

SPIRITUALITY IN INDUSTRIAL LIFE



VIMALA THAKAR

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Spirituality in Industrial Life

Vimala Thakar

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Spirituality In Industrial Life

Five Lectures in English by

Vimala Thakar at ML. Abu

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1935 - 1996

We dedicate this book to

Late DR. B.V.RAO

Chairman

Venkateshwara Hatcheries Group

It was his concern
for sharing whatever he understood
with the members of his staff,
and his generosity
that occasionally created such gatherings between
Vimalaji and His staff with family.

VIMALA THAKAR - An Introduction



In 1951-52 a young Indian girl represented a number of universities at the World Assembly of Youth in Ithaca-U.S.A. She was chosen as the chairperson of the World Council of Women and was expected to work with Unesco in connection with Womens' Problems.

Meanwhile Saint Vinobaji had launched the historical Bhoodan Movement in India. The call of the mother land brought Vimala Thakar back to India.

At the end of 1952 she plunged headlong into the movement and went around the whole country between 1953 to 1959 carrying the message of a peaceful transformation of Man & Society through faith and love.

It was at the end of 1956 that Vimala came across Shri J. Krishnamurti. A deep study of his teachings and a life long religious enquiry conducted by her since her childhood brought about a radical turn in her life. An urge to dedicate her life to the cause of Total Transformation in Man and Society dawned upon the heart. She realized that such a transformation can come about only through a mutation in the Human Mind. She saw that the crisis was in the individual psyche; that the seeds of misery, violence and wars are in the individual psyche.

By the end of 1962 she decided to drop out of the Bhoodan Movement and went to Mount Abu. There began a new phase of Vimala's life and work. Her wanderings through different countries of Europe began in 1963. She started giving discourses on the 'Frontiers of Mind', 'Mutation of Mind', 'Mystery of Silence', 'Intellect and Intelligence', 'Self Discovery' etc. Various Universities in European countries invited her. She began to conduct Self-Education camps for young & old alike.

Spirituality in Industrial Life

At the invitation of Berkeley and Stansform Universities, she went to California in 1968. That was the beginning of her work in U.S.A. She has traveled widely in U.S.A. addressing students at Michigun, Pittsburg, Claramont, Washington and Boston Universities. She has traveled across Canada in 1976 and visited Chile in 1983. Vimalaji was invited by Colombo University and the Council of World Affairs in Nepal. She has visited Japan at the invitation of Fujii Guruji and Hongkong at the invitation of the University of China. She has visited Australia twice at the invitation of the Quakers Society and once at the invitation of 'The New Era Consciousness' Movement.

Thus the *Chir-Parivrajika* has been carrying the Torch of Faith and Love across various continents. Meditation is her life breath. Love of solitude and silence her source of strength.

Since 1980 she has been once again traveling in various parts of India awakening the people to the grave moral and cultural crisis facing them. Vimalaji feels that India requires a moral and cultural revolution, which will oblige people to realize that life is one homogeneous indivisible wholeness. It cannot be fragmented, that a new socio-economic or political order can be created only by those who have faith in the oneness of life, who have faith in God and trust in Man.

She has wandered around the country giving talks and conducting camps for the non-political, non-sectarian, non-dogmatic social workers. There are a number of books to her credit in English, Hindi, Gujarati and Marathi. Many of her books have been translated in Dutch, French, German, Spanish and Arabic.

Thus moves a fearless *Parivrajika* in the global human family - entirely on her own - helped by only a handful friends in each country wherever she moves.

Lecture : 1

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं
माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोम
निराकरणमस्तु निराकरणं मेऽस्तु तदात्मनि
निरते य उपनिषत्सु धर्मास्ते मयि सन्तु
ते मयि सन्तु ते मयि सन्तु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

स्वर्गे देवानां शान्तिः रस्तु
भूतले मनुजानां शान्तिः रस्तु ।
पाताले राक्षसाणां शान्तिः रस्तु
सर्वेषाम् एव शान्तिः रस्तु ।
सर्वेषाम् एव तुष्टिरस्तु ।
सर्वेषाम् एव पुष्टिरस्तु ॥
ॐ शान्तिः ॐ शान्तिः ॐ शान्तिः ॥

सामवेदस्य ब्राह्मणम् - शान्तिपाठः॥
केनोपनिषद, छांदोग्य उपनिषद शान्तिपाठः॥

Date : 5th December, 1994
Thursday

Let all parts of my body be nourished, and my speech, soul, eyes, mind and all other senses be nourished;

All these - world of animates and inanimates - are Brahm.

Let Brahm not neglect me, and let me not drift away from Brahm.

This way let there be a companionship between us.

Those qualities of upnishad which remain engrossed with soul, be with me.

O God! Let there be peace in mundane and spriritual world.

Let all gods in heaven be in peace.

Let all human beings on earth be in peace.

Let all evil spirits in the under world be in peace.

Let every one be in peace.

Let every one be satisfied.

Let everyone be nourished.

O God! Let there be peace in physical world and spriritual world.

Samved Brahman Shantipath

Kenopanishad, Chhandogya Upnishad shantipath



Life has strange ways of bringing people together. About two years ago, life brought together your chairman Mr. B V Rao, and a person called Vimala. And it is your chairman's concern for sharing whatever he understands with the members of staff and his generosity that occasionally creates such gatherings between you and me. I do hope that I will be able to communicate to you and share my understanding, observations and suggestions, if any, in as simple terms as possible.

All of you come from the city life and are engrossed in the economic world, living a life of householders, with a variety of responsibilities and commitments. And you are meeting a person; you will be listening to a person, who has not lived in a city. She has wandered, traveled all over the world; a person of quiet solitary life, mostly among the hills.

So two different kinds of psyche and consciousness are going to meet together and I hope to share also, not only through a discourse, but through dialogue also, if you would so desire. So, the economic world is meeting the spiritual world. Why should you meet the spiritual world? Where is the

necessity, when you have the jobs, the families, the decent comforts of life, basic requirements available to you? Why should you come and listen to a person who has never entered the family life or the economic life?

The common factor between you and me is that we are human beings. We are living in a human society. So the humanness vibrating in you and me is alike. It is the factor, that would be relevant to our conversations and discussions, if any discussion takes place.

As far as I have seen and understood life, my friends, it is a mysterious phenomenon. The cosmos, in which there are a number of universes, like this one, is a self-generated phenomenon - the cosmos, the universe, the solar systems, the planets, their interrelatedness has nothing to do with human thought or human hand, nothing to do with human knowledge. This vast cosmos, we live only on the planet earth, so tiny a planet, but even that is so vast. But this planet and the life on this planet is related to the movement of the solar systems, the other planets, its interrelatedness among the planets, interrelatedness between the earth, the skies, the oceans, the rivers, the forests, is not manmade. The complexity due to this interrelatedness of all the expressions of life makes me, obliges me to make a statement, that life is a mystery. The human race has been trying to

uncover this mystery, trying to know about it, form an opinion or a judgment about it since millions of years and yet the complexity of that interrelatedness, the vastness defies human definitions, descriptions, evaluations and judgments.

So life is a mysterious phenomenon. We are born in this cosmos; we are organically related to this whole mystery of life. On the biological level, we are animals. Man is an animal. On the biological level, we share the animality with all the non-human species. There are instincts like hunger, thirst, sex etc. The instinct to sleep, the instinct to survive, the instinct for security. They have nothing to do with human thought or the exercising of will; they are there. By birth, we share all these instincts with the non-human animal world, we are related to them. They are our companions; they are our fellow-beings living with us.

On the level of the five principles of life - *Prithvi, Aap, Tej, Vayu, Agni, Akash* etc. - we share life with the oceans, the rivers, the mountains, the trees, the birds. So, we are born in the cosmos and at the sensual level, we have to live with this biological world around us. We have to live with the nature around us. But then, we are not one-dimensional creatures, we have another dimension - psychological. Biological dimension is one - the outer, the sensual, the physical and then we have the psychological dimension.

We, by being in a human body, have inherited all the knowledge, the experience, the theories, the preferences, the prejudices, the likes, the dislikes, the patterns of reactions, the patterns of defense mechanisms made by man. Psychologically we are the product of human civilization and culture; biologically, the product of nature. So the mind, the brain, their wants, their movements will go into it, in as simple way as a possible. But the wholeness of our life is not limited to the physical and the psychological, we seem to have a third dimension also. May I call it the trans-psychological dimension? Something not related to the body and its instincts, something not related to the thought, the emotion, the sentiments, the ideologies etc.

What is that something?

We have the basic urge for freedom, love and peace. The urge for being free inwardly and outwardly, the urge to have one's initiative intact which is not mutilated, not strangled or suffocated. But to have that inner freedom is not the demand of the body or the mind. The mind would like to be enclosed in different securities - family as a security, wealth as a security, social acceptance and recognition as a security, a security of an ideology, etc. The mind creates the want for security and that which seems to be independent of the body, the brain, craves for an unconditional freedom inwardly and as much freedom as possible outwardly.

There is a yearning in every human heart for love. Love, which is quite different from affection, care, concern, attachment, attraction. These latter are the movements on the level of mind. But love is tenderness. It does not require an object. A kind of melting of the ego, a yearning for full abandonment where you can express yourself without any restriction, without any inhibition, without any domination from anyone. So there is this yearning, this craving and urge for love, loving and being loved.

And thirdly there is an urge for peace. We are not satisfied living in the midst of conflicts, contradictions, struggles, adjustments, adaptations. So the inward urge of love or freedom or peace or even innocence indicates that there is a trans-psychological, trans-physical dimension to our being.

I am not implying hereby that there are only three dimensions to human life, there may be many more. But we are meeting for the first time and we have a few days - four or five days - at our disposal. So we cannot spread the canvas to more than the three dimensional perspective. Please try to see the beauty of it.

We have to live on the biological, the psychological and the trans-psychological levels simultaneously. They cannot be separated. They are not compartments; independent of each other. They are not fragments, they are not parts, they are dimensions of life and we have to live on these three

levels simultaneously. There is no sequence one after the other. So a harmony among the three has to be created.

My friends, spirituality, as a science of life and living, can help us to learn how to harmonize the three dimensions and live in harmony. Perhaps, life is, living is like playing an orchestra. The biological, the psychological, the trans-psychological have different tunes. Those different dimensions have different dynamics and we have to harmonize them so that life becomes music and not a battlefield. It is in our hands, it is up to us whether to convert this marvellous phenomenon of life and this marvellous blessing that we are born in a human body. It is a benediction to be born in a human body and to be able to live. It is in our hands, it is up to us to convert this gift, this whole field of life and living into a battle field, constant conflict, contradiction, tension, worrying etc. or a music through harmony, peace, reciprocity, sharing etc.

So do you see where we meet as the economic person and the so-called religious or spiritual person? They meet where the science, technology and economy on one hand provide the outer securities, comforts, facilities and the spiritual person showing the way to establish the inner security through harmony, converting life into a musical orchestra.

If these two points are clear, let us begin with the outer, the physical, the biological, the sensual, which can be seen, which can be touched, which can be

changed with the help of sciences - the anatomy, the physiology, hygiene, the holistic health, the science of yoga which comes in.

So let us begin with the biological dimension of our life. As all of you live in cities and may be traveling also different parts of the world, you might be aware of the latest consideration that has come up. The ecological and the environmental factor that is attached, that is getting more and more importance. Not only in the functioning of United Nations but also for the governments of all the states and countries in the world. They feel it necessary to have an eco-economy, ecological economy, environmental philosophy, environmental industries, etc.

So it seems to me that the human race which has neglected the relationship with the nature, the human race that has felt, perhaps, that it was the master race and all the nature - the oceans, the mountains, the trees - were there to sub-serve their ambitions, their purposes. Practically in the last two centuries or perhaps three, after the industrial revolution, the human race has been the plunderer of the planet. We have plundered the forests, we have plundered the earth. Earth is there to gratify all our ambitions and needs, but not to satisfy the greed, because the needs are limited but the greed knows no limitations. Lust knows no self-restraint.

So human race has been plundering the mountains, the rivers, the oceans, diving deep into the oceans, soaring high into the space. Now it realizes that the relationship is different, we are parts of the earth. Earth is a being. Earth is not an inanimate object. The oceans, the mountains are not inanimate. Here in this country, the Vedas and Upanishads have proclaimed it thousands and millions of years ago, but now physics has come to our help which says that the primary energy, the organic primal energy of intelligence is there in the earth, earth is a being, the mountains are beings, they have their own language of existence, they have their own language of communication, the oceans are the sources of the clouds and the clouds are the sources of rains, rains are the sources of the rivers. See the relationships between the earth, the oceans, the sun and ourselves. So mountains as the source of the rivers, rivers running towards the ocean and the circle gets completed.

Our life is in-between, in the circle. So we have to be very careful physically, you and me, individually as a person, how do we use the earth? How do we relate to the earth? If you are busy in your offices all the time and you have no time to spend with the nature, you do not allow your body to touch the earth, walk on the earth, feel the touch of it on your feet, if you do not expose yourself to the empty space of the skies and breathe in that emptiness, if you don't go near the trees and feel their communication, if you have no time for

that then this biological organism, which is a part of nature gets really starved that contact, that interaction. You know what happens when you expose yourself to the sun, the moon, the stars in the night, the darkness of the night, the space in the night 24 hours we are busy with the manmade structure, the manmade world, dealing and interacting, we have no time to interact with the nature of which we are a part. So this biological dis-functioning or the biological indifference to the organic relationship with nature causes many stresses, many strains.

After a very hard day when one is exhausted, if one can sit, there may not be parks around, there may not be woods around, but if there is even a small terrace or a small compound near the house or the apartment, If one can take time and go to that terrace and sit-down for just relax. I know that the cities now even in India suffer from terrible pollution, so I have to be very cautious in what I say. And yet one would suggest that the contact with nature is very necessary to keep the instincts of appetite, thirst, sex, sleep, etc. intact. Otherwise when you do not spend any time with nature, these instincts get polluted, either they get strangled, they get suffocated or they get provoked.

So my first point is, one has to be in relation with nature. Relationship has to be lived, my friends, it's not an idea, it's a fact of life. So one has to live through relationship. One has to go through the interaction, then only there can be relationship. You can receive the feedback from nature.

The next point would be the body, the physical body, the biological structure that we have, beautifully complex. It's a replica on a miniature level microcosm, it's a replica of the cosmos. The cosmos is the field of energies which goes on interacting upon one-another. In the same way in the body, there are so many autonomous systems and so many energies beautifully interacting constantly with the bones, the tissues, the muscles, the glandular system, the muscular system. Not only the organs, but the autonomous systems and we are living in it. You just cannot take it for granted. Those systems have their requirements.

So I would turn to the body, I would get acquainted with it, if I want the body to enable me to live in peace and freedom. So even in your city life, a religious person, a person interested in the science of living would be very careful about his relationship to diet, to sleep, to exercising the body, to spending sometime with oneself, or with nature, one will organize one's life.

The city structures, the social structures are not going to provide you with supportive measures. Those supportive measures will have to be planned and shaped by the individual himself or herself. So I would say that doing justice to the physical organism, doing justice to the complexity of the organism is our first responsibility, otherwise we become entirely dependent upon the doctors, the vaidyas, the experts.

This commercialized civilization makes you so dependent upon everything - for your health you are dependent on the so-called health experts and their hospitals etc., for food you become dependent on canned and tinned and bottled food products, for psychological health and peace one becomes dependent on psychoanalyst, psychiatrist, psychologist etc.

This commercialized civilization seems to presume that there is no creative intelligence in us. In the name of freedom we are becoming dependent, progressively more and more dependent.

Spirituality means inner independence, self-reliance as far as possible. So the science of Yoga teaches us, helps us to achieve this. Science of Yoga does not belong to India, you must be aware. There is the Buddhist way of Yoga, the Jain way of Yoga, the Georgian and Caucasus Yoga, Egyptian Yoga. In different countries the Yoga systems developed in different ways, but it is a science of purifying the physical organism and keeping the energies in that biological organism in harmony. You keep all the energies in harmony.

You know, living is harmonization of energies. Peace is harmonization of energies. So not to elaborate upon it, but nothing can be ignored, the body cannot be taken for granted. It beautifully grows - childhood, youth, adulthood, old age - you know, and

the requirements change with every period, the requirements of the body change, the kind of diet that is required by the muscles, by the nerves, the whole nervous system, they change with the age. Why not be concerned about it, go into it and go on changing the things? The requirements of hours of sleep also changes. So I was saying that one should be observant and one should be careful to change with the growth and harmonize.

As members of society in our jobs, in our industry, in whatever we are doing, we have to exercise the mind and the brain - in family relationship with the wife, the husband, the children, with colleagues in the office, the superiors, the juniors. So the psychological dimension seems to be, because it is manmade, seems to require going into it rather deeply and elaborately. The physical also does require, but you have not come here to hear from me what is Yoga, the *Yama, Niyama, Asana, Pranayam, Pratyahar, Dharana, Dhyan, Samadhi* etc. All those are, the technical terms of yoga. We have not come together for that, so with a brief mention of it, I would like to proceed with you and with your cooperation to the manmade psychological structure.

You and I use the word I, me, thou, you, he, she or it hundred times a day. We are so sure that we have a mind, a personal mind. We are very much sure that

there is an identity, that entity called 'ego', the 'self'. The books on psychology, the books on theology have been hammering it down through centuries into us that there is a mind, the ego, the self, the me and you have to liberate that ego etc. etc.

We are here to meet and talk in non-conventional, non-sectarian, non-dogmatic ways. So as research scholars, as scientists working in the laboratory, we are working in the laboratory of life, we are working in the laboratory of relationships, human relationships. So we are going to look at this issue of, if there is a mind, if there is an ego. What is mind? How does it work? And why is it always in tension, in conflict, in contradiction? Is there any alternative way of living in this manmade structure of psyche or consciousness or mind, which will not induce conflicts, which would not generate contradictions, etc?

Today this morning, I am only introducing the subject because we are meeting for the first time. You don't know where I stand, I don't know where you stand at the level of consciousness. So we are drawing a sort of an outline sketch spreading the map, so that we can see the territory atleast verbally, atleast theoretically.

So, we are sure that we have a mind and we have a self or the ego. What we call mind is moving, is in a constant movement, as there is a movement of Spirituality in Industrial Life

breath in us, the inhaling and the exhaling goes on, not consciously. Its volition is not needed for that. It's a biological rhythm and it goes on since the moment of the birth. In the same way the mental movement is going on in us, inspite of us, without our volition, and what is it? That mental movement, what is it that brings about? It brings about what you call thought. It brings about what you call emotion, sentiment. So either it is receiving information about something, absorbing some impressions, comparing, evaluating, making judgments, comparisons or it is busy with the memory of the past or with the ideas and imagination about the future. This goes on within us. Whether we are required to go into the past memory, whether it is warranted or not, is not a question.

So it seems to me that what we call the mind is the knowledge, the experiences inherited by us. We have a biological inheritance from our parents and also a couple of generations, grand parents, great-grand parents etc. And psychologically we inherit the knowledge and experience of the total human race, like an ocean in the deep down - they call it sub-conscious - is the experience of the whole human race. Above that, as it were in the sub-conscious, is the inheritance from the parents, the community, the caste etc. And then on the conscious level, there is a movement of my knowledge I have acquired in the school, the college, the university, I have accepted the

ideologies, have committed myself to certain ideologies or patterns of behaviour, etc. So, what we call the mind and the mental movement, is the movement of knowledge and experience, inherited and acquired, and it goes on. It has its own momentum.

How does it begin? How does that ego, the self, the 'me' gets created?

Well, my so many friends are here, women friends are sitting here, they would appreciate it quickly. A child is born and then within ten, twenty days or a month you give it a name. The name is given by us. The life in the body, in that tiny body, that tiny child, is neither male nor female, the body may be male or female, but the life vibrating in it, the breath going on in it, has no name, it is something nameless. Like the life in a tree, in the space, in the oceans, it's life, but we give it a name, otherwise we cannot relate to it. We give it a name. So the child says, I am so and so - Ramakrishna, Hari or whatever, Robin, David. So a name is given. Then we describe the child as fair, dark, dull, brilliant, clever etc. So the child identifies, 'I am clever', 'I am dull', 'I am beautiful', 'I am dark'. You see, the identification goes on. The amalgamation of identification is called the EGO, the SELF, the ME. By the time the child is seven or eight, it begins to assert the inherited conditionings, the inherited knowledge and experience and that which has been imposed or grafted upon it.

So this is the structure of the mind, it is made up collectively, it is a product of collective human effort and it expresses through your body. It's something made globally. It's a collective product. It's fed into you as you feed information or data into a computer. This has been fed into us. But I call it my thought. Thought is neither yours nor mine. It may express itself through me and you, but thought is the memory, the movement of the memory, it's a response of the memory. You will say, you will ask me 'Are emotions also the response of memory?' And unfortunately, yes! Because we have been taught since childhood, how to react to certain words - words of praise, words of criticism, words for abuse - we have been told all that. The words have been given a meaning, sanctioned, standardized by society, accepted by society. So we have accepted them as true. We never question their validity.

Let me tell you a small incident.

Years back, may be twenty-five years back, a person called J. Krishnamurthy was giving talks in Bombay, and in the morning there would be a small group, say two hundred persons or so, and in the evenings there would be public meetings. I was attending one of those group meetings in the morning. And an acquaintance of mine, the Vice Chancellor of Bombay University used to accompany me. I had requested him to atleast once expose himself to those talks, so he used to accompany. On the third day, he

stood up in that morning group meeting and said to Krishnamurthy, "Sir, you never talk about God!". And Krishnamurthy said "Sir, god or dog are the same for me". That gentleman felt so hurt and insulted, "Krishnamurthy is saying God and dog are the same for me. That means the God and dog are the same for him", that was his inference and he was very much upset. We were going back and in the car, I could see that he was disturbed. I said "Sir, why are you disturbed?". "Oh! What a person, saying that God and dog are the same to him." I said, "No, he did not say that, he said GOD and DOG are same". These are human arrangement of letters. What you call the God, the divine is independent of both. That's what he wanted to indicate, but we begin to abuse one-another through the words.

Whether you call God, *Ishwar*, you call *Allah*, just the same. You call it *Brahman*, you call it *Tao*, you call it Supreme energy of Intelligence, you call it Supramental Consciousness, these are all words given by us. You see how we are prisoners of words! Our intelligence is also a prisoner of the meaning read in books and fed to us. We feel that we are free to think, but, there is no inner freedom, because we have accepted the authority.

Please do see with me, it's a very sacred occasion that we are meeting.

So the arrangement of letters, change one letter from here to there and the whole play of insult, praise,

appreciation, abuse comes about. But this is human life. So through this, a little story that I told you, event that had taken place, I am trying to share with you is that the human mind is the product of all these conditionings, *sanskaras*, as we call them and the repetition of the *sanskaras* goes through the Hindu mind - repetition of Hindu *sanskaras*, the Sikh mind - the Sikh *sanskaras*, the Muslim mind - the *sanskaras* of Islam, the Jewish mind through Judaism *sanskaras* and whole life thus goes on.

Then we are living in politico-economic system, so those conditionings also come into being. My friends, it is very important to realise that the manmade psychological structure does not allow us any real freedom, unconditional freedom. It allows us the freedom to adjust, to adapt, to choose, to accept, to reject, but there is no creativity on the mental level, and life requires that creativity. That love is the creative energy. There is a yearning for expressing that creative energy, unconditional, free energy.

Now, if we understand that we have to function through this mind - standardized, organized, patternised mind - and brain is the organ through which it functions. Mainly brain is the monitor of the nervous system; it is the monitor of the chemical system in our body. We have a chemical system, we have a neurological system. Brain receives the word, interprets the word and then the emotional or the

intellectual reaction gets expressed. It's a cerebral thing monitored by the brain. Now, you and I have to use this brain as an individual in the family. There we have to use the sense of I, the me and mine, take care of them, have a sense of belonging to them and they belonging to us. It has to be used in the sense of me and mine very carefully. It cannot be ignored and it cannot close us in and isolate us. We have to live in a family with openness, with receptivity, without getting isolated. It's a beautiful thing.

Family as the primary unit of society teaches us how to take, how to give, how to adjust, how to adapt, how to express ourselves and so on. So the brain and conditionings have to be used there. Then you have had education, you are an engineer or business management expert or an industrialist or in commercial line or whatever, you have taken that up. So in that line of profession, in your occupation, you have to use the same brain, the sense of belonging to one another in a professional community. It's not yet comparable to the closeness and thickness of family relationship and yet you are a community by yourself, whether you are ten person working in an office or thousands persons working on a big scale, it's a question of scale, but there also I and the you relationship is there, but there is a comparison, there is a competition.

In the family, there may be little psychological comparison, may be a mild kind of jealousy, but there is not competition in the family itself. Now, in the city life, in the modern life, that competitiveness has also entered, but previously family was a unit. If my brother excels me, I would feel, well, not exactly proud but glorified in his glory. It was a different relationship. But these days, I don't know how it goes, because, I have not lived in the family since last fifty years, oh... yes, 50 years or even more. But family is used to be a unit where one used to, people used to take care of one another - a protective care.

But in a business, in an office, where you have job in a bank or a school or a factory, there is the instinct of comparison for competitiveness. There can be jealousy, there can be pride, vanity, there can be arrogance, there can be domination, there can be dependency. Now, is it possible to use the brain? is it possible to use the sense of competition for a healthy competition? I will do better than the other person, not why does he or she do better and feel jealous, but use the sense of comparison and competition in a positive way?

Sir, I am saying that life is a field of energies and human interaction is bound to produce energy which may be destructive or creative, negative or positive. If we want to create life, if we want to handle life as an orchestra, as a musical phenomenon, then we have to see whether at home or in office to use the energies, the conditionings, the *sanskaras* and the

actual interaction to generate positive, creative energies rather than giving in to negative energy.

May I give an example?

Supposing we are in the office and 'A' says something which could hurt 'B' in a humiliation. Now, if 'B' is not careful, he would try to retort and hurt 'A'. That's how it goes. She has hurt me, I will hurt more. I have the power to hurt more. If I have been insulted, I can insult more. So this is how it goes. Now, can I learn to recognize the motivation of 'A' to hurt me, to insult me, to humiliate me? I recognize that being an intelligent person, can I learn to ignore the crookedness, the perversity, the distortion and respond to the need of the situation? 'A' and 'B' are working in the same office, so they know the business management, business ethics, etc.

You must be going through all that, I don't know. But as a religious person, as a lover of human race, as a lover of life, I have been trying to explore an alternative way of life, where no interaction with human beings could generate negative energies in me. The hangover of the past, the memory, the training, provokes the negative energy. I become conscious of it and I do not allow it to overpower me and spoil what I am supposed to do. I go to the office for my work, not for comparing and feeling jealous or getting angry, and you know, I don't go there for that.

Because living is a beautiful manifestation of inner balance, as nature has an inner balance, equipoise. There is an order. There is no disorder in nature. There is a harmony between the earth, the water, the fire, the air, the space, and harmony is the equipoise. *Samatvam Yoga Uchchyate*. The inner equipoise.

Now, we have to express that inner equipoise which is embedded in us. We are organic parts of the nature. We have that power. We have that creative energy, call it *Atma Shakti*, call it *Pragya*, call it Supreme or Supramental Consciousness, give it any name, it is there. Because we are microcosm and there is the macrocosm. The same field and the same energies operating, but this human structure seems to have imbalanced those energies or ignored those energies.

Spirituality says 'Can we correct these imbalances?' Spirituality is nothing else, but correcting imbalances, washing out impurities and harmonizing energies, because harmony will generate, harmony will manifest the inner creativity.

I don't want to go into details on the first morning, but in the office, in the factory, in the business field, as members of society we have to function seven, eight hours a day. We are in the family, but family is so protective, the challenges there are much fewer and

less frequent than the challenge in the field of school or job or shop or whatever you are engaged in. Do you feel the need of educating the brain? Do you feel the need to modulate and direct your conditionings or *sanskara*, so the interaction in the business situation, in the office situation does not victimize you by any negative energy, by any imbalance?

See, that is the exploration we are going to undertake tomorrow when we meet again. One would like to go into it. Because the Science of Yoga - *RajYoga*, Science of Meditation - *DhyanYoga*, the Science of Understanding - *GyanYoga*, there are different branches of yoga. But you are born in this country and this is our inheritance, which is unused. It has been used only by people who retire from life, who isolate themselves, turn away from life, and I would like to see that we live where we are born, we function where we have to function according to our physical-mental assets, talents and equipments. We live there in society and yet utilize the inheritance so that along with the outer facilities, comforts, provisions, we have the inner peace, harmony and freedom.

That's my only concern, the imbalance, the lopsided growth of mankind, the imbalance in daily living. There is no other living, there is no other life. Life is in today. Life is in now, here. What you call the present, what you call the moment, it is condensed eternity. There is no eternity, life somewhere outside, it is here. Now, in your and my meeting sitting here,

we are meeting the eternity. Either we meet it or miss it. Either we use it or we miss it.

Sir, we will be dealing elaborately tomorrow morning, how to educate the memory part in us, so that it does not victimize us. How do we educate ourselves to be more sensitive, more attentive? You know, spirituality is the sensitization of the body and the brain. Sensitization on the physical level, you know, there are so many methods and techniques of sensitizing the muscular, the nervous system. We are going to talk about sensitizing the consciousness, which is invisible, which is intangible and yet it is there.

So it seems to me that those eight hours that one works for one's earning, one's livelihood, it's a very crucial period. If that can be tackled skillfully and one can live through those eight hours. You are not going to preach to others what they should do, we are going to learn what we can do, we are concerned with ourselves. So, how to interact? How to go through the unpleasant interactions of others, their provocations, their verbal assaults, their gesticulate expressions, etc.? How to live through all that, without getting mutilated, without getting damaged? We will notice that, but it takes tremendous vitality not to get hurt and to ignore the secondary part and respond to the primary need, which had brought the 'A' and 'B' together.

Do you see the relevance of spirituality in daily living? If the spirituality or science of life and living cannot improve the quality of our daily living, the texture of our relationships with one another, then that spirituality has no value. It is not for those who go to the mountains and hills and they live in solitary places or retire from life. They may develop many powers, but we are concerned with the quality of human consciousness, human behavior. We require a new dynamics, a new basis of human relationships.

Can we do that? Why am I saying this? Because my friends, you may have all the wealth in the world, you may have the best cloth, the best food, the best gadgets of the world, but if the mind is tensed and worried, if the mind is in conflict, in contradiction, if it is restless, all the prosperity will be like ashes in the mouth. The inner peace, the inner relaxation is very much important. All the outer securities have no meaning without that inner security of being grounded in peace, in invincible peace, and invincible inner balance has no meaning unless you are rooted in that. The outer is the necessity, it is a must, it must be there. It cannot be neglected, but it cannot give the one, this one.

This morning, first of all, I dealt with the mystery how life is self generated mystery. We cannot choose it. The cosmos is, we are born in it, have to live in it, with it. We have to live our relationship with it.

Then we have to live in the man made structure and then we have to satisfy the craving, the yearning in the human heart. Human being is not only an animal, but man is a rational animal, man is a social animal and, may I say, man is an expression of the divinity. So in this multi-dimensional life of ours, learning to live in it is the only answer. We can call it true religion - *manav dharma* - the global human religion and true spirituality, the science of consciousness, *adhyatma*. Spirituality is a science of - physics of consciousness, physics of matter. We are living in the era where these two are going to get integrated with each other and give us a new perspective and the new dynamics of human relationship.

This morning, I have given you a sort of outline sketch. I don't know, if I have taxed you with in the very first meeting, but I do hope you would let me know if what I said in the communication is too heavy for you or too abstract for you. Please let me know so that tomorrow morning I can tackle this issue of living in the psychological dimension, generating harmony in relationships without getting victimized by imbalances and negative energies.

Thank you all.



Lecture : 2

यज्जाग्रतो दूरमुदैति दैवं
तदु सुप्तस्य तथैवेति ।
दूरम् गमम् ज्योतिषां ज्योतिरेकं
तन्मे मनः तन्मे मनः तन्मे मनः
शिवसंकल्पमस्तु । शिवसंकल्पमस्तु ॥ शुभसंकल्पमस्तु ।
हरिः ॐ । हरिः ॐ । हरिः ॐ ।

अथर्ववेदः
(शिवसंकल्प सूक्तम्)

Date : 6th December, 1994
Friday

That which moves in conscious state.
That which also moves in unconscious state.
That sense organ which reaches far distance
is in the form of light.
Like that let our mind be divinely powerful
and be with divine determination.

Atharvaved
Shiv Sankalpa Sukt



Before we plunge into the study of mind and its mechanism, one would like to clarify a point about spirituality. I wonder, if all of us who are sitting in this room have ever distinguished spirituality from religion.

Spirituality is a science of life and living. It's a science of the complex wholeness of life and the complex way of living simultaneously in the dimensions of biology, psychology and trans-psychology. Whereas religion is an organized, standardized way of individual and collective behavior in relation to the theories about God or divinity.

There is a Hindu way of relating to the unknown, the unknowable - the God, the divinity, the Brahman, the *Ishwar*. There is an organized, standardized Muslim way of relating to the same ultimate reality. They look at it as an impersonal or non-personal entity. The Christians look at it as the Father in the heaven and the son Jesus Christ as the way to the Father. "I am the way to my Father" Jesus had said. So he is the redeemer for the Christians. Obviously, there are different denominations among the Christians, but we are not concerned, this morning, about them. The Buddhists have a way of relating to that ultimate reality.

It is also a collective, organized, standardized way and every religion has its own ethics, its own ethos. So the Buddhist or the Jain do not believe in the existence of a personal or even a non-personal God. *Sarvam kshanikam, Sarvam dukhkhkam, Sarvam anityam*. Everything is perishable, transitory, everything causes suffering and sorrow, everything is momentary. So they have a different way than the Christians, or the Muslims, or even the Hindus.

So there can be different religions, different communities, organizing, standardizing, even regimenting to some extent the pattern of relationship with the reality. Whereas spirituality is a science like physics, investigating and exploring the nature of the ultimate reality. Physics investigates with the help of matter and metaphysics or spirituality conducts the investigation and exploration with the help of energies. Matter also contains energy. Rather matter is nothing but solidified energy. But they go on analyzing the minutest particle of matter with the hope to come upon the secret of life, the secret of reality. Spirituality does it with the help of energies contained in the physical body, contained in the thought mechanism and ultimately contained in love, peace and freedom - the energy contained in silence, in peace, energy contained in love, etc.

So please let us distinguish between spirituality and religion. Religions can be many, but spirituality is a global phenomenon. It's the same in the east and the west, the south and the north. H₂O is water for the Hindus, the Christians, the Muslims, the Buddhists etc. In the same way, the indispensability of inner security through unconditional freedom, invincible peace, and unquenchable, inexhaustible love. That verdict of spirituality - the science, *adhyatma* - is applicable to the whole universe. So we are talking since yesterday about spirituality. Now, this science of life, the wholeness of life, the complexity of life, the interrelatedness of every expression of life, naturally, when discovered personally as a fact, as a truth, helps us to develop an alternative way of living. The human race has come to the point that it will have to dive deep into itself, discover the truth as a personal discovery and grow into a different dimension of consciousness and the different basis or a dynamics of human relationship.

This is a challenge for the whole human race. If the mind is not understood, if the brain is not properly educated, the human race will not be able to live with its own inventions in science and technology - the electronics, the cybernetics, the automations. Human race is engaged in building up, constructing more and more sensitive machines. And the more sensitive the machine, the more dangerous it is to work with it, to

operate it, unless the mind is balanced, the brain is alert and the whole physical organism in which the brain and the mind have to operate is reasonably healthy, is reasonably in a fit condition, in a sane condition. That's the demand of science upon us.

We are not talking about petty little self-centered ambitions and greeds of attaining some *siddhi* or *shaktipata* or *kundalini* awakening. We are not concerned with that here. We are concerned with the challenge that the human race has created for itself through advanced science and technology. Man cannot be defeated in the presence of a robot or an electronic brain or other gadgets. You are surrounding yourself with gadgets, more and more sensitive. One has to operate them, one has to live with them without becoming machines, without becoming repetitive mechanistic movement managers.

We have to be very careful, and therefore, I see and I communicate - not only with you here in India, but perhaps in about thirty to forty countries of the world - I request and I appeal to the people to wake up to the challenge. Otherwise there will be a material prosperity and cultural pauperization. Rich in material wealth and poorer in the quality of consciousness, in the quality of relationship, in the texture of behavior. There will be a contradiction and therefore, my friends, it is necessary to understand, not only the physical structure, but also the psychological structure - the

mind, the brain. Not only for people retiring to monasteries or isolatory life, but you and me, we have to live in the society, we have to resolve so many problems and challenges confronting the society. Are we equipped for that? That is the question.

Most of you or all of you are engaged in industry or business in such a complicated milieu, atmosphere in which one has to operate - living in crowded cities, always under the compulsion - to react or respond to challenges. And the economic life is getting more and more competitive. It is becoming more and more comparative. No economic activity can be out of the trap of profit and loss. It requires total management, total quality management and we forget that in the total quality management, it's not only the skill in the production and distribution or marketing or profiteering that is necessary, the skill in handling our own bodies, minds and thoughts is included in the total quality management. That's the watchword of the western world in industry and in business today.

So how do we educate the brain to be alert? Let us begin in there.

The brain is an organ, the cerebral organ contained in the head and very intimately, very intricately interwoven with the whole neuro-chemical system of the body. I wonder if you have ever watched your own movement, if you have ever watched what

happens to your whole body when there is a tension or anxiety, when there is a fear of tomorrow, when the mind is brooding over the unpleasant memories of the past. What happens to the whole body? A thought comes up, an emotion comes up and there is a tension, not only in the brain, the head, but the eyes become tensed, the whole head becomes heavy when there is a tension, the tension reaches in the brain. The tension of an idea of a thought in a fraction of a moment reaches your stomach. It affects the digestive organs. If it is fear then the digestive organs shrink as it were within themselves. The secretion of the juices in different digestive organs do not get released, it doesn't happen. If it's anxiety, if it's worry, then the neurological system gets tensed, the whole system - from the crown of the head to the toe - and if it is an emotion of fear, of jealousy, of anger, of pettiness, then the chemical system - the liver, the spine, the pancreas gland, the intestines - all of them get affected within a fraction of a second. You can't help it. You can't say that I will think with the brain and it will not affect my body. When there is ambition, there is a different kind of tension, pull and push in the whole system.

So please let us understand, how to handle this whole memory or thought content contained in our body, how to use the thought, how to use the emotions without getting victimized by the hereditary imbalances with the acquired imbalances. Imbalance is acquired

through an ambition, an imbalance is acquired through greed, through undue comparison or competitiveness.

Do we ever bother about the quality of our inner life? We are so much concerned about the outer standard of living - the facilities, the conveniences, the luxuries, not that one should not have them. We are concerned about the outer - external standard of living, which earns us the social respectability. What about the inner standard of living, the standard of the mental behavior, the quality of the mental movement, the quality of the inner movement - physical and psychological?

Sirs, spirituality says that the inner quality, the inner standard of living, the inner quality of life is as important, if not more, as the outer. Traditionally in this country, for attaining that inner high standard, qualitative standard, people used to retire from life. They would turn away from married life, from household life - isolation. I don't know, why it was felt necessary? As if there is dichotomy between the inner and the outer, so they wanted to keep away from women, from wealth, from women keeping away from men and so on. So many inhibitions were encouraged in the name of spirituality or spiritual growth. So in isolation there can be existence, there can be survival, but there is no life in isolation. Life requires the movement of relationship. It is only in the movement of relationship that freedom can breathe, peace can emerge, love can manifest itself.

Other people traditionally did not bother about the inner and only made the outer their concern. Dedicated their lives to the outer, the material, in the name of prosperity. So they became poorer inwardly and these people who were obsessed with the inner and indulged in isolation had a very poor, I would say even unworthy, exterior on their relationships with other human beings.

Raising the standard of inner living does not entitle anyone to become a parasite and live on the earnings and labor of other people. We have created a parasitical class also, all over the world, in the name of the pursuit of spirituality. Now, we are creating a parasitical class in the name of politicians, the managerial class etc. etc. But that's a different subject.

Because you are sitting with me, all intelligent people, a very quietly here, one likes to just mention and show you the extent to which one can grow and extent to which one can dive into different aspects of life. I am saying this morning, my friends, that one should be concerned about the inner standard of living, the quality of consciousness, the quality of one's behavior along with the outer. Not at the expense of the outer and not the outer at the expense of the inner. Let us integrate the two, so that whole human being can be developed. We are not whole human beings, parts of us developed, it's a lopsided growth, it's an imbalanced growth. Let us explore, if it is possible, that our children - the progeny of India, the citizens of

tomorrow - can be more balanced than we are and more whole, not fragments of a human being.

So, I am concerned about the mind and the brain. What do I do? First, I watch the movement. Let me spend atleast 20 minules - half-an-hour - everyday whenever time allows me to sit-down by myself in some quiet corner of the house or the garden, if I have any, and watch how the mind moves, how the mind moves into memory or the idea of future, how it ruminates, what happens. Let us watch. It is not necessary to read books on psychology, psycho-analysis, and psychiatry. That is for special people who want to specialize in that. We are not concerned with academic study; we have no time for that. We have to take care of the family, we have to do the job, go to the office, we are working in the production department, in the marketing department, in the management of relationship department, we are busy. But among those twenty-four hours, if you spare just half-an-hour and sit with yourself in a relaxed way. Whether you sit in a chair, whether you sit in a yoga posture is immaterial. That is secondary. But first, I think acquaintance with the movement of mind is the foundation. We have only knowledge about the mind by reading books, hearing talks of swamis, sanyasis etc. But we are not acquainted - the known is not the acquainted one.

So, let us get acquainted and when we are moving in house or in our working place, let us also

watch how the mind moves. Once you learn in that half-an-hour how to watch, you might say 'Is it difficult to watch?', and I say 'yes'. Because the moment you begin to watch, the reaction comes up - this is good, this is bad, why is it here, it is here due to my father, they are due to my mother - we go on judging and evaluating, we go on comparing.

To look at the movement of mind without comparison, without evaluation is called observation. There is a particular terminological word of psychology, so I was avoiding it. To observe, observe without the subjective reaction getting mixed up with your perception, that is what we call observing. It's a very powerful instrument. Here, in this country, it's called *Avalokanam*. To look at it from all sides. Look at it holistically, a holistic look, a holistic perception is called '*Avalokanam*'. And in English, in the western world, they call it 'Observation'.

The observer, the observation and that which is observed; are they three, or are they one and the same? That is the question the psychologists today are dealing furiously with. Because they find that the observer creates that which is observed according to the mental mood. If one is angry then what one observes is not the fact, the fact gets covered-up with your anger and perception gets distorted. If you are very ambitious then the ambition distorts the perception. So the psychologists and the physicists

are concerned with the biology of perception, with the chemistry of perception. We can't go into it, I was just pointing out to you that one will learn to watch. That's why, this half-an-hour time is to educate oneself in the art of observation, in the skill of perception, in the skill of bare cognizance - as the Buddhists call it.

'Perception' is the word of the *Vedantis*, 'Cognizance' - bare cognizance - is the term of the Buddhists and 'Observation' is the term of the psychologists. You watch throughout the day. Somebody says something to me rather unpleasing and there the balance goes. The reaction is so strong because the I, the ego, the self, wants everybody else to behave in such a way that it would please me.

Life has brought you together - as husband-wife, as colleague in office, as parents and children - life has brought us together and in that interaction we have to respond. But we forget responding to the challenge, we forget responding to the responsibility, the commitment, the task in hand and we react to the way the other person has spoken or behaved. You see, therefore, relationship doesn't take place. Not only that, but, if I am working in an office, then I cannot concentrate on my papers, on my task, because I am disturbed.

People say I get disturbed, perturbed. Personally, I do not know what it is to get disturbed or perturbed, because the reactions are of not primary

importance to me. They are there. They are in the body, so they come up and one notices them. They are recorded but they are not registered, they are not given any importance. The energy is focused upon the challenge of the moment and the responsibility is to respond to that challenge and not to the foolishness or the stupidity or incapacity or lack of skill of other people. That is their problem, not mine. You see, so one has to watch one's behavior. We get so much worried about the behavior of other people, then we forget that we are running away from the fact.

See, the modern man requires this capacity to be watchful, so that the memory of the past does not distort or pervert. This is called meditation. This is called relaxation. It's very much needed to modern people living in a society, which makes so many demands on a person from so many fields and fronts. You have demands on you made as a family person, family man, family woman, as a business person, the office that you are holding, the political person, the religious commitments and identifications. There are so many fronts making demands upon one. That is why one has to learn to be alert. When you learn to watch, my friends, then the brain becomes very much alert. This watching, observing without reacting is an education in the sophistication, refinement and sharpening of the cerebral organ.

After I did my MA at the University, as soon as the education and the examinations were over, I went to the Himalayas and spent ten weeks in the cave in which Swami Ramatirtha had lived. I wanted to observe this phenomenon of mind, the phenomenon of inheritance, the interrelation between the physical and psychological - the word, the sound, the silence. You know, spirituality is personal discovery of truth. It's not accepting something on beliefs. It has nothing to do with belief and credulity. It is something to do with the encounter - encounter with the truth of life. So, when one says that learning to observe, learning to watch refines the brain, one is not giving a theory. I am not here to give theories, perhaps, I don't have any. But I am sharing with you, as I have lived, as I have perceived, not as the last word or the only truth or the whole truth, but in a friendly way sharing what one has understood through perception, one has understood through observation - how the holistic growth has taken place in it. What has taken place here in the life of so called Vimala does not belong here. It's the pilgrimage of the human race that is taking place through you. You are born in a community, in a country, with the rich inheritance and you take it a little further and enrich it, converting life not into a battle field, but a musical orchestra.

So, my appeal is, that one learns to watch and for educated intelligent person half-an-hour a day is more than enough. First five minutes for the nervous

system to get pacified and relaxed, then 20 minutes for watching, then getting alert again for going back to the work in hand. So, half-an-hour seems to be enough for an educated, intelligent person who has a concern about life and living. If you have no concern then it will become a habit. You sit-down, there will be drowsiness, there would be passivity; you will get tired of it.

You see, learning is quite a thing, it's not acquiring an idea and putting it in memory. So you are having an intimate encounter with the facts of your inner life, then you will be able to watch how you behaved throughout the day and you will see how much slavery is there to the habit patterns inherited by you or acquired and cultivated by you. To get angry is a habit, to be short tempered is a habit, to get irritated, annoyed quickly is a habit. It's a neuro-chemical habit pattern to which one is addicted, to which one is used. You will observe all that and then all our ideas that we are free and we are cultured and we have self-restraint will vanish away. The illusions will be shattered-Illusions that one has about oneself. Images that one has built up about oneself will get shattered through that observation.

So, first half-an-hour and then throughout the day a kind of watchfulness till you get acquainted, not theoretically, but you get acquainted dynamically in a living way. There is no teacher as life. Life is the master par excellence. Life is the *parama guru*, which is eager

to teach us, if we take its help. It does not encroach upon us, it does not impose upon us, but it is there to help us. The cosmic intelligence - the *Param Brahman*, the divinity, the all-pervading intelligence, whatever name you give it. Life is an order and intelligence. An orderliness and the intelligence and inter-relatedness, something beautiful. Life is a poetry, not the man-made world. No, we have created a very ugly and shabby world around us. I am talking about the nature, the cosmos, the field of energies, their interactions and so on.

So, now I have seen that there is no freedom in my mental behavior, I am controlled, regulated by the past, the thought content, the memories, the inheritance. I am not free, I can manipulate the past, but I am not free. So this is the realization that there is no freedom inspite of knowledge; there is no freedom inspite of going to the temple, or mosque or gurudwara or synagogue or Buddhist vihar or Jain derasar and so on. Inspite of all the rituals - the chanting, the japam, the worships - there is no freedom.

It is the encounter with the nature of bondage, it is the encounter and acquaintance with the content of bondage which becomes the beginning of freedom. Unless you know where the bondage lies, unless you know how it binds you, how can there be freedom?

So now we have got acquainted with the bondage, with the slavery and what it does to us. We

get fifty times imbalance in a day; shouting or screaming at the child - if he doesn't listen, getting annoyed with the wife or the husband - if the reactions and responses are not according to our standard, up to our mark, getting annoyed with the colleague, the junior, the senior. To the junior you can express your annoyance, but to senior you can't, so you try to cover it up, to hide, to conceal. Please see that. Thirty, forty, fifty times the whole neuro-chemical system, the whole psycho-physical structure gets jerks. It is shocked, it is jerked, it is imbalanced and every imbalance is an impurity, my friends. There is no other sin, there is no other impurity in life. The spontaneous equilibrium is the virtue, is the essence of religiosity and these imbalances are creating impurities.

Now why do I call that impurity? Because imbalance creates its toxin, toxin in the blood, toxin in the breeding system. As there are blood clots in your body, there are clots in the consciousness, which we call inhibition, which we call obsession, which we call rigid preferences, rigid prejudices - they are psychic clots.

We are physical, psychological and trans-psychological. The physical is taken care of but psychologically there are so many knots that we go on weaving everyday in our life. How can there be peace? You may have the best house, the best food,

the best clothes, the best gadgets around you, but the inner can be impure.

Now, if imbalances are noticed, seen personally and seen how the impurity takes place in the body, you know, these imbalances stimulate psychosomatic symptoms of sicknesses. There may not be any organic sickness but the functional disorders come about because of the tensions, the worries, the fear, the shrinking, the passivity, the revengefulness insight, etc. It's a marvelous study. If we can look at ourselves and look at the inner world, you will see how much shabbiness, ugliness, impurities are there - we are living with. We may use the best soap for cleaning the body and perfumes and scents outwardly, we can do all that, but what about the inner cleanliness?

My friends, spirituality is a concern for the inner cleanliness. Not only the physical organism should be cleansed, but also the whole thought structure, the whole mental mechanism ought to be cleansed completely. This is not through austerity, not through denial, not through suppression, repression, not through over indulgence in sensual, sexual pleasure, etc. There is a way of cleansing it and I'm sharing with you that spirituality helps us to learn the way of cleansing the inner.

If these points have not been into the abstract, please proceed with me, have patience with me that cleansing takes place not through any mental effort, intellectual effort, not through any movement, but very surprisingly the cleansing takes place when all mental movement is allowed to relax completely. If you spend sometime saying to yourself, I don't want to know, to experience, to do anything, let me be in a state where the inner mental movement doesn't take place, it relaxes. A non-action, non-movement, non-motion is constantly moving. We have watched that, watched through half-an-hour, watched throughout the day, now we are exploring if it is possible to persuade. Not pressurize but to persuade the thought structure, to relax, to go into abeyance, so that, that which is behind the mind and brain, that which is deeper than the thought and memory can emerge up, come to the surface.

So one has to learn to relax. We learnt to observe, to be quiet; now one has to learn to relax. The science of relaxation is called meditation. Meditation - first acquaintance through observation and then growing into the state of meditation through this total relaxation, the silence. One has to give oneself an opportunity for that to happen because you can't say: 'hey, my mind become quiet' and it becomes quite. It's not switching off and on. You have to give it time. You have to give it an opportunity to relax, saying sort of suggestions and autosuggestion for the next half-an-hour.

Now after having learnt to observe, next half an hour, I don't want to know, to do, to see, to change. Let me be with what is. So no observation in the beginning, the thought, thought movement goes on as a hang-over of the past, but when you don't take any interest in it even in observing, when the observer also subsides, there is no intention of looking at it. The seeing may take place but the looking does not.

I hope we understand the difference between the two. Now I see the whole room, I see those almirahs containing books, the windows, but I am looking at you. You are looking at me. Seeing is an involuntary activity. Looking is a voluntary action. So when we relax we are not sitting there to look at anything, to observe anything, just relaxing. This non-motion, this non-action of the thought, naturally, relaxes the brain. It doesn't have to do anything, doesn't have to acquire any information, doesn't have to change anything. So it relaxes. The whole cerebral organ relaxes and the brain is the monitor of the neuro-chemical system. So when the brain relaxes, the whole body also relaxes. That is called emptiness. That is called *mounam*. That is called silence. That is called *Shunya*. In different terminologies the same state is described.

So now, if this is allowed to happen, if the silence is allowed to take charge of your being, the thought structure and its movement have gone into abeyance. You are not concerned, you are not interested with them, therefore, they have gone into

abeyance and there is that beautiful dimension of emptiness. No one to look at anything, nothing to be done, no knower, no doer, no experience. Sir, that is the source of life. That emptiness, that *mounam*, that *shunyam*, that vibrating non-molion, it vibrates in its own being, it doesn't move, it is there, it is dynamically there, it's vibrating in your whole being, but no direction, no purpose, no movement, no destination. So those who are interested in raising the inner standard of living will explore the dimension of silence.

My friends, we are in that dimension, if we sleep profoundly at night. But if we are dreaming, if nights are only extensions of day, then not. If we gratify ourselves and gratify our ego by living what is left un-lived in the day, imagining, doing things which you had left undone in the day, then the nights become extensions of the day. The night doesn't have its own independent existence for many of us, who first of all, don't go to bed till 12 o'clock or 1 o'clock. So many nights are wasted. The power, the dynamism of darkness, the dynamism of that silence we are not even related to it, because half the night is spent in doing something else. Night is for rest, for relaxation, for sleep, profound sleep. It's a magnificent blessing and benediction of nature. So if one sleeps profoundly, dreamlessly, even for three hours - three or four hours - then one is in that dimension. You do not sleep as a Hindu, or a Muslim, or a Christian, you do not sleep

as a male or a female. The quality of sleep transcends all such discriminations and divisions. Sleep is neither male nor female. It is trans-physical, trans-psychological. It knows no denominations, no divisions, no distinctions and, therefore, a person who sleeps profoundly wakes up in morning refreshed, rejuvenated, recreated, if one could use the term.

A very few people really bother about the quality of sleep that they have as they are not bothered, concerned about the quality of their mind and behavior in the daytime. They are concerned about money, about prosperity, about name, fame, God knows what, about their children, about their children's children, and what one is going to leave behind for them. But what quality of consciousness are you going to transmitting to them? That's not our concern. That's why one amongst thousands loves life. One amongst thousands loves living - the act of living is the only worship that we can offer to the divinity. Other worships are gratifying our psychological requirement; the real worship takes place in the act of living, in the act of relating to others and so on.

So I was saying that one learns to relax. There are few moments of relaxation then the thoughts come back and you become aware and then again you go back to the state of relaxation, silence, that is how education takes place. We have to do it at our homes. We have to do it by ourselves. We are not going to

bargain for that freedom, bargain for that silence, we are not going to sell our freedom to anyone, to any person, to any theory. The inner freedom and the inner initiative are sacred things. There is nothing in this world or in any other world to be purchased at the cost of inner freedom. So we learn to relax, we learn to be silent, we educate ourselves in the science of *mounam*. So there is no division as the 'me' and the 'not me'. There is no division as the I, the knower and the known, there is a wholeness. I was divided on the mental plane, so many divisions, I was clothed in the attire of divisions. Now, I am back. Silence is home coming. So you are back into your wholeness.

Yesterday, we had mentioned the biological organism and the energy of instincts contained in it. This morning we have looked at the psychological organism, the structure and the energy of thought and emotion contained in it. Now I will leave you for a few minutes, I leave you with the dimension of silence and there are energies contained in that silence. Physicists are working now on the energies contained in the emptiness of space after having seen the energy contained in the minutest atom, the quantum of energy contained in the minutest particle of matter, now they are concerned with exploring the energies contained in the emptiness of silence.

I do hope you are aware, atleast some of you might be aware that the Big Bang theory of creation

among the physicist has become outdated. Now they say that the universes have emerged out of condensed emptiness. It was mentioned first by Dr. David Bohm in England taken up by Fritzof Kapra in America who has given us the book 'The Tao of Physics'. Life is a field of energies and the interaction of energies as the dance of Shiva that is what Kapra writes. And there are many others, Rupal Sheldrick and Dr. Umberto. The scientists are now merging sciences; physics is merging upon metaphysics. They are meeting. We are living in a very thrilling period and one is glad that in the evening of one's life, one is seeing this on the horizons, the synthesis of science and spirituality, physics and meta-physics causing a new perspective of human life, a new perspective of cosmic life.

So Sir, when all the actions cease to move, when there is no mental movement, please do not think that it is passivity. It is not heaviness, it is not drowsiness. But the energies contained in the silence, in-depth emptiness, which were concealed from our cognizance, become noticeable. I wonder if some of you have noticed that there are inner sounds that take place when you are not listening to the outer and if you have sensitized your body then the inner sounds traveling in our body become noticeable. The light, a variety of lights, spectrum of lights, on the analysis of this sun ray, you know that there are seven colors contained in a sun ray, sunlight. In the same way there

are not less than seven lights, various shades contained in the body. *Pinde tatha Brahmande*. What is contained in the microcosm, is contained in the macrocosm - vice a versa. So there are lights, there are sounds and one who enters the dimension of silence - factually, not as an idea, not in imagination, not as a wishful thinking, but one really enters that dimension of total - unconditional relaxation comes across, the sounds concealed in the emptiness become noticeable. They are felt, they are heard, because all the energies are turned inwardly, they are no more going outwards. So energies are focused inwardly and they become noticeable.

Enough for this morning.

Thank you all.



Lecture : 3

सं गच्छध्वं सं वदध्वं
सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वं
संजनाना उपासते ॥

समानो मंत्रः समितिः समानी
समानं मनः सह चित्तमेषाम् ।
समानं मंत्रमभि मंत्रये वः
समानेन वो हविषा जुहोमि ॥

समानि व आकूतिः
समाना हृदयानि वः ।
समानमस्तु वो मनो
यथा वः सुसहासति ॥

ऋग्वेद संहिता (१०-१९१)

Date : 7th December, 1994
Saturday

Let us come together and speak together.

Let our minds be in harmony.

As the gods of past

We sit together in harmony to worship.

Let our speech be one, united be the voices.

Let our mind be in union, with the thoughts of wise.

Let us speak the words in union.

Let our sacrifices be common.

Let our aim be one and single.

Let our hearts be joined in one.

Let the mind be at rest in union.

At peace with all, so may we be.

Rigved Samhita

3

It gives me a great joy to share with you a new approach to spirituality. A new ethos, a new ethics is waiting to be developed. The nuclear age will have a new ethos of life, new ethics of life, new dynamics of human relationship and the new dimension of consciousness. It is the gateway to the meditation. Meditation is still further; the energies contained in silence will expose themselves. They will work upon the body. They will bring about many changes. They will cause the healing because the energies in silence that are unconditioned, are healing energies. The creativity in them has not been limited. It has not been modified; it has not been qualified by any human thought or effort. Therefore those energies are healing energies.

One has not seen any other powerful factor as the healing that comes about through silence. Then silence becomes a way of living throughout the day. Silence is the abode, out of that you move, out of that you perceive, you listen, you respond, you move. Today we are located in the center of the 'I'. We are located in our thoughts, emotions. Thoughts and emotions are our abode. Likes and dislikes are our doors and windows. Preferences and prejudices are our rooms - inner rooms through which we move. But it is

possible, my friends, that one grows into another dimension. Uncluttered by the movement of thought and memory and that silence, that emptiness becomes your abode in which you live, in the wholeness of your being and then you look through the eyes, it is the wholeness through which you look. When you listen through ears, it is the wholeness that listens and therefore the quality of response is qualitatively different. You might have come across saints or *yogis* who respond differently. They respond differently to the same situation. That qualitative difference in the response, in the perception, that is what we need.

We were talking about total quality management. And now we are talking about the total quality management of the inner life and total quality management of the outer life. You can be very skillful in production, in marketing, in human relation, distribution of responsibilities, etc. etc. You may not be authoritarian as a manager, as a director, as a boss or a president or a chairman of a company. You may distribute democratically. You may take care of everything outside. It would be incomplete without the inner. That's what I beg to share with you. The inner and the outer have to be supplementary and complementary to each other. The western term, the latest economic term that has invaded even the economic horizons of Indian national life - the Total Quality Control, the Total Quality Management. Let us extend the quality to the inner and not keep it restricted to the outer.

As I had said yesterday, it is the intuition and generosity of Mr. B V Rao, which makes such gatherings possible; occasions for me to share with the people who are engaged in industry and business. He persuades all of you to come here and you give me an opportunity to share with you. Because we are human beings, whether a political man, an economic man, an educationist, a householder, a housewife, a mother - we have all to live together. All communities have to live together. All nationalities have to share the planet. All communities, ethnic identities and linguistic identities and God knows what, we have to share the planet. There are no more walls, not only that the Berlin wall has been dismantled, so many walls have been dismantled by economy, by trade, by commerce. Even the wall of national sovereignty is going to be dismantled in few years, perhaps, the next decade, because the globalization of economy is incompatible with the rigidity of the idea of national sovereignty. It will have to be replaced by some new idea, new perception. The human race is on the verge of creating a global human society.

I hope you are aware of, what is happening in Bosnia. What is happening in Russia, Chechenya - a country among the Russian commonwealth of countries. What is happening between Palestine and Israel and so on. What is happening on your doorstep - Kashmir, in Bangladesh, in Pakistan. The

fragmentation, the divisions, they cannot co-exist with your new approach to economy and technology. Economy and technology, if they are globalized, then politics also will have to be globalized.

So as a person living in the quietness of hills and mountains, here, or in Himalayas in Delhousie, I see round the corner a new human race emerging with a new human culture and an alternative way of living and an alternative culture. Yet, before its emergence, is a dark period of chaos, anarchy, bloodshed, turmoil. But that's what we have been doing to ourselves, we, the human race. It is the cumulative effect of our approaches, tendencies, ambitions and so on. So many things will be dismantled. Many more ideologies will be demolished. But that is not for the love of destruction. There is an urge to find out a different way of living altogether. So we are sitting in this quiet room, a small room, we are exploring not something self-centered, not a personal *Moksha* and a personal *Mukti*. It will come, it is the by-product of investigations and explorations, as peace is the by-product of spontaneous equipoise and equi-balance, love is the byproduct of total relaxation and understanding. In the same way it seems that a new perspective of life through the integration of science and spirituality, a new perspective of life through globalization of economy, technology and politics, is struggling to express itself.

Thank you friends, for your cooperation with me this morning.

Questions & Answers

This morning, with your consent, we would be taking up some questions that have been submitted to me last evening.

It seems that yesterday the speaker made a statement that: **Spirituality, as a science of life is as precise as mathematics and astrology.**

If the word astrology was used, it was a slip of tongue for which the speaker would like to apologize. She ought to have said: 'As precise as mathematics and physics.' But one would like to add however, that astrology is a science. It's not within my realm to define it and describe or evaluate it, whether it is as precise as mathematics or not.

But whatever little study one has made, one has seen that there are two sections in the science of astrology. One is '*Ganit Jyotish*' and the other is '*Phal Jyotish*'. Astrology, the first variety deals with the inter-planetary relationship. This cosmos is a multi-universal cosmos. There are many many universes in it, innumerable planets. Scientists have discovered dozens of solar systems. They yet cannot decide how many solar systems are there. They have gone up to the number 24. According to the vedic mathematics and vedic astrology, the solar systems that have been described are 48.

As we had seen the very first morning we met here, that life is an indivisible, non-fragmentable, complex wholeness. It is a wholeness of existence, and every expression of life, wherever it might be on any of the planets, every expression of life is interrelated with the rest of the expressions. So there is an interplanetary relationship. And anything appropriately and accurately caught in the focus of space and time at any location on the planet earth, has the relationship with the multi-planetary system. If the exact, the accurate, the precise, location and the time has been captured and described in a horoscope of an individual or a community or a country, then the '*Ganit Jyotish*' can predict the probability of events, trends, misfortunes, privileges etc. taking place in the life of the person or the nation. Not possibility but probability. Probability is nearer to mathematical precision. And such predictions have been made centuries ago, written down in books about which we are not going to elaborate here. But if any of you have heard about *Chhaya Jyotish*, there are very few astrologers in India who have studied the *Ganit Jyotish* or *Chhaya Jyotish*. But they can predict the events with the probability that stuns you, not just surprises you.

What is the relevance of that astrology as a science to human life? It keeps you informed about the trends that are likely to manifest themselves. So an intelligent person with all the adaptability and

adjustability, flexibility, can adjust either to cooperate with those probabilities or to dodge those probabilities.

I am not talking about astrologers who go around in society, doing face reading and other kinds of readings, but I am talking about the science. One had an opportunity in one's student life to meet a Shankaracharya, who had studied not only vedic mathematics but vedic astrology, and he used to visit Varanasi. One had the opportunity to meet him in Banaras Hindu University. A group of us - students, then group of friends - we even translated his book Vedic Mathematics and got it published on behalf of the University.

So though, it was a slip of tongue, as science of life, spirituality has more accuracy and precision than astrology. I stand by the statement that astrology is a science. One hardly talks about it because people who are obsessed with their future plans or with the happenings in their life in a self-centered way can mistake the probability for fatalism, they can become fatalists. To understand the course of cosmic events, cosmic movements and relate one's life to those events and movements requires fearlessness and tremendous vitality. Otherwise one becomes passive. One gets depressed by the forecasts. People get depressed even by the weather forecasts, which indicate the probability based on a certain science.

So let us proceed to the next question.

It is a very interesting and important question. The questioner says, if I remember correctly :

If we suppress the I, the EGO, will it not result in passivity? How will we then live in a competitive society and achieve our higher goals or material goals?

A very interesting question.

Obviously, if the I, the SELF, the EGO is suppressed or repressed by artificial codes of discipline, *dos* or *don'ts*, *musts* or *must nots*, the repression, the suppression is going to be fertile soil for many a misery and many a suffering. We had seen, I hope you remember, we had seen that the I, the EGO, the SELF is nothing but an amalgamation of inherited thought, knowledge and memory, which is called conditioning in English language and *sanskaras* in Sanskrit and perhaps other Indian languages too.

So the EGO, which doesn't have any factual existence like your limbs, the hands, the feet etc., it has a conceptual existence. It has an existence as an idea. As the 'I' ness, 'Me' ness is an idea attached to the process of naming and identifying. Because the name is given, one looks upon oneself as that person, that name, that identification, that recognition, that description, definition etc. So the I, the self is not a fact like this microphone, or the amplifiers or the limbs of our body. It has a conceptual reality, relevant to the psychological structure, through which we live.

As we live physically in the biological organism with its marvellous complexity and grandeur, we also live psychologically in the dimension of thought, memory, knowledge, patterns of reactions, patterns of evaluations, theories, dogmas, conclusions etc. It's also a very vast world, super-grafted by human race on the perceptual reality.

The physical gives you the perceptual reality. Mankind has grafted a conceptual world on the perceptual. On the perceptual level, the senses, the sense organs get into contact with an object existing independently, of it, outside it. So it touches it. The sensual touch. The eyes may touch the object with the help of the sight. Sight is an energy, emanating in your body and it reaches through the optical organ you call the eyes and reaches the object, brings back a sensation. The auditory instrument reaches out, it has an energy of audition. It reaches out towards the word, the sound, the intonation, the accent, the pronunciation, the volume, and it brings back a sensation. So it happens with the nose, the hands, the feet. So, it gives you an experience of pleasure, or pain, agreeability or disagreeability.

So physical world is a perceptual world resulting in a physical interaction of impression, sensation, then interpretation and then reaction. But at this level, that event has no name. Then the event is given a name, as a 'pleasurable event' or a 'painful event', an 'agonizing event', or 'honoring event'. All

these descriptions and definitions are based upon the man made structure of thought. We maneuvered, we manipulated sound energy, created words, then ideas coordinated them, we learnt to deduce inferences and conclusions from that. So, the sensual experience becomes the psychological event. This is a conceptual world and that is a perceptual world. They are inter-woven very intricately in our body. They cannot be separated. They have not only a co-existence, but they are nearly blended together in a marvellous human body.

So, the I, the EGO is not a fact, like the biological organism. If you would like to call it, you may call it a psychological fact. It has a psychological existence, which has not only relevance, but great significance in our life. It has a momentum of thousands of years behind it. So if someone tries to deny, even the conceptual existence of the *EGO*, the *SELF*, tries to wish it away, deny it, suppress it by some disciplines, by saying that, I am not the body, I am not the sense organs, I am not the mind, you go on repeating it, but the conceptual fact is there within you.

So the questioner is perfectly right in saying that if the *EGO*, the *SELF* is suppressed, it will bring about passivity, not only that, it will bring about an inertia. The human being will become like a vegetable. It will have a survival, it will have an existence, but not capable of living.

Firstly it cannot be suppressed, it will emerge up, creep up in your daily life from hundred sources. It will make you feel its existence, in more ways than one. And secondly, if it is suppressed, there have been sects among the so called spiritual denominations, which have advised the suppression and repression, not only of the *I*, the *SELF*, the *ME*, but also of the physical, biological needs like appetite, hunger, thirst, sex instinct. They have tried this cult of suppression, repression among the Catholics, among the Muslims, among the Hindus, among the Jains and it has impoverished the human race culturally. So that's not the question. I was not talking about suppression or repression, which is an unscientific way.

In this, at the end of the 20th Century, if you have to talk about spirituality, you have to have a scientific approach, not a traditional approach. If it has been so, it has been so. But you have left so many things behind with the advance of science and technology. You do not insist on traveling in a bullock cart. You do not insist in using primitive ways of living. As you have introduced science and technology in your material life, in your physical life, we have to introduce a scientific approach, a tentativeness, an investigative approach, an exploratory approach and discover the truth by ourselves. A discovery of one person cannot become the discovery of another person. Discovery of truth cannot be regimented. It cannot be organized into a cult. It cannot be standardized into a sect or a dogma. It has its own beauty. The personal discovery

of truth is a unique event occurring in the life of each person and it has a freshness. It has a freshness like the child born of you. Children are born in millions, perhaps, throughout the world, but every child is a fresh creation, a fresh proof of the creativity that human-beings share with the divinity. Every flower has its perfume, its scent. You don't know how many flowers have gone into that drop of scent, or perfume. In the same way, what you call the present moment, the 'now' is condensed eternity; either you relate to it, or you miss living.

So, for living, for the act of living, you require a very alert, sensitive source of perception and response. If the I is suppressed, the I, the past, the human experience which has been the source and springboard of your perceptions and responses, if it is not replaced by a new source perception, a new source of response, obviously, life would become inertia. People will move around, they will survive for 180 or 200 years, but there will be no life. It will be a lifeless process of biological survival. It has no cultural value, it has no cultural significance.

As far as I am concerned, you might have seen in the last two days, I am a revolutionary person, not a reformist; and I am out to explore new dimension of consciousness, a new dimension of human relation. The old is gone, it's past, it's dead. We have to move with life. So, if suppression, repression, denial, wishing

away, explaining away was not the implication, what did the speaker mean then, yesterday or day before yesterday? With all the humility at my command, I want to submit that the *CENTRE*, the *I*, the *EGO* with all its inheritance and knowledge has become out-of-date, worn out, it is an exhausted source, it's a spent-up force.

It is useful only on the physical level to deal with finite objects, to deal with things that you assemble together and build up a structure by assembling the parts. For man-made structures, finite objects, it can be used - if it is used properly - because the knowledge of the past has a relevance on the physical level. Our body is finite but we are not finite. The body is the abode, in which we, the representatives of cosmic life, we live. The mind is limited, the human knowledge is limited, but love is limitless. Silence is unconditioned, freedom is limitless, it is not conditioned. So our existential essence as freedom, love or peace or innocence or whatever name you would like to give it, the *atman*, the soul force, the *brahman*, that is unlimited.

So for dealing with finite objects, the brain needs to be educated in handling the past, all the past knowledge and patterns of behavior, the thoughts and the emotions, the cerebral, the neuro-chemical patterns of behavior. What is anger? But a neuro-chemical way of behavior! What is jealousy? What is hatred? What is attachment? But a neuro chemical pattern of behavior to which you have been used or

the pattern that you have inherited through DNA or RNA, by birth from your parents or forefathers! They are all patterns - standardized, organized, a collective product.

So, it seems to me that the *SELF*, the *EGO*, the *I* is a useful instrument for dealing with the finite, for handling the past, organizing collective socio-economic activities to some extent. But when it comes to human relationships, when it comes to our relationship with the organic nature outside us, relating to the unknown and unknowable divinity, relating ourselves to nature, then that *CENTRE*, the *I*, the *EGO*, its identity, its contents are irrelevant. They have no relevance, they have no use for that relationship.

Then where do we bring, how to bring in and where do we find another center? Another source for our perceptions and relationships in human behavior?

The trouble today with the human race is, it has not known how to relate with one-another. It cannot get over the acquisitiveness, the competitiveness, the aggressiveness, the violence in family relationships, in socio-economic relationships, domination, exploitation. You know hierarchy in the name of castes or classes, in the name of affluence and poverty. So the human race is addicted to the old centered, the worn out human thought and mind has surrounded itself with so many difficulties.

So the need is, the challenge is to explore, if there can be other source of perception, which is not

contaminated by the past. And therefore, one was talking about silence and meditation. Silence is the discontinuity of the movement of the conditioned mind. Mind is going into abeyance by that conceptual identity, the entity called the 'ME', the 'SELF'. You allow it to go into abeyance, you give it time, you educate yourself to sit with yourself and allow that to happen. Then in the silence, that emptiness, when the 'known' does not move, the 'unknown' comes in. Or rather the unknown wakes up from within. The known has discontinued its movement of thinking, feeling, willing, imagining, memorizing, all sorts of movement has stopped, not forcibly, but out of understanding its own limitations.

You know, human-beings are gifted with a consciousness - that is self-conscious. There is also the faculty of awareness concealed in the human consciousness, which can be awakened, which can be activated, which can be mobilized. So, in that silence, if one allows oneself to live in that dimension of silence, then the unconditioned, the unknown energies get activated and the being is filled with them. They have nothing to do with your personal inheritance of knowledge, of experience, of trends, your deficiencies, your excellences or your shortcomings, nothing to do with that. It is the essence of existence, which was not activated till then but when you give yourself the privilege of relaxing unconditionally, relaxing physically and cerebrally, then in that

marvelous, that fantastic emptiness or silence, the unconditioned energies get activated.

Let us give it the name. As you do it in algebra or geometry, you suppose a point and you say it has no volume, it has no length and breadth. But put a point on paper, it has everything. It has also the length and breadth. You have to see it with the microscope.

So, as you presume a point in algebra, you say A or B, in the same way, let me give the unconditioned energy the name of 'intelligence'. In the Vedic literature, it has been called *Pragya, Prakashena gyanate iti pragya*. That which has an in-born faculty to understand, without the instrument of your brain, without the instruments of your sense organs, which has an in-built faculty of understanding. Its being is the faculty of understanding. So, that *Pragya*, that intelligence, gets activated. In the beginning it's touch and go... it is there sometime, it's not there some other time. If you get busy again with the old source of your perceptions and you want to use it because you have been used to it, you are acquainted with it or you are fond of it, or obsessed with it, then it is a game of touch and go. But if that unknown energy, that new energy, which is not a cerebral energy is given the opportunity to function, then it fills your being and it becomes the source of perceptions, it becomes the source of responses.

So now, the complex human being has this concept of ME and I as an instrument to be used on the physical level while dealing with the finite. And it

has a still deeper source of perception and response, which penetrates the I, which penetrates the EGO. The EGO, the SELF, that concept is not destroyed. How can you destroy a concept? Can you hit the emptiness of this space in the room? Try to hit it. You can strike against the wall, the window, you can strike against the chair you are sitting on, it has a form, it has a substance. You cannot strike against the emptiness. In the same way, concepts are not destroyed. Concepts are recognized to be concepts. You cease to identify your wholeness with it. You look at it as an instrument to be used, as a means to be used and you use it in its limited field - the sensual, the material, the biological.

So there is another source of perception, audition, responses. No question of being passive. No passivity, no inertia; rather much more energy than before, much more vitality. If you have come across yogis in your life, you must have seen the freshness with which, the vitality with which they operate.

Now, let us look at the second part of that question. **'We have to live in the competitive society.'**

Yes, we have to live in competitive society. Where do we compete? How far do we compete? What will be basis of competition? What will be the means of exercising competition? That will have to be looked into very intelligently, very sensitively.

Because, it's a neurotic society in which we are living, a neurotic world with which we are living.

Obsession with money, obsession with power is respected. You may acquire the money in fair way or foul way - through corruption, through exploitation. You can acquire power even through mercenary murderers, by purchasing votes, by snatching votes, by depriving the right to vote to the people and so on. You must be seeing it around you. It happens in each country, not only in India. So the world human community, not knowing how to live, they get obsessed with ideas, theories, they can kill one another in the name of Islam, in the name of Catholic religion, in the name of Hinduism... I don't know... In the name of country, in the name of communism, socialism, capitalism, in the name of democracy. Sir, look at that!

So we are obsessed with aggression, in the name of competition. We are obsessed with violence in the name of running the family, running an institution, a firm, a company and so on. Really speaking, we, the human beings, the human animals, are inwardly as violent as we were, perhaps, 5000 years ago. That violence expresses itself in more sophisticated ways now. That's all. Not crude way, sophisticated ways. Corruption is one name of that violence.

So I will find out, yes, I have to live in a competitive society, and I see the effects of that competitiveness, that constant comparison. I will exercise that sense of the competition, a healthy competition as a student. I would like to take the class in the university, the merit list, just for the fun and the joy of learning and studying. I would like to learn, I would

like to have the degree because it gives me a job. But I will not purchase the degree by bribing the professors. You see, where does the limit come? If I want to live in dignity, in decency, I will study hard, focus all my energies and work for the merit list or topping the list in the university. But my competitiveness will not lead me to the bribing, to finding out who has the papers. Can I make that person leak the examination paper?

You see, so the competitiveness is exercised with a sense of self restraint. I have the job, I will find out what kind of job is there, where do I do the job, what are the aims and objectives of the company, the firm where I work or the institution that I work for. And the constitution and the aims and objectives of the company will oblige me to exercise self-restraint, when the sense of competition overwhelms me. Not at the cost of decency and dignity; not at the cost of my self-respect. I wonder, if you have seen that a person who tells a lie, humiliates himself or herself before doing harm to the other. We are losing the sense of self respect, a sense of decency and dignity.

We are human beings with minds and brains. We can think. We can be self aware. We can know what we are doing. So if we are concerned with the inner purity, the inner cleanliness which is another name for decency and dignity, then the competitive society will not victimize me and make me obsessed with the competition.

Please do see with me. Religiosity is a dignified way of living. It is very difficult for me to communicate this point. Because, in the Indian society today, man has put himself for auction, not only the body, the beauty, the capacity to saying, but man himself doesn't mind being auctioned, being purchased - politically, economically, socially. When we offer ourselves as a purchasable commodity, saleable commodity, in the commercial civilization, then of course, the competitiveness has no ends, no limits. It can make our lives as ugly and shabby as possible. In sitting in the commercial civilization, I am talking about retaining our sanity, sustaining our dignity. Doesn't matter, if I have to live at a comfortable level and I do not have the luxury. I don't have to starve. I have to compete, but I will keep the competition at the healthy, some dignified, decent level. And that can be done with the help of the *I*, the *ME*, the *EGO*. It can be educated to behave in a dignified and decent way. After all that is what we mean by culture.

But I must proceed to the fourth question. I remember it, but I want to get the words, exact words.

Does not managing people involve manipulating them? Is manipulating people good or bad or value neutral? Can manipulation be practiced, if the purpose for which the subordinates are being manipulated is perceived as being good?

Managing people involves manipulation. Now, do we manage people or do we manage relationships among the people?

Before democracy, the revolutionary way of living and revolutionary way of administration was discovered some centuries back in the west and many centuries back in India, where fortunately we have been borne and brought up. The administration was looked upon as administering the human beings. The task of the government was to administer the human beings, dominate over them, dictate to them, train them, get them to do things as you get the animals in a circus to behave as you want them to behave - the ringmaster with the whip in the ring. So the government was the whip holder.

Then came in dictatorship. It was done that way in feudalism - the feudal lords would do that. But human race, which has a yearning for freedom in every field of activity, came upon the vision of democracy - Government of the people, for the people, by the people. We have yet to learn to be democratic, because the minds are yet not democratic. The world over the minds are feudal minds, feudal psychology, dictatorial or domineering psychology or even the capitalist psychology.

So human beings have not a democratic psychology to operate that democratic administration. They have the outer structures - the legislatures, and you know, the councils and the elections - but we have made a mockery of all that. As a farce, the

democracies existing in the world today. Even in Great Britain - the mother of parliamentary democracy - has been reduced to a farce or a mockery.

The factors need not be gone into here, because it is not a political gathering. But from administration of human beings, we came to the point where the people would administer themselves. Direct democracy, three tier democracy, direct democracy and indirect democracies and so on.

Through Panchayati Raj, this country is now proceeding towards direct democracy upto the District-level and indirect democracy at the State and the National level. The administration through representatives, through the political parties, which would be relevant for the State and the National level. But the direct democracy from the village to the district level will be taken over by the people putting-up their candidates and having their own representatives, etc. etc.

* So managing people is disappeared as a worthy concept or as a desirable way in the political field. Now, even in the economic field, where authoritarian tendencies, the dictatorial tendencies were prominent, among the private sector, private firms or the public sector owned by the government are managed by the bureaucracy. They cannot manage people anymore. That era has passed away. It has to be democratized. Democracy in politics and authoritarianism in economics cannot exist together. They are incompatibles.

I was in Japan in 1968, I was invited to deliver lectures at different universities at Yokohama, Osaka, Tokyo, Kyoto, Kobe etc., and so one had the opportunity to see Japanese life from very close quarters. What I have seen there, the democratization in economic life. The life of the companies, their owners, the managers, their relationships with the peon, the staff working there, how they would take lunch together, how the dress would be the same at the working place - right from the manager to the peon - and so on. The relationship in Japan - as a small nation - being a match to that vast USA in matters of technology, in economic matters, in matters of competition; you see, how Japan acquired that? The democratization in economic field. So there too it's not managing people, it's managing the human relationship. If this is understood, the management - the total quality management involves the human relationship.

So those who study Business Management, they have to study how to manage the human relationship, how provocative situations can be handled without causing psychological imbalances to any party. I need not to go into it, because you are in the thick of it. I am outside of it. I am a student of life. I love life in all its aspects - beautiful and ugly, painful and pleasurable.

So please let us realize that you cannot administer people, you cannot manage people, you

cannot manage even your own children in the house. They are not your carbon copies. You cannot dictate to them. It is a different era altogether.

Shall I tell you something, though funny, but interesting. Your friend Vimala has, because she has traveled all over India, has a vast circle of friends. A friend from *Madhya Pradesh* brought his grandson. The family had come and the grandson, 4-year-old, was brought to me. And the grandfather says to that child "Bow down and touch feet"... "*Charan sparsh karo, bete*". And that child, wonderful child. The child bent down, touched his own feet. I stood up and liked this too much. I was overwhelmed with joy. Then the grandfather, rather annoyed, he said: "I asked you to touch her feet and you touched your own feet."

Children are my dignified friends. Here in this country and other countries also, they are allowed to approach and have talks with me, and have discussions with me in their own way. Sir, you cannot think of managing, dictating, expecting, shaping the lives of your children according to your standards. Those days are gone. That era has passed away. Because in the name of education what you are giving to the children has taken away from them the quality of faith, *shraddha* and they are engaged all the time with the brain, the argumentation and sort of verbal knowledge. We are making them experts in handling words and refuting the statements and arguments of other people. They are concerned with making their own point. Please do see.

So even in a family life, managing is over. So, we have to manage the relationship to see the whole human being in that tiny child and help the child to grow. Putting our knowledge at child's disposal but not imposing it upon the child. So, in economic world, in firms and companies, democratisation in functioning and operating has to come round the corner.

What is manipulation? Now here manipulation, manipulating, negotiating in technical term has to be kept aside. You can manipulate situations.

Let me give an example. In human relationship, you can manipulate a situation with your child, with your wife, with your husband, with your colleague in office, for two things, for two purposes:

One is: To bring out the best in the person. Every person has some excellence. There is no person who hasn't got a unique excellence in him or her. So I would manipulate in my relationship, be it for five minutes or five hours or a life long relationship, I would manipulate a situation, even an uncomfortable situation, so that the best in the other person comes out.

Second is: For the benefit of the collective task that we have set for ourselves by mutual agreement and consent, we have set ourselves a task. After all a company, a firm, a factory, whatever you work in - has some aims and objectives for which you are working collectively. So for the fulfillment of the aims and objects of that collectively undertaken task, you can

manipulate the situation. That manipulation is a useful, not value-neutral skill, it is skill, which could be called relatively good.

If the workers, if the members in the family, if the groups working in an organization are educated, then that manipulation is not even necessary. Spontaneously when you come together and work together, people pour in their best. But that doesn't happen. The bringing up in every family is different, different *sanskaras*, different habit patterns, so that the best gets concealed, the best gets covered up and you have to probe and bring it out.

So 'manipulation' becomes necessary especially in societies - the Indian, the oriental communities, I would go right up to the Middle West, the Middle East countries also included.

The societies, the men, the women are brought up in such ways that the best does not come out spontaneously. In somewhere in the background, they go on reacting to the manipulations according to the norms and criteria that they have been told to follow.

So manipulation in economic relations, manipulation in family relation to dodge the weaknesses and to emphasise and highlight the goodness in the man. To highlight and emphasise the best, dodge the weaknesses, an intelligent Manager, an intelligent Director, a Chairman of a Company will get acquainted with the human material, the human resources as they call it. They will get acquainted and apprise, make notes of the

excellences, the deficiencies, the unfortunate habit patterns, dodge them and manipulate the situation so that the best comes out without the person's knowing, even becoming conscious of it, then that manipulation is good. It is not for a person's petty little self-centredness for gratifying the ego, for imposing things upon the others, but for fulfilling the aims and objectives collectively agreed to, collectively accepted. So in that case the manipulation could be called a good skill in the total quality improvement.

This improvement of the human material through such non-violent, non-aggressive manipulation could be a relevant factor. In India, the idea of a hierarchy, the idea of an authority is deep rooted in the blood, it's deep rooted in the psyche, in the consciousness. The parents being the authority, the managers, the directors being the authority, the ministers in a political cabinet, a Government at a State or national level being the authority. Somehow the Indian consciousness requires an authority. Even the God becomes an authority for them.

The non-assertive, non-imposing divinity, which just exists. If you look at it and it responds; if you do not look at it, the divinity does not assert itself or impose itself. That's the beauty of spirituality. That's the beauty of love. Does love impose? Does love ever dictate things? Love is a liberating factor, it's not a binding factor like attachment, it's a liberating factor. It allows the person you love to be, not to become like you, but be what the person is and allows the inner potential to flower and blossom out.

So my friends, it seems to me that there is the purpose for which the subordinates are being pursued. I was referring to the sense of authority, which requires the sense of hierarchy in a collective work. Suppose you have to run a family, or an organization or a firm or company, you have to distribute responsibilities. One person cannot take upon himself or herself all the responsibilities. So an orderly management has to be done - here is the Cashier, here is the Manager, here is the Director, and so on. Even in the family, you have to distribute responsibilities and empower the person to execute those responsibilities, to discharge those responsibilities. So this arrangement can be done in a non-hierarchical-nonstructural way.

It becomes very difficult when you have to deal with experts. Persons who are specialized, the hierarchy should not be confused with the remuneration that a person gets. A person who has a specialized knowledge in certain things may get more salary, more remuneration, another person may get less remuneration, but that should not be confused with the sense of status and hierarchy.

I don't know how to say it, but we have gone through it, long back, in the Fifties when I was working in the Land Gift (*Bhoodan*) movement with Vinobaji. We had a problem in Orissa. We were working with the tribals in Orissa.

I hope you will excuse me, I am taking much of your time today, but on Sunday we are not going have a session, so I am taking a little liberty this morning.

In Orissa, we were working in the tribal area and we needed Engineers and we had friends in Maharashtra. The Sarvodaya leader Anna Saheb Sahastrabuddhe who was leading the project. I was just helping him and a few of us youngsters those days were there to help him. So the engineers were required for building bridges, for shaping the roads and the layout of the whole District and so on. Now the Engineer who had a job in Pune or Bombay or Nagpur, he would give up a job - who was earning there say Rs. 3,000 to 5,000 - he would agree to come and work for Rs.1500 per month. The Sarvodaya workers working in Orissa or for that matter in any part of India, they were not getting more than Rs. 300 per month. So the engineers for whom Anna Saheb had accepted to pay Rs. 1500 per month or Rs. 2000 per month were working with persons who were getting Rs. 300.

And these three hundred and two thousand, three hundred and fifteen hundred, then the Sarvodaya workers started comparing themselves with the others. They were grassroots workers. Their needs according to Orissa will be satisfied with those three hundreds in those days. But they were jealous of those fifteen hundred - the numerical figure 1500 and the cycles, they were provided bicycles. We had to provide bicycles to them, we could not ask them to do

padayatra when they were given tasks and projects time-bound. So they had to show results in a definite time period.

So we felt jealous and the cultural crisis grew up there. The tension was building up and Vinobaji came. So, we shared our crisis with Vinobaji and he invited all of them. He said: 'Look, you are suffering because you have attached the idea of status to money, to remuneration. You never were minding doing padayatra till you saw this person going on a bicycle. You are comparing in a wrong way and the remuneration idea - remuneration in currency - you are attaching status to it. Your needs are provided. They have been used to, they have specialized knowledge, they have spent money in their education, the requirement.'

So what I am telling is the subordinate, the idea of hierarchy, the idea of authority makes us still use the term subordinate. There may be seniority - you may be junior, you may be a senior and you may be getting more or you may be getting less - but the idea of authority and subordinates, perhaps, we have to set our minds free of that. So supposing a person realizes that something is good, let him or her share with the colleagues and if there is a consensus and if there is a common consent then all persuade themselves to do a thing.

I hope by taking so much time I have clarified my point that the word 'manipulation' by itself has no ethical overtone or undertone. It's a technical term, right in the field of machinery and it's a technical term also in sociology. So, who manipulates, for what does the manipulation go and how are the colleagues persuaded for that manipulation has to be gone through.

And I am venturing, this is not my field, but I'm venturing to share with you that I see in the next decade a compulsion coming up for the Indian industrialists and businessmen because of the open-market economy and globalization. A compulsion is coming up for democratising the relationships within their firms and factories and their concerns, because that democratisation has spread about. You find that in Germany, you find that in Switzerland, not yet in Poland, Hungary and other countries, they are remnants of the life that they lived for fifty years, but in West European countries they have adopted to what the Japanese have been doing for perhaps quarter of a century now.

And I think I should stop.

I sincerely express my thanks to the person who has formulated and brought up such interesting questions. I get a feedback through the questions then become a dialogue. We were new and there is a sense of religiosity attached to my name and people have ideas about religious persons or spiritual persons. I

hope you have seen in the last three days that spirituality has not deprived me of my humanness. Humanness should be enriched by spirituality, even you will live in *Nirvikalp Samadhi*. If that dimension of Samadhi deprives you of the refined, sophisticated gentle magnificent human trends then human society will become poorer by that spirituality. We want to sophisticate and refine and enrich humanness. You know, refined humanness would be the channel for expressing divinity. The divine, the divinity has to manifest itself not only in a human form, but through human talent.

So my friends, thank you for your patience with me and thank you for the questions you have brought up.



Lecture : 4

अभयं नः करोतु अंतरिक्षम् ।
अभयं द्यावापृथिवी उभ इमे ।
अभयं पश्चात् अभयं पुरस्तात् उत्तरात् अत्तरात् ।
अभयं नोऽस्तु, अभयं मित्रात्, अभयं अमित्रात् ।
अभयं ज्ञानात् अभयं पुरोयतः
सर्वे मम आशा, अभयं भवन्तु ।
सर्वे मम आशा, अभयं भवन्तु ।
ॐ शान्तिः शान्तिः शान्तिः ॥

(१९ : १५ पू. छ. अथर्ववेद)

Date : 9th December, 1994
Monday

Let the heaven makes us fearless

Let the land above earth and land below earth make us fearless.

Let us be fearless of whatever is before us or behind us.

Let us be fearless from our friends & also foes.

Let us be fearless from the persons known to us and also unknown to us.

Let us be fearless from day and night.

Let all sides be our friends.

(Atharva Veda)



We are deeply concerned individually and collectively about the miserable condition in which the human race has landed itself on a global scale, we in India have landed ourselves at the national level and perhaps individually the human being in every part of the world. We feel that something is missing, we feel that something somewhere is wrong and therefore, this way of living has to change.

The socio-economic political structure with which we have surrounded ourselves has to go through a radical, qualitative change. The human consciousness cluttered with ambition, aggressiveness and violence has to change qualitatively. All these we feel, I hope, every sensitive citizen of the world feels sad about the total situation in the world politically, economically, culturally.

So where does one begin? We the individuals, how do we contribute towards the dimensional change, which is warranted outwardly and inwardly? How do we contribute to that? As regards the structural changes, it is for the Governments of different countries, organizations like United Nations and the affiliated organizations to the United Nations, the political parties, it is for them to discuss and find out how to bring about structural changes and even change

in the quality of the structure, it is for them to deliberate, to discuss, to think about it.

We are face to face with the nauseous consumerist-capitalist culture reflected in socio-economic orders of the affluent as well as the developing countries. So we have to think about it and contribute towards the drastic or revolutionary changes that are warranted. Otherwise there is a challenge not only to us but even to the planet earth, the survival of the planet earth, the survival of the human species, the survival of the human society developed through millions of years. That very survival is in question, it's in danger. So we cannot sit idle, we cannot lapse back into passivity and say : 'I don't care for it, I'm a religious person, I'm interested in my own liberation or emancipation, I'm not concerned with the destiny of the people, let them suffer', and so on. We can't be that callous.

Unfortunately, in the name of religion, such callousness has been encouraged, even nourished in the name of many theories - *vairagya*, austerity, renunciation. It seems to me that anything that teaches human-beings to be callous and indifferent to the fellow human-beings and fellow non-human species, anything that makes a human-being callous and cruel and indifferent is sinful. Whether you close it in a religious terminology or you close it in any other self-centered individualistic philosophy, it seems to be unscientific. Our lives are woven together. Science,

technology, global economy, politics, cultural exchanges taking place, our lives are woven together whether we like it or not. Physical isolation or psychological isolation, psychological withdrawal is simply not possible at the end of twentieth century and will not be possible in the coming twenty first century.

So, we are here - a handful of people sitting quietly in the hills, in the room here, we are exploring how we the private individuals can contribute towards the change. You might be aware that in the last couple of centuries, as on the one hand there has been fantastic advance in science and technology and the industrial revolution taking place first in Europe and then in other countries of the world, brought about many changes. On the other hand, the vision of a socialist society, socialism, scientific socialism, utopian socialism, guild socialism - that vision and theorization of that vision developing itself later on into Marxism, Leninism, Communism, Maoism etc., that also brought about changes. Structural changes have been taking place in the last two centuries and especially in the last 25 years of this century, very fast. We as individuals, cannot even keep pace with these drastic changes. So inspite of all these changes, why is there human misery? Why is there human suffering?

May be in a decade or two, the human race will learn to eliminate starvation, physical starvation, biological starvation from the face of the earth. If the human race uses science and technology properly,

relevantly, then to eliminate starvation and even poverty, people living at the sub-human level, near subsistence level that can be eliminated from the face of the earth and that is the responsibility of the Governments, international organizations etc. But how will the quality of the human consciousness change? How will there be a qualitative change in yours and mine psyche, consciousness?

Because it is the human consciousness, which is the depositor of competitiveness, aggressiveness, violence, the structured / sheltered violence can be taken care of. The structured / sheltered violence of the Government is already facing the challenge of militancy and insurgency, the militarism or the use of violence in an organized way by various mafias in the world. They are facing that challenge and they will have to resolve that challenge, if the nation, state has to survive. But what about our mind, our consciousness in which all these polluting factors exist?

My dear friends, law cannot change the minds and the consciousness. It can take care of external, collective structures and protection of the person and property. That it can take care of, that also is not taken care of, but it is within their powers. It is not within the powers of science, technology, economy, political structures are not to change the quality, the attitudes, the approaches. And, therefore, we turn to religion, to spirituality to explore, if there can be an inner change within us, if a new human being can be born of us, within us. Because society is nothing but the human

relationships, the texture of society depends upon the fibre of human relationships. Society is what we make of it altogether. So instead of feeling helplessness about the world situation, let us focus our attention, let us focus our investigative and explorative capacities on the inner being and begin there.

You see, somewhere you have to begin, otherwise one can become a cynical person and nothing can change. It is always so and, therefore, hands up, nothing doing. One can become cynical. Cynicism is a sophisticated way of modern passivity. So you are not responsible for anything and you do not undertake any responsibility. You don't want to pay price for it and so on.

So my friends, the last three days what we are exploring is, is it possible to change my life on the physical level, on the verbal level, on the psychological level? And if that can happen in one individual's life, we are setting into motion a new trend in the orbit of human consciousness. Because that change in me has to take place where I am living in my family, where I'm working in my job situation, the organization with which I'm associated. The change and even the revolution has to take place not in isolation, physical isolation or psychological withdrawal but right in the midst of the storm of relationships, the stream of relationships. While I am being affected by the pleasure and the pain, the honor and the humiliation, the recognition and the indifference, it has to take place there.

So I was saying the other day that one has to educate oneself, educate the sense organs, the sensual system, the physical system through whichever system you like. The Indian Yoga system or the other systems will give you exercise simultaneously to various autonomous systems in the body. So the physical organism is kept alert, subtle, elastic, doesn't become rigid, stiff etc. So there is a rhythm in your breathing. The rhythm in the breathing oxidizes the blood properly so the blood circulation has its own rhythm and the rhythm of the digestive organs regulate feeding, appetite and digesting, the intake of foods etc. goes on. Life becomes a music, physically no clashes, no contradiction, no conflict among the physical instincts, pulls and pushes.

So we had seen that and let me this morning come to the verbal - the next stage. The speech stands between the physical organism and psychological structure. It is the bridge between the two and the speech is concerned with using the sound energy, existing within us and sound energy surrounding us. I wonder if you have ever seen what happens to you when you speak and when you talk, how heat is generated in the body. Because when we speak, when we talk, we are using the fire principle in the body, we are using the vital *prana* principle of the body - the *Agni* and the *Vayu* - we are using those very vital energies. Now if this energy is misused as most of us do, unfortunately, then it can generate many complications in the mind and also body, which is the

solidified manifestation of mind. How do we misuse and abuse the speech?

First of all, speech is for communication, for sharing. It has its relevance for communication. Supposing I go on using it just for pleasure of talking - I like to hear my sound, I like to hear my words - so I misuse that even when the communication is not necessary, when the use is not warranted. Because it is available, I make excessive use of it, I may go on praising myself, criticizing someone else, condemning the third one and repeating the story of the pain or the pleasure that I have gone through. You see, this excessive use is a kind of misuse or abuse.

Secondly, instead of using it for communication, I may use it for concealing my motivations. I don't want people to see my motivations, I want to hide them. But I can't be silent, I'm in the midst of people, I have to live and work with the people. So when I'm with the people, in the family or the job situation, the working place, the school, the factory, I use the words to hide and conceal the motivation. In ethical terminology it is called telling a 'lie' and 'falsehood'. We are using it for covering up the distortion or the imbalance in our actions. So there is no consistency, no harmony between the motivation, the words and the deeds. Instead of being a beautiful rhythmic movement, the motivations are pronounced, uttered, communicated, they consummate into action. So when we describe what we have done or what others have done, we are not careful that the words describe the fact - our emotions, our preferences, our prejudices, our likes,

our dislikes, our foregone conclusions, all get mixed up in the narration. The perception is not pure and the communication about the perception is also not pure.

You see the pollution at the verbal level, you have seen it creating terrible and ugly situations in the legislatures of this country. People accusing one another, the worthy representatives of the people, spending hundreds of thousands in their elections when they sit in the assembly or the Parliament or the Rajya Sabha or whatever, look at the language they use! They don't know how to use the speech, how to express difference of opinion without accusing or attributing motivations to others, without insulting others, how to express the difference, how to communicate what one has to say in a non-aggressive way.

Sir, our verbal speech is misused and abused. It's a gift. Animals can't speak. They have sound and their sound energy is utilized by them. But it is given to the human species to have a language and to have a speech. So can I contribute to the social change by purifying my speech? It does not understate, it does not overstate, no exaggerations, no attributing motivations to other people, can there be an austerity in this verbal layer of my being? It's a very important layer, because we have to use it most of the time in our waking consciousness. Do I have to depend upon the whole world to change before I become truthful? Can I learn, can I educate myself to speak out the truth that I understand, to communicate it in a non-aggressive way, non accusatory way and so on?

I'm not going to elaborate upon that, but it seems very necessary for human beings to live together. They have to learn not to tell lies to each other, not to cheat one another, not to give a promise and not to keep it. That precious energy is misused in argumentation and my mind gets loaded with the impressions of those words. Every word that you utter leaves an impression on the neuro-chemical system. So it seems very necessary, if you are really concerned about changing the social milieu, the vibrational surroundings of your family, in your organization wherever you are working. Then I go through the phenomenon of purification of speech through austerity of expression, through precision and accuracy of expression.

In one word, can I educate myself in truthfulness and can I learn to communicate the truth without insulting or hurting or humiliating others? *Anudvegakaram vakyam, satyam priyahitam jayat.* *Shreemad Bhagwad Gita* tells us that the truth can be uttered, communicated in a *priya* way. It will be pleasant to others to hear. *Anudvegakaram*: will not disturb them, perturb them to such an extent that they would feel self-pity or humiliation. *Anudveyagakaram vakyam satyam priyahitam jayat* : which will be beneficial for both to the speaker and the listener.

Let us proceed. This can be done, if a person is conscious and uses his consciousness throughout the waking hours. We are not alert. We are not

attentive. We throw around words, we are not even conscious of the significance of this marvellous capacity and faculty available to us. So as a religious person, after dealing with my physical, I will deal with the verbal and educate myself. I won't say people tell a lie. How can you have your desired results if you do not indulge in it? And then people say at home, how can you be truthful, always truthful to the children or to the wife, to the husband and so on? Our society has gone neurotic, has become imbalanced because at every level we are indulging intentionally into imbalances, into impurities and then we complain that there is corruption, there is so much violence, but we are contributing to that. Can we learn not to contribute to the corruption, verbal corruption, verbal pollution?

If this point has been made sufficiently clear, let us turn to the next point with which we were dealing - the mind. Can I educate myself to use the brain, the cerebral organ, which is interwoven with the whole neuro-chemical system in my body? Can I educate my brain to be alert, always attentive, never indulging in inattention? How does one do that? We are concerned with change, the change outside there, the change inside here. How do I contribute?

Friends, what I have observed through my long life, whenever one lives out of a habit then there is a mechanical movement and there is that darkness of inattention. The body is allowed and the speech is allowed to move out of the habit pattern - family habit,

family tradition, caste tradition, habit of the community. I, as an enquirer, questioned myself early in childhood, is it possible to live without a habit? Not how to get rid of the habits, but is it possible to educate myself so that no habit gets formed? Everyday is a new day a virgin meeting with the eternity. Can I meet that, being alert and sensitive? No habit at all. It's only addiction to habit patterns sanctioned by society, sanctioned by religious community, sanctioned by economic and political traditions in the country. Those habit patterns are responsible for making us behave mechanistically, repetitively, automatically. That's a secondhand thing. No action of ours, no movement of ours is a first hand personal movement because we are repeating mechanically.

So, I as a person interested in helping the world to change would make a note of my movements in a diary or a notebook everyday, how much have I lived out of habits today and how much I have done attentively, alertly, without repeating a habit. Because you cannot learn to be attentive, you can find out why there is inattention and remove the cause of inattention. Addiction to habits is the cause of inattention. Addiction, identification with the habits is the cause of mechanistic, repetitive movements.

When your hearts are visited by love, then you are not inattentive, you become so sensitive, every sense organ becomes sharp and you even understand what is needed by your beloved or your lover without he or she saying a word. You don't require even words,

perception becomes so sharp and so subtle and your responses become so sharp and refined, they don't require words. In moments of 'Love', there is no habit. Love is not a habit. I'm not talking about the intercourse, making love etc. I'm talking about love with capital 'L', which is an egoless state of consciousness and every human-being lives that egoless state of consciousness in daily living but he has never looked at it. He or she has not become conscious of the contents of those movements.

It is possible to educate oneself to live and move without a habit. Do you brush your teeth because it's a habit or are you alert when you are brushing the teeth? When you take a bath, do you take it just because it's a habit and something you must go through? or do you get related to that water when you throw it on your head or body, on your feet, the touch of the water? Water, the gift of nature - do you watch the interaction what the touch of the water - cold or hot - does to you, to the nerve, to the tingling sensation? And the freshness that you feel, why do you feel freshness after a bath, my friends? The interaction between the water and the body, if that interaction is gone through with the sensitivity and with attentiveness, then the energy generated by that interaction will not only give a sense of cleanliness and freshness, but even a sense of purity; because you have poured into that interaction, your energy of attentivity. This attention, the sensitivity are what you call the purity of life. Inattention is impurity, unclean but

sensitivity and attention or attentivity, they have a quality, they have a perfume of purity. So after taking a bath you not only feel clean physically but psychologically also, you have that perfume of something sacred, something pure.

So, is it possible to educate myself not to form habits and not to identify with the old habit patterns, set myself free? I perceive, I watch, I understand and I respond. My movements, my relationships are based on my personal understanding, however little it might be. My genuine responses, not manipulated responses, not maneuvered responses, not reacting to the compulsions, but as a whole human being, every movement of my life, I respond out of the wholeness of my attention, sensitivity, care, concern. You know, life is sacred. Life itself is divinity. There is no divinity or God apart from this complex interrelated organic wholeness of life. The indivisibility of life is the content of divinity. The whole cosmic life manifests its splendor in a leaf, a tiny leaf or a tiny blade of grass.

So the dimensional transformation can take place at the verbal level, at the physical level and also at the mental level. No identification with the past habit patterns, no formation of new habit patterns but being vigilant every moment. We have become so indolent, so sluggish, the brains, the bodies are allowed to grow in sluggish slow motion. We are used to postponing decisions, postponing action - 'Oh... I will do it in the

evening, I will do it tomorrow, I will do it next month, I will do it ...' that procrastination, postponement is psychological lethargy, it is psychological indolence. Naturally the brain cells get affected by them, not completely atrophy with some people, there is even cerebral atrophy - memory goes weak, the reception of sensation becomes dim, retention become very weak and reproduction becomes defective, that's the way we live. We don't realize what is the benediction it is to be alive and what a blessing it gives to exercise all the capacities given to us, given unto us by nature.

Sir, we misuse the mental energy, the energy of consciousness. We misuse the cerebral organ in another way. As we misuse the verbal energy, we also misuse the cerebral energy. How? Look, mind is useful for thinking, for remembering, for imagining. It is useful as an instrument just to give a few uses of the mind and the brain.

Now, supposing I am cooking a meal. Let me give that example. It's none of my business to think about dozens of other things irrelevant to the cooking. I have to be totally there. The totality of my being is to be involved in the action of cooking or working in the office. But sitting in the office I'm reminded of what had happened in the morning in my family. Cooking the meal I am reminded what my neighbour had said to me the last evening, what had happened to me, what has been done by others. I run away from the act of - whatever action I am engaged in - mentally I run away. I run away to so many places in those ten

minutes or half-an-hour. If sitting in this room you are indulging in memory of your family life or what is happening at Pune or Hyderabad or Madras, whatever, then you are not totally present here. Your bodies are here but the minds are outside the room. That's what happens to us. Memory is a useful faculty; it must be sharp but only when needed. We misuse indulging in memory unwarrantedly, we misuse imagining what will happen in tomorrow. Let tomorrow come, why cross the bridge before you come to it! But we like to cross the bridge before even we come to it. What will happen tomorrow, day after?

When you are planning you have to do that. You are planning for a city, you are planning for a village, you are planning for an organization, you are planning for your family then all that has to be used for a day, for a week, for a month, for a year, for five years in an industry, the calculable and possible probable trends in the consumer psychology, in the political structures, in the economic streams. One has to have a comprehensive perspective and a plan but when it is not necessary, you sit-down personally and think if it happens this way tomorrow and you runaway from the today. I'm saying that faculties of the brain trained through centuries are abused and misused. .

So you runaway from the today as the lady cooking in the kitchen runs away mentally from that act. And then the meal is cooked, but the rasas don't become *siddha*. *Rasasiddha Rasoi*. The meaning of cooking a food is highlighting and bringing out the

hidden juices, the rasas in the grains, in the vegetable, in the spices, and so on. It's a kind of *yagna*. It's a very charming function whether you cook a meal or wash your clothes or clean the floor. If you are there and not doing it mechanically then there is an interaction. If you are not there, there is no interaction. So many hours of our waking consciousness remain un-lived due to the misuse or abuse. I have half-an-hour to relax and rest. I stretch my body in an easy chair or on a cot, but mentally I'm not resting, I'm brooding and thinking about the past, the pleasure the pain, etc.

So it seems to me that mankind inspite of inhabiting the globe for millions of years does not know how to live with his own body, how to live with the organisms at his disposal. So the minds are tired and worn-out in the evening. With some people the minds are tired, perhaps, most of the time of the day, because every moment that you spent, say in brooding about the past, there is a mental movement and energy is spent, vital energy is spent in that movement. You indulge in an imagination, that's an exercise, so there also energy is spent unnecessarily, unwarrantedly spent at the speech level.

So our words become anaemic, our movements become anaemic, whatever we do, doesn't breathe that freshness, that freshness of vitality. Sir, religion is to be vital, to be fresh, to be inwardly free. So in order that these faculties are not

misused, one educates oneself in the science of, an art of total unconditional relaxation.

With your permission, I would like to go into it elaborately for a few more minutes. One has observed in one's vast traveling in this country, through nearly 320 districts of India one has traveled; the villages, the towns, the cities, 10 long years and then in the world for thirty long years. In more than thirty countries and one has observed very carefully.

One has observed that when people sit down in silence, either they are thinking about the past, imagining about the future or they go drowsy. Those who do not get lapse into drowsiness, they are waiting, they are tensed. If there is no passivity and drowsiness, there is a tension of expectation. If I do so many *malas* what will happen to me in the *Japam*? So they are doing the *mala*, tallying the beads and waiting for something to happen. They are divided. The act of tallying the bead is borne out of division, duality out of tension, because you are waiting and you are expecting.

My friends, the tension of expectation is indescribable. Without your knowing, the nerves get tensed. If there is no tension, there is no tiredness. If relationship is a movement of relaxation, if your *japam* or sitting in silence is a movement in relaxation, of relaxation, then you get the feedback from the cosmic energy. So, people sit-down - if I sit-down for 3 hours in silence, what will happen to me? Which *tantra* will

open? Which *chakra* will open? Will *kundalini* get awakened? And so on and so on. They want to use even silence as a means to an end. Not eager to discover the contents of the dimension of silence, without even discovering what it is, they want to use it as a means to an end. So if I sit-down for 3 hours, this will happen to me, that expectation and tension does not allow them to even enter the dimension of silence, emptiness. Emptiness cannot be entered with the baggage of thoughts and memories and expectations. You have to leave everything behind - the word, the sound, the thought. You know, it is a nudity of consciousness, if I may use the term!

So it seems to me that for the discovery of new, fresh, unconditioned energies, it is absolutely necessary to spend sometime, atleast physically quietly, mentally quietly, quietly at the verbal level. So there is a kind of steadiness, no impatience, no eagerness, and no tension of expectation. So then in that relaxation, muscular, glandular, neurological, chemical relaxation - there is a holistic relaxation. Relax in the body and tense in the mind, then it's a fragmentary, it's a partial. Relaxation has to be total.

That's why I say spirituality requires self-education. It is an alternative way of living, it's an alternative culture, it's an alternative dynamics of relationship and it's an alternative dimension for the consciousness. That's why I call it a science of life. Then in that silence, no acquisitive movement, no fear

in the name of security, no comparison, no competition, a new human-being gets born from within ourselves. A new energy, free of the acquisitive, competitive, comparative tendency is the intelligence that we were talking about - the energy of intelligence fills the being. So you are born anew.

Please do see this. You are the same individual physically, you speak the same language and yet you are entirely changed from within. Isn't this what had happened to Gautama who sat down under the Bodhi tree for forty-eight days and became a Buddha? Buddha is one who is awakened. Is this not what had happened to that young man - Jesus of Nazareth, when he went to the mountain top and spent forty days, educating himself in the inner solitude and inner freedom and when he came down the mountain, those who had been with him, could not recognize him. They saw a new light on the forehead and the new light in his glance and the words that he spoke, they could not understand. Because they were very simple. We are used to understanding complicated things, so simplicity baffles us. That's why, right during the lifetime of Jesus, the disciples could not understand him and it was also difficult for Buddha to be understood by others.

What I am trying to share with you is the transformation - it's not a fiction, it's not a tale, a meaningless tale taught by an idiot. It is something that has happened with individuals. It has happened with Ramana. It has happened with Ramakrishna, happened with Vivekananda and so on.

So what has happened with individuals who had exceptionally dedicated themselves to the exploration and the pursuit of the unknowable, the quest of the unknowable now has to be taken up by human society, collectively and individually. As an exploration, not for going to the other world, but to purify and improve the quality of life on this earth. Religious persons should not become extra-territorialist in the name of heaven and paradise. The paradise has to descend upon this earth. The nectar of love has to be awakened in our relationship.

So, silence is an education, which culminates into a state of meditation and inner equanimity. *Samatvam yoga uchchate*. An inner equanimity, spontaneous equanimity. It's not a Samadhi that you have to go into and come out. It's not a samadhi that requires your going under the ground and covering your body up by clay. It's the samadhi in the midst of relationship. Then the words born of silence have a new vitality. Then the relationships born of non-aggressive, non-violent, non-assertive communication have a different flavour altogether. This is what we want.

And a person who loves life, who loves living precisely, accurately, does not indulge in any corrupt ways at the sensual, the verbal and the mental level. It is below the self-respect. He will feel a sense of uncleanness as you don't like to wear unclean clothes, or you don't want to have your meals in dirty plates.

You are very much concerned about the physical cleanliness. My friends, spirituality awakens a concern for the verbal and the mental cleanliness. And when the physical, the verbal and the mental cleanliness mingle together, blend together, then the sacredness, the sanctity of life manifests itself. If the life is not sacred, there is nothing else sacred in life.

I am sorry; I have taken you into a world far far away from the world obsessed with money, power, consumerism etc. That's the world we are living in and while living in it, we are talking of bringing about or causing an inner revolution. So this morning we have seen that the structural changes is the concern of the governments, the political parties and other organizations, but we, as individual citizens of the world, inhabitants of the globe, have a responsibility to contribute to them by bringing about the change, qualitative change in our lives.

Some people may say to me that it's human nature to behave automatically, repetitively, mechanistically. It's a human way, imbalances, impurity that's the human way, it's human nature. Well, have we discovered, what is human nature? Have we discovered, exhausted the totality of human potential? I don't think the last word about 'the human potential' has yet been said. As cosmic life is infinite, the potential contained in you and me also is infinite. So what has happened uptill now and what the human race has been doing uptill now need not be continued, need not be propagated.

So meditation, spirituality is the concern of a revolutionary approach for the people who find it unbearable to live in a corrupt way. Corruption is not only related to money and power, it is related to everything that you and I do in our waking consciousness. Can there be non-corrupt ways in our waking consciousness? Can there be ways, which are not polluted and contaminated in our daily living?

So individual being the microcosmic, when the revolution takes place there when a drastic qualitative change, a mutation in the mutant individual takes place, it is bound to spread. It is the nature of life. It's the nature of light to penetrate through darkness. It's the nature of truth to penetrate through the darkness of untruth, nature of love to penetrate through the cruelty. So a mutation in the human psyche will penetrate through the darkness around. It may spread to the family, it may spread spontaneously in your organization, we don't have to worry about it. Truth finds its own way, like water finding its own level. So let us be concerned with beginning with ourselves. Where does one begin to change the world, private individuals begin with themselves. That is the content, the crux of the issue that I wanted to share with you this morning.

Thank you all.



Lecture : 5

केनेषितम्

१. केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति
२. श्रोत्रस्य श्रोत्रं मनसो मनो यत् वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश् चक्षुः अतिषुच्य धीराः प्रेत्यास्माल्लोकात् अमृता भवन्ति
३. न तत्र चक्षुर् गच्छति न वाक् गच्छति नो मनः
न विदो न विजानीमः यथैतद् अनुशिष्यात्
४. अन्यदेव तद् विदितात् अथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद् व्याचक्षिरे
५. यद् वाचा अनभ्युदितं येन वाक् अभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते
६. यन् मनसा न मनुते येनाहुर मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते
७. यत् चक्षुषा न पश्यति येन चक्षूषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते
८. यत् श्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते
९. यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते

केनोपनिषद्

Date : 10th December, 1994
Tuesday

1. By whose wish and motivation the mind moves? By whose planning the soul (life) moves for the first time? By whose motivation people speak? Who is that God who involves eyes & ears in his work?
2. Ear of the ear, mind of the mind, speech of the speech, soul of the soul, eye of the eye, it is that God with whose knowledge the man leaves attachment to his body and becomes immortal leaving this world.
3. Light does not reach there. Speech and mind also do not reach there. We ourselves do not know. We don't know how to teach that.
4. It is different than known, It is also beyond unknown - that is what we have heard from our previous masters who taught us.
5. We can't speak about him by speech, but because of him only speech speaks. Know him as Brahm, not that whom people worship.
6. Mind can't think of him, but because of him only the mind thinks, that is what experienced people say. Know him as Brahm, not that whom people worship.
7. Eyes can not see him, but because of him only the eyes can see. Know him as Brahm, not that whom people worship.
8. You can not hear by ears, but because of him only the ears hear. Know him as Brahm, not that whom people worship.
9. Soul can not pull him, but because of him only the soul is pulled. Know him as Brahm, not that whom people worship.

Kena Upanishad

It is a proclamation of the ancient sages born in this part of the globe that the nature of ultimate reality is a mystery, which cannot be analyzed, discovered or verbalized. *Vacha anabhyuditam*. The speech cannot describe or define it. *Manasa na manute*. The mind cannot think about it. The silence of sound, rather the sound of silence cannot be heard by the auditory instrument that we have. And even our *pranas* cannot cause the movement of that divinity, the *brahman*, which is a self-generated phenomenon, self-regulated phenomenon.

So it seems to me that persons born, not only in India, but all over the world will have to study and understand this fundamental truth proclaimed centuries ago. The complexity of this organic wholeness, the indivisibility or non-fragmentary nature of cosmic life cannot be grasped by the brain - the human brain - which we have at our disposal. The brain is conditioned by its knowledge and the brain can understand only that which is verbalized. Verbalized knowledge and conditioned reflexes, the movement in the finite and of the finite can be grasped by the brain. It has its own channels of grasping, it has its own methodology of interpretation, coordination and also it has its own equipment of reacting or responding to cognition.

So let us reconcile to the fact that we, the human beings, who are partners of divinity, to some extent, are yet limited creatures. We have to live in the midst of our limitations. Biologically, we have to function through the limitations created by the human civilization and culture and we have to operate where there are the limitations of economy, politics and other social structures. It is at once the beauty and the wealth of life that the infinite divinity making the limited human organism its abode. Swami Vivekananda used to say that education is for helping the individual to manifest its divinity, its existential essence in every field of life, at every level of life. So we have to reconcile to the limitations and to the complexity of organic life. We cannot say that one day we will understand the mystery of the inter-relatedness of this organic life.

We can understand how things are interconnected. You construct the parts; assemble them and you build a machine. You can build buildings, huge buildings. It's all made up of parts, assembling them, putting them in an order according to the vision of the person who needs that structure. We can also understand the manmade socio-economic political structures because they are based upon the norms and criteria that the human race has created. Arithmetic, algebra, geometry - on which engineering is based - are all inventions of the human brain.

So, one can understand and also analyze that the self-generated marvelous complexity and inter-

relatedness cannot be decoded, or deciphered or analyzed by the human brain. Please, let us understand that life is not a totality of parts assembled together by some person called God living somewhere in a paradise or heaven. Life itself is divinity. Life itself is your God or Goddess. There is no divinity apart from, independent of, separated from this vibrant phenomenon of what you call the life.

So, this morning, I would like to suggest that any attempt to understand verbally, theoretically, academically the mystery of life, to know about it and then base one's action upon that knowledge is not possible. So the field of relevance for knowledge, thought, experience and the field where all human efforts have to be surrendered at the altar of silence or meditation, these two fields have to be understood. As we have to live simultaneously on the biological, the psychological and the trans-psychological level, we have also to live in the dance of energy. The energy of efforts, thought, emotions, planning, organization, etc. at some level, and total relaxation of all I-centered, ego-centered efforts at the other level. The interaction and the dance of energy born of silence or meditation and energy born of thought and physical exertion, that dance has to go along. It has to be lived by us throughout our waking consciousness. I wonder if we are aware what Einstein had said. He had compared the total human knowledge to a few pebbles on the seashore. So it cannot be known.

The mantras that I was reciting this morning indicate that it cannot be known by the brain, it cannot be an object of your knowledge. Knowledge is in direct relationship with the reality. You use the brain which is the part of your being, you use the words which is again a creation of the brain and then with the help of those symbols and measurements - which are words - you try to talk about the reality. It's a partial and indirect relationship. But silence and meditation bring about the direct relationship and intimate encounter with the reality on a non-verbal level. It's a communion and not a communication.

So let us not look at the life this way. How can I find out what to do at a certain moment in a correct way or in a proper way when I am ignorant about the nature of complexity? If everything is interrelated and I do not know about that interrelationship, how can I, at a certain moment respond to a challenge or resolve a problem in the correct way? How do I know that it is the proper way? You cannot know in advance, because knowledge is the response of memory. You refer back to the memory, your own or of the total human race and then you assess it, evaluate it and then you call it right or wrong, proper or improper. That's not possible when you are living with nature, the cosmos, you are interacting with those energies and you are interacting with human beings who are the manifestations of that creative divinity.

Human beings have animality, they contain the structure of man made thought, knowledge, etc. and also they share that organic complexity and divinity with the whole cosmos. That's why the great poet Ravindranath Tagore used to say *Namamsha param kinchit*. He said the human seems to be the epitome of evolution. Many have said, but my point this morning of communication with you is this: we have to learn to have self-reliance and self confidence at one level and learn to relax into total humility at the other.

Let us find out how one does it. When I am faced with a task, a challenge, a problem, a very complicated situation and which demands immediate response or immediate decision and action from me, what do I do? Let us take it for granted. What we have talked about in the last three days, let us suppose that a person who is asking this question of himself or herself has taken care of the physical organism and kept it healthy as far as possible; supple, alert, sensitive, not overfed, underfed, under-slept, over-slept etc. etc., as balanced as possible, harmonizing the energies of the biological organism. Let us suppose that the person has got acquainted with the movement of brain, with the movement of mind, has gone through the mechanism of mind, the anatomy of thought, the chemistry of emotions is acquainted and has learnt to use them properly.

Now, such a person is facing life and my dear friends, we in India, are in a very turbulent period for

the next two years - political turbulence and economic anarchy to a very great extent. Not that it's a calamity, it has to be so when you move from stagnation and disorder and struggle for creating an order, you have to pass through a period of turbulence, uncertainty, unpredictability and so on. They are not a calamity; there is no need to be pessimistic about life. Pessimism and optimism are irrelevant to the act of living. So I have to face so many situations personally, individually, in relation to my body, in relation to my family, in relation to my industry, to my business and so on.

But before I proceed, let me add one sentence, why did I say economic anarchy? Because in the last two years we have stepped into the era of globalization voluntarily. We have been launched upon that adventure, joining the fate of India and Indian economy with that of rest of the world, rest of the countries in the world - affluent, developing, democratic, not so democratic and so on. It's an adventure and adventure is a romance with the unknown. Adventures are not based upon timetables like the school timetable, or calendar. Romance with unknown involves, my friends, uncertainty and unpredictability, and vulnerability and many beautiful things of life. If everything is certain, if everything is predictable then there is no fun in living. There is a fun and there is a great adventure, it's a challenge to your creativity, it's a challenge to your sensitivity, it's a challenge to your whole-being.

So we, in India, are in a turbulent period for atleast next two years, full of uncertainty and unpredictability in every direction. Now, what do I do in this situation, personally or in family situation, or a job situation, industry, business situation? I exercise my physical and psychological energies. I exercise all the talent, the knowledge, the experience. Exercise the adaptability, the elasticity and flexibility of adjustment and adaptation. I do all that. And then leave the rest in the hands of life. That is the romance with effort and effortlessness. That's the romance with faith and efforts. *Purushartha* and *pranati*, *purushartha* and *sharanagati*. Self-reliant, self-confident, organized effort has to be gone through and then one can say to oneself: I have done. I have no other choice as per my understanding - limited or vast understanding, deep or superficial understanding. I have to live my life, so I have acted upon it and now let the consequences take their own shape because I am living in a society, I am living in a global community. So the result cannot be calculated precisely. Let it take its own shape and we will face it.

This attitude develops a kind of psychological robustness and one does not get bogged down by unwarranted anxiety and worry - the tension of anxiety and worry. When I have done what I could do, I have done my best and I have done in as proper a manner as I could think of. I could not do anything more. Honestly, I could not do anything more. So leave the rest to life. Life, which is divinity itself. Life which is supreme intelligence will take care of the rest. So

spirituality or true religion teaches the human being to live simultaneously on the level of effort or *purushartha*, self confidence, self reliant, alert effort, honest effort, genuine effort with the whole integrity of my being. And then relax as soon as that is over and see what the complexity of the divinity of life has to offer back. We cannot bargain with divinity and we cannot dictate terms to divinity.

For example, we do not know what shape the European Common Market is going to take, or what is happening in Bosnia or Russia and satellite countries? What is going to happen with extending the NATO to the east European countries or excluding the east European countries from the field of NATO? How things are going to take shape in a next six months? Nobody knows. What would be relationships between NATO and United Nations, United Nations and USA? All is in a very fluid situation and that is going to affect our economy. That is going to affect our international relationships. We don't know what is going to happen in China in the next six months? China has opened its doors and avenues, it wants foreign investments, it wants to retain the communist culture also, their dictatorial traditions are to be retained in administration and they are going in for democratization in economy. Today they are playing with an impossibility, but that's their way of handling the situation. Our great neighbor, we don't know, what is going to happen in Bangladesh or Pakistan?

So you see, we are vulnerable, whether we like it or not. So either you allow this vulnerability and this a kind of helplessness to a great extent, you allow that to create pessimism and depressive psychosis, or drag you towards melancholia and always have a dark side of life overwhelming you, or you can have faith in life. And after having done your best, leave the rest to the cosmic intelligence.

There are only two ways of living : People are prone to emphasize the darker and negative side and there are people who are religious or spiritual having faith in the divinity - the *param atma tatva* - The principle of intelligence. Divinity is the principle of intelligence. It's not a theory. You see the manifestation of the divinity in everything around you. The earth that is a being, has tremendous creativity, a variety of energies contained in itself, the oceans, the sunshine.

How to sharpen, how to sensitize the brain and the intellect and exercise your brain as far as it can go? *The ekante na vishayave buddhive*. He says, the divinity is not absolutely unreachable by the brain, it can be reached with the help of words, it can be reached with the help of meditation, but you can never claim that I have known of the whole of it. *Na vidya na vijanimah*; One who claims that he has understood the wholeness of life is more ignorant than a person who admits to himself that I don't know it. When one says 'I don't know', we are recognizing the limitations in which human beings are bound to live. So when I am faced with the challenge, the problem, I do my best

and I say this is proper according to me for my perception and for my understanding at that moment in a given situation.

Now, where is the difficulty in relaxing or moving into the effortlessness of meditation after having done what we could do? Where is the difficulty? I think it is the pride and vanity of human being. They feel that the mystery of life must be grasped and uncovered by the human brain. They think that is through science and technology; you can land on the moon and reach the mars. If you can create all these electronic gadgets and also a comparable electronic brain, one day the human race will uncover, unwind and analyze the mystery with the help of brain. That vanity, that pride or knowledge is a great handicap with the modern man. He has lost the flexibility of faith. Intellectual recognition of limitations is there, but the heart is not willing to accept the truth. Emotionally, one cannot reconcile to the limitation. The intellect sees it, intellect agrees to it, but intellectual agreement is not the acceptance by the heart.

So one says to oneself, if we relax, if the I, the ego does not function, if the knowing, doing and experiencing is suspended even for an hour, what will happen? There is a fear of life. As there is a fear of death, there is a fear of life and living. So the fear says 'come back to the enclosure of knowledge and predict on the basis of that, but do not relax'. See, coming to the frontiers of knowledge, coming to the frontiers of known, feeling the existence of the unknown and the

unknowable - the pride and vanity - leading you towards, pushing you towards the fear of the unknowable, prevents you from total unconditional relaxation into mediation. Silence or meditation are not difficult to come upon, to come by, but even after having witnessed the omnipotence and omnipresence of that supreme intelligence, the *chaitanya*, the *atma tatva*, we feel that we are the masters of life and what we do should be the last word on it and we must be capable of knowing the whole truth and so on.

If our conversation in the last three days has exposed this fact that there is a limitation, to the extent to which the human effort, the cognizance, the collation, the affection can go, extent to which the human perception can go, if these limitations have been exposed as facts of life, not as a theory, and if on the other hand, the omnipotence, the omnipresence and omniscience of the divinity is also exposed as far as it could be done by words, then I think the purpose of our meeting and gathering has been fulfilled. A religious person, a spiritual enquirer cannot do anything more than that. Point out the facts as they are.

If these points are clear, may I request you to accompany me a little further than that? Whenever one has exhausted one's own potential honestly and has the openness or receptivity for the divinity or the God or the intelligence to come and help, then the help comes. This is the secret of *Bhakti Yoga*. Receptivity

for the unconditioned, the unknown, the universal, the cosmic to come and help you. If we close ourselves, close in ourselves with pride and vanity and say this is the last word, nothing more can happen, the intellect and knowledge is the last word on reality, then there is an inhibition, there is no receptivity, there is no openness. We have to leave door open for the divinity to step in and cooperate with us or help us. We cannot go the whole way alone, without the help of, the intervention of the unlimited, the unnameable, the immeasurable.

That is why there is a necessity to equip ourselves and especially the people who are working in the economic field or the political field have to equip themselves with these two capacities - exercising the brain and relaxing the brain, speech with precision and then listening to the sound of silence and relaxing in meditation. Relating very promptly, competently as far as it is possible and then relaxing into solitude. These two dimensions of life - motion and non-motion, sound and silence, relationship and solitude - we have to learn to live in these two dimensions simultaneously, so that the stress and strain of this ever-growing complicated life can be taken care of. The more you use science and technology, the more complicatedness of life will manifest itself and you have to keep pace with that. Even the changes in economy and politics are going to be so fast. Already the changes in science and technology are moving so fast that psychologically, it is nearly impossible to keep pace

with them, because every advancements in technology requires a different cultural level to handle it - a different sensitivity, a different maturity.

A person who gets irritated, annoyed and is short-tempered, how can he work with the sensitive electronic gadget? Because your mood affects the machine, if you are using a very sensitive machine - electronic gadget. When you are using a microscope, your anger, your depression or your passivity, the touch of that mood, that state of consciousness through your sight is affected by the mood of the mind. You are creating that challenge for yourself. You will be living and operating with the electronic human being - the robot - it's an age of computerism, computerization of whole life.

So it is very necessary that we learn to sustain our equi-balance, equipoise then only we can handle the ever more sensitive gadgets that we are creating, then we can sustain our sanity in the ever-growing complexity of economic life. Then we can retain our own grounds and our entity and identity in the ever-growing complicated political life that human race is launching upon. No primitivity of beliefs and credulity is going to help you. No arrogance of intellect and knowledge is going to help. So a new way of living is, I think, a challenge for all of us. We are not going to be bogged down by the international competitions. We are not going to be bogged down by democratization and globalization of politics. We have to face it. And if

these challenges keep you on your toes, they do not allow you to become inattentive. They help you to remain alert, vital, fresh.

I am aware that this approach to religion or spirituality or meditation is completely non-traditional, non-conventional. It could have shaken some, it might have surprised others. But I think the approach to religion and spirituality, in a nuclear age, has to be dynamically and qualitatively different from the conventional one. Spirituality cannot be static. It cannot be only repetition of the past. It cannot be propagation of ideas, dogmas, theories. It has to be something lively, living, vibrant. So my friends, life is divinity. We have to learn to respect the complexity of life. Be open to it, receptive to it.

Long back, perhaps, thirty or thirty-five years back, we had a friend in Europe called Albert Switzer, who went to Africa for helping the tribals and the poorest people there. Many of Vimala's friends from European countries accompanied and I encouraged them to do so, accompanied Albert to shift to Africa. One day, they were sitting in the forest, after the days work and one of my friends asked Albert: 'what is your religion?' And he said: 'Reverence for life is my religion.'

Spirituality inculcates reverence for life. Whether it's a blade of grass, whether it is a tiny bird, whether it is a tree or crop in the field, or your neighbour, your friend or your foe, you respect the life in that

person. You respond to the life, resisting the misbehavior, not giving in, resisting the misbehavior with respect for the person.

So, I think, religion or spirituality is a reverence for life. It is a love for living, the art of living, it is the only worship that we can offer to the divinity. The art of living, manifesting harmony on the physical, the psychological, the verbal level. May I say that religiosity is harmonization of energies, individual and collective! You know, new way of looking at religion has to come. New way to your *Sadhana* has to come.

When I launched upon this enquiry, non-authoritative enquiry, conducted in unconditional inner freedom, and let me tell you, it was not easy, I must have come across more than a hundred of saints, yogis, sanyasis belonging to all religions, because I was wandering around in my childhood for this investigation and exploration to retain the non-authoritative approach to enquiry, was not very easy. You are not understood then and everybody tells you: 'Unless you have a guru, you cannot progress in spirituality, you cannot do *sadhana*. You must have a guru, you must have a master and then you have to surrender your life to that.'

You might also have heard these things and you might have been surprised that in these four days this lady sitting here has not mentioned the term Guru at all. She talks about spirituality, religion etc. She doesn't talk about surrender; she doesn't talk about the master or guru.

I can understand that, I can imagine your surprise, but the thing is, while conducting this enquiry as a common individual belonging to a middle class family from somewhere in Maharashtra, this friend of yours has found that whenever she had exhausted the potential of her understanding and capacities, without her knowing, the help was there to hold her hand and help her to take a step further, in the ascendance or even in the horizontal pilgrimage or the ascendance towards divinity. Whenever the potential was honestly exhausted, exercised and a moment came, I don't know where to look, where to go, the help has come.

So not as a theory, but as a personal experience, one can say to one's friends that you are not lonely. Once you turn your face towards the truth, once you open up to the divinity of life, you are never lonely. When you feel that there is no friend around, from somewhere the help comes in mysterious way.

I could narrate such experiences of my life one after another, they are called miracles, but they are not miracles. That is the way, the supreme intelligence operates, if you have faith. If you say that I will do my best and leave the rest to the divine, if you have that attitude, faith is a receptivity. Faith is an unconditional receptivity for the wholeness of life to operate when you and the limit cannot operate. You don't become passive, you don't become lazy, sluggish, you do what you can. I have never understood the life of the person

you call Vimala. I don't know, because it's full of such events and such a life does not ever generate the feeling of vanity and pride that I am the master of life, I can do anything, I can shape my life. One has the humility to say I will do as far as I can. It's a beautiful relationship between faith and effort - *purushartha and pranati*. You do not surrender, you do not surrender to an individual.

Whenever there is a psychological need, a psychic need and you are puzzled that you don't know there is an intellectual knot to be untied, help has come. Whether it came in the person of Vinoba or J Krishnamurty or some swami living in the mountains of Amarkantak or Gopinath Kaviraj living in Banaras. The help came, without my seeking. One does not have to hunt for gurus and masters. One has to become a proper *shishya*. There should be a disciple or a *shishya* is one who is willing to learn, who does not say "I know", but always willing to learn. Life is living and living is learning, then the help comes. Not that there are not gurus, not masters, but when you have exhausted, if you hunt for them, you will find out persons measurable by you, comfortable and satisfactory for you, that will be your norm and criteria given by the mind. The psychological requirements will overwhelm you and not the trans-psychological aspects of life.

So hunting for the guru is not the necessity. Equipping oneself with the attitude of a *shishya*, equipping oneself with the humility to relax completely and the self reliance and self confidence to act

promptly, you know, like inhaling and exhaling the breath. When that is there, the help comes in the form of any person, you don't know, but the divinity seems to perceive and to understand and to respond.

In a poetical way *Gyaneshwara* says it in the 12th chapter, commenting on the 12th chapter of the Gita in the *BhaktiYoga*. He says *Arjuna ama bhaktanshe vyasan*. Vasudeva, the Lord Krishna, says to Arjuna 'I am addicted to my *bhaktas*. I wonder around the world, sometimes in front of them, sometimes behind them to protect them whenever they call me. I meditate upon them. They are the beloved and I am the lover.'

That's the way Indians put it, they have figurative poetical way of clubbing the truth into words.

So my friends, spiritually is simultaneously humility and self-reliance, exercising both in their relative fields. Let us equip ourselves with knowledge in the field where we are working, let us equip ourselves with faith in life which enables us to relax into meditation completely, unconditionally.

More than this, it's not necessary to elaborate and to take your time. I am extremely glad that this gathering was organized and you ventured to come here, those of you who have come, though the winter has set in. If the life feels it necessary, it might bring us together again, it might not bring us together again.

I thank you all for giving me patient hearing and cooperating with me in the dialogues that have taken place in the last four days. If there is no listener, a dialogue doesn't take place. Listening is as positive an act as speaking is. It takes two for a dialogue to take place. So you have cooperated with me.

Let us hope that the Indian cultural heritage wakes up in the blood of Indians working, operating in every field of life. It is the people of India who have to wake up and act. They cannot depend any more and relegate their responsibilities to various departments - the political parties, the bureaucracy, the police etc. etc. Religious gurus and teachers are trading in spirituality in a commercialized way, so we cannot rely on them. It's a beautiful period of Indian history when the people have to wake up themselves, exercise their capacities and talents and make a genuine effort to sustain themselves and retain the integrity of nation, the unity of nation through their wakefulness.

May we be blessed with that foresight and insight and do the needful wherever we are. When there is darkness around, you don't say how can I light-up all this darkness. You lit a candle wherever you are and there is no more darkness. In the unit in which you function, in the company, the firm, the industry, whatever it is, wherever, you lit candles there. Spirituality is for lighting our own candle, so that, we do not live in the darkness, creating an order wherever we function, so there is no disorder, chaos and anarchy. Whatever

anarchy and chaos is there, will have some effects upon us, but it will not be able to damage, to contaminate the core of our existence - as a unit, as a family as an organization.

So may we have the strength and fearlessness to retain the order, the integrity, the honesty, the sanity in our life. The turbulence, the disorder, the chaos, the anarchy, they are not the permanent characteristics of Indian life. Because it is a growing economy, it's a democracy, young democracy, and people are learning to have a democratic character, democratic attitude, and democratic approach in their personal, family and organizational life. We have to learn so much. Therefore, even though the turbulence is there, it's not a permanent characteristic of our life. So we will pass through this phase. This is not a prediction, this is a perception.

So thanking you all. I take your leave.



VicharValonun Parivar - Objective

The science and technology took giant strides only during the last two centuries. The mankind has been toiling to evolve and explore the meaning and values since time immortal. Though the man has conquered the nature in many ways, he has yet not learnt to live simply as a human in tune with the nature. The results of this dichotomy have been disastrous. Man has been a mute and helpless spectator to the devastating wars as well as conflicts of various kinds.

The social structure depends upon the kind of the individuals that make the society. Self-disciplined, creative individuals only can generate the right atmosphere of tranquility and serenity necessary for the human regeneration; be at the level of individuals or masses. So as to be effective at the various societal levels, it is necessary that the catalytic individuals are there to diffuse discriminative wisdom around them. This is not to provide guidance but make available the tools for finding the right direction and to strengthen the people to resist the evil.

The need of the time is to have the future generations who will be capable of constructive co-operation so as to resolve the problems from personal to global level. This needs the cultivation of a truly cultured individual who will have necessary strength of the character based on the courage of the conviction in his intellectual and spiritual abilities; such a person will easily separate the chaff from the wheat.

It has been the endeavor of all people to march towards the making of such individuals. And this march is a never ending march; VicharValonun Parivar is a conscientious, humble effort in this direction. It looks forward to incorporate the like-minded individuals.

