost the only horse you had. How hard it will now be on you !"

The old man listened and smiled. "It is true of course, that the horse is lost."

The villagers went on pointing out that it was the old man's bad luck to have lost the horse, but the other one simply replied with the few words that the horse was indeed no more there.

After a few days, the horse came back, and it was accompanied by three or four wild horses. The villagers now rushed to the old man to congratulate him for his immense good luck : "Oh ! How lucky you are ! Whereas formerly you had only one horse, now you have three or four horses more with you. How very fortunate indeed you are !"

"Yes, yes. That is what I find", the old man replied calmly. "I had only one horse before which was lost, but now I find that it has come back with three more horses. I do not know what a good luck, or bad luck is. What I find is only this, that the horse has come back along with a few more horses." But the villagers went on congratulating him for his immense good luck.

After a few days, the grandson of the old man asked his permission to ride one of the new wild horses whom he had been able to tame by then. The old man permitted him to do so, only asking him to be careful.

But lo and behold, the young man was brought back, only a little while after, on the shoulders of a few villagers. The horse had thrown him away from its back and the poor young man had broken one of his legs.

The villagers again lamented over the old man's bad luck ! "You had only one young person to look after you in this old age, and alas, he too has been incapacitated for the whole of his life. Oh, what a great misfortune has befallen you, old man !"

The old man replied calmly : "The boy has indeed been incapacitated for the whole of his life. But about what you say with regard to a great misfortune having befallen me, I am not at all aware."

Then came this war, and there was conscription. Recruitment of young men all over the country started vigorously. The Government Officials came to know of the grandson of the old man. They came to him and asked for the young man. The old man produced him. "But, he is lame in a leg", they remarked. "He is of no use to us." "That is for you to decide", replied the old man.

The villagers came rushing to the old man congratulating him for his rare good luck. "Oh, how fortunate that your grandson has broken his leg in that accident !"

"Well", the old man replied, "it is true that they did not find him of any use to them, and so they have not taken him away from me." This much I can see very well. But whether it was fortunate of me or unfortunate that the boy broke his leg and that he was not taken away by the army men, I do not know."

Now, what is there in this story ? The villagers consider one and the same event as fortunate on one occasion and unfortunate on another. But the old man views the event simply as an event. For him it is only a fact.

So, good fortune or bad fortune depends only upon the point of view one adopts. In fact, it has no independent existence of its own. The good

fortune or the misfortune has no independent entity of its own. Agreeableness or disagreeableness have no independent entities of their own. Fact is fact. Event is event. One has to come to this point. That is how the old man replied each time he was told by his good luck or bad luck. He sees fact as fact, event as event. So, he is beyond all pleasure and pain. He has transcended both what is agreeable and disagreeable. He does not keep both the agreeableness and disagreeableness within while still going on claiming to be neutral towards them. (Su Chap. 8, IIC4)

4b. THE OLD MAN, HIS SON, AND HIS HORSE : FACT IS FACT.

S. Once there was an old man and his son living by the hillside. They had a horse to go about for bringing provisions, etc. One day the horse strayed into the forest and was lost. The old man's neighbours came and expressed sorrow at the loss of the horse. They said, "Sir, you are very unfortunate. How will you go now to the town for the necessities ? We are extremely sorry for you." The old man replied, "Well, the horse is gone. We will see how it can be managed." Then after a few days the horse returned together with a mate. The neighbours came again, this time to congratulate him. They said "Sir, you are indeed very fortunate. You now have two horses. You can both ride to the town. How fortunate you are."

The old man said "Well, there are indeed two horses. They might be useful."

One day when the son was riding, he was thrown off the horse and his knee was broken. The neighbours came to condole the old man and said, "Sir, you are very unfortunate. Though you have two horses, your son is disabled and cannot ride them. We are very, very sorry."

The old man said, "Well, my son has broken his knee. That is being attended to. Whether I am fortunate or unfortunate, I am not competent to say."

Then conscription came. While all able-bodied men were rounded up and sent to the front, the son was left off in view of his disability ! The neighbours came again to congratulate the old man. "Sir, you are indeed very, very lucky. Your son has escaped conscription." The old man said, "Well, he was not conscripted and taken to the front. That is a fact."

Thus, while the neighbours were swayed by emotions every time something happened, the old man maintained his calmness and met each situation as the situation demanded. Never for once was he swept away by elation nor cowed down by depression. (SRI book)

