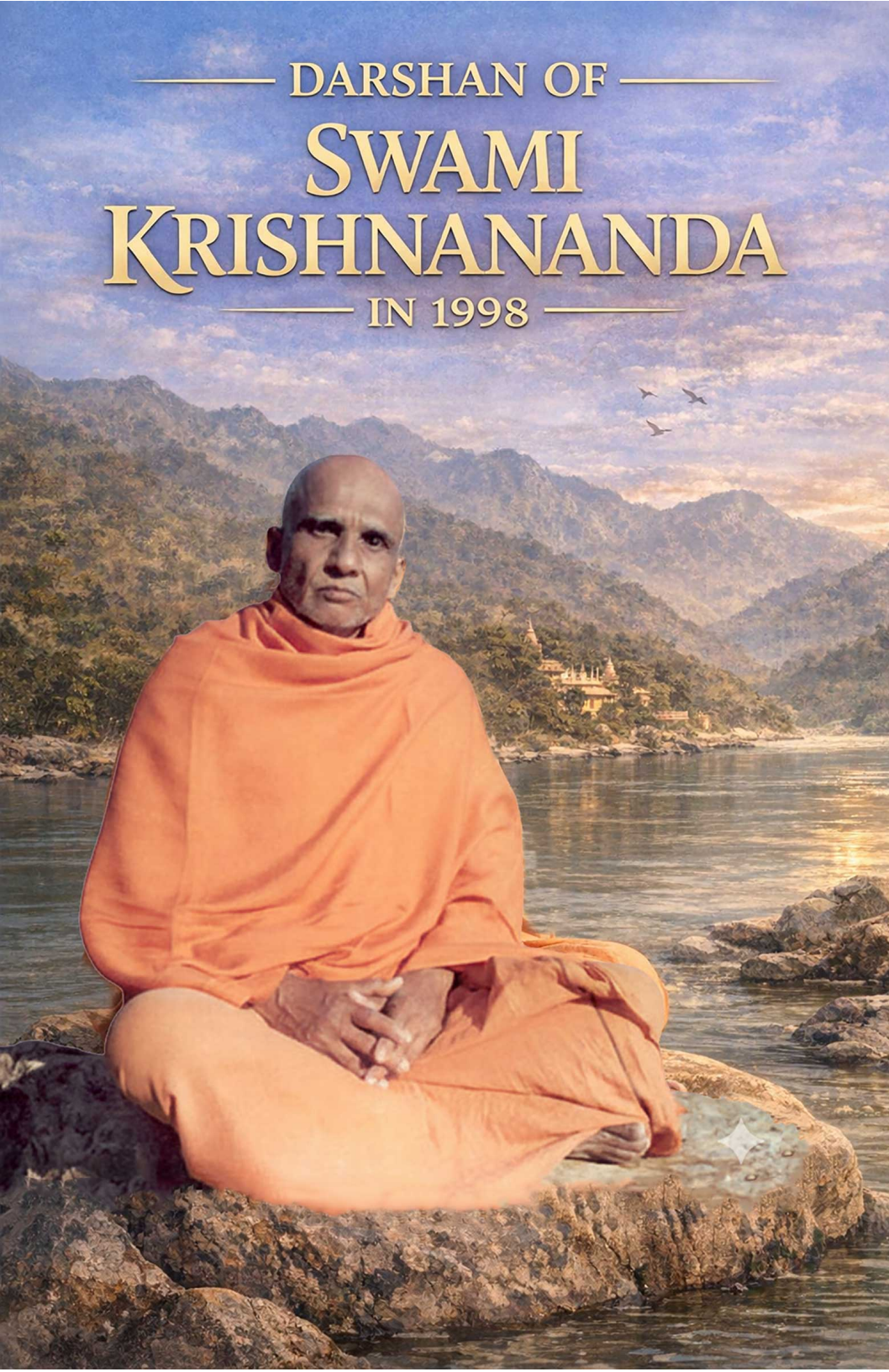
DARSHAN OF
SWAMI
KRISHNANANDA
IN 1998

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PUBLISHERS' NOTE

These are transcriptions of recordings of Sri Swami Krishnanandaji Maharaj's morning darshans with ashramites, guests and visitors during the year 1998. They are in chronological order.

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THERE IS NO DISTANCE

Swamiji: In the quantum mechanics theory, there is no distance. From the most distant stars to your location here, there is no distance. It is a vital connection. Even if you sneeze here, the stars will know you are sneezing. This is the real ecology. Can you be in harmony with the stars, with space, which itself is supposed to be the substance of all the objects in the world? The objects are only configurations of space. This is what Einstein is saying. So you are a configuration of space only. You are not a human being. You are a kink, like a puckered form of the space itself, so you don't exist really. Physics today has gone to such an extent to delve into the Upanishadic truth that nobody exists except the One Reality. Physics says only space is, and the Upanishads say God only is. You call it by any name. Let space alone be, or God alone is. Either way, you are not there. What do you say?

You are asserting yourself so much: "I am so very important." In one minute, knowledge dispels the ignorance of self-individuality and arrogance. You become the humblest of the humble, a kind of non-entity of the universe. The might of the universe is such that you will be frightened by even thinking of it, but still people think they are very important. This is stupidity. It is not arrogance, it is stupidity. It has no meaning. So may God bless you with wisdom. Om Namo Narayan. This is my message of the New Year.

[Later on]

An ashramite: The substratum of thought is the consciousness which Swamiji has been telling us. So, most of the time you think that this body and mind and world and all this are nothing but consciousness appearing in these things and ever-changing, and they are not reliable. "I am that only," like that if you have got thought, Swamiji, if you think you are in bondage, then only liberation comes, moksha. If we don't think that we are in bondage, there is no thing to be in bondage because the bondage…

Swamiji: In the Brahma Sutra it is mentioned that rules and regulations don't apply to a person whose mind is sunk in God.

For example, in the Gita it is said we must depart in the daytime—Uttarayanam—but the Brahma Sutra says this does not apply to a Brahma-jnani, one who is sunk in God. Even if you die at midnight, you can get moksha. This is only for ordinary people, he says, this Uttarayanam and so on.

Ashramite: Then, Swamiji, there is no question of liberation.

Swamiji: If you are thinking only of God the whole day, whole day, whole day in this way or that way, it will take place. A miracle will come at the last moment—a miracle suddenly, unexpectedly. But the whole day, daily, this is the only thought that should be there. All other things are distractions, some kind of means of exhausting *prarabdha*. That you have to undergo. Nobody can escape it. But the thought of God is the primary duty. Always it should be there. You must brood over it early morning, daytime, when you are working, when you are eating, when you are walking, when you are sleeping. Always the same thought of the great Almighty must be there in your mind. That will have a tremendous effect at the time of passing, and it can do such things which you cannot imagine now at this moment. It can bring about a tremendous revolution in your life. In an instant it can do that. Impossible things will become possible at that time.

But you should not have any doubt. Day and night you must think only this, no other thought. Though secondary thoughts may be there, this is the primary thought.

Ashramite: Foundation-like, substratum.

[Later on]

Swamiji: Everything has got some deep value.

Ashramite: Because it comes from God only, because all things are…

Swamiji: There is nothing which is not connected with some great meaning in life. Even if a scorpion moves, you cannot say it is some wretched thing God has created. It is not a wretched thing. It is a very beautiful thing. It has got a tail and so on, and it all is very useful. You have got teeth and hands and a mouth, and scorpions have got their own way. For their status they have got their necessary apparatus.

Nothing is meaningless, only it should be seen in its proper context. If you put it out of context, then everything is hopeless.

Ashramite: Just like Swamiji used to give the example of ink.

Swamiji: You know an ink pot—you can write, paint a beautiful painting with ink. But suppose an ink bottle falls on your shirt, will you like it? So the ink pot is good or bad? Dung is great manure. They spread it in the field. But the same dung, if I keep it on the dining table, will you like it? Now, it is a good thing or a bad thing? It is the context.

AN IMPERSONALISED OUTLOOK

A visitor: Swamiji, the last time you spoke you spoke about the three *granthis*, and how when Sivananda, before he left, one by one…

Swamiji: Yesterday I explained what it is, to some extent. The abolition of the consciousness of universality is one *granthi*, the projection of externality is another *granthi*. This is called 'adding salt to the wound'. Abolition of the consciousness of universality is a wound, and to make it worse you are forced to involve yourself in the consciousness of externality, that is, adding salt to the wound. And then something worse takes place. That is a third *granthi:* engaging oneself in intense activity in a field which looks like a total outside. You can think this. You can say tragedy has befallen humanity.

We are not living in a world of milk and honey. Life is a tragedy if it is an exiled life, being thrown out of heaven, and seeing things topsy-turvy. All these things we are doing. Our true location is in heaven. It is not on the earth. And even on the earth we are not seeing things properly. We are seeing things topsy-turvy. The inside looks like outside, the outside looks like inside. So the remedy for this tragic experience is an intense effort to melt oneself into the liquid of all-pervasiveness, and feel oneself everywhere, which is another way of saying you will see nothing outside you. This is briefly the answer.

Another visitor: Swamiji, is that a permanent state when you do have that experience of that oneness, or does it develop? Does it get deeper and deeper as time goes?

Swamiji: What do you say? You go deeper and deeper?

Visitor: Yes. Does enlightenment develop deeper and deeper? If one has an experience of enlightenment at the beginning, a flash…

Swamiji: In the beginning, it is a hard effort. Then it becomes a flash. Then it looks like a miracle and a wonder. Then it becomes a deep, joyous experience. There are stages. Mystics, saints and sages say there are many levels of experience—stages of interiority of experience. We become more and more interior to our own selves,

in a cosmical sense, as we advance.

The magical touch to this sorrow of life is to feel oneself as a pure subjectivity and not an object of perception for any person, and concede that everyone also is a subject. If I see you as an object, you will see me as an object. That means to say, there are no objects. One who sees is the subject, and one who is seen is the object. But everybody is seeing, so you can say everybody is the subject, everybody is the I. That means the whole universe is an I. There is no you and no object. This will solve your problem.

Visitor: In that development of enlightenment, the levels of experience, is that without effort? Does that like a stream just flow, and the person just goes deeper and deeper, or is there effort involved still?

Swamiji: Yes, it goes deeper and deeper and it expands itself more and more. In the beginning, a lot of effort is necessary. To forget your own personal existence and affirm your cosmic existence is not an easy job. It requires tremendous effort, which is called meditation, in other words. It may take years for you to come to some sort of satisfaction in this effort. After many years it may become a spontaneous experience. The effort will not be a painful pushing of oneself forward, but an automatic experience. What is effort in the beginning becomes spontaneous later on, and you will think only in that way. There is no other way of thinking.

Another visitor: Swamiji, is there a way to find more passion in myself for liberation?

Swamiji: If you are accepting that you are in a totally wrong position, it will propel you in the right direction with such vehemence—which you may call passion, if you like. A person who has lost everything and is in utter poverty would, with such vehemence, want to be wealthy that you need not explain what it is. It is intense craving for what one does not have, and what one would like to have. If you feel that you are well enough, well-off, and you don‘t require anything—I have got a good job, I have got property, land and money, I have got family, I have got everything—then that passion will not arise because then that passion has got diverted to the outer world.

“I am the whole humanity.” What does it mean? Can you make any sense out of this? One of the ways of appreciating this truth is to intensely feel that you are the whole person manifested as all the people in the world. You are the total person. Very difficult to imagine this. You are such a big person, so high and so wide that you have encompassed the length and breadth of the whole area occupied by humanity, and all the people in the world, whom you call humanity, are your limbs, as it were. You are *the* person. You become a universal person.

When you carry this logic to its ultimate perfection, it becomes God Himself. A total person is God only. He is *the* person, and ultimately there is only one person. If you can imagine the association of the entire living beings in this world all associated with you vitally, and expand this idea into a larger area of the whole of creation, you are thinking as God thinks.

Ultimately, meditation is thinking as God would think. It is not thinking something else. You have to be the whole humanity—in which case, you cannot see humanity with your eyes. Now you are seeing many people seated here. At that time you will not see them because they have become you. You will see them as yourself only, like a tree seeing all the branches as itself. You can imagine that the tree knows that there are many branches, but it will know that all the branches are itself. Thousands of leaves on the tree are also tree itself. All the limbs of your body are yourself. In this way you carry the logic of perception from multiple visualisation of all life into a large coextensive, co-eternal associated mass of living entity, so that the world becomes one living entity.

What will happen to you at that time? The world will be yourself. The world is I, and I is the world. Yesterday I mentioned instead of saying ‘I am’, you can say ‘I is’. You are so much attached to this physical body, and would like to deny that concession to other people, that we assert ‘I am, I am’, but you don’t know that others are also ‘I am’, so how many ‘I ams’ are there? There is only one ‘I am’. So this ‘am’ goes away and becomes ‘is’. God also feels ‘I am what I am’, but it is better to say ‘God is’ instead of saying ‘God I am’, and all that.

This is, to put it briefly, the art of impersonalisation of the

otherwise-personal outlook of things. If this habit of impersonally beholding things is developed, our sorrows will slowly diminish, and you will take upon yourself, as you put it, the burden of humanity. It is not actually the burden that you are taking up; you become the humanity itself, so there is no burden. You are the elephant. You are not carrying the heavy burden or weight of an elephant on your head. The elephant is not carrying its own weight. The question does not arise. It *is* the weight. When you are identical with the thing, it ceases to be a terrorising thing. It is yourself.

You cannot go near a tiger, but a tiger‘s little cub jumps on the mother‘s body, bites her ears, kisses her, and rolls itself on the body of the tiger. Why someone else cannot do that? Because there is a vital, organic relationship between the cub and the mother tiger, whereas in other cases that relationship is absent. It is biological attraction which keeps the child and the mother so very close to each other. So there is a biological connection; though the attraction is not visible, the connection persists even among human beings, so that you consider the fate of human beings as more important than the fate of insects and the animals in the jungle.

People say, “I want to serve others.” Everybody says, “I want to serve others.” When you speak like that, you mean only human beings. Do you want to serve the snakes and the scorpions? So what do you mean by ‘others’? You are clinging to your own species. This is also a kind of biological attraction in a larger scale. Why do people love only people, and not any other species? Why don’t you hug the tree as your own self, but you hug your own child? This is a miraculous tendency in the species to hug its own species, and a terrible universally prevalent attachment is seen everywhere. This has to be overcome.

It cannot be overcome, and such an achievement is not practically possible, except by deep meditation. The I-amness of God… Have you heard that God has declared Himself as “I am what I am”? When Moses saw the brilliant light in the burning bush, that burning thing told him, “I am what I am. I am that I am.” There is no other name. There is no name for God. It is the great I of the cosmos, of which you are all parts, organically connected to one another, vitally related, inseparable from one another. Let this meditation continue,

and then you will feel a thrill in yourself, as if walls are melting and entering into you. Can you imagine the walls are melting and entering into you? You will be wondering how walls can melt. You think walls have no sense? They have got sense. Walls have ears; you have heard it said. If that is so, they have eyes also.

There was a mystic called Ouspensky. He had a power of mystical perception. He has written so many books. In one of them, he says he went to a hotel. He saw an ashtray on the table. By looking at that heap of ash on the tray, he could visualise all the people who have smoked there. He could see them. "Oh, these are the people who have smoked here." And he looked around the walls. He could visualise all the people who lived in that room earlier. So walls are not dead bricks. They are as much conscious as you are. They can speak to you.

In Hindu mythology there is a story that on one occasion God burst through a brick wall, a brick pillar. You thought, or you are thinking, that God is only in heaven. This story of India tells that He could manifest Himself from a brick pillar. How would you expect God to come from bricks? Unthinkable! If He is all pervading, He is in the bricks also.

Trees know what you are thinking. Botanical researchers these days have demonstrated that if you think something about a tree, by the side of which you are walking, it will know what you are thinking. If someone says, "This tree must be cut tomorrow," it will vibrate, like this. "Oh, this person is telling this!" and next day when you pass, it will shake inside. By electromagnetic experiments people have found out the vacinity of that person who said the tree must be cut disturbs the tree, and it shows agitation: "Oh, this person has come who said yesterday that he will cut me." On the other hand, you say to a plant, "How beautiful you are. Oh, I shall take care of you. I will water you. I will manure you. Oh, how tender you are. Oh, beautiful rose." You go on telling; it will smile when you go the next day. You think that roses have no brain? It is not like that. By an electromagnetic demonstration, they have proved they can know who you are.

You know a plant called touch-me-not? Why is it behaving as it is? Do you know what it does? If you touch the leaf of that little

plant, it will close itself. When you go away, it will open. Look at this. What sense it has got! Can you say they are lifeless things?

Are we the only important things in the world? How is it that we arrogate to ourselves as human beings all the value of the whole world? “Mankind, humankind, this kind, that kind,” we say, as if other things don’t exist. Did God create only human beings? Cosmological doctrines tell us God did not create you first. He created the earth, the water and the sky, the sun and the moon, and the trees, the plants. They came first. The plants and trees are our ancestors. We are latecomers, though we arrogate to ourselves the great importance of our own selves. So it is necessary to know all these things and be aware that every atom has an eye. It sees you. There is nothing in the world which does not know you; therefore, be careful.

This is a kind of meditation of expansion of consciousness. I have nothing more to tell now. If you want to ask me anything, you tell me.

I can learn something from you if you can learn something from me. Everyone has got some wisdom, some knowledge, something to give. There is no one in the world who is incapable of giving something to others. They may look small, but no, they are not. You have got something with you which would be beneficial to other people. Everyone is rich in something, though not in the same thing which others have. This is my short outpouring in the context of our discussions.

A visitor: From what you just said, I understand it and I believe very much that everything is alive and everything has a consciousness. Because of that I’m also vegetarian, and how then do you go about when you’re eating vegetables, they also have consciousness? What can you say?

Swamiji: You are perfectly right. We are not really perfect in every sense of the term. We are inadequate in many ways. None of us has achieved perfection to such an extent that we should not eat even a leaf. This deficiency in every one of us must be accepted. We have to accept our faults and difficulties and deficiencies, whatever they are. What you have said is perfectly correct.

There was a person who was the son of a very great, saintly

lady. He used to do austerity, *tapasya*. He will eat only leaves from the tree. He will pluck green leaves and eat. The mother, who was a greater saint than this gentleman, asked him, "How are you surviving? What are you eating?" "I eat leaves from the tree." "You take green leaves from the tree?" She caught hold of him and started pulling each hair from his body. "Do you feel happy?" she said. "Do you feel happy that I pull your hair? This is what you are doing to the tree. You are pulling live leaves from the tree, and it feels the pain of losing one living part of itself." Now, what do you say for this? She has risen to a cosmic state far above all normal people.

But there is one thing in answer to what you say. The lower is capable of being swallowed by the higher. In the evolutionary process, there are lower categories and higher categories. The power of the higher can mitigate the problems created by the lower. If a person kills an animal, like a deer in a forest, he is not called a murderer. Nobody calls him a murderer and hauls him to the court. But if he has done the same thing to a human being, he is subject to the law. Why is it that killing a human being is an offense, and killing a deer is not an offense? You may say it is the super-arrogation of the human being in one way. The higher consciousness is more valuable than the lower consciousness. Human consciousness has a greater value to existence than animal consciousness and plant consciousness and tree consciousness, etc.

In a similar way, when you go on expanding your consciousness, the larger absorbs the lower into itself. In ethical scriptures it is said for the sake of the welfare of the family, one naughty member of the family can be thrown out. The naughty person is also a member of the family only, but that person's presence is an irritant to the welfare of the family, notwithstanding the fact that this individual also is a part of the family. The family is not a bundle of people. It is a consciousness of an organisation. Many people sitting together do not make a family. A hundred people sitting in a railway compartment do not make a family. So a family is not a bundle of people. It is a consciousness of an internal unity among certain people. If any member is causing disruption in that consciousness of unity, in the interest of the maintenance of the unity of the family, which is a consciousness rather than a person, that person can be thrown out.

You simply exile that person. Suppose a family, which is very good indeed, is operating in such a way that it acts against the welfare of the whole nation, the nation can take steps to see that the particular family is penalised in a proper way. The nation is a greater reality than the family, and the family is a greater reality than the individual.

So likewise, the higher consciousness, which is the human consciousness, absorbs into itself all the lower categories—animal, tree, etc. This explains the permissibility of a human being eating a leaf or a vegetable and yet going scot-free. The reason is, tree consciousness and plant consciousness is a lower category of value than human consciousness, which is higher. The higher and higher you go, the lower ones get sublimated into the higher. Everything will be set right by the higher meditation that you are doing. Cosmic forces will join together and see to it that all the performances in your case, like actions, will be put in order. So this is sort of explanation I am giving, very subtle and mystical in its nature.

When a war takes place, soldiers march. Suppose two nations clash. One country is in war against another country. Soldiers are marshalled in the field, and two thousand soldiers die and win victory against the other country. The country that has won victory says, "We have won victory." But it does not say, "We, who are minus two thousand people, have won victory." It does not say like that. The nation is not minus somebody who is dead. You catch my point? The nation does not feel… Suppose twenty-five percent of the people have died. The nation which has won victory does not feel that it is now only seventy-five percent alive. The nation is one hundred percent alive even if twenty-five percent have died. So this shows the nation is not a human being. The total of humanity is not a nation. It is a consciousness. So ultimately, I am coming to the point, all value is in consciousness and not individuality, whether it is a plant or tree or whatever it is. The individual is not the value; the consciousness behind it is the value, and that explains every question.

The whole universe is an idea, a consciousness. 'Nation' is an idea only. Nation does not mean the ground of the earth. 'Nation' does not mean trees and plants. 'Nation' does not mean rivers and mountains. When you say 'my country', what do you mean? Do

you mean the earth, a tree? They don't want you. You mean people. And when I say seventy-five percent is alive, twenty-five percent have gone, still you say we are whole. Don't we say "I am a whole person"? Even if the limbs of the body are amputated—legs are amputated, hands are amputated for some purpose—would the person feel that he is only fifty percent alive? Now you have got the answer. So you are not what you appear to be. You are not the individual that you are. So is the case with everybody. The ultimate reality is consciousness. That explains everything, and answers all questions. A deep thing it is, requiring further thought.

I am a simple, poor person. That is all I can say about myself. But I am a happy person inwardly. I feel I have everything. That feeling arises due to the blessings that we have received from our Guru. That's what I was telling yesterday. A guide is necessary. We have no property to call our own. Nothing belongs to us. We have no parents and brothers and sisters, and all that. We stand alone, which is the worst thing that can happen to a person, Yet we are happiest. And what makes us happy can be explained only by the divine blessings coming from a great Master or from God Himself. Can you be happy when everything leaves you, everything goes, and you are standing alone? If that is possible, you are a divine person, not a human being.

What else can I tell you? I have nothing more to say. What I have told just now is adequate—adequate for the whole of your life. You need not have to ask me questions again and again. You ask questions again and again because you have forgotten what was told earlier. But why should you forget? Whatever you have heard should be remembered in the book of your memory. Don't say, "I don't know," and ask again. The habit of putting the same question again and again is not a good qualification of the student. Why should you ask the same thing again and again? Nothing has entered the head. A brilliant student does not require to be told the same thing again and again.

OMNIJECTIVE SEEING

A visitor: You said we should think ‘omnijective’.

Swamiji: I am very glad that you have caught that word.

Visitor: The word, yes, but the meaning I didn’t catch.

Swamiji: I am happy that you caught that word. That will save you. Do you know there is a word called ‘omnipresent’?

Visitor: Yes.

Swamiji: Here ‘omni’ means the same thing, only it connotes another thing. There are two ways of seeing things: subjective seeing from your point of view, and objective seeing from another’s point of view. Neither of these is a correct way of seeing because the truth is not in the subjective side entirely, and it is not also entirely in the objective side. The subjective side and the objective side are fifty percent of the whole truth.

What I was telling is, omni brings the two fifty percents together, and makes it a hundred percent. How do you know that? There is a simple method. In yoga, there is a technique of transferring consciousness from the subject to the object side. It is a special technique explained in the Yoga Sutras of Patanjali. You are seeing me; you are the subject, and as you are seeing me, I am the object. Your mind is inside you. Your mind is not inside me. That is the difference between the subject and the object. With effort of will, can you think through me? Then I cease to be an object afterwards. This is the first step in omnijective seeing. It requires great power of will.

Transfer your mind to the mind of everyone sitting here. You make your mind enter into the minds of all people here. This is an initial stage of omnijective visualisation. Then you can do this technique with reference to many other things in the world—to the whole town, the whole city, the entire sun, moon and stars. You are seeing them as if they are outside. Transfer your mind to them. Feel that your mind is inside the sun. Then you will feel some energy entering into you. Go on thinking, “I am the sun. See how bright I am. I am the moon. I am the stars.” When you say ‘I’, don’t bring

your personality. It is an I that comprehends both yourself and the other. That is the meaning of the word 'omni': inclusive. Merely looking at a thing is exclusive attention, but looking at both things simultaneously is inclusive attention. You understand me?

Visitor: Yes.

Swamiji: Suppose your mind is operating through the minds of everybody, and everybody's mind is operating through your mind, there will be a mass of humanity here, and not individuals. And if you extend this technique to wider and wider areas, you will become a world mind, not some person coming from some country, and all that. And if you extend it still further, the world mind becomes the Universal mind. So who is meditating? The Universal mind is meditating on itself. This is the final result of omnijective perception. Okay?

Visitor: Thank you very much.

Swamiji: It is a terrible grandeur if you can conceive two things together. How can grandeur be terrible? But this is something like that. It is terrifying to think like this, but it is the grandest thing that you can think in your mind, the most beautiful thing to think in the mind. You won't see any ugliness afterwards, because you have made your mind enter even into the ugly person, so that ugliness vanishes. You understand?

Is it not very interesting to hear all this? Very difficult, yoga is very difficult. You have to think in a totally different way than you would be thinking in a marketplace, railway station, shops, and all that. That kind of thinking is humdrum activity, but yoga is an inclusiveness of all the minds of everything, everywhere. This is, in another way, God thinking. Meditation is God thinking.

[Later on]

Swamiji [to an ashramite]: But what is thinking along the right lines? What is the meaning? By any way—by straight roadway, or zigzag way, or bypass, or any way—your thinking should have some connection with the nature of God. You can reach Delhi through a main highway or through a bypass, or some *nali*. Any way you can go, but you reach Delhi somehow. So you think over:

“I am now busy with doing some building work here. This is what I am thinking just now. It must be having some connection with God, because there is nothing in which God is not present.” Even purchasing bricks cannot be outside the realm of God. Or is it totally outside? What do you say?

Ashramite: There is nothing where God is not.

Swamiji: So why do you say you have no time to meditate? Whatever you are thinking is meditation only, but the whole point is to connect it to the wholeness of purpose. Any silly action that you perform—looking silly—is not really silly, because if it is totally silly you would not be doing it. It has a meaning for your life. Even if you take a cough lozenge for your throat, it is not an irrelevant thing that you are doing. It is necessary in the context of the maintenance of your personality in relation to God. Even if you take a cup of tea, it is not an irrelevant action. It has a remote connection with the purpose for which you are existing. You cannot do anything which is purposeless. Nobody does purposeless action. It is unthinkable. But the purpose is not seen properly because it is very remote.

All these apparently chaotic activities, looking just spread pell-mell in a higgledy-piggledy manner, like shrubs, plantations and trees growing unsystematically in a jungle, they are, ecologically, growing systematically from the point of view of the earth. The earth knows that even a bush is growing on it, and everything connected with spatial and temporal existence is connected to this larger compass which holds together every irrelevant thing. Even an insect is irrelevant for us. Some small insect is crawling. It is not irrelevant, because if it is irrelevant it won’t be existing. Only by comparison of that little thing with a mighty person, like a human being, we say we are relevant beings and these insects are irrelevant. Who cares for mosquitoes and all these? They are all wretched things, but a human being is not wretched. We are working for the welfare of living beings, but not the welfare of mosquitoes. We are not doing that. We will kill the mosquitoes and maintain human beings.

So we have got some conception of welfare. Very difficult to conceive this. In practical life you will find it a great problem in relating an ordinary little activity to the higher one, but remotely they are connected. The whole thing is connected, finally, to your

existence. You have to exist first in order that you may know that God exists. If you don't exist, God cannot exist for you. So your existence is to be securely maintained, in a proper way. You must physically exist, psychologically exist, intellectually exist, socially exist, politically exist. In every way you have to be existing. If one part is shaking, then your personality is shaking, and the whole existence will shake. So it will mean you have to be very secure in every aspect of life. Even when you go to the market for purchasing a vegetable, it is not an irrelevant activity because that is connected with your existence. But what kind of existence? A highly satisfied existence, highly comprehensive existence, which takes into consideration your relationship to everything in the world.

There is a world thinker. That world thinker decides your fate. You cannot violate the sanctions of the United Nations, saying, "Let them go to hell." You cannot say that. You are connected with them in some way. Visibly your connection is not seen. You seem to be a totally independent man: "What connection have I got with these fellows?" It is not like that. Their thoughts, their decisions affect all the nations, and if all the nations are affected, every person also is affected. Likewise, there is a decision-maker in the whole world; that is the Central thinking of the world, with which you are connected. You cannot say, "I am very busy. I am doing something else." It is like saying, "Who cares for the UNO?" You cannot be busy like that. Your being busy is a kind of work that you are doing so that you may fulfil your relationship to that Central thinking. So every action is meditation.

MYSTICAL EXPERIENCE

A visitor: I would like to know, so I can help other people to understand, that mystical experience comes to people from all different faiths, and that it is something that can be talked about, although maybe not fully described.

Swamiji: What is your definition of a mystical experience?

Visitor: Well, I would say a direct apprehension of God.

Swamiji: How would you manage to have a direct experience of God?

Visitor: I think only by surrendering your ego.

Swamiji: Can anybody do that?

Visitor: It's very hard, but I think by grace you can do that.

Swamiji: Surrendering the ego means abolishing the consciousness of individual personality.

Visitor: Yes.

Swamiji: Can you do that?

Visitor: I don't think you can do it deliberately, but I think by grace you can do it. I think God will help you do it.

Swamiji: Very good. You are a very wise lady. You have caught the point correctly. Very good, very good.

Have you been practising along these lines?

Visitor: No. That's partly why I know you can't—I mean, I couldn't do deliberately. It happened to me by I just started to have experiences about one and a half years ago.

Swamiji: You had some experience? What kind of experience?

Visitor: I think by the kundalini because I had very strong feelings of peace and…

Swamiji: Though kundalini is one kind of mysticism, that is not the whole of it.

Visitor: No, but I'm just saying for me. And I also had experiences with electricity coming from me. I accept Ramakrishna had much bigger experiences, but…

Swamiji: Ramakrishna, they are all very big people. Now, what I'm saying is, are you feeling very happy and complete in your personality that you are moving towards the Reality in some degree?

Visitor: I am very far from where I have to be, but I feel that I am moving that way because I feel that I'm being—I don't know how you say—guided to other people.

Swamiji: Mystical experience or God experience can be had only by deep meditation. I am wanting to know whether you are also doing some meditation.

Visitor: The only meditation which I was really taught was a visualisation of energy coming through the spine, the light coming up.

Swamiji: Can you conceive God in your mind?

Visitor: No.

Swamiji: Or at least picturise, visualise, imagine at least?

Visitor: No, because I don't think of God as being a form.

Swamiji: If you ask a child, "What do you think of God?" the child will say, "So big, so big." At least it says something: So big, so big. 'So big' means 'bigger than what I am'. Here is the beginning of mystical experience. The child's explanation "Oh, so big, so big," that is the beginning of spirituality. So you also feel, "Oh, so big, so big." At least you accept that there is something bigger than you. That is very important. Now here you are touching a vital point. It is not an ordinary thing. You are mostly thinking of yourself only, the whole day and night. Can you think of something which is bigger than you? This is a spiritual step you are taking.

Visitor: Infinite consciousness, I think.

Swamiji: I don't want to take you to such a height. Anything bigger than you, larger than you, wider than you, more powerful than you, more happy than you, with more capacity to survive—can you

imagine something? Meditate on that. You may call it God in the highest sense of the term.

Ask your conscience: Am I really searching for God, or it is only a bypass road?

Visitor: Can you tell me?

Swamiji: I want to ask you.

Visitor: I think I'm searching for God. But you are very wise. You may be able to see better into myself than I can. I don't know.

Swamiji: Oh, I am face to face with a great lady. Very rarely people say, "I am in search of God." They always complain, "I have got this trouble, that trouble." People speak like that. "I want God," very rarely they speak. They are frightened to utter that word. But you had the courage to say that. Then it is wonderful.

If you want God, it shall come. What you want must come. That is the power of the psyche of a human being. You can even shake the whole space if you really believe that you have such strength. Like Atlas, you can carry the whole globe on your body. You should never think that you are a small person, a helpless person, a poor person, an unwanted person. These ideas should not enter the mind. You are very much a wanted person: "God wants me. The whole world is wanting me. The skies are wanting me. The sun and the moon and the stars are wanting me. They are my friends. They are my guardians. I am well-off in every way. They shall take me to the ultimate Absolute." You go on telling this to yourself. These little, little words that I uttered now, they are also like mantra.

But you have got a profession. You have got no time to think.

Visitor: No, my profession now is this. I've made my profession by talking to people.

Swamiji: Your profession is legal?

Visitor: Yes, it was. But I am now working as a writer to talk to people who know more than I do about mystical experience.

Swamiji: There is a great book in India called Yoga Vasishtha. It is the topmost mystical text in India. It was originally written in Sanskrit, in thirty-two thousand verses. It has been translated by

someone into the English language, in several volumes. But it is very difficult to go through such a mighty tome. There are abstracts, epitomes of this book also. Everywhere you will find this name uttered by people who are accustomed to spiritual life. The name of the book is Yoga Vasishtha. This is the best. Vasishtha is a great sage, and the yoga that he taught is recorded in a mighty book called Yoga Vasishtha. It is the highest experience of mysticism that he is talking about. After reading that book you need not read anything else in mysticism. But there are many others also—Upanishads, for instance. The Upanishads are mystical texts. Even the Bhagavadgita is a mystical text.

Now, listen to me. We are sitting for meditation on God, so you also sit and meditate. You can sit comfortably, in any posture, and summon God into your heart.

NO SPACE, NO TIME

Swamiji: …because David Boehm's principal was, according to the theory of quantum mechanics, that any event taking place anywhere takes place everywhere at the same time, without any distance of time. Einstein did not like that. He said, "I cannot believe that one event is taking place everywhere at the same time without distance," because he was the propagator of relativity theory. So he posed some questions on physics. Einstein posed some questions which David Boehm could not easily answer. Boehm felt within, "What is this? With great caution and clarity of perception I have concluded the outcome of quantum mechanics. Now I am feeling that I am not able to answer this query posed by Albert Einstein." He was dejected, and went away. The whole night he didn't sleep. He says in the early morning he suddenly woke up: "Oh, I found the answer." He ran to Einstein, "I found the answer to your query!" and he had a very logical explanation of the position maintained by quantum mechanics he posed before Einstein, and to which Einstein could not give a clear answer. And Einstein said, "I agree with what you say, but I don't like it."

Visitor: God doesn't play with dice.

Swamiji: "I cannot answer you, but I don't like it." That's all he said.

Another visitor: But how is it possible that one thing arising at a particular place is arising everywhere at every place?

Swamiji: Because there is no distance in the universe. Distance does not exist. No space, no time.

Swamiji: The universe is one compact whole. It is a single universal organism. You and I and everything are included in it as integral parts. So you need not use the word 'God'. If everything, everyone, is integrally, organically related to the whole cosmos, what would be the experience of a person in this context of integral relationship to the cosmos? What would one feel at that time? What would one feel?

The feeling of one's isolation from the cosmos will be contrary to the facts of nature. The whole of spirituality is only this much.

The whole of yoga is only this much. It is the conscious affirmation of one's identity with the entire creation, and then everything gets set right.

Visitor: I agree. But how do you integrate in this concept the evils, the wars, the concentration camps and the slaughtering of people?

Swamiji: The consciousness, this is called meditation. Consciousness, which is tied up to the individual body located apparently in one place, should be, with the effort of will, transferred to the centre of the cosmos, and you feel yourself as if located at the centre of the cosmos. Instead of looking at the world from this location where you are now, you look at yourself from that centre, so that you will become an object of perception to the universe, rather than you becoming a subject of perception to the world. The universe existed first; you came afterwards.

Visitor: You mean by meditation you avoid all the evils of the world—greed and power and all that?

Swamiji: Everything is included in that one tapestry of universal inclusiveness.

Visitor: Also the evils?

Swamiji: You have to use your willpower a little bit to imagine this. You just see that you are not even an inch apart from the universe. There is no distance of one millimetre between yourself and the cosmos. Even the word 'distance' should not be used. It is an inappropriate word. What is the distance between the hand and the body? There is no distance. If this consciousness could appreciate this matter and centralise itself in what you call cosmic consciousness, every problem will be set right by the forces of nature.

Visitor: So the man is separated from worldly consciousness, cosmic consciousness.

Swamiji: We are, unfortunately, habituated to feeling separation from nature. This is the whole tragedy of life. Nature has no sorrow, nature has no pleasure, nature has no aims and objects. It just is. And if this pure is-ness becomes a part and parcel of our existence, we become practically eternal Being. There is no need of speaking much

about this. Inconceivable though, it is the masterstroke of human duty. This is the highest duty of everyone. He becomes immortal because the universe does not die. It is an immortal existence, and so is the one who is inseparable from the universe.

You need not have to open your eyes and look at the universe like that. You are included in that, so why do you look at it like that? Rather, it should look at you because you are a latecomer and it is the original.

Visitor: I feel like that, but I'm just looking for the reasons for the evils.

Swamiji: Just imagine, for the sake of illustration… You are sitting here. Just imagine the whole universe is seeing you. What would be the opinion it is holding about you? That is the real personality of yours.

Visitor: The universe is too big to think about me.

Swamiji: What would the whole universe think of you? That is your real nature. What other people say is no good. It is of no use. Let the whole cosmos, with all its millions of eyes, look at you and pass a judgment: Here is a man. What does it say? Does it say you are a poor fellow, or it says you are really a great fellow, a great person? If the whole universe, with all its millions of eyes, appreciates you as one of the stalwarts of creation, you are really that. Otherwise, if you feel a humble and simple man, nobody wants you, then it is a very great tragedy.

We must be very courageous always, very satisfied and happy, and be sure that the universe is with us. In other words, God is with us. What is the meaning of saying "The kingdom of heaven is within you"? This is a statement of Christ. This is another way of saying the whole universe is you. Here is the whole of spirituality, the whole of yoga, the whole of mysticism, the whole of anything worthwhile. We need not go into large tomes and books for study.

Visitor: Could you explain the evils of the world—greed, jealousy, hatred, and all that—which is not part of the concept of God?

Swamiji: That means you are not seeing things from the point of view of the universe. You are seeing from the point of view of

yourself. It doesn’t exist at all. The vision has to change.

The snake is not afraid of the snake, the lion is not afraid of the lion. Somebody outside them is afraid. So you are afraid of everything, but that fear goes if you have united yourself with that.

Another visitor: With that?

Swamiji: With anything that is outside you. Let the outsideness vanish. Let the object become the subject, as they call it. Here I mean, by the object, the whole universe, not any particular object.

You practise this meditation and see what transformation takes place in you. This is not a question of discussion. You must actually do it. If you deeply, soulfully, from the recesses of your heart, put forth effort to transform your consciousness to a universal existence, you tell me after one month what difference it makes to your life. You will not open your mouth afterwards because of the joy that emanates from inside. You would like to be alone and not talk afterwards.

PRAYING FOR DEPARTED SOULS

An ashramite: Swamiji, during night satsanga when praying for the departed souls—so, how it affects the departed souls? They depart only physically. How are they affected by our prayers?

Swamiji: Prayer is an act of the mind. It is not the words that you utter. Your mind is thinking, and the mind is not existing only in the physical world. It is in the astral world also. So the moment you think, your thought will be communicated to that place.

Ashramite: To the astral world?

Swamiji: Yes. You are doing meditation so that your mind and thought will communicate itself to God Himself. When in meditation your mind can contact God, so why not some departed souls also?

Ashramite: I didn't see anything. Suppose somebody died. I didn't see anyone.

Swamiji: But you know who it is—name, form, and all that. You know at least who that person is.

Ashramite: Form also I didn't see. Suppose somebody…

Swamiji: Even then, you have some idea as to what it is. It cannot be a totally unknown thing.

Ashramite: Suppose, Swamiji, somewhere in Japan or America, somebody died. I didn't see them. But how it…

Swamiji: You can visualise Japan, and the entire area will be included in it. When your mind can touch God Himself, why should it not touch Japan? It will really touch.

[Later on]

Swamiji: Self-control includes sense-control, but sense-control does not include the whole aspect of self-control. The ego also must be restrained in self-control, whereas sense-control means only you don't see, you don't hear, you don't eat anything, like that. Sense-control is an easy thing. You just don't give food to the sense organs. But the ego will be there. That also must be subdued.

What the Bhagavadgita is telling is self-control, not merely sense-control and the mind is roving here and there. There is no use of closing the doors of the sense organs when the mind is roving. That has no purpose.

A visitor: Why is the tendency of the consciousness to move away from Cosmic Consciousness?

Swamiji: That is because in submission to anything there is a joy. When you flow with the river, it is okay, happy, but when you move against the river, it is a pain.

One must live with a Guru, have satsanga with a Guru, satsanga with mahatmas who have thought like this, who are practising this, who are sunk in it, and who don't think anything else. Without satsanga with such people, it is no use arguing or saying anything. I consider company of good people as the greatest remedy for any problem. Wherever there is an opportunity for satsanga of high value, you must go and participate in it. It is not only one place. Wherever—whether it is Ramayana-katha or Bhagavadgita-katha or Vedanta, or whatever it is—wherever noble, high ideals are expounded, you must attend satsanga. By constant hammering again and again you become transformed. Otherwise, only one hour somewhere we catch some good things and then twenty-three hours we do some wrong thing, that has no effect.

How many times a man has got angry? You test yourself. This is one of the… How many times have you got angry and shouted with a loud voice?

Visitor: Sometimes.

Swamiji: Then what is satsanga, and all that? You can disagree with a thing without getting angry. What is the use of merely shouting? The point is that you don't agree. That is your point. You can say, "I don't agree." Keep quiet. Why you go on shouting and get irritated inside?

So these are the tests of the extent to which you have absorbed higher truths. That is, you are not satisfied with yourself. The whole point is simply this. You must be satisfied with yourself. You are complete in yourself and you don't want anything else from anyone else. That is the sign of progress. You can sit quietly somewhere

under the tree and you are happy. You need not have to run about to the shops, marketplaces, for being happy. That is, there is no faith and confidence in the nature of your relationship to the universe. The confidence is not there. You are doubting.

"How, how?" he was asking me just now. I drove into his mind something, to which he was nodding his head like this because he never heard such things.

[Later on]

Swamiji: Thinking what is different from you… Thinking an object is different from being the object. You will not benefit by merely thinking the palace of Versailles, or Buckingham palace or the White House. What is the use of thinking it? It is called wool-gathering, a waste of time. But if you yourself are that, it is a different matter. Can you yourself become that which you are thinking? This is called yoga, this is called samadhi, and this is the aim of meditation. It is futile to go on thinking something which is totally outside you and unreachable. Everything is unreachable. You cannot get anything. Everything is outside you. You cannot get even a banana which is in the shop. It is not your property. But the object should be identical with you. You yourself are the banana. Then all the bananas will flow into you.

You'll be wondering what kind of thing it is. I am not joking. You deeply meditate: You are a mountain of bananas. People will flock to you and bring bananas to you. [Laughter] You don't know the power of thought. The power of thought—oh, infinite power it has got. So, actually, meditation is the transferring of your mind or consciousness to the location of that which you want to possess or be, so that your consciousness has entered that object. In another way, you yourself are that object.

I am giving an example. You are seeing a mountain in front here. Close your eyes. Transfer your consciousness to the heart of the mountain. It will lift, like this. The mountain will lift if you order it. It is in the Bible, in the statement of Christ who says if you have faith as much as the grain of a sesame, order this mountain to move and it shall move. Actually, it is not the mountain that is moving. You yourself are moving because you have entered it in your deepest consciousness.

Do you not move your body? What is the difficulty you feel? You can just say get up, and it gets up. Go, and it goes. Why? Because the consciousness which you are is identical with the body that you are. So you have no problem in dealing with your body, but you have a problem with even the minutest thing in the world because it is outside.

Yoga samadhi is intense identification of your being with the being of that on which you are meditating. You do not think the object, but you be the object. It may be any object, from the smallest to the biggest. It may be the whole universe. It may be the Almighty God Himself. You enter into Him and see what happens.

PARVATI'S MEDITATION

Swamiji: Something inside tells you that you are not going to die. You will continue. This is the conflict between one thing and another thing inside us. Everybody knows that tomorrow may be the last day. Nobody can say it is not. Yet, why do they build palaces and want to earn money? For whose sake are they earning money? Tomorrow you are going. That shows, the Eternity says you are not going to die. You will be reborn in a better condition.

And also there is what is called conservation of energy. The principle of conservation of energy will not allow the mind to be destroyed, because mind is energy. So if the mind is not destroyed, it will continue. If it continues, the individual also will continue. The abolition of existence is not possible. Nobody would like to hear that also, that you are abolished. Are we born only to get abolished and annihilated? It is a very terrible thing to hear. We hope for the better, hope for the better, hope for the better. Endlessly we hope: better, better, better, better. But suppose someone says, "No, this is the final thing. You are going to be annihilated by death." You say, "Go to hell! Oh, like that don't tell."

There is something which is telling inside that life is not a tragedy. It is a comedy. It is a blessedness. It is a movement from the lower truth to the higher truth, until you reach the highest truth. Only by not appreciating that there is a thing called higher truth, the lower truth annoys us.

This kind of thing requires proper instruction by a competent teacher. This is a great science, like physics and chemistry. No amount of writing books on this subject will be of... We always emphasise that the student should sit at the feet of a teacher. If I want to learn electronics and nuclear physics, I must sit at your feet and learn it. If I read a book and a newspaper, I won't understand. These are all highly intricate truths of the deepest nature, and human beings which are involved in body consciousness and selfishness, greed, and property ideas, etc., cannot appreciate it.

A visitor: I read an Indian story about Parvati that she had to sit in meditation for five thousand years before she could marry Siva.

Swamiji: She did not spend five thousand years on this earth. It was in another space-time altogether, where even one day may look like ten thousand years here. The time calculation in higher realms is quite different from this realm.

Brahma, the Creator, brought forth this universe how many years back? Can you imagine? How many years have passed since creation took place, roughly, in your mind? Millions and millions and millions of years, according to our calculation. But in Brahma's kingdom, even half a day has not been over. It is about 11 o'clock now after he created the world. That is, even half a day is not over, and you feel millions of years have passed. So which is the truth? That realm is different, and this realm is different. So these calculations should not be compared with the earthly calculations.

That Parvati did *tapasya* is a fact. As it was in the higher realm, it looks like five thousand years for us, whereas five thousand years there it may not be like that. It may be one year only, or even less than that. As I told you, half a day of the Creator looks like millions of years here. So we are thinking of numbering the years according to our calculation, but actually in their realm it is quite different. So no problem. Why are you remembering poor Parvati?

Visitor: Why I remember her? Because actually I was thinking of visiting Parvati Valley in Kullu.

Swamiji: Oh, that Parvati may be quite a different person. It may be another person altogether. It is the name of a valley, and not Siva's wife, so unnecessarily you are going there. You won't find Parvati there. [Laughter.] Oh, you want to see Parvati there?

Visitor: No, I do not expect to meet her.

Swamiji: You will not find any god anywhere, wherever you go. This is not the way of finding the gods. They are not sitting in valleys. And it is up to you to find out where they are sitting. Where are the gods? We hear of angels. Where are these angels now, at present? Can you imagine? Every religion speaks of gods in heaven, but where are they? At this moment, where are they staying? Can you imagine? How will you contact them?

You can contact them in an instant, in one instant. They are not far away in spatial separation. Suppose you are dreaming something,

dreaming, and you want to contact something in the waking condition. How much time will it take to rise from the dreaming condition to the waking condition? How much time will it take? Somebody has to simply shake you, like this, and in one instant you are in another world. So you require a shaking, and immediately the angels will be seen. No need of going to Parvati Valley, and all that. That is not the... They are not outside you. They are living in a universal atmosphere, so you cannot contact them by moving horizontally. They are in a vertical heaven, and horizontal movement is not the way of seeing them.

Whom do you want to contact?

Visitor: I have not had any idea about contacting anyone.

Swamiji: You can contact anything if your heart opens. They are all sitting inside your heart only.

Visitor: Yes. My question about Parvati was actually about... Because I thought about that question, and I thought maybe Parvati's sitting in meditation meant the dedication to your sadhana, your practice of meditation.

Swamiji: Yes, right.

Visitor: And that it is not for a short time. It is forever, for a long time, because Siva is not...

Swamiji: Meditation cannot end in one life. You may have to meditate for ages. Though by some miracle it may end in one life itself, normally speaking it may have to be carried on for several births. Just as you continue the work of yesterday today, and today's work you continue tomorrow, and the whole life you go on working, expanding the area of your activity and achieving more and more happiness by work, likewise is this.

Life and death are just like waking and sleeping, and after sleeping you have to wake up again. There are techniques by which you need not wake up also. That is God-consciousness. Usually it is not possible. Normally, nobody can attain that. Otherwise, this will go on—going on, going on endlessly, and you will be improving slowly, gradually, stage by stage, in several births. Many centuries of comings and goings, in usual parlance, by trial and error method, by

going to so many people and asking so many questions and getting so many answers, and doing so many things, and all that. But if you have got a very steady and powerful mind, established in a perfect comprehension of what is really good for you, the whole problem can be solved in one life. It need not be for several births.

FOUR KINDS OF DUTY

Swamiji: The whole universe is active. There is not a single atom that is keeping quiet, and you are inseparably connected to the whole universe; therefore, the active universe will compel you to act. This is the gospel of the Bhagavadgita. You may act rightly or wrongly. Right action is not actually action, but a participation with the purpose of the universe. That is right action; that is liberating action.

You must, first of all, know what is the purpose of the universe. Why is it so active? Why does it evolve, and in what direction? In that direction, in that manner, for that purpose you act in total cooperation with it, not in opposition to it. This again is the philosophy of the Bhagavadgita. You do not work; you are participating. 'Work' means independently doing something. There is no such thing as independent doing here. The universe includes everybody, so independent action is not possible. Therefore, work is a must.

Now, it is up to you to decide how you will do the work. Number one: There are what are called creature comforts—food, clothing, shelter. You understand me?

A visitor: Yes, sir.

Swamiji: These three things should be assured, and there should be no difficulty about it. You should not be made to feel that after three years perhaps you will have no money. Then it will disturb your mind. You must be assured within yourself: "I have enough resources to maintain me for all times in regard to my food, clothing, shelter, and medical assistance whenever necessary." This is number one.

Number two: There is another kind of work: your relationship with human society. You are not isolated from humanity. You have some duty to your brothers or sisters. It doesn't mean that you jump on somebody and then say, "I will do some work for you." You need not do that. When an opportunity arises in which condition it will be good for you to be of help to some other people, in a compassionate manner and out of good will you may do some service to society also. I don't mean society in the whole world—your vicinity.

There are four kinds of duty. I was mentioning to our friend the

other day. To maintain yourself hale and hearty, that is the first duty. You should not fall sick. To maintain very, very cordial, cooperative relations with society is number two. To be harmonious with the workings of Nature is number three: You should not do anything contrary to the law of Nature. Number four: You have a duty to the Creator of the universe. The last one is higher than the lower ones. When God is pleased, Nature will be pleased. When Nature is pleased, society will be pleased. When society is pleased, you are also pleased. But you cannot jump to the highest level at one stroke. You have to move from the lower level to the higher level.

So, all told, in reply to your question, what I can say is that you have to do that much work which will be an obligation on your part as a human being, as a citizen of a country, as a part of Nature, as a spark of God. In all these aspects you have a duty. Then you become an integrated person. In a way, you are moving towards a superman's state. A person who is integrated in this way from four sides at one stroke is on the way to becoming a superman. In a way, such a person is called a yogi. Yoga does not mean sitting quiet, closing the eyes and breathing, and all that. These are all lower categories. You must be in harmony with everything—with yourself.

Another visitor: ...put those things into our life now.

Swamiji: Your so-called choice is conditioned by the potentialities of previous birth, with which you have been born into this world. Those impulses force you to adopt a way of life, do a particular kind of work and experience pleasure and pain. Things do not come upon you unnecessarily. There is a great justice in the cosmos. Chaotic action does not take place in the world. Everything that you are experiencing in this life—your aspirations, your way of thinking, your joys and sorrows, even the length of your life in this world—is determined by the extent and intensity of the potencies of previous thoughts and actions, with which you have come back to this world, which nobody knows because at the time of death consciousness is obliterated, so what you thought in the previous life you do not know now. So everything is determined by a cosmic purpose. Even if you walk to Rishikesh just now, it is also written already. Instead of going to Lakshmanjhula, you go to Rishikesh. That is also written even before you were born. If you know this truth, you will not be

bothered about anything in the world.

Another visitor: I try to focus on some internal point.

Swamiji: What point?

Visitor: It's not a physical point. It is just something inside that I try to focus on—some quality.

Swamiji: Even if it is inside, it is physical only, because it is inside the physical body. What is that point?

Visitor: It's omnipresence. I like to focus on omnipresence.

Swamiji: No, no. Omnipresence is not a point. What do you say? A point is a location in space, but omnipresence is not a location in space.

Visitor: No, Swamiji. It is not a point in space.

Swamiji: Alright. I am glad to hear that. How do you conceive omnipresence?

Visitor: I try to not conceive it because if I try to conceive it, then I'm putting it into the mind.

Swamiji: Do you spread yourself everywhere to become omnipresent in meditation?

Visitor: I think that's what I try to do.

Swamiji: Who taught you this method?

Visitor: It something that I evolved over a period of time.

Swamiji: How many minutes do you spend every day for this kind of meditation?

Visitor: I do it once in the morning, and then when I am going to bed, before I go to sleep, I focus on that. And then I go to sleep, try to go to sleep focused on that.

Swamiji: Do you know why you are doing this meditation?

Visitor: Yes, Swamiji. To realise the Absolute.

Swamiji: You know the point of Max Planck?

Visitor: Swamiji, yes.

Swamiji: The universe once upon a time was a point. The whole universe was contained in one point as large as the full stop in a sentence. If you write a sentence and you put a full stop, what is the size of that full stop? That was the size of the entire universe once upon a time. That was prior to what you people call the Big Bang. There was no bang, actually speaking. We are only saying that. 'Bang' means a large sound. But there was nobody to hear the sound at that time. There were no ears, and there was no space; therefore, there cannot be sound. Hence, the word 'bang' is not suitable.

But human beings can think only as human beings. All the glories of this universe—the heavens and the hells and all the planes of existence extending to infinite width and depth—such a wondrous creation, as you call it, was inside that little pinpoint. Now, when you think like that, what happens to your mind?

Visitor: I think its consciousness expanded beyond its normal confines.

Swamiji: It is something more than that. The whole personality will find itself intolerable. You cannot tolerate your personality at that time. You will go into the point. Now you are so many feet high and so many feet wide, isn't it, in your body. But you are not so many feet in any way. There were no feet and no inches. It is a dimensionless point. It is dimensionless because there was no space. Without space there is no dimension. So, inconceivable for the human mind was that point. It is a terrible thing to hear all that, but all great truths are terrible things.

Okay, you meditate as you like. I have told you some tremendous truth. If you can bear it in mind, there is no need of reading any books afterwards. As you are a very experienced physicist, so you don't require any further elaboration of all these things. You carry with you this point when you go, this dimensionless point.

THE END OF SUFFERING

A visitor: How to make good choices in life? How to make the best of this opportunity?

Swamiji: You know what you want in this life. Pursue that. That is the choice. Do you know what you want in this world? What do you want? You choose that. So the choice has been made immediately. What do you want from this world? Why are you hesitating? What do you want?

Visitor: It's the end of suffering. I want to...

Swamiji: Are you suffering?

Visitor: Yes, I think I am. The mind is always disturbing.

Swamiji: Who is creating the disturbance in your mind? Who is creating it? Bring that person.

Visitor: It's my own, you know. I know that everything is perfect.

Swamiji: Will anybody with some common sense create suffering to one's own self? Is it possible? If you deliberately want to create trouble to your mind by your choice, how will you find a solution to it, because you have created the suffering by your own choice, by maladjustment and incoherent thinking. And so, what is the good of "end of suffering"? It must be properly understood. It is a very deep psychological subject.

These are only words: end of suffering, end of trouble. Nothing can end. There is no such thing as ending of anything. Nothing will end. Everything will continue as it is. The only thing is, you must see them properly. You are not seeing things properly. Even a great joy can look like suffering under different circumstances. What do you say? Suffering will look like a joy under different circumstances.

People work hard with the sweat of their brow. They work in the hot sun because they want to maintain a family. Who asked them to maintain a family? Because it is a joy. So this suffering has brought joy also. What do you say? You ask a labourer sweating on the road, "Why are you doing this work?" "I have to feed my family." "Why are you feeding the family?" "It is my satisfaction."

So the satisfaction is coupled with the suffering by working on the road. So which is the better thing, suffering or joy? It is a kind of discriminative understanding of the situations.

There are no joys and no sufferings in the world. They are only proper viewpoints of the same thing that is happening.

Visitor: In theory I can understand, but in the practice, in dealing with the daily life...

Swamiji: Who is doing the practice? Is it yourself or somebody else? Again you are bringing a contradiction. You are creating the trouble to yourself. You are doing the practice, and now you say, "I cannot do it." Why should you not do it? You see, understanding your present position and circumstance is more important than jumping into high skies. Before you occupy a house, sweep the floor, remove the cobwebs, make it neat and clean. Then enter the house. Entering the house is not the only objective. It must be decent. So you may say "end of suffering" but whose suffering you are ending? Are you ending the whole world's suffering, or your suffering, or this man's suffering? You said suffering should end. Whose suffering? Your suffering or somebody else's? Or the whole world's?

You think over whether your mind is thinking correctly. Can you end world suffering? The whole creation is suffering. How will you end it unless you yourself are the Creator? What do you say? Am I talking some sense or not?

Visitor: Of course I understand.

Swamiji: Think over this matter. You cannot understand things like that in a few minutes. Very great research, internal research, is necessary. "I go there, I go here, I go to this Guru and that Guru, this course and that course." You can pass your life like this only, but you will be the same person with no change inside because the understanding of life is the hardest nut to crack. Nobody can understand what life is. It is an eluding thing. It has eluded the grip of even the best of people.

There is suffering, there is joy, but really neither of them exists. They are only two different aspects of one circumstance.

Okay, now you meditate. Whatever you consider is best for you, meditate.

[To another visitor]: Then all the energy will be maintained in the body, very strong. A brahmachari is supposed to be very strong mentally, and also physically because he has conserved the energy. But if you go on indulging in sense objects, the whole thing will go away one by one. These five sense organs are like five holes in a water pot, and however much water you may pour into the pot, the five holes will take away all the water. So however much you may eat and gain nutrients, and do anything, it is of no use because this conserved energy will go away through the holes of the sense organs. For that purpose, one has to do some meditation.

Close the eyes: I am a part of the whole cosmos. I am a part of the whole universe. I am part of the omnipresent God Himself. So what do I want? Why am I running about? If your meditation, your consciousness, identifies itself with the whole Reality, which appears as sense objects, the objects of sense are only a misrepresentation of the whole universe in its integrity. If you take the whole universe, the sense objects are included in it, and you are also included, so there is no question of running after things. You have to entertain a universal awareness of your belonging to the whole universe. You may say it is God also. A person who is part and parcel of the entire structure of the cosmos doesn't want anything. He will not run after things. The universe will sustain him. God will protect him. But one who does not have the understanding of this kind, he will run after the sense objects.

It has nothing to do with sex. Sex is only a poor definition. It is a total energy conservation, and the depletion of it through sense organs. Sex is only one aspect of it. You go on saying 'sex', 'sex'. It is not proper. You should not use such words. It is a highly subtle subject. It is conservation of energy. That is a more proper thing than using the word 'sex'. Energy should not go out in any way. You must maintain it. But any kind of desire takes the energy out and makes you weak afterwards.

IDOL WORSHIP, COSMIC ACTION, EGO, MEDITATION

Swamiji: Action, of whatever kind, is a kind of interaction between oneself and another. It is an unavoidable thing. Even your seeing an object outside is an action. It is an action because you see it in a particular form and you cannot see it in any other form, though it is not true that the object has only one form. Due to the combination of certain forces of nature, for a specific reason, a thing looks like one particular thing. Everything of the whole universe is present in each thing and, therefore, the perceiving of any particular thing in one form only is a limited perception. Everything in the universe is concentrated in the object, and so is the case with any other object. Every person, every thing, whatever it be, is a concentrated form of all the forces of the universe.

This is the philosophy behind idol worship also. You worship an idol, a *murti* or something. The value of that worship is because all the forces of the universe are present in everything, and it is present in the idol also. It can be present anywhere. Idol worship is very valuable, and it has got a scientific background. So is the case with the person who sees it. I am seeing you, and you are seeing me. We both are on a parallel ground in order that perception can be possible at all.

So the Mahabharata war is not some person doing something in terms of another person. It is a cosmic action taking place. There are no friends and enemies in the universe. Sri Krishna was not an enemy of the Kauravas, nor was he a friend of the Pandavas. Very subtle thing. If he was a friend of the Pandavas, why did he allow at the end of the war for all the friends of the Pandavas to die there? Not one friend of the Pandavas survived. Is it a great blessing? Thousands of people, lakhs of people came to support the Pandavas in war. Every one of them died. Why? What was the reason? You kill the opposite party, but you kill your own party also. What do you say for that? This shows it is not an action of one party against another party. It is a cosmic action taking place and, therefore, neither you are killing nor something is being killed.

And so the distinction between the physical body and Atman

cannot be made. It is a total action taking place. The whole universe is acting. Sri Krishna was not in favour of anybody, not even in favour of his own group of Yadavas, not even the Pandavas.

Why Krishna asked Arjuna to kill somebody? Krishna said, "What is the objection? The body is anyhow perishable, and what is the objection? You have not done any sin when killing a perishable thing."

So Arjuna's question was, "If it is already perishable, what is the point in your asking me to kill it? And you have said Atman is immortal. Are you asking me to kill the immortal Atman? Naturally it has no meaning. There is no meaning in killing the body because it is perishable, and no meaning in killing the Atman because it is imperishable. So what is it that you are telling me, Krishna?" For that, Krishna never gave an answer.

There are many miracles in this world. So is God also. The great Almighty is behaving exactly like that. He will not give even a hint that He likes you, but if your heart is there, He will pour an abundance of blessing on you afterwards. Unasked, unexpected blessings will be poured on you, though He won't give an indication that He is going to give anything. This is how God works, and how the universe works also.

It is a very great mystery, but if you trust it and you are one with it, if you love the universe, the universe will love you. If you love God Almighty, He will love you, and if the whole universe starts loving you, then what do you lack afterwards? Blessings will pour from all sides, unthinkable though. Everybody will be wondering what kind of thing it is: Can I be a friend of the whole universe? Can I shake hands with everything in the universe as my dear friend? These are all unthinkable things. Nobody can imagine what it is to be a friend of the whole universe. How is it possible?

You have to be united with the structure of everything in the universe, and then they will get united with you. Then you cannot say what miracle will take place. The whole world will start operating through you, and you become a super man, as they call it, or a God-man himself, whatever it is.

Swamiji [Later]: Why don't we remove the ego? What is the harm?

Ashramite: Is it there, Swamiji? Is it there?

Swamiji: Ego is only a name for a repelling force in our personality. It is not a thing sitting inside. It is an activity which repels everything. It won't receive anything—nothing. The personality refuses to receive; it only repels. That is called the ego. It is a kind of counter-activity taking place in the entire personality. There is no ego like a ball sitting. Nothing of the kind. It is a magnetic action taking place which throws out everything that comes near. It throws out even God Himself. It won't allow anything to enter.

Great meditation is necessary for this. To counteract this repelling activity inside and make it a receptive centre, great meditation is necessary every day. You must cry and weep also, sometimes. We are in a state of tragedy, that's all. Unnecessarily we are patting ourselves on the back. No use. The universe is ready to serve us, if we can serve it. But if we are masters of our own selves, then it says, "You mind your business, that's all."

Counter-activity you must make. Place yourself in the centre of the whole universe, and then feel energy flows from the universe, and this individuality is kicked out. It will go automatically. That is the secret of meditation. The person who meditates is not you or me or anybody. That kind of meditation has no meaning because the ego is meditating; what is the good of it? Ravana meditated, Kumbhakarna meditated, Hiranyakashipu meditated—what is the purpose? That kind of meditation has no meaning. Everybody can meditate, but for destruction only.

You must transfer yourself to the cosmic centre, and then you won't exist afterwards. Only that will be there. You will get absorbed into the cosmos. That is the meditation, really. Every day you must think only this. You have no other duty in the world. Day and night you must think—when you eat, when you walk and sleep and write, anything. Whatever you do, it is a cosmic activity taking place. Cosmos is eating the food. Cosmos is talking. It is not a joke. It is not a theory. It is a fact which is actually taking place. Every movement of even a leaf is cosmic activity, even one leaf. There is nobody existing except that.

Anything you can do. All activity is internal; it is not external. But we do external activity; that is what we feel. In the cosmic set up, activity is internal only, and you are also included in it. So it is an

impulsion of the universe that is making you move in one direction. But you must be sure that it is impelling, it is doing, not you. That is meditation. Meditation is not sitting in a corner somewhere in a temple. Whole day you must think only this. You will say, “I have no time. I have got a lot of work.” That work is a part of this meditation. You should not say, “I have no time for meditation because I am hard-working.” The hard work is a part of the meditation. Meditation takes the form of work also. It can take the form of walking on the road. It can take the form of purchase of vegetables. It is not another thing taking place. There is no ‘another thing’ in the universe. The idea of another thing must go away. Then you are perpetually in meditation, day and night.

HUMILITY, MEDITATION

Swamiji: Humility is the abolition of ego. You understand me?

A visitor: Yes.

Swamiji: When the ego is abolished, then you are automatically humble. When you do not assert yourself, and you allow the Universal Being to assert Itself in you, then your personality-consciousness gets abolished. That is the abolishing of the ego, which is the meaning of automatic humility, humbleness, goodness and simplicity. All these qualities follow from the extinguishing of the ego and allowing the Universal Being to enter into you.

It is very difficult to understand all this. Every person has an ego, every person can get angry, every person can fight. So where is humility? Very difficult. If God has entered you, then you have no fear. But why don't you allow Him to enter you? Why do you not allow God to enter you? You tell Him, "Don't come!" Then how will He come? If you are here, then He cannot be here. Two people cannot be in the same place. Where He is, you are not. When God enters you, your personality gets identified with God. You understand me? Then you become so humble, simple. You would not like even to speak afterwards. You become a saint at that time. If God enters you, from that moment you become a saint. So become a saint.

[Later on]

Swamiji: Meditation is concentration on unity. So to the extent you are able to free yourself from the perception of external things, to that extent your meditation is successful. Otherwise, you will just be thinking, thinking, thinking, as the whole day you are thinking something, so meditation also will become one kind of thinking.

Meditation is not thinking—very important matter to remember. Everybody can think, but what is the difference between meditation and thinking? The whole world is thinking, but it is not meditation. The thing that you see outside you has to become part and parcel of yourself. How is it possible? Can the thing that you see with your eyes become part and parcel of yourself? Then there is no need to perceive that object.

Meditation is not perceiving, but being the very thing which you seem to be perceiving. Meditation is the process of enhancement of being. This is very important to remember. Whatever you may see with your eyes, whatever you may hear with your ears, whatever you may touch, draw them into yourself, merge them into your being, and there is no need to see them afterwards because they are with you, they are you. Your dimension has increased. You become as large in your being as the area covered by the objects or persons whom you are thinking in your mind. Is it a difficult thing? If it is a difficult thing, to that extent the power of meditation is insufficient.

We are socially bound people, always thinking of human society, other people, other things. But really there are no other people in this world. They are the manifestations of one principle only. Meditation is the art of absorbing all this sense of otherness into the unity of complete being. And the idea that you are meditating also should go because you are one of the objects in the world. I am saying that the object should be withdrawn into the centre of meditation. Now, who will withdraw it? Not you, because you are also an object like anybody else. So you have to centralise your consciousness in a supremely transcendent state, wherein or wherefrom you will be seen as an object like anybody else. You will see your own self as an object, and you will not be the meditating person; you are an object like any other object in the world. That thing which is transcendent to both yourself and others is meditating.

This is a herculean task. Only a very highly purified mind can think like this, and every day you must weep and cry for achieving this purpose. You cannot say, "I am going for a yoga course." Nowadays there is a fad everywhere: "I am going for yoga teacher's course." These are all no good—this course, and all that. You cannot forget that people are sitting outside you, that there is a world outside you. As long as this obsession persists, meditation will not bring any fruit. It will simply be going for marketing and wasting one's time. Very serious matter it is. You are touching the vitals of the universe when you meditate. It is not a joke. It is not an exercise. It is not a routine. It is not just a go-lucky system. It is a very, very serious matter which makes you other than what you are. You become a transcendent being, not this person or that person who is seated

here. You melt completely down into the transcendent, together with everything you see outside. The whole world melts into that Being, and that Being is meditating on you also, so you don't exist there.

Collect your thoughts along these lines and see how far you are able to concentrate your mind on this transcendent presence.

THE NEXT LIFE

Swamiji: Your present life is chosen by the previous life itself, just as today you make a program for tomorrow. “Tomorrow I will go somewhere,” you are saying. That means now itself you have made a program. And similarly for your next life, you have already made the program. You may say, “No, I have not made any program for the next life.” You will say like that, isn’t it?

A visitor: No.

Swamiji: Have you made a program for next life? Yes or no, tell me.

Visitor: Yes, I am making a...

Swamiji: So what do you want to become next life? If you have already made the program clearly, tell me what you wish to become in the next life.

Visitor: I would like to be in contact with God.

Swamiji: You want to be in Switzerland again? You want to be born in Switzerland?

Visitor: I don’t mind which country—in Netherlands or in any country.

Swamiji: What do you want to become in the next life?

Visitor: I want to be able to be in contact with God in the next life.

Swamiji: If you have planted the seed for all those processes now in this life for being in contact with God, that seed that you have sown in this life will sprout up into a plant in the next birth. If you have done nothing in this life, nothing will come in the next life also. So, in a way, the way in which you are living in this life will decide your future. In some way you can know what you will be in the future. The whole day you are thinking something; the whole day you have been thinking, for years and years. All those thoughts will congeal into a solid, concentrated force and manifest themselves in a human form, or any form. You can be even an angel, not necessarily human. If you want to become an angel, you can be born as an angel. You can be a celestial. You can be anything, provided your mind is directed

towards that form. Whatever you are thinking now, that you will get next birth. So you have to be very careful in thinking and operating your mind. You should not go on thinking hodgepodge, all sorts of distracted ideas.

If your mind is now concentrated on God Almighty, that will concentrate itself with a greater intensity in the next birth, and if you have been a real, honest, persistent spiritual seeker in this birth, in the next birth, in the beginning itself, you may be born as a saint because the practice of this birth will fructify in the next birth. So everything is determined by the impressions of actions and thoughts of the previous birth.

Life is not a watertight compartment; it is a flowing stream. It has a past, it has a present, and it has a future. Endlessly it moves, like a flowing river. So you had a past, now you have a present, you will have a future. So whatever you would like to be in the future you can decide now itself by a concentration of that feeling in your heart. That is called meditation.

[Later on]

Swamiji: It is nothing but a concretised form of desires only, the whole body. Desires have no consciousness of their own. They have to be charged with consciousness in order that they may work at all. So it is like a composite form of the remnant of unfulfilled desires which take the shape of this little child which has taken birth only for the sake of the fulfilment of those desires which have not been fulfilled before.

At a particular time, the fulfilment of desire is not possible without consciousness. A corpse cannot enjoy anything. So this little thing, which is otherwise nothing but a concentrated heap of unfulfilled desires, operates within itself a system of inviting the all-pervading consciousness into itself by opening an aperture in this formation of the body, like brain and heart and all this, which are all components which are contributory factors in the fulfilment of desires. All the functions in our body—brain, heart, lungs, whatever it is—they are all cooperative factors in the fulfilment of desires. Otherwise, one need not think, one need not breathe, one need not have a heart, one need not eat anything. These are all assistances given for the fulfilment of all the desires, which have been the cause

for the rebirth. It opens up the aperture, like this, and the eye comes up, and the ears come up.

The fulfilment of desires is possible only in five ways: by seeing, by hearing, by tasting, by touching, by smelling. This is the way of fulfilment of desires. So desires which are determined to fulfil themselves open up apertures in this body which are of a *rajasic*, *sattvic* or *tamasic* nature, and allow the consciousness to enter into it; otherwise, it blocks. A merely material component cannot allow the entry of consciousness.

A visitor: ...branches all over the world. What would you say helps all these people to feel spiritually united when they're in so many separate countries and each branch is autonomous in some way?

Swamiji: What brings into their mind a sense of community feeling is their admiration for Swami Sivananda, first. Secondly, the impression that his writings have made on their minds. His books are so much liked everywhere that we are unable to supply all the demands. And, more properly, it is the name. They simply take the name and keep a photograph of Swami Sivananda. Two things: his name as a great saint and sage, and his writings, which are highly consoling, illuminating and enlightening. This is the reason which brings people together.

Visitor: So the organisation really doesn't matter, what the organisation is?

Swamiji: They may be anywhere, but their ideal is the same. They think in the same manner, practically. They want Swami Sivananda, and they have such a faith that they feel that by even thinking of him, praying to him, their problems will be solved. So much faith they have got.

Visitor: Swamiji, you never have anyone trying to come into The Divine Life Society who hasn't got that faith—that is, coming for other motives?

Swamiji: There are many in the Ashram coming from outside. They have not come for being impressed by his writings or his name. They know very little of it. But they know this is a spiritual institution, and they teach yoga and they do meditation. For that purpose they come, especially people from foreign countries. They are not coming for the name Swami Sivananda, nor also for the books. It is only the idea they have that there is yoga, which they like very much, whatever their concept of it be, and meditation. Yoga and meditation—it is this that attracts them to this place from other countries. In India it is the name. Of course, the name is there among the disciples of Gurudev even in Western countries, but popularly it is only the love

of yoga and meditation.

[Later on]

Another visitor: I was quite out of myself and I didn't know myself.

Swamiji: You were out of yourself?

Visitor: You know, I had meditation really quiet, and then suddenly I began to tremble and I couldn't...

Swamiji: Actually, when you started the meditation, what were you thinking in the mind?

Visitor: I try to think positive, and not negative.

Swamiji: What is the positive?

Visitor: And I try to be quiet and to make good breathing, but today it was...

Swamiji: Whatever it is, you had this kind of experience where you seem to have lost your self-consciousness.

Visitor: Yes. I couldn't breathe again, and it was just...

Swamiji: Do you feel happy after this experience?

Visitor: Not quite, no.

Swamiji: Are you feeling disturbed?

Visitor: All the days I feel happy, but not today. I didn't feel happy.

Swamiji: Why is it that you are not feeling happy? What has disturbed you?

Visitor: I don't know. I wasn't quiet. Something was in me which I didn't just know. I never had that...

Swamiji: Have you a guide who will direct you the way to meditation?

Visitor: No.

Swamiji: It is necessary to have a guide. Now this experience, as far as I understand, is a positive experience. It should make you feel happy. Trembling, etc., are not bad things. They are only indications that you are concentrating your mind in a lofty manner. So it is a good sign.

I would like to have such experience. That would be a very happy thing. Why should you feel disturbed? It is perfectly all right.

Visitor: I never had this... It was for me like I would die, like I was going to be dying, dead. It was very funny. I never had that in my life.

Swamiji: It all depends how you started the meditation. That explains everything else. You say you didn't have any particular idea in your mind. You said 'positive', 'positive', but what is the meaning of 'positive'? There must be one single idea in your mind on which you are concentrating during meditation. I would like to know what is the idea on which you are concentrating in meditation.

Visitor: I try to feel that I am really empty. I try to be empty for God. I try.

Swamiji: You are empty because God will fill you?

Visitor: Yes.

Swamiji: If God fills you, why are you upset? Let Him take possession of you. Then no problem. You are free from all troubles of life. "Empty thyself and I shall fill thee." This is Christ's saying. First empty yourself, and God will fill you. And if that happens, you are a blessed person. You are a saint in one instant if that could be possible. I should say you must be happy, and you are blessed. Don't feel disturbed. In the beginning it looks a very veiled and unfortunate experience. You don't know what you are seeing actually. Even if God comes suddenly and stands before you, you can't know who is sitting. You can't recognise. You will be shocked: Who is standing? It is God Himself. So, inexperienced and unknown phenomenon may cause some anxiety, though it may be really a positive experience. So I feel you are perfectly all right. There is nothing wrong. Be happy.

Visitor: I will try.

Swamiji: Nothing wrong.

[Later on]

Swamiji: There were three people sitting together. One was a

surgeon, one was an engineer, and the third was a politician. They were discussing: Which is the oldest profession in the world?

The surgeon said, “Surgery is the oldest profession because God Himself performed surgery in the beginning of creation. He created Adam. He took a little rib by surgery from the body of Adam, and created Eve. The first surgery is done by God only, so that is the oldest profession.”

The engineer said, “No, it is not like that. God simply said, with His fiat, ‘Let there be the world,’ and the whole world came. This is a tremendous engineering feat He performed. Who can create the world like that? So the engineering profession is the oldest,” he said.

The politician said, “No, it is not like that. The politician’s profession is the oldest. Why? Because every religion says God created the whole universe out of chaos, but who created chaos? Politicians created chaos, so theirs is the oldest.”

SANNYASA AND REJECTION

Swamiji: By *sannyasa*, people understand 'escaping from the reality of the world'. It is not that they have conquered the world. Actually, sannyasa means 'one who conquered the world'. But otherwise, it has been taken to mean 'one who is defeated by the world'. He is a good-for-nothing person, the *sannyasi*. Neither is he fit for God, nor for the world—only Kali Kambali *biksha*. It is a tragedy.

I have written one essay in my book, *The Ascent of the Spirit*: *The Segregation of the Temporal from the Spiritual*. The eternal and the temporal are segregated. But they are not segregated. The eternal is present in the temporal also. God is present in the world, so you cannot renounce the world like that. It is like renouncing God Himself afterwards. God is immanently present in the world, so when you renounce the world the immanent God also goes with it. Who has got the brain to think all these things?

When you reject a person, you also reject the soul of that person because the person is nothing without his soul. So are you actually considering what you are rejecting? When you reject a person, what are you rejecting? You reject the soul also. Who can answer these questions?

This distinction made by the temporal and the eternal has made one feel God is above this world, and the world is below God. The world is binding, God is liberating. And God is an otherworldly affair. You cannot get God in this world, so you have to reject everything.

But they don't know that they cannot reject anything in the world because the person who says "I will reject" is included in the world, so what are you rejecting? The relationship between God and the world, the relationship between oneself and the world, the relationship between oneself and God, this is not clear. Then all that you do is a big mess, and what is the good of doing anything with this kind of mess in the mind? Nobody knows where one is sitting also.

[Later on]

A visitor: The point between waking and sleeping, and the point between two thoughts, are these related? Are these similar? Are

these related?

Swamiji: It is the same point that is appearing in three different ways, and that point does not belong either to the waking or to the dream. It does not belong either to the subject or to the object. It does not belong either to this part of the mind or that part of the mind. It is an integrating principle, a transcendental consciousness. It is the Ultimate Being itself operating in this manner, integrating apparently dissected pieces of experience. Otherwise, you will never know that you are awake, or you are waking, or you are thinking. You will not know anything. When waking and dream are different, how will you know that there is waking and dreaming? There is something which brings them together. So is the case with anything that is two. The fact of something being in dual form cannot be known unless there is something which is not dual. That is the eluding factor in life. It always escapes notice, due to which we are alive, and yet we do not know how it is that we are alive.

I was just now thinking, if you want to prevent the flitting of the mind from one place to another place in meditation, put a question: How long does a person live in the world? A clear-cut answer must come. Where does a person go after leaving the world? And what makes a person alive in the world? These are such serious things that the mind will never run about here and there. It will concentrate, and now there is no problem of the mind running here and there.

Another visitor: Answering this question, fear may come, Swamiji.

Swamiji: Then only the mind will concentrate. Unless there is fear, the mind cannot concentrate.

Visitor: Where will it concentrate, Swamiji?

Swamiji: You must be threatened. Then only you will immediately do the work. Unless a policeman is there, everybody will be a thief only. People are good only because of fear. Otherwise, they are horrible people, every person.

Another visitor: I try hard to overcome attachments.

Swamiji: What attachment have you got?

Visitor: I have an attachment to what I believe, even if it is wrong,

that it should be right.

Swamiji: How do you distinguish between what is right and what is only an imaginary right? How do you distinguish?

Visitor: With great difficulty, Swamiji, sometimes.

Swamiji: Do you feel any difference is there between imaginary rectitude and real rectitude?

Visitor: I try to turn off the thoughts here, and I try to feel from here [gesturing to the heart] but sometimes it doesn't work. I need to meditate more. I need to grow more.

Swamiji: I don't think this is a problem at all. You must simply ignore it. It is only a peculiar trick of the mind which wants to divert your mind from the act of meditation. The mind is a very clever instrument which can find ways and means to distract you from doing the right thing. It will create doubts in the mind—foolish doubts, meaningless things. What is your final aim?

Visitor: To be enlightened.

Swamiji: Enlightened into the God-consciousness?

Visitor: Yes.

Swamiji: Go ahead with it. No problem. And devote as much time as possible. What else I can do for you? I have done whatever I can by telling you what is proper for you.

Visitor: Just to be with you Swamiji.

Swamiji: You are already with me. You can be with anything wherever you are. This is also a very interesting thing. To be with anybody, you need not travel to any place. Whatever you want, it is everywhere. If you want to contact a person in London, you need not travel to London. By thought you can contact, by identification of your mind with that person's mind. Ordinarily they call it telepathy, but actually it is much more than that. It is a kind of yoga. When you can contact God Himself in meditation, why you cannot contact something else? It requires a little courage of thinking, and confidence, and faith that it is correct and it shall be done, and "I shall get what I want." I have nothing more to say. Thank you. I will

see you again. God bless you.

SAGUNA OR NIRGUNA MEDITATION

A visitor: On the road there are many yogis and pseudo-yogis. What is the more effective system? What is the more high and proper: *saguna* meditation or *nirguna* meditation? We would like your opinion.

Swamiji: This question has concern with the nature of God, whether God is *saguna* or *nirguna*.

Now you are in your country, developing a consciousness of God, isn't it? Do you have any idea of God in your mind? What is the idea you have got about God? How do you think God? Can you answer this question? Tell me.

Visitor: Our people are bewildered now. They don't know how to do, what to think about. They don't have any theory.

Swamiji: No, why this question of *saguna* and *nirguna* has arisen if the idea of God is not clear in the mind?

Visitor: There are many sections of yoga in our country, in our city, in the capital of Ukraine. They represent yoga, but sometimes they are pseudo-yoga. They create their own yoga, yoga system, and they begin to debate.

Swamiji: That is a different subject. Now, why did you ask me about *saguna* and *nirguna*?

Visitor: People would like to know what is more effective: *saguna* meditation or *nirguna.* They wanted to know more about this meditative system.

Swamiji: As I mentioned to you, the *saguna* and *nirguna* question arises only in connection with God. First of all, one must know what God is. What is the answer? What is God?

Visitor: What is your answer? What is God?

Swamiji: No, but without knowing that, why did you ask this question to me? Who is interested in *saguna-nirguna*?

Visitor: People in our country, people in the Ukraine.

Swamiji: You have no idea of God.

Visitor: They think that *saguna* is the religious aspect of God, and *nirguna* is the philosophic aspect of it.

Swamiji: So you know something. Already you know something.

Both are good. You can worship God through the religious aspect or through the philosophic aspect. When you conceive God as the Creator of the whole universe, He becomes *saguna*. When you conceive God independently by Himself, apart from creation, He becomes *nirguna*.

Visitor: It is very popular in our country and our region, The Society of Krishna Consciousness, and these people preach, propagate, that it is not necessary to do anything more than chanting mantra.

Swamiji: This is also good. You can reach God through chanting mantra also. It is also permitted. It is very good.

Visitor: Once one French philosopher said that Christianity and Marxism tried to conquer all the world, but they failed in this. And maybe there is now the time when the Vedanta will conquer the world. What is your opinion?

Swamiji: Christianity wants to conquer the world in the name of Christ. They want, if possible, to make everybody a devotee of Christ. A devotee of Christ is called Christian. Their faith in Christ is so much, and they consider Christ is the only way to God, so they honestly feel that it is their duty to make everybody in the world a lover of Christ, which means to become Christian. You may call it conquering the world if you like, but it is a religious way.

But Marxism is quite different. Marx did not want to conquer the world like Christians. His point was, poor people are exploited by the bourgeois. The capitalists swallow all the money and give nothing to the workers. So he wanted a proper, equitable treatment for the workers also. He considers that this is the best way of living. Capitalism is wrong; the bourgeois are not correct. They have a faith that equity of behaviour and providing the needs to the poor people is the right way of being compassionate and really good to people, so they would like to spread this doctrine to everybody in the world. This is one way of conquering the world. They have nothing to do

with God. Marxism has no God.

Christianity conquers the world through the name of God; Marxism tries to conquer the world through economic forces. This is the difference. Okay?

Visitor: Okay. But what about Vedanta? Can Vedanta conquer all the...?

Swamiji: Vedanta is beyond Christianity, and beyond Marxism also. It is the highest philosophy in the world. It is difficult to understand it. It integrates everything. It does not reject anything. It absorbs everything, and creates a wholesome view of the whole world. The best philosophy is Vedanta. Nothing is equal to it.

Visitor: The next question is about how practically in our religion to help the Vedanta philosophy to conquer our religion. We live in very criticism conditions. People have no idea, they have no theory, as Marxism was.

Swamiji: Now why are you talking about Marxism? It is gone.

Visitor: Because our people live without any philosophy now, without any theory, and Christianity attacks us because we are representatives of Vedanta philosophy.

Swamiji: You can go to Vedanta. It is very good.

Visitor: Yes, we know, and we follow the principle. But we are criticised by Christianity, and now Christianity attacks us, attacks all the other theorists, and yoga also, and Vedanta also. How practically to work this in our religion?

Swamiji: In order to understand this, you must know what Vedanta is. It is a vast subject. It is the most complete philosophy in the world. It understands Marxism, it understands Christianity, it understands Islam, it understands Judaism, it understands everything. Vedanta does not reject anyone, but it absorbs everything into itself and transmutes it into a higher concept, beyond the concept of Marxism, beyond the concept of Christianity or Islam, so that it stands supreme in the world. For that purpose, you must understand what Vedanta says. You have to study deeply under a competent teacher. In a few minutes of conversation we cannot explain it.

Visitor: But how can we explain this meaning of Vedanta for our people?

Swamiji: You must study. Who will teach you?

Visitor: Vedanta books, and we came to India to talk with such people as you.

Swamiji: I will give you one Vedanta book, okay?

Visitor: What works on Vedanta do you consider the most important?

Swamiji: Upanishads and the Bhagavadgita, these are the best.

Visitor: It is enough for people, for studying people?

Swamiji: This is the highest Vedanta.

Another visitor: And Sankaracharya's books?

Swamiji: They are commentators on Upanishads and Bhagavadgita. They are only commenting on that.

First visitor: Bhagavadgita without commentary is very difficult to understand. What commentaries do you prefer on the Bhagavadgita?

Swamiji: You read the commentary of Sri Aurobindo. It is an impartial and well-presented commentary. There are other commentaries, like Sankaracharya and Ramanujacharya, and all that. You can read them also. But this more rational approach is of Aurobindo. It is easy for the modern mind to understand.

Visitor: What is the essence, the goal of life?

Swamiji: The goal of life is to overcome the limitations of life, to transcend the finitude of life and become infinite existence, Absolute existence. You have to become infinite and absolute and eternal. That is what is called God. Towards that aim, the whole universe is moving through the process of evolution. That is the aim of life.

Visitor: How completely to do such a way is possible?

Swamiji: By meditation, deep meditation. It requires great practice.

Visitor: Thanks for your attention to us.

THE LAW OF INSEPARABILITY

Swamiji: Can you ever believe that what is outside you is not really outside you?

An ashramite: I can believe, Swamiji, but...

Swamiji: Why 'but' comes? This 'but' spoils the whole thing. Why do you bring 'but'? I am telling you a great fact of life. How will you say 'but' in that? It is daytime, but 'but' you should not say: "But it may not be daytime."

Another ashramite: It is very difficult to believe it, Swamiji.

Swamiji: It requires deep study, continuous satsanga with mahatmas. Being over-busy with the business of life is not a great virtue. I have got *parivar*, I have got family, I have got work. This kind of complaint will not work. God is not going to listen to any complaints. His law is final. He has not taken amendments. There is no but, git, and all that before God. It is one thing. He has one law. Human beings have hundreds of laws. Every country has its own law, but God has one law only: the law of inseparability. There is nothing outside Him, and therefore, there is nothing outside you also. That's all. The entire spirituality is only this much. People read huge books unnecessarily, wasting time reading encyclopedias and all that. It is a simple matter.

Another ashramite: Still, how can I understand that He is within me?

Swamiji: He is not in you. This is another mistake. You both are in something else.

Ashramite: So we are somewhere together. Somewhere we are together.

Swamiji: Both of you are connected to another thing, and therefore, it cannot be outside you. So don't say 'inside', 'outside'. This idea of inside, outside also must be removed.

This hand is not outside this hand. Because of the fact both are connected to the body, both these hands are this body only. So all the millions of people are one person finally. It is the Supreme Person,

whom you call God. Is it possible to think like that? And even if you think like that, how many minutes will you think it in a day? How many minutes?

Ashramite: That needs practice, Swamiji. That needs practice.

Swamiji: What is the problem in thinking like this? You're not going to dig the earth. Only it is a manipulation of thought. Even for that you have no time?

Ashramite: The mind doesn't accept it. I don't want to accept that we are all one only. I want to think that no, we are all separate.

Swamiji: What is the purpose of coming to Sivananda Ashram? If you think that everything is different, you can think that anywhere. What good is there in coming here if you are thinking the same way as before?

If this idea enters into you, you will never be reborn again. There is no need of reading huge books. It is simply a little bit of adjustment of consciousness with the consciousness of everything. Simple thing I told you. Somebody is not inside you, nor are you inside another, but both of you, all the people, are inside something. The whole universe is inside something, and therefore everybody is connected to everybody else in an integrated manner, and not outside somebody or inside somebody. There is no outside, inside. Has anybody understood this? What do you understand?

A visitor: I understand that I have to think in the same way as you say. I think like you say, but I cannot feel like you say.

Swamiji: Okay. Thinking and feeling should become together. You are from Germany?

Visitor: Yes.

Swamiji: Is it a thinking or feeling?

Visitor: A thinking.

Swamiji: Not feeling? You don't feel that you are German?

Visitor: No.

Swamiji: You told me you are German, and now you're saying you

are not feeling it.

Visitor: It's in my passport.

Swamiji: Oh, passport says like that, but you are not German? Be careful. You should not say like that. It is the passport that is German, or you are German?

Visitor: I am born in this land, but...

Swamiji: Don't avoid the point. You are German. Everywhere you will say, "I am from Munich."

When the mind is convinced of a thought, it enters into the feeling. If the mind is not convinced, the feeling will not accept it.

Now I have said whatever I have to say. You take it for what it is worth. You will have liberation in this birth itself if you want, if your heart is intent on it. God does not want any *prasad* from you. He wants you only. If you are convinced of the inseparability of yourself from the whole of creation, then you will have no problems in life. The sun and the moon and the stars will come and assist you. Even the sun and the moon will assist you, the stars will assist you, the rivers and mountains will assist you, whom you are thinking are dead. The mountains are not dead. There is no dead thing in the universe. Everything is alive. Everything has eyes and ears because they are expressions of God only. We are living in a living universe, not a dead universe. Nobody is dead. Not even a sand particle is dead. It can vibrate into action at any time.

What is the use of meditation if the heart is not accepting it? You must sink into it and melt into it if you really want freedom, liberation. Be careful.

CONTRADICTION IN THE BRAHMA SUTRAS

An ashramite: These Brahma Sutras, Swamiji, Swamiji finally says that even the authors are not very clear what is God, what is the relationship, and all these things.

Swamiji: There is a contradiction.

Ashramite: But what is the purpose of writing the scriptures, Swamiji, because these contradictions and other things are to give a clear idea about the Upanishads.

Swamiji: All the learned people who read the Sutras say it is perfectly in agreement with Ramanuja's system, and Ramanuja has no difficulty in interpreting every sutra as it is said there. Only Sankaracharya comes in conflict.

For instance, there is the sutra insisting that after liberation, the soul has not got the power of God. "What is the good of liberation?" is Sankaracharya's point. There is no God and individual and difference at that time. Liberation is the abolition of individuality in the comprehensiveness of God's existence. Then why should you say that you have no power? If you have no power, you are not liberated also. But Ramanuja has no problem. He accepts that you cannot become God. You have got all the joys of God, you are a servant of God, you are a *dasa* of God, no problem. Sankaracharya cannot stomach it, so he finally says, "All this description of the Brahma Sutras refers to *saguna* Brahman. It has nothing to do with the Absolute," which is a very strange way of writing.

Ashramite: That is the point I am coming to, Swamiji. When they said 'Brahma Sutras', this Brahma refers to the creator Brahma and not the Absolute.

Swamiji: No, no. It is not the creator. It is the Absolute only. But only the interpretation...

Ashramite: But they are interpreting everything in terms of that.

Swamiji: In the beginning itself it contradicts. What is Brahman? It says He who creates, preserves and destroys. It is called *tatastha lakshana*, a tentative definition. If God does not create, then what

is He? Has He no existence? That is *svarupa lakshana*. Now, why does the Brahma Sutras omit to mention the real nature of God, and mentions only the characteristic of creation? Are you going to reach a tentative God? This is what Sankaracharya is unable to answer. He cannot go against the sutra's intention because it is heresy to say anything against it, so he struggles to put it this way, that way.

Ashramite: No, but when it is necessary...

Swamiji: *Anandamaya* is Brahman. The *anandamaya kosha* is Brahman. This is very clearly said in the sutra. After accepting it, Sankaracharya cannot contradict that. What the sutra says, he must accept; otherwise, he is a heretic. *Anandamaya* is Brahman. "But here I have to say something," he adds a note. "*Anandamaya* cannot be Brahman because *anandamaya* is one of the sheaths of the body. It is a state into which one enters in sleep. Every day people enter into that *anandamaya* state. If *anandamaya* is Brahman, nobody will get up from sleep. They will immediately merge in Brahman. The fact that merging in Brahman does not take place in the state of *anandamaya kosha* shows that it is not Brahman." He just turned the whole thing against the intention of the sutra which for Ramanuja was perfectly all right.

And he had a great difficulty in describing 'Nobody returns back': *anavrittih sabdad*. It is mentioned in the last sutra that nobody will come back after reaching it. But he had a difficulty. He says nobody will come back as long as the universe lasts and is ruled by Brahma, the creator, and the moksha that he attains is tentative. *Bhog matra samya*: He has all the powers of enjoyment, as God has, just as a person living in the president's house, in the White House, may be having all the securities and all the food; the same food he may be eating, every facility he has got, as good as the President's, yet he is not the President. That distinction he makes. But it is unpalatable, and Sankaracharya struggles.

And then George Thibault, who translated Sankaracharya's Bhasya, in a long introduction that he writes in a most impartial way, says, "Nobody can think as Sankaracharya thinks. It is the highest reach of human thought. But his commentary is not faithful to the original Sutra, which is exactly Ramanuja's system."

Ashramite: But it is said when Sankaracharya was writing the commentary, Vyasa appeared and said, “Your commentary is the correct one.”

Swamiji: When Madhava wrote, Vyasa also appeared. Madhava went to Badrinath and took the blessing of Vyasa, and he said, “Write, write.”

Ashramite: No, the blessing of Vyasa is different. It is said that Sankaracharya, when he was writing one page, Vyasa said, “This is my intention, what you are writing.”

Swamiji: He told that to Ramanuja and Madhava also, same thing.

Ashramite: Then what is the idea of telling *aham brahmasmi*, Swamiji? If the individual does not merge in God, we adumbrate *tat tvam asi, aham brahmasmi*...

Swamiji: They say *aham brahmasmi* is a statement made by God Himself: I am the Absolute.

Another ashramite: No, Swamiji, in the Chhandogya Upanishad it is said *tat tvam asi*. That is the instruction.

Swamiji: They don’t agree with that interpretation.

Ashramite: How can they not agree, Swamiji? *Sruti* is most important. Once we say *tat tvam asi*, the Brahman and the individual are identical. If they are one and identical, how can he say they will remain like this?

Swamiji: No, Madhava did not agree with the meaning that you are giving to it. Actually, the Brahma Sutra is supposed to be confirming the view of the Upanishads.

Ashramite: It is supposed to be confirming, but if it is contradicting, he is supposed to be rejecting it.

Swamiji: But no commentator can reject the Sutra.

Ashramite: Why not?

Swamiji: Otherwise, he will be called a heretic.

Ashramite: Let them say anything.

Swamiji: Now, modern days, you can say that, but those days are not like that. You must.

Ashramite: But Swamiji, if there is a conflict between the Upanishad and the Brahma Sutra...

Swamiji: You are not supposed to see any conflict; that is the only thing.

NOT THINKING IS A KIND OF THINKING

Swamiji: Not thinking also is a kind of thinking, of a different type. Nothing is so easy here in this world. Everything has got some tack.

Visitor: Why does it seem so hard not to think?

Swamiji: There is no such thing. It doesn't exist. You don't understand what you are speaking. It is the mind that is thinking, that is saying that it does not want to think. The thought that it is not necessary to think is also a thinking; otherwise, who is thinking? Who is saying that "I am not thinking"? It is the mind only that is saying it. There is nobody else outside the mind. The mind says, "I do not want to think." But who is saying that? It is the mind only. The mind is thinking that it is not necessary for it to think. It is a trick played by the mind. It looks as if it is doing something, while it is really doing nothing. Every thought, even the desire not to think, is also a thought. So you cannot get over it. But you can get over it by some higher techniques of integral meditation.

You should not go on uttering the words 'thought', 'mind', and all that. They are all poor words. You have to be very careful, and you have to be guided properly. It requires guidance; otherwise, we will defeat our own selves by some ideas which are badly construed.

The negation of one's existence is an assertion of the existence. Be careful. You must have a Guru, a Guru who is not going to deceive you but who will guard you. Gurus who will deceive you are many in the world, but those who will guard you are very few. Very difficult.

[Later on]

Swamiji: As the Pursha Sukta says, *sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt, sa bhūmiṁ viśvato vṛtvātyatiṣṭad daśāgulam. Puruṣa evedaṁ sarvaṁ*: There is only one man in the whole universe. There are not many people, as we have an indication of it in the Visvarupa Darshan Yoga of the Bhagavadgita. "Look at Me," Lord Krishna says. "What do you see here?" *Mattaḥ parataraṁ nānyat*: "There is nothing outside Me. Think of Me." Now, these have to be collated. Think of Me as that Being, outside which there is nothing. Is it

possible to think like that? Can we imagine a Being outside which there is nothing, and which we are expected to contemplate on? This is, in my opinion, the essence of spirituality.

But the mind cannot comprehend it. Can anyone comprehend a state of being where there is nothing outside that Being? If it is so, then one's own self also is not outside that Being. The meditator also does not stand outside it because nothing outside it exists. So who is meditating? An astounding truth it is. It is meditating on itself. Then what is your role? Your role is attunement with that Being, and to think as It thinks.

If you can see as God sees and think as God thinks, one can know what the consequence is. A miracle will take place, a miracle. God does not take time to come, because He is timeless. He does not come tomorrow; He comes just now. There is no tomorrow for Him because there is no time. The idea of past, present, future is a question of time. He is timeless. So how much time God takes to come? Instantaneous. It is not a temporal process. It is eternity acting. God coming means everything coming. Everything comes in one instant, in one stroke. The whole world falls at the feet of this person.

Difficult to imagine. People run after things, but there is a condition where things will follow this person. The world is attractive for people. People run after the world, but there is a condition where the world will run after this person. Impossible to conceive, but it is necessary to think like this; otherwise, we will pass away like paupers and take birth again. Any kind of carelessness about the welfare of one's own self is a great mistake. Sanatsujata speaks to Dhritarashtra in the Mahabharata: Carelessness about one's own welfare is equal to death.

The Bhagavadgita is a difficult thing to understand, though people read it every day and so many commentaries have been written. The moot point is how to "think of Me, and outside Me there is nothing". What does it mean, actually? How can anyone think of something outside which there is nothing, which implies one's own self also? Even one's own self is not external to that Being. What is the state of the mind in this condition? One becomes giddy. *Yatra nānyat paśyati* says the Chhandogya Upanishad. *Yatra nānyat*

paśyati nānyac chṛṇoti nānyad vijānāti sa bhūmā: The plenum of facility, Absolute bliss, is that condition where one need not have to see anything outside, no need to hear anything outside, no need to think anything outside. *Atha yatrānyat paśyaty anyac chṛṇoty anyad vijānāti tad alpam, yo vai bhūmā tad amṛtam* is a great declaration in the Chhandogya Upanishad: Perishable is that life where one has to see something outside, hear something outside, and think something outside. Where there is no need to do this, Being engulfs Being. *Bhuma*, fullness, is the Absolute—Brahman, as they call it.

Everybody should find time to sit and think like this, whatever be the hard work that one does, whatever be the busy life that one leads. One does not want to save oneself. How foolish a person can be! But nobody knows what is oneself—this body, son of so-and-so, and all that. We require a new kind of education these days.

BRAHMACHARYA

Swamiji: Anything that depends upon the validity of perception of the external world will not take you to eternal life. It is a very serious matter. But everything that you do—study, *tapasya*, activity, *dana*, charity—everything is depending upon our acceptance of the reality of an external world which we perceive through the sense organs. If that world is not there, then the whole thing will be defeated.

Just think for a moment: The world is not external to you. It cannot be external because the externality is a false projection created by the outgoing sense organs. The very simple thing is, we are not outside the world, and therefore, who are you to perceive the world like this?

An ashramite: Yes, Swamiji. But the scriptures say Brahman created the senses with outgoing tendencies. Why should He do this?

Swamiji: Finally nothing will work.

Ashramite: But why should He do that, Swamiji?

Swamiji: Every passage says something. Finally it is some terrible truth, which you cannot stomach.

Brahmacharya, he was bringing a book about it. I said what is *brahmacharya*? Do you know? Brahman is the Absolute. *Charya* is the conduct. The conduct of the behaviour of Brahman is called *brahmacharya*. If you can behave like Brahman you are a *brahmachari*.

Ashramite: But Brahman created the senses with outgoing tendencies, Swamiji.

Swamiji: Your mind should think of that comprehensive force. Then power, terrible power, you will get. And it does not take time to achieve it. It is the simplest thing that one can understand.

Ashramite: I have at least finally, Swamiji, nothing but grace. That is my conclusion, Swamiji. I depend only on that.

Swamiji: That is true. The capacity even to understand this truth is a grace only; otherwise, you will struggle, struggle, struggle, and

nothing will come. The mind will refuse to accept this statement. It is like a wife telling the husband, "You keep quiet. I don't want to hear anything from you." So the feelings are telling the intellect, "You keep quiet. Don't give any sermon to me." The feelings revolt. The feelings are the generators of energy for the sense organs, which always convey wrong information. It cuts off the world from you. The world is cut off from you, and you are cut off from the world, whereas creation is one whole completeness in which there is no perceiver of the world. This is Brahman thinking. There is no perceiver of the world because the perceiver is part of the world only, so what is he perceiving? Then the senses immediately get absorbed. You need not struggle to control the senses. Have a conviction that there is no such thing as seeing the world, perceiving the world, because you are inseparable from the world itself. You just open the eyes and think: What is the situation? The senses will stop immediately. They have no function to perform because the outside things do not exist. They don't exist because you are inside them. So what is the problem?

But the old habit is inveterate prejudice, and impossible to describe. A human being is a human being. He cannot become a God. Therefore, that nature which is human presses, presses, and pulls you down. Every day you must think, think, think, think, think: If the world is not outside me and I am not outside the world, where am I just now? A shocking result comes. You are in the place where the world is. Immediately there will be a change in the body. The vibrations will change. If you are honest in thinking like this, not as an experiment, the world will melt inside you, and you will melt and go. You immediately become a cosmic thinker. That is *brahmacharya*. That's why ancient *brahmacharis* have such power. If they say anything, finished. *Om tat sat*. *Brahmacharya shakti*—terrible *shakti*, a *brahmachari's*. You should not hurt him or insult him. He will say something, and then it will happen. Like that, Parikshit was cursed by a boy. One boy had such a power. *Brahmacharya* is a highly respectable spiritual force. The world is thinking, because the person who says 'I' has gone into it. So you should not say 'I', and all that. It is the world that is saying 'I'. How will you think like that? The whole thing will tremble by thinking

like this.

Immediately Lord Krishna revealed this great force in the Kaurava court. He simply entered the whole cosmos. Oh, the earth shook. The waters of the ocean lapped with force, and people thought the world is coming to an end because of the energy that he generated at that time. That is the case with you also. You can also do that. So confident you will be, so happy, and you will never get disturbed by anything. Even if you walk on the road, people will come and touch your feet. Your greatness is not in your study and your cloth and your money. Your greatness is the extent to which you are united with Truth. Everywhere you go, *namaskar*, the whole world will do like this.

Another ashramite: That means one with God only, completely effacing the individuality.

Swamiji: There is no individuality because you are part of the world, or you may say part of God—whatever it is. But what is the problem in thinking like this?

Ashramite: No, it is good. Cessation of all sorrows, Swamiji, in thinking in this way.

Swamiji: Then there is no need of reading anything. It requires *satsanga*. You require to be told like this again and again. We go on discussing this every day, this is the most powerful *satsanga*. The building will shake like this. Oh, twenty people are thinking the same thing! You generate a tremendous force. Brahma *shakti* will manifest itself. Your joy will be incalculable.

HOW TO DEAL WITH DESIRES

Swamiji: The world does not go according to mathematics and logic. The goodness or the badness of a person is not a mathematical problem. Draupadi asked a question: "On what ground is Yudhisthira justified in staking me in the dice? He has already lost himself. After that, how second time...? How a lost man stakes another? Am I a property?"

Bhishma said, "You ask your husband only. Dharma is very subtle." Why should he say like that? A lady is being molested, and a wise man is sitting there. "Very subtle," he says. What is the good of your dharma which is subtle? You want an open, clear one. What is the good of seeing somebody is suffering?

An ashramite: And also not coming to the rescue at that critical time.

Swamiji: Ah, no good! So people ask why Karna is killed, and he says, "Let Karna remember what he has done." It is tit-for-tat also. Very difficult to understand anything.

The same thing—forget this Mahabharata—how to deal with desires. Are you to deal with them as your enemies, as your colleagues, as your cooperators, as your friends, or as robbers? What is the position of these desires? No definition can help us here. You cannot say desires are very great friends, nor are they enemies. In the Gita the sense-control method is given. One method is to prevent the sense organs from contacting the objects. The next half verse says that another method of control is to absorb the whole objects of the world into the sense organs themselves. Now, what is this? He says to absorb the objects into the sense organs so that they cease to be objects of sense because *guṇā guṇeṣhu vartante* (B.G. 3.28): The sense organs are made up of the same substance as the objects that they are craving. So it is an illusion that makes you want something. The distance between you and the object, due to space-time intervening, makes you feel you want it. The person who wants is made up of the same substance which he wants, so what is this desire? It has no meaning.

Ashramite: It is something outside.

Swamiji: Ah, if you know this, immediately there is self-control. Otherwise, you cut off connection. Two methods are mentioned in one sloka.

We will face all these problems. One day you have to face Bhishma, one day you have to face Drona, one day you have to face Karna, one day you will face Duryodhana. They are not dead and gone. They are sitting inside only, and we are to handle it.

Ashramite: It looks, at present Swamiji, without the help of Krishna we cannot deal with it.

Swamiji: Every sadhana is a cosmic action. It is not an individual action. You cannot remember that. Our egoism is so hard, we think we are doing something: "I am meditating," and so on. This 'I am meditating' business is no good. The meditation is done by meditation itself.

Ashramite: Swamiji, during the meditation itself, if the meditation is not successful, it is also cosmic will.

Swamiji: Why it is not successful? You find out. What is the good of complaining? What is wrong with you? Some technique that you have adopted is not okay. That is why *satsanga* is necessary. You must always discuss like this. "I have no time, I have no time." You have no time to think your own good also. What for is the time then? Then when you are doing work, *tat chintanaṁ tat kathanaṁ anyonyaṁ tat prabodhanam* (Panchadasi 7.106): thinking that, discoursing on that, conversing on the subject and depending on that only wholly. "Oh, my husband is dead," the wife will say, "My husband is dead." Then she will go to the other house and cry, "My husband is dead." She will go to the next village and say, "My husband is dead." And when eating she will say, "I don't want anything." Whatever she does, she will cry, "My husband is dead." Only one thought, one thought. Same thing she is thinking and same thing she is telling to everybody. From house to house she will go: "My husband is dead." "My child died." Such kind of concentration is necessary. Go house to house, everywhere, village to village, and say, "This is the thing. Do it."

[Later on]

Swamiji [to a visitor]: Each drop in the ocean can assert its self-identity, but that self-identity is swallowed up in the self-identity of the ocean. So why I am telling this is, when you think of the One, that which is not included in the One should not disturb the mind. That which is not included in the One should not cause disturbance. There should be nothing which is not included in the One.

Visitor: Yes, everything must be included.

Swamiji: It is the One that is the ocean, and not the one drop, or even a multitude of drops.

[Later on]

Swamiji: *Agajānana-padmākaṃ gajānanam-aharniśam, anekadantaṃ bhaktānām ekadantam-upāsmahe*. *Gajānana* is Ganapati. *Agajānana-padmākaṃ*. *Agajānana* is the opposite of *Gajānana*. *Gajānana* is Ganapati. What is *Agajānana*? The opposite of it. Who is this *Agajānana*? *Padmākaṃ*: *Padmāka* means 'who delights *Agajānana'*. Who is that *Agaja*? Actually, it is to be split into two parts. *Aga* means mountain, *ja* means born of. Who is born of mountain? Parvati. This *Gajānana* is Ganesha. He is the joy of Parvati. *Agajānana-padmākaṃ gajānanam-aharniśam, anekadantaṃ bhaktānām*: *Anekada* means many teeth. For devotees, his teeth are many. And such Ganesha I pray to. *Ekadantam-upāsmahe*: One tooth only he has got, but then why he is called *anekadantaṃ*? *Anekadantaṃ* means *anekadan taṃ*. You must split it. *Anekadan* means giver of large largeness. *Anekadan taṃ*: He gives a lot. *Anekadan taṃ*. You should not combine them together.

A DOUBLE ACTIVITY

Swamiji [to a visitor]: It is a double activity going on inside. What I am thinking, people cannot know. They only know what I am doing and what I am speaking. I am involved in two different realms of existence. There is the realm of the world where you eat and sleep and talk and work and write, and all these things. But all these things have no meaning finally when this body is dropped. There is only one meaning finally in life: what you are thinking. What you are doing has no meaning. It is absurd, finally. The other world, into which we go, will not recognise whatever service you have done to people. It will recognise only what you have been thinking in the mind.

What are you thinking the whole day and night? All the thoughts entertained throughout the day for years and years together will congeal into a solid stuff, as it were, like butter churned out from the milk, and that will come with us. Why with us? We ourselves are that only. We are not carrying the mind. The mind is we only. We should never use the word 'my' mind. I am the mind, so what is the use of saying 'my mind'? This is a confusion in thought. When you say 'my mind', you are mistakenly thinking that the body is yourself. Who is saying 'my mind'? The stupid body is super-arrogating into itself the idea of it being the supreme thing, like a creditor catching hold of the debtor and not allowing him peace of mind.

We speak of peace of mind. There is no such thing as peace of mind as long as we are servants of this body. It is a very difficult thing to understand. We cannot reject the body, nor can we be subservient to the body. The world is neither a good thing nor a bad thing. It is like a needle that you use for injection. You cannot say a needle is a very nice thing, but it is a necessary thing. Everything is only instrumental. It has no ultimate meaning. We are involved in the whole world, not only in one place—Rishikesh, Delhi, and all that. The entire world of space and time is concentrated in our personality. All the elements—earth, water, fire, air and ether—are dancing in every cell of our body.

We are not sons and daughters of anybody. This idea also should go. A human being is basically an idiot, without understanding

anything. We always say ‘my son, my daughter, my husband, my wife’, and all that. There is no such thing finally in the other world. Only a spark emerges out, and that spark is neither a man nor a woman. It is said in the Upanishads, when the body becomes feeble and the time comes for departure, a light emerges from the tip of the heart. That light you may consider as the soul, if you like, and when it rises up it pulls the prana out, and that’s why there is so much of writhing and wriggling at that time of passing. Then, like a rocket rushing with great speed, this light will shoot up. But in what direction will it go? The idea of direction is due to the idea of space in our mind. When there is no space, there is no direction, there is no distance. “I move somewhere.” The idea of somewhere arises on account of space. We talk of God. God is not inside space. We glibly utter the word ‘God’ like children blabbering, without knowing any meaning in it.

We have no friends in this world. Everybody will desert us. All the wealth will be thrown away here. All the relatives will wait until you depart, and bury this body, cremate it, and then nobody will remember that we existed. All those who consider you as a great person will not remember you after three days. This is the world. Each one is alone. Nobody has friends; nobody has relatives.

What you really are can be known only how you came into this world from the womb of the mother. What you really are can be known only from what you will be when you depart from this world. Helplessly we come, helplessly we go. How did it happen that in the middle we become kings, emperors? Is it any wisdom? That illusion of an importance that we associate with ourselves in the middle is what is called samsara. That which we have not brought with us, that which we will not carry with us, how does it become our property? People have land and property, money, bank balance, so many things. From where it came? When we did not bring even one piece of straw with us, and we will not carry even one piece of straw when we go, how did a person become rich in the middle? It is a dark illusion spread out, and if we get caught up in that and depend on it day and night, then we will have to repent.

God does not care about what you are doing. He cares about what you have been thinking in your mind, because God is a great

thought, and we are also a thought. A thought rises up to another thought. The individual thought merges into the cosmic thought. Day and night we have to think. Nobody should believe that he is safe in this world. Safety is unknown. The world evolves. In an evolving world, where is safety? In a river that is moving, every minute, every second there is new water. The river does not exist, really speaking. It is only a continuity of little, little movements. Because of the impossibility of our eyes to catch up to the speed of the movement of water, we think that it is a solid water. Actually, they are all little, little bits, drops, and even the drop is constituted of some vaporous thing. Nobody knows that.

So is the case with our body. Millions of cells join together to create a form we call our body, like brick and mortar and steel and cement give the appearance of a building. There is no such thing as a building at all. The building is nothing but a conglomeration of cement and brick and steel and whatnot, so that everything we think is an illusion. There is nothing valuable in this world. What is valuable is what we are thinking in terms of the Ultimate Being, which is not in space, not in time.

When you start thinking like this, you are likely to be saved, at least in the next world. Otherwise, go on getting attached: I want, I want, I want. What is the use of wanting? People acquire large property. This property cannot be possessed by anybody. It existed before the person was born, it will exist after he dies, so what is the meaning of possessing property? It has no meaning.

If you analyse properly, you will find there is nothing meaningful in this world. The whole thing is an absurdity, but it cannot be known on account of an illusion created by the conflict created between the mind and the body inside. Even the idea of money—does anybody know what money is? If there is a hundred-dollar currency note, we call it money; but what does it mean, actually? It is only a piece of paper with some ink stamp. Can we say that a piece of paper with ink on it is money? So what is money then? It is an idea that we have impressed upon a peculiar symbol, which is nothing but a piece of paper and ink. So money is in our head only, actually speaking. We are carrying the whole world inside our brains—call it money, wealth, property, relations, whatever it is. Our brain is our property,

and however we may think, that we shall become.

It is very difficult to understand all this. We don't have anybody to call our own here. If we had somebody to call our own, we would have brought that person with us when we are born. Why did we come alone, and then afterwards say that we have got so many things? The world is a great illusion. It is really not existing except as a great phantasm, like a magician's trick which people say God is playing, and everybody is caught in it.

What else can I tell you, doctor sahib? I have spoken to you one gospel.

A visitor: You have opened my mind.

Swamiji: This is what I am thinking in my mind. Whenever I may be looking like, that isn't what I am. I have a double life. Inside I am one thing, outside I look like another thing.

Visitor: I think what you have said about the shock of the body through the mind when you attain the consciousness... The causes of disease and other things are not known. These all are mere hypotheses.

Swamiji: It is a kind of tension, some kind of tension. Varieties of tensions are there in the world. We cannot even explain what they are. It is some conflict between two issues. When it is a huge historical conflict, we call it a war; but that takes place in every cell of the body.

Visitor: How to get rid of this conflict? Sometimes we know that we are in conflict, but we cannot make it all right.

Swamiji: All this I have told you is the answer for that.

Visitor: But how to practise it?

Swamiji: You must have time to think. You must devote one hour at least for you.

Visitor: Time and space.

Swamiji: There is no such thing. It is like in the dream world. In the dream also there is time and space, there are people, there is property. In the dream you can become a king. When you wake up,

what happens to that king? Where is that king and property and space and time, and all the world that you saw? The same thing will happen to this world when you attain God. It will vanish as if it never existed. This will never enter the brain of any person.

Visitor: But the greatest shock is to witness. Nobody wants to witness.

Swamiji: It requires deep meditation. Every day, for one hour, you must think this only. Otherwise, the mind will not...

Visitor: What to meditate? Whom to meditate? What is the focal point for meditation, because by just asking the word 'God'...

Swamiji: No, God is only a name. It is the totality of the whole universe, totality. Can you think the total universe?

Visitor: No.

Swamiji: That is the whole thing. That is meditation. You should not think one thing, two things, a hundred things, and all that. Think the total universe, of which you are an integral part. You should not be afraid that you are meditating on that, because you have gone into that only because you are an integral part. You don't exist at all. Only the universe exists. And then transfer your mind to that total whole and meditate as the total whole thinks. That is equal to God thinking. Total thinking is called God thinking, and very great effort is necessary to transform the mind.

We are wedded to ourselves so much that we cannot believe this. We are a part of the universe. We cannot exist for a second apart from it. Then how is it that we are thinking that we are different? We are looking at the world outside with eyes. The world is not outside. We are inside it, so what are we looking at? So everything is a confusion right from beginning.

Spiritual life is not an ordinary thing. It is not meant for common folk. They may do puja, ring the bell and all that, but this will not cut ice finally. The world is too much for ordinary persons. Years and years of effort of meditation is necessary. You have to live only for that finally. But you should not say: "So much work is there. How will I meditate?" This is another foolishness. All your work, all your office, all your desk and paper and pen and everything, is

inside your universe, and it is not standing outside. So when you contemplate the whole cosmos, you are also contemplating every fountain pen inside it. It cannot leave you like that. You will become richer by thinking like this than by thinking of the property and money that you have. The property does not belong to you. What belongs to you is the whole cosmos. You are pursuing a will of the wisp, a phantasm. People think that if we reach God, we will lose everything. This is another foolishness. There is no 'everything'. Everything is inside that only, and that is inside yourself, also. You also go inside.

The brain cannot contain these thoughts. People say: "I have got a lot of work to do. How will I meditate?" What do you mean by 'a lot of work'? The universe contains all the works of everybody, and you are one with everybody's work. Even Mr. Clinton's work and Russia's work and China's work, they are all inside your brain only, but you are thinking you are sitting outside. The universe does not exclude anybody. What you consider as good and what you consider as bad, beautiful and ugly, they are all transformed into an amalgam of perfection in the total thinking, which is God thinking, which is your way of thinking also. So you will not lose anything. You will gain much more than what you are struggling to get here. All the wealth of the dream world is nothing equal to the wealth of the waking world. Do we feel grieved: "Oh, I am waking up and have lost it! All the kingdom is gone, all my relatives are dead." Like that do you think?

Visitor: No.

Swamiji: Then why are you thinking like this inside the world? This world is exactly like the dream world. If you have lost nothing by waking from dream to the waking condition, you will lose nothing by going to God. You will carry the entire universe with it.

There is a necessity to use the power of will and understanding a little, but our stupidity is such that everybody feels that going to God means losing the whole world. It is like saying that waking up means losing everything in the dream world. All the property and kingdom that you had in the dream world you have lost. Then why did you wake up at all? You could have been in dream only. But nobody thinks like that. The waking consciousness is greater than

the dream consciousness of the dream kingdom. The same thing will happen here. This is a cosmic dream; that is an individual dream. The whole thing will vanish in one second, and you will find it in yourself. As a whole kingdom of the dream world is in your waking mind, you will find the entire waking world, the whole cosmos, is in the central total mind. So, have no fear of losing anything. You will gain everything.

But the idiot mind will not understand. This requires deep meditation. Nothing is greater than meditation. One hour everybody should sit.

Visitor: Any particular time is required for...

Swamiji: Any time. Whenever you are hungry, you can eat. There is no time for that.

I have spoken to you a small book by itself. Because you asked me, I said something.

MOKSHA AND REBIRTH

Swamiji: I was interested to read the article on moksha in the EOI, written by Chakravarty Badrinath. The learned writer makes out that the concept of moksha involves belief in rebirth, and those religions which do not believe in rebirth, to those religions moksha has no meaning. It just does not exist.

The fact about the matter seems to be this: The fear of rebirth is a corollary following from another, deeper factor, which is often missed by people in their enthusiasm to give special emphasis to some aspect of religion or other.

Moksha need not be associated with any religious concept. Even if no religions exist in the world in the form of the denominational faiths that are prevalent in the world today, moksha, a Sanskrit name indicating absolute freedom, cannot be gainsaid. Freedom is actually freedom from the finitude of individuality. In this sense, even an ant is not free, let alone a human being, because all these created beings are limited in one way or the other or in every way, in many cases. It is not that only human beings should have moksha. It is a necessity for every living being.

Here, the concept of the finite is to be explained. The finite is necessarily perishable because of its involvement in the evolutionary process of the cosmos, which itself is a phenomenal manifestation of the action of space and time. All bondage is due to the involvement of oneself in the peculiar operation of the space-time complex. No one who has not overcome the limitations of space and time can expect to have moksha. Any amount of thinking of freedom by a prisoner within the four walls of a jail will not bring him freedom from imprisonment unless the causes of the fact of imprisonment are discovered and overcome. In a similar manner, the concept of moksha is to be envisaged as a highly metaphysical problem and not as a religious question. Every individual is involved in a lower nature of being pulled by the earthly forces and the higher nature which pushes the individual to gravitate towards a greater universality of experience.

Thus, moksha is not a Hindu idea. It is valid to every human being, everyone who feels the pinch of limitation physically,

mentally, intellectually, socially, politically, or in any other way. This is to say that unless one transcends time and space, moksha is not possible.

[Later on]

Swamiji: Plato tried to bring heavenly conditions into the mortal world. There he did not succeed.

A visitor: He failed in the experiment itself instead of solving...

Swamiji: In the heavenly world, everything is all right. There is no law and regulation. But here, a hundred types of rules and regulations are there. One of the things that irks people is his doctrine of the community of property. It is the thing that was adumbrated later on by Karl Marx also, but there is a great difference between Plato saying and Marx saying. Marx was concerned only with the economic aspect of the world, but Plato was a spiritual man. The idea of the good should determine everything.

Where he went wrong, if at all you call it a wrong thing, is in the insistence on community of property and communism of women also. There he forgot the difference between the heavenly kingdom and the earthly kingdom. Human beings have their own emotional affirmations. If there are no husbands and no wives, and nobody owns anything, in a way it seems to be a very grand concept. But in another way it is a stupid thing to say that. It won't work in this world. It cannot. You have no property, you have no belonging, because all property is everybody's. A highly noble concept it is, but in the human world it cannot work due to the fragile emotions of human beings.

And another thing, the philosopher king is a great ideal, but it is impossible to expect one human being to be so comprehensive that he entertains in his mind the entire world. We have got examples of Vikram Aditya, and so on, but even then they have got their own problems. There are vicious behaviours. It is generally said that Vikram Aditya is the same as Chandragupta II of the Gupta period. They identify Chandragupta II with him. But, if you believe in history, this Chandragupta II killed his brother, who was Ramagupta, and married the widow of this dead person. She was called Dhurva-devi. How did that lady agree to marry a person who has killed her

own husband? This is also a great wonder. But he is considered as an ideal, like Rama's kingdom. Human frailty continues till one becomes ashes, so you cannot rule the world as Indra rules heaven.

All the women in the heavenly kingdom are eternal virgins. They cannot be spoiled. Can you imagine eternal virgins? They are like fire. Fire cannot be polluted. Their body is made up of the fire element, not the earth element. But that law will not apply to this mortal world.

So the grand concept of Plato, which is astoundingly absorbing for a philosophical mind, makes one nod the head. Why laws which are only applicable to heaven he brought to the earth? He wanted to implement this doctrine, and the first person whom he contacted was the king of Sicily, and he went on giving sermons to him on the ideal government. He went on hearing, but a king is an arrogant man. All kings are like that. Their strength is in the sword. And so the result of this interference by Plato's ideology ended in imprisoning Plato himself. He said, "Get rid of this man." Too much virtue ends in some terrible thing.

There was an Archbishop of Canterbury, called Thomas Beckett, during the time of Henry II, king of England, and this Thomas Beckett was giving a sermon to him. "You must be an ideal king, ideal king." He went on hearing this. One day this pestering by Thomas Beckett, the Archbishop of Canterbury, irritated the king. He just, in a mood, said, "Will not my cowardly servant get rid of this priest?" They went and beheaded him, the servant. So this is the result of too much religiosity applied to a wrong place. You go and tell the tiger, give sermons on *ahimsa*, "You should not kill cows"; he will eat first yourself before going to the cows. You must be very cautious. You cannot neglect the world and imagine that you are in heaven.

Visitor: And later on Plato also realised his ideal state cannot be put into practice.

Swamiji: That's why he said the ideal state is in heaven only.

The reconciliation of the world with God is the problem of life. It may be Plato or Hegel or whoever it is. How do you reconcile such obvious contraries as the world and God? The world is totally external to you, and uncontrollable. But God is not external to you.

How a non-external Infinity can be reconciled with a totally external thing? Here everybody fails.

Aristotle taught philosophy to Alexander. He was a vicious young boy. He went on hearing this lecture of Aristotle. One day, he got irritated at the sermons. He blurted something: “The sword of the king is mightier than the brain of the philosopher.” Aristotle got disgusted and threw him out. Afterwards he never talked to him.

So we should not go to extremes in anything. Meditate on Brahman; they go mad afterwards by meditating on Brahman and all those things.

Anyway, you are philosophers, so I feel happy to see you.

THOUGHT AND MEDITATION

Swamiji: You are dealing with the whole cosmos. You are handling the whole universe in meditation, and you know how complicated and terrible the universe is. But if you are equal to it, it will not harm you. People tame lions and tigers. If you cannot tame them, the universe will behave with you like a lion and tiger; but if you are a circus master, you can touch it and then hug it. The world is a friend of you if you are a master of it. It is an enemy of you if you are a slave of it. Find out whether you are a slave of the world, or a master of it. Why should you live like a slave? You say, "I am a master of everything. I don't want anything. I have got everything with me." Tell the world, "You come to me. Why should I come to you?" Only a slave goes to somebody else. The master does not go. You run after the world for this thing and that thing. That is slavish mentality. Tell it, "I am a cosmic man. You come to me." Tell the world, and it will come.

It is a great psychology; and what you think deeply, that will take place. You are not a weak man, nor are you a poor man. The entire resources of nature are with you. Only you are rejecting it by thinking you are from Romania and all that. You are not from Romania; you are from the whole universe. You are a universal being dispatched by God here as an ambassador to glorify Him. You have come here as an ambassador of God. An ambassador's duty is to glorify that country from where he is coming. Ambassadors don't come to eat and drink and sleep. That's not their duty. So likewise, don't be foolish. You must have a very strong mind. You should not talk like a child. You determine: "I am inseparable from the world. Because I am a part of the world, how can I be separable? So the world cannot frighten me. I can embrace the whole world." Because you are inseparable from it, then immediately energy will grow up inside.

You must meditate on that which is the best thing. There is no 'best thing' anywhere. All meditation will be a waste if this point is not cleared. Is there anything which will wholly absorb you? Your intellect also should be very powerful to think like this. Is there anything in the world which wholly absorbs you? There is nothing.

Wholly, unconditionally, nothing will absorb you. Conditionally, okay, but unconditionally, forever, under any circumstance, nobody can absorb you. That is why meditation is not possible. Everything is perishable, and therefore how can it absorb you? You yourself will perish.

But there is something which will not perish. The Creator of the perishable world is not perishable, and He must be greater, grander, more majestic and magnificent, and satisfy more than anything in the world can satisfy. And you cannot say, "My mind is not concentrating." Why is it not concentrating? Because you don't believe that there is a mighty God. Your mind is thinking of perishable things. There is no faith. The intellect has not accepted it. And the emotion repels. It says, "We don't want all this." Unless the emotion and the feeling and the intellect join together and become a strong rocket-like force, meditation is not possible. You have to be one 100% sure that you are doing the right thing. You should not doubt: "It may be or may not be. I will go to another Guru and asked him a question." You don't want any Guru, and all that. You must be 100% sure. People walk on a wire in a circus. If the performers say, "No, I may fall down," then they will really fall down. They are 100% sure—"I will not fall down. I will walk on the wire"—and they will not fall. But we are not 100% sure about anything. Everything is dubious. You should not think of two things, because two things means one will pull the other.

Years of effort is necessary, years and years of effort. Always one must be calm and quiet, calm and quiet because he has got everything: "My mind is so powerful I can summon whatever I want." And your intellect is sharp enough and nobody can argue with you, no philosophy can throttle you. You are a greater philosopher than anyone else. This conviction must be there. Confidence is necessary. If you have no confidence in your own self, then how can you do anything? If you are doubting your own capacity, then how can you live in the world? But that strength comes only if you have some stuff in you. It is no use of simply crying and weeping and sleeping, and so on. Many times you have slept like that, many times you were born and many times you have come. Again and again you will be sleeping and dying. If you want to continue that, okay, all

right, do it. A very serious matter. There is no use of joking with life.

You should not talk too much and argue too much, and not even read too much. You must see what your fate is. Who controls your fate? Who guarantees the lease of life for you tomorrow? There is a lease of life for you, and it permits you to exist tomorrow. Who gives that lease? You think of that thing; otherwise, the lease will expire in one minute. But it does not expire; it appears. It is getting renewed every day, little by little. But who is renewing it?

Foolishness number one, that is all I can say. We are living a life of foolishness, without understanding anything. "Tomorrow I am going somewhere." Why are you saying, "Tomorrow I am going somewhere?" You go today itself. There is no tomorrow for you. The whole point is, what I am asking is: What is the future of a person? I am not talking of today or tomorrow. What are you going to do in this world, finally? That is the question. Are you born here only to read books? One day the lease will expire, and the lease will be renewed in the other world. To another world you have to go to get the lease renewed. Who is giving you the lease of existing? From where is the order coming? You catch hold of that force.

We are not breathing because of the capacity in us to breathe. There is something which allows you to breathe. There is something that controls everything. You cannot even see an object outside unless there is something permitting you to see it. The eyes are not going and jumping on the mountain. The mountain is so far away. When there is such a distance between you and the mountain, how are you becoming aware that it is there? You are not contacting the mountain. Without contacting it, how do you come to know that it is existing? What is the secret?

An ashramite: That is the Cosmic Consciousness, Swamiji.

Swamiji: You have uttered that. You could have uttered that in the beginning itself. Why you make me speak so much? [Laughter] In the beginning itself you could have told this. So Cosmic Consciousness operates, and nobody else operates. Can you believe this, and adhere to this in your feelings?

Ashramite: I'm trying to do that only.

Swamiji: Don't say, "I will try." If you go to exam, don't say, "I will

try to pass." Don't say like that. Don't go with hesitation. When you appear for exam, say, "I shall pass." "I shall stand first," you must say. "Why should I go number three?" Then at least number two will come.

Another ashramite: The universe is one organism, Swamiji, you said.

Swamiji: If you know that, then you will not talk to me afterwards. The mouth will be shut. This sentence that you have uttered will make your mouth shut. Then there is nothing to say afterwards.

It compels you to think It by the very analysis of the thought process. If you think correctly, you are simply dragged to That. Every thought is a total thought. Every thought will drag you to there. You should not be wasting time in talking like that. It is a most blessed thing. It is listening. It can understand what you are saying. It has got all eyes and all ears, and everything. It knows what you are talking. You should not say, "It does not know anything. I am simply chatting in the room." It is not like that. There is no 'room' for That. Every thought that you are able to entertain in regard to That is a great credit in your bank account, and It will give compound interest. One good thought about It is a permanent credit, a permanent fixed deposit with compound interest. *Svalpam apyasya dharmasya trāyate mahato bhayāt* (B.G. 2.40): One inch forward is sufficient. It will gallop 100 feet towards you.

EVERYTHING IS ONE I

Swamiji: Whether you meditate or do japa, it should be a spontaneous, happy process.

A visitor: This is the best way, as you just said, to dissolve externality.

Swamiji: Externality? There is no externality because by 'externality' you mean something outside you. That outside you is I only. Even the tree is self-conscious. The mountain—everything is I. So externality is only an unnecessary egoistic projection of one's own self as superior to other people. When you say, "You are outside me," you are condemning that person as if it is inferior to you. You don't like anything external. You want yourself, and anything related to you: "It is my relation." But if you tell a relation, "You are external to me" will he like it? The word 'external' nobody likes. It is exclusion, and there is no necessity to have exclusion anywhere because everybody is me. Even an ant is me. It is I. It does not say 'you', and all that.

If you extend this concept indefinitely, up to outer space, you will find the universal I, and you need not bother about yourself because you are also a part of that one I. When I say 'one', it does not mean two, three, four. It is an amalgam of one, like an ocean. Every drop is an I, but in the ocean they are all one I. The ocean is not many I's put together. The many drops, which look like many I's, cease to be many I's. They become one I. It is not a mathematical or arithmetical I. It is something different, because an arithmetical I is different from number two. But here there is no number two. The ocean does not feel it is full of drops. It won't feel like that. There is no drop there. It is an amalgamated, single I. This I is not arithmetically computable. It cannot be counted because the ocean contains all the drops, but it does not mean that many drops are sitting inside. They don't sit inside. They are the ocean only. That is the meaning of the total I. There is only one I, and in that sense you must consider this as one—not one, two, three, four, five. Very clear understanding of it is necessary, and a strong will is necessary to assert it. You must have a powerful will.

Visitor: Yes.

Swamiji: Be ONE. But if it is difficult, you forget it. Do tryambakam mantra japa. The point is, you should not strain your mind. If it is possible to conceive it easily, spontaneously, happily, you can do it. But if it is very difficult to stretch the mind like that to a cosmic level, then give it up. At least for five minutes you can try. Afterwards, when you feel it is tiring, leave it. Five minutes you do. Every day for five minutes you try this kind of thought: expanding your being to the extent of cosmic being. In a few seconds you may feel you are tired and can't exercise the mind like that because it is fatiguing to the will; the will is not accustomed to think like that, so in a few minutes you stop it. Then do your mantra japa.

Visitor: When you were giving meditations, this was so easy when we were meditating.

Swamiji: Each one was doing independently something. There is no uniform meditation. What each one was thinking, I do not know. They were doing something.

Visitor: But it was very easy when we were in the meditation. At that time it was easy to...

Swamiji: I have only one way of meditating. I don't go on thinking twenty things. I think one thought, and I don't think anything else. No other thought will come.

To come to this conclusion of the possibility of one thought which is not other than itself, to come to that conclusion with certainty, it will take several years for a person. Otherwise, it will not agree. One cannot sit on a horse. It will give a kick and throw the man out because horse riding requires great training. You cannot sit on a bicycle. You will fall down. A lot of exercise is necessary to sit comfortably and jump on it and go. There are boys who simply throw the hands and feet over it, and go. But in the beginning they will break their heads.

Everything is exercise. It looks very impossible, but the impossible becomes possible by repeatedly doing the same thing again and again, again and again, again and again. So your sadhana is all right. No problem.

YOU ARE EVERYWHERE

Swamiji: So society of people... By 'society' I do not mean only human beings—every living being of which you are conscious. Your consciousness of the existence of these things shows that you are present in all these things. That is your higher self, which is of a social nature. Then you see the whole world—the sun, moon, stars, sky, and all that. There also you are present because the consciousness of the existence of the world outside you is not possible unless your consciousness has gone to that place. So where is your Self? It is as large as the whole universe. This is called the higher Self, highest Self. Lower than that is the social self. Lower than that is the physical self. "I am Mr. so-and-so, Mrs. so-and-so, this and that. This is all very stupid. We should not take things as a joke. Life is short, and at any time the breath will pass away.

Meditation is not a ritual—do something, and go and do whatever you like. 'Whatever you like' has no meaning because in whatever you may be doing, there also you are present. There is no place, no action, no engagement in which you are not present because if you are not present, you will not be aware even that you are doing any work. This is a highly philosophical analysis. Whatever it is of which you are aware, there you are sitting. You are sitting in the marketplace also, because otherwise you would not be aware that it is existing. You would be unconscious of everything. Wherever consciousness is, your self is there, because consciousness and self mean one and the same thing. So you pervade the whole universe.

What is it that is pervading? Not your body. Your consciousness is pervading. What is consciousness? That by which you are aware that something is existing. Very careful in your analysis you must be. That by which you are conscious that something is existing, that is your self, and whatever be the thing of which you are conscious, there you are sitting.

It is important to know that myself, yourself or anybody is actually the awareness that we entertain in us. If you are not conscious, you don't exist. So your existence itself is consciousness. That is why philosophers say it is Sat-Chit. Existence is consciousness. If you are not conscious that you are existing, you are really not existing. So

actually, the consciousness of existence is your existence. How do you know that you are existing? Because you are conscious, and the existence of yours cannot be separated from consciousness. So that is why they say Sat-Chit-Anand. If you identify your consciousness with every existence possible, up to the stars, then you become cosmically aware. The stars will send benedictions upon you. The sun and the moon and the stars will bless you. The wind will blow from the heavens. This can be done in a few minutes of assertion with full faith and no doubt in the mind.

This is a brief introduction to an analysis of Self that I am mentioning to you so that your mind may not be wandering here there.

A visitor: Should we be conscious of existence?
Swamiji: If you are not conscious of existence, you will not be there at all. A person who is not conscious of one's own existence does not really exist. It is only a sleep that takes place, or an illness. You are conscious of even the sleep, so how can you say you are not aware?

Visitor: In this state I am conscious but...

Swamiji: You cannot say "I slept yesterday" unless you are already present there. There are two varieties of consciousness: active consciousness and inactive consciousness. Inactive consciousness is what is operating in sleep. It is universal and all pervading. Otherwise, if it had not been existing, you will not even remember that you slept. So it is pervading everywhere, even in sleep. Even in that condition which you consider as unconscious, it is really not unconscious because you are aware that you are unconscious. So there also you are present. It is a very subtle analysis, and day and night you must think of this. There is no such thing as unconsciousness. If you are really unconscious, you will not know that you are unconscious.

Visitor: But in meditation there is a time when you reach a state, and then you come and say, "Oh, I was not conscious afterwards." It's almost like sleep.

Swamiji: There is no afterwards and before. Even the consciousness of 'there is something afterwards' is consciousness only.

Visitor: But what was happening before?

Swamiji: There is no afterwards, there is no before, because the difference between before and after is filled with consciousness. So there is no such thing as before and after. You have already split the consciousness into two parts, which is not possible. Consciousness is present in before, and after, and in the space between after and before.

Visitor: So what is coming and going?

Swamiji: No coming and going. There is no such thing.

Visitor: If something else seems to come and go.

Swamiji: There is nothing coming, because unless you are present there, you will not know that something is coming. So everything is yourself only. You are creating the conundrum, unnecessary trouble. You cannot know that something is coming and going unless you are present there in that process. So you are coming and you are going. It is not something coming.

[The following day]

Swamiji: Yesterday I said that you are present everywhere because your consciousness is everywhere. Even in the most distant places, even in the sun and the moon and the stars, your consciousness is present. The meaning of consciousness being present is that you are present there because you are consciousness. So there is no place in the world where you are not present. So you are yourself a universal being. The idea of your being only in one place should be removed by the meditation on the fact that there is nothing where your consciousness is not, which is another way of saying that there is nothing where you are not present.

Another way is there: Creation starts with space. In all religions you will find God created the heaven and the earth. It means He created space and time. Even modern thinkers, physicists of relativity, quantum and others, start from space only. Space condenses itself into vibrations. Severe and intense movement in the form of an agitation of a cosmic nature takes place. That condenses itself into the five elements: ether, air, fire, water, earth. All these elements are present in ourselves. We have got the earth principal, we have the water principal, the fire principal, the air principal, and space.

But we have got egoism, which is not present in the original creation of God. The earth is everywhere. Earth does not mean only this globe. All physical things are called earth only. Everywhere the same elements are present, and therefore, the wrong notion that the elements are present only in one place...

As I mentioned yesterday, you are not in one place; you have to be everywhere. So this second type of analysis which I am making reference to also comes to the same point that all creation is vibrating in this body. When God created the heaven and the earth and space and time and all things, He created the very substance of your being. So under any circumstance you are everywhere.

If you are only at one place, you will be a miserable being. You are afraid of everything that is outside you. But the point is, there is nothing outside you. The idea of there being something outside is a wrong idea. The thought which thinks that there is something outside is present also, at the same time, in that thing which is considered as outside. So the outsideness is abolished by the fact that the mind that thinks that there is something outside is present in the outside thing also. So there is no outside thing. Even the gap that you believe to be there between yourself and another is a kind of thought only. So the thought pervades all things until the entire sky is covered, until it becomes cosmic thought.

Whenever you think anything, you are touching the whole sky. That is the whole point. You cannot think anything unless you think everything. No thought can arise in the mind unless all thought is accommodated at the same time. All thought is cosmic thought. There is no individuality anywhere. The isolated feeling of my existence in one place is a very, very notorious, agonising principle called egoism. It has no rationality. It is utter foolishness, total ignorance, and we cannot explain why the egoism has started. It is the assertion of I in a limited physical form, while the real I is God only. Only God can have the feeling of ‘I am’, but no other person has any such authority to feel that. The person who feels that he or she is separately existing is a rebel against God. That rebel state is described in the Biblical story of the fall of the opponent of God. Lucifer fell. Anyone who falls, falls head down and legs up, upside down. God punishes a person and throws him upside down. That’s

why we are seeing something outside, while it is not outside. We think that the world is an object, as if it came after our coming into being. The world came first; you came afterwards. You are the object of the world. Why do you say that the world is your object? It is the tragedy that has befallen us. You have to be free from it with great caution. Day in and day out you must brood over it. And exclaim, as the sages of the Upanishads exclaimed: "Oh, I am in heaven. I am in the world of the God Almighty. I am in the highest realm of infinity." The finite cannot know that it is finite unless it knows also that there is something called infinite. The two thoughts come together. So why don't you think the infinite, instead of the finite?

Thus, this psychological analysis should be carried on every day, and you should not live like fools, by which you will not be benefited in any way whatsoever. Most of us are utter fools, knowing nothing about ourselves or anybody else. Very forsaken people. A tragic condition has fallen on everybody, and so everywhere there is fear, agony, dread from anything. This is due to the egoistic separation of your being from All-being. So meditate on All-being, wide being, wider being, widest being, as wide as the entire space and time. "Oh, I am as wide as space and time. I am as wide as space and time. I am as wide as the cosmos. I am as wide as universal expanse of God's creation. All is well with me. Hari Om!" Like that you meditate. "I am everywhere, as God is everywhere. I am inseparable from God-being." Assert this with great confidence, certainty, without any kind of disbelief. Have faith in it. It will work miracles.

THINKING AS THE UNIVERSE THINKS

Swamiji: Your thoughts will be the same as the thought of the universe. Can you think as the universe thinks?

A visitor: Whatever the universe makes me think, I think.

Swamiji: No, no. It cannot make you, because if you say that, it is not integral. It is outside. It cannot make you do anything. You are yourself the universe.

Visitor: If I think that I am thinking like the universe, that means I am not thinking...

Swamiji: You should not use the word 'I', because you have merged your individuality with the cosmic existence. So it is a total thought arising in the entire cosmos. So when you think, you don't think as Mr. So-and-so thinking. The whole universe is thinking. If you concentrate on this point for a few minutes...

"I am not coming from the United States. I am not Mr. So-and-so." I am telling you something which will solve your problems once and for all. "It is impossible to exist as an individual if I am an integral, inseparable, vital part of the whole universe." 'Vital' means a living part, not like a part of a machine, which is a dead part. Go on thinking. Who is thinking? You should not say, "I am thinking." This I has gone away. The universe is thinking. Even when you are walking on the road, who is walking? "The whole universe is walking with me." What do you want? "I can want nothing, because I myself am the resource of all things that anybody can want." The universe cannot want anything because it is itself the resource of everything. You are immediately free. At that time, in that stupendous, exalted mood of your perception of the universe and your relationship to it, if you think anything, it will materialise.

But you should give up the idea of Mr. So-and-so coming from New York, and all that. This idea must go away. Though in practical life you cannot give up this idea, at least for one hour you sit quiet. This is the meditation time. "I am not coming from the USA or anything. I am coming from the whole universe. I am a citizen of the cosmos. I have no nationality. I belong to the nationality of the

cosmos, and I don't require any passport, visa. God does not want a visa from me. That which is everywhere is neither outside me nor inside me. It is the thing that is existing. When I say this, I am included in that."

Always the ego... There is a thing called ego inside, which insists on being separate. "I am Mr. So-and-so. I am going from this place to that place. It is a hackneyed, egoistic perception in every human being, which should be obviated by melting down this separatist consciousness with the cosmic consciousness. The cosmos is the body of the Almighty.

Incidentally, if your consciousness is identified with the whole cosmos, you have identified yourself with God's mind. When you think, it is God thinking. When you are thinking like the cosmos, you are thinking like God Himself. If for a few minutes you can concentrate your mind on this point—even for a few minutes, with heart and soul in it—all your karmas, all the deeds that you performed, all the troubles that you might have accumulated right from your birth, they will all vanish in one second just as the entire darkness of night vanishes by sunrise. You don't require any engine to push the night out. You simply become the sun, and automatically night goes. How to get rid of trouble? It is like asking how to get rid of night. You become the sun. Do you understand what I am saying?

Visitor: Oh yeah, I am understanding thoroughly.

Swamiji: This is called the highest kind of meditation. If you can do meditation like this every day for one hour, you will reach per chance that great goal in this life itself. This is the goal of life. A mighty answer I have given to a mighty question.

But your mind should not have hesitation. "Oh, I will do meditation tomorrow." You should not say like that. For the universal question, there is no tomorrow. It is like breathing. "I will breathe tomorrow only. Today I have no time." You should not say like that. It is a perpetual activity. What else do you want to tell me?

Visitor: We want the Almighty.

Another visitor: We should recognise ourselves by name, or not? We should?

First visitor: As soon as you recognise your name, you are separate from the universe. You should not. That is what he's saying.

Swamiji: You can recognise each other in spite of inwardly knowing that you do not belong to this world. You are an ambassador of the universe, coming to India. An ambassador from America comes to India. He knows that he does not belong to India. He knows that he belongs to the United States. His interest is only the welfare of the United States, but he will also know that he cannot come in conflict with the Indian Government. Both things he will do at the same time.

So is the case with ourselves. God has sent us as ambassadors for doing the purpose of His law. God has not sent you here for enjoying and sleeping. That's not the purpose. He has sent you for a purpose which you have to fulfil, as the ambassador in India from the US will keep an eye on the welfare of the United States in spite of his knowing that he is staying in another country. So you can talk to each other, yet you must know that you belong to another country. It is a double action of the mind, and it requires great willpower.

Visitor: What are the symptoms that we have realised...?

Swamiji: What is the symptom that...? Now it is daytime. How do you know that it is daytime? You don't require any argument for that. It is daytime; it is very clear. More than this will be the clarity of reaching that.

THE HIGHEST MEDITATION

Swamiji: The past has become present, and the moment you think of the present, it has become the future. There is no cut-and-dried departmental section of the time process. It is a continuity. It is not a continuity of something taking place outside you; it is a continuity of something taking place inside your mind. There is no space and time. This is a discovery of modern science, Einstein's theory of relativity. There is no space, there is no time.

A hard object is like a stone. It is only a condensation of the energy of space, and this includes everyone like us. We are looking like heavy bodies, but there is no such thing as heaviness unless there is gravitation, and gravitation is only possible if there is a heavy body. The heavy body is nothing but a condensation of the space-time complex, so the gravitational force also is not as we think it to be. There is no such thing as gravitation except as an action of space and time, and we exist as space and time only. We are only a dramatically conceived consequence of the action of space and time. Now, who is prior and who is posterior? You cannot say. It is the mind only creating this problem of past, present and future, as without this concept of space, past, present and future, you cannot conceive time.

Modern science is the great eye-opener. There is no distance. This is one of the discoveries. How much time it takes for a fax to move to America? It doesn't take time. It doesn't take space also. There is no distance for it. How it travels such a distance when actually there is no distance? If there is a real distance, it cannot work like that. It proves the distancelessness of space.

Now, going a little deeper. If you think of somebody staying in London, immediately you have contacted that person. This is the philosophy of telepathic action. I can deeply think of you, and you will start slowly moving in the direction of my thinking. That is influence. You can influence anything by deep identification with it. In a more sophisticated language, this is called samadhi. Samadhi is nothing but being that thing which you are thinking. I become you only, with all your spectacles and crop and shirt. I put on that form in my mind, and you will feel that you are not as you are. You

are something else. You will start thinking as I am thinking if I do samadhi on you. You can move anything with the power of thought.

So all this trouble about past, present, future, distance and succession are created by a peculiar dramatic action taking place inside this consciousness. The whole world is consciousness. There is no sun, moon, stars, or anything. They are only vibrations. The sun is up; you are seeing it. It is a heightened form of vibration. A very high rate of vibration becomes heat. A little lower, it becomes cold. And wireless and fax are some examples of there being no distance as such. These instruments prove the distancelessness of things which appear to be having distance.

In this context, we may come to the conclusion that we ourselves do not exist. There is no distance between Delhi and this place. Distance is an illusion, as time is an illusion. We suffer due to a maladjustment of our thoughts, not because of trouble created by things outside. There is no such thing called 'outside'. There is only universal action taking place. Somebody said something, somebody did something. These ideas are all crude. Total action is taking place. When you do some work, it is not you as an individual Mr. So-and-so doing. The central apex of the cosmos starts moving in some direction. If the central government of the universe does not act, you cannot lift even a finger. In order to lift the finger, the whole physical frame should operate. Merely the finger itself cannot act. It requires the cooperation of the whole neural system. That system cannot operate unless the entire universal force cooperates with it, which is another way of saying God has to will it. Otherwise, nothing will take place. In the Bhagavadgita, Lord Krishna says, "I am doing everything. Outside Me there is nothing."

Forget the word 'Krishna'. It is the supreme Creator speaking: "Outside Me there is nothing." Then you are also nothing. Outside Him, you don't exist. Then where are you existing? You are inside Him only. Can you imagine that you are inside the total universe, and brush aside the idea that the universe is made up of hard stones and trees and mountains and all that? They are vibrations. So if you are inseparable from this universal vibration, which is the beginning of creation, as people say, you are existing as a universal centre. Then you will never say, "I have done something." The universe is

doing. But you must assert it with great faith. You should not doubt: I am doing, I am doing. This *ahamkara*, as they call it, egoism, does not leave us. You always attribute something to yourself only: "I am like this. I go there. I do this." You cannot do that until the order comes from the central government, and you ignore it completely by your egoism.

So this is actually what I am leading you to, a meditation. Meditation is an assertion of your involvement in everything. You are involved in everything that you call the universe, so your action is universal action, and outside you, nothing can exist. Your whole body will start feeling a tremor at that time because you are introducing into your mind a state of consciousness which the body is not accustomed to tolerate. So if you do deep meditation like this, you will feel a jerk. The jerk is caused by the inability of the prana, or vital energy, to accommodate this kind of thought. When your thoughts are at a high rate, high tension, the body will shake. And if you do it too much, the body can fall sick. It will say, "Enough, not more than that."

This kind of meditation is the highest type that you can imagine anywhere. I am telling you the highest type of meditation, what it is. It has to be done gradually, little by little, without giving a shock to the body. Even when you eat food, you eat it little by little, little by little. You don't simply take so much and pour it into the mouth. That the body cannot tolerate. Go very slowly, so that the mind may not feel that something is happening. Very gradually, gradually. It will take months for the whole physical system and nervous system to get accommodated to this kind of lofty thought.

This is yoga, this is meditation, this is movement towards God. You are just now sitting on the lap of God, but still the egoism says, "I am separate." And it will create a distance called space and a succession of events called time. It is all a jugglery of the mind only. They don't exist. If this kind of self-analysis is possible, then you will be not an ordinary human being. Your face will show that you are different from an ordinary person. Even when people look at you, they will find out there is some important thing in this person, not an ordinary person. From your eyes they can know this is not an ordinary person. You will be calm and quiet always. You will

not want anything. There are no things at all. They don't exist. If distance does not exist, things also don't exist. Time and distance and things, all vanish in one minute, and you also go away. And what exists then? A supreme, indescribable universality. There are no proper words to describe this condition. You cannot describe what God is. We can only try our best. Even the word 'universal' is a very, very poor way of explaining the nature of the ultimate Truth. There is no distance, there is no time, and no events, and no objects exist. Then what exists? God only exists. This is the highest meditation. So I have answered your question.

GOD IS THE ONLY I

Swamiji [to a visitor]: According to you, where is God? Where is God just now? Where is He sitting?

Visitor: He's everywhere, I think.

Swamiji: If He is everywhere, He must be everything also.

Visitor: Yes, it could be.

Swamiji: Now, if God is everything, in that everything you are also included because you are not outside the everything. The word 'everything' means all things, including yourself. So God is present in you also, is it not? Otherwise, the statement "He is everything and everywhere" will not be valid. Now, if He is everything and there is no place where He is not, you will have no place to sit. He has occupied your seat; otherwise, He won't be everywhere. Then you have no place to exist. Your existence is cancelled by the existence of God. You do not think like a lady from Lebanon. You will not be existing at all, because God has occupied your place, and in this situation of your not separately existing outside God, you cannot even think in your mind except as God thinks. Do you understand the seriousness of the matter? If your individual personality is abolished by the entry of God into your location, then there is no Mirya existing. What exists then?

You have to think carefully, stage by stage, in this particular issue. If your personality, individuality and isolated location is abolished completely by the entry of all-pervading God into the place where you are sitting, then what remains at that time? Where are you at that time?

Visitor: I am in Him.

Swamiji: Ah, if this idea has really entered into your mind and you will not flicker...

Visitor: No, but sometimes I say maybe God is also mind. I think...

Swamiji: What is also?

Visitor: This also is what I think is my ego.

Swamiji: You should not use the word ‘I’, and all that. God will not tolerate such words. When you say ‘I’, you have separated yourself from God. There is only one I in the universe. That is the I of God: I am what I am. You should not think this merely for 2-3 minutes. Continuously think as an individual, as a person from Lebanon, as Mirya or somebody, whatever it is. “This imagination of myself that I am coming from such a place, my name is like this, I am isolated, truncated from God’s all-pervading nature”—that kind of existence is an illusion. Any existence which is not God’s existence is an illusion. It is not true. It doesn’t exist. It can pass away at any time. An untrue existence will pass away.

Now, we do not want to pass away like that so easily. We want to be in the state of permanent existence. “I don’t exist”—you should not use the word ‘I’, saying, “I don’t exist.” You will feel giddy by thinking such a large thought. ‘Giddy’ means your mind cannot accommodate universal thought because you have never entertained a universal thought in your life, at any time. You have only a particular thought: I am here, He is there, this is there, so many things are there. This is called particularised thought. But as your existence cannot be tolerated by God’s all-pervading nature, so also God cannot permit the isolated existence of anybody else. Not only people, but even mountains, trees, sun, moon, stars—they all get abolished at that time. They become the light of God only. And at that time, what happens to your mind, your consciousness? It becomes the consciousness of God only.

You will be trembling with the uncontrollable joy of being the universal Spirit, and you are neither a man nor a woman nor anything. Everything has gone away. You are a spark of the conflagration of the fire of God. A spark is the same as the original conflagration, but the spark may look different from the conflagration. It shoots off, and it looks like a separate thing. But here, this does not shoot off. It is like a ray of the sun, and the sun and the rays are identical. The rays do not lose anything by becoming rays. It is an emanation of the glory and the light of Sun himself. So you become an emanation and light of God Himself. Remember then that you don’t exist as a human being. You become a divine emanation of utter perfection, which is God.

Can you meditate like this? How long can you meditate like this?

Visitor: I don't know. Maybe one hour.

Swamiji: As long as possible, every day. Every day. It is the foremost duty of a human being. We are cluttered with unnecessary, foolish occupations, and then think that we will be happy. Only the original is valid. The shadow is not valid. Our aspirations, our happiness, our occupations, they are all shadows of a reality, which is your higher nature. That pulls you up. The higher nature is called archetype, and yours is a shadow. You are the shadow of your own self. There is another Mirya sitting in heaven, which is the original form of yourself. That is pulling you, "Come on!" like the ray of the sun pulling the shadow. That's why you are restless in the world. No human being can have peace of mind here because you have alienated yourself from your real nature, which is in the high heavens. So the true I, which is you in the high heavens, beyond the cosmos, pulls you up, the shadow. "Come on, I am here." You yourself are telling yourself, "Come on!" Because of the permanent pull of the higher nature of yours, which is a high heavens, if you want to call it, you cannot have peace of mind because you as a shadow cannot have peace of mind. The shadow should merge with the original, which is yourself.

You have got two selves: the lower and the higher. The higher pulls you, and makes the shadow, or the lower self, miserable. That is why people say, "I have no peace of mind." You have alienated yourself from your own higher nature. You are creating problems for yourself by splitting your being into two parts: the lower and the higher. That which wants things in this world is the lower self, which is the shadow. That which does not want anything because it is all-pervading and it is everything, that is the higher nature. If this meditation has entered your mind, and you have no doubts about it...

It is a very difficult exercise. The ego, the sense of individuality, the sense of isolatedness, will not allow you to easily think like this. You will be repelled. That's why people say meditation is difficult. The ego sometimes looks harder than God Himself, though it is not.

The traditional view of religion is there is always a war between the gods and the demons. In Biblical theology you have got the fall of the Lucifer. The Lucifer is every one of us who has fallen upside

down, opposing God's supremacy. If God says, "I am," you say, "I am also here." You should not say like that. Two I's cannot exist. The I is only one, because anything other than the I is a you, it, and so on. The 'you' cannot be friendly with you. Nobody can be friendly with you unless that person who is imagined to be outside is also an I. Everybody calls oneself as I: "I am coming." There are so many people standing. Everybody is an I. "I am sitting, I am doing work, I, I." So there is only I in the whole universe. There is no you, and all that. Nobody should be called you, he, she, it, and so on. It is wrong. The whole universe is one I, an amalgam of cosmic I's. There cannot be a distance between one I and another I. Because you are here and He is here, there is some distance between, as it were. That distance also cannot be there unless it also exists. If it exists, it is an I by itself. So there is nothing called you, it, this, that.

This is a very crucial exercise of great mystical meditation. The harder the ego, the greater the sense of isolation, the more difficult is the meditation. But if you have understood the technique of this meditation, and the value of it, it will take action immediately. When God enters you, He doesn't take time to enter because God is above time and space. So God does not come tomorrow, but just now, if this meditation goes on sincerely and with great force: "I want it!" There is no other virtue than to want a thing: "I wholly want it!" But you should not say, "I want this, but I want something else also." You should not say like that. Then your want is split into two parts, then that will not materialise. You should want only one thing. If everything, everybody, every insect, and every tree, sun, moon, stars are I only, there can be only one I in the whole universe, and that one I is you and everybody else.

Very difficult to think like this. It is not an easy job. God will not drop like a fruit from the tree. You have to do *tapas*, as we call it, intense justification of God's existence. Now, up to this time, we have been justifying our existence only, and simply brushed aside God. If God is there, all right; if He is not there, then also it is all right. That is what we are thinking. What do I lose if God is not there? Let Him mind His business. This is the callous attitude of human beings. But now, by this little analysis I presented before you, you feel the importance of abolishing this sense of I, individual

case only, and enter into the universal I-ness where nobody exists except one I only, which is another way of saying God alone exists. This is called meditation.

JAPA OF OM

Swamiji: ...a sound vibration. The origin of speech is a vibratory sound. There are four stages of sound, four stages. In the beginning, its root is the naval. When you chant Om, for instance [Swamiji chants Om], the vibration starts from the naval, then afterwards slowly it rises up to the heart, then to the throat. Then it becomes word, by operation of the tongue. So the sound that we are making while speaking is the grossest form of the vibration. That which vibrates inside your body and keeps you in a state of harmony, that is a pervasive sound. It is not only in the tongue, the mouth and throat, etc. They are manifesting themselves in that form when they become physical.

There is physical sound, which we are making usually. Then there is astral sound. 'Astral' means it is not audible. You can even mentally chant Om. Suppose you are very angry and you want to say something about somebody but there is no occasion to do that, so mentally you will be abusing that person. It is called mental abusing, criticising, condemning. So mentally you can achieve very great things. That is a better procedure than actually physically demonstrating it. Actually, you are the mind only. You are not a physical body. The physical body is a hardened form of mental operation.

A visitor: I found something in your book, very interesting, and I know nothing about it. You talked about the alchemy, that nature is a condensation of a vibration, of a power, and when you put two letters together, it produces an alchemy that produces a very specific effect. So it is very interesting for me to know about this.

Swamiji: When you pour a little bit of yogurt into warm milk, a chemical action takes place. Then the next day you find it is yogurt entirely. The whole milk has become yogurt. This is an example of chemical action.

Visitor: Yes, but how do I know which mantra is good for me?

Swamiji: As you are not accustomed to the Indian way of thinking, Indian scriptural interpretation, I suggested to you only Om. Don't

go for some other god. A god is only an externalised conception of your superior deity. Have you got a deity whom you worship?

Visitor: Yes.

Swamiji: Who is that deity? Nobody?

Visitor: I believe there is a deity. I believe there is God.

Swamiji: Anything that is above you, greater than you and magnetising you by the sight of it, by the thought of it, is superior to you. Anything that frightens you, like an elephant, etc., anything that shocks you like a thunder from the sky—it makes a sound and you feel something, a great jerk, like an electric shock. But the greatest superior power is that which created this world. All these noises and forces and electrical action are all part of the world's action, total action. If the world has got such power that it can do anything, then how much power should be there in that which has created the world? Can you imagine? That is God.

[Later on, to another visitor]

Swamiji: Your problem is only an erroneous notion of what you want. What do you want finally?

Visitor: Unity with God.

Swamiji: Where is God? Everywhere? You are doubting that He is everywhere because it is a dangerous proposition. You must have some time to exercise your will a little bit. Even supposing that He is in the heart—He is in the heart of everybody and every thing, every tree and leaf and the sun, moon, stars, everywhere—so if that is the case, where is He actually sitting? He is in the heart of the whole universe.

The universe has no location, no particular point, and therefore, God is not sitting in any particular point of the universe. He Himself is a large expanse of the universe. Then, at that time, where are you? If you have accepted that He is everywhere and He is everything, including all things conceivable, at that time, where are you? You get merged into that everywhereness.

It is impossible to conceive such a thing unless the mind is filled with aspiration, a burning longing, and not a lukewarm aspiration.

And even one little bit of desire for this earth should not be there. Just as a little finger kept over the eyes can block the whole sunlight—the sun is so big, but this little thing will obstruct the whole thing—likewise, a little mistake in the conception of God will defeat the whole purpose.

Actually, there is nothing so easy in this world as to conceive the all-pervadingness of God. It is difficult to think mortal things. They are all far away, here, there, scattered everywhere, so you have to run about to find out where a thing is; but here you need not run about. Just under your nose, on this very spot, you have got everything that you want. This you are not able to conceive. There is a fear: It may be or it may not be. Those who think it may be or it may not be will get nothing. Here your mind should be clear, and your heart should be pure. Even a little attachment... Why are you clinging to anything? Even after leaving the home, some clinging persists. A person wearing a gold ornament will not forget that the gold ornament is there. He will be always conscious of that.

It is not possible to renounce like that. You cannot renounce anything as long as you do not believe that what you want to renounce is in your mind only. It requires a lot of thinking on that. Don't run to twenty Gurus. Don't go to Gurus. They will tell different things. Some will say breathe up, some will say breathe down, and so on. This is all no good. Your problems arise from your way of thinking. The whole thing is, you cannot conceive what there can be which is everywhere. The mind will reel by such a thought. Such a thought will not occur to anybody, anywhere in the world. You ask anybody anywhere throughout the world: Can you conceive the presence of something which is everywhere and is everything, including myself? They will become giddy. Even by the very thought of it they will be giddy.

That's why when that Great Being manifested itself as an all and everything, Arjuna cried out, "Sufficient. I cannot bear it anymore. Come down!" *Visvarupa darshana*. Even the most glorious thing is intolerable. We cannot tolerate the most magnificent thing because it is too much for the mind. And a little straw in the world, that also we don't want. We want some petty thing, a tinsel, which looks like a diamond. A little glass piece can shine like a diamond, and we will

run after the glass piece because we are deceived by our perception. What we see with our eyes is not true, and the mind thinks only what it sees with the eyes. The eye is the reporter of the facts of life, and whether it is a correct fact or not, that is a different matter. Then the mind absorbs it, and becomes upset because of the multitudinous variety of information that the sense organs give.

Have you got any desire? Put a question to yourself. Don't tell me anything. You put a question to yourself. Do you have any desire, even if it be for a pencil? Are you attached to a pencil or a wristwatch? People will die if their wristwatch is lost. People go crazy because their costly wristwatch has gone away. Then what is renunciation? Why do you possess such a valuable thing, the loss of which will make you crazy? Why do you keep such a thing? This is a double game which is played by the mind. Even a little thing can become very big. I gave a small example of a wristwatch.

There was a magic show. The magician asked the audience, "Have you got a wristwatch?" "Yes." "Bring." It was a very costly, jewelled watch. The magician took it, brought a hammer and crushed it into pieces. That man said, "You have crushed that valuable watch into pieces." He was very upset. "What is happening? Am I alive or dead?" He couldn't make out. Then after that the magician said, "Do you see a wooden box there far off? Open it." And he found his watch there. This is how God plays tricks. He will make you crazy.

If you want a thing, you should want it wholly, 100%. If you want a thing only 99%, it won't come because the 1% you have put aside will pull you. 100%, can you ask for something? Then you will not live in the world. You want only some percentage. Therefore, nothing comes. Suppose you go and tell somebody, "My dear friend, I like you 40%." Will he like it? Will anybody tolerate it? "You like me only 40%?" Like that you are telling to everybody. Nobody can be your friend unless you want that friend 100%. Even so is the case of God Himself. If you say, "50% I like God, 50% my property," it won't cut ice. You cannot make jokes with God. He is not a baby.

You have a duty towards everything, but you cannot have attachment to anything. There is a difference between attachment and duty, even with husband and wife. Husband and wife should serve each other as part of their duty in life, but neither of them can

get attached. There is a great difference between attachment and duty. In a hundred books Swami Sivanandaji has written this.

You chant Om every day, Om mantra, in a sonorous voice. Don't go for intricate things. You should not do any complicated exercise, which the mind will reject. You should not displease the mind, nor indulge in what it asks for. Like a child which is crawling, the mother gives it some freedom. It goes on crawling, crawling, crawling, and it reaches a large precipice. Immediately the mother goes and pulls it back, and it will cry. Then she will satisfy it by some other way, like a homeopathic dose. That which you have to be rid of, that itself is the curative factor. In the homeopathic system, they use for curing an illness a potency of that very same thing which caused the illness. Vaccinations and so on, they have the same purpose. That which will cause illness is itself the thing which will cure that very same illness.

The world is not to be rejected; it will kick you out in anger. Nor should you be attached to it. A via media, a harmonious and uniform method should be applied. You follow this method, chanting Om.

WHAT WE WANT

Swamiji: Insects are there. They have got their own communication. They are struggling for existence. All life is nothing but a struggle for existence. Whatever be the type of work or manoeuvre that one does, it is a struggle for existence. You want nothing but to exist, and if that is threatened you can do anything you like to protect yourself. A scorpion has a sting. It wants to see that it must exist. In that wretched condition it wants to live long, so to protect itself it has a sting. We want nothing but to exist.

Suppose everything is there, but existence is threatened. Is it all right? Everything you have got, a multimillionaire you are and very well-placed with good health, everything, but your life is at stake. Is it all right? Then what is the good of everything in the world? To exist is the greatest pleasure. If the existence itself is threatened, then what is the good of anything else? So the most beautiful thing is existence; the most valuable thing is existence. Whatever other things may be there, they cannot give the joy of being permitted to exist. If everything goes, life must continue. If life goes away, then what is the good of all this wealth, kingdom, princehood, and all that?

See the simplicity of our desire. Our desire is very simple. We want to live in any way, under any circumstance. Even a leper, even a person with an incurable disease, wants to live, that's all. To live is to exist, yet nobody thinks of this. They think, "I have got so many responsibilities. I have got family, I have got office, I have got money, I have got authority and power." When that man's life is at stake, what is the good of all this? When such a situation arises, he will try to see that the threat to his life is removed. You may say that you are a millionaire, you have got a lot of money and gold, your authority is you are a great officer, so why are you worrying? No, all this will go in one second if the life is threatened.

So what is it that we want finally? We want to exist. We don't want anything else but permission to exist, and if that permission is not given, then it is a horrible state of affairs, and nobody can think, also.

You may exist, but what kind of existence do you want? Would

you like to exist like a vegetable? No, you don't want that. Would you like to live a long life as a pig? No, we don't want that kind of thing. We want to be existing as a qualitatively superior being. Suppose the whole earth is yours, and it breaks one day by an earthquake, and the whole thing goes. Even the king of the whole earth has gained nothing. One earthquake can break the whole palace, and the king also goes away. So it is not a very desirable thing, even to be a king.

You want to exist in the sense of a permanently secure existence, but there is nothing permanently secure. Even a tree is not permanently secure. The wind can blow and break it completely. Nothing is secure. You do not want the existence of a little insect. You ask for a widened existence. That's why the king wants to expand his kingdom. He thinks that his kingdom is he only, but it is not true. The kingdom is not he. He is a poor fellow, and when the kingdom is taken away, he is like a nothing. But it is a wrong feeling, a wrong superimposition, that "The kingdom is me." You want an existence that is never threatened by death. That is what you want.

Is there any conceivable existence which cannot be threatened by death? Can you overcome death? If that is possible, the existence is worthwhile. What is the use of existing with all the comforts, etc., when the possibility of death will pursue the person at any time? So deathless existence is what you want.

Now you go further. I cannot comment on this. How will you have deathless existence? When the whole universe is moving in a process of evolution, every minute everything dies. So there is no deathless existence even in the whole universe. Everything changes, and everything is destroyed by the process of evolution. The previous thing is destroyed by the incoming force, and the incoming thing will go by another thing coming. So where are we at this time? What are you expecting finally?

Illimitable existence. We don't want to be confined to our room. We don't want that kind of thing. The widest, widest expanse of my being, and the widest expanse of my being not only for a few minutes, but for a long time. "Suppose I am an emperor of the whole world for one minute only. Is it all right? It is no good. Though I possess the whole earth, one minute has no meaning. It must be endless." So that means you have to transcend space and time. That is what

you want. By an analysis you come to that. You want spaceless and timeless comprehensive existence, which is another name for God.

So understand. Be careful. We are having muddled thinking. Everyone's mind is muddled, and we think we are very great. Even the presidents of the most powerful nations of the world are not safe. Then what is the good of all this? They are struggling for existence afterwards. Same thing.

So I have led to your mind in some direction which will create dispassion in you. An automatic enlightened process of renunciation will arise inside. It is renunciation not of property and family and all that, but renunciation of the very wrong notion of our life itself. That wrong notion of our own existence must be renounced, not renouncing some land and property. "I have renounced everything," people say. It is not possible. You cannot renounce. That is erroneous thinking. That error must be renounced.

DIALOGUE BETWEEN RELIGIONS

A visitor: Is it possible that you can speak about the dialogue between Christian and Hindu?

Swamiji: There are big books, but ending in nothing finally. These dialogues compiled in huge volumes end in no conclusion. “I agree with you, but I differ from you.” Like that there are many books. We don’t have any such thing.

Visitor: You don’t have a specific book or opinion about it?

Swamiji: What kind of opinion? If I am a Christian, I will have the opinion of a Christian only. You want a person whose opinion is universally acceptable. That is what you want. There is no religion like that which is universally acceptable in all details. In generality it may accept all things, but in particular matters they differ. What are you aiming at finally?

Visitor: In this dialogue, to point out that there is a unity between everybody, between humans. Every human is equal to another. But religions are not here to satisfy the goal for which they are here. I mean, religions are not doing their duty now. They are a sort of doctrine separating people, and not leading to a spiritual level, and the unity is only possible on the spiritual level. That is the aim of my study and of my research.

Swamiji: You are writing something?

Visitor: Yes.

Swamiji: What are you writing?

Visitor: It’s my PhD thesis.

Swamiji: Oh, you are preparing a PhD. On what subject?

Visitor: On law, and specifically on the status of personal law in different religions, and through this...

Swamiji: Law in different religions? How many religions are there in the world?

Visitor: I’m taking the Muslim and Christian, and I’m taking also the

Hindu example as cohabitation between Muslim and Hindu. I took a specific judgment which was given by the High Court of Delhi, very beautiful judgment on how they make the interpretation of justice in the Koran, sometimes going beyond what Muslims expect. I mean, when one is a human, he can be more just than the religious people who pretend. I don't know if I can make myself clear. And through this study what I aim to say is that people cannot meet and cannot be unified...

Swamiji: You know, there was such a thing as the Crusades in early history. Why did it take place? Why were they so fanatic? And they destroyed all the Muslims.

Visitor: Because it is a power.

Swamiji: They butchered the Muslims in the name of Christ.

Visitor: Yes. It is the power, because it is not the will of Christ, not at all. It was a pretext; it was not the reason. The Christ would not admit this, but even today if Christ comes and goes to the church, they would kick him out because there is no spirituality. This is why Christian people like to come to India—not to get the culture.

Swamiji: Religion and spirituality are not identical things. They stand apart. Religion, if it is to be universally applicable, should consist in the soul's aspiration for the Almighty. It is not linguistic. It is not Islam, it is not Hinduism, it is not Buddhism. It is the soul surging forth for union with the Ultimate Creator of the universe. Christians don't like this because you cannot surge like that to God Almighty. You maintain a difference. Christians hate mysticism. Islam also hates mysticism. Both don't like it because mysticism is an attempt to bring God down to the earth plane and make Him immanent, rather than transcendent. But all the Semitic religions are worshipers of a transcendent God. Transcendent God means He is far away.

Visitor: Yes. Also, this is not Christ. This is one of the characteristics that the church is trying to put on Christianity, which is not from the nature of Christianity. They say Christianity is a historical religion, while God is something transcendent. It is not acting with people, with the world...

Swamiji: A historical religion in the sense that it began at a particular time.

Visitor: No, not in this sense. They are arguing to say that the church, which is the body of Christ, which is the tradition...

Swamiji: Nowadays it is not the body of Christ.

Visitor: But that's what 'church' means in the theological meaning: the body of Christ and the unity of all Christians. This has nothing to do with Christianity. I agree with you about this because even Christ said, "My kingdom is not from this world." He means from another level of being spiritual; and, also, he never said that God is outside. On the contrary, he always said that God is everywhere in all his teachings.

Swamiji: Even in the lofty teachings of St. Augustine and St. Thomas Aquinas, the transcendent aspect of God is still continuing. They cannot say He is in the heart of every atom. They don't accept that. But these people are highly mystical people—St. Augustine and St. Thomas Aquinas. They are highly logical Aristotelian and Platonic theologians. But in spite of that, they keep God above: O thou God. Mysticism is debarred, because mysticism is an attempt to bring God to the level of everything in the world. It divinises the entire earth and the whole heaven. The earth is nothing but the body of God. It is mysticism. There is no place where God is not, and there is nothing in which God is not present. That is a mystical touch given. People like Jakob Böhme and Meister Eckhart—you must have heard of these people—they were called God-mad people. They were called God-mad, like Ramakrishna Parmahamsa of India. Have you heard of Ramakrishna Parmahamsa? You don't know? Oh, he was a great saint. He was the Guru of Swami Vivekananda. He was a great mystic of India, and his first disciple was Swami Vivekananda.

Vivekananda was a staunch Hindu, and he gave his lectures in the Parliament of Religions held in America many, many years back, and he argued what Hinduism is. It is not a creed or a cult of a particular class of people. It is a universally embracing upsurge of the soul towards God. Where the element of God as an immanent principle is absent, the spirituality becomes dampened. You cannot keep God above in the sky and then worship Him, which is the

emphasis of Semitic religions. In Eastern religions, even in Taoism and Hinduism, they don't keep God on the top, in the sky; otherwise, you cannot contact God. If there is no link between you and God, what is the search for God? He is inside your heart.

The Spirit that is calling you towards God Almighty is God Himself. God is calling God. You are only an emblem of that Mighty Being. Such persons who live a godly life attempt to think like God Himself, and speak like God. They are the great masters of mysticism. They are Godmen. The essence of spirituality is to make everyone a God-oriented individual. You think like God only. You don't think like a Lebanese lady or anything of the kind. You have no religion at that time. God Himself has no religion. He is neither a man nor a woman. He has no language. It is the language of pure existence, pure awareness, pure delight, ultimate freedom.

If anyone can conceive what that could be, such people run into raptures of being possessed by God. They are the saints and sages. Everywhere, West and East, you have such people. They look like uncommon, crazy people afterwards. God-mad, they say, because there is no language, there is no word to describe what it is. A poorest language we are having, and poor words, so they use all kinds of letters and languages, and concoct. 'God-mad' means possessed by God to such an extent that one becomes crazy, as it were, with the inundation of God inside oneself. If God enters you, what will you think at that time?

Visitor: I am possessed.

Swamiji: You will not be a human being. All the angels of heaven will start scintillating through your body. Gods will descend into you. You need not go up to them. The whole earth will melt down into a resplendent radiation.

Visitor: Is He entering me, or I am becoming aware of His existence in me?

Swamiji: Both mean the same thing. God entering you and your becoming aware of the fact of God being everything, they are the same thing. You know how God thinks? You cannot even imagine what God's thought would be; and such a thing will possess you, and you do not know what you will feel at that time. Therefore, we

call them God-mad, that's all. They are no more human beings.

Visitor: And do you think it is possible to remain in this state of God-mad, or sometimes it is like...

Swamiji: No one has ever succeeded in being in that state for all time. For some time it is possible. I told you Ramakrishna's name, a saint of Bengal, who is the Guru of Swami Vivekananda. I was telling you just now. He was a God-mad man, fully possessed of God. But sometimes he enters into a trance of God—so intensely enters into it that it is difficult for him to come down. He cannot come. Going up and coming down. So he used to adopt a peculiar technique of keeping in front of him some sweetmeats which he liked best. When you see the sweetmeats, the trance will come down immediately because the dear object to sitting in front of you. Any dear object will pull you down from that. So he used to keep before him this very beautiful sweet of Bengal and think of it before going up. That memory of this interesting sweet will bring him down. Otherwise, they say, the whole body will break. He used to have various illustrations to explain what it is, like an elephant entering a thatched hut. The body is like a thatched hut, and a mad elephant has entered into it. What will happen? The hut will be broken to pieces. So human beings cannot contain the entry of God for a long time. It will destroy the health of the body and they will break it down completely. So too much attempt also, beyond the capacity of the physical frame to tolerate it, is to be avoided. That's why some social contact is maintained. If you completely cut off all social contact to the maximum limit, then you will not be fit for living in the world afterwards. God will take possession of you.

TECHNIQUE OF CHANTING OM

Swamiji: ...otherwise, this distraction cannot take place. You are thinking of two things at the same time. 'Concentration' means thinking of one thing only. If you are thinking of the world, okay; think of the world only. Then don't bring any other item. And if you think that God is all-comprehensive, and everything that you want in the whole universe can be had from That, there is no reason why the mind shouldn't go to that. You just logically think a little bit. If you can get everything that you want in one place, why do you go to another place? That means the mind is having a dual feeling: "There is something valuable in this world. I cannot reject it for the sake of even God." This idea of God, Devi, or whatever it is, is theoretical at present, but the concentration on the world's value is practical. The practical thing overweighs the theoretical concept. "God-realisation is good, Bhagavati *puja* is good," the intellect says. But the feeling says, "No, it is not like that. The world is very important, and I have to take care of all the family. I want money, I want bank balance, I want health, wealth, and so many things." This is the feeling in the heart. The feeling in the heart contradicts the intellectual acceptance of God being everything. There is a conflict between understanding and feeling, unless these two join together. When understanding and feeling join together, it becomes intuition.

I will tell you one technique. You sit quiet. Chant the mantra 'Om' [Swamiji chants Om]. Fifteen minutes continuously, do that. At that time, no other thought will enter your mind because of the sound. You are actually hearing the sound, so at that time the mind cannot think anything else. It will think of the sound only. Fifteen minutes in the morning, fifteen minutes in the evening. If you can increase it, well and good.

This Om that I chanted just now is not merely a sound. It is a universal vibration, from which the whole creation took place. If you are acquainted with modern scientific discoveries, you would have realised that the whole universe started with the huge bang, called the Big Bang, and those vibrations became more and more solid, solid, solid. It was only a fiery ball. The whole earth was a fiery ball which broke off from the sun, and where were we at

that time? When the whole earth itself was a fiery ball, where were we? We never existed except as a potential energy of the universal energy. Then that energy came down. In millions of years it slowly came down, and became water, and then earth. The earth produced plants, and so on. We eat food, and then we are born through the mother and father, but our origin is not in this world. The whole earth itself is not a self-contained reality. It has come from the sun, and the sun has come from the Milky Way and the whole starry system. It is a very difficult thing to imagine this. You are belonging to the whole universe. You are not coming from Delhi, and all that. What is Delhi? There is no Delhi, no Earth also. Everything is controlled by That. You cannot lift a finger until the order comes from the central government of God Himself. This vibration, due to which you are doing like this, is connected with the nervous system and the muscles. These nervous systems and muscles are connected with the whole Earth planet. The earth is connected with the solar system. The solar system is connected with space-time. Ultimately it is depending on God only. Unless God wills, your finger cannot move. But we are very egoistic. We can do anything. This boasting has spoiled everything.

Chant Om like this, fifteen minutes in the morning, fifteen minutes in the evening, and don't think anything else. Actually, you cannot think anything else due to the sound that you are making. [Swamiji again chants Om, and tells the group to chant Om as well.] Merely by the chanting of Om, there is so much peace. All the agony, headache, everything, vanishes at that time because this all-pervading force engulfs you completely.

Think: The God that I am meditating upon is all-inclusive, all space, all time, all sun, moon, stars, the whole earth, the entire cosmos. This is the name of that God—this Om [Swamiji again chants Om]. You must have full faith this will bring results. Hesitatingly, with doubt, you should not do that. Nothing can be achieved by doubt.

Think: I am sitting on the bank of the holy Ganga. The sacred breeze of the Ganga is blowing over me. I am sitting here at the foot of the holy Himalayas, the most blessed place. I am sitting in a most blessed place. All the karmas, all the *papas*, whatever you have committed will vanish by staying in the atmosphere of this

place. The very atmosphere will destroy all the sins, but if you do meditation and chanting of Om like this, still better.

But you must have faith: "I am certainly sure that I will get what I want." You should not have doubt.

A visitor: Swamiji, I could see light, I could see everything, and I could get into my stance within 2-3 seconds after sitting, but then thereafter it started reducing.

Swamiji: This method that I have suggested to you, continue for one month without break. I didn't tell you to chant Om for hours together because it may be impracticable. Chant for half an hour in the morning, half an hour in the evening, and if possible, also midday after lunch, or before. In one month you will feel the transformation taking place in you. Even a medicine you take for illness cannot act in one minute. It takes time to get digested and then pervade the whole bloodstream, then slowly you feel the curative effect of the medicine. Even if you eat food, in one second you don't feel the energy. It has to go through the proper process. Like that, continuous practice, continuous practice, with great faith: "I will certainly get what I want." If you decide that you will certainly get what you want, you will get it. Your mind should not waver. This is what I can tell you just now.

[Later on]

Swamiji: This is an unthinkable subject. The head will start reeling the moment you utter these words 'structure of the universe'. Who has seen the structure? Here we come to the essentials of pure mathematics. Inasmuch as the structure of the universe includes the structure of your being also, who is studying the structure of the universe? This is a very subtle point we are arriving at. You are inseparable from the structure of the universe, and it has to be contemplated upon. If you are inseparable from that on which you are supposed to be meditating, a mind like yours will raise a question: Who is actually contemplating? Who is meditating? You don't say, "I am meditating." You have gone into the universe because you are inextricably connected with the structure of the whole cosmos. So the word 'inextricable' explains everything.

It is a shocking suggestion to the mind. If this suggestion

goes deep, and your understanding permits the sinking of this understanding into the feeling and your emotions, you will feel a shudder as if the whole universe has entered into you, and there can be no greater blessing than this shudder.

Do you catch something from what I am telling? What do you say? You will melt away into the universe, and you will not lose anything by that because you are gaining the whole universe, and why are you clinging to this little body? And you are actually not losing anything because you are getting absorbed in the mighty sea of the universe.

Do you feel there is some point in what I am saying? Whatever the meaning of it may be, you think over it, because when you think like this, you are actually touching the borderland of the kingdom of God. If you go on thinking like this, it will be as purifying as ten thousand dips in the Ganga because your thought is the Ganga finally. If your thought repels, Ganga cannot protect anybody. But here is the art of assuaging the troubled mind by giving it a consolation that, in the end, everything is wonderful. All is well.

This inability on our part to accept this truth, and the persistence on our part to assert our isolated individuality... You said you are from Andhra Pradesh, you are a teacher of mathematics, you are whatever you are. All these are drops in the ocean of God-experience. Reshuffle yourself, reshuffle yourself completely in your mind: "By losing the assertion of self-individuality, I don't lose anything." Consider yourself as a river, and you have moved into the sea or the ocean, and you have lost nothing by entering into the ocean. All the rivers in the world are rushing towards the great sea enveloping this earth. They do not lose anything. They become larger. So there is no question of losing when you have become larger. If a section officer is promoted to the level of a secretary to the government, you may say he has lost the job of the section officer. Has he lost it really? He has gained something in which the section officers are absorbed completely. So there is no question of losing anything here. It is all a question of gaining more and more, more and more, more and more.

These are some thoughts that came to me when I heard that you are a very learned mathematician. These thoughts can take you up to the highest level of universal consciousness, and make you dance in

ecstasy that you have got everything that you want. We shall try to achieve it, attain it, and abandon our insufferable foolishness which makes us cling to little, little petty things; and losing the diamond, we go for tinsels. The education that we have obtained in schools and colleges has given us nothing. It made us worse in the eye of these great powers, which will be laughing at us at our boast.

RELIGION AND GOD

Swamiji: I don't get attached to any religion. I am friendly with every view of life—every view. Those views which many may condemn as non-religious, even that I consider as a stage in the appreciation of true religion. Even materialism is a kind of religion only. It is an appreciation of the values of life from one particular point of view, and no point of view should be regarded as erroneous. A child's blabbering and a genius writing a scientific book, you should not compare them like that. A child's blabbering is important enough at that particular level.

All things which you call good and bad are only comparative evaluations. There is no such thing as ultimate, absolute good, nor absolute bad. You are comparing and contrasting one stage with another stage and then you say this is like this, this is like that.

I do not belong to any religion, really. I am friendly with everybody. All views are good views, but at that particular stage only. I wish to be a friend of God, and as God has no cult and religion and philosophy, I also have no cult, no religion, no philosophy. I try to think as God thinks, if at all anyone can imagine what God thinks. If this can be appreciated and allowed to sink into your feelings, you are, in a way, on the way to samadhi, as they call it.

Samadhi need not be interpreted only in the sense of the sutra of Patanjali. It is any kind of union with that which you consider as the other. Most difficult thing! You call certain things as other than you. If this otherness of the thing can be lifted and made inseparable from your being, that is samadhi. It can be applied to anything. You can be in samadhi with a pencil, a fountain pen, a wristwatch, a tree.

The otherness that you attribute to anything in the world is the opposite of samadhi. Samadhi is just being what another is, and if you extend it further on to the widest dimension, it is like union with God Himself. But you should not want anything. "I do meditation, but I have got another desire a little bit." That should not be there.

All right, be happy.

[Later on]

Swamiji [to a visitor]: What is the technique of bringing peace in a

holistic manner?

Visitor: As a way of life in thought, in action.

Swamiji: I understand everything what you say. How will you implement it in the world of tension, fury, selfishness, corruption? Have you seen, in the history of the world, right from the creation itself, any era where peace prevailed entirely?

Visitor: No.

Swamiji: Now why are you interfering with it? The type of peace that you are thinking of is only in God. It is not in the world. The moment God created the world, He kept everything upside down. Now you are trying to put it proper. I am glad that you are doing a great doctorate. How far have you succeeded?

Visitor: I got my doctorate.

Swamiji: What is the theme that you are adopting in writing? How does it start?

Visitor: The meaning of peace, the philosophical stance, the Gandhian concept of the meaning of peace and moving on to religious concepts, and how, in the normal day-to-day life, how it is different from the idealistic vision of it. What is the ideal peace, and also in terms of the means of the people and the militarisation of society and the system state at one end, and also about the issues like poverty and the environment.

Swamiji: Who has created poverty?

Visitor: Man did.

Swamiji: Why does he create?

Visitor: Because of the inequality.

Swamiji: Now who created the inequality?

Visitor: Man.

Swamiji: Again you are bringing man only. If it is man who created inequality and the absence of peace, cannot he himself rectify it? A very difficult thing, but you are touching a vital point. It is highly praiseworthy. But God has upset the entire plan of what you are

writing by creating the world [laughter]. That is the whole thing. But anyhow, God will be pleased. Here is a young man who is trying to think something [laughter]. Very good. I am glad.

So you tell God: "I am your son. Don't trouble me unnecessarily." He is punishing humanity; otherwise, He could have kept quiet. What is the purpose of creating? Creation is the otherness of God, otherness. Anything that is other than God will not survive. So He has created a magic show of what you call creation and all that follows from that act. It is a very simple thing. You cannot say creation itself is God. He created the world. So when you say God created the world, you are implying thereby that the world is not God, and anything that is not God cannot survive. So that is the turmoil of life.

But that divinity that is scintillating in your heart is telling you to write a thesis that it is possible to attain peace. Though the world is sitting inside you in the form of this psychophysical individuality, God also is sitting inside you. Your psychophysical individuality says the history of humanity has always been a tragedy. Have you read Arnold Toynbee? He was a great master in the study of history. Anyway, I don't want to touch that subject.

So while the perishable and the unintelligible character of human history, which is dominating every human individual, tells us that... There are social welfare workers. They want to die for the sake of society. But what happens is, they die but the people are like that only. The social welfare worker becomes an object of dislike by the very people... You know the history of all social welfare workers? Either they are crucified or shot or hanged or buried. This is what society does to the people who did social welfare work. That is another philosophy altogether.

Many people say the world is like a dog's tail. It will never become straight. If you thrust a tube onto the tail of a dog, it will become straight. You remove the tube, and again it will be like this.

Toynbee you have not read? It is very necessary to read that. It is in twelve volumes—Arnold Toynbee. Now the publishers have brought it out in two volumes for easy comprehension.

There is another pessimistic writer of history—Spengler. He wrote a book called *Decline of the West*. It is very famous. Then you

have got the political philosophy of Plato, Aristotle, Rousseau, Hegel. Then Eastern thinkers like Chanakya, who wrote Arthashastra. That is the foundational political work of India. And Manusmriti. You have to put them all together.

MEDITATION MEANS RIGHT LIVING

Swamiji [to a visitor]: Meditation means right living. But you must know what is the meaning of right living. Everybody is living, and what is the difference between living like anybody in the world and right living?

So many people—millions and millions of people—are living in the world, but that cannot be called right living. Everybody is living a wrong life; therefore, their mind is upset. Life is nothing but life in the mind. If the mind is not working, there is no life. So whenever you say "I want to do this, I want to do that," it is the mind that is saying that. But the mind is not adjusted properly to nature, as you said just now.

Why nature? The mind of one person cannot be easily adjusted to another person's mind. You cannot think like the mind of another person. You are two different people. You understand what I am saying? Two people cannot think the same thought. It is not possible because there is a strong individuality in each person. You cannot behave like another person. They cannot behave like you, because you have got so much attachment to your way of thinking through the body. Everybody thinks that we are the body only. Nobody believes that there is a mind. Many people use the words 'my mind', as if the mind is a property of somebody. Now, if the mind is not yourself, then what are you? Are you only the body? 'My mind.' Who is saying this? Who is speaking like this? Can the body speak 'my mind'?

There are only two things: The mind is there, the body is there. Now when it says "my mind", who is speaking? The mind cannot say 'my mind'. Then who else is there? Only the body is there. The body also cannot say 'my mind' because the body has no consciousness. So there is a confusion in the beginning itself. Simply we say whatever we like, by habit.

So the adjustment of the mind, which is called proper living, is, first of all, an adjustment of the mind with the body itself. You must be able to live in your body. Your nearest friend is this body only. Then it will cooperate with you to do other things.

In this world there are four things. The whole world is made up

of four things. One is your own self as an individual person. Number two is other people, which you call human society. The third thing is nature. The sun, moon, stars, mountains, rivers, everything, they all constitute what you call nature. So there is you yourself, other people, and nature. Then, finally, there is the Creator of the universe. Everywhere you will find only these four things working, if you analyse properly. I started by saying that living means living properly, rightly. Now I am just giving a description of what right living is.

'Right living' means living in such a way that you do not come in conflict with somebody else, do not come in conflict with nature, do not come in conflict with God, and you should not be in conflict with your own self also. That conflict inside is called nonalignment of personality. In the Western world, this word is very popular. The psyche should be properly aligned. You should not curse yourself or cry, weep. The feeling says, "No I don't want. I don't like anybody." Even very learned people—intellectuals, professors, scientists and geniuses—may not be happy because the happiness is in the feelings. So there is a conflict between feeling and understanding.

The personal life of a person should agree with what the person understands. Your learning may be very high, but your feelings are very grieved. Individually you are not a happy person. A highly learned professor in a university may be living a miserable life in the house because he has a conflict with his own wife. So what is the good of the university speaking? This is not a balanced life. He is living a miserable life.

Two people cannot agree with each other. Then what is the good of this meditation on God? For that purpose you must understand it is necessary to know the whole structure of the universe. Where is this universe? Where is this world? You believe there is a world? Where is the world? Are you seeing it? Are you seeing the world, or are you not seeing the world? You are not able to tell me anything. We speak so much about the world, but where is the world? You are seeing people. Do you call them the world? You see mountains and rivers. Do you call them the world? Do you call the sun and moon and stars as the world? So who is the world, then? We are talking so much about the world. The world is good, the world is bad, the

world is wretched; so many things we say. But where is the world? You cannot even say where the world is. If you cannot know where the world is, you cannot know where you are sitting also. The whole thing is a chaos.

Deliberately people make themselves unhappy. Nothing is clear. Modern logic and education are useless things. They do not go into the depths of the problems of life. People study in universities only to get a job, and why do they want a job? For salary. Why do they want salary? This is a very difficult subject. Why do you want a salary? It is good to have more salary. Why? Again another problem is before you. You have got millions and millions. What do you do with that? You eat. Do you eat dollars every day? Then what do you eat? You eat a little bit of food. For that you want so much of dollars.

We don't know our own selves, we don't know other people, we don't know whether the world is there or not. Where is the world? You are not able to answer me. You are seeing only people, and you are seeing mountains and rivers. Can you call them the world? Very serious subject this is. Do you understand what I am speaking? I am speaking something very subtle and very secret. We create our own problems by misunderstanding and not giving sufficient time to think about our own selves. From where we have come, we don't know. We have come from somewhere, but from where we have come? From the tree or something? That also nobody knows.

We don't want to answer all these questions because it is very mystifying and frightening. Certain things are not uttered at all. We don't know from where we have come, and where will we go one day. One day we will go, isn't it? But where will we go? What is the use of living in the world when fundamental questions cannot be answered? If I don't know from where I have come, I don't know where I will go, then what is the use of simply going on saying something unnecessarily, and travelling all over to places, going to the market, purchasing things? For what good? The fundamental question cannot be answered. Like fools people run about because the misery of life is so much that they cannot tolerate it. To forget this misery, they run about—go here, there, and make global tours because when they are travelling, they forget the misery of life. A dog is very unhappy, so to avoid that unhappiness it runs here and

there. A dog will never sit—always running here and there. It is a very miserable creature. So if you want to forget your sorrow, go on running about here and there, go to the other side, this side, Lakshmanjhula, Delhi, everywhere. By that time you forget your day's sorrow. This is the kind of life people are living.

The world itself cannot be understood. The sun cannot be called the world, the moon cannot be called the world, the mountain is not the world, the stars are not the world, you are not the world, and they are not the world. Then where is the world? It is a kind of psychological confusion. The world is nothing but a psychological confusion. It is you yourself. The world is nothing but people like you, all things put together.

Who are you? Suppose I put a question to you. You cannot say what you are. You have got a nose, you have got eyes, you have got a head, you have got ears, you have got hands, you have got feet. So are you a bundle of all these little things? You cannot say who you are. "I am nose, plus eyes, plus head, plus ears, plus hands and plus feet." Can you say like that? Not only do they go together, they go in a very consistent, systematised, organic, conscious way. You cannot say that the sun is the world and a mountain is the world, and all that. That is like saying, "My eye is myself and my nose is myself." As you just rightly said, a systematic, organised, conscious existence is yourself. The same analogy will be applied to the whole perceptional world. The sun, moon, stars, they are not the world. They are all organised into a complete whole, and there is an intelligence inside it, just as you have an intelligence. You cannot say who you are. Neither you are inside nor outside, nor are you somewhere. Nobody knows anything. So is the case with the world.

You are not merely a conglomeration of physical limbs, nor are you outside them. They are you, and yet you are not merely the limbs. There are two kinds of wholes. One is a living whole, like yourself. Another is a mechanical whole, like a machine, like a motor car or a robot; they have no brain, no consciousness, so that is called mechanical whole. A large heap of stones on the road you can call a whole, but it is a lifeless whole. One stone is not conscious of the other stone. But here, every part of the body is conscious. Likewise, there is a total consciousness in the whole universe, outside which,

you cannot exist, and you cannot even exist as a human being or as a mind or a body without being integrally, vitally, inextricably connected with the entire structure of space, time, and all things. So you are a world person. You are not coming from Belgium. This idea also must go. Just as you cannot say from where you have come, your idea that you are coming from Belgium is also not correct ultimately, from the point of view of peace of mind. You are a total whole.

This is a holistic way of thinking. 'Holistic' means thinking everything simultaneously. You belong to everything that looks outside, and what appears to be outside belongs to you, so there is no question of belonging at all. The two things do not exist apart. You do not belong to anything because anything also does not belong to you. Actually, the concept of property is a misnomer. Nobody can own property. You can only be the property yourself. Whatever you are, that is the property. Anything other than you is not a property; but if you believe that the whole universe is you only, then that is your property.

This is to say, briefly, the way in which God thinks. God has no friends, God has no brother, sister, no relation, no husband, wife, nothing. He is. If you can think like this, as a total conscious being inclusive of everything, leaving nothing outside you, that is meditation. Today I will speak only this much. I will see you again tomorrow. *Dhanyavad*.

THE CHRISTIAN IDEA OF GOD

A visitor [a Christian nun]: We come from God, we are going back to God, we are moving in God, we live and move in God.

Swamiji: I don't know. My feeling is, Christianity worships a transcendent God, not an immanent God, and Christians don't like mysticism, though nowadays there are schools of Christian mysticism also. The moment you bring God down to the earth, your religion becomes mystic.

Christianity, though it originated in the East, I should say... It did not originate in the West. Asia Minor and Palestine, etc., are not European parts. They are Asian parts. But it spread through the West through the activity of St. Paul, so it looks that Christianity is a Western religion. Christ's teachings are all Oriental teachings only. Vedanta and Buddhist thought, both are inside it. It is basically...

It has become a kind of Semitic religion. Semitic religions do not believe in the immanent God. Judaism, Christianity, Zoroastrianism and Islam, these are the four Semitic religions that always keep God far away from the world. They don't merge the world with God. That is a heresy for Islam and Judaism, or even Christianity, because you use the words 'Holy Father in Heaven'. 'Father in Heaven' you are saying. Unless you say that this Heaven is everything and everywhere in the whole cosmos, that the entire universe is Heaven—if you are prepared to accept that, your Christianity becomes a mystical religion. But do you think all Christians will believe that? They will say, "Father in Heaven, Thy will be done." What is this 'Thy'? If He is everywhere and He is everything, to whom you are referring as Thy? Thy kingdom come. Thy is only applied to a second person, and there is no second person. God is not a second person, because already you have accepted He is the only reality. So you should not use the words 'You', 'He' and all that, to Him. But everywhere, and in all scriptures, this word is used. Oh God. Why you are saying 'Oh God'? Where is He?

Now, by an analysis, you have ruled out the possibility of the utter transcendency of God. 'Transcendency' means unreachable distance. Then, in that case, you cannot call God everything. Now

you have told something which is very interesting, but still you believe in the Father in Heaven, Son and Holy Ghost. You have created a Trinity while you have already accepted that it is a unity of soul-being. So that is why I asked you how you are thinking God: as a Trinity or an Absolute?

This is necessary for your own salvation. It is not a theological discussion. This will determine your future in this world and in the other world. The future world, so-called, is nothing but what you are thinking. It will be carried forward like a balance sheet in accounts. It is not that in heaven you think differently. It is not like that. It is only an intensification and perpetuation of what you have been thinking throughout life. Even now you are in heaven because the kingdom of God is within. 'Within' means not this person, that person. Within the universe. Thy kingdom come, and the kingdom of God is within. Now, within whom? It is not this person or that person. Within the whole universe. Then it becomes intense mysticism.

So Christians do not, in my opinion, take time enough to analyse these things. They have got some stereotyped routines. Every Sunday you go to church and read the Bible, and all that. These are all external gestures or rituals, which are very good.

Another thing, which is very important, is the concept of salvation. Up to this time we have been discussing about the concept of God. We have come to some sort of a conclusion. What is salvation? What happens to you in salvation? Where will you be if you attain salvation? Where will you be?

Visitor: I say, at present, to God.

Swamiji: You will be in God? If you are in God, you will be everywhere, because you have already said God is everywhere.

Visitor: It [unclear] our soul.

Swamiji: No, no. You should not say anything. There is no 'our soul' because when you said God is everything, there is no separate soul from that. You should not bring a division between you and God when you have already accepted that He is everything. So be careful in this matter because what you think, that will determine your future.

The soul is not only yours. Every ant, every sand particle—

the whole cosmos is the soul. It embodies the divinity of God. So when you have attained salvation, you have reached God, you have attained God. What will be your experience at that time, roughly? What will you feel?

Visitor: Joy.

Swamiji: No, it is a poor word. It is not like that. Then you must say God is a happy person. It is a very poor definition of such a Mighty Being to say He is a happy person. This is a terrible subject, Mataji. Oh, this is a terrible subject. You should not take it as a joke. I have said something; you think over it.

Swamiji: ...because mere humanism will be empty without the soul that is inside it. The soul is the immanent God element which pervades everything in the universe. But, unfortunately, you cannot see God; and therefore, you are likely to forget that it exists at all. Pure existence cannot be seen with the eyes. Only particularised existences can be seen with the eyes. Divided objects can be seen; all-pervading thing cannot be seen.

Even space cannot be seen properly. You have only to conceive that there is something called space. You cannot take a photograph of space. It is not an object, in spite of the fact the whole universe has come about by the potentials present in the space principle. Space condenses into vibration, and vibration further becomes more and more dense, and this density reaches up to the earth level. Space, air, heat, liquid, water, then solid earth—we are all made up of these principles only, which means to say we are made up of cosmic substance. We are not made up of some tinsels.

Nobody thinks like this. We are little individuals moving from place to place, coming from one country to another country. This is a poor definition of our own selves. There are no countries, etc., just as a human being is not merely the fingers, the hands and the feet. Hands, feet, etc., are the countries of this body, you may say. The entire body is the total nationality of the universe. You have got so many countries, so many nationalities; they are just like fingers and hands and ears and noses of the body. But you don't feel that there are many limbs in your body. When you come from somewhere into this room, you don't say, "Many limbs are coming." You don't say that. "I am coming," you say. In a similar manner, the division of the consciousness of nationality into particular locations like countries is only a pragmatic step human beings have taken for getting on in the world. But truly, it is something more.

The cosmic substance is scintillating through our body. Even the sun is determining our courses. Nobody knows how the sun determines. Even our breath is regulated by the sun's movement. Sun, moon, stars—even the longest distance of stars, they are all controlling us without our knowing what is happening. You may

say that the stars are very far away, but there is no distance in the cosmos. It is one integrated being, so you should not say that the stars are so many kilometres away. They are not. It is just like saying the feet are far away from the head, the head is far away from the legs. But what does it matter? You don't say, "Oh, the leg is very far away from my brain." Nobody talks like that. This distance is an illusion. There is no distance anywhere in the universe. So in this distanceless universe you are existing as an integral part of this Cosmic Being.

This is a brief introduction I am giving to your spiritual nature. If you are able to conceive the integrality of your existence as coextensive with the whole creation, you become a cosmic individual. You are not a citizen of one country or another country; you are a citizen of the cosmos. Then blessings will pour on you from everywhere. You don't require a blessing from this person, that person. The entire universe will flood you with blessing because you are a citizen of the whole cosmos. A citizen is to be protected by the country of which he is a citizen, and the country protects every citizen of that country. Now you are a citizen of the universe, so the universe has to protect you. So you are free from fear. Then there is an immense love pervading everywhere. You are not loving something. You are loving your own cosmic self. It is impossible to think it ordinarily.

A visitor: How do I end the separation between myself and my fellow men?

Swamiji: By meditation. Your consciousness, which is called your soul, has to intensely contemplate the soul that is in every other being also. Then consciousness, being indivisible, cannot have one consciousness here, one consciousness there. It is a ubiquitous, all-pervading ocean of existence. That is consciousness.

Every day you sit quiet for some time and close your eyes: I am pure consciousness. Everybody is pure consciousness. There is nothing which is not, at its background, pure consciousness. So what remains? Neither I am existing as an individualised person, nor is anybody, not even the trees and plants and mountains and rivers. They are all condensations of this consciousness. By degrees of condensation from the cosmic substance, as I mentioned to you, they

have become hard earth, etc. But originally this earth can evaporate into the ultimate consciousness. Earth can melt into water, water can be dried up by heat, heat can be controlled by air, and air will vanish into space. Then space can merge into the universal consciousness.

This is a conscious evolutionary process, which is called the highest form of meditation, by which you become one with the whole universe of God, which is another way of saying you are one with God Himself. And God is seeing you. It is not that God is in heaven, and all that. There is no heaven. Everywhere it is heaven only. It is said the kingdom of God is within you. 'It is within you' means what are you carrying with you? How a kingdom can be inside? A kingdom is so big and your heart is so small. But this is not a kingdom which is made of earth, plants and trees. It is a universal sweep of consciousness, of which a little spark is operating through you.

You must close your eyes at least one hour a day and sit like this. The sea of consciousness is dashing through its waves in the form of individualities. There are no individualities. If hundreds of waves dash one upon the other, there are no hundreds of waves, really speaking. It is a hundred ways of the ocean itself working. If a huge wave subdues the small wave, it is not a war taking place. It is a majesty of the ocean itself. If the smaller wave is swallowed up by the higher wave that is coming up, do you think that then a war is taking place?

The consciousness does not wage wars because it alone exists everywhere; and this kind of ubiquitous thought, integral thought, universal thought, where everything is merged into one being, which is called the being of God, on that you meditate. There are no particularities, there are no individualities, there is no division of one with the other. We are not far away even from the stars. That idea must go. The distance between us and something else is an illusion created by our perceptional process. There is no distance. Distanceless, integral being is what you call God, and you cannot stand outside it. So you yourself are a majestic, blessed soul, a spark of the Universal Being.

"I am most blessed," tell yourself. "I am not a wretched individual. I am not a poor person." Ask, and it shall be given unto

you, it is said. Knock, and it shall be opened. Why are you crying as if you are a poverty-stricken person? The resources of the universe are at your hand. Ask and it shall be given, whatever it is. You must have a little faith. Christ has said, "Oh ye of little faith, if you have as much faith as a mustard seed, tell the mountain to move, and it shall move." But that faith is lacking. "Oh, how it is possible?" you will think.

You should not condemn yourself as a poor little nothing. You should not say like that. You are not a poor little nothing. You are a very mighty thing. A little atom has such force, it can blow up the whole thing. And how many atoms are there in your body? If they all blow up, what will happen? Can you imagine how much strength you have got? But they are buried. They are not expressed outside. If all the atoms in your body express themselves in the might of the atom bomb, what you are, nobody can say. You are not a human being anymore. You are the centre of the universal force. Nobody can stand before you. There is nobody there. All is yourself only.

This is a direct way of spiritual meditation. Never condemn yourself, never criticise yourself, never say that you are a poor person. You are not that. If you have come from God, you are a child of God. Will a child of God suffer? Why should you criticise yourself: "I am a poor nothing"? The resources of the universe are at your hand. Ask and it shall be given. But your soul should ask, not only moving the lips and praying a little. You chant some mantras, but that will not work. Your soul should have its own mantra: "Come God, I want you!" The soul should burst forth, and then some miracle will take place.

This is the ultimate teaching of what you call Hinduism, but you don't know what Hinduism is. We are seeing only temples and churches and priests, *pujas*, worships, and all that. This is not Hinduism. These are external rituals, gestures of the seeking consciousness which attempts to outgrow these gestures.

You see, when you come, "Please sit down." [Swamiji gestures] "May I speak to you?" This gesture of my hand is not necessary. I can inwardly love you, but I have to express it; then only you feel it. So even that technique is adopted here, in worships. We wave a holy light, put a candle, and then utter words of praise of God though

these words, and external gestures are not necessary. You can just think, “I love God. Thou art not only mine, Thou art me.” Don’t say, “Thou art mine.” “Thou art me only.” Then the flare of God’s blessing will burst forth.

In one minute you can become a saint if your heart jumps up for this. You need not have to undergo so many austerities. Physical austerities and fasting—nothing is necessary. Your heart should rise up. Your heart is the saint. The saint is not the body or any kind of dress. God does not want dress; He doesn’t care for that. Your soul should open up like a flower blossoming forth, and in a spaceless manner it should rise rocket-like up to the all-pervading Being.

You will be shuddering at that time. You cannot contain God within you, like an elephant entering into a thatched hut, as they say. The thatched hut cannot contain an elephant. Such a powerful thing! If it enters into you, you become mystically mad, as people generally call it. It is not madness. It is a super experience where God possesses you. There are no words for these experiences. People say it is God-mad. Great mystics are called God-mad. It is a poor word, ‘mad’. You should not use the word ‘mad’, actually. It is an extempore bursting forth of individuality to the cosmic level. It is only to be experienced. Any amount of description by words and style of speaking won’t explain it.

This is the goal of what you call true Hinduism, which is at the root of all these external gestures of temples, *pujas*, and rivers, baths, and all that. These are all unnecessary, finally. You will bathe in the love of God Himself. You need not have to go to rivers.

It is a very terrible thing for the human ego to hear this. The ego asserts itself: I am here. Why are you talking? The ego is the Lucifer which rebelled against God, and we are doing that. We keep God far away: I will stay in my own house independently. The story of Lucifer is applicable to every human being. We suffer due to the isolation from God. Now it is up to you to retrace your steps by prayer, meditation to that Almighty who will take you back as the prodigal son, and He is the most compassionate being. Even a ray of that Being... His compassion on you is indescribable. As a ray of the sun merges into the sun, so you will get absorbed into God, and then you will lack nothing.

The only thing is, you should not have doubt in your mind: Is it possible or not? Doubts are our traitors, as people say. If there are any traitors in the world, the doubt is the traitor. “Solitude, no! It is not for you.” Some voice will tell, “This is not for you. Get up!” All saints had this difficulty. This was told to Christ, it was told to Buddha. They all said, “No, why are you wasting your time? This is no good.” That voice must be rejected, and you will say, “Yes, it is possible for me. If one could achieve it, another also could achieve it.” So this blessing may be ours. Hari Om Tat Sat. God bless you.

I have told you a mouthful, and you can think deeply about these matters.

Swamiji: He will give you everything. Not only moksha, even a cup of tea. If you want it, it will come. Whatever you need will be given to you—moksha also, of course. The secret is, the thing that will bless you is not even one inch away from you. That is the only one thing. Otherwise, you look up at Vaikuntha, "How far away? After many births I have to take." No need of fearing like that. That Great Being who is giving this assurance to you is touching your skin itself, so what is the matter? Why are you looking up like that? That is a wrong way of thinking. The thinking is also wrong.

An ashramite: Swamiji, once Swamiji told me, when I asked Swamiji, there are seven planes. Swamiji told me they are under your nose only, like that. How is it?

Swamiji: These seven planes are only pressures of the descending force. They are not separate, like chapatis kept one over the other. One chapati is not connected with another chapati; but this is not like that. This is the whole force descending in different, different pressures.

Ashramite: Here itself.

Swamiji: Yes, there is a material body. Inside that there are atoms, inside that there are electrons, inside that there is magnetic force, inside that, unlimited pressure from space-time. Now, 'inside' means that it is not physical; they are not physically inside. It is only concentration points. We have got five sheaths.

Ashramite: Layers.

Swamiji: They are like layers of water in the ocean. There is ice and liquid water, but demarcation is not there. It is only energy centres manifesting in different degrees. So is the relationship that we have with God also. The so-called externality, the distance that we imagine of God, is only a foolishly created illusion. The whole universe, which is the body of God, is a huge mass of integration, and you should not be outside it. That huge mass of creative intelligence—you are there only, merged into it, and by thought, the whole thing

will come. But if even a little doubt is there, the whole thing will crumble. If a little electrical short-circuit is there, the whole light will be off. Only a little bit. That short-circuit should not be there.

Ashramite: At present mental condition Swamiji said that we are a part of that Cosmic Being, so can we pray to that Cosmic Being Himself: "You are in me, within me and around me and I am a part of You. Please give me the awareness of the whole." Like that can you pray, Swamiji?

Swamiji: The world is not outside you. Do you believe that? You are a part of the world. So how is it outside? Is the hand outside the body?

Ashramite: No, it is part of the body.

Swamiji: Same thing is the connection. But we have an egoistic illness, I should say, which does not permit us to think like that.

[Later on]

Swamiji: The Supreme Being is like the ocean. It can take you inside, which means you will cease to exist afterwards. It is a dangerous exercise from one point of view, and the most blessed thing from another point of view. If the ocean pulls you into its bosom, will it be a pleasant thing? No. But this is what God will do. We have only salty oceans here, but God is like an ocean of nectar, and even if it is an ocean of nectar, would you like to drown yourself in it? It may be a beautiful, tasty, nectarine sea, but would anybody like to efface oneself in that nectar? The nectar is very delicious, very valuable, very covetable, but there is a condition: You should cease to exist. Then you don't want the nectar. Let the nectar be in the pot.

The dearest thing is not nectar; it is not even God. One's own self is the dearest thing, and you have to protect it with great care. If a condition is put that you should not exist when you reach God, you will shudder. You will feel that time has not come for this kind of experience. We consider that to exist as this individual personality is a great joy. We hug it, we caress it, we love it as nothing else can be loved, but it is the worst thing from the point of view of the aim of meditation. Individual consciousness is the worst thing, but we consider it as the best thing.

This mystery can be cleared only if the mind is pure, and no doubt is there: "Will God come, or will He not come? Has He come before anybody, up to this time? Has anybody seen God?" Like that, doubts will come. "So what I am pursuing is a will-o'-the-wisp, a phantasm." This is the voice of the ego.

Great mystics used to sometimes describe entry into the Absolute as entering into the lion's den. When you enter the den of the lion, what will happen? That happens when you enter God—fear-struck, impossible to imagine. We run away from that because anything that is antagonistic to the well-being of this hard egoistic personality is not welcome. That's why we like praise. We don't like to be condemned. We don't like some bad word about us. We don't like to be criticised because this is all a blow that is given to the ego. He says, "Don't touch me!" Praise, praise, praise, praise: "Oh, nobody is like this! Oh, wonderful man!" Then you will be bloated, like this. The ego will, like a pumpkin, become bloated. Only some words have been uttered; nothing has come to you. "Oh great man, wonderful! See, what a great achievement he has done. Great man." "He is a useless fellow, good for nothing, a non-entity." If you go on saying this to some person, he will shrivel and get annoyed. And who is annoyed? This principle called egoism is not Mr. So-and-so or this man who is angry. The ego, which is self-sufficient, as it considers, gets irritated and pounces. That's why wars take place, battles take place, quarrels take place. Quarrels, battles, wars, they are all conflicts of egos. One ego says, "Let me see what is the strength of your ego."

In the beginning, this meditation is very unpalatable. If you simply wool-gather and sleep, thinking that you are meditating, then there is no problem: "Let us sit for one hour and go away." But if you make it a very serious matter and try to abolish your individuality, there is great fear: "What is the purpose of doing anything when I am trying to dissolve myself in some unknown thing?" Myself—the word 'myself' is very important. "Me, you want to take away. You take away me." Nothing worse can be conceived in this world. "Oh, I see. You want me to become non-existent." Who can tolerate that? Let any human being think over this matter. Would you like to be non-existent? You will not sleep by even this thought. Nobody can tolerate this word. And if you try to brave it—"Let me see. I will

go into the lion's den"—then there will be a terrible clash between yourself, whatever you are, and that which is in the den.

There was a great mystic, a Greek mystic called Plotinus. He wrote a book called *Enneads*. He writes in his autobiography that he has entered the den three times in his life, and he gives some description of what he felt, what he saw, in such rapturous words that you will start shivering, trembling, by the description. There is a chapter: *The Vision of the One*. What does it mean? You seek everything for the sake of obtaining everything. If you want to obtain everything, you must lose everything. Lose what? Only God can give a clear answer. We cannot simply keep quiet with this problem.

A person was crossing a flooded river. He had a trunk on his head with some jewellery and gold, and in one hand he was holding his wife, and with the other hand he was holding his son, a small child. He thought he would cross. Then the water became very strong. He was shuddering. All was going. The whole thing will go. He thought in his mind, "I will throw this trunk down. Let it go. I will earn money afterwards if I am alive." Then afterwards, very difficult it became, so he pushed the son into the water. "What is there? I can have more children afterwards," he thought. Then it became still worse, and he pushed the wife also. "I can marry another lady afterwards." Then what remains afterwards? The great me.

Actually, we have no love for husband or wife, or children or gold. When the test comes, we will throw everything for the sake of the breath that you have to maintain. The greatest thing in the world is breathing. If you cannot breathe, then what is the good of property? The whole thing will go in one second. This is a little humorous story. It is not true that you are loving your family. When the test period comes, you will kick the family and save yourself. And yourself—now, who is that 'yourself'? This is a mysterious, unintelligible demon, you should call it. This mysterious ego is a devilish entry into our real soul, wanting to swallow us completely. Great fear! If you think of God as the only existence—the only being, nothing external, only one, no space, no time, nobody exists, sole being, sole being, sole being—if you go on contemplating, fear will overtake you. It will shake you. "Oh, what are you thinking?" Somebody speaks like that: "Oh, what are you thinking?" Christ

heard this voice. “What are you doing here?” This voice was heard by Buddha: “Hey foolish man, what are you thinking?” The ego says, “What are you thinking against me? Beware.”

It will have various techniques of terrifying you so that you may not achieve what you want. Touching God may look like touching fire or touching dynamite or touching a thunderbolt. It is a fire and a thunderbolt to you, but by itself it is not a thunderbolt. ‘You’ means, who is this you? This very, very dear ego—me, me, me, me. Go on saying ‘me, me, me, me’, and all that. The whole lifetime you do only this. Your opponent is yourself only. You have no enemy except yourself. So much love. You hug yourself, like this.

But this problem will not arise if you know what you are going to get with this discipline. Unimaginable joy. Waves of eternity will dash on you, millions and millions and millions times more than the bliss of the greatest joy that you can think in this world. At least tell yourself, “Oh I see, oh I see. Wonderful! I am going to get it. Then I will make some sacrifice.”

These are all certain instructions to the children that we are by the great teachers of the Upanishads. You will never do anything unless you are tempted by greater joys that are yet to come—millions and millions and millions of times the joy that you can think of as an emperor of this earth. Imagine you are the emperor of the whole earth. You will burst with joy. But that is the least thing that you can conceive. Hundredfold, hundredfold, hundredfold, hundredfold, hundredfold, hundredfold. It goes on, the Upanishad says, until it reaches the topmost level. How many hundreds? Hundreds multiplied by hundreds twenty times, so what is the extent of joy? The brain will think, “I can’t make out any sense.”

Then there is the last one, which is the thing that strikes terror and fear, and pours immortality upon you. It strikes terror and then pours immortality. Both things it does simultaneously. You must be prepared to pass through all these stages if you want to make this life worthwhile; otherwise, you cut jokes and go here and there. You go to this Guru, that Guru, this temple, that temple. This will not cut ice. If you have to get everything, you must lose everything that is connected to yourself. Study the Upanishads. How happy, how happy you will be even by studying! Hari Om!

THE STORY OF BHARADVAJA

Swamiji: When you are alone sitting somewhere without anybody seeing you and without your seeing anybody—for 50 miles around there is no single human being—what will you feel at that time? "Oh, poor me. Only birds are chirping. I have nobody. I have lost everything. I have nothing. I have nothing even to eat." Will you feel like that when you are alone? Or you will say, "Oh, what a joy! The trees are speaking to me, the sun is speaking to me, the moon and the stars are my friends. If I want anything, the stars will come and help me." The Yoga Vasishtha says Indra will come and sweep your floor; Varuna will wash your plates. It is not a joke. These are all omnipresent beings.

You know the story of Bharadvaja Maharishi who gave wonderful hospitality to Bharata, who was going in search of Rama in the forest. Bharata passed through the ashram of the great sage Bharadvaja, who had nothing, only some *kutir*, a thatched hut, and a *yajnashala* where he was pouring some ghee. Bharata asked his army to stay behind: "Don't disturb this ashram." And he himself removed his royal dress and walked barefoot to the ashram with one *dhoti*.

"Who are you?" asked Bharadvaja.

"Bharata."

"Oh, you are the brother of Rama. Have you come to harm him? Already he has been driven out. Now again you have come here. Do you have any bad intention?"

Then Bharata said, "Maharaj, if you great people think that I am such a bad man, then I should not exist in this world. I have not come to harm him. I want to touch his feet and take him back to Ayodhya."

"Ah, I see. You have come alone?"

"No, I have got ten thousand people. The whole army I have brought."

"Ah, I see. Where are they? Call them here. Today they will have dinner here," he said.

Bharata thought, *What dinner he will give? He has nothing—a little kamandal and a little water. I understand. He is testing me.*

Bharata said, “Maharaj, we don’t want any dinner. I am very happy. I am going with your blessing.”

“No, no, no. I will not allow you to go like that. All of you should come—all the horses and elephants—and the entire army will dine today.”

Bharata could not understand what is this. Thick forest with thorns, bushes everywhere, no place to sit.

This *maharaj* went to the *yajnashala*, poured some ghee: Indra *swaha*, Varuna *swaha*. “Indra come, Varuna come. Indra and all his retinue must come now. Bring everything.”

Celestials started dropping from the skies. The thick forest vanished completely. It was all glowing with light, sunlight-like, and there were thousands of celestials, suddenly as if rainfall comes. And there was no forest or anything—all beautiful palaces everywhere. Ganga was flowing, Yamuna was flowing on another side. He simply said, “Ganga, come here. Yamuna must come here. Saraswati, come.”

What power he had! And everywhere were palaces. For everyone there was a beautiful, independent palace. Dishes were coming. On golden plates, dishes descended.

They were wondering, *are we dreaming or what?* They couldn’t understand this.

Such delicious food came from heaven. They had not tasted it in their life. And servants came to shampoo their feet: “Oh, he must be tired from walking from Ayodhya.” And beautiful tanks for bathing, with celestial waters.

The soldiers could not understand. “Are we going mad or something? How is it possible? What are we seeing?” The deliciousness of the food, no human being can imagine because it came from Indra’s heaven.

Some of the soldiers murmured, “We shall stay here only. Let Bharata go anywhere. Bharata’s palace is no good. He cannot give food like this.” And Bharata was also wonderstruck. What is this maharaj’s power? Go and sleep everywhere, nice palaces. Everywhere peacocks were singing, musicians were dancing, and celestial beds were there. They were all aghast.

They slept in the night beautifully. In the morning, there was

forest only, like before. All this vanished completely. Then the saint came. "How was the night, Bharata? Are you satisfied?"

He said, "Maharaj, I can't say anything. I have no words."

Bharadvaja said, "Now you can go. Your brother Rama is nearby somewhere, and you can speak to him, and do whatever you like."

What is the power of this sage? He was a fakir in a thatched hut. He was a contented person. He himself was Indra, he himself was Varuna, he himself was all the gods. Like Visvarupa—every God is in that Visvarupa, everything. The sage was not a fakir. It was only an outer form. He was God Himself operating.

Such confidence if you have, then why should you become mad by meditating? But confidence is necessary: "I am *pukka*. I have no defect. I have not harmed anybody. I am affectionate to everything. I have everything. Things are flowing to me from all sides." Then you will summon, like this, as this maharaj did: "Come Indra."

The Yoga Vasishtha says all the quarters of heaven will fall at your feet. All the quarters—east and west and south and above and below, they will all rise up as your vassals, as if you are emperor of the whole world.

All this may look like a story, but it is not a story. This is what you are heading to. Your future is glory, not misery, and God is calling you. If God calls you, what will you do? Now we are devotees. We call God. But the other way, God is calling. What will you say? Every tree, every leaf, every branch of the tree will call you: Come on, come, come, come! Such glories are existing in this world, but people have no time even to think in a proper way.

RENUNCIATION

Swamiji [to a visitor]: Dharma is not a thing. It is a circumstance, a condition, and an awareness of achievement. The whole thing is consciousness, ultimately. The world does not exist as any hard stuff, and so what will you throw? There is nothing to throw. You are throwing only the foolishness that is in the mind. You throw away fever by taking medicine. Can you say, "Oh, I have lost the fever"? Will anybody say that? You have rejected the fever by medicine.

'Renunciation' means the renunciation of the wrong idea that the world is outside you. Anybody who believes that the world is outside oneself has renounced nothing. You may go to *biksha* or Kali Kambali, or to anybody. It is number one useless. That which binds you is the awareness that the world is outside you and is harassing you. But you forget that you cannot stand outside the world. If your consciousness affirms that you are indivisible as the world is, and you cannot stand outside it, then sudden illumination will rise up. The total consciousness will rise up like this, like the ocean swallowing all the rivers in one minute.

Simply reading commentaries—Sankaracharya commentary, this commentary—any commentary you read, you will get nothing. It requires a little bit of experience. In one minute you can become beautifully happy. It takes one minute for you to be supremely happy. You can become a saint in one minute if this consciousness enters you: There is nothing that I need, because the whole world is identical with my existence. Whatever are the building bricks of this body are the same as the building bricks of this universe. So in what way am I outside it?

There is an objection arising from space-time. There is some screen between us and the truth, which is called space-time. You can reject the consciousness of there being something called a screen between you and the world by contemplating on space itself. You become the dacoit yourself; then you need not have fear from dacoits. You contemplate on space itself. You yourself are space, so how will it divide you from another thing? You are the space-time complex yourself. The whole thing has enlarged itself into an unimaginable completeness. It is not merely thinking, it is not arguing, it is not

attempting. In one second you jump into this.

"I am Navneet Pragya Desai." Who told you that you are Navneet Pragya Desai? By some means you have identified yourself with it, and you cannot become Mr. John. You are not Mr. John. You are this only. If you assert another thing, that also is you only. Consciousness can work miracles, and an instantaneous miracle will take place. All the cells of the body will start vibrating.

The outsideness of the world is the trouble in this world. We have no other trouble. "When God created the world," says the Aitareya Upanishad—it is one image, it is a kind of descriptive way of putting it—that part which was separated from the whole fell down with head down and legs up. It started seeing everything *ulta* [upside down]. That which is outside looks like inside, and that which is inside looks like outside. You came after the creation of the world, so who is first and who is second? So you are the effect; the world is the cause. But you think that is the effect and you are a very important man. This is the mistake. And the moment it fell down, upside down, hunger and thirst caught hold of it. It wanted to grab what is outside it. Hunger and thirst are the processes of consciousness where it wants to grab what is outside it.

You cannot be satisfied with yourself. You want to grab that which is not you. But the 'not you' cannot come to you at any time because the word 'not' separates you from the thing that you are desiring. The subject cannot become the object. If it can become it, then why do you call it an object? Suppose I sit and think: I am Navneet Pragya. I am not Swami Krishnananda, I am Navneet Pragya. Same face—my face is just like yours. Same shirt and same pants I have got. If I go on thinking very deeply, I will think as you think, and you will think as I think. This is called samadhi. This procedure you can adopt with anything in the world. Even a tree will speak to you. You are rejecting the tree because it is outside. No, it is not like that. I am the tree itself. The leaves will speak to you. Vana Devata—there are divinities operating through the forests.

There was a boy called Satyakama Jabala. He went to a Guru for initiation. The Guru said, "You take 400 cows and go to the forest and take care of them, and don't come back until they multiply into 1,000." In those days Gurus were very hard. No food or anything,

poor man. He did it. They multiplied into 1,000, and when he came back with 1,000 cows, he asked Guruji to initiate him. Guruji went away on tour. He didn't care. Nature took pity on him. Fire, Agni, manifested itself. "Here is one part." Air took the form of a teacher, and taught him. Nature started teaching him, and he was illumined. His face was shining. Each one taught one fourth of the truth of Brahman, and he came back shining. Guruji said, "How is it your face is shining today? Who told you anything?"

"Not any human being, Maharaj," he said.

He said, "Now there is nothing more for you to learn."

When you have done your duty and you are sincere 100%, nature will protect you. Nature is yourself only.

THINKING IN MEDITATION

Swamiji: There is no human being who can cease to think. If you cease to think, you are sleeping. It is another way. Nobody can cease to think; otherwise, it is called wool-gathering. You gather a lot of wool.

In meditation you are actively conscious. It is not that you are not thinking, but in a most superfine way you are thinking, not in the dull way as you are used to thinking in the marketplace. In a highly purified manner you are thinking in meditation.

Meditation is the abolition of the difference between you and what you see with your eyes. You have to abolish the difference between yourself and what you see with the eyes. That is samadhi. Otherwise, what is the good of sitting like this and seeing? You are seeing the same world as a harassing demon sitting in front of us. Meditation is a simple thing. It is the transcending of the difference that usually is seen with the eyes between oneself and other things—the mountain, river, sun, moon, stars, whatever it is. Actually, the difference does not exist.

By the power of will and meditation, your consciousness should rise beyond yourself as well as beyond what you see with your eyes. This is what they call 'the subject and object are transcended'. What you see with your eyes is the object. It may be anything, even the stars, and yourself is the subject. There is a conflict between the two, so that we cannot live in this world peacefully. That has to be overcome. That is meditation. It is not not-thinking. Not-thinking is a negative way. Meditation is actively thinking in a different way altogether.

A visitor: Swamiji, in meditation there's still an object though. There is still the subject-object.

Swamiji: There is no object in meditation. Then it is not meditation at all.

Visitor: It's concentration?

Swamiji: Nobody meditates on an object. Everybody is thinking of the object.

Visitor: Object means something other than yourself.

Swamiji: There is no object in this world. That object also is a subject like you. You should not call anybody an object. It is a kind of insult: "You are an object." You should not say like that. He is a subject by himself. The word 'object' should be abolished from the dictionary. Otherwise, an object cannot merge with you. It cannot become friendly with you. "The object runs away from the subject," says the Brihadaranyaka Upanishad. You are treating things as an object means that you are considering them as servants. You are considering things as servants. They are not servants. They are as important as yourself. Instead of your meditating on them, let them meditate on us. You transfer, reverse the whole order of the contemplation. Instead of my thinking of somebody, why not that somebody think of me? That brings about a complete transformation in the process of perception.

Great training is necessary, and you should not have any submerged emotional conflict. If that is there, then meditation has no purpose. You must feel that you want nothing because you have got everything. You don't want anything, not because you are a beggar. You are a king; therefore, you don't want anything. The spiritual seeker is a king, and the whole world is conquered by absorbing the whole world into himself. The king feels, "I am the kingdom," as God feels, "I am the universe." So is the seeker of God.

Day and night you must think like this. It is not only one hour sitting. Day and night, only this is the background of thought. You bestow some thought over it. It is the easiest thing to think, but people make it very complicated. There are no objects in the world; they are all subjects only, so everywhere is the subject. If everything, even a leaf in a tree, is a subject by itself, the whole universe is an ocean of subjects. As there is no difference between the contents of the ocean, the ocean is a mass of integration, so is this universal subject, where every subject merges into one subject. Be conscious of that. That is meditation.

Why are you saying 'object of meditation'? These words should be abolished completely. You are meditating on the subject, not on the object. Which subject? Not me as the subject, but yourself also as the subject. When I think of you, I think of you as a subject

as important as myself. You should regard everything else also as important as your own self, as a subject. 'As a subject' means not being conscious of something which is different from one's own self. That consciousness must be removed. You plant yourself in that thing which you consider as the object. Transfer yourself. Where a mountain is sitting and looks like an object, you transfer yourself into the mountain itself. Then it will never look like an object. It is a subject. Lord Krishna lifted the mountain. That is what we hear. He did not lift any mountain; he lifted himself only, just as you lift your hand. If you lift your hand, there is no great miracle you are doing. So Krishna did not perform any miracle. He himself was the mountain, so he need not lift any outside thing. The elephant lifts its heavy leg, but we cannot lift its leg because for us it is an object; but for the elephant, its leg is a subject. If the mahout wants to climb on the elephant, it simply stretches its hand, like this, and he climbs over it. But you cannot do that.

Everything that is other than you is a source of fear and sorrow. Therefore, this question of 'other than you' should not be there. This is achieved by samadhi. Samadhi means the assertion of consciousness in that which you wrongly consider as an object. The object will melt itself. And if you think, it will materialise.

There are no objects in the world. You must be sure about it. They are all subjects, like stars in the heaven. Which star is subject, and which star is object? There is no such difference. The whole thing is a sea of subjects. The stars in the heaven, angels scintillating—the angels of heaven are all pure subjects, emanating radiance. Nobody is an object. So abolish this idea of anything being an external object to you. It is you yourself. This cannot enter the head so easily.

You told me the other day, people will go mad by thinking like this. It is not necessary to go mad. That fear of going mad arises because there are submerged tensions of emotion, conflict in the subconscious. Such people should not go for meditation. They must only take the name of God, chanting, chanting, chanting, chanting. You should not attempt what is impossible for you. If the mind is desireless, it has faith that anything will come to you if you want. That mind has, that will has such capacity, it can do anything.

"If you have as much faith as the size of a mustard seed," is Jesus

Christ's saying. "If you have as much faith as the size of a mustard seed, tell the mountain to move from this place, and it will move." That is to say, the mountain will not move like that, but your mind enters into it, and you yourself, as the mountain, start moving. If God alone exists, and nothing else can exist, there can be no objects in the world—an easy mathematical conclusion.

OUR MOVEMENT TOWARDS GOD

A visitor: Mind is some kind of...

Swamiji: Mind is the way in which you are conscious, or the mind is the way in which you are thinking. The mind is not inside the body. People always say ‘my mind, my mind’. If you use such a word, it means ‘the mind is different from me’. If the mind is different from you, then who are you? You are thinking that you are the body. Why do you use the word ‘my mind’? I am the mind. What do you say?

The mind-body relationship is difficult to understand. The mind is nothing but a bundle of thoughts, just as a cloth is made up of different threads. Without threads, no cloth. So without thoughts, there is no mind. So the mind is not sitting separately outside the thoughts. A kind of imagination arises inside.

A person is not merely the body, and not merely the mind. It is a psychophysical complex. You are an integral presentation of psychic operation, and also the bodily physical operation. You are psychosomatic, as they call it. But because you are not able to see the mind—you are seeing only the body—you imagine that the mind is somewhere else. You should never say ‘my mind’, because if that is the case, you will be different from the mind, and if you are different, then what are you made of? The mind is made of thoughts. And what are you made of? It will come to the conclusion that you are made of the body. The body is not a person. The body has no consciousness. When the mind departs from the body, then there will be no consciousness in the body. It becomes a corpse.

You are a complete whole. Every human being is an integral presentation of thought and body. But what is the point you are arriving at? What is the actual question?

Visitor: What to do with imagination? Is the imagination useful to something?

Swamiji: Imagination is a fantasy which one projects when there is the consciousness or the sense of limitation. You cannot be happy at any time, a hundred percent, because you must get everything, then only you will be happy. You cannot have unlimited freedom because

if you have unlimited freedom, another person cannot have freedom because you have taken all the freedom for yourself. You understand me? If you have got the freedom of every kind in the world, and all the freedom you want yourself, thereby you mean others cannot have the freedom. But everyone wants freedom. So freedom is limited. Unlimited freedom is not possible. This is the unhappy condition of the mind. It says, "I am not satisfied with limited freedom." You are free to walk on the road, provided that you walk on the proper side. It is a condition. You are free to live in this world, absolutely free, provided you do not violate the existing laws of the country. So every kind of freedom is conditioned by certain provisions of limitation. You would like unlimited things to come. You may like to be a king of the whole earth. Suppose somebody tells you that you have become the king of the whole earth. "Wonderful!" you will say. But that is not possible. So the mind says, "What is the good of this life? I am a small man, coming from France."

Even if you are a king of the whole earth, you will not be happy because then you will look up: "I want to see the stars. I want to control them." You will try to go to the stars, and moon, and sun, and everywhere. There is no end for the limitation one feels. What you really want is to live always, and with everything possible. How many years would you like to live in the world? Any length of time, isn't it? Even if you live 300 years, when 299 is reached, you will feel unhappy that now only one more year is there. Even if you live 1,000 years, there is the same condition. When 999 have passed, now you will be unhappy that only one year is there. Even if you live for 1,000 years, you cannot be happy because when one year is left you will be unhappy.

The idea is, your soul wants infinite possession and infinite happiness. You want to possess God Himself. That is what you are aspiring for finally. Until you reach God, you will have no happiness. You have lost the contact with God, and that is the worst tragedy that has taken place. And we are struggling among the tinsels of the world in order to get that contact once again. And we pursue the happiness in wrong places, while the real happiness is your contact with God. This requires deep meditation, meditation.

Where is God, according to you? Do you believe in God? Where

is God at this moment? Where is God sitting? Inside? Not outside? Is He outside also? Everywhere? But if everywhere is God, then where are you sitting? Where are you sitting? You have no place because He has occupied all the seats [laughter].

Here is a very important matter. You cannot simply say God is everywhere without thinking of the implications of it. Actually, in the highest sense, we as individuals do not exist. Individuality is a link in the chain of causal process. It is a highly difficult subject. Everything in the world is dependent on something else. Totally independent existence is not possible. Anything that is dependent on something else for its existence cannot be said to be wholly existing. It is only an appearance.

Do you know Buddhism? Have you studied it? The great philosophy of Buddhism is known as dependent origination. Every minute something changes, like the water of the river. Every second the water of the river changes, yet you feel the river is solid. You are feeling like that. There is a flame of the lamp. Every second the process of burning changes its intensity, but it looks like a solid thing. The flame of a lamp is not solid. It is a burning process. A process is not an existence.

We are also part of the evolutionary process. We are moving, moving, moving, moving, moving. A thing that is continuously moving does not exist finally. So there is a conflict inside: I want to exist, but I am not existing; I am only moving. The bicycle cannot stand. It stands only when it is moving. Can you understand the complexity? Unless you move, you cannot stand. And standing and moving are not identical things. Do you understand?

In the same way, we are like bicycles, you may say. We may appear to be existing because we are moving. It is an illusion, finally. The bicycle actually does not stand. Because of the momentum of its speed, it looks as if it is standing. So the speed exists, but not the cycle.

The same is the case with our individual life. We are caught up in a process of evolution, cosmic evolution, where everything is moving, everything is moving, every second everything is moving towards a destination which is universal in its nature. So we can never be happy until the universal point, which is the Supreme Being, is

reached. Until you realise God, you cannot have permanent peace. So even emperors cannot be happy. An emperor is only a phenomenon. He is only an appearance, as if he is possessing everything. Nobody can possess anything in this world because objects are outside you. A thing that is outside cannot become you. So nobody can be a really rich man because in order to become rich you have to possess something that is outside. But the thing that is outside cannot belong to you because you have already said it is outside.

Do you understand what I am saying? There is a great confusion in thinking. Finally, the contact with God is the only solution. Whatever activity you are engaged in, whatever work you are doing should be considered as part of the process of your movement towards God. Anything that is happening in the world is a part of the movement towards God. Different things and different people move in different ways, but all are moving. But because of intense attachment to one individuality, this body consciousness, we do not know that this is happening.

There was a dog walking under a bullock cart. Two bullocks were pulling a cart. The bulls were pulling the cart, and the dog underneath also was moving. It was thinking that it is moving the cart. The dog itself was thinking, "I am moving the cart." When you are sitting in a railway train, the train moves. Suppose you start thinking, "I am moving." You are moving no doubt, but what is moving actually? The compartment of the train. It is the train that moves, not you, but you feel you are also moving with it. So there is a compulsion from some other force which makes you feel what you are.

The ultimate solution is consciousness of God. And you said God is everywhere. Now you come back to that point. You have said God is everywhere. If He is everywhere, I asked you a question: Where are you sitting? You will not be existing. Your existence is a phenomenon, an appearance, like the standing position of a bicycle. You are actually moving to God, but you think that you are standing. Do you understand what I am saying?

So there is a miscalculation, ignorance and total chaos in the process of thinking, which appears to create all the problems of life. If you are in unity with things, and you don't consider anything as an

object that you want to possess, immediately you will find a change taking place.

You have never told me what is your problem. You told me ‘unhappy, unhappy’, and all this. Even then your question is not answered. You have never told me what your problem is. My dear friend, you never told me what your problem is. You are only going round and round, but the problem is not coming up. You are unable to adjust yourself with the conditions of life. If you want to live in the world, you have to move with the world. If you say, “Let the world do anything; I will not care for it,” then you are not a citizen of this world and you cannot even exist.

You said something about spirituality. Spirituality is the consciousness of your belonging to everything. When you feel you belong to everything, you are a spiritual man. You understand me? Can you feel a sense of belonging to everything? You want to have everything for yourself as if it is your belonging, but do you know that you also belong to somebody? This is my brother, you are saying, as if he is your property. The brother is not your property. He is an independent person. And the other man will also say the same thing. So one thing is hanging on the other.

Do you catch what I am saying? What you want is only one thing. You want to live as long as possible, you don’t want to live for three days only, and you want to have everything in the world. A person who is a king of a little village wants to be a king of the whole province, the whole country, the whole earth. There is no end for the sense of possession. You want to possess everything. You are the monarch of the whole creation. This is what you want. Everything should be yours only. Nothing should be excluded. And this position should continue endlessly. Suppose I make you a king for one minute and then you die, no king will like that. He will say, “What is the use of the kingdom? I want an endless thing.” Endless in time and unlimitedness in space, this is the nature of God. There is no space for God, no time for God, because it is endless expanse and endless eternity. That is what we are asking for. But we are so foolish, and we have been badly educated by social circumstances and cultural differences, prejudices, utter selfishness, that these ideas will never enter the mind.

This is a very difficult thing that I am telling you. You understood something, but it is very difficult. Once you catch the spirit, you will move with the universe. The whole universe will take care of you because you are a part of it. You are thinking it is totally outside. "What do I care?" you should not say. Does anybody care for the sun that is shining? Because of the sun only, we are breathing. Our existence physically, and even mentally, even financially and commercially—everything is controlled by the sun, if you properly understand the function of the sun. But we give scarce attention to it.

So this is a kind of self-analysis process that I am presenting before you. You should not go with the crowd like that, but you must have some special type of discriminatory thinking. Until you absorb God into yourself, you will not be ultimately happy. You will have a tentative flash of understanding and a little joy. Our joys in the world are like a little scratching. When the scratching stops, the happiness also goes. But there is another kind of joy, which is the contact with the eternity and infinity. If this could be possible, even if you move in the wilderness you will feel happy.

One businessman in America wrote a book: *In Tune with Infinity*. I heard that Henry Ford used to keep that book in his pocket always. This is the secret for increasing in business and becoming more popular, because you are one with infinity. Everything is infinite only. Even the little bit of thing in the world becomes infinite. And it is a very beautifully written book. Another book is written by a British author, James Allen: *From Poverty to Power*. You feel miserable like a poor man, and immediately you can expand to the status of a powerful man by the adjustment of thought. Poverty is actually poverty of thinking, and power is nothing but the power of the mind. This is psychology, this is yoga, this is spirituality, this is the essence of living in the world.

What can I tell you? So your problem has gone. Now don't complain.

NOTHING IS AN OTHER

Swamiji: There is no communication between yourself and anything which is not you. You have already called it 'not you'; you have dubbed it like that, so why should it come to you? That is why nobody can possess anything in this world. The very attempt to possess something has the implication of keeping it apart from you. Anything that is apart from you is not you, and it does not belong to you also. You cannot use the word 'my property' when you have kept it outside you. Your property is yourself only.

So this kind of attempt to melt down the externality of the object into the universality of yourself is called samadhi. Only in samadhi... 'Samadhi' is a big word; it means anything and everything. It is nothing but the embracing of the world into yourself. "The whole world is me. You are my friend." It will come to you. You should not consider anything as external to you because there are no external things in the universe. The universe is one complete organism, and in that, which part can be called external? Who is the subject and the object in a universal integral existence? That condition of existence is called God.

There are no subjects and objects, the seer and the seen. These are all some maladies arisen in the mind of human beings. It is a kind of illness that you see something other than you, whereas really, the word 'other' should not be used. "Other people are there. I serve other people," people say. But the people whom you call other, they will consider you also as an other. So who are the others actually in the world? Who are the other people? It is only a linguistic jugglery. You should not use such words: 'other people'. "I will serve other people," you say, because you are also one of the other people. Who will serve yourself?

Humanity is a total mass of inclusiveness. It is not existing in America and India and all that. It is a total living principle in which other people and myself do not exist. Life is integral, inclusive, and no bifurcation of this total can be conceived. You are a whole, like everything is a whole. You cannot know anything finally unless you yourself are that thing. Then the whole thing will come up. This is the art of meditation and yoga.

In the Brihadaranyaka Upanishad there is a powerful statement. *Sarvaṁ tam parādād yo'nyatrātmano sarvaṁ veda* (B.U. 2.4.6): "Everything will run away from you if you consider it as other than yourself." You have used the word 'other'. You have spoiled the whole thing by saying that. The other is not your friend because you have dubbed the thing as other. You are other than me, so what have I to do with you? If I am related to you in any way, it's good, but the other cannot be related because already you have told it is other, so now what relation is possible?

A visitor: Advaita really, you are talking about.

Swamiji: I am not talking of Advaita. I am talking common sense.

Visitor: Isn't Advaita common sense?

Swamiji: You should not use jargons. Simply a very intelligible word I am using. If one thing is different from the other, who is to know that one thing is different from the other? There must be something very interesting about it. If one thing is totally different from the other, the one thing cannot know that there is another thing, because it is different. So who is saying one thing is different from the other? It is neither of them. So who is making that judgment?

Ishapriya is different from Vandana Mataji. Who is making this statement, because if you are totally different from her, you cannot know that she is existing. There is a relation. That relation is neither you nor she because relation is that which connects you with the other. So the connecting medium is neither of the two terms. So what is that third thing?

Visitor: Love.

Swamiji: It is the Ultimate Being; it may be love. There is something very mysterious operating between one thing and another thing. That mysterious thing, whatever it is called, is the reason why you are recognising one thing in another thing. How can I know that there is a mountain in front of me? Because the mountain is not jumping into my eye, how do I know that it exists? There is something mysterious operating between my eye and the mountain, and it is neither the mountain nor me. And it says, "I am here." You catch hold of that I. What do you say? It eludes the grasp of everyone who tries to know

it. It eludes the grasp of everyone. Nobody has succeeded in finding out what it is.

This mysterious thing, as it is mentioned in the Kenopanishad, appeared one day in the heaven of the gods, and sat on a tree—a very frightening being. It was sitting on a tree, and somebody went and told Indra, "Something frightening is sitting there." It was that mysterious thing between you and me. Indra said, "Go. Go find out who is he." He sent Agni.

He asked, "Who are you?"

"I will burn anything," Agni said.

"What will you burn?"

"The whole world."

He took a little grass piece and kept it there, and whatever effort Agni put forth, the grass would not burn. He came back and told Indra "I don't know anything" because he didn't want to say he was defeated. So Indra sent Vayu.

"Who are you?"

"I am the wind."

"What do you do?"

"I will uproot the whole world."

"Uproot it?" One grass he kept there.

They were humiliated: "We are mighty people, and you are asking us to lift a piece of grass."

Why that intriguing thing appeared on the tree was to teach a lesson to these gods who had won victory over the demons. They were saying they had won. "These fellows, they cannot even lift a finger without me, and they are saying, 'We have won, we have won!'"

The one who causes the finger to lift is beyond space and time. It is a silly act of moving the finger. Unless the centre of the universe gives an order, this finger cannot move. All action is universal action. There is only one thing that is doing everything, but we have got such a flint-like ego, which will not permit us to accept this truth.

It is good to be humble. We lose nothing by standing on the ground, but there is fear in climbing the tree. Why do you climb the tree and then there is a fear of falling down? "He that is low feareth no fall." And why do you so adumbrate your ego? "He who is last

shall be the first, and he who is first shall be the last." So be the last. Why do you want the first seat? "First seat I want. They gave me the last seat. They have insulted me." You should not say like that. Suppose in a conference you are given the last seat: "I have come for the conference as a scholar to speak, and they have given the last seat." Would you not feel hurt? But you must sit where people are keeping shoes. In the conference, people keep shoes outside. You sit there only. Why do you want a front seat?

You should not show ego in any way. Somebody is seeing everything that you are thinking. Even before you think, someone is there knowing what you are going to think. There are humble people even in our society. Once a great physicist came here. He was called Dr. K.S. Krishnan, the Director of the National Physical Laboratory in Delhi. Swami Sivananda told, "He is coming, and in satsanga you must give a chair." They kept a chair. Before Gurudev no one sits on a chair, but this was a special guest. All the brahmacharis were running about here and there, "Dr. K.S. Krishnan is coming." They put a chair separately. And it so happened K.S. Krishnan came first, before anybody came, and he came and sat on the chair unwittingly. The brahmacharis drove him out. "Hey, this is for Dr. Krishnan," they said. "Oh, I see. Okay, it doesn't matter," he said. He went and sat somewhere in the corner. After that, Gurudev came and sat. "Where is Dr. Krishnan? Hey, come here. Why are you sitting so far away?" And he sat on the chair after that. Then everyone knew this is Dr. Krishnan, and that brahmachari was ashamed of what he did. But see the humility of the man. He could have said, "I am Dr Krishnan."

The greater you are, the humbler you feel. An elephant does not care for a dog's barking. Let it bark. The elephant is elephant only. We must be humble before everyone.

There is a story that wherever Ramayana Katha is going on, Hanuman will be present there. And one devotee asked Saint Tulsidas, "I want to have darshan of Rama."

He said, "You can have it only through Hanuman."

"But where is Hanuman?"

"You see, wherever there is Rama Katha going on, he will be the last man, sitting near the shoes of people, an old man, very humble.

He will not sit in the front. He will be the last one. He is Hanuman," he said.

Never ask for a front seat. Be a humble soul. "He who is first is the last there, and who is the first here is the last there." This is Christ's statement. Everybody feels he has got some importance.

FEAR OF ENTERING THE COSMIC BEING

A visitor: It is not you who are doing it, it is somebody else who is doing it for you.

Swamiji: That somebody else is God.

Visitor: Yeah, that is God doing it. No, but then you should not suffer because God is doing...

Swamiji: You are suffering because you have done a karma, but the karma cannot work without a consciousness behind it. So two things are there. Two things act together. The action that you perform is the reason for your suffering. Now, your action is connected with a consciousness. You know that "I am doing". Without the consciousness, action cannot produce a result. So that is very important. Action and consciousness are not identical things. They are two different things. Consciousness is universal everywhere. It pushes everybody in the same way, like a bulldozer. But there are particular types of karma which are individualised. You say, "I do something," and he says, "I do something." These two consciousnesses are different from each other, due to individuality. But the general push is given by the universal consciousness.

Visitor: Swamiji, the Atman is like electricity.

Swamiji: There is no Atman. You should not bring Atman, and all that. It is ultimate God. The Atman does not do anything. The Atman is only another name for God sitting inside you. There is no Atman like that, separately sitting. There is only one Atman in the whole universe. It is better to avoid that word itself. You don't use that word. It is God working. But God does not work like a paymaster, like a boss. If you walk on the water, you will drown yourself. Now, God is not responsible for that. He didn't ask you to walk on the water. If you touch fire, you will be burnt. These are automatic actions and reactions. God is not saying that you should touch fire, but if you touch fire, you will be burnt. If you climb a tree, you will fall down. That is the law of gravitation. You say there should not be a law of gravitation. If you say like that, then the world cannot go on.

We are suffering due to individual consciousness: I am doing. If you don't feel 'I', then universal action takes place. Then there is no karma, and nobody will suffer. If you believe that everything is done by one person, that one person is including yourself also, so individual action is obviated. As long as you feel, "I am doing," then you will be caught. Very difficult subject. Now let us forget it. Hari Om.

[Later on]

Another visitor: ...a sense of fear, very intense.

Swamiji: Who is causing the fear?

Visitor: The fear is caused by the feeling to be severed from my own body and identity.

Swamiji: Why do you want to separate yourself from the body?

Visitor: I don't want. I feel like this, Swamiji.

Swamiji: No, why you feel like that? Why do you feel something which is unnecessary?

Visitor: I don't know. This is the problem. I feel so many things that I found to be unnecessary.

Swamiji: Who told you that you have to separate yourself from the body?

Visitor: Nobody.

Swamiji: Then how this idea has come to you?

Visitor: It's not an idea, actually. It's just a result of my practice. Maybe something is wrong with it.

Swamiji: What practice? Let me hear the practice.

Visitor: My meditation is on the Cosmic Being.

Swamiji: You are meditating on Cosmic Being?

Visitor: Yes.

Swamiji: If the Cosmic Being is the object of your meditation, are you sure that there is nothing outside the Cosmic Being? You cannot

exist...

Visitor: As long as I can think.

Swamiji: As long as, no. You should not tell two things. The Cosmic Being cannot permit the existence of anything outside it, which means to say, you also cannot exist.

Visitor: Yes, I am included in the Cosmic Being.

Swamiji: Then why are you having fear? Fear of what?

Visitor: Fear of losing myself.

Swamiji: You do not want to enter the Cosmic Being?

Visitor: I think so. I think this is the problem, so I don't know what to do.

Swamiji: You do one thing: Diminish the intensity of your meditation. You should not go too much far away, because your body is telling you: Don't reject me.

Visitor: Yes.

Swamiji: But you are trying to tell the body: I will reject you. This is the conflict. The body is nothing but a bundle of desires. You analyse your own mind and find out if you have got any desires.

Visitor: I do.

Swamiji: How many?

Visitor: Many, many. Many passions are there.

Swamiji: Do you believe that when you enter the Cosmic Being, all the desires will be fulfilled at once?

Visitor: I think so.

Swamiji: Then what is the fear? Why are you saying many, many, many, and all that? All the many desires will melt into a complete fulfilment of experience in the Cosmic Being. All your desires will be fulfilled there. They are not thrown out, they are not negated. Don't have the fear that your desires will not be fulfilled. They will be fulfilled fully, completely. Now you are trying to fulfil the desires, like the pursuing of a shadow. But there you will find the original.

You have to convince yourself that the Cosmic Being contains everything you want. There is nothing outside it. All your desires will be fulfilled in one minute. You tell yourself: Why am I afraid? I am entering into the Cosmic Being where, in one instant, I will have all the desires fulfilled immediately. Then what is the fear? But the body says: No, I won't agree.

Visitor: For the body, it is like jumping into an abyss. This is the sensation, the feeling.

Swamiji: How many minutes you are sitting and meditating? How many minutes every day you sit for this?

Visitor: Not so long. No more than an hour.

Swamiji: That is sufficient. Are you doing any work also?

Visitor: Yes, I work the whole day, in television, broadcasting.

Swamiji: So you are busy with this official assignment, and you are giving one hour for meditation. Is there any desire which must be fulfilled, or is there any desire which can be postponed, not a very important thing?

Visitor: Yes, there are both kinds of desires.

Swamiji: If you are hungry, you may eat food. If you want a cup of tea, you can take it. These are not objectionable desires. If you are tired, you can go to sleep. Objectionable desires are those, by fulfilling which, your whole system will become weak. Your energy will be drained off by the fulfilment of certain desires. They are called catabolic desires. They destroy the body. You know what kind of desires they are.

Visitor: Yes, I know.

Swamiji: They are terrible. They should not be fulfilled abruptly like that. But if they are persisting and will not give you peace of mind, and you are restless, there are two ways. Who is your guide in this path? Who is guiding you in the spiritual path?

Visitor: You, Swamiji, I always thought. I always thought it was you [laughter].

Swamiji: My guidance is indirect. Directly I am not guiding you.

Visitor: I know, but...

Swamiji: Actually, this is a very delicate matter. I cannot discuss this in public like that. There are certain desires which you may not like to reveal.

Visitor: No.

Swamiji: But they are very important for you.

Visitor: Yes.

Swamiji: So I won't discuss such things now. Emotional stability is first and foremost. If anything is troubling you in the emotion, it will disturb your concentration of mind and your life—everything. The whole thing will go off. Satisfaction is first, then only meditation. An unsatisfied mind cannot meditate, unless you have such power of will which will assert that: Whatever I want I will get in my cosmic meditations. That requires a very powerful will to set aside every other call in the world. You are not rejecting the call. You are saying: I will get it in that place. It is a supermarket. Everything you will find there. So if you are assured that everything you want in this world also will be found there, then why go to this one? This requires great willpower. The emotions will disturb you. There will be a contradiction between your will and understanding, and the emotions.

Spiritual life is not an easy life. Your understanding must be clear, your will must be strong, and either you fulfil your desire or you try to convince yourself that fulfilling desire here is meaningless because it can never be fulfilled. The more you put fuel into the fire, the more it blazes, so to fulfil desire is not a very worthwhile method. It is a way to destruction of health and peace of mind, etc. If you have such strength of mind, such a strong will as to convince yourself that everything that you want you can find there, then you become a super individual. You are no more a single person. Then the energy will flood you from the cosmos. This requires meditation for a long time.

Little desires you can fulfil, as I mentioned. If you want to go on a tour, go on tour. If you want to go and see a picture show, go and

see the picture show. If you want to drink tea, coffee, milk—take it. But there are vitiating desires; they must be tackled very carefully. They deplete your energy. There are two things. There are desires by fulfilling which you increase your energy—like taking a meal, and all that. But there are desires by fulfilling which you become weaker.

What else can I tell you? I have told you practically everything.

A KIND OF ANALYTICAL MEDITATION

Swamiji: They thought they will protect themselves by possessing, because if you possess something more than you, you become bigger. This is what the egos are imagining: I want more land, more this, more this, more that, more that. If two people sit together, they feel they are more safe than only one person sitting. But that person who is sitting nearby is another person. The anotherness of the person defeats the purpose. One man cannot protect another man. Only a superman can protect.

Now, what is superman? Something more than a man—who absorbs the world into himself. He doesn't become merely a friend of people; he himself *is* the people. This is called yoga samadhi. I am not seeing you; I myself am that. Then the externality of yours is merged into the subjectivity of myself. And then you apply this method to everything in the world, so that the whole world of objects becomes yourself only. This kind of experience is called Viratsvarupa. The whole world is merged into one subjectivity. That is God-experience.

Very severe *tapasya* of the mind is necessary. *Tapasya* does not mean fasting, not sleeping, and eating little food. These are all foolish ideas. Sitting on a thorn—mahatmas sit on a thorn, or they keep fire everywhere. Nothing will work. The ego will not bend like that. You give milk to a lion, milk to a snake, and pour honey on its head. The lion will be lion only; it won't become honey. So any amount of things we are doing finally are meaningless.

"I am doing everything," Bhagavan Sri Krishna says in the Gita. "You be only an instrument." We are like fountain pens. A fountain pen does not write anything. There is somebody else behind it. If a fountain pen has an ego, it can say: I am Kalidasa, I am Shakespeare. The people who wrote the books are not the fountain pens, but another thing which wields the fountain pen. But if the egoism of the fountain pen increases in its capacity and asserts itself too much, it won't believe that somebody is holding the pen. In the same way, we don't believe that we are existing by the cooperation of factors which are above everything. We cannot create the sun, we cannot create water, we cannot create fire, we cannot create anything. We

are dependent entirely on factors outside, but yet the egoism says: It is my property. How it became yours? Even before you were born, the land was there, and after you go away also it will be there. How suddenly in the middle it became your property?

Only that which you have brought with you from the mother's womb, that is your property; and that which you will take with you when you go, that is your property. Neither you brought anything, nor you will take anything. How you became so rich in the middle? It is a balloon, like this. The balloon has no content inside. Artificial arrangements make a person believe that he is more than himself.

We create United Nations and other things. What is United Nations? Only people like us. If one thousand people like us sit, it becomes the United Nations, but we are all thinking in the same way as we are thinking now. One thousand people are sitting in the Council of United Nations, but they are not Godmen. They are the same persons, only elected by some method. Raise the hand, he becomes a United Nations member. Merely because he raised the hand, he doesn't become a superman. He will think in the same way as he is thinking in the house. So all governmental systems fail. They never succeeded. Everywhere there is shaking, like this. Democracy fails, monarchy fails, autocracy fails, every kind of system of government fails because government is nothing but a cooperation of people who are basically fools, so it will never work. Always there will be war; you cannot prevent it. But to prevent the war, you always have the wolves. Police wolves are there, and they won't allow you to do anything.

Everything is an artificial arrangement. The whole world is an artificial arrangement. It does not exist, basically. That is why the philosophers say the world is an illusion. It is something that you have created, as you create things in dream world. When you wake up, you will not find any empire. The whole thing is gone. In the same way, when you wake up from this waking world you will see the Supreme Being alone sitting and laughing at the dream of this creation as if something happened, but nothing happened really.

This is a kind of analytical meditation that I am introducing to you. It will humiliate a person. He will be humble before everything. You must be humble before trees also. They produce oxygen. You think

trees are nothing, stupid; you consider like that. Trees are not stupid things. They were the first born things. When the Earth was created, the first emanations of life were trees, not human beings. Human beings came much later. They are the causes of the atmospheric oxygen, these trees, but we don't believe it. Let the tree be there. Who cares for that? Who cares for them? But we live with their breeze. When the sunlight falls on the green leaves, immediately there is a photosynthesis taking place and energy quantum increases, and everywhere there is oxygen. And when the sun sets, the leaves withdraw this activity. They produce carbon dioxide, so it is said that you should not sleep under a tree in the night. But nobody will understand this science so villagers, grandmothers say, "*Bhoot baitha hai. Ped me bhoot baite. Isalie raat ko nahi jaana.*" [A ghost is sitting under the tree. Therefore, don't go there at night.]

Religion is born of fear, basically. Religion is a device created by human beings to avoid the fear of existence. Somebody is there to protect us, you must be told every now and then; otherwise, everything is going, they will feel. No, there is something to protect you. That is the God who created the religions of the world. Finally they have no meaning because the ego will defy everything. Even religion, meditation, everything will go phut. The meditation is not conducted by the egotism of man. It is by another superpower on which we are existing and depending.

A visitor: Swamiji, how to get rid of my ego?

Swamiji: You exist by the cooperation of things which are beyond yourself, and therefore, be humble before everything. You say cows are going, let them go, but it is not simply like that. The emanation of odour from their body is highly purifying, they say. Cows are sacred. The smell coming from the cows is holy. Its urine is holy, its dung is holy, its milk is holy, even the hair is... Everything is a divinity. Cows are gods. There is a magnetic power that emanates from cows. It is a scientific fact that they are divinities. Everything connected with a coconut tree and cows is considered as very holy. There is nothing useless in a coconut tree. The trunk is very holy. They make beams for building houses. And the leaves are very sacred; the coconut is sacred. Every part of the coconut, even the fibre outside, even the nut inside, and the shell, everything is holy.

They call it *kalpavriksha*. *Kalpavriksha* means 'most sacred thing'. *Kamadhenu*—cow is called *kamadhenu*. It gives you life. If there is no cow in the world, see what happens. Let us imagine there are no cows in the world, and you can see the consequence, and no leaves in the tree to give us oxygen. We think these are all nothing and we are very important.

Day and night the heart is working. We are sleeping. Why the heart is not sleeping? Who gave it permission to go on working day and night, without leave, without rest? And the breath is not stopping. It works. When everybody is sleeping, why the breath is not sleeping? Who is the cause behind it? This one instance is sufficient to prove the idiocy of man. Man doesn't accept there is something more than he. Let anybody think who is causing the breath. And if the breath says, "I will also go to sleep," what will happen?

See, every instant there is divinity operating, which we cannot understand. If you analyse a little bit of your situation in this world, you will find humility is the best quality. God, in His infinite kindness, has kept us alive; otherwise, we would have perished in one second. We won't exist. The breath and the heart and the lungs—if they are not functioning, can we exist? And where is the boast of the importance of human beings? "Oh, he is very great," "I have done so much," and all that. Your lungs will not permit you to talk like that.

You must sit alone, without talking to anybody, and contemplate on this cosmic wonder of creation and our position in this situation, in this climate of the universe. The ego will melt completely. You are asking me how the ego goes. The ego will not exist before this mystery which reveals the stupidity of ego. Ego doesn't exist at all. It is a kind of illusion. That is why when the ego is illusion, the whole world is illusion only. So there is a point in philosophers saying the world doesn't exist. The ego doesn't exist. It is a kind of concoction of distorted consciousness, like fever arising in consciousness. Fever is not a natural condition of a person, but once it comes, it devastates everything. A twisted, topsy-turvy consciousness, as I mentioned—that is egoism. It doesn't exist, but it looks as if it is existing, like a mirage shining like water in a desert. You run after the water, but there is no water there. Same thing. The ego is a

mirage. It doesn't exist. But it's so terribly distorted that... because there is consciousness inside, it knows that it is there, and so it looks like the appearance also is there, the mirage water also is there, I am also there. I am not there, really speaking. The I is nothing but the mirage. What exists is God Almighty, who is the Supreme Being. If you think like this, you will not open your mouth afterwards. Let us not say anything.

If this is accepted wholly by the heart of a person, God will enter that person like a flood. He is ready to enter you, but this ego says, "Go away from here! I don't want anything." If anybody tells a person, "Tomorrow you will go to God"... "Tomorrow? No, no. I have got many commitments. Tomorrow I am going to God? No, no, no. A little afterwards. I have got some commitments. Let some days pass." Even to go to God is a fear. "I have got so many commitments, and you are saying tomorrow I will go to God?"

There was a woodcutter who was carrying a bundle of wood, and every day he was doing this work, tiring work, and getting some pittance of money. One day he threw the bundle to the ground and said, "Hey Yama, why don't you come and take me from this misery?" Yamaraj he called because he was disgusted with this kind of living.

Yama came immediately. "Why are you calling me?"

"Oh, you are Yama? No, I simply wanted somebody to help me to carry the weight on my head." He was frightened that Yama suddenly came. "No, no. I didn't say anything like that," he said. "I want only someone to help me lift the bundle on my head."

Like that you say, "O God, please come!" but you don't want Him, really speaking. If He comes, He will devastate the whole thing, and you don't want that devastation. He will devastate your existence itself. You will be wiped out completely, and who wants that kind of thing? People are frightened. Even the greatest mystics and philosophers are frightened when they are told that they will not exist when they reach God. "Oh," they will say, "I am going to be annihilated? No."

Nobody likes to be drowned. If they say you will be drowned in the ocean of nectar, you will say, "No, even if it is nectar, drowning, no, no." The word 'drowning' we don't want. So the

possibility of getting abolished in one's own personality, even if it is God-experience, one thinks, "No, no, because I will not be there to experience God." Great philosophers talk like that. "Who will experience God when I myself am not there?" How the ego works, you see. It won't allow it. It says, "I will not allow it, that's all."

I have given you a long lecture, which I didn't expect to speak. Somehow, something came.

A visitor: We are so grateful to you, Swamiji. This is God's gift.

Swamiji: Deep meditation. Close your eyes and sit. From where have I come? From where this I has come, and from where that I has come? There are so many I's everywhere, which are what you call human beings and other living beings. From where this I has come? Nobody refers to oneself as you—I. You are an I, she is an I. Even a tree would not like to be insulted and cut like that. It resents all these things. Even to a dog you cannot say that. It doesn't like that. It has got its own independence. It is an I. Even an insect, if you go near it, it will wriggle. It doesn't want you to touch it because it is an I, not a you.

If everything in the universe is I, there will be only one I. They will all melt together into one cosmic I. You should not call anything as you, because nobody is a you here. The so-called you also is an I from its own point of view. If I am the subject seeing you as an object, and you are the subject seeing me as an object, now who is the subject, who is the object in this world? And as objects cannot be conceived without subjects, the conclusion is there are only subjects, and that total subject is God. This is also one way of meditation. The universe is a great subject, a total subject, which alone is. So whatever I have been telling you is a meditation. It is not just a speaking or a lecture. The whole mind will get transformed by hearing these things again and again.

If God wants to come, He doesn't take even a second. He doesn't come tomorrow. He has no tomorrow. It is instantaneous. But we have built a wall, in which there is darkness. Why don't you accept that everybody is an I only? If everybody is an I, then a tree is I, an animal is I, water is I, the sun is I, everybody is I, then only I's are there, an ocean of I. That oceanic I is God I. And even this I that we are feeling in ourselves, it is only God speaking. "I am coming,"

we say. Who is saying, “I am coming”? The leg is coming, my hands are coming, my brain is coming. When a person says, “I am coming,” what does he mean actually? What is coming? A bundle of limbs, bones and flesh and nerves is coming—is it what they mean, actually? You ask anybody: You say you are coming. Who is coming? The I is coming, not the body, nerves, flesh and bones, and all that. You cannot photograph the I. It is a representative of the universal existence. So there is no I am coming. It has a great mystery behind it, though it looks very simple. Everywhere there is a mystery.

God bless you. Om Namo Narayanaya.

WANTING ONLY ONE THING

Swamiji [to a visitor]: Anything in the world, if you go on saying, "I want this," it will come. There is no other way. You must intensely feel you want it, and if you deeply feel you want, it shall come. You must want it. You should not half-heartedly say, "If it comes, well and good. If it doesn't come, it doesn't matter." You should not think like that. "It is very necessary for me, and I want it; I want only that"—go on feeling and asserting this, and it has to come. The greatest qualification to achieve any success is to want it, and to want wholeheartedly. Anything you want—"I want this, that's all"—it will happen. This is called meditation. This wanting also is a meditation only. You understand?

Whatever you want in the world, you will find in God. That is the only thing that must be clear to the mind. Doubt will come, "If I call God, the world will run away from me." The world will not run away. It will come with you.

I told you to chant Om mantra. Chant Om deeply [Swamiji chants Om]. Om is the name of God. God is having no particular name. In the whole universal vibration is His name, and that is represented by the great mantra Om. Chant like this for fifteen minutes. You will feel some peace of mind.

But the condition is, when you want a thing, you must want only that, not another thing also. Then it won't come. You understand me? And in the world, there is nothing which you can want as the only thing. You would like to have so many things. But here it is not like that. "If I get this, then I don't want anything else." If that conviction is there in your mind, it should come, and you should not want anything else afterwards. It is a simple thing. The simplicity is simply in this: You should not want anything else. Do you understand?

A visitor: yes.

Swamiji: But that is a difficult thing, to want only one thing. There is nobody in the world who will want only one thing because other things also will look equally good. But here is something, compared to which, nothing is good. The reason is that everything that you

want in the world is also there. You understand me? Like that, you convince yourself. Chant Om. Practise it for fifteen minutes at least, half an hour, one hour.

[Later on, to an ashramite]

Swamiji: The immediacy of God, the timeless existence—here and now, under your nose—this people cannot accept. You should not think that the mind is an ordinary thing. It will bark like a mad dog, and you cannot control it.

There are many desires in the mind of a person, though he is a lover of God. He loves God in some way, but he loves the world still more than that. The benefits that we get from the world, the mind says, are of greater value than the expected joy that you are contemplating in your mind in far-off God, who is so many light years away. He will take time to come, or He may not come also. This is the doubt the mind has got. He may not come also, so doubt is there. How do you know that He will really come? This will put a dark curtain between ourselves and Him.

Ashramite: And we feel permanent tangible happiness and joy with worldly things.

Swamiji: A thing that you see attracts you more than the thing which you imagine only. "I have seen," people say. That is the proof. "I think, I imagine"—nobody cares for it.

Think: I am on the lap of God, I am on the lap of God, I am on the lap of God, I am on the lap of God. Then no other thought will come to the mind. You should not mentally ruminate. That will not work. The mind should be taught a lesson by shouting to it, shouting: I am on the lap of God! You will see the lap also. When you go on shouting like that, mentally at least you can see the lap of God. And chant Om. Now I am on the lap of God. Take a deep breath and then chant Om [Swamiji chants Om]. "Where am I sitting? I am sitting on the lap of God. I am sitting on the lap of God. Om. I am on the lap of God." Half an hour you go on chanting this, and no thought will come to you afterwards because you are loudly making noise, so other things cannot be heard also.

And Gita. Chant one Gita sloka, whichever you like best. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja, ahaṁ tvāṁ sarva-*

pāpebhyo mokṣayiṣyāmi mā śucaḥ (B.G. 18.66). This is the greatest, most valuable and consoling promise that is coming from the Creator Himself. You cannot have any doubt about it. You chant this sloka. This is the most vital part of the Gita, this one sloka.

Ananyāś cintayanto māṁ ye janāḥ paryupāsate, teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham (B.G. 9.22). You must be sure that you will get what you want because it is the promise of God Himself. God cannot go back on His words. "I shall get what I want, because He has promised." If you believe it, He will bring whatever you want. But you should not doubt: "I may not be fit to receive anything from Him. I am a poor man. I have got distractions, and I have got commitments." This kind of thought should not arise. When He has given a promise, it will be done, like a mother promising a child. Once a mother says to the child, "I will give you this," it will be certain.

OM IS A VIBRATION

Swamiji [chants Om]: Aaaaauuuuummmmm, Aaaaauuuuummmmmm, Aaaaauuuuummmmmm, Aaaaauuuuummmmm, Aaaaauuuuummmmmm, Aaaaauuuuummmmmm. With intonation, with beautiful sound, slowly, leisurely, chant this mantra Om: Aaaaauuuuummmmm. Do this for one hour, one hour.

Om is not a sound. It is a vibration. It stimulates every cell of the body, and sets dissipated energy in order. The nerves and the muscles and the whole operative system of the body are attuned together, and you feel a wholesome man, not a distracted man. Om, Om, Om, Om, Om—go on feeling in the mind. Imagine that you are sitting on a big lake of water, and you are like a stone thrown into it, and then ripples start. The ripple goes on widening, widening, widening, widening. If you throw a stone on water, circular ripples are formed. Go on widening, widening, widening, widening, widening. Go on feeling widening, widening, widening: "The vibration that I have created with the chant of Om is forming a circle and going round, round, round, round, round. It has gone, gone, gone, gone. It has touched the sky. Oh, so big! I have touched the sun, moon, stars and am so big as the circular movement of the space-time universe, so big, so big, so big. I am as large as the whole space-time cosmos. I am not coming from Orissa and all that, not Pondicherry. I am a ripple in the cosmic vibration. I have touched the cosmic. I have become the Cosmic Being, I have become the Cosmic Being." Go on telling loudly, not mentally: "I have become the Cosmic Being, I have become the Cosmic Being!" There is nobody outside you. "I am all in all. The whole universe is inside me. I am the universe, I am the universe, I am the universe, I am the universe." Go on telling this.

What I am saying may look like a joke, but it is not a joke. It is a medicine. It is a homeopathic medicine, or allopathic, whatever you call it. Every day, one hour you do it, and tell me afterwards what is the result.

You must pray to the sun every day. Energy comes, energy, strength. The whole Earth is moving with this force, and all the

planets, not only Earth. What radiance, what strength, what energy, what gravitational pull, by which our hair also grows. It is a little bit of contemplation on these mighty forces of nature, of which we are a part. You must meditate like that. Then the energy will come from the universe. Aaaaauuuuummmmm. Chant like that, then energy comes. Aaaaauuuuummmmm. Feel that you are expanding. This energy, the vibration of Om, expands. It goes beyond you. It becomes larger and larger, wider and wider, stronger and stronger.

Aaaaauuuuummmmm, Aaaaauuuuummmmm, Aaaaauuuuummmmm, Aaaaauuuuummmmm. Beautiful sound must come—not with reluctance, with great joy. Om is nothing but a power that is inside you which you are manifesting by the sound. Aaaaauuuuummmmm. Chant like this for fifteen minutes at least, continuously. If you can do it for half an hour, it is still better—both morning and evening. You are a part of this universe, so don't think you are an independently working man in Calcutta. It is not like that. There is no independence like that. The whole universe is vibrating, and when it vibrates, you also vibrate. There is a great truth in it. You may believe in God or not. These are all words only, but there is something. Someone said, "If there is no God, okay, doesn't matter. But if there is, then beware," he said. "If He is there and you don't believe in Him," beware, he said. He will put a rod on your head.

A SUPERIOR KIND OF MEDITATION

Swamiji: Do you meditate?

A visitor: Yes, Swamiji.

Swamiji: In what form are you meditating? In what way? When you sit for meditation, what happens to your mind?

Visitor: I concentrate on the more impersonal aspect. I don't have any...

Swamiji: When you think the impersonal, you are thinking the limitless.

Visitor: Yes, Swamiji.

Swamiji: At that time, what happens to you sitting in meditation?

Visitor: Well, when I sit somewhat, my personality, or what I regard as my [unclear], diminishes.

Swamiji: Let it meditate on you instead of... Why are you meditating on That? You, with your force of will, make That think of you. It will shower, like a rain of blessing. Devotees say: "Why should I think of God? Let God think of me. Why should He not think of me? Doesn't He want me? Why should I go and beg? Let Him come and want me."

This kind of devotion is called superior, greater—greater than any conceivable thing. Wanting God is a minor devotion. When God wants you, what do you call it? Can anybody imagine the nature of that? People want God. That is devotion. But if God wants you, what do you call it? Is it also a devotion? It is a superb, inexplicable ecstasy, and the height of achievement, I can say. "Oh, God wants me!" You feel like that. You will simply melt away into liquid in one minute.

If God wants you, there is no need of meditating also. Oh, God wants me! Immediately you will melt. What is the use of wanting God? Anybody can want Him, but That must want you. Turn the tables around. Knowing God, you will simply dance in ecstasy: The Infinite is wanting me! Can anybody imagine? Always people want

the Infinite, but now it is not the case. The Infinite is wanting me. It wants to absorb me into it. Oh, you will shudder by the thought of it.

This is a new kind of meditation I am telling you, not the other thing. Anybody can sit and meditate, but a poor thing it is. Now I am telling you something marvellous—not you thinking God, but He thinks you. It is very difficult to imagine all this. What is the use of thinking God? Let Him think you. Is it possible? Can you draw Him? What do you say? You are doubting. Why should you doubt?

Another visitor: I don't know because, Swamiji, what you have said is correct. If we think of Him, definitely He will think of us also.

Swamiji: If the river goes to the ocean, it is one thing, but if the whole ocean goes to the river, what happens? This is another very interesting thing. Let the ocean enter the river, and let us see what happens to the river. Then it won't yearn for the ocean. That is true spirituality. Why should you ask for somebody else? That somebody must think of me. Why do you want the object? Let the object think of me. The object will crave for me, instead of my craving for the object. This is another kind of spirituality. It is unthinkable. I will not think anything. Let that thing come, and it will come.

This is a superior kind of meditation. I don't know if anybody has told you this. The Infinite should want you. Then you will see what happens to your feelings. You will simply shudder, like this. You will feel: The Infinite is wanting me, the Infinite is wanting me. Finished, you will cease to exist in That, in one minute.

This meditation, if it can be carried on for a long time, will free you from rebirth. I am speaking to you a gospel.

Another visitor: Can it happen by itself, Swamiji? Or can you, by your willpower can you...?

Swamiji: Your willpower ceases to exist there. It has taken a new shape altogether. It has become a blaze. It is not individual willpower. You have ceased to exist. There is no you also. There is no word in language to express what is happening. It has entered you, that's all. Then, at that time, who will think anything? It has taken possession of you. Then what fear have you got? You will not be there at all even to say that. That is real meditation.

Second visitor: We will see the Viratrupa, what you call that...

Swamiji: Virat—it is something... Okay, you can call it Virat, yes. The all-engulfing Reality has taken possession of you. If millions of policemen are protecting you from all sides, it is something more than that. Wherever you go, millions of policemen are there around you, to guard you. Your fear goes away at that time. But this is the whole universe guarding you, all the quarters of heaven. The Yoga Vasishtha says that all the quarters of heaven will pay homage to you. They will fall at your feet, the whole universe. *Tasya lokaḥ sa u loka eva*, says the Upanishad: The whole universe is your property. Not only your property, you *are* that. Shudder, ecstasy, melting down: Oh, oh, oh, oh! That's why in the Upanishads, the great sages say, "Oh, oh, oh, oh." They will make sound like that: au, au, au, au. There is no other way of explaining that. Dictionary words are of no use. Only they can say, "Au, au, au, au, au."

Accha. God bless you. Hari Om. Om Namo Narayana.

WE ARE WONDERFUL

Swamiji [to a visitor]: This is a strange thing about our own selves. We are inside us, but we are also everywhere, in another context. How would you contemplate on the Self if it happens to be everywhere uniformly, in and out, enveloping all things, and constituting all things also? If this meditation could be carried on with intensity and power of will, and honesty of purpose, then such a person would be the happiest person in the world. No problem will be there.

But there is a basic misconception about the Self. People generally say it is inside, as if it is inside the body of people. But it is inside the body of everybody. In that sense, we may say it is outside also. And if it is inside everything, then it is universally existent, so the word 'inside' has to be used with great caution. It is inside, no doubt, but inside even an atom, even a leaf, inside the sun, moon and stars, inside space and time. So the word 'inside' has to be defined in a different way altogether, as a cosmically enveloping eternity, that's all. Here words fail. You can't say anything at this time. You will find that you are a great person. You are a great person because your Self is everywhere. You are touching the skies, and the stars, and the Milky Way, all space and time.

If you are present in all these things simultaneously, at all times, how would you contemplate on your own Self? Initially it will look like something strange and unheard of, very difficult, but when you move along this line of thinking for some days continuously, you will find that this is the only way of right thinking, and there is no other way necessary afterwards. You will feel that you are floating with the cosmos.

So this is your true nature. You are not coming from any country—America, Columbia, and all that. These are all small thoughts, like a frog thinking that it is inside the well. We are all greater than what we appear to be. We are wonderful. You must accept that. We are all wonderful persons—not poor, not supportless. We have got every support. The winds of the universe are blowing over you, beckoning you and wanting you, eager to serve you and make you a whole, integrated being. Thus you meditate.

[Later on]

Swamiji [to another visitor]: The subtle body, which includes the sense organs, the mind, the intellect and the prana, these things will not perish with the perishing of the body. They will depart from this body, then congeal into a shape, which is called rebirth, that shape being determined by the remnant of the karmas which have not been exhausted by experience in the earlier body. This will go on endlessly until you have the means of severing this karmic result following you like a creditor. Wherever you go, the creditor is behind you. It cannot be severed like that. Any amount of effort, any charity, any goodness cannot allow you to be free from the repercussions of past deeds.

Past deeds need not necessarily mean the deeds of the previous birth. It can be the deeds of many earlier births also. They all join together to fructify at a convenient time. Some karmas are very strong, some are weak, some are middling. The strong ones take first preference. That makes you take rebirth. Then the middling ones will come afterwards. The faint karmas will come finally. But the whole problem is, you should not imagine that one day you will exhaust all these karmas by experience. That will not take place because in every birth you create new karmas. You do wrong actions, selfish deeds, and go entirely out of gear, as you say. So the karmas will never get exhausted. If by the experience of the past deeds you are going to be free from them, that is a wonderful thing. But the foolishness of the human ego is that it will again and again entangle itself in the same thing afterwards.

So birth and death will not cease until you adopt a series of meditations, of which many people have no knowledge. A person may be doing *japa*, going to temple and worshiping; he goes on pilgrimage, he is a holy man. It looks like that, but he may be terribly attached to his family, his wealth, his possession, his honour, his prestige. So all this *japa* and temple-going will not cut ice because he has held his point secretly inside, and that will not allow him. Outwardly performed religious practices have no meaning finally as regards freedom from bondage because the whole point is that everything goes, but you are existing. You also should go, and then only the freedom comes. But who will permit one's own self to

go? That is to say, you abolish your ego. That is not possible. That attempt would be like attempting to climb on one's own back. You will never succeed.

But there is one method. The I, the ego, the me that we are generally referring to, is this consciousness that you are existing in one form: I am coming from Dharamshala, I was in the Army, I have got this, that. This idea should go completely because you are really none of these things. You have become an army officer and gone to Dharamshala, etc., due to some effect of some karma. That has to go. You should not exist, and allow God to occupy the place which you are occupying. You are sitting on a chair. Let God sit on that chair.

How will you do this? This requires a lifelong effort of meditation. Instead of thinking this finite personality, transfer this consciousness of finitude of personality to the infinite, all-pervading Creative Principle, if this could be done. Don't think that there is anything outside you, because outside the Infinite nothing can be. If this feat could be possible, you will never take another birth. This is, briefly, what I am suggesting.

INDIVIDUAL WILL, DEEP SLEEP AND BRAHMAN

Swamiji: We are unnecessarily boasting about our importance. We don't even exist independently.

An ashramite: Swamiji, in the *Yoga of Meditation* book Swamiji has said the individual will is just a chimera, it does not exist at all.

Swamiji: There is a *sloka* from Panchadasi: The *purushakara* means the self-effort. God Himself acts as the so-called effort of the individual human being. When the universal action takes place through the individuality of the person, it looks like it is an individual effort. There is only one action taking place everywhere. Nobody does anything. Only one Being is working.

Millions and millions of people were fighting in the Mahabharata war—Arjuna, this man, that man—but actually, one man was working there silently. Brahma itself won victory for the gods, and they were very proud, so he kept a straw before them and asked them to burn it, and so on. It was won by the Universal Being only.

Ashramite: Swamiji, when we come back from deep sleep, we all come back from the same existence, but why one soul doesn't become another soul? How the same soul continues in that same body?

Swamiji: Because the individuality is still persisting in sleep.

Ashramite: But we all go to existence which is...

Swamiji: No, we don't go to existence.

Ashramite: Swamiji, he says like a drop of water which is thrown into a mass of water...

Swamiji: No, no, it doesn't go like that. In deep sleep you are not becoming a mass of water. You maintain individuality still; otherwise, how will you wake up? You would merge into the Brahman in deep sleep. The very fact that you are waking up as an individual shows you have not abolished your individuality. It was in a seed form, only unconsciously. Seeds thrown on the desert sand,

which will sleep for years together, will suddenly sprout when the rain comes. The contention that you go to Brahman in deep sleep is futile; otherwise, how will you wake up?

Ashramite: *Anandamaya*... In the sutra it seems...

Swamiji: It is there. Sankaracharya was caught up between the two horns of a dilemma because the sutra says this is Brahman only. He said, "Yes, yes, okay." He went on saying, "Yes, yes." He has agreed because he cannot fight with the Brahma Sutra. Then finally he adds, "I have to say something here." That is the whole thing. He turned the whole thing. *Anandamaya* cannot, because *maya* means 'full of'. Brahman is not full of anything. Brahman is Brahman only.

Ashramite: But Swamiji has also said, in deep sleep we are in the lap of Brahman.

Swamiji: Lap of Brahman, unconsciously, like a blindfolded person being lifted and kept on the throne of a king and brought back. But you cannot say you were king for a few minutes. Consciousness is important. Action by itself and what things are taking place, they are not important. Are you conscious of the fact that you were lifted and kept on the throne of the king? If that is not there, then like a fool you went, like a fool you came back. That is no good. Very subtle matter.

[Later on]

Swamiji: Nothing is different from anything else. Everything is interconnected. Even if you do physical exercise, it has got cosmic significance. It is not an individual man bending the body, and all that. The five elements cooperate with this bodily structure when you do asanas, and the very purpose of this yoga asana is to set the whole muscles and nerves in tune with the operation of the whole of *prakriti.* So this is spirituality there also. There are no unspiritual things. My opinion is you should never use the word 'unspiritual'. It doesn't exist at all. Everything is a wonderful play of this cosmic operation going on, and in the eye of God you can see everywhere—*sarvataḥ pāṇi-pādaṁ tat* (B.G. 13.14). There is no place where the eye of God is absent. Everything is an art, everything is beautiful... Even cooking and sweeping, washing vessels, everything is an art.

There was a shoemaker in Germany called Jacob Boehme. He could see the light of the Supreme Absolute in some ray falling on the shoes itself. “Oh, see, see! It is coming from the Absolute.” He ran in ecstasy.

Sometimes stupid things which look meaningless can be highly spiritual. One person, during the time of Moses, was so simple, a simpleton. He was praying to God, “What is the size of your leg, God? Please tell me. I want to make a pair of shoes for you. Please tell me. I am a shoemaker. I want to make beautiful shoes for you. Please tell me the size of your feet.” At that time, Moses was passing. “Hey,” he said. “Have you any sense? Do you think God wears shoes? This is not the way of praying.” The man was heartbroken. “So my request to God is futile.” That night Moses had a dream. God spoke, “Why did you disturb my devotee? He is my true devotee. His feelings are genuine, and your logic and philosophy have no meaning. Go and pacify him.” Moses went and said, “God has told me you are correct.” [Swamiji laughs]

Before God there is nothing stupid. Everything is beautiful if the heart is open. If your love of God is complete and is simply ebullient and overwhelmed with feeling for Him, then the dirtiest thing becomes most beautiful. If there is no place where God is not, then there is nothing in which spirituality is not. Secularism, non-secularism, and all this is unnecessary talk. They neither know this, nor they know that.

Yesterday I had a dream like this. I deeply meditate on this, day and night; at midnight also, there is only one thought. Later, in the morning, I felt like rain is falling. From the whole cosmos it is raining. I felt very happy. The whole world was melting down and falling on me, like this. This cannot be found in books. *Dharma megha samadhi* is like this.

There is an answer for everything, if only you do meditation. Books cannot give the answer. Whether an atom bomb manufactured by Atal Bihari Vajpayee is good or not, you can from your intuition tell something about it. It is not by newspaper reading and Clinton doing, and all that. Everything has a basis and some connection with cosmic operations. Then you can see what is right, what is wrong. You cannot say what is right and what is wrong by simply taking an

ethical book. That is no good. The right and the wrong depend upon the way in which you envisage the whole cosmos. There is no book. The book is only meditation.

You must be confident that you are a friend of the universe. This is not a joke or anything. It is behind me, and I summon anything from that. Otherwise, what is the use of meditation if you don't achieve anything at all, if the satisfaction required cannot come, if there is diffidence inside?

ENTERING THE COSMIC BEING

A visitor: What should be the thought when I'm seeing that I'm entering the Cosmic Being?

Swamiji: You are thinking of the Cosmic Being only.

Visitor: But it should have some form or shape or some...

Swamiji: No, no, no. You cannot have any form. You can consider...

Visitor: It is total light or total darkness or something.

Swamiji: No no no, no no no. It is brightness, immense brightness. The melting down... I will give you an illustration. Melting down of the earth in water, you imagine. The whole earth is melting in water, the water dries up in the heat of fire, fire is extinguished by air, air enters into space. Finally there is only space and time. Can you imagine the extent of space and time? How vast is space, how vast is time—endless expanse of cosmic comprehensiveness, in which you are included. You are not standing outside space just to look at it.

The space-time complex, the whole universe as you call it, is your parent, your father and mother. It is the stuff out of which you are made, so from this point of view you don't exist at all. You exist as the Universal Being; you work as a Universal Being and react with people as a Universal Being, as God would react to people, and then you will find you are very, very happy. Just now you said, "I am not very, very...," but now I am telling you that you are very, very happy. There is a force which protects you, which feeds you, takes care of you and consoles you, and gives you whatever you want. What else is there?

Visitor: I am chanting that Rudram Chamakam, I am doing *abhishekam*. That also I think...

Swamiji: All right, very good. You can continue.

Visitor: I will think to Swamiji at that time also.

Swamiji: You know Rudram Chamakam by heart?

Visitor: Yes.

Swamiji: Very good, very good. Lord Siva will bless you.

Visitor: When I'm chanting that, I should think of this light only? Can I think about that alone so that I can have only one thought everywhere?

Swamiji: Lord Siva is also included in this Universal Being. All the gods, all the angels, all the forces of nature, everybody is included in this One Being. You will find Rudra, Siva, also sitting there. Brahma also is there. You and I, everybody is there. The concept of such a thing requires tremendous willpower and clear understanding, and utter dispassion. You must be an impersonal man, not a person, and you will feel that people will get attracted to you. The personal gets attracted to the impersonal. So if you are remaining as a person only, the other person may repel you, but if you are an imperson, he will get pulled towards you. This is a kind of meditation.

What else I can tell you? You want anything else from me?

Visitor: I want your blessings.

Swamiji: Okay, God bless you. Take some Ganga *jal* when you go.

[Later on]

Swamiji: The Veda cannot be understood without the Itihasas and Puranas: *itihāsapurāṇābhyāṃ vedaṃ samupabṛṃhayet* (M.B. 1.1.204). In the Mahabharata itself this is said. The Vedas say, "This man is wanting to kill me because he has not understood my meaning." The meaning is expounded in the Smritis, the Ramayana, the Mahabharata, and the Puranas. So the scriptures of the Hindus—Vedas, Smriti, Ramayana, Mahabharata and Puranas—all things combined become the scripture of the Hindus, it is mentioned. The Vedas are the highest authority, but their meaning cannot be understood, so elicitation is necessary.

In the Mahabharata, in the beginning itself, it is mentioned *itihāsapurāṇābhyāṃ vedaṃ samupabṛṃhayet, bibhetyalpaśrutādvedo māmayaṃ pratariṣyati*. An illiterate man who is studying the Veda is actually killing it, and so the elicitation is necessary by means of the epics—Ramayana, Mahabharata epics—and the Puranas: *itihāsapurāṇābhyāṃ vedaṃ samupabṛṃhayet*. The fullness and the variety and the depth of religion cannot be

understood merely by chanting Samhitas.

[Later on]

Swamiji: God Almighty—everything is inside that. The whole universe is inside God. You are also inside that. When He created the universe, He created you also. He created the sun, moon, stars, everything. You just open your eyes, look around, and mentally imagine: "I am beholding the Cosmic Being in front of me. I am inside Him. He is absorbing me into Himself. All the actions that I perform are His actions. My fingers are all His fingers, my mind is His mind. Everything that I do is done by Him only. I am only a motivating individualised factor. I am an instrument in His hand, like a fountain pen." If a person writes a book with a fountain pen, the credit does not go to the fountain pen. Shakespeare writes with a pen, but we don't say that Shakespeare's plays are written by the pen. It is written by another person.

Similarly, whatever you do is done by Him because there is only one central operation taking place in the whole cosmos. Due to egoism, isolation, and self-consciousness beyond limit, each one thinks that he or she is totally independent: I do. "I do. I am important." Who are you? These kind of foolish ideas arise in the mind on account of separation of the parts that we are from the whole. If you shift your consciousness from this little part to the whole cosmos, and meditate on that intelligence superintending over the whole thing, you will never be reborn afterwards. You will be absorbed into the Supreme Being, and unending, infinite bliss you will enjoy.

THE REAL RELIGION IS LOVE OF GOD

A visitor: When we die, we say we get reborn. How long does it take?

Swamiji: It depends upon the kinds of desire that a person was entertaining in the mind. If a person had rapacious, terribly insisting desires, that person may take birth immediately. But if the desires are very mild, it will take a long time to mature. And if the desires are just simple desires, they will take even any number of years. So the intensity of the desires with which a person dies determines the length of time that it takes for rebirth.

We are discussing that we don't want rebirth, so why are you asking that unnecessary question now?

Visitor: No, I just want to know.

Swamiji: We don't want rebirth. You decide: I will not take birth. I am a child of God. I am a ray of the sun of God. Why should I take birth and suffer here unnecessarily? I become cosmic. I become universal, all-pervading, eternity. That is my destination. I have come from there; now again I will return to that place.

Visitor: So this world is actually the hell.

Swamiji: You can say in one way, because topsy-turvy thinking is taking place here. The world, which is prior to you, you consider as outside you. You came after the creation of the world, and you think you are very important. You are considering yourself as the subjective side, and the world as the objective side. But the world came first. Why do you call it an object? It is the subject, which is looking at you. That is egoism of the human being. The world is not an object of perception; you are the object, but you think you are the subject. This is called topsy-turvy perception. Why should you get entangled in these things? It is due to wrong thinking, wrong education, and greed.

Visitor: Why are some people born deaf, dumb, blind, and others are born rich?

Swamiji: That depends upon what they have done in the previous

birth. If some harm has been done to somebody in the previous birth, it will be reflected in the experience of this birth. It may be eye or head or whatever it is—something. As you do, so you will be given. That is the law of nature. If you serve, you will be served. If you harm, you will be harmed. If you abuse, you will be abused. It is tit for tat, like that. You are a part of nature, so it is automatic, computer-like. It reacts. Whatever you are thinking, others will think about you. Whatever you are doing, that they will do to you. Whatever you think about people, that they will think about you.

Visitor: What about the different religions that exist in the world?

Swamiji: That is all useless. There is no necessity for religion. Love of God is the only religion, ultimately. These religions that you are speaking of are fundamentalist religions. When one religion does not agree with another religion, and there is a parochial thinking, that religion will lead to bondage, conflict, and religious wars even, as it is happening in this modern world. The real religion is love of God. Whoever loves God intensely is a religious person, and if all are lovers of God, there is only one religion in the world. If God is one, religion also is one. The aim of life also is one only. People are unnecessarily racking the head without understanding properly. They have no guide, they have no education, they have no teacher.

You come and stay here for some days and refurbish your thoughts. You require a new type of education altogether in the light of the cosmic structure. The modern education is nothing. It has no meaning. It is good enough for earning bread and salary, but it cannot help your soul finally because your soul is cut off from God while you are earning money for the sake of glory in this world, etc. The soul is crying, and the ego is rejoicing. What is the good of that? This is topsy-turvy action taking place in the world. Nobody can be happy. Everybody has forgotten God. They don't even feel the need for Him. They doubt whether He exists or not. So a new transformation has to take place first.

Visitor: What happens to the Christians and the Muslims who pray to their Gods?

Swamiji: I told you there are no Christians and no Muslims. There are only human beings. Why do you call them Christians and

Muslims? A policeman also is a human being. Why do you call him a policeman? It is a social custom that has caused him to be called that name. Whether it is a judge or a policeman or a shopkeeper or a doctor, he is a human being basically. God does not create doctors, He does not create policemen, He does not create major generals, and all that. He creates simple human beings, and that is their real nature.

That condition in which you leave this world, that is your real nature. When you leave the world, you don't go like a major general going. You go as a poor man, like anybody else. So the assumed personality—I am a major general, lieutenant general, president, prime minister—there are no such things in the world. God created one uniform thing. All are His children only. God has created human beings, but not kings and ministers. He doesn't create such things. These are all unnecessary assumed spectacles that we are creating for socially getting on. Before God, you are a soul. You are not a doctor, you are not Malaysian, you are nobody. A soul is wanting God. God is the universal soul, you are the individual soul. The individual soul is trying to sink into the universal soul. For that, so much of struggle is going on everywhere, rightly or wrongly, and they call it religion—Christianity, Hinduism, Islam, and all that. God has no connection with all these things. You don't want religions, you want your soul, which has to be dedicated to the Almighty Being, and He will take care of you. He will take care of you better than the police. Don't be afraid.

Visitor: Is it wrong to pray to Jesus or Allah?

Swamiji: You can pray to anyone, provided you consider Him as a ray of the Absolute or the Supreme Being Himself. But there should not be another God afterwards. You can call God by any name, but he is the only God existing. Afterwards you should not compare Him and contrast Him with somebody else. Jesus is different from Allah—you should not say like that. If you have chosen Jesus, okay, Jesus, but it is a ray of God only. If it is Allah, all right, it is Allah, but there should not be two Gods. There are not two Gods, only one God, call Him by any name.

Another visitor: Why doesn't He show Himself?

Swamiji: He is showing Himself in the form of the universe, but you are thinking it is a little matter. You are not seeing the world through your soul, you are seeing through the sense organs. That is the mistake; your mistake it is. God is spread out everywhere. His fingers are operating through the rivers, through the mountains, through the sun and moon and stars, whose operations are allowing you even to breathe. You cannot exist in this world without the free gift of sunlight and fresh air and water. You have not manufactured sunlight; you have not manufactured anything. You are a helpless person. But God's gift is there, which takes care of you. If you purchase air, how much air can you purchase? How much water you will purchase? Your brain and lungs and all these are working automatically. Are you contributing anything to them with your wisdom? When you are sleeping, the heart is working. Why should the heart work? It also can go to sleep. But God says, "No, I will keep you awake." When you are sleeping, why your heart is not sleeping, why your breathing is not sleeping? There is some higher force which keeps you alive, for your benefit.

You should not say, "Where is God?" He is everywhere. Whatever you are seeing with your eyes is God only, but with the sense organs you are distorting it so they look like mountains, and all that.

Another visitor: Is there any harm in being a non-vegetarian?

Swamiji: A non-vegetarian diet is supposed to make you, in your mentality, that thing which you are eating. If you eat an animal, the flesh of the animal will percolate into your bloodstream, and it may affect your brain, your mind, everything, and animal traits also might be manifested. And it is not pure food. Why should you eat an animal? Then you can eat a human being also. Why don't you eat a human being for your breakfast? Why only the animals? If human beings should not be eaten, animals also should not be eaten.

Visitor: Why did God create these animals then?

Swamiji: Why did He create you? For the same reason He has created them. They are in the evolutionary process. We were all animals once upon a time. We were stones, we were plants and vegetables, we were animals, we were frogs and snakes, everything. Now we

have come to the level of human beings. Now we have to ascend further into the state of the super being, the angels of the heavens, then finally God Himself.

First visitor: For that you have to have a pure mind in meditation.

Swamiji: Very, very. Certainly. You must have a pure mind, and every day you must do meditation.

Another visitor [a child]: What happens if you die and you end up in hell?

Swamiji: When the deeds which have caused you to go to hell lose their momentum by experience in hell, then you will be released, just as people who are sent to prison will be released when the time limit of their imprisonment is over. So a person will not be in hell always. The hell experience is only a repercussion of bad deeds. When the deeds exhaust themselves by that experience, then he is released and he will go.

Visitor: So he will come back?

Swamiji: He will come back to the normal condition.

Visitor: So it's the same thing when you're in heaven. You will just get reborn again, and if you are good you might go to heaven next time, right?

Swamiji: Even if you go to heaven due to your good deeds, you will come back when the good deeds exhaust themselves. Only if you go to God Almighty, then there is no coming back, because you don't go to God by your deeds, but by your thoughts and meditations. Deeds cannot take you to God, only thoughts and meditations.

Good boy. Very intelligent.

Another visitor: You have to see God from the eyes of the heart and not with your physical eyes.

Swamiji: Yes, you have to see God with your soul.

WHO IS MEDITATING?

Swamiji: Do you know why you are meditating? What is the purpose?

A visitor: I want to stop thinking.

Swamiji: When a person is sleeping, that person has stopped thinking. Can you call it meditation? Who told you all these things? Stopping thinking does not mean meditation. Then people can go to sleep the whole day because that will be meditation. Meditation does not mean stopping thinking. It is increasing the capacity of thinking in a definite way. That definite way you have to learn from some competent teacher.

Meditation is not unconsciousness. It is intense consciousness. You will become more and more happy, more and more secure, more and more comfortable, more and more fearless, and you will feel that you have got everything. If you have such feelings in you, then your meditation is going on well.

Meditation is done by our consciousness. What kind of consciousness? There is sensory consciousness, there is mental consciousness, and there is the I consciousness: I am. This 'I am' is the thing that meditates; the senses cannot. The senses are only servants of this pressure going outward. The mind is only corroborating with that. This is also no good. Pure mind itself cannot meditate.

You have to be one with the I of God, that's all. The consciousness should operate in such a way as if God Himself is contemplating on Himself. You expand your I wider and wider, wider and wider, wider and wider, until it includes everything. It is a simple thing. Everybody is an I only. Even an ant is an I only; it has got I-ness. It is not an object that you are seeing; it is a subject. There are no objects in the world. Why do you say it is an object, and all that? You look at me and call me an object, and I look at you and I call you an object. Then who is the object in the world? It is all only a juxtaposition of perception. It is an error. Everybody is an I only.

Now you close your eyes or open the eyes. I, I, I, I, I—everywhere is an I only that I am seeing. Oh, up to the stars, sun, moon also, I. Space also, everywhere I, I, I only. I am not seeing anything. Only

I's are there. If the whole universe of I's are mixed together, it is a total I of God. What do you feel at that time? You will shiver like this. You are not seeing many I's outside. You yourself are that. You are a part of that. The whole ocean is meditating on itself. There are no objects in the world. There is no object of meditation. People say 'object of meditation'. It is a subject of meditation, really speaking. Everything converges into you. Imagine that you are the centre of the cosmos, and all the radii and circumference of creation converge into you.

Before creation takes place, *sattva, rajas, tamas* are in balance, and when the balance is disturbed by the weight of one thing against the other, then creation starts. Yoga is nothing but this *samatvam*. *Samatvam yoga ucyate* (B.G. 2.48): Equanimity, equilibrium, harmony, that is yoga. When you think, you are thinking everything. You should not have some objects outside. They are not objects; already you have decided they are subjects only. They are like you only. Everything is like you only. Nobody is inferior, superior to you. In the universe, superiority-inferiority doesn't exist. They are all varieties of operations of the One Being. But variety of operation... Even a policeman is a government, a *patwari* is a government, the *tehsildar* is a government, the District Collector is a government. Nobody is inferior, superior here. Everybody is a government only, only in different strata; in different strata they are functioning. Even a *patwari* can work like a government only, such power he has got.

So everybody is I only. I means God, or you may say government, whatever the case may be. So there is the total I. Total I means not so many I's are sitting outside. Outside means again they become objects. You should not say everybody is I, mountain is an I, let me see the I. That should not be done. The mountain is you only. So again, the externality mistake should not take place. You are not seeing the I's outside. There is one I. The I cannot be seen. It is a subject, and therefore, it is a great exercise to think like that. All the I's converge like this, and one master I, that is God. That is meditating. Oh, wonderful! The Almighty God is meditating. On what is He meditating? He doesn't see something outside.

This will bring joy, happiness, and some fruit will come. It doesn't come immediately. The effect of such meditation cannot be

seen immediately. Sometimes you will feel nothing is happening. You get morose: "So many years I am meditating, and nothing is happening." But you should not say like that. You must continue. The Brahma Sutra says you must continue meditation till death. If Providence is in your favour, liberation can take place in this birth. Intense meditation, intense meditation.

When you are doing work also, it is an I only. The work also is an I. It is not doing something, movement outside. The work is an emanation from your being, so it is not an object outside. "I am working, I am working, I have got, I have got." You should not talk like that. The work is you only moving, and if you think it is an outside thing, then it will bind. That is called binding karma. If you yourself are moving in the form of karma, action, it won't bind because you cannot bind your own self. But if you say this is somebody's work I am doing, unnecessary drudgery, hopeless thing, then it will return back. A non-I will react in the form of *karma phala.* The I will not react. So it is the I that has to work, not the non-I. You should not feel that you are working for somebody's sake. Then it will bind. You are working for your sake only, in a larger fashion. The whole personality is expanding in the form of activity. It is not activity actually, it is yourself only moving among yourself. If an ocean's waves are dashing everywhere, it is not an activity of the ocean. It is itself inside. It is something taking place within itself, so it is not doing some work by dashing waves. So likewise, any kind of work that we do is only ourselves moving.