

The Yoga of Silence



Vimala Thakar

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THE YOGA OF SILENCE

(Dedicated to Shrimad Rajchandra)

VIMALA THAKAR

**[These Paryuahan Discourses
were given from
25-8-73 to 31-8-73
in memory of
Late Shri Trikamlal Mahasukhram Shah
at Mount Abu]**

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VIMALA THAKAR

**Vimal Prakashan Trust
India-1995.**

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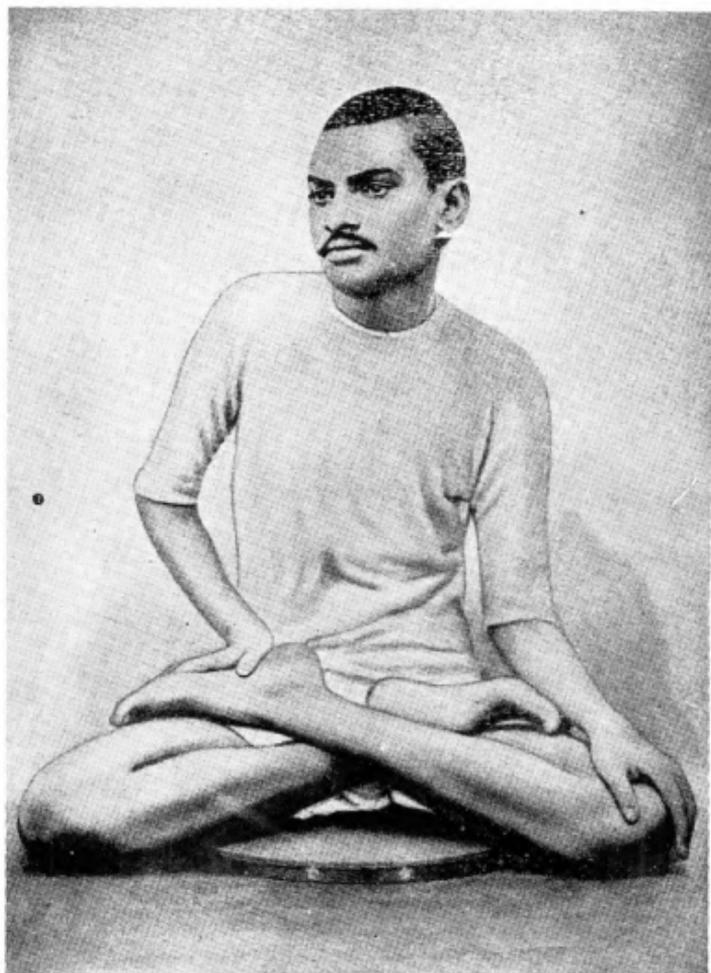
**Discourses by
Vimala Thakar at MT. Abu**

VIMAL PRAKASHAN TRUST

6-Sunset Row House,
Near Gurukul, Drive-in Road,
Memnagar, Ahmedabad-380 052.

Price : Rs. 15/-
\$ 2-00 for Overseas

Printed in India by
Mahesh Mudranalaj,
Ahmedabad. Ph. (079) 387224



SHRIMAD RAJCHANDRAJI

FOREWORD

These talks are like parasmani, a jewel for which it is believed that its touch transforms iron into gold.

These talks were imparted on the days of paryushan parva which ordains the followers of jain religion introspective retreat to true religious life. Thus this festival is meant for jain community but you have seen that the content of the talks is able to transform a narrow sectarian mind into true religious mind free from all the sectarian denominations. These talks were imparted in memory of Late Trikamlal Shah who was fortunate to achieve this transforming touch of the grace of revered Shree Vimalaji in whose presence he felt the presence of Shreemad Rajchandra an embodiment of Apramad Yoga.

It was an auspicious occasion that friends from foreign countries were also participating in the talks and for their convenience the medium of talks given was in English, so now this message of apramad yoga will reach all over the world to those who are eager to live a meaningful life. It will make them conscious of life which is full of lies, hypocrics and miseries and will give them the true key which will make them free from shackles.

Our gratefulness for the speaker is beyond expression. We only pray so that we can get the strength to live the understanding which we have got from these talks.

We thank you all the friends who accepted our invitation and participated with enthusiasm in the talks.

We thank our friend Bachubhai Sutaria who transcribed the tapes, and our friend Hamirbhai Visanji who edited the matter for publishing and our friends Shri Dilipbhai Karandikar & Yogeshbhai Rajguru for helping in the preparation of the matter.

We heartily thank Vimal Prakashan Trust to get the book printed and published.

TRIKAMLAL PARIVAR



VIMALA THAKAR

PREFACE

Shrimad Rajchandra's exposition of Jain doctrines are of great help to all the scholars of Jainism. Rajchandra not only grasped the Life's essence but actually lived by the doctrines preached by him and this enhanced the impact of what he actually preached.

True to Lord Mahavir's exhortations to his principal disciple Gautam not to be imprecise for a fraction of a moment in life and no utterance of an iota of untruth. Rajchandra inspired all enquirers for the utilisation of every fraction of a moment in living their own understanding. This will result into reality being experienced in living. His writings always appealed to the fundamentals of life and were based on pure reason and logic. That is the reason why they have a direct appeal to our soul.

In 1973 during "Paryushan" festival respected Vimalaji gave discourses on the life and teachings of Shrimad Rajchandraji and explained the core of his teachings to her audience which included many foreigners. We had a desire to publish these talks earlier, but for various reasons it did not materialise.

Shri Trikamlal's family members are great devotees of Shrimad and the inspiration to share these discourses with enquirers and they have offered to bear the responsibility for this publication. This has enabled us to make this publication available at a rather cheaper price.

Reverred Vimalaji has, by her own simple and inimitable style explained the doctrines propounded by Shrimad. This will not only make the subject still simpler but will also inspire and guide those who are ever in search of Truth.

VIMAL PRAKASHAN TRUST

Sanvatsari

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THE YOGA OF SILENCE
PARYUSHAN DISCOURSE 1
NIVRUTI YOGA OF BUDDHA

It was said yesterday that Jain religion is a part of Yoga. Buddha religion is a kind of Yoga. Buddha religion could be called Yoga through Withdrawal, Yoga of Withdrawal, Yoga through Withdrawal - Nivruti Yoga. Sarvam Dukham, Sarvam Kshanikam, Sarvam Anityam - the three fundamentals of Buddhism. All is sorrow. All is an eternal flux and therefore momentary and all is transitory. So through withdrawal of the senses, of thoughts, of emotions, one is supposed to arrive at a void, an emptiness, a silence and through that silence grow into the infinite space of Nirvan that is the Nivruti Yoga of Buddha.

APRAMAD YOGA

The Jain religion could be called Apramada Yoga. Mind you, nobody has called Buddhism or Jainism as parts of Yoga. That is what your friend Vimala sees, understands and is sharing with you, just for your consideration, contemplation. The founder, Mahavira, all through his life emphasized one point: "Don't live in Pramad, arrive at a state of your being where there will be no Pramad."

The English speaking world is not yet acquainted with this beautiful, significant word 'Pramad'. They are acquainted with Hathayoga - they know the meaning, Rajayoga, Dhyanyoga, Bhaktiyoga, Gnanayoga, Mantrayoga, Layayoga - all these have been popularised in the West due to two persons viz., H.P. Blavatsky and Swami Vivekananda. Then individuals like Romain Roland, Max Muller and others - Orientalists - did use them, elaborated upon them, worked upon them - they did all that. But this beautiful and significant word 'Pramad' or 'Apramad' has not travelled across oceans yet, but it is bound to take its voyage long awaited, overdue in the near future.

PRAMAD

The word 'Pramad' from Sanskrit, also used in other Indian languages, is a very rich word - meaning inaccuracy

in perception, inaccuracy in verbalisation of what has been perceived and inaccuracy in reacting to the perception or audition and so on. So this three-fold inaccuracy is called 'Pramad' and 'Apramad Yoga' means living in a state of your totality, where there will be no inaccuracy in perception, in the verbalization thereof or in the reaction to it. Mahavira, all through his life, used to insist that his followers and friends understand the beauty of living in Apramad.

INACCURACY IN PERCEPTION

The inaccuracy in perception takes place when the senses are not purified. The impure senses, the unclean senses that get into touch with the respective objects of the sense organs, cannot capture the totality. That which is not pure or clean, that which is clouded, that which is contaminated, gets sluggish, slow. Impurity, laziness, sluggishness, lethargy, slowness - all these go together - whether it is the impurity of the body, the brain, the mind, the speech or anything else. So inaccuracy in perception is always due to the impurity, the imbalance of the senses. We cannot be alert, we cannot have the tenderness, the sharpness. Accuracy means sharpness and alertness together, like an arrow being shot against the target. The senses, when they are near their respective objects, can feel the totality in a fraction of a second. The encounter, the contact and the feel of the totality - they go together. So inaccuracy of perception or audition is due to uneducated, unclean, imbalanced senses.

INACCURACY IN VERBALISATION

The inaccuracy in verbalisation takes place when the mind is not in the state of attention. The sense organs keep coming into contact with an infinite variety of objects, and the mind, the brain has to be very good, sharp, unattached and non-prejudiced to verbalise what the senses have contacted. To verbalise accurately what has been perceived, what has been identified, what has been recognised, needs a very sharp attentive brain but we live absent-mindedly. There can be no inaccuracy unless a person is absent-minded, distracted, worried, anxious. Do you know that

anxiety and worry cause a slow movement in the brain? The cerebral nerves cannot function properly when they are under the tension of worry and anxiety, when they are under the pressure of anger or jealousy. When they are under any pressure, the whole cerebral organ becomes slow, the movement becomes slow. Sluggishness is what is called absent-mindedness because then the brain gets only a fraction of the impressions caught by the senses. Senses are catching impressions every moment. In every hundredth part of the moment, an impression is being caught.

That process — the electro-magnetic process or the biological process or the physiological process goes on. It is an involuntary process. Whether the eyes see the objects or the ears hear the sounds or the skin feels the touch or the nose feels the smell, they are involuntary biological activities going on there, not even ego-centred. They are built-in, into your biological structure. To keep pace with them, the brain has got to be very quick, very sharp, always in the state of attention. Accuracy follows or accompanies attention. Inaccuracy is the result of inattention which is absent-mindedness, mental distraction.

So the second factor involved is the verbal inaccuracy or Vachik Pramad. The first was Kayik Pramad, the second is the Vachik Pramad, the verbal inaccuracy. Sometimes the slowness, the sluggishness, the state of inattention, the state of absent-mindedness — is due to the state of the mind.

INATTENTION DUE TO THE STATE OF THE MIND

The mind is a storehouse of motives, intentions, purposes, ambitions, tendencies, conditionings. It is a whole jumble of things. It is a godown where all these things are scattered and there are very few who create an order in their emotions and in their thoughts. So many thoughts lying in the godown of their memory, not properly arranged, organised. So emotions are in chaos, running hither and thither whenever they get an occasion to come up and express themselves. Chaotic emotions and anarchic

thoughts. Thoughts are in anarchy. They are so many, all gathered, sometimes consciously obtained, acquired, sometimes unconsciously absorbed, sometimes assimilated consciously, sometimes imposed upon by society, sometimes inherited from the parents and so on. There is a huge collection of thoughts, but none of them is in order. The disorderly thoughts, like disorderly pampered children running hither and thither in the house and making noise all the time, become a nuisance. Thoughts, instead of enriching the brain, become a nuisance because they go on moving in any way, without any rhyme or rhythm.

So there is emotional chaos, intellectual anarchy. That is the state of our cerebral organ all the time, except when we are in the company of those who have taken the inward voyage, whose lives are orderly — everything in order, alert, sensitive and all living in the state of attention.

SURGING EMOTIONS DUE TO STORED IMPRESSIONS

Attention is the content of Yoga — Yogavastha, the state of Yoga. If the brain is slow, sluggish or absent-minded, in whichever condition it may be, it cannot keep pace with the sensual impressions, because the senses gather impressions with electro-magnetic speed. There are so many impressions in your body that are lying down there un-lived, ignored. That is why they have to come up in dreams and show themselves taking strange forms, in strange sequences. That the brain cannot keep pace with them, is one factor and secondly, which emotion gets geared to which sensation or impression is not under your control. When the perception, the identification is taking place, emotions run and get geared to that identification. Which emotion will go and attach itself to that perception, which thought, which association, which idea will run and get attached like a railway wagon to that perception, is uncertain, unpredictable and not under your control.

So you might have noticed that a perception, an audition or a touch, stimulates an emotion which has no logical relationship, no causal relationship with it. A thing takes

place, an event takes place and suddenly an emotion surges up. If somebody asks you what is the relationship between the two, you say, "I donot know". This is they are not under your control and they are not orderly. They are all disorderly, chaotic, anarchic. That is the second part. Inaccuracy in verbalisation is the rich soil for all the misery and sorrow of life. That is what is called telling a lie, telling a falsehood. It is worse than adultery, worse than any of the moral and religious sins and crimes proclaimed from the tops of temples and mosques and churches. This is worse.

INACCURACY DUE TO MOTIVES

Inaccuracy in verbalisation is due to another factor also. Along with the thoughts and emotions, one carries a huge collection of motives and intentions, purposes and ambitions acquired while growing up, imposed by the socio — economic context, respected by the society, respected by the religious communities, respected by your parents or relations. So motives and intentions are there. The nursery of motives, intentions and ambitions is the memory. So you look at the fact that the senses have brought to you, according to your motive at that moment. You look at the fact, that is to say you verbalise the fact. The senses have looked, listened, touched and now you have to touch them through the spoken word, the written word — that is how the speech looks at facts. So the verbalisation takes place according to the motive, according to the intention and therefore it is inaccurate.

Yoga needs the austerity of perceiving things and facts as they are, verbalising them as they are whatever be the cost and the consequences — that is Yoga. It is not a thing to be played around casually, learning a few asanas and pranayama. That is very elementary. The brain will be in the state of inattention as long as it is slow and sluggish due to the disorder. As long as there are motives, intentions and purposes into which you have not gone, which you have not understood, you will be in a state of inattention. You do not know them, you do not look at them. The moment you look at them, you only try to find out what the next door

neighbour is doing! Are the motives respected by the people, the society? Do they bring prestige? Then you keep them. You do not look at the motive for itself, but you look at the motives, intentions, purposes as currencies, earnings - not for livelihood, but for social recognition, prestige, name, fame, power.

You know how you play with life, how you bargain with life. So, as long as there are motives that are not understood, neglected, only gathered haphazardly for buying social respect and prestige, there is bound to be the state of inattention resulting in inaccuracy in verbalisation — which is called telling a lie, telling a falsehood, exaggeration, overstatement, understatement, vagueness. Nobody looks upon these as crimes or sins, but they are psychic sins. They keep you away from the state of Yoga. Yoga is not difficult, but nobody wants to go into the purification of the senses, the speech and the mind.

INACCURACY IN REACTIONS

Now we have to turn to the third aspect of Pramad. We have understood the first two aspects of Pramad. The third is the inaccuracy in reaction. There is inaccuracy in reaction not because you are not capable of responding, not because you are incapable in any way or not because you are in the state of inattention. The second was due to inattention. But this inaccuracy in reaction or response is due to an altogether different reason. And one has to look at this very carefully. The inaccuracy in reaction or response is due to a desire to hide the motive that exists, a desire to hide or conceal the motive that had caused the distortion in verbalisation, that had caused the distortion in the perception — to hide that motive, the purpose, the intention first from yourself and then from others. You never conceal from others unless you try to conceal it from yourself. You feel ashamed to look at it. You feel that it will expose your pettiness, shabbiness. It will expose you.

DEFENCE MECHANISMS AND HYPOCRISY

So to save yourself from the exposure, you try to hide and conceal the motive from yourself first. Just watch the

nature of your reactions throughout the day, to your wife, to your husband, to your children, to your friends, to yourself, to the things that you use, to your food or to sleep - to everything that you do. Just for 24 hours be in the state of mindfulness and watchfulness. It is worth watching. It is the observation of one's own behaviour that teaches you much more than any of the Gurus in the world can do — a hard, arduous work which requires tremendous energy. It is easy to be swept off one's feet in emotions and sentiments, easy to be carried away in the intoxication of good thoughts and good deeds. It is quite another thing to observe and to live. So the third inaccuracy comes through hypocrisy. We have layers of hypocrisies, all kinds of hypocrisies.

We have a variety of hypocrisies that we use. Some hypocrisies are taken for granted. We have not cultivated them, but we have seen our elders behaving that way. We have seen the respected people in society behaving that way. We have seen the so-called religious and spiritual teachers and preachers living that way. We take it for granted — this is the way to react. Some we have inherited, some we have assimilated and some are our own, acquired, and cultivated. So the individuality comes in — the self-deception that is woven out of the individuality's imagination, skillfulness, refinement or crudity of its texture. One goes on weaving the texture of one's hypocrisy. One uses it. So the inaccuracy in reaction or response is due to the efforts to hide the real motive, the real intention, the real purpose from oneself as well as from the others. You can never deceive the world unless you try to deceive yourself. And every self-deception needs a defence mechanism. The more you indulge in self-deception, the more you require an efficient defence mechanism. So intellectually you develop *defence mechanisms* and emotionally you indulge in hypocrisy. These two go together. Please look at your own lives.

NEVER BE IN PRAMAD

The 8 days of Paryushan are like a mirror before you to look at your own life, not physical only but to look at the

totality. Pramad is the inaccuracy of the totality in every relationship. Pramad is inaccuracy of the total being, inaccuracy in all the layers, in all the fields simultaneously. Inaccuracy becomes a way of living — physical, verbal, mental. That is how one can become casual. People spend their whole life living casually, never being attentive. So there is no point in their life — the words, the relationships, the movements — everything rolls on like floating on the foam of events. So the essence of Jain Yoga, Jina Yoga, the essence of Jain religion is Apramada Yoga. Be not in Pramad even for a fraction of a second and the rest of the self-realisation will come its own way. Do not live in the state of Pramad, physically, verbally or mentally even for a fraction of a second in any relationship whatsoever. And what you call Kaivalyavastha, Nirgranthavashta, Nirvan will rush towards you with eager steps. The state of Apramada purifies, illumines and enriches life simultaneously.

I had really intended to speak about Shrimad Rajachandra this morning, but since this morning the word 'Apramada Yoga' has been ringing into my heart. So I thought let me share that with you.

So to be a Jain, one has to learn and understand what is Yoga and be a Yogi, nothing less than a Yogi. Jina is one who has won over the sense organs and with the help of the sense organs, the mind, the brain — he is called Jina. One who understands the life of a Jina and lives that way, learns to live that way, is a Jain, the real Jain. That is to say the real Apramada Yogi. That is what Mahavira has taught. His chief disciple was Gautam and to him he would say 'ad nauseam, ad infinitum,' "My son, Gautam, there is only one thing to learn: never live in Pramad".

Mount Abu, 25-8-1973

PARYUSHAN DISCOURSE 2

AWARENESS OF THE PARTICULAR AND THE TOTALITY

It was said yesterday that the essence of Jainism is Apramad Yoga. The content of Apramad Yoga was described as an alert, attentive accuracy in physical, psychological and psychic behaviour, alertness of the senses, attentiveness of the brain and accuracy of perception and verbalisation.

ALL INCLUSIVE ATTENTION

This morning let us go into this issue a bit more deeply and elaborately. We had seen yesterday that the senses, the sense organs learn to be alert, when they are cleansed thoroughly, purified completely through a scientific approach to diet, exercise and sleep, etc. The purification, the cleansing of all the senses, sense organs is absolutely necessary. Yukt Ahar Viharasya...Yoga Bhavati Dukhaha (Gita: Chapter 6, Sloka 17). Yoga can eliminate sorrow from the life of those, whose diet, not only through the mouth, but through all the sense organs and Vihar - unfolding oneself, whose intake and the unfolding are balanced. We saw also that the brain can remain in the state of all inclusive attention, provided there is no anarchy in emotions and chaos in thoughts, ideas and ideology. Unless one eliminates the emotional anarchy and the intellectual chaos, the brain can never remain in the state of all inclusive attention or a comprehensive total attention. When there is an emotional anarchy or an intellectual chaos, the brain cannot keep pace with the speed of the electro-magnetic, biological structure which goes on receiving impressions and stimulating sensations every moment of life. The brain becomes sluggish, slow, lethargic.

UNDERSTANDING MOTIVES

We have seen yesterday that there are motives, intentions, purposes, ambitions stored in our memory. We have to look at each motive and intention and understand their nature. We have also to understand the inter-

relationship among the motives, intentions and ambitions stored in our memory. With some we are born, and some others are absorbed unawares in childhood. Some are cultivated consciously through education and some get imposed upon us by the social, economic, political context in which we live. Unless we look at the whole amalgamation of motives and intentions and ambitions, there is bound to be a disorder. Any motive can get connected with any impression, any response. We had also seen that when the brain is sluggish and slow, there is inaccuracy in the act of perception and there is also inaccuracy in the act of verbalisation. So these three-fold inaccuracy leads to sorrow.

BE AWARE OF THE PARTICULAR AND THE TOTALITY

This morning we shall see another aspect. I wonder if you have ever gone for a walk alone on a solitary path. I wonder if you have ever gone for a drive, driven your own car alone on a solitary road and watched what happens. When you go for a walk on a solitary path, have you noticed that you see the horizon ahead of you and behind you? You see the road, the path winding or straight, the trees or the buildings or the ponds or the pools of water. Your eyes see much more than your feet. The feet have to take one step at every moment, only one step. The ground that is covered by your act of taking a step may be very little, a few inches, a feet or two. The ground covered by the actual act of walking is much less than the horizon that the eyes see. The eyes see the comprehensive totality of the horizon. If you are a sensitive person, you become aware of the minutest details around you - the trees, the birds, the stones, the bricks, the bridges, the pools, the ponds, the hills, the pits, the traffic, the animals. You become aware of all that. You do not act upon all that.

The actual act of walking covers very little space each time. But unless the eyes see the comprehensive totality, the feet cannot move. If you lose track of the ground under your feet and get absorbed by the horizon, by the surroundings, you are bound to fall down. You have to be

aware of all the details of the ground under your feet, the quality of the ground, so that you know with what pressure you put the foot down upon the earth and take it up with a swing, with a spring. The co-operation between the gravity contained in the earth and the energy and power of resistance contained in your feet — they together bring about the act of walking. It is a co-operative resistance to the gravity of the ground which is the essence of walking, running. So if you are not aware of the hardness, the softness, the muddiness, the wetness, the dryness of the earth beneath your feet, you will not be able to walk. And if you get absorbed by that and cannot perceive the road ahead of you, perceive the horizon on all your sides, then also you cannot walk. The traffic will kill you.

So you have to be aware of the particular action, the particular step that you are taking in relation to the earth, in relation to your body, in relation to the nature of the traffic on the road, the rules and regulations of society, the pain, the rigidity in your body, the complaint in your body or the condition of the health of your body. You have to be aware of all the details of the particular and also be aware of the totality around you. Then only you can walk.

If you are driving a car, then also you have to be aware of yourself, your mood, that is to say the chemical condition of your body, the whirlpool of thoughts, ideas, memories, dreams of future — you have to be aware of all these. You have to be aware of Your body, your brain, the chemical and the neurological condition of your body and you have also to be aware of the machine that you are using — the car as a whole and each separate part of the car. If you do not know the relationship of the brakes to the gear, the gear to the choke pipe, the pressure on your foot on the accelerator, the steering, its relationship with the wheels — with the slightest movement of the steering wheel the car goes this way and that way. So it is a very complex machine. One has to be aware— the movement of the body right from your breathing, to the nervous, the muscular, the chemical movement in the body as well as the movement of the car as a whole in relationship to each

separate part — the bottom in the motor car, the diesel oil, the whole of it and also each separate thing in relationship to the other. Otherwise you cannot enjoy driving a car. And then you have to be aware of the car in relationship to the road, yourself in relationship to the car, the road in relationship to the traffic and the traffic rules — it is a totality. If you lose grip over the muscles of your foot, whether you are dealing with the brake or you are negotiating with the accelerator, if you have no control over the muscles and nerves of your feet, they will mislead you. There will be a miscalculation of the speed whether you negotiate with the brake or whether you want to speed up the car. Each particular kept in order, their inter-relationship understood and the harmony that they bring about is the movement of the total car. Then the movement of the car becomes an extension of your physical movement and the relationship between the car and the road becomes harmonious.

You have to be aware of the totality around you, the road, the traffic, the rules, the nature of the instrument that you are using, its complexity, the relationship of all the parts contained in it and the complexity of your own being. It is great fun to drive a car. So if you have a grip over both the totality around you and the particular under your feet or in your hand, the steering as well as the brakes, the hand brakes, the foot brakes, then there is what you call Apramad yoga. Then there is no Pramad, no inaccuracy. To negotiate the road under the car becomes easy, accurately, precisely, elegantly, skillfully, enjoyably, not with a bump and a jerk, not with the unnecessary heat generated in the car or the water dried up or the brakes jammed. Otherwise driving a car becomes a curse.

UNDERSTANDING THE COMPLEXITY OF LIFE

The similes have been taken intentionally to bring it to your notice that in life, which is complex, your physical organism is complex, your cerebral structure is complex and the surroundings in which you live are also complex. The complexity is the blessing of human life. If the complexity is understood, then there are no complications

in life. But if the complexity is not understood, then the ignorance about the component constituent parts of the complexity creates a disharmony in your movement, a disorder in your movement and then there is an imbalance. Either you get absorbed by the perspective of the totality or you get absorbed by the particulars with which you are dealing. Getting absorbed by either of them leads to imbalance. That imbalance causes inaccuracy and inaccuracy is Pramad.

When one begins to live, one exists from birth. But one really begins to live only when one learns and understands the meaning of life. One discovers what one wants to do in life, what one loves to do in life, the capacity, the talents, the assets, at one's disposal and the field of relationships in which they are to be expressed, unfolded, used, utilised. There are some who get interested academically in the meaning of life. They read books. They read philosophical books, metaphysical books, biographies of prophets, saints, teachers and preachers. They have the very choicest collection of definitions of life and descriptions of life, a collection of descriptions of experiences of living of other people like Jesus, Mohammed, Buddha, Mahavira, Ramana, Ramakrishna, Krishnamurti, Ramamurti and so on. It is the choicest academic collection, and they are carried away by some examples which attract them, appeal to them intellectually or emotionally. They get carried away and become absent-minded in the particulars of daily life. They do not correlate the two. To relate the horizon, to the act of taking a step when you go for a walk is absolutely necessary. In the same way your perspective of total life has to be related to your waking up in the morning, to your taking a shower or a bath in the morning, to your taking two or three or four meals a day, to their quality, their quantity and so on. The perspective has also to be related to your act of verbalisation — whether you verbalise unto yourself or to others. These two have to be related and one has to be aware of both without getting absorbed by either.

There are some who get absorbed in the particular — what to eat, what not to eat, how to cook, how to dress,

how to keep the house, the rituals, what to speak, what not to speak, the etiquette, the customs, the traditions, the cultural, the moral, the religious traditions, customs, etiquettes and so on. One gets so absorbed that one makes an effort to live those particulars, but loses track of the meaning and the perspective of the totality. That results in an imbalance. The gap between the two or the inconsistency or the contradiction or the conflict between the two leads to tension, leads to imbalance. When there are tensions and when there is an imbalance, then a person resorts to one of the two alternatives. Either he compromises his perspective of life - Jeevan Drishti, his values of life - Jeevan Mulya, his attitudes to life - Jeevan Vritti or he neglects the particular in his daily life.

COMPROMISING THE TOTAL PERSPECTIVE

The perception, the values, the attitudes, the approaches are compromised and sacrificed for the convenience of the particular. When he gets absorbed by the particular, he compromises the total. That perception he sacrifices for the convenience of the momentary, the transitory convenience of the particular. You meet a person and your desire is to project an image upon him which will bring him back to you — a pleasant image, an image that will influence him, bring him back to the adoration, the admiration and the attraction. So you forget that life is truth, life is beauty and life is divine. You say that it is all right, but here you want to please this man, this woman. So you behave in such a way that you please him or her at the cost of truth. But you understand that it is at the cost of all the rest of the values of your life. You are busy because at that moment, your desire is to project an image and to please him so that you get his recognition. For the desire of getting recognition at a particular moment, you compromise with your perspective of life. It is not that you do not understand the perspective. It is not that you are not aware of that. But you say to yourself, "Yes, that is O.K." in daily life. This is the way the compromise takes place. You feel that it does not matter if you tell a small untruth, if you tell a small lie. It does not matter, if you resort to a little hypocrisy to get recognition of people and you meet hundreds of people.

Modern life is such that you are exposed from morning till night to an infinite variety of people, situations, events in all the fields of your life — physical, psychological, verbal. One slight inaccuracy with the milkmaid, one slight untruth with the shopkeeper when you go to purchase vegetables, an exaggeration when you meet your children or husband or wife, an understatement when you go to the office, a little hypocrisy to suppress a show of jealousy when you meet your companions or competitors and so on. One goes on compromising the total perspective for the convenience of the particular, for the momentary desire for the particular. That is one way and one who gets addicted to sacrificing his values and the perspective of life, is left only with empty and dead words about the meaning of life, dead words about his perspective. The perspective becomes lifeless. You then follow your own perspective of the particular, of the surroundings.

NEGLECTING THE PARTICULAR

There are others who become so absorbed by their comprehensive perception of life that they get into an attitude of awe. They are overwhelmed. They become intoxicated that they are immortal, that birth and death are illusions, that life is eternal and so on. They get absorbed, intoxicated by their own perspective of life, the compassion, the nectar of love that God has, the presence of God even before having an encounter with God. They get intoxicated by the idea of an encounter. They get intoxicated by the idea of love with the help of imagination. Through their emotions they get intoxicated and they neglect the particular. This is only brushing the teeth. This is not a spiritual act. This is only cooking a meal. This results in acceptance of a little uncleanliness, a little inefficiency, a little irregularity in taking meals, a little non-punctuality in doing the daily work in life. They feel that punctuality, competence, efficiency and aesthetic beauty have nothing to do with the way they keep their clothes and keep their shoes and cook their meals. — as if there is any life other than the life that they live every day.

AWARENESS OF THE UNITY OF LIFE

If there is any eternity, it is here in the now. If there is any eternity of life it is in the present moment. The moment is condensed eternity and man is condensed cosmos. So Apramad Yoga, the Yoga of alert, attentive accuracy is the state of being where you have a grip over the two — the perception of the surroundings and the particular* beneath your feet as well as the perspective of totality of your own life and the totality of life around you. So the particular relationship gets in harmony with the understanding of the totality. The awareness of the totality keeps you fresh — ever ready and ever fresh. Blessed is the person who is aware of the unity of life, who is aware that life, the divinity is immeasurable, unnameable, immortal. Blessed is he, who is aware of this nature of life while he is negotiating with the particular relationship because then he negotiates with the particular relationship with a freshness, with an intense energy, with a unique passion. So whether the particular brings him pain or pleasure, whether the particular relationship brings him honour or disrespect, whether it brings him social prestige or humiliation, the awareness of the meaning of life, the unity of life, the potential divinity of life keeps him fresh.

There will be thorns of pain in the heart of each individual who dares to live and does not want to vegetate. So there will be tears of sorrow, suffering and there will be smiles of pleasure and joy. There will be a relaxation when people acknowledge and recognise you and there will be a little tension and disappointment, when people ignore you, are indifferent to you. One has to live through that indifference. One has to live through that recognition without getting puffed up or without getting deflated. There is a great joy then. So a grip over the particular and awareness of the total is the key that I would like to hand over to you, so that you may live as I do. And these words are said not out of authority but out of the authenticity of the act of living. These words are said in the intensity of affection, out of friendship and not out of superiority.

SHRIMAD RAJCHANDRA

This is the key to live and thus lived a person called Shrimad Rajchandra — a person who lived in the State of Gujarat. He also spent some time of his life in Bombay, hardly a 100 years ago. The life span of that noble and revolutionary gentleman was only 32 years. He lived for only 32 years. A very sensitive tender boy, he grew up as a businessman, lived in Bombay. He had studied the tenets of Hinduism as well as Jainism. He had not travelled outside Bombay and Gujarat. He was very simple and honest, since he had studied not for acquiring knowledge, but for digesting what he had understood.

You know, you can read books to acquire knowledge, store it in memory and decorate the drawing room of your intellect or you can read with the desire to learn and assimilate what is understood so that it becomes the substance of your life. Reading for understanding and reading for acquisition are two different things, just as earning a livelihood for maintaining the family is one thing and running after money with a dream of power and prestige is another. One is simple, another becomes complicated. It involves competition and leads to the confusion of life.

So Raichandbhai, as he was known, was a very pious person and when he had seen through the fundamentals of life, he started writing down his own understanding while sitting there at his firm, at his shop or office. Whenever a client came, he would speak in simple elegant terms — straight forward, fearless behaviour. The business transaction was set at a level of simplified dignity, honesty and sincerity. The moment the client left his office, he would turn either to a religious book, a philosophical book or he would take a notebook and write. Without taking an oath for silence, he lived in silence. He lived a married life with his wife, his child — his daughter. He lived a married life so quietly and so peacefully that I think even a hermit would make more noise and brag about his asceticism. He lived quietly in humility and the enquiry was ripening within him. It is possible to realise the ultimate reality in one birth in this life with this body that one has. The intensity of the

enquiry kept growing. He never ran away from his place. His business transactions were done truthfully at the cost of being called a fool. Thousands were lost according to others but he never lost his soul. He treated his business transactions like acts of worship.

It is a very romantic story of that young businessman. He had found out and worked out a plan for his life. He knew how much he had to earn so that earning money would not be necessary any more. He had to leave some money for his wife and daughter. He earned that much money, left them with his eldest brother and requested him to take care of his wife and the child, so that he could devote all his time to the enquiry. He knew that as the flame would grow more powerful, as the intensity would ripen, it would demand all his time and command all his energy. But he had a plan. He worked it out — not out of hatred, not calling his wife as a curse, not talking of renunciation. Till the end of his life he never renounced and never changed his clothes. Veshantar, Dhikshantar, Ashramantar - nothing. He continued to live the way he was living, but explained the matters harmoniously to the brother, to the wife. After completing his stay at various places like Vavania, Khambhat, Idar, Agas, Uttar Sanda, Rajkot — wherever the enquiry took him. The appetite and the hunger and the thirst for solitude took him to the forests. There he lived fearlessly. He would speak and the traditional minded Jain Munis would not like that, because around the light people gathered, around the fire people gathered who were shivering in the cold, trembling.

In the midst of psychological tortures and sufferings of life, people started gathering uninvited, unorganised. They started gathering around the thin frail individual called Raichandbhai. They would listen to the authenticity of the word - a few individuals like Sobhagbhai, Ambalalbhai, Juthabhai, Popatia! and others. Persons like Mohandas Karamchand Gandhi would write to him from Africa asking his advice, sending questions to him, consulting him. Within a short time Raichandbhai became known not only as a scholar, as a pious person, but as a person who was enlightened. Do you understand what the state of

enlightenment is? Enlightenment is a state where you see clearly the facts as they are, the things as they are. You also see very clearly the nature of your relationship with the fact and then you act very clearly in response to the challenges.

Clarity is the breath of self-realisation. Lucidity and simplicity is the grace with which enlightenment walks in life. That is how Shrimad Rajchandra's correspondence grew day by day. Literally thousands of letters were written without any typewriter, any secretary. A very large number of letters were written to a very intimate person, Sobhagbhai. These letters are pieces of literature, poetry with simple diction, with mathematical accuracy and precision in Gujarati language. After him came Gandhi who brought the same simplicity and accuracy to modern Gujarati prose. The contribution of these two to Gujarati prose is unforgettable — as literature, as poetry. As writings about the secrets of life, Shrimad Rajchandra's words are unmatched today. They are unequalled by anything written in the Gujarati language in the last 100 years. In fact, I studied Gujarati language only to study Rajchandra. I would not say that he had no fault. The conditioning as a Jain regarding diet, and the austerity that he went through in the name of -diet was unscientific behaviour. The quantity went on decreasing and the quality was becoming poorer by the day. For the last year or two, he could hardly digest anything. That traditional notion about diet as a Jain had not been transcended. Otherwise, who knows, he might have lived another few years to help enquirers. What he has got to say, we shall see tomorrow. If there has been a person who had brightened up the tenets of Jainism and who had lived them, it was Rajchandra — Shrimad Rajchandra, as you know him. The nature of his self-enquiry, the steps that he took, the consequences on his physical, mental and verbal body, all these we shall see tomorrow.

26-8-1973

PARYUSHAN DISCOURSE 3

TRANSFORMING ENQUIRY INTO DISCIPLINE

WORDS

I wonder if you have noticed that words are our constant companions. The mind functions constantly while you are awake and also while you are asleep. The movement of mind implies the movement of its content. The content of mind includes conditionings, acquired and inherited. The movement of thought or the movement of feelings, sentiments or emotions implies a movement of words contained in your being in the form of chemical impressions. I wonder if you have looked at these constant companions with care and concern. To look at a word is a very romantic experience. A word is composed of letters and each letter has a vibrational range of its sound waves. The letters put together and organised in a certain manner result in the emanation of sound waves at different frequencies, different levels with a different pitch and a different volume of the voice. So every word has a sound potential and I need not tell you that sound is energy. It also contains light. Sound and light go together. One cannot exist without the other. And when you utter a word or receive a word through your ears, the chemical impression that it creates upon the brain cells has a potential sound and light energy.

A word has a meaning given to it by the language, the science of linguistics, semantics, a meaning given to it by grammar and that meaning has an influence upon you when you pronounce a word or you listen to a word. The meaning has a two-fold influence. The meaning has an intellectual influence, that is to say, influence upon the neurological system and the influence is also chemical. The emotional content of the meaning creates a chemical influence and the intellectual content of the word creates either a neurological tension or relaxation. Have you ever observed yourselves reading a letter written to you by a friend, by your relative, by your beloved? Sitting down quietly in your solitary room you read the letter. It has words, sentences.

When you read the letter, you are not looking at the diction. You are not reading the letter to judge the grammatical value thereof, the idioms, the grammar, the chastity of diction and so on. You are not reading the letter for that. But the meaning of the words contained in the letter has neurological and chemical influences upon you. Just watch what happens to you while reading the letter and after having read the letter watch the changes that it brings about in your mood. After all a mood of a person is the cumulative effect of the chemical condition. A mood of a person is the name given to the neurological, tense or relaxed condition of the nervous system. So a word has a sound, a sound potential. A word has a meaning. A word has an association. Some words are looked upon as noble and some as ignoble, some as abuse, some as moral and some as immoral, some as patriotic, some as unpatriotic. So words have associations given to them by the community, by the society, by the religion and such words then influence you.

The word 'God' uttered in a Catholic country and the same word uttered in a communist country will have different reactions from the people. That chemical or intellectual reaction has nothing to do with the word 'God', with the connotation of the word 'God', but it has something to do with the association given to the word and its meaning by the society, by the religious community, by the race. So a word has an association and a word has a power, a force, due to long usage through centuries. A word 'husband', a word 'wife', a word 'father', a word 'mother', 'brother' - all these have been used through innumerable centuries like the words 'violence', 'anger'. So it is very interesting to look at the personalities and individualities of words. They are your constant companions. When you are sitting alone in a room, you may appear to be lonely or alone and yet you have a crowd around you in your heart, a crowd of words - colourful, meaningful, meaningless, lifeless, vibrant with vigour and so on. You are surrounded by them inside you and their presence affects your whole being, your physical health, your mental hygiene, your psychic peace. So you live with a crowd. Do not make a mistake — you are not alone. So when you look at the words carefully and with

great concern and make a friendship with them, then you will never utter a word unless it is absolutely necessary to utter it because you know the chain reaction that it will release. You will never listen to words and gossip unnecessarily, unwarrantedly because you know what havoc it is going to play with the chemical system. Every word is bound to leave a chemical impression - impression of its form, impression of its letters, impression of its waves of energy, impression of its meaning — in your blood, in your intestines, in the whole being. That is why it is called Shabdabandh. There are two bondages described by the ancient wise men of India - Karmabandh, Shabdabandh - the bondage through incessant activity and the bondage through the spoken or the written word. Now this morning I am not going to elaborate upon Shabdabandh.

CURIOSITY

I would like to share with you something else. This was only a preamble. There are 3 words which I am going to share with you - curiosity, enquiry and discipline. Curiosity - Kutuhalam. Enquiry - Jignyasa. Discipline - Sadhana. To understand Shrimad Rajchandra's life, you will have to get acquainted with these three words. Curiosity is the nature of a human being, of one who has a mind which can think, which can feel and who has sharp sense organs which come into contact with various objects. The mind is bound to be curious. It is a very healthy thing - curiosity to look around, to look at the colour, the shape, the size, the name, the form, the human being, the scenery, the animal world, the bird world, to look at all that, to learn what they mean, what their life is like, to go around the world, to see people, different races, different cultures. So curiosity is built into the mental structure of the human race. Man is born with it and children are full of curiosity. The slightest movement of a dog, of a cat, of a bird interests them tremendously. You lose interest in the movements of the birds and trees and raindrops, but the children are terribly interested. They are out to learn, to look, to listen. The grown-ups look only when there is a motive to look at a thing. They get interested only when the looking or the listening will bring them

something back, money or power or knowledge or experience.

We have converted our life into factories and we have converted our bodies and minds into machines for minting money, minting prestige, minting recognition, power. Every relationship for us is an investment for the future insurance against life. Every movement is calculated, planned and if the relationships do not bring back something to you, then you are called a fool. So we do not understand the innocent looking around of the children and yet curiosity is built into the psychological structure. When you look around, you get interested, terribly excited. You get information and the person rich with curiosity and the means to satisfy the curiosity becomes a very well informed person. He has lots of information about lots of subjects collected meticulously, organised properly. But acquisition of information does not amount to understanding. He may be a well informed person but at the same time a very ignorant person. So curiosity leads to looking around, listening around, collecting information and storing it. That is all curiosity can enable you to do and people who feel gratified by that do not go further to the state of enquiry. When curiosity becomes sensitive, refined, distilled as it were, then that very curiosity gets transformed into enquiry. Curiosity by itself feels satisfied with the collection of information only.

ENQUIRY

Enquiry feels satisfied only when the meaning is understood. An enquirer is not out to gratify curiosity, but to understand the meaning of life, birth, death, love, hatred, violence, dream, virtue, vice, infinity, immortality, eternity and so on. He is out to understand, not to collect, not to acquire, but to understand — to learn and to understand. So an enquirer may not collect anything at all, but may understand a lot.

When you eat food, when you take a meal, you are not acquiring food, are you? You eat it, you masticate it properly, bite into every morsel carefully and you digest it. So after an hour of having had lunch, you will not be able

to show the pieces of bread or butter, rice or chappati or vegetables because they have become the substance of your being. They are getting converted into blood cells, muscles or tissues. You take a meal in order to digest it, and digested food means becoming the substance of your being. That is how, when you enquire and when you understand, what is understood becomes the substance of your psychic being. It is not stored in memory as knowledge to be verbalised and shown off. It is something to be lived. The meal that you have taken has gone into your blood and bone and flesh. So you live the food that you eat. You live the food that you have digested. In the same way life becomes a movement of your own understanding as health becomes a movement of everything that you have digested — the liquids, the solids, the air, the light, the space, the skies, the earth. Health is the radiance of assimilation of all these into it. In the same way, relationships become a movement of that understanding.

So enquiry is an urge, not an acquisitive urge, but assimilative urge — an urge to assimilate, to digest. The enquiry, when it is refined and when it becomes sensitive, gets transformed into discipline. An enquirer may understand the meaning of Hinduism, Islam, Christianity, Buddhism, Jainism. He can quote understanding the meaning of the words. He can quote from the Vedas, the Upanishads, the Zend Avestha. His intellect is decorated. His mind is cultured like a cultured pearl and yet that understanding might not be correlated with the total life.

DISCIPLINE

However an enquirer may not be a disciple of his own understanding. You know what discipline is? Discipline is to correlate that which you have understood with your total life. A disciple is one who is eager to correlate what he has understood, with all the activities — physical, mental, verbal. The essence of discipline is correlation of every piece of understanding with the total life. So enquiry gets transformed into discipline when you correlate what you have understood with your own total life. That is all one has to do and that is what Shrimad Rajchandra did. He

was a disciple of his own understanding. You can never become a disciple of another person. How can you become a disciple of the understanding of another person, a disciple of the experiences of another person? You can become a disciple of life within you, life around you. You can become a disciple of your own understanding if you have the humility to live your own understanding. Overnight you will become a s^hakti, overnight you will become a yogi, if you have the humility and the fearlessness of humility to live up to your own understanding, not anyone else's understanding.

SHRIMAD RAJCHANDRA

I mention this because Shrimad Rajchandra had no Guru outside his body. Life was his master and he was a disciple of that sacred, holy master - the life universal, life within him and life around him. Those who have studied the life of Rajchandra know very well that he had no teacher or master as one individual to be mentioned. He learned from the wide life around him. And I go back again to the young man sitting in his office in Bombay where Gandhiji first met him and was very deeply moved by the elegance of simplicity around the young fellow. Rajchandra was a young person then, calmly, quietly and peacefully going through the ordeal of earning a livelihood and yet all the time focussing his attention upon the voyage of self-discovery. There he sat day after day, month after month, going through the transactions that were necessary, never exaggerating, never understating, never craving for a transaction that was lost — not that he always gained profit. He had his own losses to go through - ups and downs of life.

A small youngish frail person laughed at by other businessmen. He was laughed at because people had seen that he could attend to a hundred things at one moment. He was a Shatavadhani. He had demonstrated it in Bombay and Gandhiji had noticed it. He had demonstrated it at a public function that he could attend to a hundred different objects in one fraction of a moment and repeat that. A word from the Vedas, a number from mathematics, an algebraical figure, something from geometry, something from science,

incredible phenomenon and it was only a hundred years ago. I am not telling stories from mythology. A person has lived that way and this he had done since the age of 12. He had seen somebody doing Shatavadhan, Ashtavadhan. The more you live in meditation, the more comprehensive becomes the span of your attention.

Once 7 or 8 years ago, I had written down notes of a dialogue between J. Krishnamurti and myself and also quotes of some conversation between Rao Patwardhan, Dāda Dharmadhikari, Krishnaji and myself. They were shown to him by Raoji who was very surprised that they were verbatim. I had not written down the notes. But after going home I could write down the report practically verbatim and I met Krishnaji after that. It was in Benaras. Krishnaji said, "Well, Raoji was very pleased about the verbatim report you have written down. It was a good report." Then he said, "Look, Vimalaji, can you write down a verbatim report if there are 10 or 15 persons in the room and they carry on a discussion for a couple of hours?" I said, "How could one do that?" He said, "It can be done, I have done it." In all simplicity he told me that if there were 15 persons sitting in a room discussing with him, asking him questions for a couple of hours, he could go back to his room and write down the verbatim report of the whole discussion exactly in the same order. He did not say it with a bravado. He said it with great simplicity that it could be done. "I have done it." That is to say, he wanted to see that I would not get bogged down in self-complacency. So the more time you spend in solitude and meditation, the more comprehensive becomes the span of your attention. And Raichandbhai had an incredibly vast span of attention, simultaneously through the ears or through the eyes. You exposed a hundred things to him, covered them up again and asked him to write them down. He would do it.

So such a person, not interested in earning money, in making millions, was something that surprised the business community in Bombay or even in Saurashtra where people knew him as a prodigy, as a precocious man. But he had his voyage of self-discovery before him. Earning a livelihood

was only a necessity that had to be taken care of. We earn a livelihood not to maintain the family, but to satisfy our sense of comparison with others. Even today earning a livelihood for maintaining a family decently is possible. I do not say it is easy, it is possible. But we compare and we have our norms and standards and criteria of respectability. That gives a mask to our greed for acquisition, ownership and possession and then we say the present life does not leave room or energy for such enquiries. Here is a living instance before us. There had been many, but I mentioned Raichandbhai because we are going through a Paryushan period.

After Mahavira I do not think in the whole Jain community such an extraordinary person has lived. I have respect for all those 23 who are called Tirthankaras. But after Mahavira I think another Mahavira was Shrimad Rajchandra himself. And I say these words without the desire to exaggerate anything. I mean it. So he sat there with the austerity of being truthful, sincere, efficient, competent. Whatever he did, there was no complaint against his business transactions. He was looked upon as a dignified person. So whatever he went through was honoured. He went through the opportunity competently and efficiently — but the moment the client was out of his office, the moment when — the transaction was gone through, then he was back again to his enquiry. Not a moment was lost. "Rattibharka Asalya Nahin Palbharka Pramad Nahin". Not an iota of untruth and no passivity and inertia even for a moment, always alert — with an alert, attentive accuracy, so he would conserve his time as well as energy very carefully and all that conserved time and energy were utilised intensely for the inner voyage so that when he would sit down for his silence he would have sufficient energy and not a state of nervous fatigue.

A disciple or a Sadhaka is one who has no time to compare himself with others. You may look around, but if the glance is comparative, then that comparative glance leads to a sense of competition. The temptation to compare oneself with others, stimulating ambition which leads to

competition, is the source of violence. If one lives earning what is necessary and goes through relationships that are before him with affection and concern, life becomes very simple. Life is simple, but it is our minds that complicate it. So day by day Raichandbhai's life began to become simpler and simpler. Day by day he was becoming simpler. People who were interested only in gossip or cheap, shoddy talk or discussion of other people, their qualities, their vices, their mistakes, those who were interested in all these would not go to a person like Raichandbhai. Naturally around a Sadhaka there arises an atmosphere of peace and quietness because those who are interested only in serious matters talk to him. The contacts, the so-called contacts of involvement, contacts of attachment or detachment, involvement, commitment — they become lesser and lesser. Contacts of love and affection, contacts of friendship become more and more. The better side of life, the better side of human beings in whose contact life brings you, begins to unfold itself.

UNDERSTANDING ONESELF AND OTHERS

That is how the life of a Sadhaka gets enriched. The dross, the gross gets dropped by itself. You do not have to make an effort to drop it. You do not have to say, "I have renounced life". The dross will renounce you. The moment you turn to the essential, the non-essential turns away from you. You do not have to renounce. But the greed, the jealousy, the anger, the violence renounce themselves because they do not get a scope to play mischief in your relationships. If the attention is focussed upon the enquiry, then life becomes simple. There is more of solitude without your craving for it. If there is a noise inside you, if there are emotional anarchy and intellectual chaos within you, then all the peace of the surroundings will not give you any silence because it is the inner crowd that tortures you much more than the noise outside you.

Once you understand what you love to do in life, once you discover what you want to do with life, with yourself and with the relationships around you, once you understand all that, once you understand the defects, the shortcomings

of your husband, your wife or children, your friends, your relatives, then life becomes simple because you know people for what they are and you love them for what they are, not moving in every relationship with a tape to measure human beings and with scissors to cut them to your size and your taste. You see people for what they are and you love them as they are, conscious of their shortcomings and defects, not co-operating with their mistakes, but creating opportunities so that the better side of their inner life gets exposed and the weaker side gets no chance to come and commit mistakes of commission or omission.

So an enquirer begins to understand himself and others, to understand the nature of relationship, the time that he is going to devote to that, the field of activities through which he is going to move. If you do not know the length and breadth of a tennis court or a badminton court, you would not be able to play, would you? Whether it is service or whether it is your shots, back-hand or forehand, you are aware not only of the length and breadth of the court on your side of the net, but on the other side of the net too. In relationship you have your side of the net and also the other side of the net and the life of the other person is the other side of the net. So when you know and you are aware of the length and breadth of the other side of the net, then you know how to serve, how to dodge the weakness of the other person and how to respond to his excellence, to his assets and to encourage him or her. So living does not become very complicated.

I have brought you this morning through three different fields. One was the field of words — words that are your constant companions, that are going to accompany you to the cremation ground. Everything else is left behind — the words that you have gathered, the chemical impressions that you have gathered through the words, the meanings that you have gathered, the associations, the power of the words and the intoxication thereof — all that is contained within you. One has to come to terms with the whole universe of words within you. We looked at this whole universe of words — a cursory glance. We could not go into it elaborately. The

second was our acquaintance with three words — curiosity, enquiry and discipline. How curiosity informs, enquiry helps to understand and discipline helps to correlate the understanding to everything that you do physically, verbally or mentally. In the third field we looked at Rajchandra's life, a period of his life - married life, life of a businessman. Though I tried to put matters in a very condensed form, the depth and the intensity of the whole thing defies my attempts to put it more shortly.

27-8-1973

PARYUSHAN DISCOURSE 4

LIVING ONE'S OWN UNDERSTANDING

We saw the difference between curiosity, enquiry and discipline. We also saw yesterday that an enquirer becomes a disciple of his own understanding. He follows this understanding without any inhibition of fear, doubt or calculation. One implements one's own understanding into all the relationships of the world. There is no other discipline in the whole world. Codes of conduct, patterns of behaviour that one imposes upon oneself in order to acquire something through them is a mockery of discipline. It is committing violence against one's own person. If there is anything that one can follow, it is one's own understanding, without compromises, without adjustments, without calculations. He has the courage to live what he understands. He has the courage to verbalise what he sees, to implement what he understands and he does this in the midst of people wherever he may be living. So discipline really means to implement one's own understanding without any reservation and without any inhibition.

UNCONDITIONED CONSCIOUSNESS

Rajchandra, as a young man in his twenties, had understood one thing very clearly. He had arrived at that understanding through studying the scriptures of various religions, through experimentations in his own life and through meditation. One fact had become very clear to him. The fact was this: that the whole life is not ruled and governed by human consciousness. The life force governs the movements in the universe, the movements of the sun, the moon, the stars, the various planets, the movements of the mineral world, the movements of the plant world, the movements of the animal world and even to a very great extent the movements in the human world. These movements are not controlled, regulated or even directed by human consciousness, by the human mind - individual or collective. Human consciousness, rich as it is in many things, has its own limitations. The conscious, the subconscious and the unconscious together is a negligibly

small organic factor of the total consciousness. To put it in other words, outside the human consciousness which is conditioned, there is an unconditioned consciousness, which we call the divine consciousness, which we call the universal consciousness, the cosmic consciousness. So the life force that governs and rules has human consciousness as a tiny part which is conditioned, which is worked out, chiselled out by culture, by civilisation, by religion. But there is a vast area of unconditioned consciousness that has not been touched by the human mind, by the human brain and Rajchandra calls that consciousness 'God'. He calls it 'divinity', he mentions it by the words 'Prabhu', 'Vibhu'.

RAJCHANDRA, THE REVOLUTIONARY

Being a Jain he never believed in personal Gods. So by 'Prabhu' he never meant the Hindu Gods or Goddesses nor did he mean the 24 Tirthankaras who had gone before him. The Tirthankaras have been converted into petty Gods by the Jain community. The dust of ignorance gathered through 2,000 years after Mahavir, had clouded the intelligence of the Jain people and they were very busy worshipping in the temples - Samet Shikhar, Shatrunjaya, Palitana, Dilwara, Ranakpur and many other places, religiously entering into all the ritualism which is deeply influenced by Hindu ritualism. The community was immersed in this ritualism and here comes a revolutionary young man who does not mean that these are not Gods but believes that God has no form, no name. If it has any form, it is the form of consciousness. If it has any form, it is the form of energy which is very subtle matter. So unconditioned energy was called by him 'Prabhu' and I am saying this with a great sense of responsibility. He had great faith in the unconditioned energy overpowering the human consciousness like the sky over the earth. To get into touch with that unconditioned energy or divinity is the essence of devotion.

Rajchandra was not only a Gyani, but he was a Bhakta as well, a great devotee. He has written, he has composed many verses in praise of the divine, many verses in which the pangs and agony of separation are narrated by him so eloquently that it reminds one of the devotion of Krishna's

Gopis from Vrindavana. So his songs of separation - they are not words, they are Rajchandra's tears, because his consciousness is separated from the divine consciousness which is everywhere around the human consciousness and yet looks far away. The earth is surrounded by the sky and yet the sky looks so far away. You feel you cannot touch the sky. Gloriously surrounded by the suns and the moons and the stars and the planets, the earth goes round and round in the sky and the space. Similarly the human consciousness goes round and round its own thoughts and feelings and sentiments, its ideologies and its theories, its ways of behaviour crystallised through centuries, the enclosures that the human mind has created in the name of race and religion and country - all this is contained in the human consciousness. And human consciousness moves around its own axis on the cerebral plane and is surrounded by the divine — the unconditioned consciousness.

So he wanted to bridge the distance between the earth and the skies as it were, to bridge the distance, the gap between the human consciousness and the divine consciousness, the universal consciousness. He understood that unless you bridge the gap, unless you get into touch with that - the source of life - there is no peace, there is no happiness, there is no love and there is no harmony. He understood this. We have friends for whom I am speaking in English, otherwise I would have been speaking in Hindi. They are not acquainted with Rajchandra's life. So I am not quoting, otherwise I would have shared with you passages from his verses as well as his letters and other things that he has written. He was eager, anxious only for one thing — to cut down the distance between the human and the divine. The agony, the pangs of separation is what Hindus call Viraha or Viyog. He is a Gopi. He is a devotee who understands that these two have some distance in between and cannot stand the separation.

A DISCIPLE OF HIS OWN UNDERSTANDING

So Rajchandra became a disciple of his own understanding. I am only expressing one aspect of the understanding. He said to himself, "Now what do I do?" To

implement the understanding into action is discipline, is devotion, is the content of living. So he said let me see what happens when the human consciousness is not put to sleep, not defeated, not suppressed, not tortured, not mutilated, but accepting its own limitations it becomes silent. He wanted to find out what happens when the human consciousness contained in him becomes completely silent, relaxed into silence unconditionally without any reservation, goes into silence, plunges into silence. He wanted to find that out. So every moment at his leisure was used by Rajchandra to sit in silence in the beginning, in his own room, in his own office. He would sit for hours. The time that was necessary for business transactions was given carefully for that work. The time that was necessary to look after family affairs between his wife, child and himself was taken care of with a smile on the lips, with a peacefulness that would put a yogi to shame. He did all that and then he was the master of his own time. So he would sit quietly. The nights were his and so were the early mornings. So he would whole heartedly plunge into the silence, not asking himself what am I going to do to get back out of it, not asking for a blueprint as to what will happen if the mind becomes silent. He saw life was that. This is the way.

When you take a plunge into the waters from this shore of the river or the lake, you have no guarantee that you will reach the other shore. And the shores of silence have not been measured by man yet. The shores of love and truth have not been measured by man yet. That is why life is worth living. If they would have been measured before we were born, we would only have to repeat. But love, truth, life, silence, beauty defy all human measurements. That is why there is fun in living, there is a freshness in living. So, in the beginning Rajchandra used his nights, mornings and all other time at his disposal to close his eyes and plunge into silence. There is nothing else to do. This is the first step and the last step.

THE FIRST STEP IS THE LAST STEP

If one understands the limitations of the human

consciousness then to implement that understanding, one has to plunge into a state of being, where the human consciousness becomes silent. That is the first step, the only step and the last step. Man cannot do anything more, anything else. Nothing more is expected of him. Some people, when they learn to swim, go very quietly into the water, first knee deep, then hip deep, then shoulder deep.

They try to make a stroke or two, feel suffocated and go back to the shore. There are others who plunge into it, but do not take a dive. They go into it very carefully, cautiously and come back. And there are others who take a dive straight into the water. Rajchandra was never anxious to come back to the shore of human consciousness. His was a reckless plunge and a little recklessness becomes very revolutionary. Do you know what the meaning of 'become' is? 'Beautifies'. 'It becomes him' means, 'It beautifies him, it enriches him'. He was never anxious to come back to the shores of human consciousness. So recklessly he would plunge. One who wants to keep one foot on the bank and one in the water shall never swim. He would neither walk nor swim. He would be static.

In the cessation of the mental movement he discovered that life and movement were not paralysed. But the prolongation of the periods of silence was necessary. Living in the house, in the home, he had to come back to the shore of human consciousness and respond to the claims made upon him by the family and society. So he started organising the business in such a way that he could work for a few days and take a few days away for experimentation. He would work for some time and when he saw there was enough money, he would go away to a solitary place, far away from Bombay and also from Ahmedabad. He started going to small villages, far-off dak bungalows, rest houses, far-off hills and mountains where nobody would call him as the husband or the brother or the son, where he could be free to go beyond time. That is how the experimentation in different places began. Then the nights and days together could be spent in the nameless, the fathomless, the measureless silence. Silence is the only bridge between the divine and the human. So his whole being got saturated with

silence. As there are blood and ether in your body, as there are the vital Pranas in your body, so the dimension of silence saturated, permeated his whole being. Changed was the man with the halo of silence and peace around him. He would go back to the family whenever it was necessary. More and more divine consciousness was becoming his nearest relative resulting in the most intimate relationship with the divine.

Have you ever seen a young girl or a boy newly married? The girl and the boy do not know each other before marriage and the ceremony takes place and somebody tells them, this is your husband from today, this is your wife from today. They get into relationship and the girl becomes the wife, the boy becomes the husband and their attitudes and approaches get transformed. Nobody has to teach them a method or a technique for the transformation from boyhood into husbandhood or girlhood into a wifehood. Everything gets changed — the way they walk, the way they talk.

EVERYTHING CHANGES FOR RAJCHANDRA

That was the case with Rajchandra. After his marriage with the divine consciousness, everything changed within him and around him. By that time fortunately he had earned a hundred thousand rupees which he handed over to his brother and with tears and gratitude in his eyes and words he said, "Do you not see what has happened to me? I belong to another world now. Would you take care of my wife and child?" He explained all the matters to the wife. "I have tried my level best to be with you as far as I could. But now to come back to the fragmentary consciousness and come back to the husbandhood, as a member of the family, as a member of the Jain community — all these things I may try, but I cannot do it any more". If there had been a tape-recorder and if the talks between Rajchandra and his wife would have been recorded, you would have seen the authenticity of my words. Not the arrogance, "Here I am renouncing you and here I go". Not like Gautam Buddha leaving his wife while she was sleeping, not like Shree Ramchandra, the God of Hindus, sending away his wife. With all the humility that Rajchandra was capable of, he

explained the matters to his family: "This is how it is. Tell me now what to do. I am not going to become a Muni. I am not going to change my clothes. I am not entitled to do that. I am not equipped for Munihood."

Because he understood the sanctity of the words 'Muni' and 'Jina', he said, "I am not going to change these clothes and call myself 'Muni Rajchandra'. Neither a Sanyasi nor a Bhikshu nor a Muni. I will be what I am with the same clothes. Whatever food I feel like eating, I will take the same meal. But do not understand that your claims upon me were upon the body consciousness, upon the I consciousness. That consciousness does not seem to be there." That is how these letters are written. Those of you who can read the letters, do go through his letters written to Sobhagbhai. His words are so similar to the words of Ramakrishna Paramhansa. The understanding between the family and Rajchandra was so beautiful, simple and touching that they no more claimed that he was their man, they understood that he was now a God's man.

That is what happens to a Sadhaka. People understand without his telling them that he belongs to the divine. He is with the human, but belongs to the divine. Belonging to your own family, do you not move in society, do you not travel? In the same way, somebody becomes a member of the divine consciousness, a member of the divine community. Belonging there to the divine, he moves amongst you as you move, coming from Holland to India, from Sweden to India. Going from India abroad you are what you are and yet you move around. These two things are compatible. In the same way a Sadhaka belongs to the divine. At the same time he is with the human. But there will be a divine way of being with the human.

This period between the 24th and 26th year of Rajchandra's life is the most significant period of his life. Gone was the turban. Gone was the businessman's dress. There was a small dhoti, a loin cloth like Gandhiji and if I may say so, Gandhiji followed Rajchandra in his dress later on. So he would have a dhoti and a half shirt. And all was immersed in the divine consciousness, that is to say, the

unconditioned consciousness, the unconditioned energy - all was immersed. In that he would live. And do you know what he then wanted? He would write letters day after day. "Why do I not meet real, genuine enquirers? Why are the Jain people repeating mechanically the rituals and the rites in the temples, the Derasars, the Upashrayas? Why do they only chant dead words? Why do they indulge in empty rituals? Why do they not understand? Where are the enquirers, when can I meet them? When can I share the joy of belonging to the divine?"

The Jain community could not understand this fellow. He was a married man, but he was not living like a married man. He was wandering into jungles, forests, woods, hills, talking of the divine, talking of the mysteries and greater secrets of Jain religion in very simple words, behaving anonymously like a simple human being. He was neither a Muni nor a married man as such. He had neither renounced life, nor was he indulging in life. He talked truth and people were attracted. So they started opposing Rajchadra as soon as people started gathering around him, visiting him, coming to discuss with him. It is impossible to hide a lotus when it is in full blossom. The scent of the lotus invites the aesthetically keen people. So when the lotus of enquiry is in the full blossom of realisation, then enquirers are attracted by the scent and they gather around such a lotus, such a person, such a life. The person is only the stem, but the blossoming consciousness is the lotus. The body of the person is only the stem of the flower. Do not mistake it for anything else. It is the consciousness that contains the scent, the perfume, the fragrance.

Gradually enquirers like Ambalalbai, Juthabhai, Popatbhai, Sobhagbhai, Laghuraj Muni started coming to him. His dialogues with Laghuraj Swami who has been looked upon as his chief disciple, are very interesting. Laghuraj Swami was also known as Lallu Swami. Kalyanbhai's father had known him and had enjoyed his company at Abu. Near the Anadara point Laghuraj Swami would gather his fold, his followers and sit there discussing and chanting and singing throughout night.

Abu has been a very fortunate place as there have been many enquirers who have lived here - Jains, Hindus, Muslims and so on. So Rajchandra brought it to the notice of Laghuraj Swami that Laghuraj Swami had become a Muni, he had renounced life and yet the sex consciousness was there. In his gatherings, in his meetings, the presence of women would disturb this pious honest man. In very simple words Rajchandra said to Laghuraj, "Lallu, what kind of Muni are you ? Muni is one whose mind is in silence, in 'mounam', and though you are a Muni, your mind gets distracted by the presence of women. What kind of Muni are you?" Very simple words. Laghuraj Swami understood the seriousness of the words. That is how leaving the sect and the dogma and the whole community of the munis, Laghuraj joined Rajchandra. But there were only a few individuals to be counted on the fingers. That is the fate of all who transcend the human consciousness and get merged into the divine. They are understood by very few.

The respected people at the time of Jesus of Nazareth never understood him except the fishermen and women like Martha and Mary — only a handful of them around him. Nobody recognised Buddha in his own time. He had hardly 10 or 12. How many had understood Ramakrishna? About 12. So it is not a surprise that Shrimad Rajchandra was not recognised in Gujarat in his own life time. People became jealous of him and the Jain community said, "He is not a real Jain. He talks against the Jain scriptures. He lives against the Shastra, the science of morality according to Jain religion. So he is a hypocrite." He was condemned, neglected, ignored. But nothing of these touched him. In his humility and anonymity, he went from place to place telling people, "Understand only one thing. There is only one thing to understand — that we are mortals, that our human consciousness is not the ruler and controller of our own life. Go back to the roots, the source, the master source of life — the divine which is within you."

THE PATH IS WITHIN YOU

So implementing the understanding in all the relationships of daily life is discipline. No other discipline is needed. We postpone implementing our understanding. We postpone criminally living up to our own understanding. We will say, O.K. we will do it tomorrow. We will do it next year, do it later on. Today let me live, as I have been living. Tomorrow I will do that. That is why understanding becomes stale, unused. Understanding becomes stale and lifeless — no flavour, no colour, no taste. Understanding gets all the colour and the taste and the flavour when you live it. It is the movement of life that enriches and brings out the essence of understanding. The essence of understanding can be unfolded only in practical living. That is what is called Sadhana. Then one is a Sadhaka. Wherever you are in your daily life, whatever work you have to do, whatever relationship you have to go through, begin to live your own understanding. That is the beginning of transformation.

I value Rajchandra in spite of many of his shortcomings and also some mistakes which I may talk about during these days because I love him. When you love a person you cannot tolerate a spot on his clothes. So I might even refer to that. The greatness, the uniqueness of Rajchandra is in the courage to live what he understood without a compromise. May all of us have the strength not to postpone our understanding of life, but to live it in our daily relationships. That is the way to the kingdom of heaven that is within you. That is the pathless path because no one else has walked upon that. The path is inward, within you and therefore unused by anyone else, uncontaminated by the touch of another person.

Implementation of your own understanding is the virgin path. Live that, follow that, walk upon that. Nobody else can hold your finger and accompany you there because the path is within you. If it had been outside you, somebody could hold your hand, wipe your tears and nose and accompany you there. You cannot be met there. You have to lead yourself and you have to follow yourself. May all of us have the

**strength and the fearlessness to become our own disciples
and to live the truth that we see.**

28-8-1973

PARYUSHAN DISCOURSE 5

THE CONSEQUENCES OF UNDERSTANDING

NO RESISTANCE

When one becomes a disciple of his own understanding, three things take place simultaneously in his life. As the enquirer is implementing his own understanding into action there is no resistance, no reluctance, and no sense of hesitation. When one has to behave according to the experience of someone else, according to the teachings of someone else, then there is a possibility of resistance and reluctance coming up unawares. You might have noticed in your own life that when you read a book or listen to a talk or come across a person who lives in peace and freedom and bliss of joy, you gather into the fold of your own intellect and memory certain ideas, certain teachings, certain thoughts from the book or the person, from the talk or from the discussion and then you say unto yourself, "I will go home and now, I will begin to practise. From tomorrow morning I shall practise this, I shall do that, I shall not do that" and so on. So the next day when you set about doing the thing, sometimes it is the mind that is reluctant, the emotions, the sentiments, the feelings do not want to co-operate and sometimes it is the physical body that does not want to co-operate.

The reception of the idea was a fragmentary, a partial activity. It was not the movement of your whole being. You captured or grasped the idea through the intellect and stored it in memory and next day you invoked it for bringing it into practice. It has been all the time a partial, a mental, a cerebral activity. It is the stored idea that has to become the incentive for action and the incentive of knowledge has never been found sufficient by the human race. So gathering knowledge and then trying to approximate one's behaviour with the idea has an element of very subtle resistance. Which aspect and which part of your being will resist is unpredictable. You yourself do not know that, but the reluctance and the resistance can possibly come up. But

when you follow your own understanding, then there is no inhibition, no resistance, no reluctance. That is the first thing that happens. There is a kind of relaxation. In the act of implementation there is a relaxation.

A SENSE OF FREEDOM

The second thing that takes place is a sense of freedom as there is no reluctance and no resistance. As you are following yourself, you are doing, moving according to your own understanding. So the mover and that which is moving and the path on which the movement takes place, are all contained in yourself. Those of you who have visited temples in certain parts of India, must have seen some temples which have been carved out of a rock. The temple is carved out of the rock. Inside the temple the idol of the God is also carved out of a small piece of the same rock and the attendants on both the sides of the idol are also carved out of that rock. It is only one rock. You call it the temple, then the idol, and you stand before it and you worship it, but it is the same thing - one huge mountain and the huge rock which has been carved into a temple, the idol and also the worshipper. In the same way, when the enquirer becomes his own disciple, the whole being of the disciple is like the temple carved out of a rock. So the understanding moves - the cerebral and the physical. You are the mover and you are that which is moving and you are the path on which you are moving. It is something romantic. Try it some day. Live your understanding without a compromise, without any adjustment and without any calculations. Live today what you understand today and see the sense of relaxation and charm and grace that hover around your action. And therefore there is a sense of freedom. Nothing is being imposed upon you.

Even knowledge is an imposition. Experiences of other people are an imposition. Here there is no imposition and therefore there is a sense of freedom. You feel a kind of space within yourself. When you cut a frame out of the knowledge and experiences of other people and want to fix your whole life into that frame, then life gets suffocated and every pore of your being cries out against it. Life does

not like the slavery, does not like the adjustment, the compromises. When you move according to your own understanding in actual relationship, there is no frame into which you are trying to fix your life and to nail it there with the musts and the must-nots, the oughts and the ought-nots. You are not going to nail your life in a framework of an ideology, in a framework of a pattern, in a framework of success and failure. That which you have understood cannot be measured by other people. It cannot be compared with other people. So it is something unique and the uniqueness of your inner life, the uniqueness of your own understanding gives you inner space. After all, freedom is a sense of inner space. If the inner space is cluttered with ideas, ideologies, values, codes, patterns, dreams, memories, then you have no space to move just as when you are moving through a godown or lumber room where everything is scattered and disorderly, then there is no space. But here in each relationship you move innocently and fearlessly. Innocence is fearless because it is defenceless. Intellect needs defence, innocence does not.

So when you live your own understanding, when you put it into action, may be a tiny bit, when you do not compare it with others, it is neither a tiny bit nor a big one. It is what it is. So when you move according to your own understanding there is an inner space in the mind, in the brain, in the heart, in your whole being. No imposition and therefore there is a sense of freedom. The contents of freedom are the inner space, the space of the psyche.

A friend who was with me this morning gave a very apt simile. He said, "If there is an aeroplane at the airport, everything is ready for the take off, but the aeroplane is chained down with ropes to the ground and then you ask the pilot to take off the plane. The machine will work, the motor will work, the pilot will be there, the wings will begin to move and yet the plane cannot take off". You rope down your inner life to ideas and ideologies, codes of conduct, patterns of behaviour, sense of belonging — innumerable ropes. You rope your movement of life down to the past, rope it down to the lives of other people, howsoever great

they may be, Buddha or Christ, Krishna or Krishnamurti. It is just the same. When you rope it down, there cannot be a take off. But when you are living your own understanding, when it is not roped down to any channels, patterns, comparison, evaluation, it is something unique, virgin. Nobody else has lived it before. So the virginity of your own understanding gives you the sense of freedom and freshness. My dear friends, there are so many things that I could talk about. To live is such a bliss, such a joy.

THERE IS NO FEAR

The third thing that takes place is that there is no fear. Fear comes when you have values to measure success and failure. Otherwise there cannot be fear in the life of any person. When you have ready-made sets of values by which you measure the movement of your life, then there is fear. When you begin to compare yourself with others, then there is fear. An enquirer who becomes his own follower has no time in life to compare himself with others. He has no measurements and no scales to value, he has just to live. If in a relationship he finds that the understanding damages the happiness of another person, the health of another person, then he again turns inward and finds out another way. So understanding being unique to each individual can never be compared and never be measured. That is the beauty of understanding. Knowledge can be compared, understanding cannot be. Wealth can be measured and compared, love can never be compared and measured. So there is a kind of fearlessness that cannot be measured, that cannot be compared. Success and failure are irrelevant to the person who is interested in living. So there is no resistance and no reluctance. There is an inner space that is called freedom and there is fearlessness because there is no comparison and no measurement.

TAKING THE INITIATIVE IN ONE'S OWN HAND

Do you see how the life of a disciple, the lover of life, the disciple of life, gets simplified? He has the initiative in his own hand. Those who are not enquirers and those who have not got the courage to follow their own understanding,

never have the initiative in their own hands, never in their life. Have you observed your life even for one day? Somebody comes and says something to please your ego and there is a broad smile and everything looks cheerful. That person who has praised you or flattered you may have done it for his own purpose or out of courtesy. He has said something good. He had the initiative and he set into motion your chemical mood. So it went on for half an hour or an hour. Another person, may be in your own house, your husband, your child, your wife says something that hurts you. It hurts the ego. Now that person sets into motion another mood, a mood of depression, negativity, a black mood. So that goes on. Somebody does something that annoys you, irritates you. Something is not up to your standard, aesthetic standard, standard of cleanliness, standard of taste and you lose your temper. So the whole day, right from the bus conductor to your boss and from your child to your husband or wife, to your parents, you have given ropes of your life into the hands of other people. Anyone can pull the rope in any direction. Is it surprising that you feel miserable, irritated, annoyed, trying to suppress the annoyance, trying to suppress the irritation, trying to suppress the jealousy because the initiative is with other people?

A Sadhaka is one, an enquirer is one who takes the initiative into his own hands. So he does not have to go through the jerks and shakes and breaks in the temperamental system, in the chemical system contained in him. Suppose you do not take the initiative in your own hands. Then situations arise, challenges arise. If somebody gets angry and hits you then you say, "If he has hit me on one cheek, I shall offer him the other." Therefore you give him the other. If you go through all this, force yourself out of intellectual conviction into a certain way of behaviour, there will be a subtle resistance inside. You may do it outwardly, physically you may do it, even verbally you may do it, but the inner being somewhere resists it — a very subtle resistance. It feels that some violence has been done to it. Suppose your sex impulse gets powerful, overwhelms you and you say, "No, no, no. I am an enquirer, such a thing is

happening to me, I must feel ashamed that this thought has come to me." So you try to suppress it. With a sense of shame you try to cover the impulse. You do not look at it. As long as you give the initiative in the hands of society, you are measuring your sex feelings according to the moral, religious or spiritual values of the society or the learned people whom you revere as your teachers and masters. You are trying to look at the sex impulse arising in you through the eyes of the master, through the eyes of the society, through the eyes of the books written on morality. You do not look at it directly. So either you condemn it or you hide it or you indulge into it, but the initiative is not with you. And therefore the relationships gone through are lifeless and joyless.

WHY IS A SADHAKA JOYOUS?

Why is a Sadhaka always so cheerful, why is he always so joyous, so serene? In the International Camp that we had in July, there was a boy who had come for the first time. He saw me one day as I was going for a walk round the lake. He was coming from the other side for a walk and he said, "Hey, Vimala, are you always so joyous, always so cheerful?" I said, "Yes". The fact that the person is cheerful and joyous does not indicate that he does not have got to go through humiliations and insults and pains and sicknesses. He has to go through everything that you have to go through. The outward situation is not exceptional, but the inward thing is something different. So when one begins to live according to one's own understanding, there is fearless freedom and total relaxation. You are living your own understanding. That gives you the joy.

May there be such a joy in the lives of all of you. As it is rather late I will not go into the second half of Shrimad Rajchandra's life today. I might go into it tomorrow. May You grow into an inner state of being where your own understanding will be of tremendous importance. May be that understanding has only few petals today. But as you grow into maturity, it will have more and more petals. And like a lotus with a thousand petals it will blossom one day. But one has to begin. The longest journey in life has to begin

with the first step that you take. If you wait for the total blossoming you will never take the first step, whatever you understand. So to live is to move with your own understanding into the relationships that life brings to your door-step.

29-8-1973

PARYUSHAN DISCOURSE 6

RAJCHANDRA - THE LAST YEARS

The transformation that took place in the life of Rajchandra was as great a transformation as had taken place in the life of a person called Mahavira who had visited the human race 2,500 years ago. There was one difference. Mahavira was a prince like Siddharth who became Gautam Buddha. Mahavira had renounced the princehood, had renounced the kingdom. In a sense, Rajchandra was greater than Mahavira and Buddha, because he renounced nothing. He did not give up anything. Things began to give him up. Relationships began to drop away from the life of a person whose attention was kidnapped by the divine consciousness, never to return to the field of the conditioned brain. So there was nothing spectacular in the life of Rajchandra and he never allowed anything spectacular to gather around him. That was his greatness.

Whenever someone would turn to him and say that, "You have renounced the world. Why do you not go through the ritual of becoming a Muni? You would be perhaps the greatest Muni among the Jain community". With an indescribable peace and humility, he would answer, "I am a householder. I am a simple person. I do not deserve to enter the community of the Muni". That surprised the Jain society. You must go back to understand the orthodoxy of all the communities including the Jain community. They saw a young man moving from place to place, talking in authentic terms about Jainism, the secrets, the fundamentals of the Jain scriptures. But the way he expressed them, the way he analysed them, the way he communicated with the people was something that astounded the Jain community.

"I TALK OUT OF MY OWN LIFE"

He did not refer to any commentaries. He did not quote from the scriptures. He would talk in simple terms straight from the authenticity of his own life without claiming any authority. He would talk about all the problems of life, would write about them to individuals who would enter into correspondence with him. He never organised any attraction

for the people — no propaganda. Propaganda implies organising an attraction for the people. He did not allow that. But whosoever turned to him and asked, he would answer him going into the details, into the depth and analyse the thing. He used to say, "I say it is so because I have seen it to be so. Like Mahavira I talk out of my own life." This was too much for the Jain priests and the Munis and the community. Here is a fellow, who compares himself to Mahavira - whom they called Bhagavan, whom they isolated into Bhagavan-hood and whom they had started to worship — here is a fellow who is bringing back Mahavira once again.

They did not want Mahavira back. They wanted and even today they want Mahavira to be quietly sitting in the temple where they have imprisoned him. They do not want him to come out and move into their houses and point out to the Parigraha that they have made, the Asatya they have indulged into, the Pramad in which they are living — that makes people uncomfortable. If anybody really brings back Jesus to the Christian community, they will hate him, they would not like him. If somebody brought back Krishna to this earth again, they would never like it. They love him because they have made him a prisoner of their adoration and admiration. They have safely locked him up in the temple with all the luxury that they can imagine. He has to be satisfied with the prison house of a temple and the luxury provided to him.

So the Jain community is no exception. They did not like the man who did not organise, did not institutionalise, did not antagonise, did not speak against the Munis, did not speak against anyone. He only talked about the fundamentals and said, "You are not a Jain unless you become a Jina, unless you win over the sense organs. You are not a Muni unless you get acquainted with Maunam, the silence of the whole consciousness." Without antagonising, he was talking, in the sharpest language possible, the most piercing truths of life and they were not palatable. Truth has never been palatable to any community of any country of the world. So he was criticised, he was condemned. A householder teaching the Muni, a householder and talking

like a Muni and the few who loved him and who were attracted towards him — they had to face many difficulties. But oblivious of all the difficulties, this young man lived fearlessly, always communicating about the fundamentals of life to those who wanted the communication. Read any of his letters — not one word here or there about secondary things.

THE FOUNTAIN OF LIFE CANNOT BE PUT IN ANY FRAME WORK

So Raichandbhai had sailed from the human consciousness into the ocean of the divine, never to come back to this shore of the conditioned consciousness. And I say this with a great sense of responsibility. I have never been to his Ashram except the one at Idar. I have not studied all the books, but I have seen him through whatever literature I have read, written by him. It is clear to me, as the sunshine on a sunny day, that here is a person who had transcended all the limitations of conditioned human consciousness. He could have organised, he could have accepted the tradition and called himself a Muni and the whole society would have worshipped him because here was a new idol to worship, a new Muni with a honeyed tongue and starry bright eyes. Then they would have accepted everything if he had bowed down to the tradition, gone through the ritual of a Muni and called himself a Muni. Change the clothes, then they will accept. So neither did he organise his own sect nor his own tradition. You know it is not only with Rajchandra or Krishnamurti, but it will be the case with every human being who arrives at the fountain of Life. When such a person does arrive at the fountain of Life, the fountain of Life cannot be put into the framework of scriptures, Shastras, tradition and patterns of behaviour.

The bubbling water of a living spring in the mountain and the bubbling Reality, bubbling joy, the spring of Life contained in the human being, cannot be organised, cannot be ordered, cannot be commanded, cannot be dictated. The person cannot do a thing. If you quote the Shastras and say, "Why do you behave that way?" he says, "I cannot help it. I see life that way and I live it." Not that they want to

make a bravado, not that they want to disrespect the Shastras, the scriptures, the traditions, but something within them comes to life and they have to live that. How can you ask the plant of a rose to live the life of a lotus? How can you ask a handsome lotus to become a banyan tree? You cannot. They are not comparable. You will come across such individuals all over the world who live their own life in a way entirely different from the traditions of society. There is a difference between such persons and those who give up the tradition, who rebel against the tradition, who condemn the tradition. These negative things have no scope and no place in the life of a person who has arrived at the source of Life. He has no time for condemnation, for criticism, for negativity. He does not give up, he does not rebel against — he lives what he feels, that is all. The difference between the revolutionary and the petty rebel, the difference between the life of a creative individual and those who spend all life in condemning and criticising others, the difference between the two is very simple. One is tender, positive, creative, the other is bitter, cynical, negative.

Either you follow the tradition or you condemn it. Both ways you are declaring the authority of the tradition. You are pronouncing it. But there is the third way of living what you understand without any presumption, without any claims to superiority, with the elegance of simplicity and the fearlessness of humility.

THE LAST FOUR YEARS

The last 4 years of Rajchandra's life are very interesting. It was as if there was a spring of life bubbling like fresh water and in that frail frame. Ask him about sleep, ask him about the desire for devotion, ask him about the basic truths of life, wander with him through the forests, the woods, you could not hear anything else from him except the meaning of life and death, the nature of truth, the nature of reality. Wheresoever anyone meets him he talks only about that - the beloved, the life divine. But you will be surprised to know that those who gathered around him did not turn their faces to that Reality, did not turn their lives to that Reality.

The intensity, the pain with which he lived the last 4 years of his life - is something incredible. I think that the intensity has to be considered along with the unscientific approach to diet, to food. The heat of the intensity of that new life, the depth, the force of the new dynamism could not be contained in the body. The heat affected the body as it happened with Ramakrishna. Nothing was done to counteract the heat and the depth of the intensity. Nothing was done to equip the neurological system, to give it the strength of steel and to contain in that strengthened nervous system the new frequency, the new vibrations of that energy, the new momentum and velocity of the dynamism, the dynamic force. Lacking that strength, the nervous system shattered. He could not sleep, he could not eat. Day by day the quantity of the food that he took, could not feed even a bird, a tiny bird. The last 18 months really amounted to a gradual suicide. The one conditioning that remained, about the diet, caused many tortures to his physical life. Besides this, there was the ignorance of the people around him and perhaps in the name of austerity, there was carelessness on his own part about diet, carelessness on his own part about counteracting the heat, the dryness, the lack of sleep, the lack of appetite. All these contributed to his great physical difficulties.

When you arrive at Samadhi, when you arrive at Satori, Nirwan, Kaivalya or Nirgranth Avastha, Mukti, Moksha, Liberation — when you arrive there, that is not the end of life. That is the beginning of a new life. The body must be equipped to contain that state of Samadhi, the new dimension of consciousness. The body must have the strength to let the new energy percolate in all the layers, the muscular, the glandular, the nervous and change the quality of the whole behaviour. But in India, as I look at the people who have gone before me, I see that this part of equipping the body, has not been taken care of except by J. Krishnamurti. Ramana, Aurobindo, Ramakrishna and Vinoba are a few examples. I could mention the name of Gandhi too along with Krishnamurti, among those who have been extremely careful and kind and have felt a concern about the human frame in which the divine consciousness

has to function. Dr. Besant, along with Leadbeater, was careful. When I mention Krishnamurti I go back to Dr. Besant and not to Blavatsky. She was a dare-devil and one of the most reckless human beings. So in the life of Rajchandra and in the life of Ramakrishna, I find this one big defect or shortcoming, to put it mildly.

THE BODY HAS TO BE EQUIPPED

The duration of meditation, the upsurge of Samadhi as a new dimension, the upsurge of joy which has no cause and which has no effect — all these affect the nervous system and something has to be done to help the physical frame to sustain its strength. That was not done. You have to look after not only the food but the place where you sleep, the bed, the type of bed that you use and so on and Rajchandra was very careless. The last few months were the months of really physical torture, pain in the abdomen, incapacity to digest food, incapacity to sleep. It did not affect the equipoise, the peace of his mind like Ramana suffering from cancer or Ramakrishna suffering from cancer. It did not disturb them. That is one point. But I do see that such torture can be unwarranted and unnecessary provided the enquirer, from the very beginning of his enquiry, from the very beginning of his discipleship, is careful and has a great affectionate concern for the physical, the verbal and the cerebral frame.

So Rajchandra could not live many years in the state of Samadhi. It is from the age of 28 onwards that one finds in his literature manifestations of the new dimension. But he was 33 or 34 when he died. There is a challenge before all of us who have come after him. After three-quarters of a century we have come, and at least we do feel individually that we are Sadhakas. The challenge for us is to keep a balance between both, the inner and the outer, the physical and the non-physical, the psychological and the non-psychological. With the upsurge of the one, the other gets derailed, deranged, unbalanced. Then what use is that Samadhi for the whole human race? Because Samadhi, Nirwan, Nirgranth Avastha is a new dimension. Man has to grow into that dimension, then use the brain, the mind, the

body, the speech in an entirely new way and create a new human society.

We are not meant only to arrive at Samadhi and die there. That has to be a point for a beginning of a new life, a new dawn, for the human brain. It was 1878 to 1885 for Ramakrishna. By 1875 there were manifestations in his life that it was a different dimension in which he was living. By 1878, it was acknowledged, appreciated and recognised by many in India. But in 1885 when Ramakrishna departed, not even 10 years had passed. In 1898, Swami Viveknanda realised the mistakes of his own life and said, "Gone is the patriotism, gone is the Guru, now what remains is the tiny child in the lap of the Cosmic Mother". He realised this in 1898, and he died in 1902. Swami Ram Tirtha arrived at the total realisation in 1902 after returning from Japan and America and he died in 1906.

If Samadhi is a killer like this, killing the human frame, then nobody can ask the human being to venture and grow into a new dimension. So the challenge is to keep the human frame from the very beginning of Sadhana or discipline in such a way that as the intensity grows, you counteract the impact of the intensity, enable the body in such a way that it can bear a little more intensity and that way you go on equipping it. Shri Aurobindo had realised this and that is why he talked about integral Yoga, the ascent of matter. He talked about it. Krishnamurti puts it in very simple terms that unless you lay down the right foundation of order in your physical, verbal and mental life, the other cannot take place. So this morning we have looked at the last few years of Rajchandra's life.

31-8-1973

PARYUSHAN DISCOURSE 7

THE ART OF APOLOGISING WITHOUT ANY SELF-DEFENCE

A LIFELESS RITUAL

Every year members of the Jain community who believe themselves to be religious, observe a religious ritual. The ritual is to meet the members of the family and friends and apologise to them for the mistakes committed throughout the year, to confess and to apologise for the mistakes committed intentionally or unintentionally — mistakes of which they are aware and also mistakes about which they have no knowledge, they are not aware. I call it a religious ritual because it has become lifeless. It has become a dry empty religious etiquette, nothing more than that. They visit one another and say, "Please excuse me, please forgive me." It does not mean a thing. It is a make-believe. As there are many rituals in all the religions - the Hindu, the Christian, the Muslim, the Buddhist - the Jain community also has its own rituals which have become meaningless, worthless, empty and dead.

LOOKING AT OUR MISTAKES

To apologise is not a play, a casual play of politeness and etiquette. It needs tremendous courage to confess one's mistakes first to oneself — to look at them without any justification, any explanation, without any defence mechanism. Most of us never look at our own mistakes, leave aside crimes, fearlessly, courageously. We never look at them in humility. We pretend to look at the mistake intellectually and defend ourselves simultaneously to prove to ourselves that we are not entirely responsible for the mistake. We tell ourselves that the mistake has been caused by circumstances and factors which were beyond us. So the sting of the awareness of the mistake is eliminated. To look at a mistake, to expose it to oneself and to stand there naked before the awareness of the mistake without any defence mechanism, any interpretation, explanation or justification needs tremendous courage. We try to mask, to cover up the mistakes. And we use the intellect as a pleader,

as a lawyer, as an advocate to defend us against our own perception. We look at them sometimes because we cannot help it. They are exposed. Sometimes we have to look at them because we are obliged to look at them by circumstances, by external compulsions. Sometimes we look at them when we are emotionally moved by a religious or a spiritual talk. But we keep the defence mechanism alert and ready to tell to ourselves that we are not responsible.

Sometimes we are victims and the mistakes have been committed through us, by us. So we like to feel that we are martyrs. We develop a martyr complex. We like to feel that we were victims of the circumstances and therefore the mistakes were committed. So we look at them, analyse them with a defence mechanism ready with us. It is like someone taking a plunge into the waters with a rainproof and waterproof suit on his body so that not a drop of water touches and soaks his body. We are so much afraid of direct simple perception. We are afraid of the dynamism of understanding. So I say that to look at one's own mistakes without any defence mechanism, justification, explanation or interpretation needs tremendous courage. It is only an enquirer, it is only a Sadhaka who has the necessary humility and humility has infinite strength. The strength of power is limited. But the strength of innocence and humility is immeasurable. It has no limits. It has no frontiers. Then after having looked at the mistake without covering it up with justification and self-defence, one meets the people. Not that one has to fix up a day and do it on that day only. But then whenever one meets a person in whose relationship the mistake is committed, the spontaneous action is to confess it to him.

APOLOGY WITH HUMILITY

To verbalise one's own mistake and to confess it to oneself is the first part of the apology. It is not a casual play. It needs a transformation in your total attitude to life, your approach to relationship. It is not a ritual. It is not an effort of the will. It is not verbal gymnastics. If it is merely verbal gymnastics, then the arrogance of an apology hurts the other person much more than your mistake because the

other person can feel through your eyes, through the tone, through the intonation, through the gestures of the whole body that you do not mean an apology at all. It is a new pretence. It is sophisticated hypocrisy. So beware of hypocrisy. Beware of self-deception. When there is the right foundation of looking at the mistake as it is, verbalising and confessing it to oneself as it is, then only you will have the courage, the strength to confess it to others. You do not have to seek the person and tell him or her. But when life brings you into his or her relationship once again, then one can say with all humility, "Look, Bahen or Bhai, you know the other day such a mistake has taken place. I became aware of it later on. But will you please forgive me for that?". To say this "Will you please forgive me?", to verbalise an apology with the tenderness of humility is to take a bath in the holy waters of whichever river you like Volga, Ganga, Jamuna, Thames, Rhine, Danube - whichever you like. Waters are holy, not only waters of the Ganges.

But I have hardly come across a person in this life who has the humility and honesty to apologise when the mistake is committed. All the efforts are to hide the mistake from oneself first and from others afterwards, to try to cover it up and keep it somewhere in the background, keep it somewhere in the dark room of memory so that nobody sees it. But if you verbalise and confess about the mistakes to the people in whose relationship they have taken place, you cleanse your inner being, you make it empty, you do not have to store every rotten thing in the memory. Memory does not become a lumber-room then. You do not keep such mistakes, crimes, mistakes of commission and omission, untruth, lies, falsehoods, arrogance, violence, jealousy, anger - all these you do not keep fermenting in your memory. If you keep them there in the memory, the first thing is that the memory becomes burdened. The second thing is that the cerebral organs due to that burden cannot move quickly, competently, efficiently in daily life. And the third is that these things go on fermenting and the odour of that fermentation, though unnoticed by most of the people, is noticed instantaneously by a person who lives in liberation, a person who lives in meditation - persons whom you call Yogis,

Gyanis, Muktas, Mahatmas. So for the purpose of cleansing your inner being and keeping it clean, pure, innocent and full of inner space, you have to learn the art of apologising the moment the mistake takes place or afterwards when you become aware of it.

If you thus verbalise and confess, there takes place one very remarkable happening. In the subconscious and the unconscious there comes to life a kind of chain, like the one that hangs in the railway compartment. You pull it, when there is an emergency. In the same way a provision comes into existence so that the next time when, through absent-mindedness or distraction or arrogance, you are on the brink of committing a mistake, the sensitivity pulls that chain and prevents you from committing the mistake. This contrivance comes to life in your psyche when you learn to apologise, verbalise the mistakes, look at them defencelessly and then there is an inner space. So a kind of alertness gives you a warning. It gives you a kind of premonition that something unbecoming, something that should not happen is going to happen through you and brings you back from the brink.

ASKING FORGIVENESS SIMPLY WITHOUT GUILT

So, in order to keep the inner being pure and clean an enquirer has to learn the art of confessing, the art of verbalising the mistakes, the art of looking at them defencelessly. And when you apologise, when you ask forgiveness of others, that asking should be simple. An intellectual person decorates the verbalisation of an apology in such a skilful way that the apology does not sound like an apology. It does not sound like a confession to himself. He tries to kill the life of the apology by working around it skilfully and decorating it in such a way that the other person becomes aware of the decorations and not of the mistake and not of the apology. It is a very expensive self-deception.

The first factor about this art of apology is not to soak it in a guilty conscience or have guilty feelings. When you look at the mistakes and you become aware of them, the understanding of your own mistakes, shortcomings, defects should enlighten you, and make you light. I have learned something about me, but if I am an egotist a self-centered

person, I get tremendously hurt. "I have committed this mistake. My goodness me, how could I?" he says. His own image, that he has created about himself, gets shattered through that simple immediate and direct encounter with his own shortcomings. His ego gets hurt.

Unless your ego gets hurt, you can never have a guilty conscience - a guilty conscience that leads you to depression, leads you to melancholia, a guilty conscience that leads you to an inferiority complex. It is a highly ego centered person, a highly self-centered person who feels hurt when he looks at the mistake and confesses it to himself, leave aside to other people. But when he looks at it and understands it, he gets hurt and he begins to feel guilty. Egotism and a guilty conscience always go together. An humble person never carries the burden of a guilty conscience because out of his humility he confesses it then and there and has done with it, puts an end to it. So the next moment he is free to live again to look around, to learn, to listen, to grow. An apology through a guilty conscience, through self-pity, through depression, through self-annoyance and irritation, becomes noticeable on his face, in his tone when the person expresses the apology. It neither purifies your inner being nor makes the other person happy nor puts him at peace. It is just a pretence that you have done something.

To live is an adventure if you do it alertly and sensitively. So my friends, learn to look at your assets and weaknesses, defects and shortcomings, your noble and ignoble actions, your so-called virtues and vices. Learn to look at them defencelessly. Learn to verbalise them to yourselves simply without decorating them. Learn to confess them to yourselves. Stand naked before the understanding. Let the understanding of your mistakes purify you, enlighten you. Allow yourselves to be washed and bathed and cleansed. It is a great happening. It is a very significant event in life to look at one's own actions and relationships and be aware of what has happened to oneself, the harm, the damage done to others or the services rendered to other people. Look at both — the so-called good and the so-called bad.

But look at them without justification, without self-defence which will make your life and your relationships very simple.

YEARLY PLUNGE INTO SOLITUDE AND SILENCE

The second point that I would like to share with you is this. A wise householder living in a tropical country for example, takes out the clothes, the sheets, the carpets, whatever he has in his house after the rainy season and puts them out in the sun. He has to spread out the grains in the sun to give them air, to expose them to the heat and the cleansing power of the sun-rays. In the same way, a wise enquirer also does so once every year for these 8 days of Paryushana if he is from the Jain community. Some other 7 or 8 days if he is from a Hindu community - there is a similar provision in every religion. For the Hindus, the provision comes during Navratri and the Dussera day. That is looked upon by the Hindus as a period for self-purification. Navratri - Nava means nine, Ratri means night. Nine nights of self-observation and celebration on the Dussera day, the last, 10th day. Dasa is ten.

So a wise enquirer takes 8 days off from his daily life, business, job, householder's responsibility and plunges into silence for 7 or 8 days. He goes on a very light diet, if possible, of liquids or semi-liquids or semi-solids in order to keep the whole body and mind light — the speech light through silence, the mind light through solitude and the body light through very light scanty diet. These are the means of doing that. Take a plunge for 8 days in solitude and silence, keeping yourself physically, verbally and mentally light, exposing to yourself all your experiences of the whole year, all your actions of the whole year. Look at your life of one year. One year — look upon it as one step. But learn to take the span of 12 months in one step. Learn to take the span of 12 months in one sweep of a glance. Through such self-education you will learn to take the span of your whole life from birth to death in one span of attention. This is for self-education that I am suggesting, not for the books. This is a tip, a friendly hint. If you can look in 8 days at 12 months you will learn to look at 12 months in seven days, six days, one day, one hour, one minute. And as you go from 8 days

to one minute on the one hand, on the other hand the expanse of your attention will spread from 12 months to 12 years to 1200 years. This is possible, the speaker does it. To look at 1200 years in one glance of attention is not impossible and if one goes on doing it, then one can look at even 12,000 years. And you can look at the whole human history in one glance.

So expansion of the focus of attention is another thing that is worth learning. The first effect is that the actions, the experiences, the things that have happened, the events that have happened which were neglected, ignored, were not looked at fully, are exposed fully and unconditionally to your attention. It is like pulling your grains and clothes and carpets and sheets in the sunshine. That exposure is necessary. The non-essentials are eliminated. The essentials become refreshed. Everything is aired as it were. The storage of memory is opened wide, things are taken out in silence and solitude and exposed to your awareness, attention and understanding. So it is a kind of cleansing of the whole psychological structure. It is necessary only as long as you have to learn. One you have learnt the art of condensing the time duration and expanding the scope of attention, then it becomes your second nature. It happens. Then you do not have to do it. It is only while you are learning, while you are educating yourself. This period of education is Sadhana, discipline. The words 'Sadhana' and 'Discipline' have been misused by some people and misinterpreted by others and condemned by still others unnecessarily. The condemnation is about the misuse, not about the right use. And it is a waste of time and energy to condemn things because of their wrong use, abuse and misuse.

LEARNING IN THE COMPANY OF ENLIGHTENED PERSONS

The third point that I would like to mention is a very important point for most of you who live in India and who meet me very often and happen to work with me, share my life and so on. The third point is whenever you get an opportunity of going near an enlightened person, use that

opportunity to the utmost for learning something about the inner life, learning something about your enquiry. Do not waste the opportunity in time and space both, in secondary things. I do not say unimportant because there is nothing unimportant in life. I do not say petty little things because I do not see anything petty in life. But if you waste the opportunity given to you by life to meet such persons, such individuals, to listen to them, to talk with them, to be exposed to their company and vibrations, you ought to be very careful. You are careful when you spend one rupee, but you are not careful when you spend one moment with an enlightened person.

That one moment for you really is worth more than thousands of your rupees because both of you are mortals — the enlightened individual as well as you. You do not know when you are going to die. You live in the shadow of death and an alert sensitive person feels the breath of death right on his shoulder. Do not misuse the opportunity because life is short and unpredictable. Do not misuse and abuse the opportunity in being untrue, dishonest intellectually with the person. Sobhagbhai had misused the opportunity of being so intimate with Shrimad Rajchandra. Even prior to a few months before Sobhagbhai's death, he was writing letters to Rajchandra, "What shall I do about this and what shall I do about my business and what shall I do about this quarrel in the house?" That is the field where you have to exercise your own understanding — the business, the worldly relationship, your own physical matters. You have to exercise your understanding, learn and grow through mistakes, through obstacles, through opposition. You have to go through it. Even the individual who arrives at peace or liberation has to go through all these — antagonism, opposition, blackmail, scandal, obstacles, ups and downs, physical sicknesses — everyone has to go through it. No one is an exception. So one has to go through this ordeal and obstacles calmly, peacefully because that is life.

To live is to be related and relationships are many. Keep the initiative in your own hand and go through the ups and downs of life peacefully. If the obstacle or the opposition,

the antagonism, the difficulty is to be discussed from the point of view of the fundamentals of life, discuss them. But do not misuse and do not abuse the opportunity in complaints, in groaning, in grumbling, in expressing self-pity. You know how much time and energy can be wasted in all these. If the person is really liberated, in the state of peace, bliss and compassion, he will not stop here. He will say to himself, "This is their destiny, they are misusing the golden opportunity. Listen to it, go through it".

In my childhood I have seen yogis and sanyasis going through this ordeal of a very peaceful attention. Today absolutely silly and stupid things are brought to them by so-called admirers and followers and enquirers. As a young girl I used to get annoyed. I would say, "But, Santiji, why do you do that?" I would say to that person, "Why do you do that?". Once this happened to me while I was listening to a group of individuals who had gone to Krishnamurti. They were silly stupid things. And Krishnamurti kept listening. I knew how busy he was. He had to go through nearly 350 interviews in 6 weeks at Sannen. And I said to myself, "Now this is sheer waste of time". I would look at Krishnamurti and Krishnamurti was absolutely quiet and focussed all his attention and listened to those meaningless things as if they were the most important things in the world. He would not allow one word to slip and that went on for 35 minutes. My patience was at an end. And then as soon as the group departed, I said, "Krishnamurti, wasn't that sheer waste of time?" He said, "Waste of time? How?" He was surprised. I said, "But the things were absolutely silly and stupid". He said, "Yes. But I had given them time and they had come to indulge in only that nonsensical talk. It was theirs, it was up to them and on my part I was looking at the human beings and the way they live and felt extremely compassionate about them. How do you call it waste of time?" That was in 1961.

I am sure I learnt something through those wise words of a great man. How can that be a waste of time? You study the human consciousness, how it works. You had given the time. It was not yours. So how the other person uses it is not your concern. You go through it. So please be very

careful, alert and sensitive. You may not get the opportunities again and again. The joy that one gets in the company of an enlightened person is the by-product. But the real essence is to learn — to learn how to live, to learn through a personal contact, to discover how the dimension of Samadhi gets percolated through all the layers and gets expressed in the minutest details of sensual activity. Learn that. There is nothing new that an enlightened person can teach you — there is nothing which is not contained in the books — it is all written. So many books have been written about spirituality and self-realisation and yoga and the Zen way and this way and that way. It is all there in the books. Intellectually there is nothing much to learn in the company of the enlightened one.

But there is everything to learn if you are interested in living. If you love life, see how a lover of life lives. A tiny piece of wood or cane or glass gets into your finger, a very tiny thin one and you cannot look at it and you cannot see it if there is not sufficient light. You move out of the room and out of the house and stand under the open sky in the sunlight and look at the finger. That which was not visible in the semi-darkness or in the insufficient light of your own house, becomes visible the moment you move and stand under the sun and you say, "Ah! It is here." Now you can remove it. In the same way, the things, that have the foreign element in them, have gone into your physical, verbal, psychological structure, pricking here and there. You had not noticed them before. They were invisible in your own psychological structure. Due to the quality of your own attention and awareness there was semi-darkness, perhaps insufficient light. So you could not look at them. When you move into the company of an enlightened person, if you are fortunate, then suddenly without his or her saying a word to you, you see the things that are pricking or that have gone into your body, gone into your being, outer and inner. Then it becomes easy for you to eliminate them from the psychological structure. The inaccuracies, the imprecisions, the loops, the missing links can be seen and can be removed. Not that you gain something from that person, but his very company helps you to become aware of your deficiencies and correct

them.

There is nothing to gain - everything is within and everything is around. So you do not go to an enlightened person to acquire something from him, to obtain something from him, but you become more exposed unto yourself in that company. That is all what happens. So be what you are. Never try to put on the loveproof clothes of self-defence, the psychological, the invisible clothing woven out of justifications, defences, explanations, interpretations. You wear those clothes, you cover yourself up from the crown of your head to the big toes and you go to an enlightened person. Those clothes are loveproof. Love cannot penetrate through that thick texture of your defence mechanism because love knows no violence. When the doors of receptivity are open, love rushes in, but if the doors are closed it does not even knock, it passes by.

So expose yourself by being what you are, not hiding what you are, not pretending what you are not, when you are in the company of an enlightened person so that the maximum benefit of such an intercourse takes place. To be in the company of an enlightened person is to allow a psychic intercourse to take place. If there is a psychological defence mechanism, the affection, the love, the grace of that person will never break the defence mechanism and enter. It has many other things to do. The tenderness of love can stand no violence of aggression. It cannot stand the violence even of assertion. It is fulfilled in being. So beware, whether you listen to talks given by Krishnaji, or you listen to the words of Vinoba or anyone else.

As this is the Samvatsari day, I would like to say one last thing. You have known me for the last ten years. All of you have been extremely kind and affectionate to me. Some have joined my life without keeping any independent, personal or private life of their own. There is respected Kishanbhai, the eldest of our family — the Vimal family as you call it. He joined in 1971. Bachubhai came within a couple of months after Bhai - Secretary of the Theosophical

Society of Gujarat and a very widely travelled person as he is an Advocate of the Bombay High Court....

31-8-1973

BOOKS BY VIMALA THAKAR

English

1. Eternal Voyage
2. Nijmegen University Talks, 1970 & 1972
3. Meditation, a Way of Life
4. Friendly Communion
5. Life & Living
6. Talks, Ceylon and California
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Pramad is the inaccuracy of the total being. The essence of Jain religion is APRAMAD YOGA. Be not in a pramad even for a fraction of a second and the rest of the realisation will come its own way. The state of Apramad purifies, illumines and enriches life simultaneously.

If there is any eternity of life it is in the present moment. The moment is condensed eternity and the man is condensed Cosmos.

Clarity is the breath of Self-realisation. Lucidity and Simplicity is the grace with which enlightenment walks in life.

Implementation of your own understanding is the virgin path. Live that, follow that, walk upon that. Nobody else can hold your finger, and accompany you there because the path is within you. You have to lead yourself and you have to follow yourself.

To live is to move with your own understanding into the relationship, life brings to your door-step.

Do not misuse the opportunity because life is short and unpredictable. Do not misuse and abuse the opportunity in being untrue, dishonest intellectually with the person. — enlightened person

To live is to be related and relationships are many. If you love life, see how a lover of life lives.

There is nothing to gain – everything is within and everything is around. So be what you are, not hiding what you are, not pretending what you are not.