

A book on love of SELF

WITHIN AND WITHOUT



By **Ladla Sarkar**



**Within all things there is SELF
And
Without all things there is SELF**



COPYRIGHT

The Almighty needs no protection, no copyrights – He is open to all. He is available to all. He is available even to those who want to manhandle Him. So my teachings, if that is the word you want to use, has no copyright. I have no claims.

I have used few images in this book that I picked from internet. I have no knowledge about their copyrights and about their artists. If any of them is copy-righted then please inform me. Having said that, I would also humbly request to any possible holder of rights that please grant me continue using them in my book as I do not intend to gain any commercial benefit from them. This work is purely for noble cause of divine love and I am offering this book free of any price tag.



It took almost 40 years (1971-2010) of constant hard mind-work that finally I stand privileged for presenting such a book which I think with every neuron of my brain, was impossible to write without the support guidance and unbounded benevolence of Almighty Lord. Here I stress again that this book is purely mind-work. It can not bring the readers to the golden shores of peace; the maximum it can do is to just point the finger towards that shores with full honesty of the intent. This book is not giving you the fish but it is giving you the fishing rod. It is up to you that how much effort you invest in. Words without practice are merely empty crockery and any empty crockery can not cater to the needs of a hungry soul. So keep it in mind all the time that it is relentless practice that will make any difference in life.

And never speculate that me the presenter of this book is the living image of the content of this book... not at all. I am a person of having all that weakness which could be there in any mortal being on this earth. But in all these forty years throughout my youth and middle age, at least I have dreamed about a possibility of truthful life. Now I have shared that dream with other fellow beings in hope that from now onward we will chase this holy dream of living an accomplished life together.



This book is not meant to change anyone because human beings are not changed from outside; they are always changed from within. The only purpose of my submissions is to share the flame of my soul with those who have already been kindled by divine fire and are struggling for the Ultimate Truth- with full vigor of their body and unreserved strength of their soul.

Any spiritual guidance can only bring you to the “glass wall” from where you can see the Truth across but to reach that truth you are required to make an effort by yourself alone. It is only you who will have to break the glass wall to go to the beyond. Here, no instructor can help you to be the winner.



This book holds immense potential for those who have special taste of finding their own core reality. The more you read the more you will get aware, the more you get aware the more you will be ready to act, the more you will act the more you will *become*, the more you will *become* the more you will stop to be. First it will come to you as ripples then as currents then as waves then as tides then it will engulf you and will shake you inside out and can help you to be transformed forever in a positive way.



The subject of *Total Truth* is so subtle and elusive that no word can indicate towards the core of it. This is the realm where words falter and ideas lose their wings. The means and tools of understanding that we employ to elaborate the subject are merely an effort to elevate the seeker to such a plane of understanding where he or she gets ready to take a *quantum leap*. A quantum leap into the realm of transcendence; where all understanding and even the thinking itself becomes a distant and irrelevant facility.



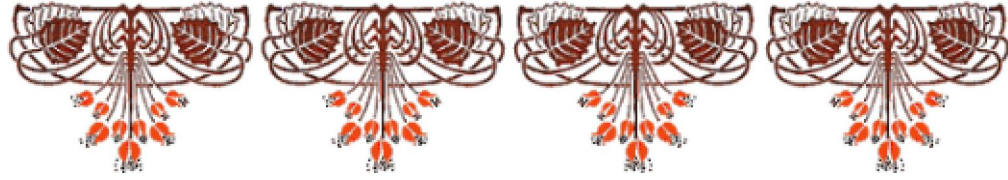
One who needs too much is a beggar, one who reads too much is a scholar, one who speaks too much is a fool, one who knows too much but speaks too little is a sage, one who lives in the Isness (presence of God) is a free man.



To you, your life is nothing, a perfect zero. To SELF (God), your life is everything—to be precise, His everything. You are His unparalleled Pride. You are His only Dream. You are His only Reality. With you, He sings the Song of Immortality. In you, He sees His embodiment. For you, only for you, He exists through Eternity. He moulds you. He shapes you. He guides you. He transforms you into His very Image.

Contents

Acknowledgements	11
Preface	14
Dilemma of a Seeker	16
Fluorescence of Wisdom	26
Some poetic Expressions	497
Terminology	514



Acknowledgements

I humbly submit this book in service to those who love SELF (God) more than anything else in their life. My academic stature, caliber and record do not grant me to claim for any credit or appreciation from readers. Primarily, I arranged this book for my self-help and guidance but as I have benefited from it greatly so I thought it my compassionate duty to present this book for the benefit of other SELF seekers.

I have immensely benefited from the writings of many authors, whom I studied on the Internet web pages. I have been in the habit of reading spiritual writings since early age (since 1972 when I was idle after appearing in my matriculation examinations and was waiting for the result). But throughout all these years my vision of spirituality remained obscure. Reason that I had limited access to the spiritual writings of other people of present or the past around the globe. With the advent of Internet (to that I got access in 1999) I found immense opportunities of knowledge on the web sites of my interest. I went through extensive reading on the subject and during my study I picked here and there the thoughts of other folks on the subject. I selected paragraphs from the innumerable articles and books of different writers of the world and saved them into my PC for the future personal guidance. I thought that all this stuff would remain only for my personal consumption so I deemed it unnecessary to save these selected paragraphs along with the full reference of their writers and other contextual information. Now when I have added that selected thoughts (after some peripheral alterations) in my book, I pay great respect to those writers from whom I have benefited greatly but I am now unable to credit them by their names for their marvelous thoughts.

Most of the content of part-I of this book “Dilemma of a seeker” is deducted from the stuff available on the Internet.

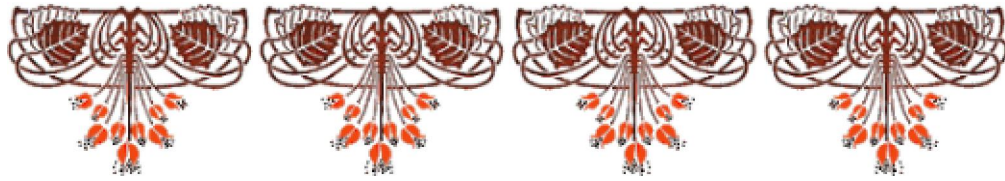
In part-II of the book named “Fluorescence of Wisdom”, paragraphs of thoughts are presented in numerical sequence. Here again I clarify that all these paragraphs are not the exclusive work of my intelligence but at many places thoughts of other great writers of present and the past have been included for the benefit of readers as well as myself. I fully agree with the content of those paragraphs that are borrowed from the literary works of other writers. I felt as those words came right from my own heart. In this part of the book, collection of thoughts, though appear fragmented but all paragraphs are inter-linked with each other with the final objective of SELF-realization. I have not endeavored to weave the ideas into a single coherent chapter. I have deliberately left the reader at liberty to assemble his own personal and unique model of understanding with the help and guidance of these fragmented pieces of intellectual work. As enlightenment is not the static climax of spiritual evolution but is an eternally expanding movement of intelligence and consciousness that is unique for each soul. How far we can expand the frontiers of our enlightenment depends upon our spiritual capacity, inspiration, knowledge and intelligence. It is our individual essence that journeys through the process of evolution, progressively shifting through states of awakening and levels of surrender that lead ever deeper into the supreme beyond.

Finally a few words about one strange thing that you will find in this book that this book teaches spirituality but does not advocate any religion, cult or ‘ism’. This was a real hard task for me to separate spiritual teachings from the myth and superstitions of the past that have intermingled and adulterated the spiritual wisdom up to a level that the separate and independent identity of the spiritual education has become almost extinct. It has been my deliberate effort to avoid using any standard terminology and specific religious, historical or geographical references and names.

English is not my mother tongue. So I am afraid that there might be a number of grammatical errors in my submissions. It

may be asked that why I chose English as medium of communication while I was not confident about my ability to express in English. To my personal opinion, the kind of thoughts that I intended to present could only be delivered well in English, as this is the only language that has evolved its capacity and word treasure up to a level that can assimilate all the modern day thought processes. So any linguistic suggestions in this regard would be received with gratitude and will be included in future dissemination of this book.

I have opted for not disclosing my formal name as the author of this book. As I am a weak man, so I feared that the imprinting of my name as the author of this book and the possible pride resulting from it could spoil the purity of my intent. So I have used a special literary name "Ladla Sarkar" for the purpose. The real author of all, which is a glimmer of the truth itself, is the One SELF. Those humans, who have been blessed with capacity to experience truth as it is, become simply instruments or servants to it. When one goes through the experience of pure peace as the core of one's own being and tastes the living freedom inside, he or she is "propelled" by compassion to share one's experience with others. In that way many can come to know and experience reality as it is.



Preface

It is a teaching of spiritual guidance directed to uncompromising seekers of truth and wholeness. It is not offered as a manual of enlightenment, for the ultimate truth of awakening cannot be reduced to a conceptual model. Rather, this book should serve as a guiding light for those mature enough to apply conceptual knowledge towards a non-conceptual apperception of reality. Accordingly, the explanations and tools presented here point beyond words to the realm of direct experience and pure understanding.

Although we aspire to unravel the many steps of the awakening process, the revelations of this book can be easily misinterpreted and misunderstood. There is an immense chasm between theoretical knowledge and real understanding; concepts with the power to illuminate the truth of our inner reality can also obscure it, depending on their interpretation. Ultimately, to truly understand the teaching, its experiential essence must be realized through the unfoldment of one's own evolution and enlightenment.

Although it is indeed a long journey from ignorance to complete SELF-realization, the way to truth is far more than the attainment of progressively higher spiritual states. It is not a linear path in the sense of being goal-fixated. Neither is it a finite path, for there is no end to enlightenment. That, which we are everlastingly realizing, yet can never fully attain — the unknown heart of the beloved's presence — is eternally beyond and ever ahead of the intelligence that pursues it. Although the SELF state can never be entirely grasped, our evolution towards its divine

radiance is the very meaning of our existence. It is indeed the journey, not its culmination; that is the essence of our spiritual unfoldment. Honoring this, we should regard the ineffable mystery of the spiritual path with humility and wonder, its majesty with a sense of awe.

This book is a response to the deepest need for true understanding that lies within the consciousness of every seeker. It is a vital compendium of spiritual knowledge addressed both to those commencing their inner journey, as well as those who have already reached higher levels of spiritual realization. The teaching presented here is not a personalized interpretation of spiritual reality, but a reflection of truth with the power to broaden understanding of the inner dimension and assist in navigating the intricacies of the inner path.

It is essential that the material presented here be studied in the context of real inner work, for without a foundation of practice that yields experiential knowledge of the inner realm, a reader will not be able to grasp the true meaning of the teaching or, worse still, will create the illusion of understanding. When not based on spiritual realization, *intellectual knowledge is but a hollow substitute for real experience.* The reality of the awakening process is extremely complex and must be illuminated gradually from within. To approach this material solely from the standpoint of the mind would defeat the very purpose of its presentation.

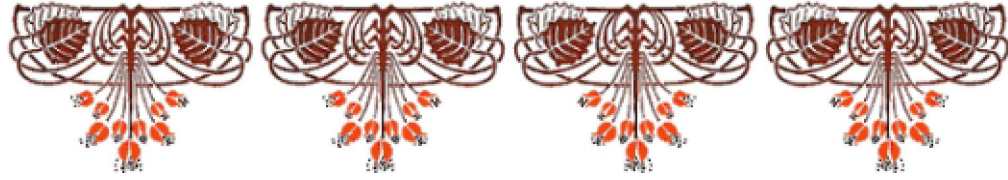
**Pakistan
August, 2011**

Ladla Sarkar
ladlasarkar@gmail.com

PART-I



Dilemma of a seeker



The plight of the modern-day seekers

You cannot just become a seeker of SELF without having previously developed this spiritual desire through the evolution of your own inner consciousness. Not everyone desires to know SELF and Its infallible truth, nor does the realization of the true SELF have much universal draw in our highly technological world, and therefore the subject matter of this book will not appeal to everyone. Only those who have searched the globe high and low, desperately looking for some divine light will find some sort of guidance in it. It is my sincere desire that true seekers wherever they are should benefit in some way by perusing these pages to achieve a deeper insight into their unique situation in their lonely search for Truth and SELF.

What is intended here is to introduce to you a system of thinking which is impossible to avoid in your life. Logic, argumentation, conflict, strife and fear, battle, war - do they succeed finally? An amiable nature, a smiling face, a love, a consideration, a goodness, an acceptance of the nature of another person, an acceptance of the nature of the world as a whole, and an acceptance in your heart of the nature of SELF - that is what succeeds. I am particularly going to introduce you to a way of living that is determined by love of SELF. You may be wondering: What it means the love of SELF; while SELF itself appears as an illusive idea in the beginning.

How do you call SELF? Do you know how you can call SELF? "Oh! My dear" It is not enough if you say that. SELF is not merely dear; He is something more. You become crazy when you love something. You get drowned in honey, in nectar! You get drowned in your own soul! You get drowned in the soul of that which you love! Where there is no movement of the heart, there is no affection. A stone heart cannot love anything. Love is a melting process of the very being of you.

Devotion works wonders in this world. Devotion may be to SELF, or even to a friend, a human being or to any mission. By the path that you call devotion or love, will introduce into your own being another thing that formerly appeared to be outside of you. If I really love you, you become part of me; you don't stand outside me. Your soul enters my soul, and my soul enters you. Love, truly speaking, is about friendship. A friendship, though it is very deep, there is a possibility of separation because most of the types of friendship prevailing in the world are conditioned by social circumstances, personal prejudice included. But love is supernal in its nature. It arises from the depths of your spirit in the recognition of the spirit that is outside, the spirit that is operating in the world as a whole - the supreme spirit, SELF himself.

Honest spiritual seekers are searching for a Path that transcends all personal ills, carrying them past the stultifying conditions of institutionalized religion and past the conventional and traditional ideals of modern society. True seekers are wary of preachers in their ivory towers declaring their outrage at those who do not believe as they do. They are exasperated over the plethora of cultish leaders and pseudo gurus springing up all over the globe. The seekers of truth have become all too knowledgeable with the emptiness of ritualistic and ceremonial worship, wisdom that is out of date, and past Masters who have come and gone. The seekers are dismayed with how spirituality has been commercialized, how seekers are being exploited for money, and with the performance of vows and disciplines that bring no appreciable gain to one's own evolving spirituality. The plight of the modern-day seekers has them wondering if a true Path even exists, or if anybody really knows or can guide them aright to SELF's door. Spirituality has been so ravaged and overworked that hardly anyone knows with certainty what a true spiritual Path even consists of.

No wonder the seekers of truth are still disillusioned and disenfranchised with the current state of all spiritual endeavors as presented by our world and culture. Many seekers have simply quit their search; others feel it is hopeless to continue searching; some are so discouraged and dismayed that they wonder if truth

even exists, and if it does the near impossibility of ever finding it still remains. Is there an adequate explanation for these spiritual maladies? Is there a rhyme or reason for this spiritual crisis? Yes there is, but we must continue our investigation into the plight of all modern-day seekers, for at the heart of this dilemma lie the answers to the seeker's redemption and liberation.

All spiritual doctrines, philosophies, psychic sciences, and metaphysical pursuits, have all been created and founded by humans. Furthermore, all spiritual interpretation as to what spirituality really means, and the way to liberation and salvation, has only come from humans as well. All enmity and discord amidst religious circles, coupled with abundant argumentation and bigotry, have all issued forth and been a byproduct of human beings walking this planet, whether in the misty past or in present times. These last points should be considered very carefully and calmly, for they fully answer the human and institutional dilemma facing all spiritual seekers today. All things are in such disarray that only human beings could be responsible for such a folly and rivalry. To imagine for an instant that these diluted forms of spirituality actually reflect and portray our Divine Creator, a Being perfectly pure in every regard, adds nothing but more confusion and perplexity to the discovery and attainment of the spiritual truth, and is simply not in accordance with SELF's divine will. Are we to just shake our heads or lie down in defeat, or do we rebel, languish, or silently weep in despair?

Naturally, unenlightened human beings are not concerned with this spiritual downfall, but those keenly yearning for a higher and more fulfilling truth are bewildered by and ashamed of such degrading misrepresentation, undeniably knowing that this could not in any way properly reflect the majesty and profundity of the Supreme SELF. Be not deceived, SELF is not mocked. Be not dismayed as well, for the truth does exist. There is a solution to this divine mystery, and many have found it, but it lies in the opposite direction of mankind's search for SELF.

Rudderless at sea and without a compass, does the individual attempt to cross the ocean of empirical existence. Blown about by chance winds and detoured by inclement weather, does the soul strive to secure its spiritual moorings.

Without the Master at the helm, without precise directions over stormy seas, it becomes impossible to arrive at the other shore.

There is a true Path, but you must give up your external search to find it. There is a true doctrine, but you must close the outer books of scripture to read it. There truly is a transcendental Guide, but you must forfeit your own mental counsel to find Him. And there is a true SELF deep within your being-ness, but the bigger small SELF must make way for the smaller big self (bio-self) within you. There is a secret Path leading to His door and, although it is enshrouded in mystery, it opens up to the truly sincere lovers of SELF. All Saints of the past, present and future know of this secret passageway, this royal road that indelibly connects the soul to its SELF-hood.

The consummation of the spiritual journey transpires only upon the attainment of SELF. Enlightenment, cosmic consciousness, and the religious experience of redemption will not suffice in regaining the true personal identity as promised by the theologians and psychic gurus, for only SELF-realization can accomplish this august achievement.

The honest seeker who squarely faces his/her own human dilemma desires to remedy the situation as quickly as possible. Many byways are adopted with the hope that the gnawing pains of separation and isolation will subside, but hardly anything effectively works anymore. Those who experiment with drink or drugs with the dim and fading hope of forgetting or suppressing their personal dilemma only make it worse, although sometimes this experience is needed in the overall unfoldment of the consciousness. Some individuals abandon themselves to the pleasure principle, avoiding pain and heartache as much as possible, but this too boomerangs upon the seeker, for one's reliance and refuge is still being placed in the external world, and pain follows pleasure like the darkness follows light. The majority of individuals enlist the help of four major institutions such as religion, philosophy, yoga, or metaphysics, with the expressed desire of alleviating the metaphysical problems that have become palpable and acutely present.

The seeker enlists the help of external institutions with the desire to find reconciliation and resolution of one's difficulties.

And yet the plight of spiritual institutions is more aggravating the circumstances the individual finds and perceives within oneself. The institutions of the world are pointedly more concerned with their own collective survival than they are with emancipating the individual soul and relieving it of its unsettling conditions.

The current dilemma that each honest seeker faces is only the byproduct of these sterilized approaches. Religion and philosophy were initially meant to redeem and liberate the soul of the seeker, but by following these doctrines centuries later, after they have been ravaged and overly editorialized to the point of their original purity being unrecognizable, one only sinks deeper into the morass of externalized opinion coming from those supposedly in the know. It appears that our own religious and spiritual leaders of today are as ignorant of the truth as are their followers, and as a result they both fall into the ditch.

Many spiritual seekers are not happy in this outer world of excessive materialism, for no matter how much or how little one acquires; an ever-present emptiness remains. Likewise, the same seekers uneasily sense that they are not in harmony with their subjective reality, those prevailing thoughts and feelings that constantly follow one in the waking day-to-day life, whispering messages of either support or the lack thereof. And lastly, there are those who, having sensed their lack of fulfillment, have embraced a system of spirituality that has not produced the desired relief nor adequately taught the means of transcending their personal dilemma. Out of yearning and sometimes desperation, seekers attempt to find another spiritual doctrine that will put an end to the confusion or somehow shed some light and meaning upon their own search for spiritual growth.

When the individual attempts to sift through the labyrinth of psychic paths available in the marketplace, one can become confused and misled with the excess of New Age mania. As a result, the seeker can become wary and suspicious, filled with doubts and skepticism about any path, whether traditional or contemporary, and the hope and trust of ever finding some means of escape fades before one's own very eyes. Consequently, the universal mantra has become: "What doctrine can I really trust? Which teacher or master is actually telling the

truth? Where am I to turn, with some degree of provisional faith, in order to find the purest truth about myself?” Subsequently, the seekers of the world can sometimes wage a needless war of words and doctrines, feeling their enemy to be outside themselves, while simultaneously their hearts remain burdened, harmony is fleeting or forever lost, and the fresh breezes of love, power, and wisdom fall to the ground like autumn leaves.

The common denominator in all separate paths is their insistence that truth and SELF are not within your own body. There are over fifteen thousand separate paths in the world today, and few embody the axiom of cutting edge spirituality — that the truth is found within the temple of the human vessel. The vast percentage of spiritual endeavor directs the seekers to pursue a Deity that is outside of them — one that cannot be accessed, seen, or heard, and therefore any definite means of verification as to the integrity of their claims cannot be substantiated. All devotees are subjected to this universal dilemma, with no means of validating the principles and truth being purported.

Before the Divine Deity can be found and worshipped properly, the individual must discover one's own divine essence within oneself, which stands as the intermediary bridge between the Lord and the mind within the human vessel. Without realizing the soul within, the mind easily takes the ascendant and leads the seeker astray. To be “led astray” means that the material, emotional, causal, or mental states of consciousness have taken precedence over the soul of the individual. *The soul, in contrast, is our true Self, while the mind and emotions are faculties given us to assist in the discovery of the divine essence within us.* This at once is the biggest distinction between a Path of spiritual truth and a path of universal mind power. The Path of truth adorns the soul, while the path of mind adorns the sensory-intellectual consciousness.

First come SELF-realization, where the human consciousness realizes that it is from the first cause. Then come Spiritual realization, which inculcates the oneness of all life, of all paths, and the overriding realization that *it is the Divine's Essence, which creates, sustains, and directs all life, whether it*

is the atom, molecule, plant, animal, or human being. Every true spiritual seeker should realize that the truth for which one seeks is never outside of oneself, but always within. Seekers must find their own divinity within themselves before they can properly relate to anything divine outside of themselves.

The honest seekers of today are simply searching for a path that transcends the boundaries of traditional and conventional approaches to spiritual attainment. The seekers have traversed the globe in hopes of finding their truest self, but it has been projected into other people and onto external and outer doctrines rather than ultimately realizing that it is reposed within one's own being. *I ask you to lovingly reconsider the direction of your pursuit, for the purest of truths and the highest known Path is not far away, for you are the Master and you are the Path.*

Love is a voyage in the infinite. Love alone is the path to attain SELF-realization. The more we try to elaborate the love at mind level the more it escapes the clutches of understanding. Love as a force of attraction operates at different levels: the material, the human, and the spiritual. On the material level it draws together the particles of an inanimate object; on the human level it joins friend and friend, parents and children, husband and wife; and on the spiritual level it unites a man with SELF. The real source of attraction is SELF; a particle of matter cannot of itself attract another particle. Because SELF as spirit pervades the whole universe and He is the inmost SELF of all beings.

All pleasures experienced through the physical body and mind reach a peak and then decline and also cause exhaustion in the sense organs. But transcendental pleasures are ever increasing. In order to experience transcendental pleasures, we must look beyond the physical body and mind. Each one of us is inherently different from his or her physical body and able to function independently of it. We falsely identify with the physical body because we have forgotten our transcendental nature. This false identification has existed for millions of years during our journey from the remote past to the present day.

Knowledge or wisdom will dawn by itself when we practice love as a spiritual discipline. *Love is the pleasant, smooth, direct*

road to SELF. Love is sweet in the beginning, sweet in the middle and sweet in the end. It gives the highest, everlasting bliss. The simple way to understand the true meaning of love is to experience it.

The discipline of love is the easiest and most natural of all spiritual disciplines, because it does not demand the suppression of normal impulses; it only tells the devotee to turn them to SELF. Experience of love cannot be called a spiritual experience if it is not guided by the parameters envisaged by truthful lovers of the past. There are certain characteristics that are to be met by love before it is enthroned as divine love. The lovers of SELF must show these qualities or convictions in their deeds and actions:

❖ No reason but SELF (God) alone should be the cause of love. One cannot fully enjoy the love of SELF unless he or she does not raise above all worldly attractions.

❖ No personal benefits should be sought from love. The devotee wants SELF and SELF alone. There is no selfish expectation here. There is not a trade bargain or expecting of anything in return. This higher feeling is indescribable in words. In this type of highest love all attraction and attachment that one has for objects of enjoyment are transferred to the only dearest object, viz., SELF. This leads the devotee to an eternal union with his Beloved and culminates in unity.

❖ Flame of love should be inextinguishable. Love must remain throbbing and warm throughout the life span of the lover.

❖ Love can move forward through rituals as well as without rituals. Rituals are not compulsory condition for the play of love. Love must bear the stamps of devotion and surrender. Love without trust is love without soul.

❖ Love is not the act of lover but rather lover acts as trustee. Love emerges through mind but mind is not the maker of love. Ego is the fuel of love not the custodian of it.

❖ Love softens the heart and removes jealousy, hatred, lust, anger, egoism, pride and arrogance. It infuses joy, divine ecstasy, bliss, peace and knowledge. All cares,

worries and anxieties, fears, mental torments and tribulations entirely vanish. Lover attains the immortal abode of everlasting peace, bliss and knowledge.

❖ A SELF seeker must also negotiate the problems in life that all of us encounter, and which are inescapable even to the best of us: problems of despair and uselessness; the feeling of inadequacy; a sense of inner guilt and shame; unrelenting strife and tension; overwhelming loneliness; the inescapable date with death; a gnawing doubt and growing skepticism with external authority; an inexplicable loss of our spiritual bearings; constant assaults of anger, greed, lust, vanity, and attachment; not to mention debt, problematic children, unruly mates, and the loss of our own personal tranquility. Heap onto this our growing dissatisfaction with the religious torch bearers, social and political reformers, and therapists of every kind, alongside the alarming reality of pharmaceutical companies advertising, through subliminal projection, the promise of having it all by just taking a pill.

❖ And lastly these qualifications have not been manifested in the seeker free of charge, for life's experiences are sometimes very difficult. Lifetime is needed to gain the necessary purification in moral and ethical conduct, and numerous byways must be traveled before a human being even desires the truth that will set him/her free.

❖ When your external search has ended, when all the byways and detours have been explored, when your heart is flayed and truth is nowhere to be found, simply have trust in your lord and be persistent in your love; all conflicts will miraculously end.

PART-II



**Fluorescence of
Wisdom**



1. **SELF is neither center nor periphery. Neither gross nor subtle but SELF is SELF. Self is unique and has no opposite word for it. Transcendence and Beyondness are also used to indicate the SELF-hood. SELF is not a person and hence is pure of any personality. SELF is pure presence ... eternal and infinite. We cannot know Him but SELF's presence is every where. SELF is present in us also and we can experience this divine presence if we prepare our bio-self to have this experience. This bio-self too is very complex phenomenon. Bio-self is found in animals as well as in human beings. Bio-self is self-awareness and the very capacity to think that has been developed by the nature through complex evolutionary processes. Bio-self expresses itself on various levels through instinctive actions, intelligence and intellect. Mind is apex product of this bio-self. Mind if properly developed in knowledge and trained in discipline can transform itself into a very subtle state of understanding (that too can not be explained) and becomes capable to have the SELF-experience. Our 'I' represents our bio-self. The center and source of 'I' is in mind. SELF is also present in us but we have no means to call it by any name or explain it in words. The word of SELF has also been devised for the lingual facility but it can not indicate towards the real nature of SELF's presence. When this 'I' is identified with gross body and gross mind (intelligence) it is called ego but the same 'I' when identified with subtle mind (intellect) and SELF, becomes no-mind. No-mind is not annihilation of the mind but it is absence of mind. In no-mind state mind goes in 'Off' state. Our 'I' can turn it again in 'ON' state when she feels need of it. At this plane of very refined and**

enlightened understanding man goes through SELF-experience.

All spiritual teachings are meant only to train and discipline the mind so that it might become qualified to receive SELF-experience.



2. Every particle of matter is an evidence of constant struggle to redeem itself from identity crises. Because of polarity (negative and positive charge) it has lost its peace as one integral unit. Hence something is missing in everything. This missing something is heralding the presence of SELF, who alone can fill this void of lost oneness and is the deciding principle for everything.



3. SELF is not an external object to be possessed through our intellect or trickery of worship. SELF never comes to us as He is never away or outside of us. Ego fabrications stand as veil between SELF and individual soul (soul is man-version of SELF). To unveil SELF we have to depart from these ego fabrications and must be prepared to fall back to our divine source. SELF-experience is natural culmination of enlightenment.



4. Our bio-self which ultimately culminates into mind has not been infused into us from any outside source rather it is a product of that specific and tuned up physical energy which is available to us internally. This energy has come to its 'selfhood' form through rigorous evolutionary process. Our bio-self is based in mind. Bio-self is ultra refined form of physical energies and is capable (If it desires so and is prepared for) to reach to our own inner essence. If we subjugate our consciousness to the verdicts of ego then we live a life of animal

and if we detach our consciousness from the distracting suggestions of ego and dare to think as a free man who has been bestowed upon with the potential of reaching to his Lord, then the gates of peace and happiness are not too far from us.



5. **Scholarly attempts to describe SELF are mother of all the ignorance. Those who have thirst of SELF in their blood need not to be persuaded to have faith in SELF. And those who have no thirst in their blood, SELF remain alien to their understanding no matter how artfully you describe SELF before them. SELF reveals Himself only to those who have become eligible to receive His grace. Spirituality deals in utter beauty, harmony and justice. So, in spiritually all things come on merit. If we desire for SELF we have to prove it in our blood and bone. SELF must not stand merely an idea of mind but He should become the very nucleus of our being.**



6. **Words of wisdom that invite a person towards the love of SELF should not include the descriptive statements about SELF as person. It is impossible to describe SELF. Wisdom stands as milestone on the royal road to SELF. It can guide only those who already have yearning for Him. Words of wisdom are not for the consumption of those whose hearts are not yet touched by the miraculous hand of SELF.**



7. **Nature is not a dead phenomenon. BEAT or PULSE is heart of nature. Each particle of the universe is throbbing in this beat or pulse; this is the strongest natural proclamation of the presence of SELF.**

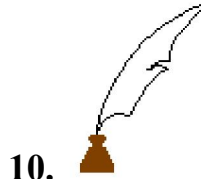


8. **Ascetic is not a person who wanders in jungles but his heart yearns for the comforts of life, which are available to the non-ascetic persons. Instead ascetic is he, who lives in society but defeats his desire and lust for the sake of getting strength in his love for SELF. Physical distance is not necessary for the “abandonment “. A drinker can discard his habit of alcohol while continuing his bar business. A smoker can quit his habit of smoking while having continued his cigarette shop. A man who has been jailed for his crimes is away from his family members but he has not abandoned them in his mind. A man whose dead body is lying in the center of his family members is not with them. All this shows that abandonment and physical distance are two different things. Possession is not necessary for union and physical proximity is no barrier in the way of abandonment. So it is quite possible to disengage one’s mind from the outside world. To achieve this state, it is not necessary to depart from one’s social or family life. Only right awareness is needed.**

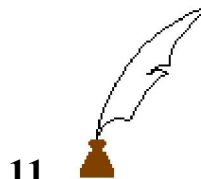


9. **We generally take mind as an opposite to Soul. We take mind as a product of animal life and soul as heavenly thing or command. As a result of this conceptual error, intelligence and logic are considered as an obstacle in the way of spiritual development of the individual. The whole universe belongs to SELF. Nothing can sustain in opposition to SELF. There is interdependence and inherent harmony among the whole presence. Nothing is out of plan here. But we cannot hear and understand this rhythm of ultimate meaning of life until and unless our consciousness is tuned up with the purity and beyondness of SELF. SELF is omnipresent and hence is immune to Logic. Because Logic can only move inside the red lines of time and space. Certainly SELF is not subject to time and space. We have physical bodies comprised of substance (matter) and**

charged with energy (Polarity). Energy inside us is the breeding ground of our ego. This energy provides animation to our substance. At mass (Atom) level it is polarity, at animal level it is libido, at mind level it is intelligence and at the level of saints it is soul pure and beyond. So the energy, which matter holds, is the sole basis for all the forms, movements and actions no matter how earthly or sacred is the form, action or the movement. In short the strength of soul and depth of understanding that transforms the ordinary fellow human beings into sages and saints originates from the complex process of ultra refined vibrations and signals of physical structures in brain and is supervised by genetic chains in us. And all this is emanating from the divine will. SELF is not a master who is remote controlling our lives without our consent. SELF is at the center of all vibrations, all movements and all signals emitting from anywhere in the matter.



10. SELF is wholeness and our minds are miserably unable to grasp any object in its totality. For example, when we see a ball in any given moment of time we cannot see it from all sides of vision, from every angle of sight simultaneously. When we apply mind to understand SELF we can only have partial knowledge of Him. Only pure love can feel Him directly in His totality.



11. We can unveil SELF in us by concentrating our minds upon our own being-ness, man is not merely an object of study for biology and psychology but there is something beyond that scope, which easily can be felt by a person of refined wisdom. And wisdom, of course, is a mixture of knowledge and power of discernment.



12. **Mind powers are instinctive and wild. Proper use of them requires harnessing and training. As flow of a river is wild but we can use it for our benefit by building dams across it. Thus we would get water for irrigation and electric power for our homes. By harnessing the mind flow into positive thinking, we can make our lives far better.**



13. **Desire is bound to experience a three-staged life cycle. At first it appears as attraction and engages the intent of mind. This stage culminates into yearning for the object of desire then at second stage desire compels us to initiate an action to possess that object; outcome of this stage is agitation. And then the final stage of disillusionment when the desirer gets weary of his/her desire and wants to get rid of it. Desire is nothing but tantalization. Objects of desire promise us to offer satisfaction which they never can.**



14. **Matter is temple of SELF. SELF has glorified himself in it. SELF throbs in each grain of time and space. SELF reaches out to every direction of matter and gives personality to atoms and compounds according to their composure. All things relapse to SELF. The whole matter is worshipping SELF and is proclaiming in submission that 'you are the lord alone'. Thus SELF roars and celebrates himself in his kingdom without any hindrance. Our bodies are part of this physical temple; our being depends on the surge of SELF. Each moment SELF is surging forth and falling back into Himself. The whole presence is nothing but a divine show. Very unique and sophisticated. Life has no meaning without SELF. When the sea tide collides with seashores foam is produced on the surface of the waves. Our**

individual consciousness is nothing but this foam on the divine water waves.



15. Wise people prefer peace to excitement. Happiness that comes from false and shallow source is also false. True happiness comes from within.



16. Man is born to be a king but desires turn him into a beggar.



17. When something from wealth, fame, relations and possessions is lost you have lost nothing but when you loose a grain of your love of SELF you have lost immensely.



18. There is a seat of SELF inside you and you are the custodians of this seat, whenever you violate the sanctity of your custodianship by allowing someone else to occupy this seat you bind your fate to be treated as traitor of SELF.



19. Desires are perceptions but needs are real physical urges. Desires are imposed upon us by the outside (social, cultural, traditional, dogmatic and commercial) propaganda. To have food is a real need but to have ice cream after dinner is a desire. If someone who is hungry refuses to take all food offered to him and unduly insists for the provision of pineapple cake, then such person has surely become a victim of

desire. Fulfilling the needs is necessary for the physical as well as the spiritual well being of the individual whereas our efforts to comply the desires makes us disgraced slaves of the outside objects and spiritual development of the individual is hampered very badly.



20.

Living with any addiction is like sharing a room with a venomous snake that can bite you any time while you are unaware of it. Your habits are your masters. To get rid of any habit, you must acknowledge first that you are in the habit. You cannot get rid of habit in parts and bits. There is nothing like increased habit or decreased habit, when you are in a habit you are in it no matter what is the level of severity of the habit. As if the snake is there in the room then it is there in the room. When one talks about the increase or decrease in the level of addiction actually he talks about the level of self-control. Any increase in the level of addiction means a proportionate loss of self-control. A person who loves SELF must not have any kind of addiction, so that all his/her energies should remain free for the sole purpose of divine love. Being possessed by any kind of habit means having other masters besides SELF. And SELF will never come to you unless He alone becomes the master of your being.



21.

Academic knowledge of truth and Chattering about it in the company of friends gets us nowhere. Without walking on the path we cannot experience the satisfaction of reaching the destination. Many people deceive themselves and others by talking a lot of jargon and heaps of words on spirituality. What liberates a man is not a ton of words but a bit of action and persistence: Some times when one appears to speak so vehemently upon a subject or boasts about extra achievements, in fact he tries to mask that black spot in his soul that could reveal the bad face of his failures. To achieve some

thing and to get anywhere, first of all we must be honest to our own selves. It is well said that an ounce of practice is better than a ton of theory. So NOW is the time to act for love of SELF.



22. Mind is our enemy and mind is our friend. When we deal with worldly matters mind can guide us through the myriad of complex logical situations but it can play havoc to our spiritual growth by projecting negative and dark states as our best friends. Realization of truth is not possible without surrendering the Ego but ego fights back till its last breath. By negative actions ego constantly tries to derail the seeker of SELF. Ego constantly rejects divine love. So a true seeker of SELF can only survive by constantly rejecting the ego. Strength that lover needs will come from SELF and not from Mind.



23. Personality is a life chained in thoughts whereas the SELF is an endless possibility, an ever-expanding horizon and an ocean of ecstasy. When we realize our SELF the ego vanishes as the darkness vanishes with the rise of sun and cold vanishes near the fire.



24. Confusion, fear, dissatisfaction and feeling of failure rule the realm of ego. Here blow the whirlwinds of desire, here wail the ghosts of deprivation, here move the scorpions of selfishness ready to sting and here everywhere is the stench of decaying corpses of the past memories. There is no shelter and peace in this realm. Move to the realm of SELF, you will never want to get out of it.



25. **Crocodile of ego is lurking upon you, it wants to tear you apart and slurp on your blood, it wants to pull you away from your Lord and drag you into the marsh of logic. Save your self from its filthy and treacherous tricks.**



26. **SELF is source of life. SELF stays within and beyond. SELF is pure awareness, a root mind. Root mind is beyond any structures and data layers. It is prior to understanding.**



27. **SELF-realization is not possible without discarding the deep-rooted habit of employing mind to know the core of things. It looks easy to say these words but is very hard to know the true meaning of it. When we try to attain this goal we constantly fall back like any ant that tries hard to climb up a straight glossy wall. The reason of failure is within us and not anywhere outside. What is that reason? Reason lies in the fact that mind is incapable to understand that there are things that can be done without its involvement. It never accepts any kind of knowledge that comes from supra-mind sources. That there are deeper ways to understand things than words. As we all know how to walk but we cannot communicate this knowledge exactly to help a person or child who is yet learning the art of walking. It is not something that could be learnt in abstract terms. It comes after going through the experience. As every organ of our body has its own functional limitation, our eyes see but can not see their own physical structure. So mere perception cannot touch the depths of reality. We have to go through the action for a deeper understanding. Love is a supreme condition, a miracle. It is supreme gift, which has been bestowed upon humans. It**

comes from within and not from outside and 'within' rises from the SELF. One cannot realize the SELF without surpassing gross mind and its processes. Enlightenment is not just any sentence for reading and understanding but is continued experience of discarding the habits of ego. Discordant thinking can prove to be the arch enemy of a seeker. When one sees such incidents in life that are interpreted by mind as injustice, cruelty, absurdity and failures then mind as a natural process instigates to provoke our will to surrender to frustration. And as a result frustration ruins all the flowers of love inside us. Frustration is a gap between life and the source of life; source of life doubtlessly is the SELF. Where there is love there comes no frustration.



28.

For a long time I believed that I loved SELF. But my love to the Lord was like a paper flower, devoid of any fragrance or it was like a bunch of plastic grapes, having no taste and nourishment. Time and again I wondered what kept me unaccomplished. After many years of analytical thinking I found that the very passion of my love was merely an idea of love and was not love itself, it was lifeless and devoid of any soul. It requires hard and persistent practice to realize the real meaning of love. It is not like that one morning you wake up and feel to say "Oh! Thanks SELF now I am in love with SELF and I am blessed completely; I feel perfection, from now onward nothing can part me from my lord". Believe me nothing happens like that. Love that comes this way is bound to vanish this way too. True love is not a whimsical feeling instead it is pure of haste and agitation. It is the fruit of very long, hard, blood sucking and killing to the bones process, which involves your mind, body, work, time, emotions, family, social relations and whole of your individual life. No one can enter the realm of SELF until he/she drops all traces of ego within himself/herself. Love cannot attain success unless it becomes a persistent, ego-free action. Going beyond gross mind images and processes is the key to SELF-realization. We cannot cheat truth. We have to reach that point to

receive it. It is not a mental achievement. It is not a concept. Love needs investment of energies by you and then the flames of love will come up with their light.



29. **SELF lives in a remote and inaccessible place. But by His benevolence He has provided the chariot of breath that takes His lovers to him. And when lovers reach there they are astonished to discover that the place of SELF was right within their hearts.**



30. **Soul is an individualized perception of the totality. Return of the individual consciousness back to its universal totality is called SELF-realization.**



31. **We cannot approach beauty through physical action. Possession and union are two different things. You see a beautiful girl, you want to take her in possession, you want to reach her beauty through sexual acts but you are always failed and the thing which lured you at the first sight always escapes from the grip of physical action. Communion is possible only by merger of consciousness and selfless adoption of the object of love. And do you realize that beauty and ugliness look opposites at surface but it is an illusion created by mind. Either you go by the path of beauty or by the path of ugliness you will reach to the same one reality.**



32. **After going through a certain level of extensive studies, mind feels weakness and distress. It becomes fearful to**

unearth more subtleties of life. It becomes saturated with so much thoughts of every kind. A steady progress cannot be made until the reader practices some kind of mind control. Meditation develops concentration and with the help of concentration the seeker can travel more and more along the path of knowledge.



33. Pursuit of desires is a silly game. It is wild goose chase. Desires get multiplied in the process of their satisfaction. Wise men always avoid this chase. Best way to cope with the desires is to ignore them. Let them go. Do not feed them with your precious life energy, it is not meant for this mean purpose. Keep yourself at safe distance from the monstrous jaws of desires. Let them die their natural way. As every physical entity has its life cycle staged through birth, growth and death, desires too are not an exception. These will originate, grow and die. Just watch them in indifference and let them die their own way.



34. Meditation links us to SELF. It should not be discontinued even in the midst of worst events and circumstances. As we do not stop respiring in any kind of situation because its stoppage will bring a certain and sudden death to us. Similarly, stopping our meditation even for a moment is the death of that very moment of our life. A moment without meditation is a dead moment. It is wasted forever. It is a loss unrecoverable. One who wastes his time is the greatest fool on earth. Time is an asset more precious than jewels. Time can bring you the SELF-realization which money and jewels cannot.



35. Only pure vision of reality can host persistent and unshaken love. If we love such a SELF who is external or

remote to our consciousness or we want to solve any problem through our love of SELF then our vision of love is impure and frustration will be our fate. Love is nothing more than “self enquiry”. Love is not a tool for solving any worldly problem; if this is the case then love is also a problem. Love relates to our own very soul and is not any external cause. Love is not a cold bloodless inquiry into the philosophical rigmaroles but it is a journey into our own soul at the level of awareness. Love deals with our own essence.



36. **What is meditation? Practice of attending to the SELF is the highest form of meditation.**



37. **Our perception of cosmology is the fundamental stone upon which the whole building of our wisdom stands. If the foundation is truthful then the whole building is real and if it is false then the whole building is false. And what is the truthful cosmology: If we start from visible to invisible: The first layer of the universe is composed of Matter (Forms); after this comes a soft layer of Energy (radiations): And then comes the subtle layer of SELF (Pure Essence). SELF is the primal cause on which stand the whole presence of the visible and the invisible. SELF is calm effulgence, infinite and the pure consciousness, which can be known only through the SELF-experience. The whole diversity in life is part of one indivisible truth. If we love ‘That’ and devote our lives to ‘That’ then it is from ‘That’ and if we are ignorant of ‘That’ then this too is from ‘That’. The sphere of Matter has no independent will. This sphere manifests only those things and movements that had already been processed in the sphere of SELF.**



38. **Wisdom is discernment not only in thought but also in action. Merely recognizing good from bad does not make a man wise. But rather he is a greater fool who identifies good but takes no steps to attain it and does nothing to avoid the bad things. Conviction in truth and persistence in action are prerequisites for any success.**



39. **Self is second-less. It is indivisible. You cannot pick one part of it as favorite and reject the other as distasteful. Hatred and rejection are severe enemies of an aspirant. With these blades of ignorance we split the wholeness of truth. By hatred and rejection we build a gap and distance between individual consciousness and the higher consciousness. When we hate and reject any other person, human or animal then we sow the painful segregation right inside our own consciousness. Love for the SELF essentially covers the whole of it. In day-to-day life our personality has a right to protect itself from the harms threatened by others but rejection and hatred is negativity and is altogether rooted in ignorance.**



40. **Feeling the state of Transcendence is also a subtle experience of mind and is not any supra-mind state. Any form of experience, no matter how subtle it appears, is not a post-experience event. No form of the SELF-realization is supra-mind state. Even the state of transcendence is a mind-state. It appears as supra-mind state due to its intense subtlety. The utmost purity gives mind such a level of transparency that it generates the illusion (mirage) of its disappearance.**

41.



There is variety of paths and practices to attain the SELF-realization. Variety of these paths is not meant for confusion or any conflict but to facilitate and accommodate individuals according to their different dispositions and mind tendencies. The ultimate goal and destination remains the same that is realization of the SELF. Breathing is the most vital function of life in living things. So it can play a vital role in attaining the spiritual development. We can regulate our thoughts and grow in concentration through watchfully observing the in-breaths and out-breaths. But beware that watching and observing the breath does not mean controlling it. As the breathing is an active and moving function so its vigilance and observation cannot be of static nature. For a successful breath watching practice the observation too has to move along with the rhythm of in-breath and out-breath. I am fond of a practice that proved good to purify the mind at least for me. I am thankful to SELF for His grace. In this practice I conceptualize that SELF is the core Beat or Pulse of the entire universe. For the convenience of mind we can take this pulse or beat as a cycle that has two phases; first phase is of “Surge”, it is when SELF roars over all His realms and proclaims in His majesty by saying “I am the Lord”, the second phase is “Echo”, it is when all the realms respond in submission and say ‘Yes’ to divine intent. I personally enchant word ALLAH (Arabic personal name for SELF) to represent the Surge (Beat) stage and word JEE [a Punjabi word that means “Yes” (it is pronounced like English alphabet “G”)] to personify the Echo stage. Flow of breath should be natural. Don’t employ any force to control or change the natural flow of respiration as it can cause any respiratory disease. Finally, after some time of consistent practice the rhythm evolves as “Allah-Jee” “Allah-Jee” “Allah-Jee”. Mind that there will be no willful detention of breath. Try maximum to lesson the gape between in-breath and out-breath. And the most important thing not to forget is - enchant these words mentally; there

should be no sound produced and no lip or tongue movement during practice. Two more points; never be impatient or hasty in your effort and do not waste your precious time in condemning yourself for your imperfections or shortcomings, just concentrate upon the path to attain the goal, shortcomings will vanish with the passage of time and gradually grace of SELF will envelop you from inside out.



42.

Theological literature upon SELF is in such abundance that we cannot finish reading it even in hundred lives. Thus one may easily jump to the conclusion that it is impossible to get full knowledge of the truth. But fortunately this is not the case. The truth is so evident and so near to us that even an illiterate person can access it through direct knowledge. When some one is in fever he has no need to read books about fever to become aware of his fever. Content is fundamental thing and words come later. Mind weaves words to wrap the meaning. Words are symbols and indicate toward the reality, they are not reality by themselves. Gold has superiority over the gold ornaments, as the later cannot come into form without the presence of gold. SELF is the primordial reality. The whole universe of matter is like a single word indicating towards SELF. One should not run after the alphabets of this word (matter). Apple consists millions of molecules, we do not eat apple molecule by molecule but we eat apple in its entirety. The whole universe is like a single word that is constructed by millions and billions of alphabets of sense objects. SELF is the content and universe is a word pointing to it. To reach to the meaning words are not compulsory. Then question arises about the rationale and justification of so much word-works (literature) about SELF and SELF-realization. If we are in haste then we can dismiss the necessity of words but this will not be the justice to the situation. An ignorant person always needs guidance from those who are wiser and pioneers in any field. The SELF has not blessed each person with equal potential. Some are bestowed

with intense love while others are more prone to logic. So it is grace of the SELF that braves carve out paths for the weak, this way they serve the other fellow beings.

Communication between humans is customary through words. So we use words to communicate the spiritual experiences too. These spiritual experiences of the wiser and brave people guide the other weak and less skilled persons. There is a difference between saint and a sage. Saint is one who is not in need of words and enjoys the bliss by directly becoming aware of it. Saint is reluctant to talk about his/her personal experiences. The Sage is a person, who serves other humans by sharing his/her experiences with them through words.



43. Mind acts in a very subtle way, when it sees outwardly it sees the world, when it sees inwardly it travels to the soul and when it acts selfishly it acts as the ego.



44. Mind is not doer of anything, only SELF is the doer. Mind responds only to stimuli and is incapable to initiate any action on its own. Mind pretends as it is the doer but eye of the pure vision can judge that all actions originate from SELF.



45. Deeds of SELF are un-witnessed. No consciousness can ever surpass the divine consciousness or put itself prior to the SELF's awareness. His acts are absolute and originate from Nothingness (His holy presence). All objects rise from him He alone is the Subject. What mind sees are not the acts of SELF but mind sees only the mind version of the reality. For us it is not possible to see the truth in its divine nakedness and if one sees it then he is not able to narrate it through mental means.



46. **Be ware O, man, bloodthirsty crocodiles of desires want to drag you in the dark waters of comfort and sensuous pleasures. Take refuge in the holy name of SELF and peace will come upon you forever.**



47. **The abode of SELF is neither in thought nor in feeling but it is in stillness, a state beyond both. No trick works there. No one can reach to SELF unless SELF himself extends his hand of grace and mercy towards the seeker. SELF knows well when to bloom and where to bloom. And He blooms only in such hearts that purify them selves from all the stains of worldly attachment and bondage.**



48. **Relation between SELF and world is not of acquired nature but it is an essential link. This relation is inseparable. We cannot take one and leave the other. As fire and the heat, sun and the sunlight have essential relation so is the relation between world and SELF. There is no relational gap between SELF and world.**



49. **To realize the impermanence of the sense objects is the foundation of wisdom, not only the physical things but the psychological conditions and states of mind too are subject of transience. So we must not disturb our composure and tranquility for the physical losses or gains and conditions of emotional turmoil. Be stayed and peaceful in your love for SELF. Never look aside. Never look for excuses, go straight and lay**

down every thing that you cherish in the feet of your beloved Lord. If you do so then SELF will give you his own identity: the SELF-hood.



50. There is nothing bad in being happy. Who says that being happy is not recommended for the divine seekers? Instead divine seekers should be the happiest people on the earth. SELF alone is the supreme source of happiness; all other sensual objects of pleasure are merely shadows and ghosts. Getting pleasures from the sense objects is not prohibited provided that these pleasures add volume to the love of SELF and bring depth and richness to the enlightenment. Sensuous pleasures have great tendency to transform themselves into addictions, so a great care and will power is required to go safely through these dangerous fields of experience. Feeling nearer to the origin and root is the greater, real and pure happiness. As a crying baby gets quite just for sensing that it has come into the lap of its mother. Without having the true perception of life and right aspiration, blindly going after sensual objects of pleasure i.e. wealth, sex, fame, possessions and consumables is nothing but a wild goose chase. These play as a mirage and never quench the thirst of a SELF seeker.



51. Be a SELF addict. It gives total freedom. Addiction of SELF is addiction of pure freedom. All other addictions bring enslavement. Physical addictions cripple your freedom as well as the strength of your soul.



52. Our gross body and soul rise from the SELF. We discover SELF within us through pure divine love. The 'I' never dissolves its separate identity into SELF unless freed from gross

mind. But through the art of SELF-realization it can be tamed to act as the shadow-self of the higher self. As an iron ball in the extreme heat of furnace appears to be a part of the fire.



- 53. Now is the right time, do not wait for tomorrow. This very moment where we stand, suggests two ways. One goes forward to the objective world of things and the other to the subjective world of meaning. First one will entangle you and will never give you the sense of SELF-realization. The second path goes back to SELF that is the eternal truth and the more we go deeper into it the more we are disinfected of the sickly attachment to the ego fabrications.**



- 54. Sexual indulgence in its deep analysis is nothing but a mind teaser, which prepares and pushes the mind towards the attainment of SELF-realization. Hungry heart is behind all the sexuality. What is it our souls hunger for? Relationship. Need for connection is our core appetite. The phenomena of sex, at the lower bodily levels, is an urge for bodily union among persons and at higher levels of purified consciousness it culminates into the cosmic re-union of the individual being with the universal SELF. We need connection with our creator. If one does not listen and heed to the silent invitations that are present in sexual instinct then the peace of mind will be torn into pieces. Soul hunger cries for satisfaction. If we don't know ourselves well, we will try to fill an interior appetite with external attachments like people, places and things. These kinds of attachments, however, won't truly satisfy the hungry heart. We find ourselves bouncing between extremes. We strive. We quit. We begin again, only to find the cycle deepens each time. Unless we do not connect our consciousness to SELF our consciousness will remain unsatisfied and hungry.**

55.



The whole universe stands as a question mark before our intelligence and our intelligence finds no satisfactory answer to it. It baffles us and leaves us perplexed. Here arises the need for a third dimension, a SELF, a super being that could help and guide us through this rigmarole of the life. But when logical thinking fails to find any such authority in the arena of life the feeling of tragedy and betrayal engulfs us more deeply. We all need SELF, the whole existence needs a SELF but SELF does not appear to us. But there is light at the other end of the tunnel. Not to appear does not mean that SELF is not present. SELF is present but our mind is so drunk in physicality that it is hard for gross mind to trace the presence of SELF. We cannot sense SELF with our five senses. We cannot find SELF through logical and sensuous powers, if we could have found SELF through them then such a SELF would not be worthy to be called as SELF. SELF is such an immense Reality that it cannot be exposed upon our senses. It is beyond the power of senses to bear the intensity of divine exposure.

We can encounter SELF only through total surrender. SELF is never hidden from the eyes of our consciousness. The only thing that keeps us away from SELF is discordant thinking. If we empower and purify ourselves to go beyond the ego then we can enjoy the companionship of SELF in this very life. It is impurity of the vision that keeps us ignorant and away from SELF. SELF is not outside He is within us. We have to make ourselves eligible for SELF's exposure. Leaves, blossom and fruit is there in the seed of the tree right from the day one but to realize all that the seed has to go through many stages of development. When seed attains maturity for leaves the leaves come from within, when branches attains maturity for blossom the blossom comes from within, when blossom attains maturity for the fruit the fruit comes from within. So is the situation with SELF seekers. SELF comes to them firstly as seed. We have to nurture this seed for the required period of time. Then this seed attains leaves and

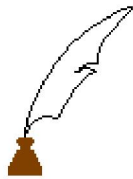
blossom and finally bears fruit with the passage of time. Slowness and gradual growth is law of nature. It applies in spirituality too.



56. We are not our thoughts we are the Thinker. Thoughts come and go but our awareness is unchanged. We are not the thoughts that flood our mind, but we are the Thinker that uses thoughts to grow and to create.



57. We cannot force SELF to follow our will and wish. All flows from SELF and goes back to SELF. This is the ultimate reality. The goose of our mind has limited time and capacity to play with this flow of Divine Ocean. We must not waste the moments of our life. In life all misery, pain, loss and bad feelings are due to the discordant thinking. SELF is pure consciousness and beyond-ness. He is pure happiness and bliss.

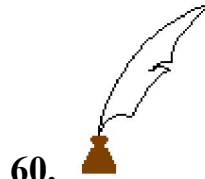


58. Intelligence wants to know then knowledge comes. Knowledge wants to know then love comes. Love wants to reach then sacrifice comes. When sacrifice wants reward then every thing is lost.



59. Surrendering mind means accepting the sovereignty of SELF unconditionally and totally. There is only one form and that is SELF all other forms which our mind takes as independent entities are nothing more than illusion. Surrendering mind also does not mean that henceforth we have dropped our options, judgments and choices in life but it only means that

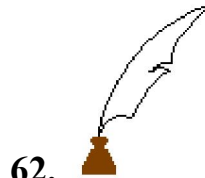
henceforth our choices and options will act always keeping in view that we are subjugate to the will and sovereignty of almighty lord.



60. Identifying our own reality fills us with sense of unity, peace and love. There is a true 'I' which stands behind our little 'I' and raises it. It is really the deepest consciousness in everyone and in everything. This divine consciousness is all pervading. It is within you, around you, below you, above you, and beside you. Truly, it is you.



61. For a greater purpose one has to bear all unwanted things in life. No one ever had total control over life. Have you ever been bitten by a wasp or mosquito? Has it ever happened to you that a fly fell in your cup of milk? If so then what was your reaction? Did you abandon to go to open spaces because some wasp bit you? Did you decide not going to bed because some mosquito bit you in the sleep? Did you decide to discard taking any food because some fly once fell in your milk? Certainly you did not do all these things. You are still going on the road, sleeping in your bed and eating your food. Because you have a greater purpose of living the life, which cannot be abandoned because of a wasp or mosquito or fly. We have to tolerate all minor and major emotional upsets because there is a greater reason to continue living. Without patience and tolerance life is impossible and no spiritual growth is possible without practicing certain level of patience and tolerance.



62. Since long intellectuals have been searching for the meaning of life but yet they feel that their goal is as far from them as it was on the day first. If this is the end result of their

quest then why do not they re-think and re-evaluate their quest for the meaning of life.

When a proposition or situation fits rightly into the frame of our understanding we feel that we have got the meaning. In this sense life has no meaning; it never fits down to the frame of our understanding, no matter whatever the level of understanding is, because life is a unique phenomenon.

To satisfy the inquisitive minds there is no other panacea but “The admittance of the role of SELF”. Life has no other meaning. SELF is the missing link. Life cannot be understood at all but it can only be made meaningful through spirituality. Spirituality establishes direct link between understanding and the first cause. All comes from SELF and all goes back to SELF. He is the source and destination of all, the beginning and the end. SELF is the ultimate meaning of all the things. Because ultimately every thing is a form of energy and SELF alone is the source of all energy. Surrendering our ego is the only way to win our true identity. Surrendering of ego means that we must acknowledge the sovereignty of SELF over all the realms of life. We must subjugate our will to the will of the Lord. Rationalists say that this is not a valid argument but is circular argument. In a circular argument we assume the truth of the statement before hand and then circle our arguments around that pre-conceived truth. Some one must remind them that they too are relying upon the same invalid argument? You too have conceived a pre-declared truth that mind is the basis of all the knowledge and reality. Then you judge every thing on this merit. You don't experience reality directly, but filter it with your mind. You don't see things as they are rather you see them in your individualized perspective.

We interpret our experiences; label them as good or bad. However, our interpretations do not affect reality but they just affect us. The supremacy of SELF is not a thing that we human beings have established. It is an independent truth and needs no rectification by us the mortal beings.



63. Habits and addictions make us weaker by draining away our energies through senseless and absurd activities. So, to feel free we must be free of habits and addictions.



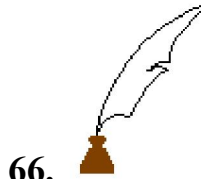
64. Boredom is a trial of us from SELF we must not run away from it. It plays as a filter. Those who are not sincere in their effort to SELF and want to enter in the spiritual domain for their personal motives they are forced to run away through this feeling of boredom. It also evaluates the inner strength of a seeker and rectifies the inherent weakness of our resolve. Don't be afraid or shy of boredom. Stay calm in front of it; look deep into it until its veil is torn apart and sun of SELF dawns upon the darkness of your mind. All spiritual exercises and methods are devised to teach the seeker the art of staying calm in the face of boredom. When you see right in the eyes of it you are showing your determination to attain the truth. Any person who has achieved a level of staying calm in front of boredom needs no other tricks to harness the mind because the goal is already achieved. Realization comes through being steady in calmness.



65. All forms and character rise from the SELF. As manifestation of SELF is not external to SELF so it is as real as SELF. When we say that all sense objects are unreal and illusive, the only intention is to denounce the way of thinking about the sense objects as separate and standalone entities. Life is not unreal but our perception of seeing things is illusive. Nothing exists as outside of SELF. Even our misperceptions (unreal thoughts) are part of the divinity because the illusionary thoughts also arise from the same primal consciousness from which all

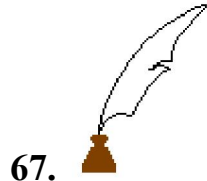
rise. When our misperceptions are also part of **SELF** then what makes a difference between wisdom and follies, a saint and a sinner. The difference between positive and negative states is not because we feel about them differently but they are different because of holding different types of divine energy. Wisdom and enlightenment represent positive and constructive type of energy whereas the ignorance projects negative and harmful type of energy. Self-attainment is a play of positive energy. Can we have any control over the flow of different type of energies? Can one change the path of the flow of negative or positive energy in his/her favor? Answer is **NO**. Energy and its flow relate to **SELF** and **SELF** alone has control over its flow. If there could have been any other controlling entity then that entity too was eligible to be called as **SELF**. Energy comes only from one **SELF** and the control over it is also the privilege of that one **SELF**.

We all have to go through our life conditions submissively. There is no ultimate verbal answer for the ultimate “why”. No school of thought, no saint can provide ultimate answer to the ultimate “WHY”. At the end only love survives whereas all other types of knowledge are doomed to fail. And love is the grace of **SELF** that can never be attained by effort (effort is nothing but an illusion of ego that it possesses the power to act). Ultimate answer always comes through total surrender.

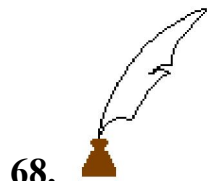


66.

Water, when in Ocean is called ocean. When the same water is on mountain peak we name it as snow. When the same water is in the lake we call it lake. When the same water is in the river we call it river. Water is same but it assumes different names and forms during its journey through water cycle. The content remains the same but change occurs in name, form and character. Similarly the underlying reality in the world of objects is one but this reality goes through many stages of manifestation as it moves along the path of time and space. The same one reality manifests it self into three forms i.e. Object, Subject and the Witness.

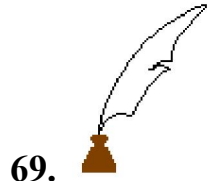


67. Sand dance with the rushing and whirling waters of the river but it does not obstruct or stop the flow of the river. River never pays attention to the sand. Water flows down its way to the ocean. Excessive accumulation of the sand when comes to a point of obstruction the river never argues with sand to get out of its way but instead river shows flexibility and takes turn to avoid the sand and carves out new way to continue its journey. Life is never empty of problems. Sand of the problems is always there in our life. We should not pay attention to it. We should continue our journey towards SELF and SELF-realization. Sand of difficulties will settle down on the riverbed with the passage of time, don't waste your time in quarrelling with sand just continue your journey towards SELF. The most important thing to remember is always to be with flow not with sand. Your worries are your sand, even your body and your mind is part of sand. SELF is the flow. So always be with SELF and not with your problems.



68. One, who is of inquisitive disposition remains inquirer all of his life. One who identifies himself with thirst remains thirsty all of his life. Wisdom teaches us not to ally ourselves with thirst and query. Query rises from ignorance so ignorance cannot be satisfied by any dose of knowledge. It is false notion that knowledge removes ignorance. Knowledge cannot remove ignorance it only temporarily subdues and masks the ignorance. Sometime later ignorance re-emerges in the garb of a new query. It is similar to thirst phenomena, no amount of water can quench the thirst forever, what it does is to quench it for the time being. Thirst and ignorance embedded in mind, the SELF is neither ignorant not thirsty: it is eternal and stable. We remain unhappy because we start identifying ourselves with query and thirst that is in our mind. By aligning our mind with

SELF, we can go beyond the imperfections of ignorance, thirst and unhappiness.



69. Purchase power of money has mesmerized the whole society. The total structure of social psychology has been plagued by it. Dissatisfaction and crime rate is soaring high. No sane person can deny the importance of money in life but attaching undue importance to it is destroying not only the family life but civil society at large as well. Take the example of domestic edible salt, it is compulsory part of our food but we cannot take it in excessive quantities. Exceeding a certain amount, it can cause death to us. Excessive intake of Sodium chloride causes brain swelling and if not cared properly it proves fatal to the patient. When moneymaking becomes an obsession it produces sickly effects. Excessive indulgence in moneymaking activities is depriving us of human values.



70. If the Truth in you has not enlightened your own heart then how it can enlighten the hearts of others.



71. Logic ends up in fields of absurdity (to feel that all things are disconnected and without any ultimate value). But on the other hand this sense of absurdity also suggests us new ways and dimensions of life. By Looking in the eyes of absurdity and showing resolve, we can find our way across this darkness. Spiritual action starts by staying calm in the face of absurdity. Absurdity is like an inferno, looking in the eyes of it means 'burning right in it'. This inferno burns up our vesture of duality and we get prepared for the re-union with SELF. We go into this inferno of absurdity as human but we come out of it as sublime.

Being patient and persistent in the face of feelings of absurdity is the greatest worship ever performed by any SELF seeker.



72.

Becoming at par is the key to gain direct knowledge. We can have direct knowledge of fire only through burning into it. Our degree of knowledge of fire will always be directly proportionate to the degree of our burning into it. If we burn in part we will never understand what the meaning of burning in whole is. To fully understand the object of thought, the thinker has to become at par with the object itself. This is why the SELF seeker is supposed to raise him/her up to the level of divinity where direct knowledge of SELF becomes possible and imperative.



73.

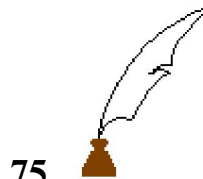
The perfection of man's love for SELF is attained when nothing could make him happy or sad except SELF.



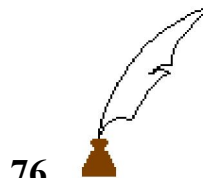
74.

Is it possible to take the ocean into a spoon, glass or jug? What will be the right answer in blank Yes or No? Strange thing happens, yes and No both answers are correct but logically both answers cannot be correct simultaneously. So the right answer lies beyond the realm of logic. Logic always leads us towards partial truth, the whole truth lies beyond the reach of the logic. Yes! We can pick the ocean into the spoon, glass or jug. And the water in the spoon, glass or jug is not the ocean and is the ocean simultaneously. It is ocean because its composition is same as of the oceanic water and it is not ocean because it is devoid of the oceanic capacity. Ships cannot sail and whales and sharks cannot swim in a spoon, glass or jug. There can be no hurricanes in a spoon or jug.

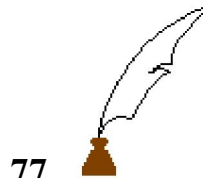
The content of our bio-self is same as of the SELF but is demoted by the limitations of individuality. We are SELF but our individuality is making us human beings. Our individuality is the work of our mind, our individual consciousness is only a 'capacity', content is the same as of the SELF but the limitations of the capacity is making the 'eternal' a 'mortal'. All matter is the miracle of SELF. Even our physical form that holds us is not our property but it relates to SELF. SELF manipulates it in his own choice. The true nature of ultimate reality remains illusive and untouchable permanently. What is gained and touched is like water in a spoon, glass or jug. The ocean is gained and the ocean is left outside. The point of agony is not that the ultimate reality is unachievable and unrealizable but is that the ultimate reality transforms itself into an imperfection when it descends upon our senses. So a lover is never satisfied in his realization. His journey continues all of his life. The lover always feels that yet more is left unrealized. Love never gets complete and this gives love such a great depth, grace and vitality.



75. Knowledge without action is worthless and action without knowledge often proves to be wastage of time and energy.

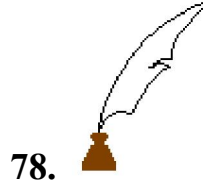


76. SELF is not an object of thought but rather is thought it-self. There is a presiding divinity over and above the very act of perception.

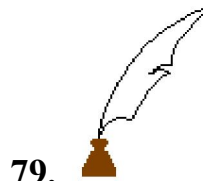


77. The cycle of life is a divine cycle throughout. It is SELF that is moving towards SELF. It is whole moving towards the whole. The whole existence shrinks back to a point of Unity and Oneness. The whole life is throbbing upon one Beat of SELF.

If our ego gets hold of our consciousness it will be destroyed uselessly and if we let it go back to its first cause it will be happy and satisfied in a way a baby is satisfied after coming into the lap of her mother.



78. Our mind is a tiny door that opens into the limitless space of divinity. This sense of 'I-ness' is a relative and conditional state of mind. In deep sleep we do not take anything as 'Me' or 'Mine'. Our 'I' is illusive; it is master of none and a king without kingdom. It stays as long as we think the presence of it. Mind is nothing but only a measurement out of infinite consciousness as an hour is a measurement out of infinite time. SELF flickers in the mirror of our 'I'. This flicker is causing and sustaining ego in us. All forms of personality in innumerable forms of the matter are only the flicker of original SELF in the objects.



79. Our knowledge of things is like a reptile without head and tail. It has no tail, because it is unable to understand its own source the SELF. And it has no head, as it is unable to guide us towards any meaningful picture of life. Our capacity to understand is not mastering our lives but it is being mastered by the divine will alone, we only see it moving upon the screens of our perception. Our understanding is just witnessing this movement of life. Direction, destination and purpose lie in divinity and not in our understanding.



80. While moving on the path of SELF, in the beginning one feels like a distant thing, away from SELF; afterwards we appear to come closer, then inseparable, then identical. SELF becomes our own Self.



81. **We are the masters of our unspoken words but once the words slip out of our mouth they become our masters. So it is always wise to be careful about the words we speak.**



82. **To sit is an art. Sitting does not mean that the upper portion of our body should collapse upon the lower lumbers of our spinal column. We should keep our spine straight and must hold our upper body erect without putting its unnecessary weight on the lower body parts. This way we can enhance the durability of our back column and avoid a great deal of lumber fatigue.**



83. **In meditation, Reality is contacted. When the movement of our true nature sets in, then the knots of the heart are unraveled. Then we should know that the current of our life is turned towards the Eternal. Giving yourself up to the wave will absorb you, you do not return any more.**



84. **Saints never become personal to anything in life i.e. people, events, gain and loss, location and time. Because the true lovers always have their personality dissolved into the personality of their beloved. So when saints advise someone towards the right path, they don't coerce it upon listeners, they don't fight for their personal victory, but speak in a submissive tone. It is the duty of the listeners to take the advice intently and act upon it for their own betterment.**



85. **Feeling love of SELF is not greater part of it. The greater part of love is revealed upon us when we stay unshaken in the face of adversities that come from within or without. Love of SELF is always beyond the reality of Ego and if we could harness the mind processes then the selfless and supreme Love can become an inner and abiding reality.**



86. **Knowledge of truth cannot be gained only through words. Truth is essence of things. Through bookish knowledge we can reach to the outer shell but not to the core of reality. Knowledge of sense objects fundamentally is flow of thought. While the Knowledge of the SELF can only be gained when the flow of thoughts ceases. The power of reasoning operates through arguments and it is arguments through which we express our views. It is all mind game. To grasp the core of things one has to go beyond the vesture of mind. To tame the wildness of the mind, it is essential to be silent and quiet. Peace comes through silence and silence comes through peace, this is the natural way. There is no real peace without the love of SELF.**



87. **All is phantom unless He is seen, who is the only real. See Him and all is His garment; see Him not and all is the phantom, what is World, you ask? To see anything whatsoever apart from Him: that is the illusion the source of sorrow. There are no emanations, no creations - no things at all apart from Him. All these are so many words, which describe deluded ways of seeing. See them and you do not see Him. See Him and you see that all belongs to Him and nothing is rejected.**



88. **SELF is like ocean and language is like a bowl. You cannot condense the ocean into the bowl.**



89. **To find fault with others creates obstacles for everyone all around: for him who criticizes, for him who is blamed, as well as for those who listen to the criticism. Whereas, what is said in a spirit of appreciation is fruitful to everybody. In truth, all the various ways of thought spring from one common source - which then is to be blamed, who to be suppressed? All are equal in essence.**



90. **World means ceaseless movement, and obviously there can be no rest in movement. How could there be peace in perpetual coming and going? Peace reigns where no coming exists and no going, no melting and no burning. Reverse your course, advance towards Him then there will be hope of peace.**



91. **Some severe blow of fate will drive you towards SELF. This will be but an expression of His Mercy; however painful, it is by such blows that one learns one's lesson.**



92. **If you say you have no faith, you should try to establish yourself in the conviction that you have no faith. The**

natural impulse to have faith in something, which is deep-rooted in man, ultimately will drive you to have faith in SELF.



93.

In meditation, we always try to go beyond the mind. As we want to expand our consciousness, our physical reality; we have to enter into the SELF. But when we come back from the highest level of consciousness, we try to understand and express the state we were in with the help of the mind. That is because the mind right now is the highest product of human life. But because the mind is limited, it can never understand and express the infinite, the Unlimited. This is why we always lack in communicating the true spiritual feelings that we experience at the plane of higher consciousness.



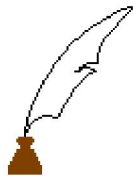
94.

SELF-realization is not a one-day cricket match. One has to go through many stages gradually. These stages are very natural, as the seed has to pass through many stages of growth to become a blossom. First stage is having an aspiring heart. Aspiration is the inner flame, the mounting cry within us. This stage is a pre-requisite and cannot be acquired through effort, though it comes from within but it comes by the grace of SELF. Only SELF knows who is eligible for His love. This is the first step on the grand path of SELF-realization. If this is absent then no amount of word-knowledge, how broad it might be, can bring any qualitative change in personality. The second stage is recognition of SELF as ultimate truth. Those who are sensitive and brought up in a pure natural environment can attain this stage directly and those who need some external support can realize it through word-knowledge. Third stage is to develop the name of SELF (whatever it is) as the strongest, the deepest and the loudest inner reality. The fourth stage rises from the third stage. It is to feel the SELF as ever pervading bliss and peace. Words look unnecessary at this stage. The fifth stage is the

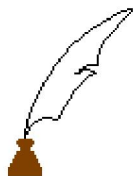
outcome of the fourth stage and is stilling the mind in concentration up to a level where we forget our separate sense of individuality. Now the knower and the known or the same. Now the lover and beloved are unified in one flow of the divinity. We feel ourselves sailing with SELF in the same boat towards the Golden Shore of the Beyondness.

One thing of utmost importance for the seeker is that there is no strict time-line or the demarcation line between these stages. Occasionally a seeker who is enjoying a higher stage will have to recourse, temporarily, to the previous lower stage practices.

It is also not possible to predict that how much time, in terms of months or years, a seeker will need to move from a lower stage to a higher stage of SELF-realization. It all differs from individual to individual.



95. If you do not judge your life by your mind, misery and pain will not touch you again. Having opinion is an act of ego. Ego is product of ignorance so all its acts are devoid of validity. Believe it now and forever that all your opinions are nothing but phantoms. Following the opinion is following the delusion and darkness.

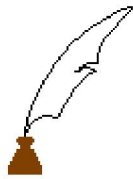


96. Meditation is like going to the bottom of the sea, where everything is calm and tranquil. On the surface there may be a multitude of waves, but the sea is not affected below. In its deepest depths, the sea is all silence. When we start meditating, first we try to reach to our own inner existence, our true existence -- the bottom of the sea. Then, when the waves come from the outside world, we are not affected. Fear, doubt, worry and all the negative forces will just wash away, because inside us is solid peace. Thoughts cannot trouble us, because our mind is all peace, all silence and oneness. Like fish in the sea,

they jump and swim but leave no mark. So when we are in our deepest meditation we feel that we are the sea, and the animals in the sea cannot affect us. We feel that we are the sky, and all the birds flying past cannot affect us. Our mind is the sky and our heart is the infinite sea.



97. Peace is in the beauty of your silence-mind. Peace is in the fragrance of your surrender-heart.



98. My Lord Supreme, You know I have an animal vital, a human mind and a divine heart. How can I use them properly?

“The animal vital of yours; never use it to challenge the world, to devour the world. Your human mind; never use it to lord it over others, to achieve supremacy. Your divine heart; use it at every moment to establish oneness-peace here, there and everywhere throughout the length and breadth of the world.”



99. My Lord Supreme, what is the difference between outer education and inner education?

“Your outer education teaches you how to possess the world. To your utter surprise, while trying to possess the world, you are possessed mercilessly. Your inner education is an eternal thirst, an eternal hunger. This eternal thirst and this eternal hunger bring you to my door of complete Satisfaction. If you want the life of spirituality, if you want to make yourself divinely and supremely happy, then your inner education is of paramount importance.”

100.



Temptation is a universal disease. For a man without aspiration, temptation is unmistakably irresistible. But a true seeker feels and knows he can resist temptation and what he cannot resist is transformation, the transformation of his physical nature, his entire consciousness. Of course, this transformation is something he does not want to resist. On the contrary, it is for this transformation that he lives on earth.

101.



When you enter into the physical or lower vital desire with your mind, you are caught. You enter into the very jaws of a devouring crocodile. When you concentrate on desire, you can feel inwardly that in the beginning there is no light, in the end there is no light and in the middle there is no light. There is only darkness from the beginning to the end, and darkness means the absence of divine satisfaction. If you can feel this result before you actually desire, then you can easily turn your life away from desire.

102.



If we have intensity and sincerity in our love, then we begin to make spiritual progress immediately. Otherwise, it can take years and years. SELF-realization is not like instant coffee-something that you will get immediately. SELF-realization takes time. If somebody promises you to make you realize SELF overnight, then do not take him seriously. It takes twenty years to get a Master's degree, which is based on outer knowledge. SELF-realization, which is infinitely more important and more significant, naturally will take many more years. In no way do I want to discourage anyone. If your inner hunger is sincere, then SELF will satisfy that hunger.

103.



When we disbelieve SELF, SELF remains the same. But what happens is that ignorance gets the opportunity to envelop us more powerfully and more completely. When we believe in SELF, SELF's compassion gets the utmost opportunity to work in and through us most powerfully.

104.



If we expand our consciousness, then we become one with others. We feel that we belong to them and they belong to us. How can we be afraid of anybody when we represent divinity in humanity and others represent the same divinity in humanity?

105.



Witnessing the coming and going of thoughts in the deep waters of inner existence, without being affected by them, is the greatest art in life.

106.



All things and actions originate from SELF. But there are people who think that matter originates by itself and next all actions originate from matter. First group of people trace back every formation and every movement in the matter to divine existence, which is 'Being Alone' and all other forms of existence are the manifestation of that Being. And the second group is slave to the charisma of cause and effect. What is the right perspective? Spiritual or logical. Are these two perspectives in contradiction to each other or could co-exist harmoniously in the presence of each other?

Thinkers always deal the world of objects as single unit. If it were taken otherwise no knowledge of it would have been possible. The whole knowledge will be broken down to small and incoherent pieces and we shall get no meaningful overall picture of the world. So when we take the world as single unit then naturally there could be no contradiction between any of the constituent parts. Having it said we can claim rightfully that there could be no contradiction between spiritual and logical perspectives of life. These are two, lower and higher planes of the same single reality. People of logic trace back every movement to matter and matter to 'nowhere'. And the SELF of spiritual people is also 'nowhere' in His final elaboration. Then where is the dichotomy and contradiction between spiritual and logical? So nowhere is the basis of everywhere that is inescapably a spiritual as well as a logical approach to understand the life. Obviously this 'nowhere' looks subtler whereas our own awareness looks more real practical and imminent truth. Matter is manifestation of SELF. So matter comes first in an ascending order from individual to SELF but in a descending order from SELF to man divine Consciousness comes first. So both are like two sides of the same one coin and represent the single ultimate value. Which side of a one-rupee coin you see first makes no change in the value of the coin; it will always remain one rupee coin. If you start looking a person from bottom to top you will see his/her feet first and if you start looking the same person from top to bottom then you will see the head first, person remains the same but angle of look makes the difference. Our physical-conscious is rising from the matter and matter is rising from divine consciousness. So, divine consciousness is moving physical-consciousness through the medium of matter. Our physical-consciousness, when purified of the material impurities, is capable to re-unite with the divine-consciousness.

107.



So long as you suffer your consciousness is not liberated. Your ego is having control over your vision. Consciousness purified is reflection of divine consciousness that never suffers from anything.

108.



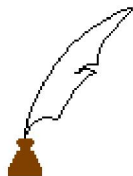
To you, your life is nothing, a perfect zero. To SELF, your life is everything—to be precise, His everything. You are His unparalleled Pride. You are His only Dream. You are His only Reality. With you, He sings the Song of Immortality. In you, He sees His embodiment. For you, only for you, He exists through Eternity. He moulds you. He shapes you. He guides you. He transforms you into His very Image.

109.



SELF-realization is the Self-discovery in the highest sense of the term. One consciously realizes his oneness with SELF. As long as the seeker remains in ignorance, he will feel that SELF is somebody else who has infinite Power, while he, the seeker, is the feeblest person on earth. But the moment he realizes SELF, he comes to know that he and SELF are absolutely one in both the inner and the outer life.

110.



When one speaks to other fellow human beings, the communication always remains imperfect, which gives space to misunderstanding. But between SELF and individual consciousness there can be no veil of darkness, so one can always speak to SELF more clearly, more convincingly and more perfectly.

111.



Every day there is only one thing to learn: how to be honestly happy. But what the happiness is? A bird flying in the sky is happy but as soon as it is put in a cage its happiness is gone. So in this example the freedom is happiness. But human beings are not birds. We live a conscious life. Besides freedom we are in search of meaning. A free life without any meaningful activity might satisfy birds but not human beings. We have needs larger and small. Satisfaction of these needs give us neurotic relaxation for some time but not the happiness. Happiness is such freedom that comes when consciousness gets free of all kinds of bondage. Vicious cycle of pain and pleasure, tension and relaxation keeps us bound forever. Attainment of happiness is not possible without freeing our consciousness from all sensual engagements. Re-union of the physical-consciousness with the divine-consciousness is the only path to be honestly happy.

112.



Our consciousness is kingdom of SELF. SELF alone deserves to be its king. But we put different mental idols on the throne to play as king; all these idols fail to prove as Master. The throne remains unseated unless the legitimate king (SELF) glorifies upon it.

113.



Heart of each particle of the universe is throbbing with the presence of its Lord. The Lord is playing as pulse and beat within all. We have to respond to the call of Lord before death otherwise the golden opportunity to respond to it will leave us forever at the point of our demise. If we remained ignorant of His lordship then we are doomed to die as animal. We can show indifference or we can deny the existence of SELF

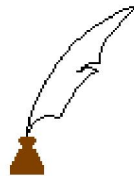
consciously but we are incapable to silence the cry that arises deep inside us incessantly. We cannot remove or silence the cry for SELF that is present inside every photon of our consciousness. Life without SELF is not sustainable; it would be a lie that never comes true.

114.



Five senses and the central processing unit of brain are basis of all the acquired knowledge. But the capacity to be aware is not acquired and is a gift to us directly from SELF. Our faith in our senses is not based upon any outer persuasion, book reading or listening of a lecture but we believe in our senses in a direct way. So it is evident that the knowledge that comes to us in a direct way is basis of all the acquired knowledge and is superior to other forms of knowledge. To know and realize SELF we need no bookish knowledge, what we need is only to stop walking upon those paths that do not lead towards SELF. We can reach to our lord by establishing a direct contact with Him and the only way to establish this direct contact is the path of SELF-realization. When one is able to see directly without spectacles then why should one look through glasses? It is wisely said that 'as long as the moon is shining in the sky there is no need to see it in the pond'.

115.



It is our encounter with SELF that makes us feel what SELF really is. Without encounter SELF remains only an intellectual perception. After encounter with SELF we cannot see others as imperfect or hopeless human beings. But rather one will feel his real oneness with others and he will see the so-called imperfections of others as an experience SELF is having in and through them. Here point to remember is that this referred encounter does not occur between two independent entities, rather this encounter is our experience of feeling SELF's omnipresence and the total surrender of our ego.

116.



Desire is something that binds us. Aspiration is something that frees us. The message of desire is to possess and be possessed. The message of aspiration is to expand, enlarge and immortalize our earthly existence. When we desire, we live in the world of anxieties, worries, frustrations, limitations, bondage and death. When we aspire, we live in our divine consciousness right here on earth.

117.



The outer knowledge tells us how we can lord it over the world, how we can destroy the world. But the inner knowledge tells us how we can be inseparably one with SELF's entire presence. The inner teaching means inseparable oneness, not only with the SELF but also with all forms of His presence.

118.



Having faith in our lord is also having faith in our own self. When we lose faith in our Master, we become miserable.

119.



Aspiration guides us towards the higher Goals but aspiration is only the first rung of the spiritual ladder. Aspiration comes first then experience (action), then minor realization, then full realization, then transformation and divinization and then finally manifestation.

120.



This outer physical world that we take as solid reality is not of static nature. The World is in constant flux and connection with its Lord. It is coming out of Him and falling back into Him. The World is not an action taken in the past but it is being taken also in the moment of 'Now'. It is like a film coming out of a projector continuously. The moment projector will stop there will be no more scenes on the screen.

121.



Man in his outer life or his outer achievement is very limited. But the same man, when he enters into the inmost recesses of his heart, feels that there is something constantly trying to expand itself there. This is pure consciousness. This consciousness links him with the Highest Absolute. So when we ask how a man can achieve Infinity in his finite life, we must know that it is not in his physical body, in his arms or in his feet or inside his eyes that he will achieve Infinity. But it is in his inner consciousness that he/she discovers immortality.

122.



Meditation is our conscious growth into the Infinite. When we meditate what we actually do is enter into a vacant, calm, silent mind and allow ourselves to be nourished and nurtured by Infinity itself. When we are in meditation we want only to commune with SELF. Now I am speaking in English and you are able to understand me because you know English well. Similarly, when we know how to meditate well, we will be able to commune with SELF, for meditation is the language we use to speak with SELF.

123.



Individuality is darkness. Worldly possessions enslave us miserably. But one who surrenders before SELF sings song of immortality in the lap of the Supreme. In surrender we discover the spiritual power through which we can become not only the seers but also the possessors of Truth. This Truth is the omnipotent power. If we can surrender in absolute silence, we shall ourselves become the reality of the Real, the life of the living, the center of true love, peace and bliss. Surrender is a spiritual miracle. It teaches us how to see SELF with our eyes closed, how to talk to Him with our mouth shut. Fear enters into our being only when we withdraw our surrender from the Absolute.

124.



In whatever way SELF appears to us, we will feel ecstasy and pure delight. When we are in our ordinary state of mind many ugly, un-divine things can disturb us. But when we meditate on SELF everything appears beautiful at that moment. Beauty of SELF beautifies all other things.

125.



Reality manifests itself at three planes. Its first manifestation is divine, that is supreme and pure form of reality. It is transcendent formless reality. The second manifestation is nature; it is the physical form of subtle reality. The third manifestation of the reality is mind. Divine manifestation of reality is basis of spiritual life. The second manifestation 'nature' is basis of temporal life. Third manifestation 'Mind' is basis of logical life.

126.



Clouds come and go. Clouds can mask the shiny face of the full moon for a while but have no power to clad the moon forever. In dark nights some feel sad and some loose faith in moon. But the wise are not dejected by clouds and have infallible faith in the moonlight. When clouds are gone and moonlight again shines then the pride of the true lover is immense for his/her persistence in love.

127.



We always identify an object with a word. For example, when we say word "lotus", we are referring to a specific type of flower. Almost all the things that we know have some equivalent word referring to them. We cannot visualize or understand things unless we know their name. If you wish to visualize lotus then you mentally say lotus and its image appears in front of your eyes. Similarly, in spirituality even SELF has a word that expresses Him.

128.



All anxious states that make us unhappy root down to one of the five causes. First is Ignorance, we take rope as snake and that causes anxiety. We don't know the real nature of the "snake" and hence we take false thing as true. We forget that only SELF is real and start identifying ourselves with unreal objects of the world. Ignorance also fortifies the other causes of anxiety. Second is Ego, the feeling of I-ness; we start seeing our selves as separate entity from other fellow beings. Third is Anger, rise of a feeling when pleasure is obstructed and 'want' is not fulfilled. Fourth is Bitterness, an after-taste of any undesired incident. It rises from our shortsightedness and non-spiritual behavior. Fifth is Lust of living, It causes the fear of death. We

want to cling to life forever; we feel undue attachment with our body and the world around.



129.

Sensuous pleasures are of tantalizing character. Their spell attracts us only so long as we do not possess them. The moment we come in possession of these objects of pleasure their spell starts losing its grip. Desire starts turning itself into an entanglement. Moreover going after these objects of sense pleasures always prove to be a wild goose chase. There is no limit line where we could stand and declare that what has been captured by me is enough for me. A rich man has great wealth, but he has no children. And so he is pained at heart. A poor man has fourteen children, but he has nothing to eat, and so he is miserable. One man has wealth and children, but his son is a vagabond, and so he is worried. One man has riches and good sons, but his wife is very quarrelsome. No one is happy in this world.

The session judge is very discontented. He thirsts to become a high court judge. The minister is also discontented. He longs to become the premier. A millionaire is discontented; he yearns to become a Billionaire. The husband is discontented; his wife is black and thin; he wants to marry another wife with good complexion. The wife is discontented; she wants to divorce and marry a rich, young husband. A lean man is discontented; he wants to put on fat and gulps cod-liver oil. A fat man takes anti-fat pills. No man is contented in this world.

A doctor thinks that the advocate is very happy. The advocate thinks that the businessman is happier. The businessperson thinks that the judge is happier. The judge thinks that the professor is happier. No one is happy in this world.

Who is happy then? A sage is happy. A SELF seeker is happy. He who has controlled his mind is happy. Happiness comes from peace of mind. Peace of mind comes from a state of mind wherein there are no desires, no lust and no thoughts of

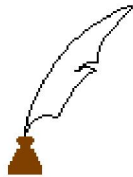
objects. You should forget all ideas of pleasure before you enter the domain of peace.

130.



The cause of pain is pleasure. The cause of death is love for living. Give up all sensual pleasures, if you do not want pain. Give up love for living, if you do not want death. Enjoyment cannot bring satisfaction of desire. On the contrary, it aggravates and intensifies desires and makes the mind more restless through sense hankering, just as the pouring of oil aggravates fire. The fewer the wants, the greater the happiness.

131.



The Sun is ever shining in us, but our blind eyes cannot behold it. The eternal sound is ringing within us but our deaf ears cannot hear it. Go wherever you may, to mountains, in deserts, on beaches it is all the same. You will not find any real rest. The charming scenery may soothe the retina for a second. Anger, bitterness, jealousy, passion and greed are everywhere. You will find the same earth, the same sky, the same air, and the same water. And you carry with you the same mind. Imagination and change of place have deceived not a few. O man! Be contented. Live where you may, but discipline the mind and the senses. Meditate on the Inner-self ceaselessly. Here you will find everlasting peace. Mind will stop deceiving you now.

132.



Sensual pleasures come out of emotions. But bliss of the soul is self-delight. It is the innate nature of the divine. Pleasure is temporal and fleeting. Bliss is everlasting. Pleasure is mixed with pain. Bliss is unalloyed happiness. Pleasure depends upon nerves, mind and objects. Bliss is independent and self-existent. There is effort in attaining sensual

pleasures, but there is no striving in experiencing the bliss of the SELF. The drop joins the ocean. The consciousness floats in the ocean of bliss.

133.



Worldly men think they are quite happy because they get a few ginger biscuits, some money, and a woman. O, if they would just taste the nectar of immortality, what should be the intensity of happiness they should feel! Enough, enough of your tea and coffee, enough of soda and lemonade, enough of father, mother, son, daughter, brother, sister and relations. You came alone. You will go alone. None will follow you. Realize SELF. All miseries will come to an end.

134.



Though surrounded by pleasurable or painful objects to disturb your equilibrium of mind, remain immovable as a rock, receiving all things with equanimity. Be always cheerful. Laugh and smile. How can a mind that is gloomy and dull think of SELF? Try to be happy always. Happiness is your right. Happiness is your very nature. This is termed cheerfulness. All aspirants must cultivate this spirit of cheerfulness.

135.



This world is a mere appearance. Mind and the senses are deceiving us every moment. We have mistaken pain for pleasure. There is not even an iota of happiness in this sense-universe. Abandon these selfish struggles and schemes for amassing wealth. March directly to that wirepuller who is moving these toys of fleshy human bodies, who is keeping up this big show. In Him only you will find lasting happiness and perennial joy. Merge in Him by practicing daily meditation.

136.



In the field of spiritual life we can never pretend. Our aspiration must ring true. Our whole life must ring true. Nothing is impossible for an ardent aspirant. A higher Power guides his steps. SELF's adamant Will is his safest protection. No matter how long or how many times he blunders, he has every right to come back to his own spiritual home. His aspiration is a climbing flame. It has no smoke; it needs no fuel. It is the breath of his inner life. It leads him to the shores of the Golden Beyond. The aspirant, with the wings of his aspiration, soars into the realms of the Transcendental.

137.



Liberation is the freedom from limitation and suffocation. Liberation is the transcendence of the body-consciousness. The body consciousness is the "I-ness" song, the song that says: "I am and I have." Liberation is the embodiment of Eternity's poise and Immortality's voice.

138.



Keeping aside all the tutored knowledge, the touch of reality that I feel at my heart is not any monolith concept but rather it is composed of three parts that all play together to bring forward a unified concept of reality. Once we minus any one actor of the play other two will be unable to keep it going. And the whole structure of reality will just collapse. The first part is World. The world is made of objects; my physical body is also part of it. The World stands outside me and is external to me. Though the nearest object to me in the world of objects is my own body. But I feel it that this body of mine, though it relates to me but it is not me. This world is governed by the rules of cause and effect. The second part is Ego. The feeling of I-ness. This stands between the first and the third part of the

reality. It is capable to interact with both of the other parts namely the World and the SELF. When ego interacts with World it undergoes experience of pain and pleasure, good and bad, gain and loss and when it interacts with SELF it is awarded with the sense of transcendence and immortality and our consciousness passes through an experience that is opposite in direction to physical experiences, which we feel when we interact with World. Our ego transforms and dissolves itself while passing through spiritual experiences. The third part is SELF. Here SELF means perceived divinity. One point should be clarified right here. Is there any difference between the real-SELF and the perceived-SELF? Yes! There is such a great difference, the former is like ocean and the later is like water in a glass that we pick from ocean. Certainly we cannot judge the totality of ocean from the water in glass. The water in the glass is taken from the ocean and obviously contains the same chemical properties when put on the laboratory table. But water in the glass is not the ocean. We cannot call it as ocean because there is no pot yet made and never would be made that could hold the whole ocean in it. So the water in the glass is taken from the ocean yet we cannot call it ocean. Similarly the perceived SELF is Divinity but it is not Divinity-in-Whole. Divinity-in-Whole is uncontainable, unperceivable, and unspeakable; we cannot mark it or point towards it. There is no word or gesture, no sound or form that could be used to perceive it in totality. Divinity-in-whole is absolute transcendence and total beyond-ness.

When we say that every thing has arisen from Divinity then divinity means divinity-in-whole and not the divinity-in-part. Perceived-SELF is divinity-in-part. Divinity perceived is an act of empirical consciousness and has its own limitations and impurities. Divinity-in-whole is eternal, omnipresent and omnipotent and is ever unchanged reality. But we see that the concepts and forms of perceived SELF differ so much in different ages and different geographical parts of the world that even by merits of common sense we cannot accept the perceived SELF as the divinity-in-whole. It is grace of SELF (divinity-in-whole) that all paths lead to Him. Sincerity and aspiration is the only requirement. Any one who wants to reach Him can reach Him, no

matter by what name and form he/she interacts with SELF and irrespective to the personalized images/concepts of SELF the seeker will attain the same bliss universally. There could be millions of paths that would lead to the same one Reality.

139.



World is a great pageant of SELF's manifestation. No scholar of any caliber can understand or reach to the center of the purpose that lies behind this procession of the Sublime. We all have to play and perform as the SELF has willed for us. But there are special souls. Their hearts are kindled with the love of their Lord. They slay their right to understand and surrender their intellect unconditionally at the feet of the Supreme. SELF takes these souls into His lap and sings the song of infinity for their comfort and amusement. They experience a life that knows no boundaries.

140.



SELF is an answer from within to a question from within.

141.



We sow a seed. We take care of it with water and fertilizer. And one day the seed is transformed into huge tree giving shadow and fruit. Similarly the seed of love that we sow in our heart needs care and support. What we give to the tree that will be returned to us in multiplicity. Our love returns to us what it received from us. Our love will remain fruitless unless it becomes a sun of the solar system of our thoughts. Make your love the loudest and strongest roar in the space of your consciousness. Make it an inferno in which all impurities of your dedication will burn down to ashes. Then you will be justified to expect the fruits of love and rest assured you will not have to

wait for long. Focus upon your love and your love will come running to you.

142.



All sorrow comes from the sense of 'I' and 'mine'. As long as you are identified with your body pain is inevitable. Then there is another thing to be learnt. All sorrow is due to the fact that one keeps apart from SELF. When you are with Him all pain disappears. Then again, on the level where there is only One SELF there is no question of death and birth. The mind that identifies itself with the body can be turned towards the eternal and then the pain that body feels will be a matter of indifference. All desire must be for SELF only.

143.



Eventually there comes a time when the seeker realizes that imagination and inspiration cannot carry him far enough. Then he tries to go deep within to discover if there is anything else he needs for his inner journey. He discovers that he is missing something, and that thing is aspiration. Once he has discovered aspiration in the inmost recesses of his heart, all his problems are solved. All past, present and future problems put together are helpless in the face of aspiration, for aspiration is the burning, glowing flame within. It is a birth less and endless flame that mounts high, higher, highest and purifies the things that have to be purified in our unlit, obscure, impure nature. While illumining the unlit, obscure, impure qualities in us, it immortalizes the divine qualities in us: faith in SELF, love of SELF and unconditional surrender, which says to SELF, "Let Thy Will be done".

144.



A divine lover is a supreme lover. He loves himself divinely and he loves SELF unconditionally. This love is

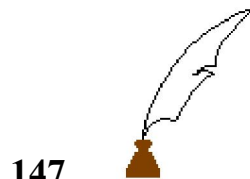
not self-flattery: this love is not self-centered love. This is not the love that he has for the ego. This is not the love that he has for the body or the vital. This love is not in the mind, where it would be full of suspicion, doubt and sense of separation. No, this love is in the heart, of the heart. The seeker loves himself because he wants to become a good, divine and perfect instrument of SELF, so that he can play the role that SELF wants him to play, so that SELF can act in and through him.



145. Unconditional surrender to the Will of the Supreme is the most significant force in our human life. This force must inevitably precede SELF-realization. When we surrender to the Will of SELF, then our earthly existence becomes a song of surrender, a flower of surrender.



146. When our consciousness is in the animal world, the force that enters us is destructive. When our consciousness is in the human world, the force that enters us cries for domination. When our consciousness is in the divine world, the force that enters us expands our consciousness and perfects our nature. If we are good, if we are divine, if we are perfect, we will not have to use human force, for our very presence will be a divine force that will inspire others to become good, divine and perfect.



147. Un-divine human forces rule most of the outer world. Divine forces guide the inner world. SELF's Compassion for humanity does not allow the un-divine human forces to destroy the world. SELF's Love for divinity encourages the divine forces to try to liberate the world of ignorance, imperfection, limitation and bondage.

148.



SELF asked animals what they needed; they needed power to destroy and not peace. SELF asked human beings what they wanted; they wanted power to exercise supremacy. They did not want peace. SELF asked His lovers what they wished; they immediately answered 'Let Thy Will be done'.

149.



Best way to deal with necessities is to curtail them. The less you have necessities the more you will have the peace of mind. A simple, humble, contented and aspiring (having desire only for SELF) life can add to your happiness. Always guard the purity of your aspiring, never let your necessities pollute and degrade it. A SELF seeker is not a man without desire but he is the man having the highest desire: the desire for the Highest (SELF).

150.



When the sun rises, if we open the doors and windows of our house, naturally we get more sunlight. In the spiritual life too, when we open the door of our heart, then more Light can pass through from our inner being.

151.



In the outer world, at every moment we expect something from others or from ourselves. We should expect only from the right person, and the right Person is SELF. If we knock at the wrong door, then we shall never get the result. We have to knock at the right door, which is SELF's Door: our spiritual heart.



152.

We have to know what we can expect from the spiritual life. If we expect from the spiritual life the things that we expect from our material life, our mundane life, then we will be sadly disappointed. If we follow the spiritual life for the sake of our teeming, countless every day needs, to become the richest or most famous person on earth, or to become the supreme sovereign of this world then we are not fit for the real spiritual life. But if we follow the spiritual life to get peace of mind, or because we love SELF, then we would not expect results but these will come as a natural outcome. Peace, Light and Bliss will come to us abundantly. Just because SELF is inside the spiritual life, a seeker will not care at all for earthly possessions and earthly achievements. The world has everything to offer us except peace. We can travel the length and breadth of the world and still not find real peace. So where can peace be found? It is deep within us. In the inmost recesses of our heart we all have peace, but unfortunately we have not discovered it. How do we discover it? We discover peace through our constant meditation. But if we do it from the physical mind, it will not be very soulful. Only if it comes from the very depths of our heart will this meditation be soulful, and only then will SELF be bound to answer it.



153.

When we embark upon the grim task of understanding life, we must start our journey by a clear understanding about the capacity of mind. Life in whole is a divine act. Mind is not the basis of life. Divinity is the basis of life. Life is not an act initiated by mind but instead mind is an outcome of the divine act. So it is not the capacity of mind to encompass the wholeness of life. By observing any single episode out of a long drama we cannot judge about the total lay out of events. So mind-picture of the life is not the whole picture

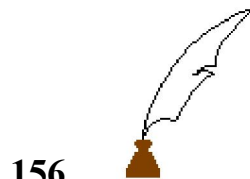
but a part of the whole picture. To understand life in totality we have to dive deep into the waters of divinity, which is not possible without being detached from our individual consciousness.



154. Those who love SELF soulfully SELF takes care of them. They swing in His cradle and He sings song of infinity for their comfort. They are always happy in the lap of SELF. And what is this cradle and what is this lap. When we surrender before SELF and regulate our breath in his remembrance then our breath turns into the lap of SELF, we cradle in His lap. With our breath we swing outbound and inbound. Thus we enjoy the eternal peace.



155. Love is sweet, devotion is sweeter, and surrender is the sweetest. Again, love is mighty, devotion is mightier, and surrender is the mightiest. What is love? From the spiritual and inner point of view, love is self-expansion. Love means constant self-offering on the strength of our own inner aspiration. Devotion is the intensity in love, and surrender is the fulfillment of love. Surrender is our perfection. When the finite enters into the Infinite, it becomes the Infinite all at once. When a tiny drop enters into the ocean, we cannot trace the drop. It becomes the mighty ocean.



156. What is Delight or Bliss? It is inner freedom, nothing else. What is the difference between pleasure and Delight? Pleasure is always followed by frustration and frustration is followed by destruction. We can confidently say that today's pleasure will be tomorrow's frustration and the destruction of the day after tomorrow. But when we follow the

spiritual life, we see deep within us the fountain of Joy and Delight. This Delight continuously increases in our awakened being.

157.



Matter is flute, divine presence is rhythm and SELF is the flutist. SELF alone is the listener of His divine song. Divine presence manifests itself in various distinctive forms at different levels. At particle level it is vibration, at the level of sub-plant structures- it is shown as physical properties of the substances, at plant level it is life, at animal level it is instinct and at human level it is ego. A human being manifests all forms of self i.e. energy, characteristic, instinct and ego. Ego remains blind to its true identity (its relation to the flutist) until it undergoes subtle metamorphic processes carried out by divine manipulations. These divine manipulations work through the inner potential of the ego and outer support that nurtures this potential of the ego to grow into divinity.

Again individual consciousness is flute, love is rhythm and man is the flutist. Man alone is the listener of his love song. Rhythm of love manifests itself in different forms at various levels. In the beginning it is attraction, then need of the mind, then need of blood, then need of breath and ultimately love surpasses its performer to grow into transcendence.

158.



Mind has no right to meddle in all the affairs of life. In routine life we use mind in such frequency that mind develops a habit to trespass even into those matters that do not come under its jurisdiction. For a divine seeker self-discipline is of utmost importance. Don't allow your mind to trespass upon the rights of your passion. Love needs freedom and does not like the intrusions by mind. All activities of mind are centripetal (ego-centered) while interests of love are centrifugal (SELF-oriented) in their nature.

159.



Once love attains perfection it becomes anxious yearning and when love reaches the overwhelming reality of complete immersion & Inundation it is named 'Ishq'. In Ishq the consciousness flies into the skies of divine nearness with the wings of intense love. The more the consciousness flies the more 'Shawq' (yearning for SELF) amplifies since the fervid thirst of the Shawq.

The Shawq is illimitable. Beholding the 'Jalal' (Divine Sublimity), throws the consciousness into Shawq and upon such daring glance heart melts within the ardor of Shawq whilst the exposure to Divine Presence increases evermore. Indeed the Shawq enchained the lovers upon the backs of the stallions galloping towards the Realm of the Divine Light and such is the cause for the bondage & enslavement of love ('Ishq). Their hearts brim-filled with love, pursuing after and rushing towards SELF, yearning & longing for an encounter, indeed lost & bewildered. Such hearts! Anxious, sorrowful and yet hopeful, madly in love with their Lord finding no rest or caress without it.

Shawq is the Divine Fire of SELF flaring within the hearts of His friends until all is smoldered in their hearts such as Ideas & Aphorisms and any form of Hijab (Veils blocking the Divine).

Flowing rivers of Shawq end at the Sea of oneness, Love rides upon the back of the stallion of Shawq. Once the Divine Yearner finds divine Intimacy with Haqq (Absolute True Reality), shall splash an effervescent goblet of Inbesaat (Jubilee caused by sudden Hope).

160.



Do not fear to fall in love and do not fear the hurt of the loss, fear the numb unloving heart that will bring you analgesic life.

161.



Love is not complete until it gets larger and stronger than the lover. When the love is perfected it is no more the choice of the lover to love or not to love. Lover cannot get out of his love. Love becomes more essential for lover than his breath.

162.

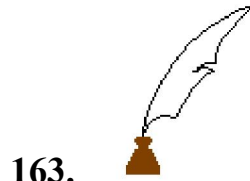


To be and to be aware of being are two sides of the same single coin. Without 'being' no awareness can stand and without awareness no presence of being can be claimed. Without the capacity to perceive there can be no perception of any kind. The very act of perceiving originates from SELF. Life and awareness both stand together and fall together. The whole structure of math stands on physical existence of one and our capacity to perceive one as a stand alone reality. Without one two is not possible. Two comes after one. So one is primal and two is relevant. If there is no one there will be no two or three or four etc. When we are in deep sleep condition there is no math, no one or two, even not the awareness itself. The whole perceptual reality comes down to zero. Does it mean that zero is a primal reality? No! Absolutely not. Zero is not the absolute reality. Without one zero is not perceptible. Zero is a symbol used to show the absence of one. So one remains the primal reality.

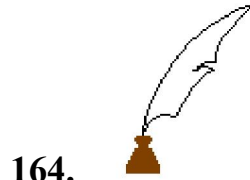
SELF is Absolute Transcendence. SELF is the Primal Reality, Primal Truth. All other things exist in relevance to SELF. Even the manifestation of SELF is not real SELF. Absolute Transcendence is the real vesture of SELF. The physical form of the coin is just a manifestation of the value that is assigned and determined by the sovereign power of the state. Real value of the coin that holds the promise of the sovereign is transcendental value and lies behind the physical manifestation of the coin. We perceive things in 3D characteristic. This third dimension guides us to divinity. Being and perception both are co-dependent so

both do not come up to the merit to be called as primal truth. Primal reality is what stands by its own and is Qadeem (ancient). Primal reality is not relative or conditional. It is eternal, infinite and alone. It neither increases nor decreases.

Our senses stand in relation to our body and our body stands in relation to the nature and nature stands in relation to SELF and perceived SELF stands in relation to Absolute Transcendence. SELF is not a sensual reality He is Primal. He is absolute transcendence. We are not in a position to deny our natural relevance to the absolute transcendence.



Man's love for primal and total reality is his divine part and is irrefutable trace of SELF's presence inside us.



Perceptions alone cannot liberate us; only through action we could be free. Mind hosts power of thoughts; power of the thought can play only as light of the path but is not the goal itself. Keep consulting your mind but never stop your feet (feet are the symbol for the power of the action). In the beginning, it is inevitable that seekers fall here and there in their efforts of SELF-realization but if the seeker is sincere and remains adamant in his cause then SELF comes to his help and gives life to the suffocating love of the seeker. It is the time when seeker feels strength in his love for SELF and the frequency of his sidetracking becomes very much minimized. At first SELF dawns upon the heart of the aspirant as morning dew comes to the blades of the grass then He flows across heart as stream then turns into a river and finally waves of the divine ocean engulf the heart of the lover and lover feels fully inundated with the divine presence. One star rises, then comes a bigger one, and next a still bigger. As the biggest star appears, the smaller ones become dim. At last the sun, the biggest star, appears, and all the others fade out.

165.



Worldly love though clogged and distorted with the physical, provides the love hungry consciousness with various steps by which love of SELF can finally be realized. Through these successive steps the possessive nature of love is gradually transformed into self-negating divine love. The experience gained through the sensual enjoyment of worldly love teaches a man about its impermanence. Then he feels the irresistible attraction of SELF, whose love offers permanent ecstasy to His lovers.

166.



As progress is never made at a constant level, seeker should remain undisturbed by the ebb and flow of his spiritual life. During the period of ebb, he must hold to the progress he has already made, and during the flow he should move forward swiftly. By practice the mind can be made to flow uninterruptedly toward SELF.

167.



During the preliminary stages of love, certain level of effort is necessary. Needless to say, the aspirant must be ready for the spiritual life; he must feel a true yearning for SELF. Sometimes momentary impulses are mistaken for such yearning. One may feel a desire for the spiritual life when struck by a blow from the world, in the shape of the death of a near and dear one or loss of money. But one generally recovers from such a shock. True devotees of SELF, though may possess all kinds of material goods, are not interested in them but they are aware of their impermanent and unsubstantial nature. Such souls pure in thought, word, and deed, are the custodians of prime love.

168.



By repeating the Name of SELF with full indulgence and contemplating it's meaning the aspirant gradually attains to perfection. As the great banyan tree lies hidden in a small seed, so also is SELF with His endless attributes hidden in His Name; SELF and His name are inseparable. The power of SELF's name has been recognized by all the faiths of the world.

169.



Love is a creative force, and through creation one seeks joy and immortality. Desiring this joy, some who are virile in body beget offspring, and some that are virile in mind create art, compose poetry, write philosophy, organize states, or engage in similar pursuits. There are yet others, virile in spirit who through love begets SELF-consciousness. Through creation one hopes to become immortal. Parents expect immortality through their offspring, as the poet, the artist, the philosopher, the statesman, and the scientist through their respective work. The lover of SELF seeks everlasting life through union with SELF.

170.



Animal minds seek satisfaction, intelligent minds desire peace but spiritual minds are more interested in submission, compliance and total surrender to the will of SELF. This brings ultimate happiness to the lovers of SELF though the divine lovers do not love SELF for the sake of happiness. Happiness accompanies love as the fragrance accompanies a flower. Human beings desire millions and millions of things but these objects of desire always bring frustration to the wishing mind. There is only one desire 'the desire of SELF' that brings to mind an accomplishment of such a degree that mind desires nothing after that.

171.



When a seeker embarks upon the voyage of love all the assets of word-wisdom are gnawed away slowly by the monstrous sea winds. At that time staying persistent is the wisdom alone that never betrays the lovers and leads them to the coasts of liberation and immortality. In spirituality persistence is the magic word. It is the ultimate wisdom. Persistence is a force originating from within whereas all other forms of wisdom are external and hence are subject to erosion with the passage of time but the sport that persistence provides is from within and is everlasting.

172.



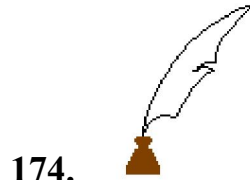
Surrendering to SELF does not involve leaving the world, but realizing that everything happens in accordance with His laws, and by His direction and power. To fully recognize that everything is controlled and governed by a divine plan is to surrender to Him. In surrender one lets the divine plan rule his or her life without giving up one's best effort. It is the complete renunciation of individual existence or the ego. If you put the reins of your life-chariot in His hands, you will be ever happy, ever peaceful. It is said that self-effort is absolutely necessary, but the last rung of the ladder to the Supreme is not self-effort, but praying for His grace in the spirit of surrender. When everything is surrendered to Him; and one truly understands that He is the goal, the path, the traveler, as well as the obstacles on the path; vice and virtue become powerless and harmless as a cobra with fangs removed.

173.



SELF is infinite. The first cause of every thing lies in infinity. Mind cannot swim through the waters of infinity as mind can move only within the sphere of time and space.

Inception of matter relates to no point in time, as there is no point of time in infinity. For analytical purposes we have to take things on their face value. Science can only access and probe into those objects and phenomena that are initiated inside the limits of time and space. So understanding the life phenomena at the first cause level is outside the scope and capacity of physical sciences. We cannot evolve perception about the initiating moments of the life, as these moments lay deeper down in infinity. Once we have complete understanding of SELF then the need to understand the mind objects vanishes spontaneously. SELF is the first cause; once we have full perception of the first cause then all other things come under the light automatically. Understanding the first cause certainly is not meant for the superficial understanding of SELF at intellect level. But rather it is an understanding of SELF at blood and bone level. It is the song of the neurons and blood molecules. This supreme music is composed by love. It is the ceaseless flow of self-energy towards its first cause. This way we can perfect ourselves and attain liberation from temporal bonds.



174.

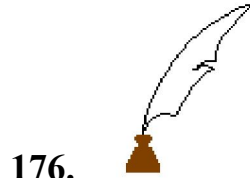
There are good things and bad things at the physical level but at the spiritual level there is nothing wrong in the universe. In true love everything is equal. Loving SELF means loving everything and loving everything as SELF. Love knows no discrimination. In love there is no personal judgment. Love is a dream that a single drop of rain goes through to become ocean. Through love the 'part' endeavors to experience the 'whole'.



175.

Without developing a skill to tame one's own mind no one can become spiritual. When we decide to become spiritual we are going to challenge our own mind. Mind offends us by creating doubts, fears, excuses, alternates, lures, incentives, admonitions, advices, protests, pleadings, threats,

cheatings and so on. A tamed mind is like a tamed beast; we have to be vigilant all the time because the beast of mind can easily take us unaware and can turn tables on us any moment we are confident about its submissiveness. Being persistent in one's vow in front of mind is the real strength of a divine seeker.



176.

A lover's heart is as capacious as an ocean. Ocean gives a level play field to the ugliness and the beauty, the mighty monsters and the feeble vulnerable creatures. In our worldly life we should have the courage to accommodate both, the favorites as well as adversities. But this state of mind is reserved only for the spiritual people. In day-to-day life spiritual mind should remain as impartial as the ocean. Ocean neither favors nor disfavors the belligerent parties in its waters. Each creature has equal right to use the ocean waters for the advancement of its life.



177.

Everyone wants to be happy and not to suffer, but very few people understand the real causes of happiness and suffering. We tend to look for happiness outside ourselves, thinking that if we had the right house, the right car, the right job, and the right friends we would be truly happy. We spend almost all our time adjusting the external world, trying to make it conform to our wishes. All our life we have tried to surround ourselves with people and things that make us feel comfortable, secure, or stimulated yet still we have not found pure and lasting happiness. It is because we sought happiness from a different source. Happiness is a state of mind, so the real source of happiness must lie within the mind, not in external conditions. If our mind is pure and peaceful we shall be happy, regardless of our external circumstances, but if it is impure and anxious we can never be truly happy, no matter how hard we try to change our external conditions. We could change our home or

our partner countless times, but until we change our restless, discontented mind we shall never find true happiness.



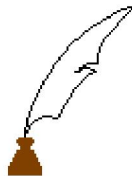
178.

We should remember that every opportunity to develop anger is also an opportunity to develop patience. A relationship in which there is a lot of friction and conflict of interests is also an unrivalled opportunity to develop self-control in us. It is through our anger and hatred that we transform people into enemies. We generally assume that anger arises when we encounter a disagreeable person, but actually it is the anger already within us that transforms the person we meet into our imagined foe. Someone who is controlled by anger lives within a paranoid view of the world, surrounded by enemies of his or her own creation. The false belief that everyone hates him can become so overwhelming that he might even go insane, the victim of his own delusion.



179.

When things go wrong in our life and we encounter difficult situations, we tend to regard the situation itself as our problem, but in reality whatever problems we experience come from the side of the mind. If we responded to difficult situations with positive or peaceful mind they would not be problems for us. Problems arise only if we respond to difficulties with a negative state of mind. Therefore, if we want to be free from problems, we must transform our mind.



180.

True face of reality is transcendence and is beyond the scope of human interaction, access or perception. But the tangible part that is physical is relative reality. Relative reality is an extension of transcendence. If we take the relative reality as independent phenomena it turns into sheer absurdity

that very moment when we start conceiving it as independent phenomena. Relative-reality is non-existent in its independence; it exists only in relevance. Relative reality has no self of its own but rather is dependent on SELF. So relative reality due to its non-self nature suffers identity crises. Everything that is not SELF is in search of its SELF or its first cause. Dissatisfaction is the heart of the matter world. Because it is non-self and devoid of SELF-hood. Only a purified mind can bridge the gap between SELF and the manifestation. If mind is excluded for an instant then there will be no primal or relative reality. The whole existence including SELF comes down to subzero or non-mind condition. Reality is a web woven by spider of mind in collaboration with SELF and world. Relative-reality remains a non-stop source of dissatisfaction, pain and misery unless and until we interpret it with a positive, peaceful and spiritual mind. So mind plays as agent of SELF. It can, when purified, take the man to the threshold of the abode of SELF that is neither outside nor inside of us.

181.



Among all the qualities fabricated or unfabricated, the quality of dispassion, the subduing of intoxication, the elimination of thirst, the uprooting of attachment, the breaking of the round, the destruction of craving is considered supreme. Those who have confidence in the quality of dispassion have confidence in what is Supreme. This is peace, this is exquisite — the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving.

182.



Mind has immense capacity to think, learn and to know. Leave it undeveloped and it can make you unhappy and your life a misery. That is the negative ability of the mind. We discover during the course of meditation that we really know very little about ourselves especially when it comes to how our

mind works. The mind is the most valuable asset we as human beings possess. Neglecting its welfare is to neglect all the potentials in our life. Mind is like a natural lake with pure water and aquatic creatures and lotus flowers in it, and with a green environment around it. People living nearby find the lake very much a part of their life as they depend on it in many ways. When we are purposelessly lost in thought it is like water from the lake is leaking. When I say leaking it means the water is going out unnecessarily and obviously without our knowledge. While the water continues to leak, the lake is bound to go dry. Many aquatic creatures will suffer. Lotus flowers will suffer. The environment around the lake will suffer.

The problem with most of us is that when it comes to our mind we take everything too much for granted. We assume we know almost everything in our life. Like fish, which take water for granted and never learn about it although it is very much part and parcel of their life. The reality dawns only when something starts going seriously wrong. Someone whose mental energy leaks is seeing himself becoming weak in thinking, learning and understanding. Sometimes we complain, "I cannot catch what the lecturer said, my mind was not composed". That is leaking. Not only making you weak but also as the mind is polluted with so many unwanted thoughts, one is easily frustrated and this affects those around you.

Every day we interact with the world in six ways: through seeing, hearing, smelling, tasting, touching and thinking. Actually, we live our life in these six worlds. I cannot think of any other world other than these six. The first five are physical and the sixth is mental. Something perceived in one of the first five could leave an impact on the sixth. If it continues to do so throughout, our mind will become polluted. The aim of meditation is to learn about these worlds through our experience; to prevent any possible pollution coming through them; to prevent any mental energy leaking through them; to increase mental energy through them and make the best use of them. First save the mind and then increase its function positively. This is the very reason why we need to meditate.

183.



Once we all belonged to SELF in a way that there was no physical veil between SELF and us. We were SELF because we were not 'We'. Now we live a life of slave and worst upon it apparently we are bewitched by it. We do not want to come out of this rut. We rather enjoy our own death day-by-day and year-by-year. We have been robed off our natural and primal identity. Not only we are unaware of the fact but also we are afraid of getting freed of this senseless life. But choice is our, it has always been our. SELF has raised us in a way that we are always free to say 'yes' or 'no'. So be awake please and say no to death, say no to un-divine life and say no to your own disgrace. SELF has made us free, beautiful, and almighty in His own image. Our goal is never out of our reach. Things that are not available to us, we have the capacity to go beyond them, to go beyond a lower stage of achievement to a better stage of beyondness. And this better state of beyondness is not achieved through the possession of the desired objects but rather through the liberation of the desire. There are material things that are not available to us but why should we brood and weep for them, why we weep for things that would bring disgrace to us. We are spiritual in our nature and core. We ought not to go after becoming materially well possessed. Why we are so eager to take that burden on our shoulder that does not belong to us. To get free and to get home we shall have to break the cycle, vicious cycle of habit, vicious cycle of conditioned thinking, we shall have to wake and come out of this life that is polluted by the fungus of ignorance. Ignorance about our own true identity. We are to have the awareness of the fact that we are 'SELF in waiting' 'SELF in preparing'. We have to shed off our ties and relevance to the non-self illusive existence of the matter-world. 'Detachment' is the key to success and ultimate liberation. We have to depart mindfully.

184.



Craving is an arrow in the heart. The poison of ignorance spreads through desires. While those who've abandoned craving, craving for becoming & non-becoming, reaching the ending of fermentations, though in the world have gone beyond. Craving is the cause through which stress comes into play. If its root remains undamaged & strong, suffering returns again & again. Encircled with craving, people hop round & round like a rabbit caught in a snare. Tied with fetters & bonds they go on to suffering, again & again, for long.

For a person forced on by his thinking, fierce in his passion, focused on beauty, craving grows all the more. He's the one who tightens the bond. But one who delights in the stilling of thinking, always mindful cultivating a focus on the SELF: He's the one, who will make an end to the bonded life.

185.



Usually we find it difficult to control our mind. It seems as if our mind is like a balloon in the wind - blown here and there by external circumstances. If things go well, our mind is happy, but if they go badly, it immediately becomes unhappy. For example, if we get what we want, such as a new possession or a new partner, we become excited and cling to them tightly. However, since we cannot have everything we want, and since we will inevitably be separated from the friends and possessions we currently enjoy, this mental stickiness, or attachment, serves only to cause us pain. Such fluctuations of mood arise because we are too closely involved in the external situation. We are like a child making a sandcastle who is excited when it is first made, but who becomes upset when it is destroyed by the incoming tide. By training in meditation, we create an inner space and clarity that enables us to control our mind regardless of the external circumstances. Gradually we develop mental equilibrium, a balanced mind that is happy all the

time, rather than an unbalanced mind that oscillates between the extremes of excitement and despondency.

If we train in meditation gradually, eventually we will be able to eradicate from our mind the delusions that are the cause of all our problems and suffering. In this way, we will come to experience a permanent inner peace, known as liberation.



186.

Those who seek SELF for any material gain soon become the absconders of love. They, in fact, are unaware of the reality of love. Love is not an effort, act or struggle focused to attain any out side object of mind. It does not deal with any kind of externality. SELF is not any goal, reward or achievement subject to our ability, capacity and intellect. Love does not change our lives but it changes our consciousness. It transforms our perception of life. Love is its own reward. Love is pride that only lovers can feel. Love is not a mean to attain any end. Love is ornamentation; it bestows distinction and pride upon its followers. Love is flight of SELF towards SELF. The only part that we mortals have to play on our side is 'Letting Go'. Letting go the bird out of cage, letting go the prisoner out of prison. Letting go the SELF toward SELF. Letting go the ego towards Higher Self. And who is 'That' who is doing this 'letting go' thing. This too is SELF Himself who is playing this game of 'letting go' as all the acts and movements originate from SELF. Our awareness is only a witness and observer not the doer on its own. Love is not supposed to cause any hardship in our lives. Love is not any punishment or suffering. It is the most natural state of being in all the phenomenal things. Pure and true love is always marked with ease and contentment.



187.

World around us is full of paradoxes and conflicts. Mind is not ready to accept all the play of manifestation as indivisible unified truth. This is because mind

sees water and fire, light and shade, hard and soft, high and low as opposites that cannot co-exist; one expels other. To concede paradoxes as oneness, for mind this is an ocean of fire. Mind cannot go across this firewall. Only love can swim across the ocean of opposites by simply accepting opposites without applying the analytical powers of the mind. Why the mind fails and love succeed? It is due to the difference in the modus operandi of the both. Mind's basic principal of operation is to judge, differentiate and sort out the stimuli and then interpret it in perceptual context. Whereas love works through affiliation with the source from where every movement is being originated and unquestioned acceptance of the occurrences. Because lovers think that the macro-universe (world of objects) and micro-universe (sense of individuality) both are deriving their life energy and validity from a single divine reference. To them dichotomies are merely judgments of the mind and not are any independent permanent facts. It is mischief of the mind that turns unified natural truth into rags of opposites. Mind does so only to find its way along the path of life.



188.

A stilled mind, a ripple-less mind is the apex of spiritual attainment. This state of mind can be attained through establishing the center of the self. Center of the self can be established through concentrating the whole life energy upon the center of the center. And what is this center of the center? SELF is the center of the center. SELF is the single point of exit. SELF alone is the reference of stability. Moving away from the center is moving into imbalance and disharmony. Attachments to the non-center generate emotions and emotions generate ripples in the mind. So detachment is the key condition, it is the ultimate mantra. Mind's receding to its first cause brings purity and peace. A SELF seeker has to develop four kinds of detachments. Four external and four internal. Externally we have to be detached from Time, Space, Characters and Events. Internally we have to be detached from Hope, Desire, Ego and Thought.

189.



When the soul in man comes to recognize the presence of the Divine, the resulting realization is Silence. When the realization is total, man merges in the Divine. But if it is partial, it is felt as Silence. Just as success, when it touches man is felt as happiness or excitement, when man comes into contact initially with the Divine, the result is Silence. And here silence means absence of discordant thoughts.

190.



We know that we speak in response to the demand of outer occasions. But actually this makes up only a tiny part, about 1% of our entire speech. 90% of our speech arises out of our desire to relate to others. Speech is a medium of expressive human relationship. Man loves to hear his own voice. The urge to speak out a newly learnt idea, news, phrase, etc. constitutes maybe another 2% of our speech. All these are physical ways of expression and are easy for a mental man (a man centered in mind) to give up. For a physical man who thinks while he is doing something, or an emotional man whose thought process is mixed up with his sensations, it is difficult to give up this habit of speech.

If you put into the mind one piece of information, be it about blood circulation, rocket launching, computer software or the life of a famous singer, it will come out a few hundred times involuntarily until its newness wears out. Give one small success to a man at his office and it will loom large in his mind, being expressed umpteen times. Even if you give your body one more bit of energy than usual, the intensity of speaking will rise.

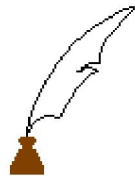
New knowledge, success, energy, impact on the nerves etc leads to endless speaking. When you like someone, you go on talking about him. Likewise, when you dislike someone your speech will be virulent against him. In both cases, when the surface energy is slightly in excess in people used to talking, it

simply spills over. We label it excitement, expansiveness, new knowledge or fresh experience.

All this can come down or be wiped out when we are conscious of their origin and nature. Silence issues when the gaze is turned inward. Speech wells up when the eye looks outward. People who have an inferiority complex, shy people and people lacking social exposure will develop talking in the mind. Such talking will come down if they understand the reason. It can be rooted out only when the basic cause is removed. Silence can be realized if one sees the Divine in his inner being. When the Divine touches the mind, mind feels it as Silence. The emotions feel it as Love, and the sensations feel it as Delight.



191. **Thoughts based on negative emotions (anger, hatred, depression, frustration, bias, vanity, confusion, ignorance, failure etc.) cannot be the guiding ideology for life. Nobody can breathe in smoke or take bath in fire, can quench thirst with acid or wear nudity as costume. Similarly negative thoughts cannot be regarded as code of conduct for peaceful and positive life. Thoughts propounded by the atheists Ignosts and existentialists are ultimately of negative nature and hence have no potential to be the light of path or source of inner satisfaction.**



192. **We have become comfortable with the familiar mental and emotional routines, which shelter us from the awesome and seemingly infinite depths of consciousness. Comfortable with what we can understand and deal with daily, we avoid going to the "desert" or the "mountains" of the mind where we have the blessed chance to confront ancient depths of reality within the consciousness.**

Like witnessing and pondering the immensity of space and time, periods of profound personal silence seem to satisfy a certain spiritual need. To sit in meditation is not even as difficult

as driving away from the city for a glimpse into the night sky, though preparations must be made and a road followed. Such meditation is a time to halt the obscuring effects of constant doing, acting, thinking, and responding. It is a time to release the tightly focused awareness of daily concerns and partake of a peacefulness, wherein the whole natural "galaxy" of the SELF can be reflected.

Today profound issues face all of us, ranging from the personal to the global, and it is certainly helpful to be able to retreat now and then to a deeply-quenching silence of mind, out of reach of all the bustle of city living with its attendant noise and pollution. We return refreshed and well prepared to take on our important daily issues.



193.

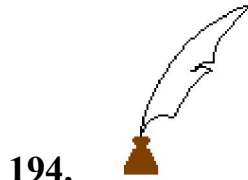
Are you in need of a still and rested mind, a mind with clarity, poise and quietude? Well! With a change in attitude and some lifestyle changes it is possible to experience stillness of mind, stillness so deep that there is little disturbance and chatter.

To help transform your busy mind into one of silence start by sitting quietly with a straight back and relaxed shoulders and focus on your breathing. Turn your attention away from all-outer activities closing your eyes will help. Internalize your awareness by following the pathway of your breath as it quietly flows into then out of your lungs. The focus on the presence of SELF is the secret to creating silence in the mind. You can practice this exercise at any time, anywhere. It could be commuting to and from work, sitting in a restaurant, as a passenger in a car, before an important meeting, at your desk at work or at the breakfast table; all it takes is a few moments.

Now when you next breathe-in silently repeat to yourself in a very relaxed manner the word "Allah". Allow the relaxing rhythm of the word 'Allah' to flow into your being like a soothing wave passing through all regions of your body. Now breathe out slowly, smoothly and in concentration and out-breath should be

accompanied with the sense that now the divine wave is receding back to its divine seat. While releasing the breath say (not through word but through mind) "Jee" (a Punjabi word for 'Yes' in total submission). Repeat this exercise over and over for a few minutes allowing each breath to bring a fresh wave of 'Allah' with its calmness. As you repeat this peace shall become your inner reality and you should notice almost immediately how quieter the mind is becoming. If any distracting thoughts arise pay no attention to them and keep your focus on the repetition of "Allah" "Jee" within the natural rhythm of your breath.

By concentrating upon the path of your respiration and repeating the rhythm of "Allah" "Jee" will create serenity within, a peaceful state that should gradually quieten the mind. You can continue this exercise as many times as you need during the day. You can practice it anywhere but with your eyes open while waiting in a queue at a bus stop, in a checkout queue, while walking in the park, or taking a shower. Simplicity in your life shall also help you to bring silence into your mind. The less you have to think about the quieter the mind shall be!



194.

Just try it once in a while: let the mind be whatever it is while remembering that you are not it. And you are going to have a great surprise. The less you identify your self with mind the more it becomes powerless because its powers are borrowed from the energy center (Self) within you. Though it sucks your blood but it is fact that when we start standing aloof and away, the mind starts shrinking. And with the mind ego-self disappears also. And what is left is only a certain quality of awareness, with no "I-ness" in it. At the most you can call it something similar to "am-ness," but not "I-ness." To be even more exact, it is "is-ness" because even in am-ness some shadow of the "I" is there. The moment you know its is-ness, it has become universal.

A master tells the disciple to meditate on a koan: A small goose is put into a bottle, fed and nourished. The goose goes on

becoming bigger and bigger and bigger, and fills the whole bottle. Now it is too big, it cannot come out of the bottle's mouth the mouth is too small. And the koan is that you have to bring the goose out without destroying the bottle, without killing the goose. Now it is mind-boggling.

What can you do? The goose is too big; you cannot take it out unless you break the bottle, but that is not allowed. Or you can bring it out by killing it; then you don't care whether it comes out alive or dead. That is not allowed either.

Day in, day out, the disciple meditates, finds no way, thinks this way and that way but in fact there is no way. Tired, utterly exhausted, a sudden revelation... suddenly he understands that the master cannot be interested in the bottle and the goose; they must represent something else. The bottle is the mind, you are the goose... and without being in the mind through witnessing it is possible to make the goose free. By living a mind-life we become so much identified with it that we start feeling that we are in it!

He runs to the master to say that the goose is out. And the master says, "You have understood it. Now keep it out. It has never been in."

Consciousness is the goose, which is not in the bottle of the mind. But you believe that it is in it and asking everyone how to get it out. And there are idiots who will help you, with techniques, to get out of it. I call them idiots because they have not understood the thing at all. Consciousness cannot exist in duality, and mind cannot exist out of duality. Consciousness is non-dual, and mind is dual. So just watch. Just get back a little and watch, make a distance between you and your mind. Whether it is good, beautiful, delicious, something you would like to enjoy closely or it is ugly remain as far away as possible. Look at it just the way you look at a film. But people get identified even with films. Identification is the root cause of your misery. And all identification is identification with the mind. Step aside let the mind pass. And soon you will be able to see that there is no problem at all the goose is out. You don't have to break the bottle; you don't have to kill the goose either.

195.



Man is split. Half of him wants to love, half of him pulls back and warns don't go any further, you are too close, there is danger. Your fear is that if you come in deeper communion with Universal, you will fall apart. Naturally, no one wants to fall apart. And a great fear arises. But there is a strong magnetic pull also, because deep down you know that whatever can fall apart is not you. And whatever can fall apart is going to fall apart sooner or later. How long can you hold it? It is not your authentic reality. It is just all-false personality, which needs continuous holding. Not even for a moment can you leave it alone, otherwise it will fall apart. You are saying you are afraid that you will fall apart. And I guarantee: you will fall apart! So what is the fear? Do it once and for all! Then there will be no fear. Fall apart and let us see what falls apart. Not your legs, not your hands nor your eyes... Nothing that is really yours is going to fall apart, only your false notions about you. Your personality, your ego, your knowledgeability, these are the things which are going to fall apart. But they are not worth holding. Once they are gone you will have a far more beautiful space available to you. Don't cling to the things, which don't have any authentic reality. And you need not support the authentic reality. It is there; it is not going to fall apart. Only the false can disappear, only your shadow not you. But why should you be afraid if your shadow disappears? Your shadow is not you. Your shadow has nothing to do with you. It has no reality, it has no existence and it has no meaning in your life. But you have become identified too much with your shadows. My suggestion to you is: rather than trembling all your life about the false, being afraid about its death, it is better once and for all to get it finished.

Why are you so afraid that you cannot function anymore in the world if you come closer to Universal? All these people are closer to Universal and they are all functioning perfectly well, better than anybody else. And then you ask me, what to do? First

thing, just fall apart. Come closer, become good for nothing, and just see how existence takes care of you. A little trust will do the miracle.

196.



True love is marked more by intensity of action than the largeness of knowledge. The intensity of action rises from intensity of yearning. Love devoid of yearning is a crippled and castrated emotion. Intense yearning rises from devotion and devotion rises from deep involvement. Deep involvement rises from constant nearness. Constant nearness rises from the constant remembrance of the beloved.

197.



Our mind by nature keeps itself entangled in the world of objects and movements. In meditation when we try to detach our mind and encipher its entanglements, mind tries to sink downward in the darkness of inactivity. This downward sinking is intensely detrimental to the progress of spiritual seeker. To avoid this fiasco the seeker has to take action. What action the seeker can take at this critical point of spiritual development? When the mind gets disengaged we have to keep it alive. We must guide it to the right direction. We must re-feed it with the new task. SELF-realization is the new task. To put the mind on a new course of action we need sheer force and this sheer force can come alone from sheer will power. Intense will power rises from intense concentration. And intense concentration rises from devotion. When we put the love on the wings of devotion it flies horizon-to-horizon and sky-to-sky. It is only then that we feel the beauty and power of love. And this power of pure and intense love has the ability to transform our life forever.

198.



There are five stages in the process of coming to terms with the ultimate truth: denial, anger, bargaining, depression, and acceptance. Of course not everyone will go through all these stages, or necessarily in this order; and for some people the road to acceptance may be an extremely long and thorny one; others may not reach acceptance at all.

199.



Don't try to be too wise; don't always try to search for something profound to say. You don't have to do or say anything to make things better. Just be there as fully as you can.

200.



Silence is existential. It is present in every being and non-being. Lives come and go, and the eternal silence remains - the same soundless music, the same fragrance of SELF, the same transcendence from all that is mortal, from all that is momentary. Silence is so profound that there is nobody, not even you. And this silence brings truth, and love, and thousands of other blessings to you.

201.



Quietly sitting, body still, speech silent, mind at peace, let thoughts and emotions, whatever rises, come and go, without clinging to anything. Your very center of being is the center of a cyclone. Whatever happens around it does not affect it; it is eternal silence.

202.



In meditation, after having detached ourselves from the mind-version of reality, we still feel not the desired peace. It is because of the fact that we are so much conditioned with our mind that when one gets rid of mind entanglements one starts to feel that he/she now has no ground to stand on. Because we are not in the habit to see our selves in detachment to our mind. After getting rid of mind we have to reassure ourselves that we were not the mind that is gone now. Mind is gone but consciousness is still there. We have to give wings to our consciousness to fly.

203.



The tragedy of desire comes from the fact that whom it wanted as husband that divorces it in the first encounter. What we long for is by nature powerless to bring an end to the desire.

204.



Just as the ocean has waves, or the sun has rays, so the mind has its own radiance that is its thoughts and emotions. The ocean has waves, yet they do not particularly disturb the ocean. The waves are the very nature of the ocean. Waves will rise, but where do they go? Back into the ocean. And where do the waves come from? The ocean. In the same manner, thoughts and emotions are the radiance and expression of the very nature of the mind. They rise from the mind, but where do they dissolve? Back into the mind. Whatever rises, do not see it as a particular problem. If you do not impulsively react, if you are only patient, it will once again settle into its essential nature.

205.



When we have really met and known the world in silence, words do not separate us from the world nor from other men, nor from SELF, nor from ourselves because we no longer trust entirely in language to contain reality.

206.



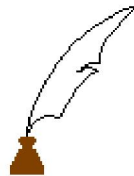
No particular thought can be mind's natural state, only silence. Not the idea of silence, but silence itself. When the mind is in its natural state, it reverts to silence spontaneously after every experience, or, rather, every experience happens against the background of silence.

207.



There is something beyond our mind, which abides in silence. It is the supreme mystery beyond thought. Let one's mind and consciousness rest upon that and not rest on anything else.

208.



The Goal of meditation is to go beyond the mind. Meditation cannot be done by thinking. All the different paths of meditation share this common feature of cultivating a silent mind. When our mind is silent we can start to enter a new consciousness, a consciousness not limited by the intellectual mind. With a quiet mind we will experience peace

"I meditate so that I can inundate my entire being with the omnipotent power of peace." Meditation is not work in the sense that you have to "force" yourself to concentrate completely for long periods of time. If we consciously try to

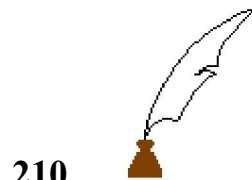
prevent thinking, it's going to have a negative impact on the meditation. Instead, whenever we become lost in thought or confusion, we simply acknowledge those thoughts and then gently return the attention to SELF. We do this as many times as distraction or thought occurs. Eventually, the mind becomes calmer and discursive thoughts begin to slow.



209.

Happiness is here now; it needs no condition. Happiness is natural. Just see the point of it. Don't make conditions on your happiness. Remain happy for no reason at all. There is no reason to find some cause to be happy. Just be happy. Trees are happy and they will not get any beer in the evening and any cigarettes, and they are perfectly happy. The wind blowing is happy, and the sun is happy, and the sands are happy and the seas are happy, and everything is happy except man because nobody is making any conditions. Just be happy.

This is something basic in spiritual growth: if you get bothered about something, then some very small thing starts looking very big. You have a small wound, and you start playing with the wound, and you don't allow it to heal and you want the wound to heal. But touching the wound again and again and remaining concentrated on the wound is not going to heal it. Forget all about it. The body has its own wisdom; it will heal it. Don't interfere in the body's way. Remember the higher. Be filled more and more with the higher so that the lower disappears on its own accord. If we get involved in lower concerns, the higher will not appear, and we will feel the lower becoming more and more discursive strong.



210.

Every renouncement is false unless things drop by themselves whether it is money, whether it is some childhood memory, whether it is some mental problem. Do not try to drop them. In dropping them you are giving them importance.

They need to be ignored. Let me repeat it again: no direct action against any negative thing; otherwise you will always be caught in its net. Focus on the positive, on the affirmative. It is the affirmative, the positive that is going to bring you freedom, freedom from these problems.

211.



When we make emotional judgments, we set up ripples in our minds. These ripples cause larger ripples and soon a storm is brewing. This storm disturbs the mind. In all this we lose touch with the silence in the mind, the peace within. It is only when we can calm these ripples that the mind can reside in its own silence, its own equanimous state. When the mind can rest in its own stillness it can see things as they are. I call this silent mind, "peace-mind." If we don't allow the mind to be silent, we make emotional judgments and then we get into trouble. Only when we stop discriminating can we see things as they are, and not as we think they are or want them to be. This is the only way to transcend the duality of likes and dislikes.

212.



Life is like a floating cloud which appears; death is like a floating cloud which disappears. The floating cloud itself originally does not exist. Coming, going, life and death are the same as a floating cloud. If you attain that, then you attain what it means to be a human being. Human beings are originally nothing. Thinking"... that's a problem! If you are thinking, everything appears: my direction, my condition, my situation--everything appears. Put it all down, completely put it all down.

213.



A baby feels the urge to stand. It sees others standing and starts to try to stand. This activity teaches the

baby balance, strengthens its legs, gives it coordination, etc. In the beginning the baby falls on its butt a lot, but it keeps trying - the urge is strong and others are standing - thus the baby gets up and tries again. This is the correct attitude. Do not be afraid to fail. Get up and try again.

214.



Be your own master. Don't allow yourself to be dependent on any outside personality or so called authority for your life. Don't feel second to anyone. It does not mean you need to make others feel second to you. It means you are not subordinate to anyone. There is you and SELF and your direct relationship. No one in between. Abandon all the so-called teachers. Have the courage to stand alone. Be a light unto yourself.

215.



See a thought - let it go - and repeat. Keep on seeing it - and keep Letting It Go!! Do Not Attach To Anything. This approach dismantles the machinery of reason and analysis. It challenges the known and propels the system into the unknowing.

216.



One must not become discouraged. The mind is just the mind. It lives in a world of its own creation and discouragement is also its creation and lives only in the mind. Do the job you were born to do. Set the conditions in your life to help form a meditative practice and set the conditions during meditation so Truth can blossom.

217.



Just as the body first resists to being made to be still, so does the mind resists to not being catered to. It puts forth what should be done and resists being simply observed. This impulse to do, to be occupied, to try, is very deeply ingrained and will not easily fall away - or subside. Nevertheless, we must have the relentless passion to not engage in it, so that it weakens and eventually dissolves.

218.



The mind is very suggestive and extremely seductive. It will constantly present juicy goals and one must remain very alert to this and not buy in! This has to be done moment-to-moment. The thoughts can lose their potency and become impotent. Then they are just flying around but are unable to draw you in. You will have peace. Our prison is unfortunately of our own making. We are asleep to this fact. We attach to our goals and thus are endlessly lost in struggle and misery. The way out is the pathway of awakening.

219.



Misery is the heat resulting from the friction of struggle. It is there as long as your effort to change is there. It is the residue of the process of becoming. To try is to suffer. To not try is also to try and is to suffer. The other side, if there is one, is witnessing.

220.



The true teaching of life is to accept the reality as it is and for what it is. Anything other in mind is just greed. Angst is dreaming that life ought to be different. That the

present ought to be full of bliss, grace and other rubbish. The present ought to be exactly as it is. Can you bear it?

221.



All those who do not meditate are dead even if they lived an age of 150 years of healthy and prosperous life. Life does not begin from the pulmonary pumping but it begins only from our first breath taken in submission to SELF.

222.



The way out is via acute rejection. Acute, because one needs to get rid of even this act of observing the repeating process of desire and rejection, in effect both stages are same. I am not certain if one can master this skill with ease. All the cells flush with heat and the physical strain is immense. One should go as far as courage and capacity will allow.

223.



Can we stop thinking that there is something we ought to do. This is our pattern - our conditioning, orientation - it runs deep and strong. We are spellbound - hypnotized. We believe that there is something we have to get and that to get that we must make an effort. This is how we approach life, trying to achieve something. This approach ensures that we will remain forever busy - occupied in our pursuits - lost in our inner world of struggle and calculations. Unless we can break this spell we cannot simply be free.

224.



Allowing the rushed state of another person to push you into an anxious state of mind is like letting the horse you're about to ride convince you to wear the saddle!

225.



The ego is fueled by negative emotional reactions which, in turn, are kept firing by habitual incorrect thinking. The very existence of the ego depends on keeping you off balance and looking in the wrong direction. Start seeing through its games by learning to let go of all the familiar but deceptive answers it wants you to believe in. Own your own life. The next time that you are feeling anxious -- or afraid or worried about a problem you are facing -- before you do anything: STOP, LOOK, and LISTEN.

Remember that the ego is never far away when you are feeling bad. It knows that once it can get you running in the direction of its choice, sheer momentum will do the rest of its work. That is why you come to a STOP first. Dare to defy the inner-shouts that are trying to spur you on. Don't give them any authority; they are just noises.

Then LOOK. However, be sure to look in the right direction. This is critical. Look at what is talking to you, not where it is pointing. This way you won't ever be fooled again and sent on another wild goose chase. So take a real good look. If it is an anxious or unhappy feeling that you are looking at, quietly determine from your own understanding that no negative state is interested in ending itself. This will help you to take the third and last step. Now LISTEN. If you have done the first two steps correctly, you will soon witness the ego start having a fit. Let it rage. That is all it can do. It has no power. Its only strength was in your past ignorance of just how truly powerless it was. Just remain right there, inwardly alert and attentive. Your work is done. In the past you might have let these deceptive dark feelings guide you, but now you see through their tricks. In time their roar will dwindle to a whimper and then completely disappear.

You now know that for the first time in your life you have won a true victory for yourself. At last you have deposited something of true value in the most important bank of all -- the

bank of your own understanding. And believe me; this account pays interest of the highest kind.

226.



I dwell not in the mind but mind dwells in me. I am not this body; not this mind but I am beyondness. To know SELF, to dwell in its timeless sanctuary through which all the forms of life come and go – we have to know stillness.

227.



Using thought as a tool to resolve the troubles that thought stirs up in the mind is like trying to use your fingers to seize, sort, and settle dust particles that are dancing in a sunbeam across your living room floor.

228.



To observe yourself, assume no position on the thoughts and feelings you see moving through you. Don't put yourself on either side of any thought content. In other words, be neither for nor against any thought with any other thought. And should you get temporarily caught in the web of any thinking, then watch that event with the impartial intent and simply start over. Just let your awareness of these thoughts and feelings be there. The foundation of self-observation is SELF awareness that puts you in direct contact with a new and superior Intelligence, a silent wisdom that immediately goes to work in your favor, knowing exactly what to do with all that passes before it. It can see the mindless, self-serving antics of your lower nature coming from a thousand miles away.



229.

Whenever YOU come to me I have no questions for YOU, only openness. Nothing needs to be spoken. Everything is in its place; all is accounted for. But when YOU leave... I am like a harbor without a boat; a nest without a bird; a cup that somehow knows what it means to have capacity, yet that sits without any means to fill itself except for this flood of questions rushing to pour themselves into where YOU once were.

What is it about YOU? How is it that your footsteps through my heart -- even on their way out -- leave only imprints of a new promise? What is in your hand that can touch my soul almost imperceptibly, yet move it so much? How do YOU speak to me of all that matters without ever saying a word? Coming out of the darkness, going into it, and then back out again almost unannounced, save the sudden sense of awakening light left there in your place? What is it about YOU?



230.

In regard to disagreeable and formidable things, prudence does not consist in evasion or flight but in courage. He who wishes to walk in the most peaceful parts of life with any serenity must screw himself up to resolution. Let him front the object of his worst apprehension and his stoutness will commonly make his fear groundless.



231.

Within each of us resides a power that can change the whole world. It's true; we each have a secret character hidden away in us that is created for just the alchemical purpose of transforming any dark influence into a beneficial force. Yet, as appealing as the idea of such a power may sound to us, to take conscious possession of its strength is not that simple.

Becoming an instrument of this higher power takes more than merely wishing for its entrance into our life. To realize such a viable wisdom requires action in the Now. So let us be clear: we are created with everything that we need to transform and transcend the shadows of fear, regrets, and resentments that prowl the corridors of our sleeping consciousness. And when these secret seeds of conflict have been revealed and released, we are as well, for then nothing negative remains within us to goad us into acting against ourselves.

Perhaps you are wondering, what is this great power entrusted to us by whom we may overcome all of our interior adversaries? Here is the answer: We can think of this as being the Light of higher conscience by whose compassionate intelligence we are empowered to discern what is helpful from what is harmful, to intuitively know the difference between a genuine act of kindness and a kindness done for selfish reasons. By this Light we are able to tell what is true and what is false. When we do our part to live in the awareness of this Light so that its presence becomes an active power within us, then what is there that can remain with the power to hurt us? How can any unseen darkness prevail if its character is revealed before it begins its punishing action? Just think of such a power and the freedom it must bear.



232.

There is no such thing as shaky situation, so any time you start to tremble, don't look around you for the fault. Look inward. It is the inner-ground you are standing on that is not solid. That seemingly scary condition, whatever it may be, is not the problem. It's your reaction that has you shaking. And that's why, if you'll become conscious of a fearful condition instead of afraid of it, you'll change forever your relationship with fear. It's true.

233.



No one wants to be touched by the hand of suffering, so millions spend billions trying to outrun its cold touch. Yet, these are the unwise for a very unseen reason: into every life must come some rain, for without it what else can a heart become other than a desert that never blooms?

234.



When faced with the prospect of living with an emptiness that seems capable of swallowing us whole, most of us elect to do the only thing we believe is possible under such dire circumstances. We start right away working out fresh ways to fill ourselves once more. The drill is familiar: find someone or something new with which to make another beginning. Do whatever is needed to bring an end to the emptiness. There's only one small problem with these solutions: they don't work! That is unless we believe that being compelled to fill a hole in our soul over and over again is the same as being hole.

You may be wondering, "If I don't take action to end my sense of emptiness, what am I going to do? If I don't make effort, then how am I going to make myself feel whole?" From evidence gleaned from our own life experiences, the following answer ought to ring true: When it comes to experiencing an overall sense of peace, happiness, and abiding contentment, we are not created to be self-filling beings. Instead, we need to realize that self-wholeness appears by itself within us.

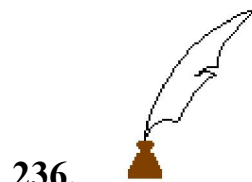
Much in the same way as a sun-baked field of wild flowers has as its only balm the spring rains, so, too, does each season of our emptiness have but one true solution: the stirring touch of that Celestial Life that seeded us with this sense of emptiness in the first place. Why are we created to experience such a seemingly bottomless emptiness in the center of ourselves? Because in coming to know this dark half of the Living Light's great unseen life, we might -- of our own free will -- learn to

quench our thirst -- fill ourselves with those life-giving waters that are ever-streaming out of its eternal source.

If we would awaken to a conscious relationship with these ever-flowing forces that are the lifeblood of our True Nature, and if we are to realize that this awareness alone can free us of our fear of being empty, then what is asked of us becomes clear. We must stop trying to create conditions for ourselves through which we hope to escape the fear of our own emptiness. We must willingly slip into these seemingly dark waters of ourselves, where, if we will wait there quietly enough, we will awaken to find ourselves in the higher atmosphere of a new world. For our spiritual daring, we will gain an intimate knowledge of these invisible eternal forces at work within us; one emptying us, even as another moves into its place to fill that open space with its new and unmistakable presence.



235. Stop punishing others for their weakness we must not get angry over other's inability to do things in a better way. Because 'inability' is sufficient excuse available to the fools. In such a situation we have a moral duty to behave in such a way that others might learn from our style of doing things in a better way.



236. First, we must know in our hearts that our True Nature is not created to live as a captive of any dark condition. If you have never heard this before, then hear it now: no power on earth can restrain the consciousness that seeks its liberation in the uncontainable truth.



237. All mental constructions can stand for a limited amount of time without your support. Withdraw this

support and wait them out. They will collapse, and silence will pour in. True silence is not just the absence of noise; it is a kind of spiritual medium in which not only are we able to discern what is false, but through which what is true can increasingly reach us and teach us.



238.

The impassioned heart, mine in this instance, believes itself to be incapable of any greater longing than itself can bear. But plainly there are greater hearts; hearts whose nature can not only endure greater depths of dark aloneness, but hearts which -- in their deep forbearance -- also realize those heights of love yet undreamed of by more timid minds such as my own.

Could it be that love comes only to those who love so greatly that they neither know, nor care, of their own consumption by its flame? And, if so, what of those of us in this world who have thought their flickering candle a great torch?



239.

We each live -- moment to moment -- in a world the size of our understanding. This means many encouraging things, beginning with this important discovery: When we feel small, of no consequence, or emotionally powerless to rise above some pressing pain, it's because we are living in and from unconscious parts of ourselves that are, in themselves, narrow and cut off from the bright and broad flow of Real Life. From this more psychological perspective, it is easy to see how in moments like these we might be deceived into believing that aching is the best we can do. Now let me give you a simple illustration of how it happens that we find ourselves captives of this constricting inner condition.

Some years ago you could buy special drinking straws that turned plain milk into chocolate milk. The insides of these straws were coated with a cocoa-like substance. When you drew the

milk through the straw into your mouth, the milk would dissolve the chocolate coating and lend the milk its flavor. Well, in much the same way, whenever we look at ourselves or our lives through the eyes of these low-level states, we draw our sense of self through their restricted content. We take on the "flavor" of that negativity and everything seems cramped, dark, or futile.



240. When you find yourself in the fire of any anxious state of mind, do not aflame it more by throwing more agitated thoughts into it.



241. Our emancipation does not lie in different meditational techniques. These techniques only produce psychic effects, which we falsely take as spiritual developments. The secret of our true emancipation lies in practicing the spiritual principles and higher truthful ideas. Compliance with the spiritual principles transforms our entire inner structure of consciousness and the gates of real spiritual world are opened before us gradually.



242. In those times when we're busy dreaming up the next plan, the next love, the next thrill -- whatever that may be -- aren't we really looking for a way to renew ourselves? And isn't the vehicle that delivers this longed for feelings is always some sort of a mental image? A self-created picture that pleases us just to gaze upon it on the screen of our mind? As all of us know too well, there is a point in our lives when we even stop looking for that kind of joy because we understand that as fast as it pours in, it pours out! In fact, no matter how much the world pours into us that way -- with good financial fortune or whatever it is -- no matter how much we seem to come into, there remains

an emptiness. We find that we have become the prisoner of our own inventions!

243.



This “I” is our false self. Our real self is nameless, formless beyondness. This sense of “I” plays its game inside our real self and tries to entangle our whole self in the mirage of “Me” and “Mine”. Staying aloof of this false self and witnessing its game in enlightened detachment is core and essence of all the spiritual teachings in the world that lead to liberation. One point is of utmost importance that this witnessing in detachment is not liberation by itself. This is only path that leads to destination, a process that helps to achieve the cherished goal and is not the destination or goal by itself. Ultimate spiritual liberation comes only when the seeker moves beyond the sense of being involved in witnessing. The object and subject, doer and done emerge as oneness without any paradoxical division.

244.



When SELF is in charge of your life, in your interior world, newness just pours in. Make no mistake about this: when these waters are being poured in you know something is pouring in. Perhaps best of all, you also know that what it is pouring into isn't the "you". SELF pours Himself into Himself. And because you have worked to discontinue yourself, you're the lucky one having that experience. Everything good follows this. Do your inner work, people. Do your inner work.

245.



We go through our lives in a continued dance of being filled with something that needs an answer and then going out and finding that answer . . . only to find out that our answer wasn't quite the answer. Then, as we bring to ourselves

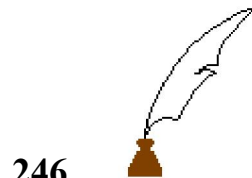
whatever we thought we needed, it changes. On the other hand, as we actually see that our answers don't fulfill us, then the thing inside of us that wants this answer changes.

Slowly but surely, we reach the point where we understand that this urge of change, this movement of the part inside us that always resides in mind, is itself not the basis for providing an answer, but turns out to be the basis of our dissatisfaction.

If we're interested in spiritual state, we gradually realize that what we really need is to understand this nature that seems to be a bottomless basket, because there's no peace in it. Every time we find some peace by answering our desires, then we go here and there, and we always wind up eventually with the feeling of sand running through our fingers and eventually we end up with a feeling of falling apart.

That feeling that comes into us, is only a vibration, a form in time; because it is matter so soon it starts losing its grip. As it loosens its grip, lo and behold, we want to get rid of whatever we were holding onto. Have you ever been on the receiving end of somebody telling you, "You are everything to me. I don't know what I'd do without you," and then that feeling leaves that person, and he or she leaves you? That's part of the human experience.

Eventually we reach the point where we start to realize that we are not going to find peace, contentment, happiness, strength, and fearlessness -- all of the things that in our heart of hearts we wish we had -- outside of us. It isn't there. That may sound like a simple idea, but we have to go through thousands of painful experiences before we start to realize that it's a matter of looking in the wrong place.



246.

How many of us spend our precious time and energy fuming over what others may have done to us? Unseen in the steam of our heated emotions and churning thoughts is the one inescapable fact that we are the secret prisoner of anyone

we wish to punish. And the more we would punish this person, the less freedom we have to be at peace with ourselves.

247.



Start seeing that no mental or emotional suffering belongs to you, and that its presence in your life is invasive -- not essential.

248.



The present moment, free from thought and desire, is the only real treasure worth seeking because it alone contains all there is that has no opposite.

249.



Give others space to go through their changes even when these changes may challenge our sense of self and its well-being. As just one simple example of how to help in this way, we must each learn to keep ourselves quiet when the actions of someone close to us start to disturb us. Why is this new kind of self-silence so important for the growth of both parties involved? Give others the inner room they need to grow and discover themselves. The difficulty here is that in order to give others this space they need, we must first make room within ourselves. To state this same idea differently, we must remove ourselves from our habitual inner places of judgments, opinions, and knowing better than anyone else. This conscious sacrifice of self gives new meaning to the beautiful ideal of "laying our life down for our brothers." This is how we help others to help themselves go higher.

250.



For the powers of our mind, life and body are bound to their own limitations and however high they may rise or however widely expand, they cannot rise beyond them. But still, mental man can open to what is beyond him and call down a Supra-mental Light, Truth, and Power to work in him and do what the mind cannot do. If mind cannot by effort become what is beyond mind, Super-mind can descend and transform mind into its own substance.

251.



Like the fish, swimming in the vast sea and resting in its deeps, and like the bird, boldly mounting high in the sky, so the soul feels its spirit moving through the vastness and the depth and the unutterable richness of love.

252.



It isn't until we realize that our True Nature can never be known, only continually discovered, that we become the conscious and fearless explorers of reality that we are created to be -- moving in and out of complementary or conflicting moments alike with the same ease as a dolphin delightfully carving its way through the endless currents of the sea.

253.



Only the person who never gives up in life, who persists with his wish to find and fulfill the promise of himself, makes this truly self-liberating discovery: those places that he once mistook as being impassible barriers to his

happiness become as bridges to the same, but only if he learns to welcome them as part of his journey.

254.



When self-discovery becomes more important than winning, then every situation in life presents you with an opportunity to win in a new way. Every time you step past yourself, you win a little more freedom . . . freedom to take another and yet another step into the great unknown; where eventually, with persistence, fear turns into fearlessness because you have disconnected yourself from yourself.

255.



Our real spiritual development is under invisible laws: To grow, we must learn. To learn, we must make mistakes. Making mistakes tills the ground of us, making it receptive to new and higher lessons.

256.



Each and every state that washes over us is replaced with another state that washes over us in the form of a reaction or resistance to the initial state. Thus, we are never truly in possession of ourselves; our lives are secretly spent running through a series of being possessed by these mechanically alternating states. Think about what it would be like to be more than any mental or emotional state. The purpose of discovering your real internal life is to show you that there is something within you that is already much more than any one of these states, or all of them combined.

We have the Ground within us upon which these waves of states both move and break. But rather than living upon the Ground that these waves break over, we continually identify and find ourselves in the ever-rolling waves. As long as we continue to find ourselves in these waves, the only thing that we will be is

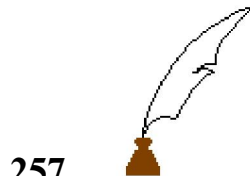
dominated. We'll continue to feel ourselves as victims, longing again and again to possess ourselves, all the while thinking in a response to some wave that just broke over us that, "if only I had 'this' or owned 'that' my life wouldn't be so unsteady."

When you refuse to give yourself over to any state that ordinarily dominates you, for the first time you are conscious of the state and the ground it is rolling over. Do you see this? Here's a spiritual fact that will help you to develop this necessary new and higher self-discernment.

All of your emotional states are visitors. They are not you. They are not selves. They are part of your self only to the degree you identify with them, which then turns you into that expressed self.

Therefore, when this psychic visitor comes, your ability to recognize it as a visitor does what? All of a sudden there's you and the state. There's you and the condition that before has dominated you because you didn't recognize it as being a visitor. You thought it was something you had to go along with because you thought it was "you". By keeping your attention to where it belonged (on the ground and not on the waves), you don't give yourself away to something that doesn't belong to you. Instead, you find your new sense of "I" in the quiet revealing quality within you, instead of in those wave-like qualities that are being revealed to you.

As you can begin waking up to the presence of these visiting states and work to deliberately detach yourself from their inner-influences, you won't lose yourself to them. This is an elementary but powerful form of self-command. Find that immovable ground that is inside of you. Learn to live there by working to not let your life be lived out by visiting states.



257. Anytime we are taken over by a negative state, we suffer. In a flash, natural intelligence is replaced by ignorance; healthy flexibility turns into destructive rigidity. The fiery essence of these disabling forces imposes their will upon

our own, and in a heartbeat our own actions can be unrecognizable, even to us. In short, to be in spiritual darkness is to be hurt. It's that simple... almost.

258.



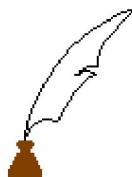
Our suffering can only come to an end when we end our unconscious identification with the negative states responsible for it. The only way to bring an end to our relationship with these unwanted inner states is to become wiser than they are! How is this done? We enter into a whole new conscious relationship with them.

259.



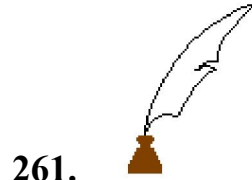
Dark inner states win the day from us before we even know there has been a contest for control of our lives! How can we hope for self-victory when we have been tricked into surrendering ourselves before an actual engagement has occurred? And in case you're thinking this isn't true, please consider how we invariably submit to these negative states in one of two ways: Either we fear their power and try to escape their wrath by hiding from them or sometimes we just simply deny that they exist. Or, second, and no less counter-productive in the long run, we embrace the "guidance" these destructive thoughts and feelings offer us as to how we can escape their punishment by following out their rescue plans -- an act not too dissimilar from asking the proverbial fox to guard the chicken coop!

260.



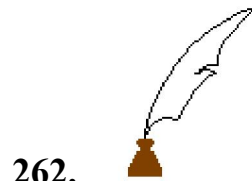
Here is the missing understanding for which we have been searching all along. Darkness, in whatever form we experience it -- from a simple black, starless night, to a depressed thought or feeling -- only exists in the absence of light. And the more clearly we can see the truth of this principle, the

greater our potential to realize its power. For instance, in moments where any dark state appears within us, be it in the shape of a fear, a worry, or a hatred of where life has led us, we must see that the reason its power grows over us -- as it does -- is because in this same time and space within our consciousness, there is no light present.

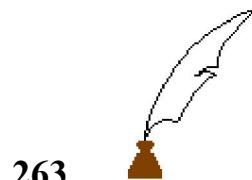


261. **Freedom, real freedom, does exist. But it is not a condition of events, nor is it found within another person's approval of us. Neither is real freedom ever a mere effect of circumstances, otherwise it is not freedom but merely a temporary pleasure we have mistaken for being the same as being free.**

What, then, is real freedom? Where is it to be found? Let us start by saying that freedom is a quality of Truth, one of its great branches. And as it has been so timelessly spoken of, it is in realizing the truth of ourselves that we are set free. This is why there is no substitute for the true self-knowledge that follows.



262. **Letting go is the journey and it never ends. Never. It only begins -- over and over again -- each time we can glimpse something higher than our own painful certainty. Letting go is not giving up; it is going up. There is always something higher, a life beyond the limits of our present sight. But to see what is further we must be willing to lift our eyes from their present point of focus. This is letting go. Have no concern if at first you can't see. Vision will come.**



263. **See the upset not as an exterior circumstance to be remedied, but rather as an interior condition to be understood.**

264.



But higher thoughts and right principles are still the same level as the attacking state. We must learn this the hard way, which gradually allows us to stop fighting, stop resisting these negative states. We are not trying to learn how to overpower darkness, we are learning to dwell inwardly where darkness can't touch us.

265.



If we would examine closely the strands of those unseen webs that seem to catch and hold us captive every day, we would see that they are nothing more than the stuff of our own thoughts -- spun off by a mind never quite content to be where it is with what it has.

266.



What need to be escaped are the constraints of our own conditioned consciousness. In other words, the freedom we long for is from our present level of self that thinks the life it knows is the only life there is. We are, in effect, the unwilling captives of this level of self-consciousness, virtual prisoners of its unconscious conclusions. Our only hope of getting beyond its limiting influences is to outgrow it. This is why our search for freedom from our present level of self must include an expanded understanding of the entire cosmos that constitutes our individual physical, mental, emotional, and spiritual universes.

The new and higher self-knowledge that is required if we wish to transcend ourselves cannot be realized through a process of thought. The freedom we seek from ourselves is not an achievement of reconfigured ideas or any other refinement of our past experience, imagined or otherwise.

Whether we are conscious of it or not, our thoughts -- like all energetic life forms in scale -- attract to themselves natures like themselves. It is through the pervasive energies of varying mental and emotional states arriving and departing from us that we derive our sense of self. For example, when gazing upon the beauty of a golden sun setting upon still waters, the serenity we feel is born of our momentary relationship with this timeless quality of tranquility.

Through our awareness of the lake, we are effectively "practicing" the presence of the tranquil forces expressed there and are becalmed within by the bright waters. This principle of higher consciousness at work within us makes it possible to share in the nature of whatever presence we "practice" because our true, higher body is Consciousness itself. Our innermost nature is consciousness. We already are the realm above and beyond thought.

267.



Infinity is within us but we are not aware of its true capacity. The veil between Infinity and our awareness is our ignorance. We have become conditioned to see this veil through the scale of our present consciousness. There are some who are unable to see this infinity within and lead a life not better than animals. Some see it as arid zone, some see it as drop, some see it as pond, some see it as canal, some see it as river and very few are those who see it in its full capacity as ocean. Only those are entitled to see this oceanic capacity of them, who dare to march beyond the realm of thoughts and who dare to sacrifice their ego-self on the altar of divine love.

268.



We are empowered to choose whether to give ourselves over to what hurts us, or to what heals us. We may practice the presence of those states of being that are, in themselves, the source of our unconscious suffering, or we may

work to practice, consciously, the presence of what is inherently filled with light -- those elevated states associated with the Divine.

269.



We wouldn't dream of diving for sunken treasure in our bathtub because we know that the best we can hope to find there are a few plastic pearls. Yet we still dive headlong into this world every day to try and become someone. Over and over again we sink ourselves into some new scheme that promises greater self-confirmation in spite of the fact that the best we have ever realized so far is a temporary kind of self-elevation that has never failed to turn into its painful opposite of self-doubt. And it is this very belief, this treasure hunt in the tub that holds the seed of sorrow for all of humankind.

270.



Fear's powerful, silent implication is that if we don't become someone in our own eyes or in the eyes of others, we will have no power; and being powerless we will perish and vanish. This is what drives men and women to the point of collapse.

You can cut yourself loose from all of your fears and worries. There is no question that this new kind of self-work will take a special effort on your part. But you are not alone. The Truth wants you to succeed. Once you know that you have already been given an independent, timeless identity, you need never worry again about making yourself into 'Someone'. This is real success.

271.



When nothing seems to be going right, make your world a brighter place by remembering this simple truth: Whatever we resist persists -- so the wise action to take toward

any unwanted moment begins with welcoming what challenges us about it.

272.



The next time you run into some familiar blockage or begin to feel unsuited to face some new and difficult personal challenge -- don't do what you've always done before. Don't try to think your way around it. You no longer want a way around your troubles because what goes around comes around! What you want is to grow beyond the level of that disturbance. And to do that, you must not act from it.

So don't allow yourself to be pulled down into any anxious concern or confusion over not knowing what to do about your present condition. What you really want is an insight into your situation, not a fight with it. The two have nothing in common. So make it clear to yourself once and for all: nothing that hounds you can help you.

Draw yourself back from your usual thinking. Quietly observe it race around looking for the shelter of a conclusion it can recognize. Have nothing to do with its frantic motion.

273.



Always walk in grace and calmness. When we rush through anything, we miss seeing everything.

274.



What we become in this life is very much determined by the kind of "interior" company we keep. Even if this idea of "inner" company is new to you, its reality becomes common sense once we learn to look in the right place. Within ourselves we live in perpetual relationship with our own thoughts and feelings. If it helps you to visualize this insight, think of these psychological forms and forces as your invisible circle of friends, for that is exactly what they are. Yet, they are more.

These wise men and women understood in their time, as we must now in our own, that the more moments one spends living in the company of the Truth, the more the Life of what is True courses through him. Its friendship converts him; by Law its company transforms him. He is made newly conscious by the entrance of a new inhabitant. His life has become a home for Truth.

275.



What we should seek in life is clarity, not comfort, for what is made clear becomes pure. Such purity is the heart of peace, while those parts of us that search out ways to comfort our pain keep us in the conflict of serving two masters: the suffering we fear and a pleasure-born peace that always fades away, leaving us to run after it.

276.



The next time you feel as though you just have to talk to someone about something that's making you uncomfortable or unhappy, don't do it. You can learn to use that pressure to free yourself from all such feelings that want to push you around. Here's the explanation: finding relief is not the same as finding strength. From this moment forward, consciously challenge the right of any dark disturbance to direct your life. Stand on your inner ground until its demands drain away. Negative states have no real life of their own, so consciously withdrawing your life from theirs is the same as commanding their dark presence to fade. Once the pressure is off, you can then choose to say something, or not, about the conflict that was in question because, at this point, you'll be in command of yourself and the situation, instead of being unconsciously commanded by it.

277.



In our appearance-oriented thinking, we wrongly believe that unless someone else can see our inner efforts or in some way approve our self-discoveries; our work has been in vain. Nothing could be further from the truth. Inner work rewards the Inner You. This is your true and Higher Nature. Ever-present but as yet unrealized, your Higher Nature is pleasing to itself and so needs nothing outside of its own elevated state in order to feel successful. This exalted inner condition, which is the source of true self-liberation, already lives within you. It is not something that you need to add to yourself, since it has always belonged to you. This special knowledge teaches us that this Great Prize is a realization and not an acquisition.

278.



You don't need to be strong, only willing to see. If you will do your part, which is to reveal you to yourself, your Higher Nature will provide you with all the strength you need. It is this new strength that allows you to let go of the self-limiting and fear-producing thoughts and feelings which have been darkening your life and holding you down. Having dropped the unnatural heaviness from your spirit, you now naturally begin to rise. The higher you go the easier your New Life flows. Now the only direction you want to go in life is up!

279.



Go silent! This silence and inner light will do for you what you have not been able to do for yourself. It will turn the dark inner-skies into pleasant blue ones. Go silent. Let the threatening clouds of thoughts and feelings go by. Behind them is the sun.

280.



There is tremendous power in having a single direction and persisting without wavering. Our enduring, fervent wish to understand higher principles invites the revelations that will eventually lead us to our higher, safe position. Our persistent desire for the Truth enables us to ultimately harness the energy of the universe.

281.



You possess a potential power that is superior to any difficulty that life may ever present. This immense inner capability enables anyone who will claim it to instantly rise above his challenger. It makes no difference what form the challenge may assume or how huge it looms. This latent power of yours can render it harmless and ultimately make it disappear.

282.



Each time you feel a reaction about to take you over, just relax from yourself. Let that reaction be there, within you, without your involvement. Don't say "I" to it. This conscious new action releases the reaction to complete its life, instead of stealing yours. It soon fades and you're free. So, relax. And release yourself.

283.



There are natural times when (and this is important to note) someone you know will actually ask you for some insight or help. Then not only is it natural, but necessary, that you give what "water" you can to ease their thirst. Under no circumstances should you try to teach others anything they

haven't asked for. This kind of teaching comes from the wrong parts of ourselves and is a secret act of aggression and arrogance. Learn to taste the difference.

284.



The relentless struggle both creates and emphasizes an egocentric reality, which absorbs our awareness, creates the illusion of a separate existence and keeps us ignorant of the true nature of things, which is that we are an indivisible part of a oneness that is blissful and eternal. Seeing this Truth brings with it the realization that we are already fulfilled and complete and ends the cycle of struggle and misery.

285.



The first hard fact to learn is that, physically, we dwell in a world of stimuli all around and within us; we have no control over them. Yes! We can change their face value and impact but we cannot banish them out of our lives. Life is always surrounded with them.

The second hard fact of our life is our mind. When we are asleep, we are not in awareness condition. When we are under the influence of heavy drug intake, we are not in awareness condition. Any heavy object strokes us on our skull and we get unconscious temporarily, at that time we are not in our awareness condition. In all these passive conditions brain is not absent; brain is there. But it is not producing awareness state in us. The brain is not producing awareness because it is not responding properly or at all to the stimuli. Senses have become dull or inactive for the time being. We become unaware of our twin realities. What are these twin realities? First is our physical body and second is our inner reality our soul. Soul denotes very special meaning. It is totally different from awareness and knowledge. Being aware means being alert; awareness is the result of mind engagement. But soul is essential and non-stop relation that we have with SELF. It is prior to any knowledge or

awareness. In soul lies the basic faculty of learning and discernment. Without this faculty of understanding, we would be blind no matter if we had a hundred million eyes.

When we come under the influence of lower mind suggestions our consciousness loses its purity and becomes victim of ignorance. We start to burn ourselves in a fire that was inflamed by our own ignorance. Here question arises that should we reject all the mental urges. Definitely, we cannot do this. We have to accept all the positive urges and reject the negative ones. Urges that relate to our physical sustenance, peace of mind and spiritual development are positive urges. Whereas all other urges should be considered as negative and hence are liable to be rejected. But we should not forget that sometime even the positive urges could produce negative effects. It happens mostly when positive but unproductive and immature thoughts incessantly strike our mind and disturb it considerably. Even the positive and justified urges have their time of maturity and fulfillment. Before that time we should not attend their calls.

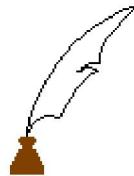
The only way out for us, to have ourselves liberated from this degrading condition, is to protect our consciousness from being abducted by the negative mental urges. Our consciousness has to protect itself from the external assaults in the same way as a tortoise does. When the hounds find a creeping tortoise they try to make it their hunt. But tortoise withdraws its vulnerable limbs inside its armor. It does not make or show any movement and pretends to hounds that it is a non-living creature. Hounds know its trick but they feel helpless and reluctantly go away. When the assault, propagated by lower mind, does not affect our consciousness then mind becomes confused and starts losing its grip and force. When our consciousness is alert and well entrenched to safeguard its integrity, it starts ignoring the urges propagated by lower mind and takes no action upon them, it simply 'lets go' all the traps thrown by mind. This way mind gets discouraged for the future and each subsequent try by the mind will possess lesser force of attack. So a proper understanding of all three players of our life namely Stimuli, Mind and soul is of utmost importance for a SELF seeker.

286.



The key to leaving behind our self-created and self-limited world is to be found in our willingness to keep going even when it "feels" like something bad is happening to us or that we're going "nowhere fast." The idea of quitting or turning back is the unfortunate option that occurs only when we have an incomplete understanding of any given situation. This is where Higher Knowledge becomes so important for our real inner-progress. When you know in your heart that you must keep going but your feet just aren't getting the message, self-understanding can open and carry you through doors that self-insistence cannot. When it seems as though there is no way out, the Truth has something better for you to do than feeling trapped. Each time you reach this inner-point of self-uncertainty where you know you must take a step but you also know that you can no longer ask "how," just go ahead and step forward anyway! Step into what appears to be the darkness ahead of you. Nothing bad will happen. In fact, something miraculous will occur right before your eyes. Your decision in favor of this bold new action thrusts you into the Spiritual Now where the actual moment itself teaches you everything you need to know about how to precede. Moving away from the mental how into the Spiritual Now places you under the guiding influences of an intelligence that never fears the unknown because its very nature is understanding. To your grateful astonishment this New Intelligence does for you what you were certain you could not do for yourself. It solves the dilemma; it finds the Way. All you need to do is follow. It doesn't matter how reluctantly you take your first step into the Spiritual Now. What does matter is that you take the action. If you will do your part, the Truth will take care of the rest.

287.



The only thing most of us know to do when life takes an unwanted turn, bringing us what we don't want, is to

take a turn for the negative ourselves. And when the circumstance in question really makes a wreck of things, not only do we summarily reject the event seen "at cause," but for good measure we often will turn our wrath upon our own lives, pronouncing them "not worth living"!

Such flashes of frustration born from our growing sense of futility make sense on the surface of things, and even seem curative to the self that feels so impossibly stuck. However, a closer look proves otherwise. Reacting so, we unconsciously offer our selves to be torn away by the ruthless beasts of emotions. Gradually we loose self control and become more vulnerable to psychic crisis.



288.

Whether immature, or naive, or whether there's no understanding at all, it makes no difference. This journey is made or lost with what is in the heart. Learn to let your heart answer those things in the darkness that want to hurt you. Do that and you will gradually find yourself making your way through the darkness and into the Kingdom of light.



289.

Over and over again we plan our escapes, and over and over again we seem to return to the same sad state of feeling caged in or confined. For all of our efforts, nothing really changes. New loves, new jobs, even new homes change only the walls that surround us -- not our feelings of being imprisoned. We sense that all we have done is changed cells! And that's right. But listen to me. We mustn't fight with or in any way fear this shocking conclusion. Why? Because this temporarily disturbing discovery about our actual condition contains a crucial insight. It was never that person or circumstance that was blocking our moment in the sun. No! In spite of how things may appear to us, we are never trapped by where we are. The trap is always who we are.

290.



To really "start over" is not a mental process, although the mind must be used for the approach -- much as a ladder leads up to a wall -- but can't take you over to the other side -- a leap is needed.

291.



When you're with another person, or in a group of people perhaps around a dinner table, have you ever noticed in those most unexpected moments when a sudden and uncomfortable silence pours in, you feel compelled to fill it with something? You think anything would feel better than that temporary nothing-now, demanding your attention and everyone else's attention. What is it within you that want to rush and fill it in? Among other unconscious and self-compromising ideas is the belief that unless you do it — or someone does — that the ensuing moment of unfilled space is somehow a formal indictment of social unsuitability! In other words, this silent spot, if left unanswered, will prove that you're not that clever, all-knowing conversationalist you hope others see you as being. Just for the record, everyone involved feels this same brief attack of personal panic.

But for us the lesson in moments such as these is to come awake to ourselves and therein to see that this perceived moment of terrible emptiness feels like a pain. In other words, pressure makes you jump in. Don't jump in. Turn around instead. Learn to watch these moments and to use them to be in touch with the inner man, the inner woman, whose True Nature doesn't fear anything, let alone a moment of silence! Working to put yourself in touch with your own fearless, silent essence will change your relationship with yourself and life.

292.



Human nature is not fixed. What does this mean to you? You do have the freedom to choose the kind of world you call your own. Why spend your life in a steamy jungle of roaring thoughts, or in a dark valley filled with sad and worried emotions when, by choosing higher, you can live happier? Your days can be as cool and relaxed as a clear mountain stream, if you decide that's the life you want. This means you don't have to remain on any level not of your choosing. You have the power to climb. You can change your life experiences by walking away from any of those unwanted worlds within you that create your unpleasant days. In this way, self-departure is the same as self-elevation. Your life is meant to be an upward journey.

293.



To be angry is to suffer. It doesn't help anyone to get angry. Anger hurts whoever is angry. It burns. Anger ruins relationships, causes heartache and regret, and devastates health. And yet, in spite of all of these facts, when we are angry it feels right. Somehow, in some unseen way, anger proves to whoever is experiencing its heated feelings that he or she is right even though, in the eyes of Reality, nothing could be further from the truth. The same scenario holds true of worry, anxiety, resentment, doubt, guilt or any dark feeling. How can something so wrong seem so right? Here is the answer. All of these negative emotions feel like they are in your best interest because, at the time of their intrusion into your life, they temporarily fill you with a powerful false sense of self. This sense of self born out of fierce but lying feelings can only exist without your conscious consent or awareness of its being there. Why? Because this negative-self's interests are not in your best interest.

294.



But this ego-self is fictitious. Its nature is a kind of ghost house, a complex but empty structure created by the stream of thoughts and feelings that provide it with its false sense of life. The false self has no control over the thoughts and feelings that tie it down because its only life is derived from their constant movement. The sense of self this lower nature creates is nothing but an effect of thought considering the content of itself; as such it is as powerless to change the world it considers as is an echo to change the voice that gave it birth.

Ego-self is an entirely illusory entity, constantly changing and full of contradictions which only prevents us from discerning. Above all the ego-self is selfish. As if flying in panic from any recognition of its own nothingness, it feverishly erects edifices of self-importance, self-aggrandizement, and self-love. More binding than any prison, since we unthinkingly take its very walls for reality, it prevents us from ever realizing the true significance of our being here.

Only as this lower mind is made conscious of its own actual deceived condition are we released from the psychic grip it has upon us. That's why *our* task is to become increasingly aware of ourselves. Inner light is the only power that can resolve the captivity created by the inner darkness.

295.



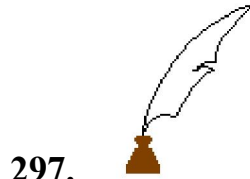
The person, who is afraid to walk through it alone, can never say "No" to this world. The unseen cost of this baseless fear is not just to keep the company of cowards, but to lose one's possibility forever to know the company of the Divine.

296.



A certain kind of loneliness, of feeling ourselves all alone, is a necessary portion of the path to the

higher life. This sense of being alone comes out of realizing the inherent limitations in our actual relationships in this life, combined with a growing spiritual longing to commune with others in a deep and meaningful way. Go through this. We easily forget that there is SELF, a Great Intelligence that guides the steps of anyone willing to put Him before all else. This same Intelligence will lead you to new relationships, inner and outer ones, in which not only will you be able to express the love you feel for the Truth, but this same love will fill you as well.



297.

How do we normally develop a new skill? For example, how do we learn to high jump? We listen to instruction, and perhaps we watch someone else; but for the most part, we learn by doing; by trying it ourselves. Generally, with our first attempts we end up crashing into rather than clearing the bar, and when we do, there's no denying it. We can see, and feel, that we've come up short. Our collapsed condition tells us, unmistakably, that we've done something wrong. So now, we try a new angle of approaching the bar, or a new technique of leaving the ground. We do this over and over. And each time we fail to hit the mark, we see we've made a mistake and we alter our behavior, knowing that eventually our self-correction will lift us to the success we desire.

These elementary but exact laws of learning are the same when it comes to our psychological and spiritual development. Each time we feel an emotional pain, we should use that as a signal that we've made a mistake; that we've crashed and now need to find and try another new way.



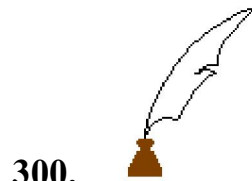
298.

We start learning from life when we stop blaming reality, and accept that it was our lack of understanding that created the perceived problem. Our sincere wish to learn cannot fail to attract the healing truth we desire, which can then

become a part of us and act through us. This can only happen through our own self-work. No one can tell us the truth, for then it would not become a part of our own nature. We must test our beliefs and question our responses for ourselves. When we begin to understand the truth about reality, and our own place in it, that truth, along with all its power, becomes our own.



299. Why our false self (ego) resists the "touch" of reality upon it: *Real learning requires subordination to that which would teach us.* If our teacher isn't someone or something greater than ourselves in the moment, then what have we to learn from that teacher? So, it is not we who master a principle. It is we who must surrender to it if we wish to learn *its ways*. Only in this way does that principle lends us the power that lives behind it so that we may embody its life. We must yield to what is above us.



300. There is an eternal relationship between the greater and the lesser; but because the greater is continually giving itself to the lesser, the lesser is always made greater if it will surrender to what the greater wants to give it. Each time the lesser becomes the greater, then it understands the greater work, and will give itself again. This is Love. It never stops, because its genesis is eternal. It is our SELF-given right to realize this beautiful, creative Love that cannot betray its lover.

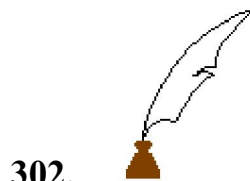


301. There is an order between power, principle, and practice. Before we can have relationship with power, Peace, Beauty, Kindness and Love: we must first become an embodiment of principle. And in order to become an embodiment of principle, we must practice it. The only way for us to know

there is a world above us that would perfect us is if we will put ourselves in relationship with its powers through practicing them. There is an integration that takes place when we practice what we love. As we work to embody these higher powers in our life, we are united with them. A marriage takes place within us that lessens the distance between that power and our purpose to be one with it. Surrendering our self is how we end the separation between ourselves and that all-powerful Love for which we long. Only to the degree that we perfect our love in SELF do we come to realize oneness, and only SELF can perfect our love in Him.

Each moment of the day, no matter what comes your way; let what you remember as being true about Love always be your guide. Never let darkness, dismay -- any of the things that attend the mind -- be your guide. If you are sincere in your wish, and willing to work with practice to embrace principle, to discover what is necessary to put you in relationship -- in alignment with a higher order -- you will enter into SELF's life, which is the *one* life.

Practice this oneness. Anyone can do it. You don't need strength. You don't need wisdom. You don't need anything except for the wish to be a part of that Greater Life to which you have been called. Once you start your journey in sincere love then the sweet lord will carve ways for you and will take care of the rest.



302.

There is no human being on earth with the power to grant us what our heart of hearts longs for: the end of that empty feeling that as we are, we are simply not enough. The chief cause of why our lives so often wind up in the hands of others is not that they are superior or that the world is too strong for us, but that we don't want to face the uncertainty and aloneness that we think we are too weak to bear. This is the real cause of all of our wrong relationships in life: We have been betrayed by a belief in our own weakness.

The conscious refusal to go along with your weakness is what invokes and finally delivers real inner-strength. This new kind of strength gradually becomes the cornerstone of a true individual existence -- the life you've always wanted. The stakes are actually endless -- but self-victory is as certain as the fact that light always triumphs over darkness. If you will stay in the middle of this struggle for true self-possession, not asserting your individuality but allowing it to flourish and to blossom -- bearing what you must bear by refusing to submit yourself to negative, self-betraying influences -- you will come to know the highest approval that Life can award. Reality itself will approve you. And when it does, all of your struggles will become a thing of the past. You will possess yourself.

303.



Real pleasure is not the opposite of pain; it is the absence of it. Think about it. What you really want is to be free of your wants. Here is the key to the ever-pleasant life. Our wants seem to hold the promise of a brighter, more pleasant future when the truth is that it is their very nature that is disturbing the present. Everything is pleasant now. You wouldn't throw a pebble into a pond to quiet its surface.

304.



Lasting contentment is being free of our own undeveloped and demanding nature. Our higher nature is able to see that the only thing that makes us unhappy is our ideas about how to make ourselves happy. The selfish mind can't see this error of perception due to its intoxication by senses.

305.



When it comes to our spiritual being, every moment serves to either nourish within us the inherent freedom of Real Life or it acts to negate this grand possibility and keeps

us prisoners of our own unconsciousness. And if we had eyes to see into the secret realm of SELF that sits behind the determining reality of our existence, we would witness therein that each of our thoughts, forms within us the cells of our spiritual being.

306.



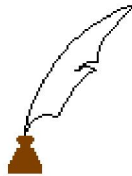
Spending our time in quiet contemplation of the Truth, or simply practicing being still so as to discern the Divine within us, is the same as finding answers to problems before they appear.

307.



SELF is beyond nature, which means that one must withdraw from all creatures, from all nature, if one is ever to enter into the Supersensible Life.

308.



You go through that process again and again until one glorious day -- and may SELF wish it for all of us -- the person who has been willing to proceed up that path reaches the point where he actually sees the whole of the movement of that process so thoroughly that the distinction ceases to exist between known and unknown. That person walks through this life -- living moment to moment, dying moment to moment. That is freedom. Freedom is not overcoming what you think stands in your way. It is understanding that *what is in your way is part of the way*. Then nothing is against you. SELF has made it so that everything is for you if you will do the work to understand this.

309.



Who serves only himself in this life may be first to find a seat at the table, but he eats from a plate filled only with emptiness.

310.



When we wash a window, to clean away its obscurities so that we can better see the beautiful outdoors, we haven't improved the nature of the colorful scenery we can now see clearly. All we've done is take away what was preventing us from enjoying what was there all along.

311.



Begin today, this moment, to use your whole life - every moment of it - to be for something that is in reality for you. So that when you're eating, when you're walking, when you're talking, when you're doing whatever you're doing, you have your small unceasing prayer before you. Even if life starts to run away with you, keep your prayers running through you. Keep it right there on the mirror of your mind so that in the middle of any conversation or event you can look up and let it remind you of your wish to be for something Higher.

312.



Slow down. Relax. Dare to deliberately defy those inner screams that demand you rush nervously around. Instead, obey another quiet voice that assures you that the casual life is the truly powerful and efficient life.

313.



We frequently feel ourselves to be under the power of things. We feel we are the victims of an unfair social system, economic upheavals, and painful relationships -- even a lawn chair that won't unfold right. We fight these conditions, feeling ourselves to be under their "dark" influence. The fact is, however, these events do not exist as negative events except for our perception of them. The only power they have is the power we give them. If we separate the facts from what we perceive as a thing's power, we are on the way to freeing ourselves from all things that bother us.

We have yet to recognize the fact that our thinking about any painful event as something real, solid and unavoidable is one of the conditions that perpetuate it. Take one thing out of the conjunction, and it is no longer the same event. When we stop giving our life energy to any moment which seems overpowering, it loses its illusion of power.

314.



Who is this dark visitor with both a permanent passkey to our inner home, and the power to punish us at will? *Our never-ending need to feel approved. No one else holds the keys to your life.* Imagine how much stress, fear, doubt, and sorrow we would live without were we only content enough within ourselves to enjoy our own company. As this awakening dawn within you, your new understanding will also reveal a brand-new view of the world around you. People you once thought of as powerful will be seen as weary pretenders who need you to complete their pretence. What a wonderful, liberating surprise! And from the seed of this special insight flowers the first of much new inner strength. Since you know there's no real advantage in gaining the attention of the world around you.

Seeking and receiving approval from others is like sitting down hungry to an imaginary meal. You're invited to eat all you want, but no matter how much imaginary food is served, you can never get your fill. Your hunger remains. No fictional feast ever satisfies.

315.



Before you can change the course of and learn to design your own destiny, you must first gain access to that secret place within yourself where your own future is being created moment by moment. Yes, there is such a location. It's real. And yes, you can learn to dwell there and direct your destiny.

316.



Our deeds are seeds and by them we plant the world we will walk through tomorrow.

317.



Don't be afraid of not having something to do. If you will permit the inner-echoing to fade, it will disappear -- and with it, the false self. Choose "Being" over "doing" and one day there will be no more pain in what you do or don't do, because you won't be doing anything anymore to prove to yourself that you *are* real. You are and you will know it.

318.



How many times in a day do we find ourselves having gone after something that we wanted, only to find ourselves "gotten" or "done in" by what we have reached for? Then what happens? The crying, complaining, bitterness and blaming starts: "Oh, why is this happening to me? This isn't

right!" We can't see how we actually participated in producing the moment in which we find ourselves compromised, and now it's too late to want to "stop the world and get off."

319.



So the first thing is to understand that we don't need to stop the world. What we need to do is understand that the world whirling around us is the world of our own reactions. It isn't until we can start to see some of this that it becomes possible for us to realize that it isn't our task to stop our own mind. If we can see clearly our reactions and our identification with the reactions, then we can realize the way to stop the world is to understand that it's not our world that is moving. It's not our world that is in jeopardy. It's not our world that is caught in fear. That's how the world stops. There is nothing we can do. Everything we've tried to do to stop our mind, to be quiet, contradicts the wish we have because it is a form of resistance.

320.



It is not a curse that the only way to be still is to be still. It just means that we have to wade into our own life. That is what meditation is. Meditation isn't just sitting someplace with our eyes closed. Meditation is a constant, direct relationship with the sum of ourselves in the moment of Now. When one is truly meditative there is always stillness, because the act of meditation takes place from the awareness of movement instead of being a captive of movement through reacting to it.

When it's time to be still, let yourself be still... and just see all that isn't. Then don't react or identify with all that isn't. Let all that isn't reveal all that isn't you -- meaning all the noise, the fitfulness pulling you left and right, revisiting the past, planning the future, getting caught up with how much you want to be a good spiritual person. Watch it all. If you work at this, and are willing to enter into it, slowly and certainly you will begin to

realize that the reason you have not been able to be still is because you have not understood that who you are is not the noise.

321.



Sometimes when you (SELF) rush in, I feel as though I am standing upon the bank of a river rising up in me, and that you are its sudden waters coming over me. Caught up as I am in these moments, all I want is to be carried away. I want to offer myself, toss myself into this upwelling; but I don't know where to find the edge of these waters in order to leap. In these times I feel, as the parched earth must know the summer squall. And I want to run with you. Wherever it is you go, I want to run with you... for this mere swelling of my consciousness -substance is not enough!

322.



Peace of mind produces right values; right values produce right thoughts. Right thoughts produce right actions, and right actions produce work which will be a material reflection for others to see of the serenity at the center of it all.

323.



The shell must be cracked apart if what is in it is to come out, for if you want the kernel you must break the shell. And therefore if you want to discover nature's nakedness you must destroy its symbols, and the farther you get in the nearer you come to its essence. When you come to the One that gathers all things up into itself, there you must stay.

324.



It's only what you do right this moment, right Now, that's the seed of personal change. And in the endless beauty and mystery of what is the Now, this same seed of change is also the seed of your new and higher nature.

325.



Our attitude determines our altitude in life. The "low" life comes by default. Gravity guarantees we will reach the bottom. To go higher, we must become higher. Do your spiritual Work. If you will do your part, SELF will see to it that you rise.

326.



"Worry and Hurry" are evil twins that prey on unwary souls by means of their unseen partnership. As "Worry" paints a negative mental image that promises the worst to come, "Hurry" whispers of the urgency in this emergency -- the emotional effect of which is to send us rushing to repair a problem that probably doesn't even exist!

327.



Whenever we identify with negative forces, we unknowingly provide them with two conditions they can't have otherwise: First, we give these chaotic states a place to appear within a plane of reality to which they ordinarily have no other access. And second, at the same time, we lend them the vital life energies they must have to sustain their life-draining presence within our psychic system.



328. **We must use our awakened attention to catch unnecessary thoughts and withdraw our consent from them. When we drop negative states, our precious resources are no longer mobilized to fight an unnecessary war. We are filled with real life and Light, and we face each new experience with enthusiasm and curiosity; for life *is* whole and good when we are no longer surrounded by enemies that we ourselves created.**



329. **First attacks the sense of futility of action and afterwards come the feelings of weariness and fatigue. Fatigue is a great symptom of mind distraction and needs immediate correction. We must immediately withdraw our life energy from thoughts that are causing trouble. We should face the difficulties and threats posed by the present moment not with fear and frustration but with hope, resolve and peace of mind. Ultimately we will be the winner. Nothing on earth can defeat pure love. Never let the bad winds (dark states of mind) shake your faith in you. This is the only asset of a SELF seeker. Do not allow the Thugs of thoughts to rob you.**



330. **Making demands and having expectations just sets us up for trouble. We know it's true. We always plan how other people should act and how things should turn out, but they never do what we expect, and then we become angry and disappointed. We sense that we are causing all our own pain. If we could just learn to want for ourselves what life wants for us maybe we wouldn't be afraid anymore.**

331.



Letting go is about learning to die to ourselves, psychologically, so that something higher, something un-diminishable can stand in for us. This switch takes place as we learn to stand down consciously. This new action can be done, but it takes both insight and being sick and tired of being angry and tense.

332.



Hatred of anyone, or anything, destroys the one who hates. This is unequivocal spiritual law -- so we should do all that we can to lay down our resentments by seeing that all we are doing is burning ourselves up with wasted energies that could be put to productive purposes.

333.



To Love is to grow in other person's self. To hate is to decay in one's own self. Anger deprives your consciousness of its leaves and flowers. Kindness opens new paths before you.

334.



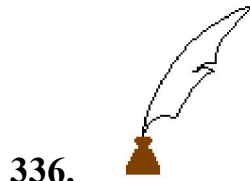
To love is not an act pointed towards 'another' but it is coming closer to one's own inner reality.

335.



Emptiness is a feeling that has no external cause. As the blindness exists only in the eyes of a blind person and not in the world outside, similarly feelings of emptiness rise from one's own inability to grasp the underlying meaning of life.

Emptiness is blindness of the higher mind. Firstly we assume a situation then we expel SELF from that situation and start seeing the situation as emptiness. Foolishly we deceive our selves by perceiving that emptiness is an external situation and we are just feeling it through our senses. Whereas, in fact, emptiness had no existence out side of our minds. We falsely take an internal state of mind as an external situation. Our mind constructs emptiness and then tornado of absurdity takes us unalarmed. The appearance of such a monster, that is creation of our own mind, shatters our integrity and peace.



Living in 'Now' is only real living. Yesterday or tomorrow are illusions that dwell only in the mind of their thinker. Living in past or in future is like living with lies; it is like running after the shadows. Analysis of the past events or planning about the future life is not a bad quality but the point is that we should not sell out our souls to yesterday or tomorrow. We should not be robed away by the hands of these thieves that are product of our own ignorance.



If worries and fears distract you most of the times then stop fighting with your fears. Let fears and love go parallel for a while. Concentrate upon your love and try to let the fears come and go unattended. You will see that gradually love is getting stronger and stronger and fears are withering away one by one. Persistence and steady action is the secret. Never give up. Never discontinue action for any reason whatsoever. Never act in haste. If warding off the fears looks impossible for the time being, give them space to move around for a while. Give them space but do not give them attention. Just keep your shin up and stay persistent; the day of victory will come to glorify your love.

338.



Reality is of triangular shape. Its three corners are SELF, Individual and World. No one of the three is basic and others secondary. All three are equal and essential part of the single indivisible reality, and what is this reality? It cannot be taken as the fourth dimension but rather it is an impression forged by the interaction of all three quarters of this triangle.

339.



SELF says to His devotees: Do not be afraid, do not let your heart shake, you owe no duty to Me, just stay there, utter My name in love and I shall make you the winner.

340.



For a true spiritual person 'Now' has special significance. 'Now' is the place where mortals meet with divine. Be vigilant of the 'Now', your whole life will be transformed into success. All harmful ideas and devils of ignorance enter into our life through the door of 'Now'. Be watchful of this door, your whole life will be saved.

341.



Knots of Man-to-SELF relation can be untangled because the relation between Man and SELF is of Lordship and subservience nature. SELF is Lord beyond any doubt. His Lordship over the realm of known and unknown cannot be challenged from any quarter. Man surrenders his will in the feet of his Lord and harmony prevails. But knots of Man-to-Man relation are harder to be resolved because the nature of Man-to-Man relation is conflict and collision. We all have to share Time,

Space and SELF. We all are partners in the business of life. Our ego or individuality has not yet got rid of our jungle instincts of the past when we were living as animals on this planet. Reason that the global environment for the survival of individual, has not changed much but rather in some cases it has deteriorated in comparison to the past jungle life. In a capitalistic society wild instincts play havoc everywhere. Weakness of any kind is considered an invitation to death and brutality. Every individual feels threatened all the time. He remains intense and ready to defend any real or phobic threats posed to him. War becomes the second nature and psychology of the individuals. No one gives tolerance and forgiveness a chance because each individual feels all the time that it is time of high alert for survival. In SELF-to Man relation, one is the Giver and the other is Receiver but in Man-to-Man relation there is no real submission. Even when one submits oneself to other person, it is done on purpose and gain of any kind is expected in return. Man-to-Man relation is always of bargaining type. We do something and expect something in return.

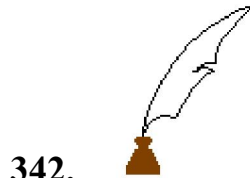
Then what is the way out? We see that our body works in complete cooperation and harmony. There are many biological layers and functioning systems in our body but that all work in coordination and in the interest of each other. Then why the organs and layers of the civil society cannot work in harmony without conflict and collision.

Yes! There is answer to this burning question. But for any solution we all need a consensus of opinion upon some fundamental ground realities. First hard fact is to concede that all living things have fundamental right to share the universe in space and time. Every person has an irrefutable right over space and time necessary for his/her survival. Remember that whenever any living being will be forced and pushed to wall and its right to survive in time and space will be threatened then adverse and defensive response will come naturally from the threatened being. The second hard fact is that it is not sufficient to acknowledge the right to survive in time and space but every living being needs a psychological space to survive. Whenever its right to survive psychologically will be denied again there will be

no peace. Defensive response will come from the suppressed individual whether it is human or animal. Each individual has a right by birth to grow biologically as well as psychologically.

Material opportunities and social justice are two conditions upon which a happy and peaceful society can be built with ease. These two conditions must be guaranteed not to the privileged classes of the society but to each member of the civil society.

As a divine lover we can resolve the knots of Man-to-Man relation through compassionate understanding and accommodating the needs of other fellow beings. Sacrifice is good character but it is not the precondition, at least we should acknowledge and honor those rights for fellow beings that we like to have for our own selves.



342. A man who sits outside of his home in cold, his body will catch and show the coldness. A man who sits near the fireplace, his body will catch and show the heat. Similarly an aspirant who is in love of SELF his/her consciousness will catch and show the SELF's divinity. His/her actions will be influenced greatly by the presence of SELF.

The driving force of our actions should not be the logical-good but our actions should be subordinate to that which is divine-good for any situation. Acting out of logical-good is pursuit of ego whereas acting out of divine-good fortifies our love of SELF and gives others an example of being divine.



343. Every long journey starts with first step on the road and every long flight of the bird begins with first flutter of the wings. When a caged bird is set free by its keeper, at first we see the bird hesitant and indecisive but then at last bird starts to fly on its wings. No one needs to tell it that look! You are a bird; you ought to fly. The idea to fly is nature of the bird; it is part of its being a bird. A bird has the knowledge of its bird-

hood from within; it needs no external realization. You are a divine bird; SELF has gifted you with wings and instinct to fly. I wonder what keeps you bound to the cage. You alone are the keeper of this bird. Let your bird go. Let it fly to its natural home: the sky. And when you start flying beware of the owls, eagles and hawks. They come from outside and they come to prey you. They want to catch you unnoticed. Never take them as your friends. The moments you feel their presence in the air don't waste a moment, stop flying and be still until the danger is gone. However, danger never goes far off, it goes to come again. So be vigilant forever. And what are these owls, eagles and hawks? Dark states of your mind are your owls, eagles and hawks. And what is this cage? Your ignorance is your cage. And who is the keeper? Your ego-self is the keeper. And what is this sky? SELF is your sky. And what are the wings? Your yearning is your wings.



344.

To become spiritual merely by thinking about love is as a thirsty person thinks about water. Thinking will not quench the thirst. Thinking will not bring peace. Peace comes through practice. Thirst needs water not the mind images of water. Words are mind images of the Real. Go beyond words. Be in direct touch of the Real; let it descend into your blood, bones and breathing. Get out of all shelters and hide outs, experience the Real in total nakedness. This way come the peace. This way come the realization.



345.

Will of the SELF is represented through Material causes. No living being sustain on material causes alone. It is will of the SELF that creates, maintains and discontinue any manifestation. When the will of the SELF is withdrawn from your life then your body is no more capable even to drink a spoon of water or to inhale a puff of air.

346.



Why it is needed to be spiritual in our life? Who will answer this question: a spiritual person or a worldly person? If a spiritual person answers this question, we can easily blame the person for giving spirituality extra favors. Moreover, if the answer comes from worldly person, we can easily say that the person has not done justice to the subject. Then whose judgment would be considered valid and unbiased?

For the time being, leave the spirituality aside. What is our standard practice in other similar situations? On weather matters we would value the opinion of a meteorologist and on medical matters we would give value to the opinion of a person, properly qualified and having hands on experience in the related field. Now we come back about our question that whose opinion would be valid upon spirituality. Doubtlessly, only the person who is qualified in spirituality is eligible to express any opinion on the subject. Again question arises, that who is the qualified person for the spirituality. As we all know it that any qualification comes by passing through the theory and practice, spirituality is no exception also. So now it can easily be put forward that only a person having in-depth knowledge of spirituality as branch of knowledge and also having gone through such experiences that undeniably fall in the realm of spirituality, can give any opinion on the subject. There are no and could not be any traditional institutions from where spiritual graduates come out holding a degree in Spirituality. It is only through the words and actions (by 'action' not only the active states of action are meant but also the passive actions i.e. the responses to the actions taken by others or responses to stimuli are also included.) that we judge any person as spiritual or unspiritual. The overall impact of any education on the well being of spiritual life of an individual will decide the quality of spiritual teachings. All the learning in thought and action that helps a person to get nearer to his/her divine essence, qualify to be called as Spiritual.

347.



Why mind is considered to be obstructive in spiritual development of a person? If SELF is not in the mind then how can we take SELF as Omnipresent? Moreover, if SELF is present in the mind then how can we take mind as obstructive in the spiritual growth? Taking the statement on its face value without going into its depth, it looks a paradox, we cannot come out of it. Nevertheless, truth differs from it. In law and court of justice we don't and cannot punish any person for just being a 'person'. Being a person is not a crime or any violation of the law. Rather the concept of 'person' is basic building block of law and judicial system. Persons are punished and considered harmful for society not for their being a 'person' but for their crimes. Similarly mind itself is not culprit but we take it as culprit on the basis of its criminal acts done against the spiritual life. All codes of law respect the law-abiding citizens; similarly a peaceful and submissive mind deserves great respect and honor. Such a mind should not be taken as foe but a friend.

Taming of the mind and making it a law-abiding citizen in the empire of the Self is hardest task of all. Mind is happy in its wildness. It does not like to be stilled and disciplined for longer times. It behaves like a wild stallion. It is for this character that mind is considered as an obstruction in the way of spiritual growth. But mind it that once the stallion of mind is tamed and you get on its back then sky is the limit.

348.



Thoughts are like trees. At first they are seeds then saplings and then big trees. Pure knowledge comes from deep within. It comes in the beginning as ripples then as waves then as tides. Mind just witness the thoughts sprouting from the soil of the Self, at first thoughts are saplings then it grow into huge trees, some bear flowers and some bear fruit.

They emerge so unnoticed, so rapidly and grow in such a speed that mind finds it hard just to watch and keep pace with them.

349.



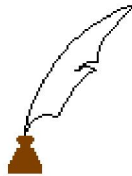
Remember that nothing comes from effort and everything comes from effort. Haste in you is the evidence that you are expecting from effort what it is incapable to deliver. When we wait for someone outside the arrival lounge of an airport and unexpected delay is announced in the arrival time of the plane. Anxiety starts to grip us in its evil claws. We feel an ever-growing difficulty in waiting patiently and sitting in peace. Think over the situation. Could our anxiety and impatience bring our much awaited passenger to us earlier than he/she is scheduled to arrive? No the passenger will come when he/she is to come. There is no use of our being anxious. Only role that Haste can play is our spiritual degradation. So go to the airport to receive your beloved ones but also have faith in the unseen. Be patient and friendly to that which is hidden from you. All that is yet unknown and hidden is residing in the supreme Lord. Being impatient with the unknown is being impatient with your Lord. Do effort but stay calm with SELF. Things come to you through effort but not on account of effort.

350.



Initiate in action, persist in trouble, wait in trust, sooner or later the day will come when you will be paid back with all interest and much more will come from the supreme Lord. At that moment of true happiness you will wonder that how sweet and rich fruits humble and steady effort can fetch for you.

351.



There are no prerequisites for getting entry into the spiritual realm. If there had been some prerequisites,

some personal virtues, required for spiritual entry then what was the need for adoption of a spiritual course? By putting conditions upon the spiritual entry, we indirectly admit two things. One is that spiritual path is not meant for everyone and second is that being good and virtuous is possible without being spiritual first. So there are no preconditions to become a spiritual person. You can start it with all your imperfections, weaknesses and shortcomings. Once you are in, spirituality will take care of the rest. It is capable to make you perfect, strong and noble. If it has not been so then why should hopeless people come to spirituality?

When a person is being transformed into divine seeker by the hands of life processes, we see some symptoms there. Thirst for SELF (intense yearning) is the first and cardinal symptom in a SELF seeker. It is not necessary that a seeker should identify his thirst as thirst for SELF but instead if the thirst is for the 'first cause' or for the 'ultimate meaning' then it too should be considered as the thirst for SELF. SELF is not only the first cause but the ultimate meaning of life also.

In the beginning, spiritual engagement of a divine seeker cannot be labeled as Love of SELF. Love of SELF is a very serious, intense, rich, deep and more advanced state of spiritual relation between consciousness and SELF. When SELF is fully realized by the consciousness then the love vanishes and only the sense of Oneness prevails. At that time all paradoxes are settled and no distinction of seen, seer and act of seeing remains. All becomes One and One become All.

Now coming back to the subject, we were talking about the moving along the course of Spirituality. To move along the course of Spirituality one has to begin in action. Initiation of Action is the first step. No journey is traveled without taking the first step. Remember that these steps are not any prerequisite of being spiritual but are milestones in the journey of Spirituality. The second is Continuity. Action initiated in Spirituality should be continuous in time. No matter if you are forced to discontinue by the temporary dark states of the mind, don't be discouraged, always remember to come back to your spiritual passion. These short periods of discontinuation, revulsion and frustration come

only to treat and mature our spiritual passion for SELF. They ripe and purify our vision of the path. The third is that our action should be a Conscious Action. In the beginning only continuity is insisted upon, if it comes it is a great success. But as we have to move along the path, our next aim should be the awareness of our action, awareness of the movement. Only a conscious action can satisfy its doer. Doubtlessly there will be innumerable stumbles but we must not give up. Try again and again to remain mentally with your action; try your level best not to leave your action unattended even for a moment. This step begins with our effort to become conscious of our action and culminates in the attainment of Concentration. Through attainment of Concentration we become able to focus our life energy upon single aim of SELF-realization. The fourth step is the attainment of Devotion. Devotion is a gradual process of the purification of action. It not only purifies the action but also the goal of the action. Process of the purification is carried out through freeing ourselves of adversaries. And what are these adversaries? Adversaries are dark states of mind that try their best to derail and sidetrack us. Adversaries mainly fall into these groups: Pains, Pleasures, Fears, Worries, Desires, Sleep and Conversation. To ward off all these adversaries is real hard task especially for a beginner. Then what should be the right course of action against these adversaries? Best way advised is “don’t attend them”. Once you start arguing them or you start fighting with them, these dark states will get hold of you, become enemy of you and believe me you would never be able to outperform them. So the best policy is to sit in your place quietly, let these dark states dance around your seat and never attend them. This way these dark states will gradually loose their grip and force and will be no more successful to frighten you, to derail you.



352.

Sometimes a divine seeker is overwhelmed by the feelings that life is absurd, it has no meaning at all. Every activity in life serves no ultimate purpose. All paths end up in

nowhere. A true SELF lover who alginates and identifies himself with SELF also shares this ecstasy of SELF and sees life as absurd, Such feelings rise from the seeker's developing skill of alienating himself/herself from the world of objects. This outlook of life comes forth when the seeker speaks about life from the standpoint of divinity. Feeling of absurdity is valuable indication that seeker is making some spiritual development. Because when we judge life as absurd in the same moment we stand in our Lord. At that moment if we don't stand in our lord then we stand in the absurd and again question arises 'how a blind can see the blind' how can one absurd judge the other absurd? Judgment never rises from the absurdity; it is an act of the SELF within us.

When life appears absurd to you, don't feel yourself at loss but rather it is time to be merry and rejuvenate. Feeling of absurdity heralds the feeling of divine love. Be happy you are getting nearer to the essence of the existence, to the essence of your own being. The more you feel absurd the more you will come nearer to SELF.



353. That who strives to realize SELF through understanding, eventually will understand Him but SELF will not be realized. And that who strives to realize SELF through surrender will eventually realize as well as understand Him. Because where SELF comes there remains no darkness and all questions rise from the darkness of ignorance.



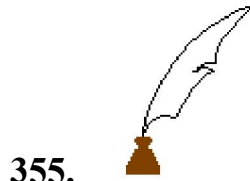
354. What is this impetus to move towards the fulfillment of the purpose of life? It is an action of the consciousness, taking place for the realization of its own higher dimension - SELF. The higher self (SELF) being sought by the lower self. The higher Self is the beloved. The lower self is the lover. He is restless. Why should you not be restless because

your real nature is calling you: "Come on! I am here!" And you are here, wretchedly, creeping on the surface of the earth as a lower nature. If your own higher nature calls you, will you keep quiet without responding to it? You are bound to respond to the call of SELF. This is love! It takes a dualistic form as two persons - two things - at one stage. It takes an organic relationship and at another stage, finally, it takes one unitary face, indescribable in its nature.

There are feelings described as devotion to SELF. Devotion is a kind of feeling, not an ordinary psychological operation in a reckless manner, in a careless way, but a deep root of our personality surging forth to reach up to its own perfection state. The transmutation of human affection into spiritual affection, which is called devotion, is a great art of psychological operation. We classify the functions of the inner organ, into four facets: the thinking, the self-asserting, the understanding, and the memorizing activities. But, there is a root of these fourfold activities. The root has to be taken into consideration and get transmuted completely. It is not sufficient if you merely 'think' SELF, remember SELF in a psychological fashion, or accept that SELF exists. Your root has to accept that it is so. When you love anything, it is the root that loves. It is not the ego that loves, not the memory that loves, not merely logical understanding that loves. There is a root in you, which come up to the surface of action and wells up in great intensity. In mortal affection - human love of persons and things in the world - there is an expectation from the object of love. Unexpected, total affection is not seen in this world. When I love you, I expect you to love me also in some way. It is not that I unilaterally love you whatever be your behavior. That is not seen. If there is a give-and-take commercial policy in affection, naturally it ends in tragedy, bereavement. Can you love anything unconditionally - let that do anything, let it be anything, in whatever way? Have you seen such affection in this world? No. The partners in affection can separate on the slightest of suspicions and doubts arisen between themselves in their relation. This can happen everywhere - in the office, in the family and in every way of your life. Bereavement is the necessary consequence of worldly love. But, love being an essential

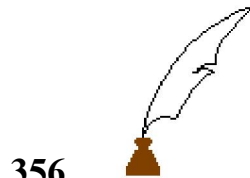
ingredient in one's nature; it cannot be set aside also. Though it does not work well in this world, it has to work somehow, as in the case of our activities in the world. Though every action has a defect, you have to act somehow by freeing it from the limitations that may be imposed upon it.

Affection becomes complete and it reaches its climax when the lover loses his ego. As long as you exist as a lover, your ego is also preponderating at the same time. In intense form of love, the lover loses his/her awareness (of separation) and merges into the consciousness of that which is loved. The lover *becomes* the beloved. As water in two tanks having the liquid on a par of surface level, we do not know which water moves to which water. Likewise is this devotion in its heightened form. Who loves whom? You cannot find out. Does SELF love you, or do you love SELF.



355. Vision of SELF is the cessation of sensory activity. SELF is the essence of the universe, and therefore, only your essence can contact that universal essence. The senses, the mind, the operations of the psyche normally, cannot hope to contact SELF. There is no such thing as contacting SELF, really speaking, because contact implies the coming together of two elements. The essence of the human being actually is the replica of the essence of the universe.

This habit of our mind to think always in terms of what is outside us - has to be checked. This is what is known as self-restraint, or sense-control. You cannot think SELF correctly unless your senses are controlled.



356. To act out of justifications makes a man slave of reasoning and to act upon inner voice is divine style. Love is always an act of free men and free will. Slaves are not entitled to enter the blissful realm of pure love. When a free man

decides to act upon his/her inner voice and gives full strength of his/her consciousness to it then that act is bound to become a spiritual experience for the doer no matter whatever faith, ideology, 'ism', purpose or motive lies behind that act. Man's sincerity to his action, devotion, sacrifice, persistence and wholeheartedness are the qualities that do not rise from any pre-existent truth but are capable to create their own unchallengeable truth.

357.



Only those will win the love of Lord who withdraw the acts of their ego from the prevailing moment of 'Now'.

358.



Knowledge we gain resides in the memory chambers as the beautiful idols of worship stand in any temple. We adorn and worship these idols. However to attain the love of Lord one has to go beyond the red lines of knowledge. One has to surrender and detach himself/herself from memory imprints, smoky ideas, ever-hungry urge of understanding and detrimental play of desires. The lover has to dispossess himself of all entanglements of sensuous engagements.

359.



In love we have nothing to loose but our chains. Love is a win-win situation. How can we loose a thing that we do not have. The whole realm of ego is nothing more than a farce or mirage. Our ego and the whole world perceived through it is a sheer deception.

360.



Realm of knowledge and realm of love stand poles apart. Knowledge comes through the act of ‘deciphering’ while the love teaches us ‘enciphering’. In simple words knowledge comes when we decode the mysteries of the world of objects. When we march through the logical entanglements. But in love detachment from the world of objects up to a level that all objects come down to the zero value is our main objective.

361.



Those who seek benefit from love are thieves and not the lovers. The whole attention of a thief rests all the time upon the object that he wants to steal. In a sense he becomes captive of his own dark state of mind. It is our perception of love that makes love either a diamond or a piece of worthless rubble for us. If we consider ourselves as “subject”, our love remains an “act” of our ego and we target our love upon an “object” then this passion of love inside us is nothing more than a sickness of mind. Better was it if we had not initiated such a dirty play. Love is burden and cause of perpetual torment for those who are not sincere to it and want to extract some benefit from it. For true lovers love is not a hunt of SELF but instead it is the fragrance of SELF in which they are inundated. In true love there is no “subject”. Beloved is not an “object” of love. True love is not an act of ego but it rises from the sense that ‘all is one’ and ‘one is all’. Pure love is not any burden but it is comfort, freshness and vitality that rises from SELF and encompasses all the realms of His grace. Love relates to the Real as our respiration relates to our body. Pure love is not initiated unless the sense of oneness of all things does not prevail in us at a conscious level. In true love there is no lust for any gain, no hustle to reach and no pride is derived. SELF alone is the subject, object and the doer of love. Love is an act of divine by the divine and for the divine.

362.



There come moments in our life when we feel that SELF is nowhere and intense frustration overwhelms us throughout. No beam of light comes from any side and the bleak darkness wraps everything. Then we must ask ourselves the question that where does the grief and fear and frustration stand. What is holding the grief and fear? From where the space comes that holds the grief, fear and frustration. To your surprise, you will find that the space that is being occupied by these dark states of mind is the space that relates to the Supreme Lord because all the space relates to SELF. You will be astonished that the very grief and fear that originated from the sense of the absence of SELF, becomes the evidence of the existence of SELF. These dark states of mind that torment a divine lover come not from outside but from inside. These are fleeting ghostly shadows that play on the screen of our perception. These states of mind are like those tiny particles that dance in the beam of sunlight but when we try to catch them in our hand they just slip out of it. These particles just tantalize us. Nothing can exist without space. The dark states of our mind also need space to exist. So long as the space is there our Lord is there. When we say that SELF is the basis of everything then we must understand that SELF is not only the basis of light and happiness but He is basis of darkness and pain. So there is no need to be depressed by the dark states of mind. Always stand in your love of SELF in pride. When you love the 'space' you love the basis of grief, fear, frustration and deprivation. By this approach we can transform the situation of torment into a situation of strength for our consciousness. Nothing can overpower a true divine lover. And nothing is outside of the love of a true lover. Pure love is all-inclusive and omnipresent.

363.



While living our life period in this sensuous world, we pass through different psychic conditions i.e. pain and pleasure, anxiety and satisfaction, failure and success, attachment and segregation, gain and loss, progression and regression. However, one thing that remains unchanged throughout all these changing situations is the 'Space' that host and holds all these changing situations. What is this space and from where it comes? Space is the other name for the capacity of SELF and SELF's capacity knows no limits. Space is eternal, unchanged, ever-present and omnipresent. It knows no beginning and no end.

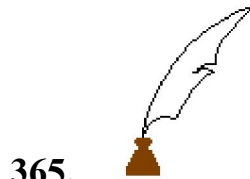
A lover who loves SELF actually loves this Space. Different names that traditions have attributed to the Supreme Lord are juiceless and lifeless. These names have risen from fear, from subjugation, from thankfulness and not from love. These names of SELF remind us a reality that is distant and is object of our mind. We can adopt or discard this reality according to our convenience and moods. Nothing can be farther from truth than this our approach towards SELF. However when we take SELF as 'Space' SELF appears to us as a living and throbbing reality that is ever-present and omnipresent. This reality becomes so near to us that we can feel its touch to our bones and we can feel its presence in our blood molecules. So taking SELF as space and not as an idea is the right approach for those who aspire for SELF.

364.



We can never develop and grow in our spiritual endeavor unless we stop to be in our judging. Judging rise from duality and duality rise from ignorance. In the act of judging there is always a sense of separateness. We fear that if we stop judging we would not be able to decide in everyday life matters and when we would not be able to take decisions how it

would be possible to lead a practical life. It is a great delusion. Things do not happen because we judge them but rather that happen their own way. We judge things and events after their occurrence. Stopping judgment means withdrawing one's self from the sense of awareness of the act of judging. If we stop standing alongside our judgments, things will not stop to happen and neither will stop our act of judging and deciding but we will not stand consciously alongside our decisions. As in deep sleep we are not aware and we do not judge the act of breathing but breathing does not stop, it keeps itself continued. We shall observe all judgments and decision in total alienation and neutrality. We can never reach to SELF unless we depart from the lies that our lower mind has woven around us. There is only one self in this whole universe and that is SELF. All that is not SELF is from SELF and is non-self. Non-self is the child of time and space. Our ego or sense of 'I' is non-self. Because nothing that exists is void of the SELF, so this SELF is present in us as consciousness, it is the omnipresence of the SELF. Physical self (I-ness) judges and decides in everyday life through its inbuilt instincts whereas our very center never judges or aligns itself with non-self. It is the habit of judgment that never allows us to realize the true nature of our existence. In everyday life we judge and decide so frequently that we falsely assume that the self that is judging and deciding is our true self. We, as individuals, feel that if we surrender our judgment then our self will lapse and we will exist no more. In reality, when we judge we become non-self. When we stand alongside our judgment, we loose our nearness to our true self. So do not stand with your judgments but always stand with your true self. In divine love we do not try to judge the acts of SELF but rather we surrender our 'I-ness' to SELF.



365.

SELF needs no support to be established as truth but **SELF** is self-evident, infinite and eternal truth. All comes from **SELF** and **SELF** comes from nothing, He is ever-present. In

other words SELF does not come at all but “He IS”, “He Was” and “He Will”. SELF comes from nowhere and He is everywhere. SELF is non-deductive, primitive and original truth. All other facts stand as truth only in reference to Him. Matter is physical presence of SELF. SELF is content of all forms. Without His presence no thing has any existence, form, character and property. He is heat in fire, he is cold in ice, He is illumination in light, He is fatality in poison, He is healing in medicine, He is hardness in stone and flow in water and air, He is softness in love and destruction in hatred. We cannot take anything as ‘fact’ without taking SELF first as basis of all truth.

366.



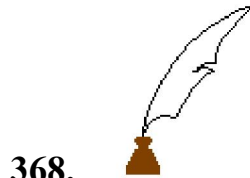
Our habit of witnessing is holding us back from becoming one with SELF. We can not become one with SELF unless we drop this mental habit of witnessing. Let that ground slip away from underneath your feet that is supporting you to witness the SELF. Do not witness! just become part of that which is being witnessed. When you will stop witnessing ... you will dissolve into the thing being witnessed. When we take our witness self prior to SELF and make it a judge over the SELF then we expose ourselves to error and misery. Delusion overpowers our discernment and we start acting as slave in the hands of our own ignorance. We make of ourselves such a fool who tries to find light through blind eyes but what he finds is darkness, darkness everywhere.

367.



Universe is the persona of SELF. Our love and hatred, our denial and submission are merely persona of SELF. Our sense of individual being (ego) too is a persona of SELF. Thing ‘A’ and thing ‘B’ and space of ‘choice’ between them, and the higher mind that observes in alienation - all are part of this persona. Only SELF is real and original all else is His persona. We cannot be ‘Real’; it is beyond the capacity of our genesis. ‘Being’

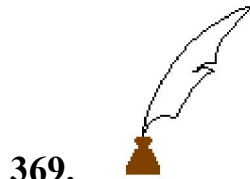
is persona of the Non-Being. When our very being is persona then all the roles we assume in life become merely a sub-persona. We cannot come near to SELF as we are not away from SELF, we cannot realize SELF, as we are not alienated from SELF. There is no independent 'I', 'we', 'You' or 'Mine'. There is only one 'Self' all else is His personae. Those are wise people who are bestowed upon with power of discernment. In life we have two options. One is to take the dirty thing that is dirty throughout from inside to outside and the other is to take the clean thing that outwardly looks absurd but is clean at core. In other words if we deny and challenge the SELF then we opt for a dirty thing and if we surrender to SELF though apparently it looks unmanly and unworthy matter but in the longer run of life this second choice proves to be the clean and pure thing. This other thing is clean and pure and the more we go deep inside it the more it appears clean and pure. Ultimately it absorbs the sense of our separateness and thus we reinvent our identity as a vital part of the infinite divine play. We must not be afraid of surrendering our illusive being to the Real-being of SELF. This physical self of us that is afraid of being surrendered is an illusion a phantom that is created by our own senses on the screen of our perception. This fear is fear of a child who shouts in the long corridors of a deserted castle and gets feared when he listens back the echo of his own shout in a changed tone and pitch of voice. He ignores the original sound that produced this echo and he takes it as someone else is voicing upon him from inside the castle corridors. It is matter of the awakening of us to the original SELF that the fear of the 'other' self will be obliterated from our minds and hearts.



368.

Evil is not a word antonym to 'good'. But 'Evil' is the embodiment of anti-logic. Evil is the citadel of SELF. It protects SELF from the assaults of logic. Evil is non-conductive to logic, logic cannot flow through evil. Evil is the Guardian of lord's sovereignty. Mice of intelligence cannot bite and damage

it. What is evil to man is the opportunity for SELF to demonstrate its unquestionable arbitrariness over all the manifested worlds. Evil is the firewall of divine kingdom. All attacks of the “spy ware” from logical mind get scrambled on the threshold of this firewall. Only the heart that is immersed in pure love and a mind that has surrendered its ego can walk through the firewall of evil and reach the abode of the Real. When one reaches the Real there is no trace of judgment there. Real alone is there that celebrates its manifestations unwatched. The eye and mind and heart of the seeker seize to exist there. SELF is neither the judgment of the mind nor is the emotional state of human heart but rather SELF is total beyondness, a point from where flows everything and to that flow everything. No one can find the SELF until he or she does not slay the throat of his ego in the feet of beloved lord. It is a truth that cannot ever be bypassed by any trick of mind.

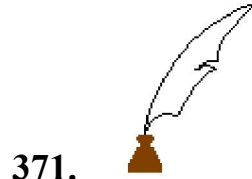


369. Pure Silence, which is all, which is one, cannot be divided, limited, equated, formulized, calibrated or changed. It just is. So this equation and all equations and all zeros and ones are within the container of pure silent Nothingness. All numbers, all things, all forms are held gently in the silence of SELF itself. Why can you not also give in right now to the silence of this moment? Do it and you will taste freedom like you never imagined.



370. See what is there at the core, at the center. See the divine nothingness, feel it, embrace it; that is all you are and ever will be. Do not trust the intellect or the emotions about this. Just relax into it as an observer and you will understand that the observation is both that which is arising and which is watching. There is no difference. You've got to let your mind believe that it is not anything more than a mind. It can not know

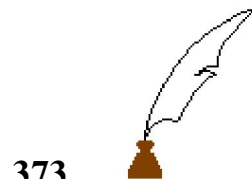
that which is unknowable so it tries to circumnavigate, it tries to implicate- it goes back to memory for the answers and memory as you know well is nothing more than ego dictating its own version of reality. The silence is your only refugee. You can't grasp it, you can't hold on to it but if you see it with your entirety for one split second you will see that everything else is a mere form dancing in the silence. That is what we are, what everything is, we are "in the stillness, dancing."



Words stand between silence and silence: between the silence of things and the silence of our own being, between the silence of the world and the silence of SELF. When we have really met and known the world in silence, words do not separate us from the world nor from other men, nor from SELF, nor from ourselves because we no longer trust entirely in language to contain reality.



A tremendous "knowing" comes effortlessly into the mind when it falls into Silence, when it gives up trying to understand, when its reel of stored images no longer projects abstract pictures onto the clean screen of simplicity. This kind of knowing is transmitted to us as pure revelation, as clarity untouched by words or other symbols of meaning. When we allow this knowing into our minds, our very lives become as clear and startling as this knowing.



Concepts can at best only serve to negate one another, as one thorn is used to remove another, and then be thrown away. Only in deep silence do we leave concepts behind. Words and language deal only with concepts, and cannot approach Reality.

374.



If I say "SELF exists," this would not be the truth. He is beyond being. He is a no-thing-ness beyond being. This is why it is said, "The best thing to be said about SELF is silence." You must love SELF as not-SELF, not-Spirit, not-Sun, not-image, but as He is - sheer, pure absolute Oneness, without any duality.

375.

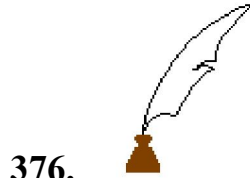


There is a vastness within you. It is an infinite space of awareness of being this very moment. It is always here, always free and always tranquil. This is the core of your own being, which is really the core of Being itself. By stopping everything this moment you can come across this miracle. This shift of perception is very subtle but once noticed it changes lives and frees minds forever. The secret is that You must notice it for yourself; no one can do it for you: no one but you yourself. What you must notice is the unchanging reality within you, which has always been and will forever be. It is rather like the sky above.

The sky appears above us and yet there is really no above at all, no, it is all around us. It appears blue sometimes; unless it is crowded with clouds and rain. It is simply clear atmosphere. Yet we know it is always there. It really has no color or shape and yet all shapes are visible when silhouetted against it. All colors are compared to it as its unmistakable blueness outshines all else and yet we can live an entire day and not see the sky at all. Instead, we can be distracted by everything else, by all the things in front of us, passing by. Those things around us are often so beautiful, so enchanting, we can miss the sky itself. Those things around us can be so ugly and so outright disturbing; the sky is not even noticed. How then do we see this sky? By merely turning our attention ever so slightly from the particular objects themselves, the circumstances, and instead allow our gaze to

gently move beyond to the sky -- the background of all. This is the analogy of realizing or attending to pure silence within.

Again, this is so simple it can appear disturbing, even ridiculous. In this moment, right now, right here, relax into the ever-present state of gentle peace and openness within. Simply allow the thoughts to subside and notice from where they have come and to where they go and very gradually you will come to rest in that space, that silence within. Now simply return to this as often as you can or wish. The sky appears blue and vast and infinite, and so it is with this pure silence. Once discovered, life begins anew. "Look for the vastness within and do not be afraid of what you find for you will find that which you already are."



376.

The paramount anticipation for us is the next moment, ah . . . but what will that next moment bring? Will it bring pleasure or pain? Will it be perceived as good or bad, etc? Will it be filled with life or death? It is anticipation, the expectancy or the needing to know, needing to figure out, needing to understand, needing an answer- that very simply is a root cause of all of our suffering. Psychologically, anticipation of a perceived negative event or situation about to happen causes us fear; anticipation of a positive situation or outcome causes us desire or want. This is very important if you in your daily life can see this, be open to it and come to terms with it. For it is fear and desire, two basic human emotions that propel us out of this moment as it is and begin the elaborately subtle thinking process which separates us from 'now' from the real. All the desires and wants rise and fall, come and go--but the very you, who you really are: the silent still spacious openness of being itself is always here, always present, always free and needs absolutely nothing to be complete. Rest there dear friend, rest in the core of your being -- it is scary at first because it is so empty, but trust my words here and now -- this is the greatest single thing you can do for yourself, for the whole world: know beyond any doubt, desire and fear that you are the pure silence; in which the universe

itself dwells. You are the entire thing; you are the entire universe. Return to this silence as you can, the process will complete itself in you. It is the miracle itself. You are the very miracle, all you need do is humbly accept that treasure and be that. Everything else will just happen.

377.



Our problem may be very simple in life; we find that we must keep doing, thinking, going, listening, running and talking or else what shall we be? We love to be filled with noise, images, words, thoughts, memories, fantasies, sensations, people, pleasures and good feelings. When these things are not, we feel bored, alone, scared and quite possibly angry and confused. The brain needs input almost continuously. When there is a lack of input into these amazing computer-like brains our thoughts can fill in. We believe that these thoughts about I-ness are the reality and that there is nothing more. We know of this space in between the thoughts, the words, the actions, but it seems we pay it no heed or we do not want to look there. But what is it about this silent space inside that we do not wish to face, that we try to keep covered by any means. If you have not figured it out yet, this silent awareness, this Pure Silence is always there in you despite the exterior noise, the thoughts, the memories and to recognize it all you need do is stop for one second all the exterior and interior garbage and relax into that stillness at the core of your being. This is that which has been called SELF itself! This is who you are, your true face! This is the Nothingness which contains everything! And yet we seek to avoid this at all costs. We are always avoiding this void by hook and by crook. We need to fabricate, manipulate and do. All peace, all order, all sanity, all goodness, truth and love is right here in you in the Pure Silence that is beyond intellect, beyond will, beyond understanding. Just stop and listen within you. Everything is here.

378.



We must be clear about what enlightenment and concentration can do for us. Enlightenment and concentration alone cannot lead an individual to the goal of SELF-realization. They are means to the end and not the end in itself. They are just some other thoughts that we form. Thoughts are part of the noise and not the part of peace. Peace comes only from SELF by the grace of SELF. Enlightenment and concentration just pave the way of the grace of SELF. They are meant to prepare us for the reception and assimilation of the Higher Bliss.

379.



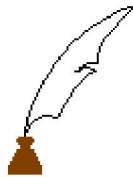
We have been conditioned by society, by the past, by tradition, by our DNA itself, to really believe that by competing, by amassing possessions, by performing rituals, by following someone else's rules, by becoming successful, rich and well educated we are forming some uniqueness, some specialness that sets us apart, that says "Look, at me, I'm better, I'm the best, I'm a celebrity, I'M.... etc." If we have the drive, inclination and courage to do so, we can tear down all the boundaries of self-image: that is, let go of all the conceptual tags of who we think we are. Upon doing so, we might be left with a clear open mental space, a pure silent space within, which allows the moment to be fully: now. We really only have 2 choices. Do we wish to maintain an image of what we think reality should be, and who we think we are? Or, do we wish to open ourselves to reality as it is - right here, right now? Only upon touching the silent open space within our minds and resting there, and being comfortable there, can we ever know this moment as it is. The pure spacious silence of awareness is the real "You." Once you find "this space" and understand what "this space" means - you will be forever transformed, and life might finally make sense. You will never need to rely upon the images

again. Remember, images are reflections or copies. Reality just is - this very second. And that is who you are!



380.

Take all of the forms away and what is there that is left? There is just pure, creative Silence. Now then, in your own brain is a dance of atoms, molecules and chemicals. After all, animal life is merely a great organism of chemical reactions. Thought is made up of electro-chemical impulses which cross from neural synapse to neural synapse. In other words thoughts are also forms. And within your mind when these forms are not, what is left? All there is silence: formless, infinite and creative. Forms arise from silence. It is the silence itself which allows creation. All one must do is realize this silence; turn your attention to it fully, now, in your self. From that will expand the creative energy of the universe and you will be trans-"formed."



381.

So many folks are afraid of silence, afraid of nothingness, afraid to just be still, afraid to just be. Why? Why do we need to put that radio on the moment we start the car? Why do we need to turn on the TV the moment we get home? Why can't we just sit together as friends or lovers or families without having to say anything? There is a gift here and now, in this moment. It is the silence outside of you and inside of you. It is your own being. There is no need to say or do or think anything. Everything you need is already here, already given, already within your own arms or hands. Dwell in this. Abide in this. No belief, no strain, just simple, gentle now. This is you: complete, pure, always new, and always free.

382.



Don't replay your yesterday and simulate your tomorrow but be in the moment of now. In the moment when thoughts subside, a greater intelligence arises: the pure silence of pure "being" itself - the space of "SELF" or love which is peace-filled, creative, potent and completely free. This is who you really are.

383.



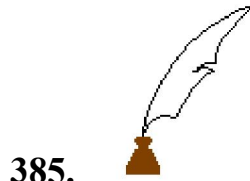
Lay down your arms and come without defense into the quiet place where Heaven's peace holds all things still at last. Lay down all thoughts of danger and of fear. Let no attack enter with you. In this quiet state alone is strength and power. Here can no weakness enter for here is no attack and therefore no illusions. Peace is of SELF. You who are part of SELF are not home except in SELF's peace. As you close your eyes, sink into the stillness. Let these periods of rest and respite reassure your mind that all its frantic fantasies were but dreams of fever that has passed away. Let it be still and thankfully accept it's healing. No more fearful dreams will come now that you rest in SELF.

384.

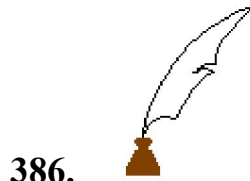


SELF alone suffers and He suffers in His own will. All other forms of suffering represent the suffering of SELF. Suffering that is being projected inside us is originating from the Real but at the level of the Real that state which we call suffering is not suffering at all. Suffering is such a state that someone experiences against the approval of his/her will. There is nothing that can be imposed upon SELF without His will or sanction as there is no other existence but SELF alone. Remember o dear whenever you suffer you are not alone; there is some 'Space' that is holding you and your suffering both and that

space is the real sufferer and that space suffers alone. it looks very funny that most of the spiritual writers take suffering as not befitting to SELF, they always find ways to give immunity to SELF from suffering. If SELF is everything then why the suffering is not part of the SELF? In reality we cannot come at home with suffering until we admit the hard fact that suffering does not blemish the splendor of SELF, it is from SELF and it is for SELF as all other things do. The suffering that we endure is nothing but a reflection, a shadow and a persona that is masking the Real from our eyes.



385. It has nothing to do with effort. Just turn away, look between the thoughts, rather than at the thoughts. When you happen to walk in a crowd, you do not fight every man you meet; you just find your way between. When you fight, you invite a fight. But when you do not resist, you meet no resistance. When you refuse to play the game, you are out of it.



386. One saint said, "My 'me' is SELF". This knowing, this gentle intuition that has arisen is at first repressed and left unfulfilled. We have had this intuition all our lives. And we have run from it our entire life: evaded it, pushed it away, drowned it in drink or drugs or knowledge or success or sex or a billion other reasons and excuses. But the more it is run from the more it haunts, daunts and confronts us in the gnawing emptiness within and without. Some succeed in evading it until the moment of physical death itself. Still others, who having been given an inclination to seek and search, are graced with a realization now. And what a realization this is!

387.



Pure Silence is simply experiencing being as a witness, not as controller or doer or thinker but as observer. There is tremendous freedom and peace in this. Where there is peace, there is certitude and order. From the order comes wisdom and inexplicable joy, which is the joy of discovery. The discovery is that your am-ness is no different from the 'am' of SELF.

388.



The wonder of SELF is that there is nothing you need to do to get anything of it. I repeat there is nothing that needs to be done, by you or anyone else. Our only problem is that we have been taught and conditioned by years and years of belief systems that we are not in touch with that which is infinite, that which is unnamed, unknowable and all mighty. And so we have invented philosophies and techniques and there have been teachers and gurus and a myriad of self-help seminars and books about it all. I say to you now, you need none of it. There is nothing to find out which is not already here right now. All of the spiritual guidance and wisdom is meant only to make us realize that we are born perfect. That we are pure at core. When we remove impurities then the pure emerges spontaneously, as when the disease is cured health is available without any further effort. Health is a natural state and is available to us as our birthright but efforts are required for the removal of any sick condition.

389.



When we converse to another fellow human being on spiritual matters it should be done out of compassion and for the sole purpose of guiding him into spiritual direction. Our words ought not represent the inner trauma of our own

personalities. If it comes so then we are using others for the projection of our megalomaniac designs and sick selfish motives, which would be highly deplorable.

390.



No argument can prove the existence of SELF as well as no denial has the power to quench the infinite thirst of human heart. We stray between two ends and two pulling forces. When the world sucks us viciously we bow before SELF and we bow before world when SELF does not honor our wish. This run between two extremities ultimately tears apart our inner peace and we look as breathless as a deer that had been running all the day along in front of the hungry wolves. Then what is the way out of it? There is a way that leads out of this fiasco. This way comes forth, when we start accepting SELF as it is, in all its manifestations. When we drop the desire to run away from SELF as we can never run away from SELF (whenever and wherever we go SELF is already there) or to become nearer to SELF as we can never become nearer to SELF (we are already living in SELF). When we drop the desire to change the prevailing moment. When we desire; we follow an anti-SELF force and we are doomed to be failed and suffer from pain. Just drop your plans, designs, wishes, agendas, road maps and judgments you will become a free man. We can understand what the lord gives us through his love but what the lord gives us through suffering we cannot understand that. SELF takes nothing from us, as we have nothing to offer to Him. All that we have (including our love for SELF) is from SELF and for SELF.

391.



Happiness is the very nature of the Self; happiness and the Self are not different. The mind of the one who knows the truth does not leave SELF. The mind of the ignorant, on the contrary, revolves in the world, feeling miserable, and for a little time returns to Self to experience happiness.

392.



Remaining quiet is what is called wisdom-insight. To remain quiet is to resolve the mind in the Self. What is meant by the word Silence is absence of “I” thought.

393.



Pure love of SELF is not based upon cognition but intuition. SELF appears to us in both vestures understandable and un-understandable. But love is a feeling that results from direct and essential relation to SELF. It is an urge that pulsates at the center of our body cells. One who is not involved, it is hard for him to understand the endurance of love in the moments when we confront the evil. For a logical mind it is almost impossible to digest the presence of the evil. But for a lover evil is not void of meaning, it has its own purpose that is beyond the capacity of human mind to understand.

394.



SELF resides behind four veils namely White, Black, Color and Light (the divine effulgence). To realize SELF the seeker has to confront and pass through all four veils. When the seeker confronts white veil (knowable) he gets rid of his ignorance and gains knowledge. When the seeker passes through black veil (unknowable or evil) he gets rid of his knowledge and gains submission. When the seeker passes through the third veil of color (mind states) he earns maturity and gets rid of his sense of submission and gains love and finally when the seeker passes through the veil of Light (divine effulgence) he gets rid of his love and gains silence (a state where there is no “I” thought and where peace and happiness prevail).

395.



In life there are situations or acts that we can understand with the power of reason but there are situations or acts that we cannot understand through the power of reason but it does not mean that these acts or situations are impenetrable but rather we can understand them through encounter or direct contact. Evil is one of such situations. We cannot understand it through reasoning, as it always remains an anti-logic situation. But we can evaluate it by going through it. We should not be afraid of our encounter with the evil. There is nothing that we can do to ward off the evil. It always comes as inevitable. Mind just reads it and does not cause it to happen. So the elimination or taming down the mind is no sane solution. When evil comes upon us we have no choice but to face it and struggle through it and while we struggle through it we are bound to discover and taste the real meaning of evil. At that point one will wonder to discover that even the path of evil can lead the sufferer towards SELF. Because the first cause of all the vibrations and situations is SELF.

396.



What you can say in one word do not say that in hundred words and what you can see through one window do not see that through thousand windows. To see more than is needed shows lack of interest to encounter and saying more than is needed shows lack of interest to act.

397.



When we are convinced that living is a sort of dreaming in which we have no control over our actions, all tension ceases and a sense of total freedom takes over. In dreams we do many actions but our physical body remains motionless. There could happen that we are swimming in a

stormy ocean in our dream but apparently we don't move even a finger of our body on the bed. This analogy explains that how it is possible for a seeker to detach his self from the routine actions of day to day life while the actions itself continue to take place in the sphere of cause and effect.

398.



Once there is a clear understanding that an individual human being is an inseparable part of the totality of phenomenal manifestation and that he cannot pull himself out of the totality as an independent and autonomous entity, man naturally ceases to have personal intentions. When he is convinced that living is a sort of dreaming in which he cannot have any effective control either over his circumstances or his actions therein, all his tensions cease, and a sense of total freedom takes over. He then willingly and freely accepts whatever comes his way within the totality of functioning that this dream-life is.

399.



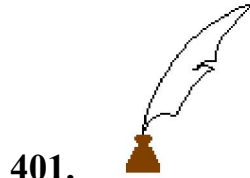
Brain is sun, mind is its sunlight through the converging lens of 'concentration' we can transform the mind energy into immense force of action. When this force of action is directed towards the realization of "Self" then doubtlessly one can reach to SELF. In its essence Spirituality is concentrated flow of thought towards its origin- the Self.

400.



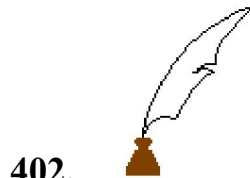
Dirt on diamond cannot belittle its worth. No amount of material gain or loss can affect the real worth of our soul. Our real self is non-physical in its nature. It cannot be polluted, degraded or upgraded by the physical objects acts or situations. As a sheet of paper has no worth in itself but its worth is determined by the artwork painted upon it. The sum total

worth of our existence is always equal to the amount of the reflection of the 'Real' in us (here I have spoken in the tone of a physicist who speaks in terms of calculations and formulas but I have spoken in this tone because I am as sure about the truth of my claim as a physicist is sure about the law of gravity).



401.

If a painter writes on canvas words like light, darkness, shadows, colors, figures, mountains, river, trees, grass, birds etc and assumes that he has painted a great natural scene and furthermore puts his work before a jury of art critiques for evaluation. Then you can easily guess what will be the worth of his presentation? Judges will not only laugh at the work presented but they will also consider the presenter an insane person. To prove his worth a painter has to prove his/her skill and craftsmanship through solid form of artistic expression, his work should speak directly about all the ideas that the painter holds in his mind. At the end of the day our worth is not measured by what we think, what we know or what we say but it is determined by what we are and what we can present or deliver through solid physical action or form. If we claim to be good and kind then we should prove it through our actions. If one claims or considers himself a good runner then the running track is the only place where we can judge the worth of his claim. So it is not sufficient to say or to consider that you are a divine lover but you have to prove it in front of all the lures and horrors of every day life.



402.

We should not be shy of our imperfections. Imperfection has been woven into the fabric of our physical nature. Once we were child but it did not mean that we were unable to grow into a young man as we did grow into a young man. In the run of biological evolution, there might be a time when we were in the kinship of monkeys but eventually we were

able to be transformed into human beings but it does not mean that right now we should identify ourselves as monkeys but we are fully free to lead an intellectual and spiritual life. If a car runs toward west, it does not mean that the car cannot come back towards east. It is a matter of steering direction. We can change our lives forever if we could change the direction of steering ourselves.

403.



Those who love me are not part of the play but are part of Me and they observe this play of life from the height of divine aloofness. Millions and millions situations come upon them, billions and billions ripples of emotion flow upon their hearts but those who love me never drift away from me, they always remain anchored in me. Pain come and go, pleasure come and go, life come and go death come and go but they stand untouched in their love for Me. Play ends but eyes stand, life ends but love stand. Life is flow of objects but you are not an object, you are beyond the realm of objects, you are 'subject' don't flow with objects, those who stand divine will become divine.

404.



You own nothing. You are master of none. Nothing belongs to you. You have nothing to loose. Then why should you worry about any loss? You possess nothing so you shall loose nothing; you loose nothing so you shall gain nothing. To love is to be free, to be free from personae. It is diving into the Real, it is breathing into the Real, loving means to become Real.

405.



We are not deficient in anything. We are perfect right here and now. We are perfect because we are part

of the 'Perfect'. All that makes us feel imperfect is not part of us and can never become a part of us. Deficiencies are nothing, they are not real and their existence is illusionary. To trap our inner 'Self', spider of the mind weaves this web of deficiencies around us. Deficiencies are not physical needs unfulfilled but these are superimposed needs. We start thinking that our happiness and inner-self is imperfect without the attainment and possession of some certain articles or achievements. Physical needs are not unreal and must be cared for but deficiencies are those psychic black holes in our personality that make us feel that we are imperfect and this imperfection can be corrected through human action. Thus we start drifting into a marsh and we get entrapped into the web of mind.

406.



In the blink of an eye we can read the words "selfless love" but it takes years and years: sometimes decades to understand the true meanings of "selfless love". Our ego don't want to be surrendered, it wants to dominate and win. Mind resists every effort of unconditional submission of the will and especially when the love is focused upon an unseen and subtle target as the SELF is, this resistance of the mind becomes fierce. Selfless love is the only door through which a seeker can enter the realm of SELF-realization. When love becomes selfless then it is rewarded with the wings, upon that it can fly in the spiritual horizons.

407.



The moment of "Now" is the ultimate custodian of Peace and Silence. All other things, actions, ideas, situations and relations just represent the Noise and are constantly trying to pollute the moment of Now. To fully realize the moment of Now one has to shatter the chains of thought and emotion. To become peaceful one has to get rid of vibrations that originate from mind. Only a peaceful mind can encounter the true

happiness and bliss. Silence, Peace, Happiness all stand for the SELF Himself. There is no peace, silence and happiness outside the SELF but to speak more exactly there is no 'outside' to the SELF.

408.



Love is never a controlled situation; it is always a wild passion. Those who assume that they are controlling and driving their love they are befooling themselves. Love is not a human act, it is divine and it rules upon its doers.

409.



Divine love is not worship of the 'zero field' but instead it is total submission to the Holy Absoluteness.

410.



"Believing in SELF" shows that SELF is an object of our faith whereas SELF is not an object of any human potential. SELF is not an object He is the only subject in all the realms. So "believing" in SELF is certainly the root cause of all the human sufferings. This evil can be rectified and remedied through establishing a direct relation with SELF. To know SELF we have to live in SELF. There is no other way available to know the real nature of SELF. We can never win SELF through the quality of our faith but the quality of our submission determines our fate with our Lord.

411.



**The ultimate question is "Why?"
The ultimate answer is "Silence"
The ultimate love is "Surrender"
The ultimate action is "Withdrawal"**

**The ultimate success is “Letting Go”
The ultimate obstruction is “Desire”
The ultimate comfort is “Simplicity”
The ultimate wisdom is “tolerance”**

412.



Individual’s core relation stands only with SELF, all other relations are dimensional. External relations are source of worries and dissatisfaction whereas peace flows only from within - from one’s own core relation with SELF. It is direct and internal relation to SELF that gives life a perspective and meanings; all other relations are ‘Relations of Necessity’. It is beauty of the Man-SELF relation that it is of non-necessitous nature. One can go on with life routines even without believing in the existence of SELF. But one who gives more importance to understanding the life rather merely living through it is bound to go through all the mystic experiences called spirituality.

413.



Money can prolong the life span but it cannot make it better. Those who are struggling to improve the quality of their individual lives through more material gains and possessions are doomed to be failed in the end because the quality of life cannot be measured by physical or material gains and losses but it is purely a state of mind.

414.



All things, events and situations that happen to us originate from the will of SELF and are not result of our efforts, our perfection or omissions. Apparent reasons and causes of any event are just the play of our mind through that mind makes itself ready to assimilate the play of the Omnipotent.

415.



Omnipotence of SELF is the only valid force in all spheres and beyond. “Effort” even can not be initiated without the consent of SELF. As in an electronic circuit diagram we see that current cannot play its role until it is provided with a ‘ground’ connection. So SELF is ‘ground’ of everything. Without the consent of SELF nothing can happen or emerge on the stage of personal as well as the universal. Without the consent of SELF our effort remains null and void. A room where there is only ‘reader’ and no judge cannot be called a court of justice because ‘reader’ cannot issue any decree. The same way effort in the absence of SELF’s consent is ineffective and invalid. Life does not follow the course of our will power but it obeys the Will of SELF. Our efforts are just dresses without body. SELF’s consent is body wrapped in the garb of our efforts. Life is a flame burning inside the Omnipotence and not in the tiny lamps of our ‘will’. The best way to lead our lives is to follow the path of devotion and faith in SELF and not to follow the mirage of our individual wills.

416.



Love is work of SELF. SELF never rejects His own work. It needs no further perfection. Love is grace of SELF. It is not any means to gain any ends. Love is an ultimate privilege. It is its own reward. Those who are chosen for love are given the highest opportunity in life. They are the luckiest of all.

417.



Life as an object of intellectual probing and inquiry is nothing but a ‘state of mind’. And a state of mind is nothing but a charge of brain neurons, which comes directly from the divine effulgence. So we never loose and never win but we perform what we are caused to perform. Our prime obligation is to surrender our ego before our loved lord. And the ego that we

surrender does not reduce our being in any way because it is no real situation but only a play of mind, a fog that overwhelms the mind and is extinguished for ever when the sun of divine love dawns upon us.

418.



Love is an ultra pure passion. It is also the highest dream ever envisaged by human intellect. We should not take love as the troubleshooter of individual or communal life but rather it is the super aloofness and restraint from indulgence into the physical impurity whatsoever. This aspect alone confers love the face of ultimate redeemer of human consciousness. In short where there is pure love there is neither an individual nor his or her life problems. Love kills individuality; it makes the narrowness of mind to dissolve into the vastness of the infinite.

419.



We lag behind in love because we are stuck in the fear that by going deep in our love for SELF we will loose our world of mind. All our belongings, all of our possessions and relations, all of our plans, all of our desires, thoughts, beliefs, promises, commitments and obligations constitute the world of our mind. We assume that once we are segregated from our world of mind then we shall loose everything in our individual life, we will become a total loser. Oh! Man, what a false and deceptive notion has gripped you in its evil jaws. This fear, this monster has deprived you and hampered you of experiencing such a great bliss of human life. This great bliss is fearless and free love of SELF. Hearts that taste the bliss of fearless and free love of SELF never return to this worthless illusive world of mind. Have you ever pondered upon that when you are in deep sleep you are away from your world of mind. On waking up we feel fresh and reinvigorated instead feeling any bad. If our fear that going away from our mind state causes a total loss to us then we should not have waken up reinvigorated. This, a living proof that

going away from mind state is no cause of any loss but rather it is a source of feeling higher.



420. Why are we running after ‘forms’ and ‘situations’? This chase will get us nowhere. It will only bring misery to us. We are not born to run after anything. We are infinite in our deep nature. Our source is inside. Our goal, our destination, our rationale and our success are inside us. We have nothing to do but only to accept our inner reality.



421. In its final anatomy ‘Fear’ is an expectation of loss or injury of any kind from any kind of threat or risk that has not yet arrived. Fear relates to our feelings and in a sense it plays a positive role as it compels us to fore plan against the upcoming unfavorable situations. But it also starts eroding our peace of mind when we feel that we don’t have enough resources to cope with the upcoming undesired situations. The fear that something is heading towards us that will damage our peace of mind (through any kind of physical or non-physical damage) can be coped with if we transform the overall perspective of seeing and judging the things. We have to change the whole process of thinking and manner of thinking. This can change the nature of the whole existence. We all belong to SELF. Nothing exists beyond SELF. Not only the known and favorable is SELF but the unknown and unfavorable is also the same SELF. There is one and the same SELF on both sides across the line of the judgment. We must not be the slaves of this illusive ability to judge the things, as we don’t belong to it. We belong to the infinite. We have to surrender our tool of judgment and then we would become illegible to touch the reality.

422.



Our existence in the ocean of time and space is like circular water ripples. We originate and disappear. SELF is the axis point of all this ripple effect. Some ripples show high amplitude while others have small amplitude but all ripples share the same fate that they appear and disappear. In our individual capacity we all are ripples. For a short period of time and small place in space we appear on the surface of the ocean of infinity and disappear without leaving a trace.

423.



SELF is not dependent on human trust, love and inquiry. SELF is primitive and our love, inquiry and trust are momentary mind conditions. Though it does not mean that love and trust are useless acts but it means that our love and trust in SELF do not give birth to SELF but instead it is SELF by whose grace our love, inquiry and trust come into function. So never get befooled by the idea that if we withdraw our faith, trust and love to SELF the SELF will cease to exist. What happens when we close our eyes? Does the world around us cease to exist? Not at all but it is us who deprive ourselves of sight of the world. SELF is sitting there on the throne of infinity, almighty and omnipresent. We mortals rise from SELF and fall back into SELF again. In our life span we do what SELF wants from us to do. If we love SELF, it is His grace and if we remain ignorant of the SELF then this too is from the will of SELF. SELF can turn a stonehearted man into a saint and a saint into a filthy disgusted man. SELF enjoys total control over all realms. No one shares this control with SELF. Our mind only reads the events and situations around us but is not in control of them. As the speedometer of the vehicle only shows the speed and does not generate it. SELF alone is the cause of all effects.

424.



It is mind that contends, criticizes conspires and quarrels with SELF. What an utterly shameful and unbecoming situation it is? How the sunlight can dare to quarrel with Sun and how the heat can challenge the flame from which it is being emanating. If mind is really up to the task of challenging SELF then first of all, morally speaking, it ought to return to SELF all that which it has acquired from SELF. It cannot do so because it has no footing on its own, it lives a borrowed life, every thing that mind boasts for has come from SELF. Mind is not an independent and born-perfect entity rather it is ever evolving, continuously dependent phenomenon that is constantly coming out of a biological process. At each nanosecond of its existence it is dependent on the chain of cause and effect. I wonder how such a wretched creature as the mind is can venture upon the task of challenging and overwhelming the Supreme Lord. Lord laughs upon the dwarfish tricks of mind. Mind is the sole cause of all the ills and evils in the world. Once we banish the mind from world there are no evil and ills in life. Having your mind banished from your life is the shortest path to realize the SELF. True divine lovers never complain, never ask, never disagree to the will of SELF but what they do is pure and perfect surrender.

425.



Misperceptions are the mother of frustration. If I ride on a sheep and start expecting that it will gallop like a horse then failure and disappointment would certainly be my fate. We must not expect from the material possessions and gains that it are capable to inculcate peace in us. Peace comes only from its source and that source is SELF alone.

426.



Come what may in your life, be it joy or pain, be it loss or gain, be it success or failure, be it life or death, be it honor or humiliation never let any condition be your master and overcome you. Fight back vigorously and incessantly, you are not an object to conditions and situations rather you are from the eternal and you are eternal. That which stands inside you and makes you feel to exist is not perishable but infinite.

427.



Logic has no moral and logical authority to challenge the acts of SELF. At times acts of SELF appear illogical from human point of view but how can we ignore the primal fact that all of the logic is constantly getting its life from the SELF. Thus how can one assume that some acts of SELF are not logical? But rather divine logic is so immense and expanded that we the mortals cannot surround the scale and scope of the divine logic with our limited vision. An artist who creates a symbol of beauty e.g. a beautiful statue, a piece of heart shaking music or any other master piece of art cannot be labeled or considered as ugly or insane. The artist is neither ugly nor insane. A piece of beautiful creation beautifies its creator forever. SELF is creator and first cause of all the logic, art and beauty, how can we dare to call Him insane or absurd. Only the hearts that have become devoid of the beat of Love can go up to this abysmal point of degradation.

428.



Divine lovers are ever-happy people. Their happiness is not coming from the outside world of sense objects but rather they are happy because of their inner cause and this inner cause is their inner contact with the first cause of the universe.

429.



The more we are immersed in the affairs of life, the more important we appear to be. The greatest men in the world are those who are conscious, totally, of what is outside of them, imbued in the affairs of political existence and social problems. We have social workers and political geniuses trying to attack each other with the weapons of warfare and making themselves very prominent; and our prominence increases, like a rise in the thermometer, in proportion to the extent we are immersed in what is totally outside of us.

Our life is not physical or social, though it appears to be such. Our life is mainly psychological. We may be politically important persons, socially very busy people and individuals of importance and respectability, all which are a camouflage of what we are inside. The outer activities and relationships, whatever be the name that we give to them, are the efforts of what we really are within ourselves.

This is the reason why we say this is a world of death. This world is called the world of death, and not a world of life. Nobody lives in oneself; and what can be worse than not to be able to live with one's own self? The fact that we are forced by circumstances to live in that which is not our own selves is the proof of this world being a world of death, and not of life. Here is the foundation of our sorrows, the root of our difficulties, and the impossibility to get out of the clutches of this condition, which refuses to be understood by anyone. The grip that the world has upon our minds is so strong, like the crocodile's grip, that we are not permitted even to think. Even the mind is caught.

When I say that the person is involved in the affairs of what he is not, I do not mean that only our bodies are involved. Everything that we are is totally caught hold of - our reason, our will, our feeling, our emotion, even our values of life - so that we value life in terms of what we are conscious of outwardly, and not in terms of what we are inwardly. A rich man is a valuable man, a powerful person is a valuable person, and a name that

appears in the headlines of newspapers is very prominent. An unknown person living in a corner of the world is not so worthwhile. So, the quantum of external involvement has become the thermometer for the reading of the greatness, the value of a person, and of anything else in this world.

Philosophers, whether of the East or the West, have mostly been concerned with only three things: SELF, world and individual, the universe and the Supreme Absolute. Here is the sum and substance of all metaphysical thinking and every other detail is a ramification and an extended form of discussion arising from these three realities, which insist on being recognized.

There is no doubt that we are existent. We are alive. I am. This awareness of “I am” is an indubitable experience. We need not have to consult books to know that we exist. We do not have to raise questions before other people: “Do I exist really, my dear friend?” Never such a question is put, just as we do not have a doubt as to whether it is daytime or nighttime; it is so obvious for any sensible person. While everything can be a matter of doubt in the world, there is one thing which we cannot doubt: that we exist. Thank SELF there is at least something which we need not doubt, and which we cannot doubt.

Whoever denies, does not deny himself. He denies everything except himself, because if the denier denies himself, the denial, also, is denied—and minus into minus is plus. Such a possibility is not acceptable. Nobody ever feels that he does not exist. Even the totally unconscious condition of sleep does not obliterate the consciousness of our having existed in sleep. We are able to remember that we did exist, even in swoon. We can conclude, by a process of memory and recollection that we did exist.

We cannot know SELF as He is beyond our minds. Rationally, by arguments, by logic, SELF cannot be known. Why SELF? —We cannot know even a sand particle as it is in itself. We can know it only as it appears under conditions imposed upon it by space-time. And do not think space and time are simple things; they are terrible limitations, and they condition the very way in which we think. So, how do we know things? How do I

know that you are, and how do you know that I am, and how does anyone know that anything is? This is the problem of knowledge, the epistemological subject.

Here, we should say that the insight of the Eastern sages has gone deeper than the psychological analysis of Western thinkers because they were admittedly empirical philosophers. It was not possible for them to go deeper than the structure of the mind and the psychical reason. Reason is the highest endowment of man, and one cannot imagine that there can be anything else superior to reason in the human individual. There were certain geniuses even in the West who may be said to have stumbled into a strange way of knowing which is non-empirical, and accepted the possibility of such a thing as a non-empirical mode of knowing things. There was something of a genius character in them, which accepted that there is another faculty in the human being, which is superior to reason, by which reality, as such, can be contacted.

Meditation is an effort to unite the reality in us with the reality in the cosmos. The deepest in us confronts the deepest in the cosmos by a commingling of characters, and a blending of features, and a unity of existence. This is the aim of meditation, finally. The knowledge process reaches a summit in the state of consciousness where being enters being. The root of being in us enters the root of being in the whole universe.

We have heard it said often that SELF is beyond space and time, and hence there is no possibility of knowing SELF, because we are in space and time. That which is in space and time cannot know that which is not in space and time, so no man can see SELF. But there is something in man, which is superhuman. Man, though he is empirically drowned in sensory perceptions, has something at the base which is called, in a philosophical style these days, the transcendental unity of apperception—not an empirical unity of sensory perception, but a transcendental unity of apperception, not perception. The self-cognition, which is attained by a transcendental means of knowledge, is called apperception. It is self-knowledge, not knowledge of objects.

You may say, even now, “I have self-knowledge; I am Mr. or Mrs. How do you say that I have no self-knowledge?” This so-

called self-knowledge of yours as a man or a woman, or a son or a daughter, or an officer, or a rich man or a poor man—this empirical knowledge of yourself is not transcendental knowledge. When you say, “I am sitting here, listening to what you are saying,” you are empirically thinking, and not transcendently knowing anything. Hence, what I am speaking to you is empirically conveyed to your empirical capacity to hear, which is not adequate; therefore, merely listening to what I say is not sufficient. It has to go deep, and sink further down into a stratum of your being, which is a tendency to non-empirical existence. Therefore, eastern sages have insisted upon contemplating deeply on what has been heard from an instructor or a Guru or a teacher. So do not think that everything is over by listening to what somebody says. Listening is an empirical act. This empirical knowledge, which you receive through the Guru or the teacher, contains a transcendental essence, which has to be separated from the conditions through which it has been conveyed to you. I am speaking to you in a language, a sound process, a means in space and in time, and you are, also, appreciating, and hearing, and understanding what I speak through your psychological apparatus, which again is conditioned by space and time. Yet, there is a substance that is conveyed through empirical process. This substance has to sink into you by a deeper reflective analysis.

We belong to four levels of being: the conscious, subconscious, unconscious, and transcendent essence. These conditions are the fourfold layers of being: waking, dreaming, sleeping, and super-consciousness. So there is a super-conscious, transcendent, non-empirical root in our being, which has to absorb what has been conveyed empirically, by instruction by a Guru or a teacher.

The Guru and the disciple are not two persons. It is not one man speaking to another man. There is some deeper transcendental significance between the relationship of Guru and disciple. That is why it is said that the relationship between Guru and disciple is not a human relationship. It is not a friendly attitude of one with another. It is not a gesture of social service. It is a spiritual occupation, a transcendental operation taking

place between the teacher and disciple, though the knowledge is conveyed outwardly through empirical means of instruction. It becomes a transcendental essence when with the help of the force that has been injected by the will of the Guru; the disciple sinks this knowledge deep into himself or herself. The disciple ceases to be a “himself” or “herself”, afterwards. It is an impersonal something; and in the process of the deepest contemplation, knowledge shines in its utter purity, which is the final aim of meditation.



430.

The outer world is all darkness because it plays as veil between our individual consciousness and the universal consciousness. Our mind is an outcome of physical and biological process so naturally it identifies and aligns itself with the world of objects. Mind constantly tries to entangle our consciousness into the physical net. This physical bondage of our consciousness with the matter objects is the root cause of our spiritual backwardness. We are so adamant in the habit of identifying our-selves with the darkness inside us that when, in the wake of constant meditation practices, the darkness starts to recede and diminish, a fear speaks from within us that what will happen after the collapse of the (so called) king of our being (Ego). We fear that the whole kingdom of our physical being will face chaos and a total loss of self-control will disastrously hit us. But believe me this is the last trick that the devil inside us is playing with us for its survival. The collapse of the dark-self will not cause any chaos or identity crises in us but rather our true identity will dawn upon us. We shall become light weighted and illumined. The snake, when sheds its slough, does not loose its personality or the self-control but rather it gains a new better look and grace. Though in the case of snake the new skin will turn itself into another slough with the passage of time because the snake is replacing a physical thing with another physical thing but when we the humans shed our slough of Ego and gain our true divine vesture, it brings a fundamental and molecular

change in us. We become metamorphosed forever. We are now promoted from the lower to the higher, from the imperfection to the perfection, from the pollution to the purity, from the individual to the cosmic, from the mortality to the eternity and from the meanness of the physical to the grace of transcendence.



431.

Our imagination can travel across the globe within no time; perhaps the power of imagination is the fastest thing (though it is not a thing) in the world, even faster than electricity. But when we embark upon a journey practically, we have to travel the path step-by-step and stage-by-stage. Meditation is no exception. Meditation is not a one day cricket match or instant coffee thing. It is a gradual uphill task. Only firm resolve and constantly stepping forward can help us in this hard land. If we lack these two qualities we are bound to fail miserably. Go slow, pause and rethink at new and odd turns, consume your life energy safely and economically, avoid haste and undue apprehensions and above all have firm faith and trust in your Lord. This last quality in you will never let you down on the path of spirituality.



432.

The space and time condition us in an overwhelming manner. These are the principal spectacles that we put on. Everything is seen as located in space and in time because of these spectacles. These spectacles cannot be removed and set aside in any case. They form part and parcel of ourselves, and are more intimate than our own skin. Even the skin may be peeled out, but we cannot peel out space and time from our existence. Hence, it is impossible to know anything except as situated in space and conditioned by time, because of the fact that the knower of things in space and time is, also, in space and time. It is not as if somebody outside space and time

is looking at things through space and time. The man has become the spectacles himself. He is not putting on the spectacles; he is himself the spectacles. What a pity! One can imagine where man stands.

Here is the basic problem of knowledge: that all knowledge is mediate and not immediate - mediate in the sense that it is closeness of relationship between two terms of relation, the knower and the known. As the knower is different from the known, the question arises as to the way in which the knower can connect himself with the known. All knowledge is the relationship between the knower and the known; but what is the meaning of 'relationship'? Merely because we utter the word 'relationship', it does not mean that the subject is clear. That which connects the knower with the known may be said to be the relation between the knower and the known. But, what is it that connects the knower with the known?

It appears that we cannot know anything at all in the way in which it actually is in itself, because of the fact that there are certain curtains hanging in front of us. There are certain spectacles we are putting on, through which we behold the world outside us. The very word 'outside' is anathema to the true nature of things. Why do we say that we see the world outside? Who told us that it is outside? The obviousness of the fact that the world is outside us shows the obviousness of the difficulty in knowing things as they are. We have been so much involved in the error of human knowledge that we have ourselves become a heap of error. Thus, the empirical percipient, the individual knower of things, is nothing but a heap of misconceptions. To say that the world is relative is to say very little about it. It is much worse than a mere relativity of things.

There is a depth in the human nature, which is beyond the reach of the mind and the reason; and the empirical processes of knowing are inadequate for the purpose on hand. Man cannot know himself by the endowments of reason, intellect, understanding, or even all the psychological operations put together. The potentiality of the human being is deeper than the psychological operations of the human being. That means to say that in our daily life now, we are not drawing from the deeper

potentialities of ourselves. We are floating on our own surface, ignoring, neglecting, and being unconscious of our own basic rooted-ness in something of which our phenomenal instruments of knowledge have no awareness. Thus, while a perception or sensory contact with things, in collaboration with the mind, the intellect and the reason cannot give us right knowledge, there seems to be some other way of knowing things as they are - some other means altogether different from the reason, the intellect or the mind.

Though we operate in our daily life only through the intellect and the reason, it is obvious that we have something in us which is deeper than, profounder than, and superior to the intellect and the reason. We have lost ourselves in forgetting ourselves; and in losing ourselves, we have lost the world also, because in the ignorance of our essential nature we have, also, the ignorance of the true nature of anything else in the world. We do not know ourselves and, therefore, we do not know the world - and vice versa.

"We are caught up in entanglement, involvement and unnecessary botheration. We have been involved and entangled in bondage, because of the fact that we cannot get out of this cycle of the rotation of the wheel.

There is a self in man, deeper than the reason and the intellect and the psychological functions. The mind, which thinks, the ego that arrogates, the intellect that understands or the reason that argues, are not sufficient. What can they argue? What can the mind think, except that which is thus involved in the limitations of time and space? The process of meditation is the process of diving deep into one's own self, which is a simultaneous diving into the depths of anything else, also, in the world. There is a parallel movement of consciousness in this delving deep into the waters of the cosmos. The subject that is the human individual is co-extensive with the object that is the universe; therefore, the depth of one thing is, also, the depth of another thing. To know oneself is to know the world, and to know the world is to know oneself. So, the great dictum "Know thyself" does not mean to know oneself as a person. To know oneself as one really is, is to know anything in the world as it really is. Self-

knowledge is world-knowledge, and world-knowledge is, also, self-knowledge. This is the great standpoint of meditation in its psychology, in its philosophy, and in its spiritual endeavor.

The world is not before us, outside us, confronting us. It is a large body, of which we are a part. This is the reason why we are entangled in it in such a way that we cannot understand the way of involvement, the way in which we know things. The difficulty in understanding our relationship with things, as I have pointed out just now, arises because of our intriguing relationship with the world, which is not a relationship in the logical sense of the term. We are part and parcel of this body called the cosmos. That is the reason why we are, on the one hand, incapable of wresting ourselves from it and, on the other hand, unable to know anything about it.



433.

All of our knowledge is phenomenal knowledge, untrue knowledge, finally- neither an entry into reality nor reliable in the end. We know nothing; we are ignoramuses, finally. Even our philosophical learning and scientific knowledge are, therefore, not of any utility when the time for them comes. So, in this study of epistemology, or the theory of perception, what we finally understand by analysis is that any mediate knowledge of objects we gain through the operation of the senses is conditioned by space-time and the limitations of the mind itself.

Our social life is a child born of this erroneous knowledge. Our family relations, our community life and every blessed thing that we can call social is finally brittle, like glass; it can break at any moment of time, and that is why we have no real contact and friendship or relationship with anybody for all time to come. Nobody is our friend for all times. Such a thing is not possible, because the world is made in such a way; at least, we have accepted that the world has been made in such a way. As our knowledge, which is perceptual, is far removed from the reality of things, all our social relationships based on this knowledge,

also, lose their sense, finally. Nobody belongs to us, and we belong to nobody in this world.

Nothing is our belonging. We have no property, whatsoever. Nobody can own a thing which is outside oneself and with which one has no contact and relationship, as it has been accepted by this epistemological knowledge, which holds that things are totally outside. There is a contradiction in our way of living in the world. Life is a contradiction because, on the one hand, we want a sort of intimate relationship with things; on the other hand, we have openly declared that things have no connection with us. Otherwise, there would have been no need for the senses to struggle so hard to come in contact with objects. We are friends and enemies of people at the same time. We are double dealers, artificial in our living, and sorrow is the consequence. We know why we are unhappy in the world by a sort of analysis of our own selves and our relationships with things and the world as a whole.

434.



Man's feelings for SELF can be of either pain based or pleasure based or of indifference state. But there is another type of relation between Man and SELF. That is called Love. All three states mentioned earlier are of partial nature but the last one relation named love is of deeper and total nature. Love is total connection between lower and higher. Therefore, it is of overwhelming nature. It characterizes itself by total acceptance and total surrender to the will of the higher. Love prepares the aspirant for the merger and communion. Love creates capacity in the mortal to assimilate the infinite. When love comes then the dark mind states of pain and pleasure or dullness just vanish just evaporate. Mind gives space to divine light, which ultimately devours all the negative and dark conditions and what prevails in the end is nothing but divine bliss and holy sweetness.

435.



Dark mind states come and go. Never let them rule over you. Never give up. Never hand over your self-control to evil forces. Fight back and fight them vigorously up to your last breath. SELF-realization is the ultimate thing in life so naturally it requires the ultimate effort. It is the law of nature as well as the law of love.

436.



We concretely, substantially come in contact with objects which are seen by the sense organs, but we cannot physically contact that which we are contemplating as the Ultimate Reality. It remains mostly as a kind of thought, and we are not able to convince ourselves fully that what we have only in thought is as good as what we can physically contact.

It is a fear sometimes that some important thing, very delicious, delicate, and worthwhile will be lost. The world is being lost. The world is a good thing; we see the world is so nice. We cannot say that it is an unpleasant thing. But, we seem to be giving a goodbye to it, for the sake of something of which we have no idea. This is our fear.

"For what am I searching? All the goods of the world I threw away into the sea, and then afterwards, I am searching for some hazy, vague, unthinkable something, calling it enlightenment, calling it SELF." Sometimes these fears will grip the soul. It is only in the initial stages that there is enthusiasm; afterwards, there will be a reversion, sometimes. The individual consciousness will give a kick and say, "Go back to the world. I cannot go with this. It is not possible for me."

The mind is like a film that covers the consciousness of the Self. When it is very thick and dark, the reflection of Self-consciousness is prevented completely. When it is thin, it becomes perspicacious, as a light can properly reflect itself through a clean glass, but it will not be reflected in a thick brick.

Enlightenment is like sunrise, the sun rises, but the sun suddenly does not jump up to the top. It rises slowly. It is pitch dark in the night, as if there is no hope of any light. That is the state of ignorance. Nobody can imagine that there can be any such thing as light when it is pitch dark, like coal. Later on what happens, slightly, the sky assumes a grey color. After that, it becomes a little pinkish, then slightly whitish, and then you will see the great Man rising slowly in the east. When one single sun rises in the east, we can see how much light is there. Here, in this enlightenment, the entire space becomes sun. What would be the radiance? What would be the light?



437.

Meditation does not mean thinking of an object; it is transference of consciousness from the subjectivity of yours and from the objectivity of the object to a central point which is transcendent to both. That is the divinity. You contemplate like this. This is what they call total thinking, and this is the essence of meditation. You must transfer yourself to the middle point where you will also look like an object only, so that you have no attachment to yourself any more. Neither is you attached to yourself nor to the object; you are a totally impersonal, isolated, transcendent Being which is the controlling principle of both yourself and the other. And there are degrees of this involvement until it reaches the Absolute. This is how you have to meditate.



438.

Query: What is the connection between body and mind?

Response: In a large ocean, in cold countries, the upper part of the ocean becomes solid. It becomes ice. The bottom is liquid and the upper part is solid. And, the solid suddenly does not emerge at one particular spot. There is a gradual solidification of the water becoming thicker and thicker, as it

goes up, until it becomes very thick and hard on the top; and when you go down it becomes thinner and thinner, until it becomes very thin like water. Now, how do you reach this ice with the water underneath? What is the connection between the two? What is the connection between the ice on the top, and the water at the bottom? Is there a connection, or no connection? There is no "connection," actually; it is one thing only, appearing as two things. Water and ice is one thing only; they are not two things. Liquefied body is mind - that is all - to give you a brief answer. When body liquefies, it becomes mind; when the mind solidifies, it becomes body.

Query: What will we feel toward other people at the time of liberation?

Response: There are no other people at that time. They do not exist. You will merge into That. You will not see them also, at that time. They will not be visible to your eyes because just as you don't see dream objects in waking, this also will vanish there. The whole world will disappear.

Query: Why we are engaged most of the time in self-thinking?

Response: Why are you thinking of yourself, as if you are protecting yourself? The protector is somebody else. The whole mistake is that you are representing yourself so much, as if you are the only important thing. This is not the important thing, nor the other thing. There is something else which is controlling everybody. You have to transfer your consciousness to SELF. SELF is sitting between yourself and the other thing, and He is the thinking principle. If that concentration can be done, all problems will be solved. Neither should you think yourself, nor another thing. This art is a difficult thing, but there is no other solution for it. It must be done with great effort, and there will be no problem afterwards.

Query: Should we try to correct others?

Response: Whether you are really expected to correct them or you mind your own business; that is left to your personal choice. There is nothing wrong with trying to correct others, provided you feel it is a necessity and also a possibility. Otherwise, you need not interfere with anything. But if it is an

essential thing for some reason or the other, then you can, unless you are greater than those whom you are reforming, the effort may not lead to success.

Query: How can we know our level?

Response: Your level is known from your desires. You can know what your desires are in one second. You don't express them, but you know them very well.

Query: But how can I refine them?

Response: You cannot refine them unless you practice meditation on SELF. There is no other way for refining desires. You cannot refine your desires except by directing them to SELF; then they become purified. Ultimately, your desire must be for SELF only. We were mentioning about perfect thought. Perfect thought is SELF-thought, and that is the only way of purification. Desires are all selfish and they have to be converted into unselfish desires in the next stage.

When desires cause pain, you should remove them. When desires cause pleasure, they also should be removed. There are two types of desires - those that bring pain and those which bring pleasure. Both are bondage. By stages, gradually, they have to be eliminated.

Query: Why should we become divine? What is the point in it?

Response: This question is not an inquiry into the knowledge but it is putting forward the ignorance of the inquirer. Before asking, the inquirer assumes that he/she is not already divine. This is ignorance and needs to be corrected. Beware that the whole universe (including you and me, donkey and dog) is already totally "Divine". Nothing un-divine can exist or even can appear to be existent. We are not here to make or destroy, we are not here to change and transform but we are here only to obey and submit. Every one is exactly that what SELF wants him/her to be. If you feel that you are born for the love of SELF then it is so without any reason and if you are blind, dumb and deaf towards the love of SELF then it is so without any reason. Every one has to follow its course. We cannot ask from earth that why it is revolving around the sun because the earth has to revolve around the sun, it makes no difference whether there is

any reason for it or not. We cannot ask a raw green berry that why it wants to become red. Because when the time of ripening approaches the berry has to become red. We cannot ask a river that why it wants to run towards the ocean? What is point in it? These are silly questions because the river has to flow towards ocean whether there is any point in it or not. What we become is not dependent upon our effort or choice but it is all part of our being here on the face of earth. There is Sun of SELF in side us. Every particle of our being is revolving around this divine sun. We have our days and nights inside us. Some times it is darkness and some times it is light inside us. When the time comes all of us have to face the Sun of Lord. We have to revolve around the divine will. It is our destiny and what a wonderful destiny it is.

Query: Who is the beneficiary of love?

Response: Prior to answering this question, we rephrase this query as “who is the doer of love?” Obviously SELF alone is the doer of all things. So love is no exception; SELF alone is the doer of all love. It is SELF that loves Himself through the mortal instruments (lovers). We are no more than a wooden flute in the hands of SELF; His lips are playing and whistling through the flute to compose the song of His immortality, Omnipresence, Omnipotence and Omniscience. It is pride of the divine lovers that SELF has selected them to be His flute.

Love without longing is just a corpse. Such love is no more than time scraping machine. Feel SELF as partner in your love. SELF does not want to see you failed in love. Have you ever thought if your love fails who will be at stake? SELF Himself is at stake. Do not love SELF with the sense of separateness. He is no separate from you. He is sharing with you even your breaths. He is nearer to you more than your jugular vein. Get connected with SELF and your love will be saved. SELF can not be known through knowledge. We can know Him only through encounter. Be with your Beloved Lord eye ball to eye ball, face to face and breath in breath. Only this type of relation can bring life to our love.

439.



I have lost my ground. It makes me fearful but I know at heart that all SELF lovers, sooner or later, have to loose their ground. They have to be de-anchored from the coast of understanding.

440.



How can you see a thing which is everywhere, unless you also become everywhere? If you also become everywhere, then you will see that - which everywhere is. You are only in one place, and the Self is everywhere, so there is a contradiction between your existence and Self's existence.

441.



You have many cells in the body, but yet you are one man. The billions of cells make one man. So, even if it looks like many, it is still one only. When there are many branches in a tree, the tree will not think that it is many trees. It is one tree only, though the branches are many. The meditation is a process to become aware that there is one consciousness pervading everything, and this consciousness appears as objects too.

442.

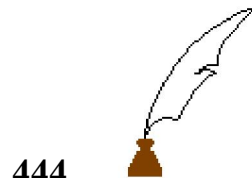


SELF-loving requires determination: If you are not growing in your love then perhaps you are not fully interested, also. You are not applying your will. The heart is not eager. Will is nothing but the application of interest. You cannot break a mountain. Much you may try, it will not break. But if you apply dynamite, it will split the mountain into pieces. This dynamite is the will you have to acquire it. It will split the

egoism; the whole thing will break. If you do not want it, that is a different matter. If you have a suspicion that it is perhaps not possible for you, then it will not be possible, also. But, if you say, "No, it is certainly possible for me," then it will be possible. What you feel you are, that you really become. You should not say it is difficult.



443. There is no such thing as practical life. You are unnecessarily creating differences. That "practical life" is an activity of the lower self, and the lower self is included in the Higher Self. Thus, the activity also is of the Higher Self only. Then, who is telling you that there is practical life? There is no such thing as isolated practical life. It is the Higher Self only doing all these things. Do you understand the implication of it?



444. The self enters into the SELF. It is a metaphorical way of speaking. Everything is taking place within one thing only. You have to exercise a little bit of thinking on what it actually means. Do not say that you are going to the market, etc. You are going to yourself only, even when you go to the market. The market is inside you. You think over it; a wonderful experience will come, and a miracle will take place. But, if you doubt, then nothing will happen. "SELF is somewhere, and daily life is something else" - this is the argument of everybody. This is a silly argument, because the mind is not catching the point. "Practical life is something else," you are telling me. There is no such thing as practical life. It does not exist. It is your own self moving within itself. The huge ocean is there, and tremendous waves are dashing over it. The ocean will not say, "I am sitting quiet, but the waves are practical life." The waves are not the practical life of the ocean. There is no practical life for it. The ocean is itself the waves. The waves are the ocean. The Self itself is all this practical life.



445.

There is no such thing as secular life and spiritual life. There is no distinction. People make a distinction between earth and heaven, SELF and world, spiritual and secular. These do not exist, really. They are all tricks played by the mind, so that you may not do anything worthwhile. "I am working in a factory every day and I have no time to think" - you should not say that. You are not working in a factory; you are working in yourself only. There is no factory outside you. Is your mind catching what I am saying? You will be a different person in one day. You will not be what you are. For such a transformation to take place, it may take one day or even less than one day. The whole earth will tremble, if you think like this.



446.

You have seen in the state of deep sleep that the body and mind are not there. In sleep, you had no father, mother, relations - nothing was there. Just, you were there. And, the state of sleep brought you such a joy that you would not like to have any other joy compared to it. Even a king cannot be as happy as a person who has entered into deep sleep, because he has entered the Self, the ocean of Self. And, you had no relations, no property, no friends, no body, and no mind at that time. What was there? "You" were there. This is what I call the ocean. Do not make a distinction between practical life and factory life, office life etc. There is really no such thing. See, this is a very interesting and important point. You must be always happy, blissful - everything is fine; nothing is wrong. Everything is good; all is well with you. Why should it not be? It must be. Nobody can create trouble for you. Who can create trouble? You are creating trouble for yourself, because you yourself are the trouble.

447.



In renunciation you are not really renouncing any "thing". You are renouncing the "thing-ness" of things. You are sitting before me as a thing, but there is something in you that is not a thing. You look like a person, but you are not a person, really. The personality of yours is a condensed form of an internal urge which comes from the Universal Being. This condensed form should liquefy; melt down into the original impulse, which comes from the Universal Being.

448.



You cannot be a real friend of anything - not even of your father and mother. One day you would not like them, for some behavior of theirs. Parents do not like children, and children do not like parents. The liking is only conditional. Only under some conditions they like you; if the condition is broken, they will never look at your face. Suppose you behave in a funny manner with the parents; they will think that you are no good, and will not want to talk to you. Similarly, in your case also, if they behave in a strange manner, you would not like to see them. The love of parents and son and daughter, husband and wife, is a conditioned, perishable longing. Every love is perishable, because it is connected with the body of a person. But, if it is a love born of the soul, it will have a universal tendency.

449.



The Absolute wants you. It does not want anything else from you; it wants you only. You cannot give anything to the Absolute, because nothing actually belongs to you. You are alone in the world. There is no such thing as property; it is an illusion. Nobody can own anything. Each thing is independent, so you cannot give anything to SELF; you can give only yourself. That is the final thing, the sacrifice.



450. **The Absolute is Pure Being. It is not an empirical concept. Pure Being is impossible to think in the mind, because It cannot be thought. You are thinking that you are outside the Absolute. If you are inside the Absolute, how will you raise a question?**



451. **You cannot concentrate on something with a desire for something else. Your mind is the same as your desire. As a cloth is made up of threads, the mind is made up of thoughts. What are the things that you require? If there is a chaos in the way of your assessment of desires, and if you are not very clear as to what it is that you really need in this world, the mind will not be prepared for meditation or concentration.**

You will be able to concentrate on that which you desire. You cannot concentrate on anything which you do not desire. Or, to put it more plainly, you can concentrate your mind only on that for which you have deep affection from the bottom of your heart. You cannot concentrate on anything for which you have no affection. Some people say, "concentrate! on the dot on a wall"; "concentrate on the flame of a candle"; "concentrate on a rose flower, or a streak of light." All right; these are wonderful methods of concentration. But, is your heart there, really? Is your heart welling up with joy because it is thinking of a dot on the wall? Or, do you consider it as a kind of imposition inflicted upon you by a hard taskmaster? Is meditation a kind of unpleasant discipline that is imposed upon you by someone? Or, is it a joyful, spontaneous outpouring of your own feeling, because you want it? These are certain aspects of the background of thought, which you have to keep in mind. How can you love or be affectionate towards a dot on the wall, as you know very well that it has no meaning? But somebody tells you that it is good to

concentrate on it, and so you are doing some forced attempt of concentration on that particular thing, which is the dot.

Object of meditation should be "beloved object". That which your mind cannot accept as beloved cannot become an object of attraction; therefore, it cannot become an object of concentration, also. Otherwise, you will go on thinking that you are meditating; for years together you will be humming something and thinking something. After even twenty years of concentration, you will find that you have received nothing, practically, because you have undergone a discipline, like a school-going activity imposed upon you, but your heart was elsewhere.

One who loves SELF wholeheartedly can also practice concentration wholeheartedly. But he who loves paltry things in this world, the petty little tinsels which look attractive and beautiful and very worthwhile, but forgets what is really valuable in life - such a person cannot concentrate spiritually.

The ultimate object of love is that which will give you salvation of consciousness, that which will free you from mortality and death and make you immortal. That you should consider as the object of your meditation. Who can save you in this world, except that which is not of this world? This world is brittle like a glass. It will vanish like a wisp of wind one day or the other. There is something immortal, which is essential in this cosmos. They call it SELF Almighty, the Absolute, the Supreme Being. On That you have to concentrate. The mind has to be led to that Supreme Being, which alone can be called the "The beloved object". Nothing else can attract you. Nobody can love you more than how SELF loves you. And nobody you can love also, more than SELF. SELF loves you, and you love SELF. If this is clear to your mind, the mind will concentrate. Otherwise, it will go jumping here and there because it has not chosen its real object. Deep concentration by the power of will should be get blended with the feeling for SELF.

452.



We have an inveterate obsession in our minds which prevents us almost entirely from conceiving the goal of life as a practical reality. It mostly remains as a kind of concept and an idea, an ideal which is not easily reconcilable with the hard realities of the work-a-day world. It may be SELF Himself, but nevertheless He is only an idea and an ideal, a concept, an imagination, a possibility, a may-be or may-not-be. This suspicious outlook is not absent even in the most advanced persons due to the strength of the senses, the power of the mind and the habit of the intellect in understanding things in a given fashion ... But there is a very uncomfortable consequence following the idea that, after all, the Reality is an idea ... Ideas are abstractions, notions, which are supposed to correspond to realities, and as long as ideas correspond to realities, they are valid. I have an idea that there is a building in front of me. This idea is a valid idea, because it corresponds to the real existence of a building outside. So, the validity of my idea depends upon the reality of the object which is in front of it; my idea itself has no reality. It is a borrowed reality. It hangs on the existence of something else outside the building. So, if the idea of the Ultimate Reality, or SELF, is to hang on the existence of another thing, SELF is not a real being. This is a very subtle difficulty that may trouble the minds of even sincere seekers. But, we are accepting the existence of SELF against our own will. We are hungry and thirsty, and this hunger and thirst of the body is more real than the idea of SELF. No one can say it is not so, whatever be our devotion to SELF.

The concreteness of the world and the reality of the things that we see with our eyes and contact with our senses cannot be abrogated merely by the notion that ideas are precedent. Ideas cannot be precedent as long as we are accustomed to thinking in the way we are thinking today. "Here is a man coming." I am saying this. This man is there and, therefore, I have an idea that he is coming. If the man were not there, the idea could not be

there. It is not that I think the man first, and then the man comes. The man is there, and the idea comes afterwards. So, realism has this great forte before it. There cannot be an idea unless an object exists already. SELF must be afterwards; the world is first. Here is materialism, which has a very strong ground. Consciousness cannot be there unless an object is there; so, what we call consciousness is only an exudation, a manifestation, a kind of effect from an already-existing material stuff—crude materialism, realism, impossible to face easily. We cannot answer these people. We will not be able to say anything about this matter. “Ah, yes. There is something in it.”

This problem is an indication of the state in which we are placed. Where stands our spirituality? Where stands our love for SELF and SELF-consciousness? This is not a joking matter or a humor. It is a very, very serious thing for us. Whatever be the spiritual thoughts, we cannot get out of the idea that we are living in a very, very hard, flint-like, iron-like, steel-like world; and we can never accept that the idea of the world is in any way more real than the world.

So, again and again we have suspicions in our minds; doubts are galore. Very great difficulties are there: Am I fit? Am I right? Is there some substance in it? Am I living in a foolish world, in a fool’s paradise? Nothing is coming! I have been meditating for years, and nothing is visible. Or, I may be hoodwinked if there is some point in it. Or, all is a waste. These doubts can come, even to sincere seekers.

We have already understood this, to some extent. We have gone into the depths of our condition in deep sleep where we appear to exist only as Pure Consciousness, minus association with body and mind. If we could exist as Pure Consciousness, minus body and mind, in the state of deep sleep that must have been what our stuff is. This so-called body of ours and the mind, if they were the ultimate realities, they would have persisted in deep sleep, also. But, we had no such experience there; we were bare, featureless, un-objectified consciousness only.

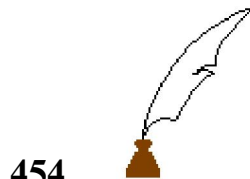
What were we in deep sleep if not man, not woman, not human being, not body, not mind, not anything, not any object? What were we, then? We were a mere, bare, impersonal,

indefinite and, undivided awareness. So, this consciousness that we were the same as consciousness of being, inseparable from being: being inseparable from consciousness, consciousness inseparable from being. Then, wherefrom this body came? What is this body? What is this world? What are these brick buildings, and stony mountains, and flowing rivers, and the burning sun? What is all this? From where have they come? They are, also, ideas.

The physical universe, which is so hard and real, is only space-time. Space-time is not a substance; it is not something tangible. We cannot touch it. We cannot see it. We cannot sense it. We cannot taste it. We cannot smell it. And a thing which could not be sensed can not be called reality by ordinary standards of logic; but ironically we call it all reality.



453. Meditation is the primary duty of every person, and when that duty is discharged, everything is fulfilled, and you become perfect in every sense of the term. This is the thing for which we have to struggle and strive, day in and day out, in all our activities, in all our doings. Whatever our performances be in this life, they all have to get streamlined in the direction of this great meditative process on the Absolute. This is the duty of all. This is the click of an aspirant heart. This the pulse of each particle of the tangible universe.



454. Let it be settled once for all. Ask from your self honestly; whether you are born for SELF's love or you are born for the material life. If you are born for the material life then you can become a successful businessman, a successful service man, a successful sales person but you can never become a successful lover of the SELF. And if you are born for SELF's love then without wasting your time go straight after your inner voice right from now on. Do not brood over the sufferings of the whole

world around. World is not your responsibility. You are responsible only for your life. Your prime responsibility is to uncover the reality of your own self, world comes later.

455.



This is of utmost importance to perceive the real nature of divine love. Though all love whether worldly or divine rise from the plane of consciousness but divine love is not a play between subject and object. There is no sense of 'otherness' here but it is SELF's flight towards SELF. It is flow of the ONE towards ONE. It is not part that moves towards whole but it is whole that moves towards whole. It is not an effort between two separate entities to become one but it is the celebration and emanation of the Inherent-Oneness that is infinite and eternal. All spiritual practices are targeted to eliminate this sense of duality and otherness in us, when this illumination is mastered only then the real meanings of love can dawn upon us.

456.



Philosophy provides an alienated overview of life and thus is failed to perceive the life as a unified process. Philosophers always stand outside the object of study. While love is not an overview of the life but is life itself. Love feels life from within and not from outside. Lovers see life as unified phenomenon. A lover is always part and parcel of life. Love provides engagement, enmeshment and bondage between knower and the known. Love leads to integrity while philosophy guides to dissention and alienation.

457.



Make your consciousness alive and connected with SELF, the world will become dead and disconnected on its own. Respiration is apparently a simple bio-

mechanical activity but actually it is the center point of life and more than that SELF is center point of respiration. That is why it is said “SELF is nearer to you than your jugular vein”. Respiration once established in the remembrance of SELF becomes a sharp edge sword in your hands; with that you could fight against all worldly disruptions. Respiration is a strong vehicle to ride towards SELF and a firewall to protect you from soul hackers (desire, lust, fear, suffering, pain, deprivation, anxiety, hunger, grief etc.). And this establishment of the respiration means an ever-alive link with SELF. A link that is immune to the outer disruptions. A link that is stronger than anything else in life.

458.



Oh! Lord Sweet and supreme while you are the doer alone then why should I run away or worry about the things that are yet not unfolded before me. Have me killed if you want so, put me in the pain if you want so, take all my dear things if you want so. I surrender my whole being to you.

459.



Rich is the man who is awakened to his essence. Poor is the man who is devoid of divine love. Unfortunate is the man who found the divine love but could not care for it.

460.



All word structures and ideas finally play as veil between SELF and the seeker. They block light of the Real reaching to us. To meet the essence of love we have to move in the area where our passion is not guided by words and ideas but rather it is driven by the intensity of its own inner strength.

461.



To those who judge life from the stand point of logic SELF appears as a cruel and psychopath custodian of the universe. Only those who surrender unconditionally can see the true face of SELF. And know that your heart is the place where SELF dwells; your discordant thoughts are playing as veil.

462.



Abandon all efforts to understand SELF; you can never understand SELF. When you put the SELF on the examination table of your wits, inadvertently, you take SELF as external to your own being; SELF becomes an object to be probed into. To understand SELF is not the cry of your heart, this is only a mental urge and an intellectual hunger. Encounter is the right thing for you. Encounter with your Lord is the real thing your heart is yearning for. Encounter comes through surrender and not through enquiry. All the word-knowledge, if it does not drive us towards surrender, is worthless. "Surrender" is the final and master outcome of all the illumination. Drop your "I-ness" and you will become divine.

463.



The only reason of our spiritual backwardness is that the simplest thing appears to us as the most difficult one. To surrender before SELF is the simplest thing one can do any time but foolishly we waste away our whole life before we realize this glaring and so near truth.

464.



To surrender is becoming a baby in the lap of SELF. It is total submissiveness and dependence. One, who

surrenders never complain, has no desire to “become” or to “get rid of”. He or she is never happy or aggrieved but remains voiceless and desireless. SELF becomes the only point in life to live for.

465.



Listen O’ man you are not here to eat well and sleep sound. You are not here to build a bank balance and possess the real estates. You are not here to trade smartly or to dominate the other fellow human beings. But you are here to spend a few breaths of your life span. Each breath is an opportunity to get nearer to your Lord. The breath you live without the love of SELF is breath of death and an opportunity lost for ever.

466.



Divine love expressly is flow of mind towards SELF. The more constantly and uninterruptedly it flows towards SELF the more we get stronger in our love. The more we get stronger in our love the more we become calm and blessed.

467.



To be able to realize SELF, you have to want SELF. It is almost a question of supply and demand. To want SELF is not merely to ‘think’ but to ‘feel’ through your ‘whole being’ that you cannot exist without Him. The entire personality vibrates with a longing that cannot be satisfied by the beauty and the grandeur of the world. There should be a want for SELF alone.

468.



To think the SELF would be to drown one's self in an indescribable completeness whereby one loses one's presence, the individuality evaporates like mist before the blazing Sun of SELF.

469.



People have a wrong notion that they become stronger by the possession of a larger quantum of things in the world. Rather, the greater is your possession, the weaker is your personality. The more is your property, the weaker you are. It is a weak person that requires property. The weaker you are the greater is your desire to own things in the world. The stronger you are the lesser is the need of any kind in this world.

470.



Ego wants its ideas to be displayed throughout the world. People should not wish that their ideas should always prevail over the ideas of others. Ideas are not for lording over other people or imposing on other people's minds. Ideas should only be expressed, and suggestions sometimes given, and if they are not accepted we should not feel internal agony or annoyance. We should not expect that our thoughts be accepted by others, for appreciation cannot be thrust into people's minds. We are here merely to cooperate, not to assert.

471.



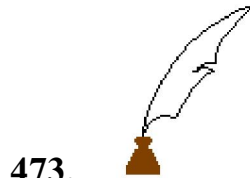
Our importance and happiness should not always depend on what others think of us or feel about us. Our destiny is entirely dependent on what we are in the eyes of SELF. We should do our duty; let the world not respect us. But it is not

easy to know what our duty is at any given moment. Particular duties vary from circumstance to circumstance, irrespective of the fact that there is one general duty for everyone, which is **SELF-realization**. Most of our sufferings and grieves arise because we do not understand the shifting of particular duties in our daily life, and we make the mistake of applying the same standard to everyone, to all things. When **SELF** Himself adjusts His laws to the conditions of the changing times, why should we not also do that?



472.

Creation is not an act of past, present or the future. Rather it is an act continued from infinity to eternity. World is being created right in the moment of Now and it will continue to be created in all moments to come. World is not an external object to our study but we are essential part of it, world is inside us and we are inside the world. It is trick of the intelligence that we see the world as outside of us, this way life carves out its way through the daily routines. And also SELF has not created this world as external to Himself. World exists only within the SELF. Nothing can exist outside of SELF. Universe with all its layers and planes is play of the `One` through the `Multiple` or vice versus play of the Multiple through the One. There is a presiding divinity over and above the very act of perception, the whole activity of the cosmos, the entire work of creation, every type of activity anywhere, from top to bottom, is presided over by some principle—without which, a leaf will not move in the tree, a finger cannot be lifted.



473.

Divine love is not our option but it is SELF's passion for SELF. We as human beings play only as instrument of love. We are the flute, SELF is the flutist and love is the song produced. Men and women who are destined to love SELF can do nothing but only to love SELF.

474.



We should not fear of dropping our mind vestures as letting go the mind images is not the end of our being-ness. Rather this is the start of a new life that is higher as well as real. Our ego-self is an environmental impression upon the screen of our consciousness. When a river enters into ocean it is not end of the river but the river starts to live as ocean; a higher living. A lion who lived among sheep thought itself a sheep. But one day while drinking water at a pond the lion realized by seeing its reflection into the pond water that he was very different from the fellow sheep, its being-ness as a sheep ended but it was not the death of the lion rather it started to live its real being-ness.

475.



To be perfected in love our love for SELF should be unconditional and limitless. There should be no limit to our surrender. We should not fix boundaries of our surrender. A true lover when is deprived of one arm gets ready to give the second, when deprived of one eye gets ready to give the other, when deprived of one relation gets ready to surrender the next. So only the surrender that is unconditional, unlimited and immeasurable can take the seeker to divine living.

476.



Let the love be always a free choice of free human beings. Do not obstruct or suppress the coming of offensive thoughts, let them come freely but do not host them or give them your precious life energy, with the passage of time these naughty and harmful thoughts will wither away and will vanish ultimately. Because everything that comes is bound to go; this is the law of nature. It is SELF alone that never comes and

never go. SELF is eternal and infinite and love of SELF must also be eternal and infinite.



477.

SELF never takes anything from us rather this is “We” who are taking constantly from SELF. Each moment of our life, each breath of our respiration and each beat of our heart are coming from SELF. When we feel that something has been taken back from us or something has not been given to us then we must be patient for a while. Ask yourself honestly “was that thing really mine?” your honest answer to the query would be “No”. All things come from SELF and go back to SELF. Our sense of affiliation, nearness and possession results from sense data. It changes constantly and is bound to die ultimately. In reality there are no ‘things’ and no ‘relations’ at all.



478.

In the moments of utter personal tragedies or social catastrophes SELF appears to us as a cruel, insensitive and more than that an insane presence. We rage and revolt against SELF. All the beauty of divine love is scrambled at once. We feel that the ground under the feet of our love has lost for ever. We proclaim to ourselves that SELF is dead from now on. But the death of perceived SELF is not the end of Real SELF. In fact this is the very subtle trick of SELF. This way SELF helps his devotees to come out of the last hurdle in the way of realization. As we can not reach to the Real unless the perceived SELF is not dead in us. Because when SELF dies the death of cognition is inevitable. When the perceived SELF dies only then we become capable to experience the divinity in its non-personal and ethereal presence. At that time happenings of all sorts are ceased. Judgment and duality does not survive. Only the sense of oneness and unity consciousness is found there.

Few of us realize that in the moments of deep estrangement frustration and alienation is also an unparalleled

opportunity to be bonded with divinity seamlessly. Our ego-self is a conglomerate of the data collected by six sense operations (touch, taste smell, see, hear and thinking). These six senses are mastering over our mundane life. We have become slaves to them. We are caged in the data prison that these six senses collect and process. Spirituality as a discipline of life tries to liberate us from this prison. Through purification efforts (meditation) we potentiate ourselves to have some sort of control over the evil play of senses. Slowly we succeed in controlling the deceptive powers of five senses but the sixth sense (thinking) is too adamant and resistive to be controlled. Thinking is the master sense and so its grip over our being is strongest of all. Day and night a seeker is perplexed and puzzled in his/her efforts to control the sense of thinking. Here SELF comes forward to help his seekers. SELF works in strange, subtle and perfect ways. To castrate the power of thinking in us, SELF makes the seekers to go through such tragic experiences (at physical or perceptive levels) that the very act of perceiving and thinking appears to us meaningless and we feel a great pain and mental agony to identify ourselves with ideas and thinking of any kind. We want to get rid of thinking without delay. At this juncture of time some who are not enlightened indulge themselves into drugs and narcotics to construct a veil between their thinking and their self. And there are some other who are bestowed with wisdom and adopt a totally different path to get rid of the agonies of thinking; they let it die through detachment. When the master sense of thinking falls off then we are transformed into the higher being. Where, things are done without the involvement of thinking. Things become done in their own right. We must not think and expect that SELF kills some one in an accident just to provide us any opportunity to become more wise and pure. Absolutely this is not the case. Nothing in this universe is being done to please someone or to teach a lesson to someone. All acts are acts of SELF. There can be no intelligent analysis of the acts of SELF. These acts originate and end in absoluteness.

479.



You remain small by identifying yourself with the body. You think, 'I am the body'. This thought keeps you in a state of littleness. But expand your view from 'I am the body' to 'I am the soul, the spark of the divine.' In this way rise up from the stage of dualism to the intermediary stage of qualified non-dualism. Then, you must expand further from 'I am the soul, a part of the divine' to 'I am NOT only SELF IS'. That is the highest spiritual stage, the stage of complete non-dualism. The feeling you start with, that you are the body, is steeped in dualism; it is the very birthplace of sorrow. As long as you are immersed in duality everything is sorrow and grief. If you identify yourself with the supreme self everything will be happiness and joy.

480.



True joy comes from equanimity. Do not be carried away by or attach any importance to worldly things. Use your time and effort to control the changes of the mind and develop mental steadiness. Equal-mindedness; means that you remain unaffected by victory or defeat, by profit or loss, by joy or sorrow. Accept whatever happens, whatever comes your way. When your heart is not swayed by worldly things, when you treat all people and all things with equal mindedness, then you will experience true joy. Then your heart will be filled with feelings of love and satisfaction, and you will know the true joy of devotion.

481.



It is only in such a state, when the mind and senses are totally inactive, that it is possible to experience the formless aspect of the divinity. But, this can be experienced when the mind becomes perfectly steady and equanimous and the senses are maintained tranquil and inactive. Then, you enter

the causal state while awake and experience the formless presence of divinity.



482.

You are subject to many sorrows because you are oblivious to the fact that the entire world is the embodiment of SELF. It is not just the world as you think it is. You see the world only from the phenomenal point of view; you are not looking at it through the eyes of inquiry. If you were to look at the world correctly, you would realize that it is a stream of continuous change. This ongoing, uninterrupted flow of change is the basic characteristic of the phenomenal world. But within and governing that flow of change, is the one divine principle which is forever unchanging.



483.

Lovers, singers, actors, painters, sculptors, writers, scientists and philosophers are not made but they are born. Effort and guidance can only polish that possibility which already was there.



484.

Leisure is a gift to a divine seeker. The seeker can use it to establish him in love. If he wastes away his/her time of leisure then SELF may put him/her again in the rut of daily labor.



485.

What true devotion really means? Devotion means an all-absorbing love for SELF. When you develop devotion and turn all your love towards SELF, everything that is necessary will be added unto you. You will develop the capacity to sacrifice

yourself. You will expand in love. Love is the very life breath of a human being. Without love you cannot live. Love is a very sacred quality.

486.



Now, over minor insignificant things you lose your temper and become ridden with tension. Anger and temper are dangerous. They can ruin your life. If you suffer from anger you will not be able to achieve anything worthwhile. You will be looked upon with disgust and derision. You will lose your wealth. All the honors you have enjoyed will turn to ashes. Your anger will even separate you from those who are closest to you. Because of anger people lose everything, and their life becomes a waste. Whatever thoughts you have, they will bring you the corresponding results. Whatever you are feeling will be reflected in your way of talking and acting. In the very first place, you must endeavor to purify your feelings. You have to make your love pure. To do so you have to develop forbearance, which is a serene patience and self-restraint under all circumstances, giving good to all, even to those who may want to harm you. There is nothing greater than having this quality of forbearance. Forbearance is equivalent to truth itself, forbearance is the heart of righteousness, forbearance is the very essence of the ancient wisdom, forbearance is nonviolence in practice, forbearance is contentment, and it is compassion. Patience and forbearance are two wings of divine love.

487.



If you want to see the moon there is no need to use a candle or a torch light. The light of the moon is enough to see the moon. If you want to see SELF you need only to immerse yourself in love. Fill yourself with love and you will surely succeed in your encounter with SELF. Fill your heart with one-pointed devotion and SELF will reveal Himself within you.

Then you will see Him as He truly is. In time, you will merge with Him and become one with Him.

488.



The world we know just stand as experience in the moment of Now. We experience the world through our sensations. These sensations are then given name and form by our ability to think and make distinctions. Usually we think we can describe our experience and in this thinking there is a sense of "I-ness". Notice that in trying to describe our sensations, this "I-ness" appears to be a sense of control which, though is within but physically is non-existent. From this we can see that the sense of "I" is an activity and does not actually exist. As soon as the activity ceases, like in deep sleep, there is no sense of "I"

489.



"Knowledge, when compared to experience, is like a drop of water falling into the ocean." The good thing about proper knowledge though, is that it can bring you to the point of experience.

490.



The one purpose behind every spiritual practice is to bring you to the point where you can completely transcend the mind. What happens then is that the mind's prison walls will become more and more transparent and eventually, you can just walk through it and be free. The most important distinction to realize is the distinction between consciousness and the mind; between you and everything else. You are the observer, you are consciousness, you are never the mind; you can only use the mind. Only the mind can change and transform; the true you (the essence) is absolutely unchangeable.

491.



To gain the Infinite, the miserable little prison of individuality must go.... Follow the heart. A pure heart seeks beyond the intellect. It gets inspired.... Within you is the real happiness. Within you is the mighty ocean of nectar divine. Seek it within you. Feel it. Feel it. It is here, the SELF. It is not the body, the mind, the intellect. All these are simply manifestations. Above all these - you are.

492.



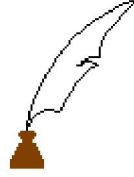
When you realize the one SELF everywhere, you become established in unity consciousness. Then you see only the oneness in all the diversity that is around you. From that moment on, you transcend worldly existence and gain the immortality you have been seeking.

493.



You may be a great scholar or you may be a world-renowned expert in a number of fields. But all your titles and achievements cannot confer on you real wisdom. To be truly wise and remove the grief from your heart, you must know who you really are. You must realize your immortal self. You cannot transcend grief by any other path. Only the knowledge of your true self will allow you to overcome all suffering and misery. This is the only knowledge that can bestow on you all happiness. When you master a worldly field of knowledge you earn the respect of your peers. You may become famous and fulfill your worldly aspirations, but it is only when you acquire self-knowledge that you deserve and earn the grace of SELF. When you have that, you become ever blissful. You enjoy the ultimate happiness.

494.



Worldly knowledge can only give you food and shelter, whereas self-knowledge gives you the greatest treasure of all, the realization of your own reality. Still, without some worldly knowledge, you will not be able to obtain the knowledge of the eternal. You should not be careless in the sphere of worldly knowledge. Spiritual passion needs to be balanced with worldly knowledge.

495.



Devotion is not merely repeating the name of SELF. It is an undying and pure love for SELF. It is completely selfless in its nature, pure of any worldly desires. It is pure, permanent and eternal. This divine love should be practiced constantly in your daily life.

496.



Without flowers you cannot have fruits. The maturation of the flowers into the unripe fruits and then into the ripe fruits, is the path of SELF-realization.

497.



As long as you are captive of delusions you will be in a state of bondage. When you suffer from delusion and infatuation, liberation is impossible. Liberation is to move beyond the worldly pleasures. It is not an air-conditioned car or a comfortable life. It is the complete destruction of ignorance. It is the extinction of all worldly attachments, the incineration of all selfish desires.



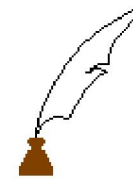
498.

The “noisy and fitful thinking” that we experience throughout our days and nights do not subside, until we know beyond all doubt that *who we are* is not to be found in our thinking. Doesn’t this make sense? In searching for our true nature, we naturally employ that which we believe will give us what we want. As long as we believe that the thinking and emotional experiences of the mind can provide our fulfillment, we will continue to seek our happiness there. What if we fully realize that nothing can be gained in thinking or feeling that cannot be lost in a subsequent forgetting and ending. Then what?



499.

The beauty of hopelessness is that when you truly encounter hopelessness, you **STOP!** All psychological time dies in hopelessness. What future? There is no future. You stop and settle into yourself as you are. You experience simply being. You are absolutely present and disarmed of all mental and emotional protection. You are open and totally available, and without forewarning, you are swept into an ocean of being without reference. You discover yourself standing in Being. You quite unexpectedly are on the home ground that you have been seeking. All seeking disappears in the stopping. A silent and still Being reveals itself as who you are. This is an unlimited and unconditioned sense of being.



500.

“Do you give up the bed when you fall into deep sleep? You just forget it! Liberation is not being free from the world. It is being free of the world.

501.



Just as the reflection of sun, appearing in a water medium, is as though a part of the sun and upon the disappearance of the reflecting water medium becomes inseparably one with the Sun. Again, just as the space-in-a-pot being a 'segment' of the all-pervading space becomes inseparably one with the whole-space upon the breakage of the pot, so too the essence of the individual is part of the infinite but body keeps it apart until death.

502.



Meditation is the steady, uninterrupted practice of contemplating the SELF. This is the principal spiritual activity. Thinking of SELF now and then cannot be called meditation. Meditation is thinking of SELF at all times, under all circumstances. It is a continuous, unceasing process.

503.



The one who is bound by time is man; the one who transcends time is SELF. The one who is mortal is man; the one who is immortal is SELF. Only when you take shelter in divinity will you be able to transcend this element of time. Time consumes man, whereas SELF consumes time itself. The one on the bank who is not caught up in the flood of time is SELF. If you take refuge in SELF you will be able to free yourself from all the troubles and problems associated with time.

504.

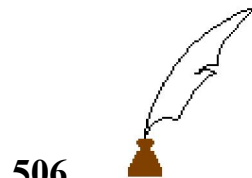


It is difficult to eliminate the ego as long as you differentiate your own will from the command and will of the Lord. You have doubts and are unable to surrender because you

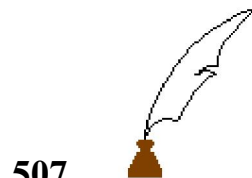
see others and the world as separate from SELF. It is only when you recognize that SELF is dwelling in all people everywhere, in the form of an ever luminous light shining in the temple of their hearts that you will be able to eliminate your egoism and surrender fully to SELF. Once you recognize the all-pervasive unity of the Lord you will have no difficulty following him. Know that the self-effulgent flame of SELF's presence which resides in all people also resides in you. The one who protects all people is an integral part of your own being.



505. Imagine for a while that there are two circles near to each other, one is bigger and the other small. The big circle may be thought of as SELF, the small one as the individual. Here the individual is different and distinct from SELF; this is dualism. When you bring the smaller circle IN so that it lies within the bigger circle, you have qualified non-dualism; now the individual is part of the Divinity and he exists in SELF. What then is the meaning of the individual becoming totally merged in SELF? The small circle has to broaden itself and grow bigger and bigger until it has fully expanded to the size of the big circle. At that point the two circles are indistinguishable and man has merged himself into SELF. This is complete non-dualism.



506. We cannot annihilate thought from within; the proper thing which is required in spiritual growth is to replace all minor and major thoughts with the one supreme thought of SELF. Only this way we can have eternal peace and this is meant when masters advise us to get rid of thoughts.



507. Withdrawal of senses is common both in sleep as well as in meditation state but there is a great

difference between sleep and meditation. Both are alike up to the level of withdrawal of senses but in sleep state senses fall down to a zero-ness level whereas in meditation silence that follows the withdrawal is always charged with the presence of SELF. So the difference between meditation and sleep is what is between light and darkness or between day and night. Through sleep we renew our bio-self whereas through meditation we transform our bio-self into the Universal Self. Sleep is a transitory condition because we go into sleep and we come out of sleep but our true nature is ever unchanged. We never go into it so never come out of it. Through meditation we just endeavor to remove all transitory conditions so that our true self might shine in its fullness. In sleep awareness comes down to a dormant state but in meditation it glows and shine in full capacity. No doubt sleep is essential for a healthy life; food and sleep give us feathers but meditation makes us fly.



508.

The knower, the known and the act of knowing are part of SELF but we divide this truth into different chambers of understanding i.e. mind, soul and body. We do so to facilitate our cognition but the SELF is always indivisible. Our minds are not capable to perceive the totality of any truth in one go so firstly we divide the wholeness of truth into smaller parts and then rebuild the truth in a way that suits us. Change is the nature of mind. It studies the change and is also changing itself. When the seeker sticks to the repetition of SELF's name then our minds start feeling stagnation and try to derail our resolve to stay persistent and calm in enchanting the name of SELF. At that time we must practice detachment of mind from our act of repeating the name of SELF. Let the mind go and love sustain. Mind is a tool that reports to our awareness; if awareness is not already there the mind cannot communicate to us. Presence of SELF is also the presence of Consciousness.

509.



Love of SELF becomes perfected in you only when all other loves in you are devoured by the cardinal passion of divine love. And never get relaxed in your love of divine as it is flesh eating and blood sucking task to reach a point in divine love where the only loss is loss of divine love and the only gain is nearness to SELF.

510.



O Lord! I have Urge to meet you and I have sufferings. Pain of suffering deletes that what the urge writes. Urge writes again and pain deletes again. Tell me O Lord how I can find my way.

O Man! Realize that you are not 'urge' and you are not 'pain'; you are already "me". Let go the pain and let go the urge and let go this play of letting go, you will find no division in you and me.

511.



Suffering is mind-fabrication. It is not the natural color of our consciousness. Suffering is conscious and willful act of "adoption". Adoption of pain and loss. Suffering is a web that the spider of human mind weaves around our consciousness. Thus through trapping our consciousness it starts stealing our life energy and compels us to surrender before the ghostly shadows of erroneous perceptions and provokes us to revolt against SELF. Except man the other members of animal kingdom do not suffer. No doubt animals can feel pain and loss but they do not suffer. Because animals just go through pain and loss without analyzing, comparing, magnifying and finding some SELF like being to blame for their pain and loss. Animals do not judge the pain in alienation. Though feeling of pain and loss is natural and essential for a safe living but suffering is unwanted and an a sickness also. Pure love and total surrender before

divinity can help us to overcome the sense of suffering. Suffering always has its causes in nature and not in Self or Transcendence. The seeker must not find causes of suffering in Transcendence and also ought not to blame SELF for the evil presence of suffering. If we have to blame someone for our sufferings then we alone are responsible for the creation of our sufferings.

512.



Our life can never be perfected with words, ideas, relations and possessions; it can only be perfected with the realization of SELF. Remember that SELF is not external to us or anything else but it is our own originality that is hidden within us. Realization of SELF means the realization of the true nature of our own being.

513.



Love questions not. It is not a beggar. Beggar's love is no love at all. The first sign of love is when love asks nothing, gives everything. This is the real spiritual worship, the worship through love. Whether SELF is merciful is no longer questioned. He is SELF; He is my love. Whether SELF is omnipotent and almighty, limited or unlimited is no longer questioned. If He distributes good, all right; if He brings evil, what does it matter? Love never asks; it always gives.

Love knows no fear. You may be cut to pieces but you should still love SELF. Suppose of a mothers, a weak woman, sees a tiger in the street snatching her child. I know where she will be: she will face the tiger. Another time a dog appears in the street, and she will fly. But she jumps at the mouth of the tiger and snatches her child away. Love knows no fear. It conquers all evil. The fear of SELF is the beginning of religion, but the love of SELF is the end of religion.

Love is its own reward. What can you have higher than love? Love is SELF's kiss, it is blessing in itself; pure love never expects anything in reward.

Unless there is love, philosophy becomes dry bones, psychology becomes a sort of theory, and work becomes mere labor. If there is love, philosophy becomes poetry; psychology becomes mysticism, and work the most delicious thing in creation. By merely reading books one becomes barren. When we are really in love with SELF we will not remember the times for meals. We will not know what we are eating. How can you love SELF and always be so nice and businesslike? The all-conquering, omnipotent power of love ... how can it come?

To be completely turned into love of SELF — there is the real worship! Worship Him as dearer than all your possessions, dearer than all your relations. Do not care if this universe is destroyed. What do we care as long as He is infinite love? Do you see what worship means? All other thoughts must go. Everything must vanish except SELF. The love the father or mother has for the child, the love the wife has for the husband, the husband for the wife, the friend for the friend — all these loves concentrated into one must be given to SELF.

514.



"With tears in my eyes I nourished the everlasting creeper of love. ..." This is the last, the great goal. What else is there? People want this and that. They all want to have and possess. That is why so few understand love.

Beyond the sanity of fools is a burning desert

Where Your sun is whirling in every atom:

Beloved, drag me there, let me roast in Perfection!

515.



Consciousness is divine, only held in the bondage of matter; perfection will be reached when this bond will burst, and the word they use for it is therefore liberation;

freedom from the bonds of imperfection, freedom from death and misery. And this bondage can only fall off through the mercy of SELF, and this mercy comes on the pure. So purity is the condition of His mercy. How does that mercy act? He reveals Himself to the pure heart; the pure and the stainless see SELF then and then only all the crookedness of the heart is made straight. Then all doubt ceases. True love does not consist in believing, but in being and becoming. The whole object of love is by constant struggle to become divine, to reach SELF, and see SELF. And what becomes of a man when he attains perfection? He lives a life of bliss infinite. SELF becomes all that space available in man. The tick of every moment appears to be the pulse of SELF.

516.



The Absolute baffles the mind of even the greatest scholar. It eludes the grasp of even the mightiest intellect. It is experienced as Pure Consciousness, where intellect dies, scholarship perishes and the entire being itself is completely lost in it. All is lost, and all is found.

517.



You want laboratory proofs? Very fine, indeed! You wish to limit the illimitable all-pervading SELF in your test-tube, blow-pipe and chemicals. SELF is the source for your chemicals. He is the substratum for your atoms, electrons and molecules. Without Him no atom or electron will move. He is the inner ruler. He is the controller. Without Him the fire cannot burn, the sun cannot shine, the air cannot move. Without Him you cannot see, cannot talk, cannot hear, and cannot think. He is the maker of all scientific laws, the law of gravitation, the law of cohesion, the law of attraction and repulsion, etc. He is law-giver. Bow to Him with faith and devotion.

518.



We are in the habit of knowing SELF through our ideas and sense perceptions, we never allow SELF to have influence upon our core and then we complain that SELF is indifferent to us. He is irrelevant to human life. Let SELF have influence upon you and you will see and feel SELF's presence at the very center of your own presence. He will be no more "distant" to your own self. We always feel ourselves stuck and backward in divine love because we are plagued with the malady of seeing and knowing SELF through our ideas and perception about SELF. Let all your ideas and perceptions of SELF fall apart and let SELF have strong and direct influence upon your core.

519.



Surrender is the pre-requisite of true love. Also we cannot learn anything without first surrendering before the person from whom we want to learn. But surrender is the hardest thing for humans. We do not surrender unless we are totally beaten down by any superior force. We become awed in front of divine powers. We feel ourselves totally flattened and helpless before SELF. Man never likes to surrender unless he/she is totally crushed under the absolute sublimity. And besides SELF no one else possesses such sublimity; so, if some one wants to love he/she has no other choice but to love SELF. SELF alone is the eligible presence to be loved. Only divine love is the bliss and comfort while all other loves bring misery and suffering. People, generally, do not feel comfortable before a person who possesses deep immense knowledge and has the power to answer any question put forward. People become fearful of his "all knowingness", they feel themselves vulnerable before such a great scholar. Even people try to humiliate such person; they want to remove such person from their way by labeling him as insane and crazy figure. Generally people are resistant to be corrected because to them they consider themselves already

wiser than anyone else. Everyone wants to appear wise so people start avoiding such person who appears a threat to their petty wisdom. If the advising person lacks in spiritual powers and only holds word knowledge, then he is doomed to be failed, people will certainly succeed in their sinister designs to degrade and insult such person. But the saints are not such helpless creature; they are supported and fortified with the omnipotence of SELF. When one realizes SELF he/she also realizes the omnipotence of SELF. People feel awed and submit themselves willingly before enlightened persons. Thus the transfer of wisdom between the learned and the ignorant becomes possible.

520.



Every SELF seeker ultimately has to become alone with SELF. This loneliness is fate of every SELF seeker because it is this loneliness in which our reunion with SELF becomes possible. SELF seekers loose interest in all worldly things and relations around and in response the worldly things also stop taking interest in a SELF seeker. A communication gap appears between a SELF seeker and people around. This communication gap leads a SELF seeker to the required level of loneliness.

521.



Knowledge without love (passion) is a lamp without oil and passion without knowledge is a horse without reins.

522.



You collect SELF in your vessels and dream that you have possessed the SELF. But that SELF of you in the pots of your ideas soon gets rotten and stink. Throw away all pots. Give up all your efforts to possess SELF. SELF can never be possessed or attained. When SELF comes, there survive no

'possessor' or 'attainer'. Give up your self to your Lord. Let Him handle you in whatever the way He pleases. Do not run after words and ideas- stay where you are. Let your self fall apart before your Lord. Do not Go Away just come In. In divine love, when we fall in we stand and when we go away we are scattered.

523.



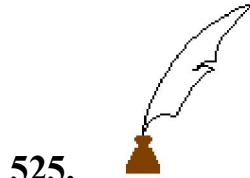
We have to withdraw our consciousness from outer and inner entanglements and pass it through a pinhole so that it may become concentrated perfectly and when it comes out of this pinhole it gets transformed into the widest possible extent.

524.

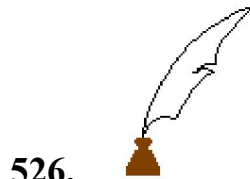


Substance, names, forms, laws, thoughts and consciousness all are magnificence of SELF. All things rise from this magnificence and fall back to SELF on their ending. All that is happening is happening in the moment of Now. Things we see are not result of any past action but that are result of divine action which is continuing right in this very moment. If SELF withdraws His will even for the fraction of a second the whole existence will just vanish. Things and situations have no independent presence. All things need constant divine reference and support for their existence and sustenance. The whole show of universe is like a small electric circuit. In an electric circuit source of energy plays fundamental role. The circuit is dead without this source of energy. If the flow of this source energy is stopped the light of the bulb will just vanish in no time. SELF is the Source ... the whole existence tangible or intangible is His magnificence. Existence belongs to SELF as sunlight belongs to sun. Existence is no separate from SELF as the sunlight is no separate from sun. Our thinking, our understanding, our ignorance, our brilliance, our meanness, our attainments, our losses, our materials, our sciences, our philosophies, our

religions, time and space all are emanating from SELF. All the control rests with SELF. All our movements are results of divine magnificence. We are nothing; absolutely nothing. Our ego our individuality is no more than a lie; a farce; a mirage and this lie- this farce- this mirage is also coming from divine magnificence. Your “you” and my “me” are absolute zero and this zero too is coming out of divine magnificence. Our vanity and false pride is pulling us back from a total unconditional surrender and this vanity and pride too is emanating from divine magnificence. So the best way for us is to accept all situations and all conditions. Do not fight or resist SELF. Let SELF move through you as He pleases. He will move through you even if you do not allow Him but in that case you will become a loser and suffering will become your destiny.

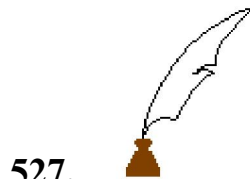


525. This changing universe is nothing but the different movements of SELF. One knows that dance cannot be separated from a dancer. As long as dancer is dancing, dance is coming out. One cannot conceive a dance without a dancer. This reflects the same understanding that the Creator and the Creation are one. SELF is not such a presence which could be talked about! SELF is just 'HU'(THAT) and this 'HU' too is just a lingual facility for communications. SELF is not visible yet pervades everything, cannot be pinpointed yet is present everywhere.



526. The problem arises because a person exists in his mind and mind always divides. This feeling of separation from others makes a person more egoistic with time and unless he drops his ego, he cannot realize his real self. An allegory can be given here that although the reality of a drop and ocean is water but a drop is a drop and an ocean is an ocean. To become ocean, a drop has to dissolve its presence into ocean. Although

the whole tree is hidden inside the seed but a seed must die to give birth to a tree. This is the whole problem, when a person is born, society starts to condition him according to its way. He is given a name and he starts considering himself as the name. He starts recognizing himself through the eyes of others. This conditioning is so strong that he even wants to understand SELF according to his own learning from the society. In other words, his search for the SELF is to confirm his own pre-conceptions about the SELF. This is why, when a philosopher tries on SELF he always end up in confusion. Because knowing SELF is not a process of knowing more and learning more but rather it is a process of unlearning, renunciation and surrender. A person must drop his conditioned mind, which is responsible for the development of his conventional self. They say, unless a person becomes one with SELF, he will not feel contented rather he will lead a miserable or dull life. The celebration in his life will be missing, no matter even if he is a King, as he himself keeps on creating hell under the influence of his ego. This is why some spiritual master said to one of his disciples to look for his original face - the face which he had before birth and would have after death. This saying reflects the same point of view where masks are to be negated for the original face, only then the truth is found. This truth which reveals itself after the negation of masks is the real self which is SELF.



527.

Magnificence of SELF represents both His being and His will. The attribute of “Being” cannot be attached to any such entity (though SELF is not any entity) that is void of will. SELF’s being is incarnated into Physical forms whereas the will of SELF is incarnated into natural laws. So to obey the laws of nature is not contrary to divine love or surrender rather a seeker of SELF or lover of SELF becomes more caring for these natural laws as he/she takes each law of nature as the embodiment of beloved Lord. In true love, obeying the natural laws does not appear as impediment but instead it becomes a

form of worship and an opportunity to grow in love. Once it is realized that all is radiance of SELF then all discrimination between SELF and His manifestation is gone. One who claims to love SELF must also submit to the will of SELF (natural laws). One indivisible Divine appears to flow in all forms, nature, situations, conditions and dimensions. To attain this level of unity consciousness one has to rise above the life of bondage and ego.

528.



Spirituality is not talking about gold, listening about gold, reading about gold, understanding the gold, trading in gold but it is all about “becoming gold”.

529.



Thinking in itself brings nothing to us. We do not attain things because we think about them but things come to us when they *have to* come to us. The tree does not come out of seed because the seed thinks about it, the tree does not attain blossom because the tree thinks about it, the blossom does not attain fruit because the blossom thinks about it and fruit does not attain sweetness because the fruit thinks about it. The emergence of tree, blossom, fruit and sweetness all are manifestations of the inherent potential of the seed. Becoming tree, blossom and fruit are not the thinking attainments of the seed but they were always present in the seed, all these stages are part of seed’s “being-ness”. True knowledge of all things will come to you as part of your being. This knowledge is not outside of you rather it is hidden inside you. The only thing that is veiling and obstructing our encounter with this knowledge is thinking. We are ignorant because we think. Because of thinking we are unable to see that which already stands in front of our eyes. Thinking is constantly taking us away from our home seat (divine essence in us). Our thinking is distorting the true nature of all things. It is veiling the Truth constantly. Thinking, by nature,

divides and alienates the knower and the known. True knowledge can only come to us not through thinking but through natural growth of “Inner Potential”. This Inner Potential resides in “silence”. We have to develop and grow in this Silence. Silence comes through surrender, renunciation and detachment. Thinking leads us astray, wastes away our life energy and puts false goals before us to achieve. Come face to face with Content. Discard all veils of words. SELF is hidden inside you as the aroma of rose is hidden in its seed. SELF can be encountered as our own Inner Potential; we have to grow up to the level of realization of it. SELF is Inner potential of “I”. Sow this seed in the soil of love, water it, fertilize it, let it absorb light and grow in its nature. Day will come when this divine seed will blossom and bring aroma and its fruit.



530. SELF alone IS - this is the voice of the mystics. SELF IS, and the world also IS - this is the voice of the theologians. World alone IS - this is the voice of the materialists. The experience of the mystic is real, vast, and all-illuminating. The experience of the theologian is mental. The experience of the materialist is purely of the senses. Under the pressures of life, the materialist grows into the theologian, and from the theologian is evolved the mystic. Blessed are those who exceed the crudities of the materialist and are released into the dynamic world of the Mystical Experience!



531. Great mind perceives SELF; little mind doubt and deny. Great faith finds Him; little faith complains and is repulsed. Great Love experiences Him; little love is too busy with its own fleeting pleasures.

532.



A drop of water is valueless. But the same drop when dropped into ocean, acquires imperishable power, beauty, magnificence and value. We obtain the true power, dimension and value of our personality, the real fulfillment of our life, when the drop of our little heart is dropped into the oceanic heart of divine.

533.



SELF is the timeless Now and the space-less Here. He can be experienced by anyone, anywhere, at any time, and most of all here and now. The invisible SELF is not a distant inaccessible beyond, but an all-colorful Consciousness and all-creative energy immanent in and operative through all the visible things and beings. Through the visible, we know, see, and experience the Invisible.

The mirage we see is not the desert, yet without the desert there can be no mirage. From the mirage we know we are in the desert. The world of our sense-experience is not SELF, yet there can be no world without SELF. From the effect we know we are in the Cause. The world is the effect, SELF is the Cause. Being in the effect we are in the Cause.

Our knowledge and experience of the outer world are not direct, as they are obtained through the instrumentality of our senses. If the senses are defective, our knowledge and experience concerning the world are also defective. We can have no direct experience of anything except that which is within ourselves, and is the experiencer himself. We know it directly, through itself. Without it we are nothing. It is unending Peace and Happiness, the foundation of all knowing and experience. When we are rooted in a deep and dynamic awareness of this infinite presence within and without, we have an experience of SELF.

534.



As the bud unfolds, as it blooms in its color and fragrance, the soul in man, being nourished by inner moral and spiritual qualities and deep reflection and discrimination, unfolds its potential for the experience of SELF. The more is the inner equipment for the experience of SELF, the sooner one has it. SELF is pure Consciousness and is therefore can only be approached in and through the consciousness, which is pure and liberated from the limiting physical and mental experiences.

SELF is neither the content of any idea nor an object of mental search, but the supra-mental infinite Being that transcends all mental phenomena while supporting them. Even man is more than, and transcends, any thought that may rise in him and that he may witness, deal with or dismiss. Like the ladders used for climbing over the roof become irrelevant when one is reached on roof, similarly once we are reunited with our essence, mental instruments have served their purpose and are no more helpful for knowing the Truth.

Thoughts and feelings, however helpful in the preliminary stages and states of progress, are only helpful to lead us into an experience of the Truth. We have to go beyond thoughts and feelings. We cannot see the face of SELF through the veils of our worldly thoughts and emotions. As long as such thoughts and such emotions are in us, we see them, not SELF. To see SELF, our mind and heart are to be rendered luminous, calm, still, with the nameless, formless, radiant divine Love.

535.



Anger and Hatred are much spoken words in Meditation. It is always advised to get free of these spiritually hurting emotions for the sake of developing that psychic environment which is essentially required for the growth of divine love. But realization of the true meaning and scope of these two words is not very common. In spirituality “anger” symbolizes all

that outrage and annoyance that results from the failure of desires. Anger can show itself in intense or mild forms. And Hatred symbolizes all that repulsion and dislike that is felt by any person towards other forms of creation. Again Hatred too can manifest itself in intense or mild forms. Anger is evil fire that is capable to burn all the positive potential in us. It burns away the future good possibilities. Effects of Hatred are also no less destructive. Hatred brings alienation and alienation is in direct contrast with Love. Love brings us nearer to other forms of manifestation while alienation builds sense of distance and disconnection. It ruins the prospects of unity-consciousness in us. Remember that it is easier to control the severe forms of anger and hatred but the control of mild forms is very treacherous. Mild forms recur very frequently and mostly remain disguised. It becomes hard even to be aware of their presence. So whenever you feel that the serpent of anger or hatred is creeping in, just **STOP immediately then **THINK** about the damage that these monsters can inflict upon you and **RESOLVE** not to extend any kind of support or cooperation to these hidden enemies. Anger and hatred can survive only upon your blood, so never feed them with your precious life energy. Once we withdraw our support from them, they will recede and suffocate to death. Beware O man they come as friends but play as enemies and what a worst enemies they are.**



536.

All around there are distractions; all kinds of sounds come from every direction. While we ordinary people are disturbed by the noise around us, the heart of the masters remain in contact with the dimensions of the boundless silence within these sounds. They perceive the dimension of unending silence through their inner faculties – a dimension of absolute calm pervading and dwelling within all this incessant noise.

We cannot run away from the noise, and if we do, we flee also from **SELF who is present in the noise. On the other hand if we stay in the midst of the noise without being able to perceive**

its inherent silence, we grow sick and get disturbed, distracted and nervous like any ordinary person.

True meditation is a great art. The soul alone knows this art. It is not described in books. Much work has to be done on oneself before one is able to listen to the eternal divine silence. Many conditions have to be fulfilled, before one can be successful in controlling the mind and before the soul opens itself to the infinite silence of Truth.

People are misguided. They think by reading books on meditation and then meditating according to manual their success is assured, but even if by some magic they were transported directly into the heart of the Divinity, there they would not experience SELF, but the ineradicable thoughts and feelings that haunt them. They are not in a position to experience SELF on the restless surface of their being.

Even if you think you are calm and tranquil, in truth you are restless. Silence is something entirely different from keeping the body still and suppressing a few thoughts. When the surface of a lake is disturbed your face cannot be reflected clearly in it. In the same way Truth cannot be reflected in your mind as long as it is agitated.



537.

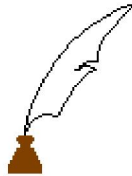
There are many methods of purification. We can wash clothes with water and soap, or we may dry-clean them chemically, or through heat or oxygen or radiation with shortwave. In the same way there are many methods to purify the subconscious, the mind, the heart and the will. The most wonderful method of purification is Zikar (enchanting the name of SELF). The Zikar assumes the duty of creating all the necessary conditions and circumstances for your spiritual development and awakening the higher faculties of Truth-experience till finally the mantra reveals itself to you as SELF, as Truth.

Some saints purified themselves through the inner heat generated by severe austerities. But this is not the only method.

One can purify oneself completely inside and outside through the fire of devotion, through the fire of the psychic energies released by mantra repetition, or through the fire of divine knowledge, meditation and contemplation. You achieve more with the help of these spiritual disciplines than through any physical exercise. Constant repetition of the mantra generates a great psychic fire that burns completely all impurities of the body, heart, will and blood.

Let your mind be silent, while you repeat the mantra. Let your heart be silent, let the depths of your consciousness be silent and established in this stillness of peace.

538.



Some times desires are visible and they come forth as demands. But desires also can play in back ground. When they play in back ground they move waves in us as hidden factors move waves in ocean. Generally these passion waves are responsible for unnamed anxiety, fear, obsession and frustration. Only enlightened love (passion supported with deep knowledge) can escort us out of such conditions.

539.



Deep understanding results in deep faith, deep faith results in deep love and deep love results in realization. No love can sustain without pure and firm faith. Strong faith has three structural layers i.e. (A) righteousness of goal (B) righteousness of path (C) righteousness of action. In spirituality SELF is the goal, love is the path and Zikar (Japa) is the action. Faith without love is a bird without wings and love without faith is a fish out of water.

540.



For what our hearts search and yearn does not lie in the knowledge or worldly possessions but our hearts

want only the Ecstasy- Ecstasy that comes only from divine love; from SELF-Consciousness. Divine love is a simple transaction. If we want it, we will get it.



541.

We can stop believing in SELF. We can stop thinking about SELF. But we can not stop thinking about our own self, our own presence. Our faith in our own self and presence is an irrefutable evidence of SELF's presence. So there are no virtual non-believers in the world. Every one is bound to have faith in his presence. If someone claims to have no faith even in himself he is either lying or is mad. So, if we come from river to canal or we go from canal to river we are swimming in the same one water.



542.

Just think about a mother whose only son -- noble, intelligent, loving and caring has been jailed by her enemies. Moreover he is being tortured and inflicted by the enemies and is not being provided with proper food and living conditions. The mother has been barred and restricted from having even a glimpse of her son. Anyone can imagine easily the agony of the bereaved mother. She will think nothing but her son all the time. She will remember him day and night and even in her dreams. She will be ready to offer any sacrifice for the release of her son. She will be ready to go to any extent for her reunion with her beloved son. No dress, no food, no pleasure, no possession and no relation are more dearly and near to her than the remembrance of her son. She will not sit calmly and will leave no stone unturned to get her son back. And most splendid thing in the whole matter is that she does all this out of her love, she needs no reward for all her efforts for her son. She loves her son for the sake of love. Her own existence gets accomplished when she will find her son released from the captivity of her enemies. So or even more intense should be our love for the release of our

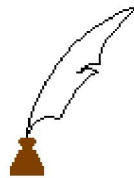
own Inner-self which has been captured by our inner enemies (negative mind states i.e. lust, doubt, fear, delusion, anger and hatred).

543.



Words of wisdom possess no power at their own to change or transform us. Ideas, theories, logic and isms all are castrated at core. Believe me that they have no power to influence any heart. If it is not so then why the reader or listener is always asked to practice the said words of wisdom with the purity of consciousness, with concentration and persistence. It looks paradox. Wisdom is not meant to demand purity from us but it is meant to purify us. The center of magical power of “Making” is not in words, ideas, isms, arguments, theories, myths, tales and stories but it lies within us. We are the custodians of that sacred power which can make or change. There is a divine point in us that holds all the potential to Make. This divine point is Transcendental. It is nowhere and is everywhere. It is in us and it is holding us. A mind intoxicated with sensuality is blind to its existence and presence. All forms of wisdom are nothing but tools to attract and invoke this power in us. Once the words succeed to inspire and motivate this power in us then their purpose is served. This divine power of Making fertilizes the words of wisdom in a way a spermatozoon fertilizes the female ovulation and change or transformation comes as the offspring of this copulation of words and divine power of making residing inside us. So have faith in you. You are the Master, you are the Maker. Without you everything is unfertile and unaccomplished.

544.



We have the problem of “discontinuity” – which so many of us suffer from a seeming incapacity to sustain a course of thought or action unless we are impelled to it by the force of addiction, desire, or aversion. Making a sustained effort

of will in the sphere of our personal life is a rare matter, indeed. Yet, we can see that the capacity for active resolve is the first step—not some far-off target in our spiritual development.

545.



Many want the show of their love. But the perils to become infected are greater. Virgin stays at home to be safe. She becomes vulnerable to lust when she comes out. So being safe is better. Do not take your Show until SELF wills for so.

546.



No real attainment is possible through sleep walking. Wake O lover and stand on ground. Take one step after the other. Be patient and act in grace. Love firmly and purely. Have faith in the Day when all veils will drop and love will meet its end.

547.



If you do not attend your love how can it bring you at home? Heedlessness brings distance and distance brings disconnection. Always be aware of your recitation of SELF's Name. If you are heedless you will get nothing from your love.

548.



All things, persons, situations, conditions and states are rising from SELF hence nothing is wrong or bad. Sin does not exist in SELF's Kingdom. Every emanation from SELF is equally good, right and sacred. We are not here to understand or alter the things, persons, situations, conditions and states but we are here to follow the divine will. Every atom of our body and

every particle of the universe are dancing in submission to the divine Will. Our individual consciousness is not a doer of anything but it is just a receiver and witness to divine acts. The sense of "I" "Me" "Mine" is a delusion- a phantom. This prison of "I-ness" is holding us prisoner. It is not real but it is barring us from reaching to the Real. If we want to see our true face, our own reality then only thing required is to pierce through the web of "I" which the spider of mind has woven around us. Freedom and salvation is always one step away from us. This "I" is nothing but an "anti-Self" that is installed into us by the environment. Follow it not and all suffering will end in a blink of eye.

549.



SELF has sent us in this world through the wombs of our mothers but He has not abandoned us. He sent the horse of breath along with us. We can go back to our Lord by riding on this horse. There is a Rider in us and there is a Track that leads back to the Lord. Consciousness is the rider; breath is the horse and Japa is the Track. Without Ground no Track is possible. So there is Ground of love on that the journey of reunion with **SELF** is traveled. For a smooth and winning race the Rider, the Horse, the Track and the Ground all must be locked and synchronized with each other. All four parts must move in total harmony.

550.



SELF resides within the hard shell of our "I". To uncover **SELF** we have to explode this shell of "I" and remember that this shell of "I" is the hardest of all things in the world. To explode it we have to hammer it ceaselessly with the soft impact of repetition of **SELF**'s Name. What a miracle! The hardest thing 'ego' gets blasted by the touch of the most soft and subtle thing in the world (**SELF**'s Name). Through this Explosion of "I" our inner little "I" attains reunion with the universal bigger "I". In daily life we inflate a balloon through blowing air into it

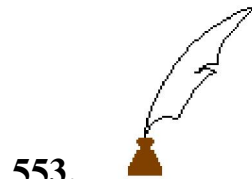
and when it is over-inflated it gets exploded. When it explodes where does the air of the balloon go? The air inside the balloon gets reunited with the atmosphere from where it came originally. So is our “I” when it gets exploded the content of it goes back to its Divine Source - the universal “I”.



551. The Japa or meditation reunites us with SELF, merging our being and consciousness with His perfect Being and Consciousness. While practicing, we do not need to keep in mind any intellectual meaning of SELF’s Name or cultivate an attitude or emotion during our practice. Rather we should relax, listen and make ourselves open and receptive to its dynamic working within us.



552. Silence is not just sitting with a blank mind instead it is a state of uttermost awareness of the divine presence.



553. The simpler and more easeful the meditation practice is the more deeply it will be effective. This is a universal principle in the realm of inner development and experience. How is this? In the inner world of meditation things are often just the opposite of the way they are in the outer world. Whereas in the outer world a strong aggressive force is most effective in producing a change, in the inner world it is subtle, almost minimal force or movement that is most effectual – even supremely powerful. This being so, the simple subtle intonations of SELF’s Name (Zikar) are the strongest and most effective form of mantric invocation. There are no “higher techniques” of Zikar but through its regular and prolonged practice there are higher experiences and effects that will open up for the performer. By

and by the efficiency of the practice and the resulting depth of inner experience will gradually increase.



554.

We constantly endeavor to mix up our intelligence with Divine Will. We always try to amend, change, avoid or reject it altogether. In fact we have no capacity to amend, change, avoid or reject the Divine Will, only thing that we do is the blurring and degrading of our own possibility to become pure and divine. We ourselves are responsible for all the sufferings we endure in life. Be like a void, like a hollow pipe let the wind of Divine will move through you, whistle through you freely without any resistance and desire on your part. Be a dust particle in the lap of strong wind, run with Air when the Air causes you to run and stop when the Air causes you to stop. Total and unconditional surrender to divine will can transform a man's life instantly and for ever.



555.

Determinism is not in contradiction to free will. We have free will that is determined to appear as free. For example there are two sides of a coin i.e. heads and tails. Heads side is free to be heads and tails side is free to be tails but both sides are determined to remain part of the coin. Two sides of the coin are two aspects of the one same coin. Both aspects appear free but apart from the coin their existence would be a non-reality and delusion. So the human beings are determined as well as free at the same time. All things are emanation from SELF and so are our body, mind and soul. Our Will is also emanating from SELF so it is not free in its 'being' but it is free because SELF has willed for it to appear as free. If a determined thing apparently appears as free then that is free. A judge in court is determined in his service but is free in his judgments. Going further we can say that judge is determined in giving his verdicts according to law but he is free to make his choices from various available

precedence and relevant clauses of law. Finally, we can say that all acts either they rise from free will or from determinism root down to one reality and that reality is SELF. All states of determinism are coming from SELF and all states of freedom are coming from SELF too. We are bound to take free things as free and determined things as determined. A man who is not blind his eyes appear free to see and a man who is blind his eyes appear determined to not to see. What prevails in the end is SELF's will. Our will is not free but it is emanating from the free will of SELF, so it is free. SELF is tantalizing our intelligence and plays with its inability to understand His manifestations. Thus SELF guides us and draws us towards His infinite Being.

556.



Repeat the name of SELF with mind overflowing with pure love; all your troubles will perish root and branch.

557.



Negative thoughts are like crocodiles living in the dark waters of mind; these negative thoughts can catch us unaware and can devour us alive. The best way to tackle them is "do not attend them". Do not be engaged with them. Once you are engaged with them, you are doomed to be their victim. Because there are very few people who are so purified and stable in their resolve that they are virtually immune to the evil influence of negative forces. In these moments of trial when negative thoughts try to derail you just keep on the repetition of SELF's Name If you stick to the Japa even when you think that your heart is not in the repetition, soon you will find that all the haze and toxic emotions have gone and divine bliss is regained.

558.



Desire and anger are two fatal inner enemies of us. Unless we conquer and master them, it is stupid to expect deliverance. So we must stay away from them without any reserve. These are the two frightful gateways to hell.

559.



Sometimes SELF blows as breeze upon my heart and some other times He whirls as tornado - blowing apart the walls of my heart. Some times SELF comes to my heart as droplets of dew and some other times it roars as ocean. Such is the magnificence of SELF.

560.



Irresolution is as much a curse as laziness for the result is the same, though the irresolute person often suffers from his constant vacillation. Irresolution arises from ignorance, fear, and confusion. Which way should I go? How can I know the right thing? Will I be safe from harm? What will happen to me if I go in that direction? These and many other agonies torture the irresolute. Seeing this weakness evil strike him down and tramples him mercilessly underfoot. The slavery can last for ages. Those who are always looking for pleasure, enjoyment, and gratification in all things are especially vulnerable to evil ways, for they have no standards but “I like” and “I want.” Selfish to the core, they have no interest in the consequences of the actions that may be needed to get the things they want, considering that even wrongdoing is justified if that is needed to obtain their desires. Nor do they care about the real nature of the desired things. Drug addicts and alcoholics embody this foolish disregard of reality, what to speak of sex addicts who refuse to acknowledge the destructive nature of their actions on themselves and others and they are classically blind to the

dangers and defects of the objects of their “romantic love.” Addiction to objects can become so deep rooted that the addict in time may even admit their harmful consequences but boldly declare that he simply does not care. Spiritual suicide is the end result of all addiction. The slave of evil is dragged along the road of life by the wild horses of the senses – horses that he himself whipped into mad frenzy. “Everyone knows repression and suppression are bad for you!” they trumpet as they plunge on down the path of willful self-destruction. The chariot race of their life gives them no pause for reflection or good sense they are too busy “living life to the full” and know not that they are sinking into dullness and death. A rotten tree standing could be toppled by the slightest of breezes because its fibers are no longer strong or even intact. The same is true of those who are lazy, irresolute, addicted to pleasure, undisciplined in their senses and their indulgence: they have no moral fiber, no strength of will, no inner integrity. Just a puff of evil and over they go, because spiritually they are already fallen to the ground. Being self-centered they are neither the friends of SELF nor of their own life.



561.

The importance of diet in the context of spiritual life can hardly be overestimated. What we eat and how much we eat is important for two reasons: the effect of food on the mind and its effect on the body. Everything is vibrating energy—including the mind. What we eat is absorbed in the form of energy into the various levels of our being. Some energies are life-sustaining and some are life-inhibiting and even life-destroying. For example alcohol, nicotine, and mind-altering drugs consist of destructive energies and so do other forms of food and drink, including sugar, coffee, tea (non-herbal) and “junk food.” If we take them into our body we not only harm our body, we distort our mind and greatly hinder any attempts at increased and clear-sighted awareness. We are already too body-conscious, and if we make ourselves ill we only compound the problem.

Overeating does not directly harm the mind, but the motives for it, such as greed and desire for sensory distraction from inner discontent, are evil habits to cultivate. Overeating, however, does greatly harm the body, which in turn distracts the mind.



562.

There is no optimism for those who intend to stay in the hog-wallow mud of ignorance and evil: Men of demonic nature know neither what they ought to do, nor what they should refrain from doing. There is no truth in them, or purity, or right conduct. They maintain that the scriptures are a lie, and that the universe is not based upon a moral law but SELF-less, conceived in lust and created by copulation, without any other cause. Because they believe this in the darkness of their little minds, these degraded creatures do horrible deeds, attempting to destroy the world. They are enemies of mankind.

Their lust can never be appeased. They are arrogant, and vain, and drunk with pride. They run blindly after what is evil. The ends they work for are unclean. They are sure that life has only one purpose: gratification of the senses. And so they are plagued by innumerable cares, from which death alone can release them. Anxiety binds them with a hundred chains, delivering them over to lust and wrath. They are ceaselessly busy, piling up dishonest gains to satisfy their cravings.

“I wanted this and today I got it. I want that: I shall get it tomorrow. All these riches are now mine: soon I shall have more. I have killed this enemy. I will kill all the rest. I am a ruler of men. I enjoy the things of this world. I am successful, strong and happy. Who is my equal? I am so wealthy and so nobly born. I will sacrifice to the SELF. I will give alms. I will make merry.” That is what they say to themselves, in the blindness of their ignorance.

They are addicts of sensual pleasure, made restless by their many desires, and caught in the net of delusion. They fall into the filthy hell of their own evil minds. Conceited, haughty, foolishly proud, and intoxicated by their wealth, they offer sacrifice to SELF in name only, for outward show. These

malignant creatures are full of egoism, vanity, lust, wrath, and consciousness of power.



563. Human beings are of two basic types: intellectual and instinctual. By “intellectual” is not meant academic or scholarly, but those who are more centered in their intelligence comparing to their senses, emotions, or physical bodies. Most people live in an instinctual, reactive manner, rarely letting their intelligence take the lead, and often only use their intelligence to fake up justifications for their irrational (instinctual) behavior. Patiently, little by little, a man must free himself from all mental distractions, with the aid of the intelligent will. He must fix his mind upon the SELF and never think of anything else. No matter where the restless and the unquiet mind wanders, it must be drawn back and made to submit to the SELF only. How easy it all sounds but how tremendously difficult it is to pass from dream to awakening, from inner childhood to inner adulthood. It is a literal life-or-death struggle. And to succeed it must be constant. You must know Him who is above the intelligent will. Get control of the mind through spiritual discrimination. We are ourselves the answer, the secret of success in spiritual striving.



564. He who utters the name of SELF with the intention ‘I shall attain SELF’ does verily attain SELF. The man of faith, whose heart is devoted, whose senses are mastered: he finds SELF.



565. Meditation is the repetition of a sacred formula - a mantra. In this repetition one should put all one's love, one's thought and one's will. One will gradually enter into a

state of concentration such that all consciousness of the external world is excluded. He who repeats Japa will see that with the passage of time mantra will little by little become more powerful in him. It will become transformed, and the person repeating the Japa will be transformed. Thus Japa is not a mechanical activity, but a very intense activity with profound concentration. This can clearly be hard to start with, but with practice this becomes easier and more natural. One must repeat the mantra softly with concentration so as to lead the mind to pass beyond everything that is connected with the domain of thought. One should try to reach the spiritual domain where even thought is not allowed to enter. The mind must be perfectly calm, as though it no longer existed. If it is well done, Japa can be compared to the regular, continuous flow of oil from one jar into another. A strong relationship will thus be established between consciousness and SELF. Japa can be performed with the certitude that the mantra is effective. You must have that certitude. Then you can continue Japa until the point is reached when the mantra's vibrations make you feel its power. The mantra transforms you. The best Japa is that repeated by a mind which is completely calm and at rest. The name of the Lord is not only a word, but something very strong which touches us completely. The holy Name of the Lord has great power for his devotees and all merit. The repetition of the holy name can be aloud, when one is alone, or in silence, or mentally, or even moving the lips a little bit. It is considered that the mental repetition is the most effective when one thinks of the meaning of the mantra.

Why repeat Japa? It is in order to master the habitual tendency of being conscious only of the outside world; it seems to us that the ephemeral world is reality, although we know in theory that the manifestation emanate from SELF. However, in daily life our consciousness remains in touch with the tangible and we neglect the spiritual. We are not living in SELF, the Supreme. We stay with our thoughts of ordinary life. This is why the Seers say: In order to reach SELF take something tangible, such as a sound (word) and arrive at the source of sound (word) which is none else than SELF.

How can Japa produce good results and how do we know that? Japa can be practiced under any conditions: when one is walking, standing or sitting, giving or receiving, lying down or doing any of the things we do in everyday life, whatever the situation in which you find yourself. There is no restriction, rule or limit. When one repeats Japa with faith and respect, one certainly arrives at a happy state. One will be freed from worry in this life, one will find joy, and one will escape many sufferings. He who repeats the holy Name of the Lord will always be protected by SELF.



566.

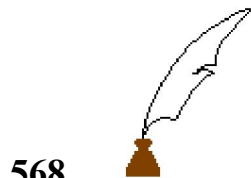
Each person will experience meditation in a different way, even if there are points of similarity with that of others. Also, meditations can vary greatly for each of us. In some meditations a lot will be “going on,” and then in other meditations it will seem as though we are just sitting and coasting along with nothing “happening.” This is exactly as it should be. Some meditations will produce changes and others will be times of quiet assimilation and stabilization. When nothing seems to be going on at all, we may mistakenly think we are “doing it wrong” or just “marking time.” Meditation produces profound and far-reaching changes in our extremely complex makeup, either when we do or do not perceive those changes. Some meditations are times of quiet balancing out to get ready for more change. Our meditation then is like the hatching of an egg. Nothing may seem to be going on, but life is developing on the unseen levels. The hatching of a chicken egg is a prime example. Inside the egg there is nothing but two kinds of “goo”—the white and the yolk. Both are liquids and have no other perceptible characteristics than color. The hen does nothing more than sit on the egg and keep it warm, yet as the days pass the goo inside the shell turns into internal organs, blood, bones, skin, feathers, brain, ears, and eyes—all that goes to make up a chicken, and just by being incubated. At last, a living, conscious being breaks its way out of the shell. No wonder eggs have been

used as symbols of resurrection from death into life. Through the Japa and meditation of SELF's Name, simple as they are, the "heat" of the divine vibration causes our full spiritual potential to develop and manifest in us. Another apt symbol is the cocoon. The dull-colored, earth-crawling, caterpillar encases itself in a shroud of its own making and becomes totally dormant. Yet, as weeks pass a wondrous transformation takes place internally until one day an utterly different creature emerges: a beautifully colored and graceful butterfly that flies into the air.



567.

He who chooses the Infinite has been chosen by the Infinite. He has received the divine touch without which there is no awakening, no opening of the spirit; but once it is received, attainment is sure. Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature. So also all perfection of which the outer man is capable, is only a realizing of the eternal perfection of the Spirit within him. We know the Divine and become the Divine, because we are That already in our secret nature. All teaching is a revealing, all becoming is an unfolding. Self-attainment is the secret; self-knowledge and an increasing consciousness are the means and the process.



568.

The process of meditation is a turning of the human consciousness from the egoistic state absorbed in the outward appearances and attractions of things to a higher state in which the Transcendent and Universal can pour itself into the individual mould and transform it. The first determining element of the spiritual experience is, therefore, the intensity of the turning, the force which directs the consciousness inward. The power of aspiration of the heart, the force of the will, the concentration of the mind, the perseverance and determination of the applied energy are the measure of that intensity. The ideal

lover should be able to say "My zeal for the Lord has eaten me up." It is this zeal for the Lord, the heart's eagerness for the attainment of the Divine -- that devours the ego and breaks up the limitations of its petty and narrow mould for the full and wide reception of that which it seeks.



569.

Meditation is in its nature a new birth; it is a birth out of the ordinary, the mentalised material life of man into a higher spiritual consciousness. The consciousness that is called to this deep and vast change may arrive in different ways to the initial departure. It may come to it by its own natural development which has been leading it unconsciously towards the awakening; it may reach it through the influence of a religion or the attraction of a philosophy; it may approach it by a slow illumination or leap to it by a sudden touch or shock; it may be pushed or led to it by the pressure of outward circumstances or by an inward necessity, by a single word that breaks the seals of the mind or by long reflection, by the distant example of one who has trod the path or by contact and daily influence. According to the nature and the circumstances the call will come.

But in whatever way it comes, there must be a decision of the mind and the will and, as its result, a complete and effective self-consecration. The acceptance of a new spiritual idea-force and upward orientation in the being, an illumination, a turning or conversion seized on by the will and the heart's aspiration, -- this is the momentous act which contains as in a seed all the results that the meditation has to give. The mere idea or intellectual seeking of something higher beyond, however strongly grasped by the mind's interest, is ineffective unless it is seized on by the heart as the one thing desirable and by the will as the one thing to be done. For truth of the Spirit has not to be merely thought but to be lived, and to live it demands a unified single-mindedness of the being; so great a change as is contemplated by the meditation is not to be effected by a divided will or by a

small portion of the energy or by a hesitating mind. He who seeks the Divine must consecrate himself fully to SELF.

If the change comes suddenly and decisively by an overpowering influence, there is no further essential or lasting difficulty. The choice follows upon the thought, or is simultaneous with it, and the self-consecration follows upon the choice. The feet are already set upon the path, even if they seem at first to wander uncertainly and even though the path itself may be only obscurely seen and the knowledge of the goal may be imperfect. The secret Teacher, the inner Guide is already at work, though he may not yet manifest himself or may not yet appear in the person of his human representative. Whatever difficulties and hesitations may ensue, they cannot eventually prevail against the power of the experience that has turned the current of the life. The call, once decisive, stands; the thing that has been born cannot eventually be stifled. Even if the force of circumstances prevents a regular pursuit or a full practical self-consecration from the first, still the mind has taken its bent and persists and returns with an ever-increasing effect upon its leading preoccupation. There is an ineluctable persistence of the inner being, and against it circumstances are in the end powerless, and no weakness in the nature can for long be an obstacle.

But this is not always the manner of the commencement. The Seeker is often led gradually and there is a long space between the first turning of the mind and the full assent of the nature to the thing towards which it turns. There may at first be only a vivid intellectual interest, a forcible attraction towards the idea and some imperfect form of practice. Or perhaps there is an effort not favored by the whole nature, a decision or a turn imposed by an intellectual influence. In such cases, a long period of preparation may be necessary before comes the irrevocable consecration; and in some instances it may not come. There may be some advance, there may be a strong effort, even much purification and many experiences other than those that are central or supreme; but the life will either be spent in preparation or, a certain stage having been reached, the mind pushed by an insufficient driving-force may rest content at the limit of the

effort possible to it. Or there may even be a recoil to the lower life, -- what is called in the ordinary parlance a fall from the path. This lapse happens because there is a defect at the very centre. The intellect has been interested, the heart attracted, the will has strung itself to the effort, but the whole nature has not been taken captive by the Divine. It has only acquiesced in the interest, the attraction or the endeavor. There has been an experiment, perhaps even an eager experiment, but not a total self-giving to an imperative need of the soul. Even such imperfect meditation has not been wasted; for no upward effort is made in vain. Even if it fails in the present or arrives only at some preparatory stage or preliminary realization, it has yet determined the soul's future.



570.

How strange it looks that we learn for knowing but in the end we come to know that for real knowing we have to unlearn all word knowledge and even disowning of all thoughts is required. It is revealed upon us that what we have been searching for in words, books, thoughts etc was never away and separate from us. Our own inner self is the epicenter of all the underlying infinitude. The whole world is war zone of survival and conflict of interests; all paths are wrapped in the fog of confusion. Destination is just a vague idea in the mind of a traveler. To gain decisive and firm knowledge in this jungle of chaos is almost impossible. Only way to attain the purpose is to turn inward and this turning inward must occur with full force of the mind, body and soul.



571.

We can see the world from three angles of sight. Matter, Nature and Will. All three are always found together and in one place simultaneously. Presence of the one is impossible in the absence of the other two. So the word of "World" is an abstraction in itself and what exists in reality are

matter, nature and will. The word “world” is as much an abstraction as the words of person, country or a business enterprise. When a person says that he is working in ABC Ltd what he means by this? ABC Ltd is nothing but an abstraction. Factually where he works is a piece of land surrounded by a boundary wall, where there are machines and rooms, where there are rules of working and the action (work) or will of manufacturing. ABC Ltd is not any tangible entity but is purely an abstraction that exists through matter, nature and will. ‘Existence’ too is an abstraction. What factually exist are matter, nature and will. We, being a divine seeker, must have faith that world is coming forth from SELF. When we say that world is coming forth from SELF, it means in detail that Matter, Nature and will is coming forth from SELF. Perception of reality is only possible through matter, nature and will. Without them no reality is possible. “SELF” too is an abstraction. When we say “SELF exists” inevitably it means that SELF exists through Matter, Nature and Will. In all forms, body represents matter, laws of being represent nature and movements symbolize the will. Meditation is an integral effort of SELF seeking. We can not achieve this goal until the seeking does not involve all aspects of our being. There must be an integral effort and full consecration of body, mind and will. Moreover our level of SELF realization will be directly proportionate to the level of our consecration of body, mind and will. Intensity of desire determines the level of SELF-realization. SELF realization means stretching our little consciousness over and becoming the whole universe, whole being, whole matter, whole nature and whole will.



572.

The transformation of our superficial, narrow and fragmentary human way of thinking, seeing, feeling and being into a deep and wide spiritual consciousness, an integrated inner and outer existence should be the focal point of meditational practices. The means towards this supreme end is the full consecration of our individual nature. Everything within

us (our will, our heart and our thought) must be given to the SELF.

573.



Our confused, embarrassed and ego-centered small will must cease and make room for the total working of a swiftly powerful, lucidly automatic, divinely moved and guided Force. The unsatisfying surface play of our feeble egoistic emotions must be ousted and there must be revealed instead a secret deep and vast psychic heart in which dwells the Divine will.

574.



In the ordinary human existence an outgoing action is obviously three-fourths or even more of our life. It is only the exceptions, the saint and the seer, the rare thinker, poet and artist who can live more within themselves, shape themselves more in inner thought and feeling than in the surface act. But even living within is not simply enough, the harmony of the inner and the outer life -- made one in fullness and transfigured into a play of something beyond them is that what will create the form of a perfect living.

575.



Behind this petty instrumental action of the human will there is something vast and powerful and eternal that oversees the trend of the inclination and presses on the turn of the will. There is a total Truth in Nature greater than our individual choice. And in this total Truth, or even beyond and behind it, there is something that determines all results; its presence and secret knowledge is reflected steadily in the process of Nature. A dynamic, almost automatic perception of the right relations, the varying or persistent necessities, the

inevitable steps of the movement all are indicating towards the presence of divine will in nature.

576.



There are two knots of our subjection to this ignorant and divided Nature, desire and ego-sense. And of these two desire has its native home in the emotions, sensations and instincts and from there affects thought and volition; ego-sense though is present in these movements but it attains its full momentum in the thinking mind and it is there that it becomes fully self-conscious. These are the twin obscure powers of the ignorance that we have to enlighten and eliminate.

577.



At first we have to learn to bear the shocks of the world with the central part of our being untouched and silent, even when the surface mind, heart, life are strongly shaken; unmoved there on the bedrock of our life, we must separate the soul watching behind or immune deep within from these outer workings of our nature. Afterwards, extending this calm and steadfastness of the detached soul to its instruments, it will become slowly possible to radiate peace from the luminous centre to the darker peripheries.

578.



The true essence of sacrifice is not self-immolation, it is self-giving; its object not self-effacement, but self-fulfillment; its method not self-mortification, but a greater life; not self-mutilation, but a transformation of our natural human parts into divine members, not self-torture, but a passage from a lesser satisfaction to a greater peace. There is only one thing painful in the beginning to the surface nature; it is the indispensable discipline demanded, the denial necessary for the merging of the ego; but for that there can be a speedy and

enormous compensation in the discovery of a real greater or ultimate completeness in others, in all things, in the cosmic oneness, in the freedom of the transcendental SELF, in the rapture of the touch of the Divine. The soul knows that it does not give itself to SELF in vain; though claiming nothing yet it receives the infinite riches of the divine Power and Presence.



579.

SELF is there as the omniscient witness and receiver of all our works and is the secret Master. All our actions, all our efforts, even our sins and stumbling and sufferings and struggles are governed in their last result by the SELF. SELF is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Playmate in the world-game, an absolute Master of our being, our soul's Beloved and Lover too.



580.

Two inner changes help most to convert what now seems difficult or impracticable into a thing possible and even sure. Firstly, there takes place a coming to the front of some secret inmost soul that was previously veiled by the restless activity of the mind, by the turbulence of our vital impulses and by the obscurity of the physical consciousness. Secondly, a radiance of it into all the conscious and subconscious ranges of our nature.



581.

There are three stages of the ascent. At the bottom the bodily life enslaved to the pressure of necessity and desire. In the middle the mental -- the higher emotional and psychic rule that feels after greater interests, aspirations, experiences, ideas. At the summit, first a deeper psychic and spiritual state and then a supra-mental eternal consciousness in

which all our aspirations and seeking discover their own intimate significance. In the bodily life first desire and need and then the practical good of the individual and the society are the governing consideration, the dominant force. In the mental life ideas and ideals rule, ideas that are half-lights wearing the garb of Truth, ideals formed by the mind as a result of a growing but still imperfect intuition and experience. Whenever the mental life prevails and the bodily diminishes its brute insistence, man feels pushed by the urge of mental Nature to mould his life in the sense of the idea or the ideal, and in the end even the vaguer more complex life of the society is forced to undergo this subtle process. In the spiritual life, or when a higher power than Mind has manifested and taken possession of the nature, these limited motive-forces recede, dwindle, and tend to disappear. The SELF alone must be the Lord within us and shape freely our final development according to the highest, widest, most integral expression possible of the law of our nature. In the end that nature acts in the perfect Truth and its spontaneous freedom; for it obeys only the luminous power of the Eternal. The individual has nothing further to gain, no desire to fulfill; he has become a portion of the impersonality or the universal personality of the Eternal. Mental ideas, opinions, constructions are his no more; for his mind has fallen into silence, it is only a channel for the Light and Truth of the divine knowledge. Ideals are too narrow for the vastness of his spirit; it is the ocean of the Infinite that flows through him and moves him for ever.

582.



We remain volatile in our resolve until the ego-nature in us is not replaced by divine-nature. The total surrender of all our actions to the government of something eternal within us which will replace the ordinary working of the ego-nature is the way and end of wavering. Ordinarily, we conceive of ourselves as a separate "I" that chooses in full liberty its own self-determined actions and is independent and therefore sole master of its works and responsible. It is not easy

for the ordinary mind, the mind that has not thought nor looked deeply into its own constitution and constituents, it is difficult even for minds that have thought but have no spiritual vision and experience, to imagine how there can be anything else in us truer, deeper and more powerful than this apparent "I" and its empire. This ego or "I" is not a lasting truth, much less our essential part; it is only a formation of Nature, a mental form of thought centralization in the perceiving and discriminating mind, a vital form of the centralization of feeling and sensation in our parts of life. All that we internally are is not ego, but consciousness, soul or spirit. An executive cosmic force shapes us and dictates through our temperament and environment and mentality so shaped, through our individualized formulation of the cosmic energies, our actions and their results. Truly, we do not think, will or act but thought occurs in us, will occurs in us, impulse and act occur in us; our ego-sense gathers around itself, refers to itself all this flow of natural activities. It is cosmic force, it is nature that forms the thought, imposes the will, and imparts the impulse. Our body, mind and ego are a wave of that sea of force in action and do not govern it, but are governed and directed by it.

583.



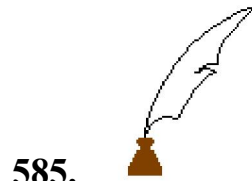
An entire self-consecration, a complete equality, an unsparing effacement of the ego, a transforming deliverance of the nature from its ignorant modes of action are the steps by which the surrender of all the being and nature to the Divine Will can be initiated and achieved. Our self-giving must be true, total and without reserve. It must become first the constant will, then the ingrained need in all the being, finally its automatic but living and conscious habit.

584.

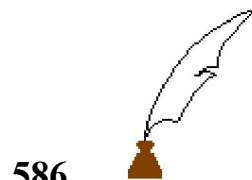


Since all things are equal in SELF, we should have equality of mind towards the ugly and the beautiful, the

maimed and the perfect, the noble and the vulgar, the pleasant and the unpleasant, the good and the evil. Here also will be no hatred, scorn and repulsion, but instead the equal eye that sees all things in their real character and their appointed place. That truth is what we must seek and discover behind the transitory expression; undeterred by appearances, by the deficiencies or the disfigurements of the expression, we can then worship the Divine for ever unsullied, pure, beautiful and perfect behind his masks.



585. We need to be established in the quality of endurance; for we must learn to confront, to suffer and to assimilate all contacts. Each fiber in us must be taught not to wince away from that which pains and repels and not to run eagerly towards that which pleases and attracts. We must be strong enough to bear all that touches us. We should endure tranquilly the action and impact on us of men and things and forces. We should face all that can possibly come to us down the ways of the soul's infinite experience. But this steadfast endurance of the flesh and heart and mind must be reinforced by a sustained sense of spiritual submission to a divine Will, to the touch of the divine Hand that is preparing its perfection.



586. Body is lower and mind is higher. Mind is lower and faith is higher. Faith is lower and love is higher. Love is lower and spiritual encounter is higher. Spiritual encounter is lower and merger is higher. Merger is lower and transcendence is higher. There is no contradiction between lower and the higher. Higher always depend and come forth from the lower. To achieve the higher there is no need to slaughter the lower. There is no need to despise the lower.

587.



Divine love is not just affection of the positive, if it is so then this love is not divine but it is hankering after our own ego and we are still under the spell of our lower nature. Love is not perfected and can not be called divine until we do not love SELF beyond of any cause. Our love must attend His Grace and Wrath in equality. Lover has no preferences of his own rather he/she is always ready to be moulded into the will of SELF.

588.



Love fulfilled does not exclude knowledge, but itself brings knowledge; and the completer the knowledge the richer the possibility of love.

589.



All our thoughts, impulses, feelings, actions have to be referred to SELF for his sanction or disallowance, so that He may more and more descend into us and be present in them all and pervade them with all His will and power, His light and knowledge, His love and delight. In the end all our thoughts, feelings, impulses, actions will begin to proceed from Him and change into some divine seed and form of themselves. So too in all happenings we have to come to see the hidden hand of one universal lover and take such pleasure in them that even grief and suffering and physical pain become an opportunity to turn to delight and disappear finally into delight, slain by the sense of the divine contact, because the touch of his hands is the alchemist of a miraculous transformation. Some reject life because it is tainted with grief and pain, but to the SELF-lover grief and pain become means of meeting with him, imprints of his presence and finally cease as soon as our union with His nature becomes too complete.

590.



The relation between SELF and the individual is not an ordinary emotional attraction but it is an essential relation that is revealed through the illumination of right knowledge.

591.



We have to replace the dark force of ego with divine light. Meditation is that supreme art of replacing the authority of ego (I-ness) with the sovereignty of SELF. This replacing does not come over night. We cannot attain it through frog jumping of mind but it is an outcome of going through life long, flesh eating and blood sucking discipline. Remember that we are not supposed to kill or annihilate our "I" because it is not our jurisdiction to kill or annihilate any thing. This is SELF's jurisdiction to kill or annihilate. What we are supposed to is putting each thing at its right place. When light comes the darkness is not annihilated but it recedes to its divine seat and vice versa when darkness approaches the light is not killed but it recedes to its divine seat. From that infinite divine seat all things, persons and situations appear forth and disappear back into. Without first gaining some level of spiritual consciousness, any conscious attempt to vacate the presence of "I" will prove to be disastrous for our psychic health. There will be a mess and chaos at psychic level. Spirituality is not a tool for creating insanity or any void within us but it is an art of gradual replacement of darkness (I-ness) with the divine light. Spirituality is always a practical approach, it is not moving in to the utopian lands of cognition. In true spirituality we do not speak such words and ideas that are beautiful to listen but impossible to act upon. Remember again that even this act of replacing must be carried out without any involvement of "I". All senses report to "I", so in the absence of "I" senses will become ineffective. They will loose their control over our consciousness. Our

consciousness will become free of their grip and we shall experience that divine freedom for which we have been born.

592.



There are few who want to know, still more few who feel urge to act upon what they know, still more few who purify themselves in their love for SELF up to a level where SELF responds their love and still more few who take proper care of SELF's response and consecrate themselves in total up to a level where SELF owns their love. Once Man's love is owned by SELF then love is perfected and librated and from that on it is SELF who loves SELF.

593.



The "I" sense in us is nothing but an imaginary peacock that dances colorfully in the plane of our imagination and erroneously we take this peacock of "I" as our true being. Consequently all our actions taken on base of "I" though appear natural at their face value but are unreal and invalid at core.

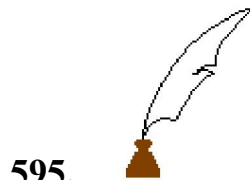
594.



Sexual craving is like a hole in the sky, you cannot fill it with any stuff whatsoever because it is not there, there is no hole and speaking more wisely there is no sky at all. Sexual lust begins only when a person assumes that he or she needs and desires something to be perfected, which he/she is not already in possession of right now. And he/she assumes that he/she can attain it through physical action. This delusion of attainment ultimately exhausts through some fits of neural spasms but the deeper void and thirst remains unfulfilled because it is not real but a speculative situation that enslaves its initiator. All needs and desires are based upon this flawed thinking that we are imperfect without this or that. In fact we are

born perfect we do not need anything external to complete ourselves. The way out is very simple. What you do when you are caught in the fire; of course you try and try your best to get out of it. That is it "TO COME OUT OF IT" is the only remedy. The sooner you come out the better it will be. You see, if our intention is to get rid of suffering, then we have to get rid of cause of suffering, and sexual lust is definitely the cause of suffering. Our emancipation is not in chasing the goose (ego) but to let the goose go. Do not ride upon the Frankenstein of sex in hope to attain some personal development or real happiness. The happiness that stands on the false notion of personal imperfection is bound to turn into frustration and sense of failure afterwards.

As our spiritual yearning grows, we begin to feel that romantic/sexual experience is an annoying distraction bearing the emotional intensity and "personal focus". From experience, we know that the enticing promise that the sexual/romantic impulse always offer has never been fulfilled. And even when it was, even that proved to be a distraction from the longing for spiritual union. Yet, it is advised that control and discipline of our senses should be done gradually, only through understanding, and not abruptly.



595.

To Be is the only FACT and all else is DOUBT. This sense of Being is direct and divine, it is inherent in all beings; it is not acquired and cannot be acquired. Sense of Being is direct reflection of divinity in all that emanates from SELF. This divine consciousness is our real "I" That is capable to exist even without all personal or universal references. It is free and infinite "I" that knows no birth and death, no loss and gains, no high and lows. It is eternal and remains untouched by the hand of nature. It is a whirl of transcendence.

596.



To say a word of wisdom is not such a game and to read that is even lot easier but to act upon that word of wisdom is the point where angels piss and heroes fall. Only unpolluted faith, selfless action and persistence win the trial.

597.



There are hard realities like sun and earth, there are soft realities like light and darkness, there are subtle realities like love and hatred but there is transcendental Reality that rules over all other types of realities. SELF is transcendental reality. Transcendence is mode of SELF's being.

598.

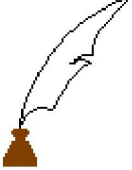


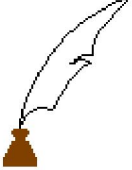
In life of lovers love must be the apex feeling for all the times. Love must become the loudest beat, the strongest throb and the wildest cry of the heart. Love is neither knowing nor following, it is just feeling; it is just becoming.

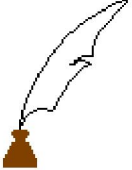
599.

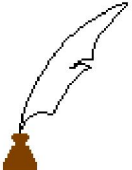


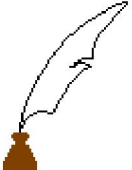
When I reckon about myself I assume multiple roles. My one part acts as subject the other as object, one more as very act of thinking and still one more that is conscious of all this split and multiple roles. So at core I am One in Many and Many in One. And this attribute in me is the direct evidence of SELF's presence in me. So I found inside me the evidence that SELF alone is the essence of all. And SELF alone is the real Being.

600.  **Only he knows the meaning of Truth who burns himself in it all others are speculators.**

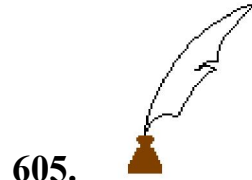
601.  **So long SELF is an object of your intent SELF is an agony. SELF must become the very content of the intent. So long the love is second thought it is darkness, let the love be master of all things in you and of you.**

602.  **To “Be” is the right thing; to think is falsity. Thinking is noise, matter is noise, forms and all appearances are noise and hence are “Non-Self”.**

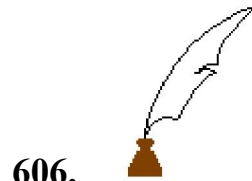
603.  **The subject of Total Truth is so subtle and elusive that no word can indicate towards the core of it. This is the realm where words falter and ideas loose their wings. The means and tools of understanding that we employ to elaborate the subject are merely an effort to elevate the seeker to such a plane of understanding where he or she gets ready to take a quantum leap. A quantum leap into the realm of transcendence; where all understanding and even the thinking itself becomes a distant and irrelevant facility.**

604.  **SELF comes to us not from outside but from within. SELF is very basis of our presence; when we build our capacity and get prepared for SELF’s exposure then the sun of**

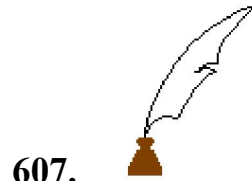
SELF begins to rise on the horizon of our consciousness. We feel pressure of SELF's presence and consequently our capacity to perceive SELF is further extended and developed. This process goes on for some time and then with the grace of SELF lovers are brought at par to divine effulgence where they become fully enlightened and satisfied in the company of their true Lord.



Do not say you are having SELF but it is SELF that is having you. SELF is not existent because of our thinking but it is our thinking that is existent because of SELF.



Suffering is real but the sufferer (ego-self) is only a falsity; woven by the spider of mind. Similarly Love is real but the lover is only a falsity. Pure love transcends the lover. Love remains alive while the lover perishes. Lover is the greatest enemy of love and the sufferer is the only cause of suffering.



Spirituality is an art of becoming silent (noiseless). Pain and pleasure come; just let them flow out of you without involving.



Pain is deep but passion is even deeper; despair is dense but love is even denser. No pain – no despair can ever surpass the glimmer and glory of love. SELF is my addiction, SELF is my madness and SELF is the super thought in me.

609.



Love is aroma of SELF. All space and time are infatuated with it. It never gets “OFF” It is we who turn our faces away from it to follow our ego. Love is not thinking, writing or speaking about SELF but love is taking SELF “IN”. How can we take SELF “IN”? We can take SELF IN only by attending the SELF and turning away from our ego and world. When we attend SELF this is living a true life and when we turn away from SELF and attend the world then this is a life of death.

610.



It is a miracle in man that “To whom we attend that we become” If we attend darkness; we become darkness. If we attend light; we become light. If we attend love; we become love and if we attend hatred; we become hatred. All things in world are equal; what makes the real difference is our attendance. Attending SELF is our primary and prime responsibility. Only through attending the SELF our true reality is revealed upon us.

611.



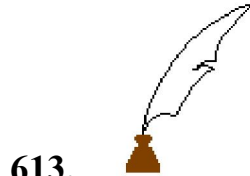
Real vesture of SELF is Transcendence. No word can indicate towards Him. No idea can claim the cognition of Him. No “ism” can contain Him. No single form of faith can have proprietary rights over Him. Spirituality and its practices are no means to any attainment of SELF but rather these help us to be prepared for an encounter with the Reality.

612.



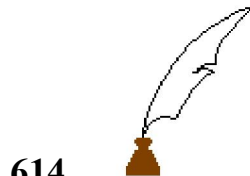
There is a blindness, Seekers call it *The Veil of Light*, caused by self-righteousness and religiosity that can be

more dangerous than the Veil of Darkness created by vice. Sometimes the only thing that can break through the Veil of Light is finding yourself up to here in trouble. In the ecology of the consciousness, life's devastations have important work to do, like the creepy-crawlies in soil that break garbage down into humus. Recognizing that there may be blessings in bad times encourages our roots to find nourishment in the darkness.



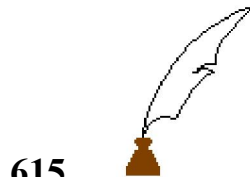
613.

We are accustomed to take thoughts as the primary vesture of mind whereas the primary vesture of mind is silence; thoughts are like sailing creatures in the calm waters of mind. They come and go. Silence is the original and primitive state of mind that provides medium for thoughts to emerge, move around and fall back into. Ideas and words are acquisitions but silence is the nature of mind. Furthermore silence is not the name of being thoughtless as we cannot become thoughtless but Silence is capacity to not to be disturbed by thoughts as the fish swim in the lake but the lake is not disturbed by it. The lake just let the fish pass on and swim through. The fish comes and go without leaving any mark or trace in water.



614.

Our soul is infected by our thoughts and ironically, we think even more to cure it.



615.

This book is an ocean of meanings. The more you read the more you will get aware, the more you get aware the more you will be ready to act, the more you will act the more you will become, the more you will become the more you will not be. First it will come to you as ripples then as currents then as waves then as tides that it will engulf you and will shake you

inside out and can help you to be transformed forever in a positive way.

616.



Your “I” is the problem. Only this is blocking the divine light reaching to you. Let it go and SELF come. Let SELF occupy that space where your “I” stands.

617.



It is better to let the doom come once than fearing it for a million times.

618.



This “emptiness” from that you are so afraid is the only passage to the realm of Truth. Empty yourself of all your entanglements and you will be filled with Holiness without any further effort.

619.



Whole of human life is a drama of two scenes – being and doing. Being is what we are. Doing is what we try to manifest in order that this being may become more and more complete. Why do we do anything? Why do we act? Why do we work? Why do we perform any function? Why do we establish a relationship with anything in the world – people or other things? It is because our being is limited; we feel small and feel so finite and miserable. We want to expand our being, which we are trying to do by connecting our self with other beings – this being, that being, and hundreds of beings.

Thus, even our doing or our action is only a need felt for expanding our being. So ultimately, being is truth behind all doing, because our doing is only for the sake of being. Our

present being is insufficient. It is limited. It is physical. It is only in one place, cut off from other people, other beings by space, time, etc. We want to expand that being, but we are doing it in an inadequate manner. Merely because we shake hands with people, simply because we take tea with people on the same table, merely because we speak to people in a conference, it does not mean that our being has become large. However much we may try to sit together with thousands of people and have a friendly attitude towards them, still they are they, and we are we. One day or other, we will fight. Why? This is an artificial method of bringing about the largeness of being or the unity of people. How can we become one with that person? We can sit on his lap, we can sit on his head – even then, we are different from that person, isn't it like so?

That is why mere sociological, political, economic, and external methods of unity have failed from historical times. All the great empires have fallen, including the Roman Empire, the Grecian empire, Assyrian, Babylonian – everything has gone to dust because these were all erroneous methods attempted by people, with a pious motive no doubt, for bringing about a unity which cannot be brought about by merely piling up particulars.

The joining of people into a social unity is only a grouping of particulars into a heap, and that is not real unity. What we are trying is to have a single being, ultimately. All our beings should join together into a single being, like a single ocean having all the drops within it. We cannot see many drops in the ocean. Though there are many drops, they are all one only. The whole ocean is one drop only, ultimately – isn't it? It is a big drop, but it contains small drops. We cannot separate them. But, if we join many stones or sand particles together, we cannot call it a single unity. Each sand particle is different from other sand particles. So, our joining together socially, politically, economically, and externally is something like trying to join millions of sand particles together. They will never join. Sand particles are different from one another in spite of their being in one basket.

So coming to the original point, spirituality is not mere social relationship, though many people think it is also a part of spirituality. It can manifest itself as social relationship later on,

but itself is not identical with it. Spirituality is the consciousness of being. In Sanskrit we call it sat; sat means Pure Being. It is not limited being, because anything that is limited is unhappy. That is why we want to become richer and more powerful. How much richness do we want? We want the whole of Brazil; we want the whole of South America; we want the whole of both Americas. We want the whole world, sky, sun, moon, stars – and even then we are not happy. Why is it that we have such desires? We want to expand our power and being-ness beyond any limits. Until that is achieved, we will not be happy. So, man is unhappy. Man is unhappy because of his limited being.

Therefore, in our attempt at being a spiritual being, we are not trying to establish an externalized relationship with things, because externality is abolished in the Infinite. In the Infinite, there is no externality. It is universality, so we must make a distinction between universality and externality. All our activities are externalized; therefore, whatever be the apparent success of our externalized actions, ultimately they are a failure unless they are charged with a spiritual consciousness.

We also have a wrong notion of SELF that SELF means somebody else. We make a distinction between SELF, world, and man. That is again due to the prejudice of space, time, and cause. Why do we think that SELF is in the heavens and outside us? It is because of space. We bring a spatial distinction even between us and SELF. The concept of SELF transcends the idea of space, time, and cause. That is the real being, inseparable from our own being, and inseparable from the beings of other people also, so that there can be only one Being. This consciousness of the totality of Being – not merely an aggregate of particulars, but the real merger of all Being – is the aim of spirituality. This consciousness has to be manifest in our action, even when there is activity.

620.



When we are at the physical level, the physical laws apply to us. When we are at the social level, the

social laws apply to us. When we are at the psychological level, the psychological laws apply to us. When we are at the spiritual level, the spiritual laws apply. But we cannot apply the law of one realm to another realm otherwise, there will be misplacement of values, and a chaos will take place.

Material values, economic values, vital values, ethical values and spiritual values are all important values. We cannot say, “I am a lover of SELF, and I care a hoot for this world of matter.” Such talk and such feeling are misplaced. There are misplaced religionists and enthusiastic seekers who do not understand themselves properly and say, “I care only for SELF, and not for man and the world.” There are other people who say, “I don’t care for SELF. I care only for man and the world.” Both these are on the wrong path because the SELF that we are seeking is not a SELF outside the world; and the world which we are seeing and the people in whose midst we are staying are not outside SELF. Neither people nor the world is outside of SELF.



621.

Many seekers of truth fail. All truth seekers are basically good, but they are not always very wise. A good person needs not be a wise person, and may make mistakes in spite of their goodness. So, while the intention is pious and the heart is good and pure but where intelligence lacks the seeker receives a kickback from the world. Often the result is frustration of feelings, a reversion to the original mode of living, a sense of hopelessness of all pursuits, and coming to a conclusion that perhaps nothing is worthwhile and no good is going to come out from this attempt (of SELF-realization). In fact there was nothing wrong with the attempt, but we have wrongly conceptualized the modes of its implementation.

There are some people who think: “I will go to the forest and meditate from tomorrow onwards. I don’t want to see anybody’s face. I will search for SELF in the jungle.” Very good idea! Nobody can say it is wrong-- but what are the consequences? If tomorrow we go and sit in the jungle, what

consequence follows? Will SELF come tomorrow for sure? Well, SELF may come or SELF may not come. If He comes, it will be for a reason. If He doesn't come, it will also be for a reason. That reason should be clear before us.

Wholehearted devotion to SELF is unthinkable. Nobody's heart can be wholly turned to SELF, though we may sometimes think that it is so. Again we are making the mistake of not taking into consideration our subconscious mind. Consciously, we may be thinking of SELF wholly, perhaps. Just now, if you are not thinking of anything but SELF -- yet it is not true that your entire personality is steeped in SELF because your personality is not merely the conscious level. Psychologists tell us that our conscious personality is the smallest part of our personality. The larger parts are buried deep. So, unless and until the larger part which is deeper, subconscious or unconscious, or whatever we may call it, is also brought to the conscious level, which is the work of psychoanalysis -- unless that is brought up and made a part of our conscious activity, our whole personality cannot be said to be involved in any activity. None of our activities is connected with the whole of our being.

Always only a partial aspect of our being works in any one of our activities. The whole of us never goes into action. Very rarely do we act wholly. But unless the whole thing comes out, the Whole Thing will not come to us. SELF is the Whole, and we are asking for the Whole, and so the whole of us must go there. It is the whole asking for the Whole, and not only a fragment of our being.



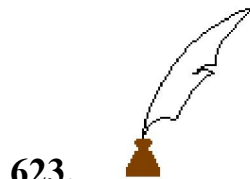
The lowest kind of knowledge is that which regards a finite as the Infinite; it mistakes one thing for everything. That is called attachment and that intensified becomes passion, that obstructed becomes anger, and that defeated becomes frustration.

For a miser, money is everything. But money is only one thing. Then how does he regard one thing as everything? Very

strange! Fame or power is also one thing, but there are people who regard it as everything. That is a mistake. There are many other objects in the world which can attract our attention wholly, as if they are all things, but they are not all things. So, intense desire or passion, anger, greed, etc. – follow from the basic mistake of regarding one thing as everything.

A higher form of knowledge is where we do not regard one thing as everything, but we regard other things as equally important as this thing; and one thing is also related to every other thing. Everything is equally good. One thing is connected with other things. One becomes a more expanded social personality. But the highest kind of knowledge is that which does not even relate one thing with another thing, but regards Existence as an Indivisible Being. Here there is no question of relating one thing with another thing, because such things do not exist.

Thus, the lowest knowledge is finitude of consciousness, clinging to only one thing as if it is all things. The higher knowledge is a relativity of things, where we bring all things into consideration in our thoughts, actions and feelings, but yet the multiplicity consciousness persists; we regard one thing as different from another thing. The highest knowledge is the indivisibility of consciousness, where it has no need to move at all for any purpose; everything that it needs is here and now.



623.

Following the spiritual path is difficult. Rare indeed is the person who can contain this idea in the mind, maintain it for a long time, make it a part of his or her personality, and live according to this idea. Very difficult! He is a wonder indeed!

All this is a miracle. That we can hear such things is a miracle; that we can appreciate such things is a miracle; that we will be able to stick to this principle is a miracle; that we will be able to practice it is a greater miracle: With all this hearing,

finally, we will find it is difficult - very, very difficult. It won't enter the head. "I understood. Sorry, it is not going deep."

Why is it not going deep? It is because proper effort is not made. We have to brood upon it every day. Our understanding has to sink into feeling. Our difficulty is that feelings are going one way, and our understanding is going another way. We understand everything, but we cannot feel it. Our feelings are moving in another direction altogether. Meditation is the act of fusing the understanding with feeling, of getting understanding absorbed into the feeling. The union of the understanding with feeling is called intuition.



624.

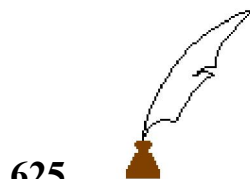
Divine love merely as an intellectual perception is incapable to produce any tangible effect in human life. World is present in and around us as physical form and physical effect. We learn and understand World through the medium of our five senses and intelligence. We can know the world only through encounter and interaction. Sense data, thus collected, culminates into the formation of Ideas or perceptions in us. Later on these Ideas become part of our memory as past experience as well as a referential data. Perception or Ideas are the final product of physical phase of life.

World is present in us as brute physical force of feelings. All feelings, suffering, desires, reactions, joy and pain constantly remind us that world is present not only as idea but it is also supported with all the required sense data. Spirituality just as an intellectual perception cannot invite any tangible change in our worldly life. To bring any change in life Spirituality has to come down to the physical levels. It has to manifest itself as a cardinal brute force of life. Desires, feelings of joy and pain, sense of loss and gain, lust for power and possession and thirst for perfection in us are so strong a brute force that they can not be controlled, subdued and overpowered merely by holding the utopian ideas of spiritual discipline. Spirituality must manifest itself in us as the most powerful and dominant brute force of life.

No doubt spirituality, in principle, represents the higher principle of the universe namely the “Transcendence”. Apparently it looks unbecoming for the Transcendence to come down to a level of feelings but it has to do so for practical purposes. To overpower the brute negative physical forces of sense data we have to use the higher principle of Transcendence as the tangible physical force otherwise there is no remedy available for personal purification.

To understand the situation at a practical level we take the example of “State”. State is sovereign power of any society. We see that in society there are gangsters who pretend that as they are not fearful of the state and do not respect the sovereignty of state. Here state can not cope with these gangsters merely by its presence as an idea or the highest social and political value. The state has to come down to the level of gangsters. The state has to react as the dominant brute power. The state will send its orderlies to fight with and control these outlaws. Even if the force representing state is weaker than the force of outlaws then outlaws will disrespect and insult the state representatives too. To overpower these outlaws’ state has to exercise the better brute force over the dacoits.

Same is the case with spirituality. There are outlaws (desires) inside us. These out laws use their brute force to keep us their captive and slave. To defeat these negative forces inside us we have to employ the spiritual force as more brute and overpowering to all other forces influencing us. We have to make divine love an inferno within us -- an inferno that will burn away all impurities and emotional maladies in us. We have to make our love the most powerful and dominant feeling in us otherwise the spirituality will always remain castrated at core and fruitless. There is no way out there for spiritual success without transforming the IDEA into POWER.



625.

**What you attend that you be; SELF you attend
SELF you are ... dust you attend the dust you are.**

626.



All that attracts and entangles mind is bondage and is source of distraction. Desire to become rich, lust of power and possession, sexual hunger, addictions of all kinds, fame and titles, attitude of constant dissatisfaction and restlessness, being critical without positive motives all are different forms of bondage and slavery. We can not progress in the spiritual realm until mind is calmed and freed from all entanglements.

627.



SELF is essence, infinite, eternal and beyond. He is essential basis of all forms and laws. Love is liberation. Knowledge is empirical while love is subtle. A man has to hold knowledge but love holds man.

628.



You are not your fears, failures or past. So who are you? Knowing the answer to it is called Self Realization.

629.



Divine love is essentially ego-free. In divine love lover becomes so much influenced and taken by the presence of the beloved that ultimately beloved becomes the total holder of the play of love. Lover is so much immersed into the passion of love that he stops seeing even his/her own separate presence and starts swaying in the ocean of divine bliss as an integral part of it.

630.



Often, people get the impression that living a life of meditation and contemplation means not enjoying life in the external world, as if everybody is supposed to give up all their belongings and relationships and go live in a cave. It can seem as if texts and teachers are all saying this, that they should not have fun in life that they should become boring people. However, it is not the world and its attractions that is the problem. Rather, the cause of the suffering is forgetting to maintain a constant awareness of the center of consciousness, cutting us off from the SELF. When that awareness is cut off, we can easily suffer as we naturally fly off into the allurements of worldly life.

The solution is simple; maintain a constant awareness of seeking the highest Reality, the highest Truth, the direct experience of the Absolute, the center of consciousness, the SELF. That constant awareness keeps life in the external world in balance. It brings equanimity, peace of mind and contentment.

631.



You have born with all your potentials; SELF makes us grow not only in our organs but in our essence too. We can not have anything that we already have not. Our sense of imperfection and being separate from SELF keeps us suffering endlessly. Once we start believing that we are ever-perfect and we are not away from SELF then real happiness and peace comes to us as a natural state.

632.



Hold the Name of Lord in total submission and with deep passion -- not for any desire, not for any want, not to become what you are not already and not to bring any change in you or around you. Have faith that love stands for the beloved

and not for the lover. Have the name of SELF for the sake of it not for the sake of anything beyond it.

633.



My being is a play ground of the will of SELF. My life is at disposal of the Lord. To be is my pride and to die is my going home.

634.



Love that is mixed with desire and motive; sooner or later is bound to become a labor of mind but the love of a devotee is eternal bliss and boundless passion that knows no limit in time and no boundary in space.

635.



Thinking becomes source of suffering only when it plays in the hands of Ego. Damage to the interest of Ego generates sense of loss and imperfection which results into suffering. Thinking itself is not a cause of suffering but it facilitates suffering when it plays in the hand of ego. Ego is an anti SELF state (because SELF has made it to be so). Ego is in us for our sustenance and survival in worldly life but this is capable to enslave us too. When it enslaves us we become an instrument in its hands and start carrying out all the negative duties that the Ego assigns to us. Killing the ego maximum is reaching to the SELF maximum. Life is war between Ego and SELF (though this war is not imposed upon SELF but rather it is a play of the almighty at His own will). We cannot have SELF and Ego simultaneously. One has to leave to give room to the other. There can be only one winner and that "One" must always be SELF.

636.



In me SELF is not an outsider but SELF is my supreme organ (causing the love of Him-self) that is holding all the life in me. Neither heart nor the brain; neither blood nor the air; neither food nor the water is keeping me alive but SELF alone is my sustainer. Without Him I am simply nothing.

637.



The ego is the nucleus of mental power. This very same mind – which is so hard in its core of egoism in the human individual, mostly due to the tremendous pressure of affirmation which characterizes it ... is supposed to diffuse itself into a larger inclusiveness and dimension as it envisages its connection with a higher content of its own. This we call the higher mind or the higher reason, through which it is that we are able to contact the higher powers.

638.



The distance between us and SELF is a distance that is created only by perception. To understand how perception can create an apparently geographical distance, we may only have to go back to the analogy of our dream world, where we can see a distant mountain looking several miles away from the perceiver thereof, notwithstanding the fact that there is no such physical distance between the perceiving or the dreaming individual and the mountain that is seen. The space is only conceptual, yet it looks like a physical distance.

639.



Sooner or later we have to realize that words cannot transport us to the center of the Truth as words are not a

means to know but words themselves are playing as veil between us and SELF. Words split the Truth between Knower and the Known; between subject and the object whereas nothing stands outside of the Truth. The Truth is all-inclusive and all-embracing therefore Truth is always undividable ONE.

640.



All things are respiring in SELF. An atom or even the smaller parts of it are incessantly respiring in SELF. We the living beings are respiring through our in-breath and out-breath. This in-breath and out-breath is the natural and sacred language that SELF has gifted us to communicate back to Him. This sacred language contains only two alphabets; one is in-breath and the other is out-breath. Besides these two alphabets we need nothing to realize our own true nature. To reach the SELF we have to consecrate our respiring fully and totally. This consecration is attained through sustained remembrance of SELF while taking breath in and out.

641.



Understand it once for ever that “TO KNOW THAT WE HAVE TO BECOME THAT”. To stand (as Self) we have to fall (as ego). This is the key and this is the secret which does not come to any mortal without the approval and grace of SELF and once it comes to any mortal then Divination and celebration of the SELF comes as a natural fruit of it.

642.



Only a jeweler can know the worth of a jewel. SELF is the Diamond of the universe, how can he throw Himself to the hands of ignorant. So to be known properly and befittingly SELF prepares men among us who are capable to know and cherish the worth of SELF. Such men love SELF in total surrender and with the full strength of their passion.

643.



All names are symbols that are devised by intelligence to indicate towards any unit of sense data. But the core relation of one thing with the other is of intrinsic and essential nature, it is not dependent merely on names and words. Mother does not know her son through his name but mother has an intrinsic and essential relation with her son that flows from being to being. If the son is deprived of all his names and social identities even then it will not diminish the mother-son relation and love. Our relation with SELF is of intrinsic nature. It is not dependent on names and words. We all respire in SELF and this is our prime relation with SELF. Words can not grasp, elaborate and communicate the true nature of this relation. To know it one has to go through it.

644.



SELF helps, guides and safeguards His lovers through better perceptions. Correct perception of any situation holds the key to success. Perceptions influenced by ego are always erroneous. To be correct, perceptions have to be free of desire, attachment, fear and greed and above all our intent must always be inundated with the presence of SELF.

645.



Spiritualism is not meant to invent the link between SELF and Man but rather it is aimed to discover this pre-existent link at the mental levels. All spiritual states are inherently mind states but to be precise these mind states relate to the higher and purified mind levels that are vividly discernable from the lower (animal) mind levels.

646.



To consecrate our breathing in love we can utter the word of “ALLAH” while inhaling the breath and word “JEE” while we out breath. The perception during inhaling should be that SELF is surging forth upon the physical realm to proclaim His authority and while out-breathing we should perceive that the physical realm is submitting itself in subjugation to ALLAH and utters “JEE” (Yes) to confirm its total subjugation. Through this we can grow a spiritual potential in us that will ultimately take us to SELF-realization.

647.



Divine love grows in us through three development stages:

- **Initiation (To Seek)**
- **Revelation (To Know)**
- **Culmination (Transmutation) (To Become)**

At the culmination stage we attain the quality of selfless love through total surrender before SELF.

648.

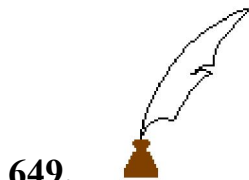


Psychological non-attachment is a difficult thing, because while we can prevent physical contacts with unwanted centers or objects, nobody can prevent mind from thinking; and our thoughts are our personality. What constitutes our strength or weakness is the way in which we think. The physical conditions are not our strength, and also they are not our weaknesses. What is in our mind, that is what we really are; that is our strength or weakness.

While all our physical organs may be detached from objects of sense, the internal senses may be in contact with the objects, setting up a reactionary force with a more violent contact with

objects than we would have entered into merely by physical contact.

Psychological contact is worse than physical contact because the mind shakes up the entire personality and churns the bloodstream of our body. The moment the mind thinks of a sensual object the entire bloodstream is affected – a thing that we are unaware of. It is similar to the way milk curdles by a touch of acid; there is a breaking up of the indivisibility of the milk. The strength of the milk goes, and it is no longer milk at all. It becomes curd. It cannot be converted back into milk. So also, an intense thought of a sensual object is like an acid poured into the bloodstream of our body. It breaks up the indivisibility and the health of the blood, and the energy of the blood is isolated from the blood like butter coming out of milk due to curdling. The vitality of our system is isolated from the bloodstream, and this vitality that is so cut off from the blood is forcefully diverted or directed towards the object which the mind has been craving. We know what happens when vitality is diverted to an object. We become weak mentally and physically; and even as curd cannot be converted into milk, so also the energy that is lost is lost forever. Therefore, it is of no use thinking that thought of sense objects is harmless.



649.

The causes of attachment are misconceptions that we have in regard to things of the world. We have a wrong notion about things and, therefore, we are attached to them. We do not understand things properly; therefore, we are made to cling to objects. There are many things that can attract us – hundreds and thousands of things and conditions – but as far as spiritual practice is concerned, one has to be very, very cautious about human desires. These are our weaknesses. These are the weak spots in human nature, and the moment these weak spots are touched, the personality comes out like a hissing snake. These weak spots are always covered by us with great care, and we put on an artificial personality which is itself a kind

of disease, on account of which we are never happy any moment of our life.



650.

Our desires have various stages and forms of manifestation, and they are very wise, like snakes. They know how to act when the time for action comes. They know how to withdraw themselves when it is time for them to withdraw. If circumstances are unfavorable, the desires will be sleeping. But, beware! The desires are sleeping. A sleeping person is not a dead person. So, when there is a latency of desires it does not mean that they are destroyed, because they are lying in ambush to catch you at the earliest possible opportunity. Desires which are sleeping may become causes of mental ill-health. There can be a manifestation of peculiar complexes of behavior in that person – susceptibility to sudden rage or anger at the least provocation, and desire for silly things which a normal person would regard as meaningless. Why? Because the desires have been starved. They are hungry like lions, ready to devour anything that comes near them. A hungry lion is a dangerous animal, though it is unable even to get up because it has been starved for days.



651.

Holding on to anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one who gets burned.



652.

The criterion of a Saint is that he's not after show. He does not live on the donations of others. He earns his livelihood. He stands on his own legs, and helps others. He does not charge anything for his teachings.

653.



By love only you can turn somebody, not by hatred, not by criticism. If you sit together and love together, then naturally you'll understand each other. If you want to enforce on the other: "You are right, you are wrong", nobody's going to listen to you.

654.



The temporal chaos of outward society is the cause of our sorrow, with which we are unable to reconcile ourselves with any amount of understanding and scientific effort. But inwardly, there is something which speaks in a different language altogether, though we cannot see it.

We cannot see it, but that is our real nature. That something is not seen does not diminish its importance. Therefore, there is a great task before the seeker of Reality, one who seeks to live a spiritual life. We are on the verge of a battle. This battle is nothing but the fight between the eternal and the temporal, and often it appears that success is not clear before one's eyes – whether it is this side that wins or that side that wins. The power of the temporal can sometimes push back the urge of the eternal, with its physical force, could push the weighty chariot of eternal at least a few yards back, to the surprise of everyone. Such is its physical strength. But that is only an apparent success. Its downfall is imminent. There can be an apparent defeat of the spiritual sense temporarily, on account of the force of temporal circumstances in which our bodily individuality is involved. It may look that SELF Himself is dead, or is defeated, at least, but this is only an apparent defeat and a false feeling of frustration. The success of the temporal is not a real success, though it looks as if it is there in the beginning. It was a preparation for its total destruction.

The power of the temporal world of space, time and causality is a real power indeed. The power of diversity, the

power of disconnectedness, and the power of social irreconcilability and tension – all this is a power, no doubt, and we cannot face it easily. But the power of the eternal is greater, though it works very, very slowly; notwithstanding it is firm in its steps. The effort of the spiritual seeker in his practice of meditation is tremendous indeed. One would be startled at the amount of effort that may be required in achieving even a limited success on the path. It is most difficult to understand and more difficult to practice because the knot by which our personalities are tied up to the eternal on one side and to the temporal on the other side, is hard to break.

The world of diversity presses upon us very hard and insists upon individual selfishness, and a necessity for warfare for the sake of the protection of the ego. Now, this is not merely a social problem, but a spiritual problem – the problem of the seeker – which will face him with a ferocity which he cannot encounter, unless he is well prepared right from the beginning. What does the seeker do under such circumstances? What is his aim, ultimately? What is the purpose for which we are working? What is SELF seeking? It is the great art of supreme reconciliation whereby the temporal and the eternal do not any more fight with each other, but appear as one and the same thing; and our personalities do not seem to be divided between the eternal and the temporal. We become embodiments of a dual aspect of the single Absolute. That is the nature of a superman, which we are aiming at in the practice of meditation.

Thus, in silent seclusion, in a calm atmosphere, we deliberate and ponder over these problems of life, and inwardly compose ourselves for the purpose of this arduous task that is before us. It is necessary that – as is the case with a scientist working in a laboratory – we have to find time to be alone, to work with our own inner laboratory. We should not be busybodies unnecessarily. A scientist cannot be running about in the marketplace throughout the day and achieve what he wants to achieve through his observations and experiments in a laboratory. It requires complete isolation. When a physicist studies things through a powerful microscope, he will not be thinking of the world outside. He will not be even aware of things

around him. Such will be his concentration, because such is his interest; such is the intensity of the problem before him, because it is very complex.

The seeker of truth should imperatively find time to be alone for a few hours of the day for the purpose of this analytic effort – which is self realization, precisely. For this, we have to be seated in a comfortable posture. While we can chant the divine name and do Japa even walking on the road – and it is quite good, so far as it goes – that will not be sufficient because its intensity is inadequate. Inasmuch as this is a very serious practice, it requires a seated posture and utter isolation, wherein the body and the mind come together in collaboration for a single purpose.

Now, all this is, no doubt, a difficult thing for the busy industrialist or the commercialist, an office-goer or a laborer. All this is accepted. But it all depends upon the value that we give to what we regard as the aim of our life. Where there is no interest, there cannot be consistent effort; and we cannot have interest in anything unless we recognize value in that thing. So, it all depends finally upon what we regard as our primary value in life. If it is making money that is our value, well, we make money and spend our life in amassing wealth. There are people of that kind who amass gold and silver, and die without enjoying them. There are people who have other sets of values – name, fame, power, authority. They would like to have a tablet fixed on their tombs even after their death: “Here is a hero!” He has gone, nobody knows where. Even after death he wants name and fame.

So, it is essential to recognize what is the ultimate value of our life, and not be confused in our mind. A confused mind cannot practice meditation. What is it that we want? That will determine the program of our life, which is nothing but a chain of efforts that we make towards the achievement of that ultimate value of our life. We have already decided that this is the final aim of life, and everything that we do should be consistent with the achievement of it – a preparation for its achievement – and our daily routine will only be a link in this long chain of our life’s program. What do we do from morning to evening? That is a small link in this long chain. Many links make a chain, and our daily

routine, therefore, should be naturally consistent with the achievement of our ultimate aim. How can we have a daily routine which is inconsistent with the purpose of our life? All this has to be clarified in the mind. Everything that we do should be brought into relationship with the aim of our life. This is what we can call the healthy attitude of the mind. Anything that we are obliged to do, any attitude that we are compelled to put forth in our life, has to be brought into relation with the purpose of our existence. This is an integration of values.

Often we are fired up with a tremendous idealism of spirit, but the idealism is so tremendous, so high-soaring, that it may not be able to properly assess the immediate values of the circumstances in which we are placed and the activities in which we are engaged. Wisdom of life is a difficult thing to achieve. The values of our immediate surroundings have to be reconciled with the characteristic of the ultimate aim of life. IF we meditate upon for what our perception is not clear then there will be a perpetual struggle within, a revolt from the mind against irreconcilable attitudes which are harassing us from inside as well as from outside; and when there is such a pressure exerted upon us, how can there be meditation?



655.

We can not have light and darkness simultaneously present in the same space; when the one come the other has to leave. Similarly to be with SELF we have to depart from ego and when we are engaged in ego we are away from SELF. We are afraid that departing away from ego will cause us falling into nowhere and nothingness, we are in the constant fear that by departing from ego we shall just become empty and our personal existence will just disappear. This is not the case – rather when we depart away from ego same time we switch on to the divinity within us and when we be in ego state we switch off the divinity within us. When we become divine we do not become empty rather we get filled with the reality that is Light also and when we are in the ego state we are filled, at least temporarily,

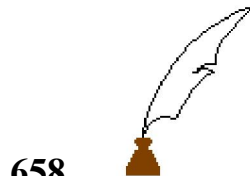
with darkness (Ignorance). To establish a connection with SELF, understanding is not required; we just have to switch on the light of divinity within us that is available even to every particle of the universe. This divine light can be switched on by just saying unconditional Yes to SELF; by feeling SELF's presence inside and outside of us. Our effort to reach to SELF through intellect will never bring fruit as the "knowing" is an act of ego and is darkness within.



656. To read, to listen and to think are just mental exercises to gain the profound understanding of ultimate truth. The understanding of the ultimate truth though is reached through the aforementioned tools of knowledge but is transcendent of its means. We can not communicate the final understanding of the world through words because words by nature divide the wholeness of meanings whereas the Truth is unified and stands indivisible. Truth can only be experienced from within. The moment it comes out of mouth it becomes the object of different interpretations and logical contentions. Logic is always motive and interests based so it gets very hard almost impossible to communicate the essence of truth through traditional means of understanding and communications.



657. Day and night, I am (the seeker) in communion with the Lord, with my mind fully convinced. The temple of my body has thus been beautified.



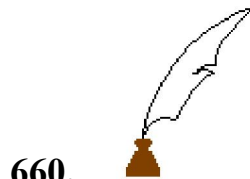
658. Soul is will and the touch of SELF. It is a drop of divine Ocean. When the mind is removed only SELF is left. So SELF plus mind is man and man minus mind is SELF. Gold is made into jewelry and other attractive articles, but that which

comes direct from the mine is called "ore," although the gold is there. When the mud and other minerals are filtered out of it, the pure gold is left. And so is with man, SELF is present in him but there are also impurities in man. To attain SELF we have to process our consciousness and remove all impurities from within. He who has found his own self, has realized Him, has become one with SELF - he is man-in-SELF or SELF-in-man. The same Light which has become effulgent in him is sustaining the whole creation.



659.

What is that, the knowledge of which makes everything else known? The soul is a sacred touch of SELF; as long as we do not fall back to SELF we will never be at peace. Furthermore, the mind can never be enlightened while it remains without contact with the "Naam" or SELF Power. When we are truly engaged in Naam, the mind becomes controlled. Mind is thousand-headed serpent which has a thousand ways of poisoning us; good thing is that we can overpower it by loving SELF. With victory over the mind, you have victory over the world. There is no other obstacle between us and the Lord, but the mind. If your heart holds a strong desire to realize SELF, then put one foot on your mind - to still it - and the next step will take you to the abode of the Lord.



660.

You cannot know SELF through talks, though you may talk for the whole life of you. Even the Masters have failed in the attempt. Finally, they resort to observing "He is not this, He is not that". Generations have passed in attempts to describe SELF but SELF remains unsaid.

661.



Mind should adopt such renunciations that will still all desires. To leave one's hearth and home is not the true renunciation; one must become desireless, and then the very silence sprouts forth into Light and that same silence becomes vocal.

662.



You can make your home a lonely forest. Is not the night a lonely forest? Just consider for a moment in the night, the Lord's fragrance is given out - he who remains awake receives this precious gift. Do the worldly duties in the daytime and at night consider that you are all alone. One's duties and social obligations with family and friends should be performed with pleasure, because SELF has joined you together, for the sake of give and take. But in the night you can feel free from all this and repose in His lap. It is not at all necessary to leave your home and family for meditation when you have the long lonely nights. When you are wholly absorbed in some object, it is a true renunciation, cutting off from all other things, and if we start from today, most definitely our lives will change.

663.



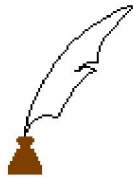
The true purpose of having a human form is to make daily progress toward the great goal, so sit down each day and see where you are. But very few fully understand it. Remove those things which are obstructing your progress - weed out the imperfections, one by one. A strong man revels in his strength and the weaker man wonders how he got it. When a wrestler walks in arena, people turn to stare and remark on his strength. He has not achieved that overnight, but through many years of hard exercise.

664.



Marriage is not a bar to Spirituality, if one lives according to the righteousness. There may be one duty of begetting children, but that is not the be-all and end-all of married life; there is grossly wrong understanding on this subject. Do not make the human form a mere machine for vice. Instead, make your life pure and controlled. If you wish to have one or two children, well and good, but look after them properly and help them to become something good. Set a worthy example for them, and remain aware of the responsibilities of parenthood.

665.



Adopt a righteous way of life and be content. You may have certain desires, but stop there; don't increase them. Then reconsider the desires that where they will take you. What lies ahead, and what will you take with you? We are hurrying, scurrying through life; we are not even conscious of what we are doing most of the time. So it is better for us to handle all our affairs with tranquil serenity.

666.



It is good to work, and one should work whole-heartedly; and then forget it. To continue concerning oneself with countless petty matters will fritter away the attention. This only causes further enmeshing attachment, and wherever your thoughts are, there will you reside. Get connected to the Immortal Lord; all else is fleeting and impermanent, without the Naam of the Lord, the future is lost.

667.



Anyone whose consciousness is under mind's control and influence -- becomes an image of the mind, for he forgets his true self. This is called ego state or I-hood, in this state one thinks "I am everything".

668.



Love should take the mind along if it wants to reach home. We can not ignore the mind, or leave it behind, but that the love should make it understand and make it agreeable. As long as man does not withdraw mind from sense levels, he cannot proceed. One must leave all sense attractions and rise above body consciousness, otherwise it remains impossible to go higher and experience SELF. Excessive eating and drinking, frittering away the attention on worldly sights, sounds and sensation - all these are outer enjoyments which deny one the bliss of the inner enjoyments.

669.



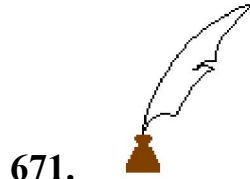
Nothing can be gained by cursing the mind, for the mind is no small thing; let us befriend it. Under such an arrangement, mind might even cooperate with you. If he desires food, then agree - "Yes, I will give you food, but first let us do a little meditation, then we will have food." If you immediately refuse the food, he will be tormented with the desire for it. He is like a stubborn donkey; the more you restrict him, the more stubborn he becomes.

670.



The mind is a lover of enjoyments and in the Naam there is such sweetness that if mind would take only one

true sip, it will never again yearn for lower enjoyments. Drink the Nectar of Naam. When that Nectar comes, the other taste is not to one's liking. The poisonous mind gets intoxicated while enjoying beautiful sights and sounds. Even a snake, on hearing the music of the vina, rests its head down and cannot move; it becomes helpless. If outer sounds can have such magnetism, what might be the attractive power of the inner spiritual music and beauty? All glory and beauty lie within you.



Dwell in the Naam of SELF! All your sickness will evaporate. To feel SELF no books or lectures or strategies are required. SELF is available to all those who are ready to take Him. As air is available to all those who are ready to respire in it ... no hard tricks ... no advance knowing of any kind; just let the air come in and it will come to you. So easy is SELF to us. Have thirst of SELF ... stick to His Name ... let Him come In and stay in you ... that is it! Attend SELF in full consecration and soon you will know that SELF was never away from you.



Our attention has become like an image of the mind. We want to enjoy all the low, worldly things, yet we say we want the highest thing of all - the SELF! It is all wrong - how far do we think we will go? Most of our precious time is wasted in indulgence of jealousies, ego, scandal, criticizing, backbiting, possessiveness, etc. There are other degrading pitfalls, but remember that lust and anger are the most powerful, and a consciousness under their influence can never go very far within, for there is no tranquility, serenity or oneness. He who has no lust and anger is the image of SELF.

673.



Out of the abundance of his heart, a man speaks. Whatever the inner condition of a person is -- his words will be charged with that inner atmosphere -- be it anger, lust, or a sweet tranquility.

674.



Either we seek SELF fully, or we do not seek Him at all. There is no halfway. This is an important aspect of our spiritual efforts which we have to bear in mind. Most of us would like to have a small percentage of SELF in our lives, because 100% of SELF is possibly not something that the mind can accommodate in itself. But SELF will not allow Himself to be partitioned in that way. He would withdraw Himself completely if we try to belittle Him or try to take advantage of His grace upon us by exploiting it for baser motives, the fulfillment of which mind is subtly seeking – sometimes at the expense of SELF and at other times by utilizing SELF as an instrument for that purpose. This is a very serious aspect which one has to consider.

It is difficult for the mind to accept the greatness of SELF because it has its own yardstick of measuring greatness; and its measuring rod is of this world. It belongs to this world, so everything has to be measured with the values that are associated with the things of the world – even SELF makes no difference to us. What will it bring to us? This is the question, which is a commercial attitude. We are all business people – everyone in the world – in the sense that we expect something. “What will it bring to me? What is the profit that I gain by going to SELF, meditating on SELF, or even accepting that He exists? What do I gain by saying that SELF exists? Let Him exist or not exist – what does it matter to me? It matters to me because it may bring some advantage to me, so it is better that He exists.”

Someone said, “If SELF does not exist, we have to create one for our purposes,” because without the existence of such a

being, some of the difficulties of our lives do not seem to be solved. So like an 'x' in an equation, we create a SELF – a non-entity for the time being – which will be helpful to us in our earthly joys, which we seek much more than SELF Himself. This is not merely a joke or a humor; this is a matter-of-fact experience which we have to concede if we are dispassionate in our own self-analysis. We are not so much lovers of SELF as we appear to be on the surface, because to love SELF wholly is to die, almost, to the life of the world; and nothing can be more fearful than death. While we are not speaking of physical death here, it is something worse than that. Even physical death will not be so horrible as the death that we are expected to pass through for the sake of SELF. There are more painful forms of death than physical death – that is, the death of our ego and personality as a whole, which is more terrifying than even the annihilation of the body.

Now, all these are the repelling aspects of Spirituality which will turn us away from it when the whole truth about it is presented before us. "Good bye!" would be our final word to this wholesome advice – which will be so bitter, unpalatable, repelling, and most unwelcome. Even SELF can be an enemy of man. The Self can be our enemy. This is most surprising, indeed. How can it be? But that can be. The Self, can be our enemy in the sense that the demands of the higher degree of reality are unpalatable to the lower levels in which we are living. Our immediate needs look sweeter than the requisitions of a wider realm of truth.

It is like embracing the fire, as they say, to practice Spirituality. Who would embrace fire? But that is what it is. It is not drinking milk or bathing oneself in the sunshine. It is the most arduous of conceivable endeavors on the part of the human being. It is because we are not prepared for this ordeal. The whole point is that we are not prepared; how can it be practicable? The practice comes afterwards, the preparation for it precedes. The strength of the foundation is not in any way less important than the beauty of the edifice that is raised upon it; but we are always apt to forget that a foundation is necessary. We are always likely to keep an eye on the grandeur of the building

on the top, the beauty thereof, and the comforts we can get out of it by living in it, rather than paying due attention to the technicalities involved in laying the foundation. What is the use of digging? Our idea is to raise the walls high, but what we do is go down by digging. Why do we go down when our idea is to go up?

Sometimes, it looks that our aims are not going to be fulfilled by the practices that are enjoined upon us in the name of spirituality. The mankind of today is, truly speaking, unfit for spiritual life. It is no use merely camouflaging or advertising; all this humdrum of talk in the name of SELF would finally end up in dirt and dust. One has to be very, very cautious and unselfish in such matters because we are playing with SELF. Even playing with a snake is not as dangerous. This is something unbecoming on our part. Either we should honestly say that it is not for us, or we should take to it wholeheartedly. Why play a joke with Him, show our teeth before Him, and mock at Him? This is not a proper attitude on the part of anyone who is genuinely honest; but this is precisely our problem.

The difficulty, then, is in incapacity to understand and appreciate one's own inner motives, and often there is an element of hypocrisy in every person. This cannot be avoided because hypocrisy rules the world; otherwise, the world would go to the dogs. If truth triumphs, there would be no world afterwards. That the world continues shows that truth is not triumphing, because the world is made up of hypocritical nets which are the names that we give to artificial makeshifts of relation which we project forth in the external world in our daily routines, in our smiles, and in our roundtable conferences. All this will not work with SELF, though it may work with man because we can deceive man by various artifices; but no artifice will work with SELF. Nobody can deceive Him. He is the only 'Person' who cannot be deceived, and everyone else can be deceived. But we are trying to deceive Him only! This is very strange and, therefore, the boomerang comes upon us like a bolt from the blue; and here we are what we are.

But it is never too late to mend, as the proverb goes. Even now it is not bad enough. Things are quite all right. We can set

things right even now. While nobody can be as fierce as SELF, nobody can be as kind as SELF. While the blow He gives can simply smash us to smithereens, the blessings He can pour upon us can make us an emperor of emperors at the same time. Sometimes devotes call Him both father and mother, judge, parent, support, law and love combined. He is both law and love – the strictness of law, and the lenience of love – both are present in SELF.

The practice of Spirituality is the supreme effort that one is called upon to put forth – not as a so-called religious attitude of a monastic order, or a much-misunderstood and abused spiritual sense connected with an other-worldly experience of a paradise, but an indispensable scientific and logical attitude called upon every person on account of the very law of one's own being, which no one can violate. The practice of Spirituality is the fulfillment of the law of our own being. How can we escape it? No one can.

We have only to say that we need a re-education altogether, right from the beginning. The life spiritual is not the prerogative of any religious mendicant. It is not a prescription of any kind of 'ism', for the matter of that. It is the science of life, and anyone who is alive has to be awake to this spiritual need.

First of all, it is necessary to make a distinction between what is necessary and what is unnecessary. Often, even unnecessary things look necessary. So, this is the time for us to exercise our power of discrimination. Is everything necessary that we call necessary, ordinarily speaking? We want four coats and five wrist-watches, ten cell phones, and a huge bungalow with ten stories, and millions of dollars in the bank. Can we call all these the necessities of life? One who has these will say they are necessities, but this is a bungled way of thinking because we cannot call these necessities. A necessity is that without which we cannot exist; and if we can exist appreciably without the so called comforts, with that one has to be content. Contentment is a great virtue of a spiritual seeker. We have to be content and satisfied with whatever comes without too much of exertion – though a little of exertion, of course, is unavoidable. The exertion should not outweigh the benefit that accrues out of it, because

our exertion should be more in the line of our spiritual attunement with SELF than in the line of the acquisition of material goods and physical comforts – in regard to which, we should not exceed limits.

Therefore, simplicity of life is called for. We have to be as simple as possible in our lives. He that is low fears no fall; climb not too high under the impression that you are powerful. And so, it is better to give more and take less, and have a greater credit thereby, than take more and give less and deserve the discredit of the debit that would be struck against us in our life's balance sheet.

All the time is taken only in the manufacture of the matchstick, and the striking of the match takes only a few seconds. Then why are we bothering about the striking of the match? That is a simple affair: we simply strike it. But how much time have we taken to manufacture it? This we forget, and we are worrying only about the striking of the match, which is called meditation. There is no difficulty about it; it is the most simple of things, but the difficulty is in preparing oneself for it, making oneself ready for it, and in understanding what it really means.

That is, we are totally unprepared; and this sort of attitude is not good for us. Otherwise, we will die in this very condition of sorrow. We would have achieved nothing. We started showing a sort of disinterest in the things of the world under the notion that the heavens will descend upon us; but the heavens are not coming, and we have left the world. So we are caught in the middle – and we are more wretched than the man of the world, if that is to be our fate. So, let there be an honest effort to fully prepare oneself for this great ordeal. Though it may look like an ordeal in the beginning, it is a movement towards the greatest of joys conceivable. Let us be prepared for this, and let us be confident that success (when this preparation is properly done) is bound to come now, not in the distant future.

675.



A seeker cannot find SELF in mind state and he also can not find SELF without mind state. Apparently the statement looks self contradictory as if SELF is not available to mind states then logically He must be available to non-mind states. But the underlying meaning of this statement indicates that mind has its limitations, SELF is not the creation of mind but mind is an evolutionary gift to man from SELF through which he/she can attain the best of his/her life. To understanding the true nature of man-SELF or SELF-man relation is the foundation stone of Spirituality.

In deep sleep we are in minimum mind state and in maximum inner Silence but we still can not claim any Self realization in sleep state. In sleep we are not aware of our relation to SELF and we are even not aware of our own reality at conscious levels. So it is evident that mind perplexes us through its many faces. It spreads logical blockades in the way of any logical comprehension of SELF; it clears as well as those blockades and also monitors these subtle processes nonchalantly and suggests ways to us that are of supra-mind quality.

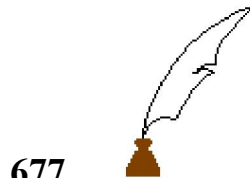
The true nature of man-SELF relation is not of intellectual type but it is of essential and natural type. Even a single particle of universe is bonded essentially and naturally with SELF. Nothing can escape of this relation. It is inevitable inescapable relation. If this relation with SELF gets disconnected even for a fraction of the second we shall just vanish away in no time. Nothing can exist or come to being without this essential relation to SELF. Mind is not a creator of anything it just studies and reveals the pre-existing links and substances. Mind is a manipulator and inventor and not a creator; only SELF can create. So mind cannot create SELF for us, it only examines and reveals upon us the pre-existing essential and natural relation between SELF and man. No man either believer or infidel can escape the essential relation that the world (including man) has

with SELF. But at mental levels we are free to believe or not to believe. If we are so lucky to realize our essential relation with SELF at mind levels then we can become saints (friends) of SELF and if we fail to realize this relation then we are bound to live a life not better of animals. In an animal life we suffer and become slave at the hands of meaningless petty desires. On the other hand, in a spiritual life we enjoy universal consciousness and total freedom.



676. Where there is ego there is no relationship. Ego symbolizes disconnection and conflict of interest. Only through love we can build bridges of relationship. Ego can not host love; it would be like swimming against the current and we would be frustrated with any attempt we make to progress in love. Ego fills but love vacates. Our motives and intentions play a huge role in our ability to manifest the desires of our heart. When ego is the motive, ego takes us further away from our worthy goals and ideals. When our motives and intentions are based in ego, we find that we need to exert more effort, and all efforts to reach our worthy goal are frustrating and stressful. When we are acting with ego as our intent and motive, we will experience doubt, fear and worry. As soon as doubt, fear and worry creep in we need to refine our motive and intent.

Know your love – ego and pride are the opposites of love. Cultivate love, and watch as they dissolve. Real Love knows no comparison. Love is totally different: In love, there is no split, there is no ‘other’. The lover and the loved all melt into one. A humble man falls in love with SELF; a vain man falls in love with his ego.



677. What is the one of the biggest obstacles that you can face in achieving personal mastery?

The obstacle is your mind and thoughts. Master them, and you master yourself. Then there is little you cannot do over time. Happiness, character, external success – they all begin in the mind. As the famous saying goes – “As within, so without.” The ego identifies with objects, people, and groups ... Have you ever seen a child and her newest doll? When you take the toy away from her, she cries and will do anything to get it back. But a few days later she gets a new toy – and now she couldn’t care what happens to the old one. What is the difference? Then, the toy was a part of her ego – it was “hers”. When you took the toy away, it was the lessening of the ego that caused the pain, not the loss of the toy itself.

And it is the same with us. As we grow older, the toy loses importance. Now it’s our hot girlfriend, our handsome husband, our house on the beach, our bank account.

Other common forms of identification would be social status or reputation. I am not saying that having these are wrong; but just don’t become identified with them. The moment you do, you plant the seed of suffering. Nothing is permanent; chances are you will lose it, whatever it is. You know you’ve begun to identify with something the moment you feel any discomfort, no matter how minor, at the thought of losing it Once the ego has identified with it, it is as much a part of the ego as our arm is a part of our body. And taking it away from the ego is as painful to the psyche as ripping our arms off. The ego has lost a part of itself.

This is the reason people kill themselves over lost love – they have so completely identified themselves with their lover that losing them left the ego with nothing. This is the reason the beauty industry makes so much money – millions of women have identified themselves with their looks, or somehow tie their inherent value with their outer appearance And worst of all, the ego is never satisfied for long. No matter what your goals are, you’ll only gain a temporary satisfaction from achieving it – then your ego will force you to go out and seek more. Even if you became the best in the world at what you want, your ego won’t be satisfied for more than a brief period. This means you will never be at peace – you will always be seeking.

678.



Strange powers of mind ... often considered spiritual have nothing to do with spirituality ... these are just psychic powers of the mind ... developed to satisfy the ego. True love is not intended to gain or amassing rather it is other name of vacating one's own self from attachments and pride. Love is constant act of minimizing the ego. More we vacate ourselves the more we are filled with SELF. The more we gain (world) the more we loose (SELF). Detachment means emotional detachment from the objects of desire; physical dispossession is not necessary. Craving is more harmful than desire to possess and attain.

679.



The foundations of loving, healing and nurturing are simple: gentle attention and non-judgmental acceptance. Do not be judge on people rather accept them as they are. Give them space to grow in experience. Also we can grow in SELF only through non-judgmental acceptance of SELF.

680.



Non-attachment is simply an acceptance of the present moment. It does not mean the absence of negative emotions. It is opening to the present moment, whether it is pleasant or unpleasant, without clinging to it, or rejecting it. If anger comes, if desire comes, then accept it, without necessarily acting on it. It is only when we attach to our feelings that we listen to them and act them out – often unwisely. We can't block emotions off. Just feel them completely; welcome them, without acting on them. Slowly, we begin to free ourselves from our own prison, and let the pain go.

The first step is to realise that we are not our emotions. We are not sad; there is sadness inside us. We are not angry; there is

anger inside us. If we are identified with our emotions, we can't do anything about it. But when we realise it is just a feeling, and it is not us, we remove our investment, and we can take steps to heal it. We can behave in appropriate ways, instead of being controlled by it. Try not to go into the mind, your thoughts, or your story about your feelings. They feed the pain, like throwing wood into a fire. If we indulge in them, we might be doing the opposite of healing the pain – we might in fact be wallowing in it. When your stories or thoughts arise, let them pass without focusing on them, and gently bring your attention back to the raw sensation. Don't give up if you find yourself not doing too well at first. Many of us have denied our feelings for far too long, a habit that has been ingrained in us since childhood. We simply don't know how to feel anymore. Just like learning to ride a bicycle, we make mistakes and we don't do too well the first time. Don't beat yourself up; just keep practicing. Soon we will find this to be a natural way of being in the world.



681.

Enlightenment is not something that you have to invent. It is something that you have to discover. It is already there. It is not something that you have to manufacture. If you have to manufacture it, of course, it will take time; but it is already there. Close your eyes and see it there. Be silent and have a taste of it. Your very nature is what I call enlightenment. Enlightenment is not something alien, outside you. It is not somewhere else in time and space. It is you, your very core.

What does it mean to experience, "Enlightenment"? Enlightenment is a continuous realization that you are from SELF. It comes from a deeper knowing that YOU are beyond body and behind the mind. It is celebrating every moment of the day with the feeling of being intimately connected to the entire Universe.

Enlightenment is a process of peeling back the many layers of the ego to experience your own true presence within SELF. It is a process of opening to your innermost being, and as a result

to the entire Universe! Reaching towards the center of "you" you may find a spiritual cyclone. Yet, keep diving, beyond that there is a deep stillness. In the very essence of your being is where your true spiritual knowledge resides.

As you continuously rest deeper into the quiet peaceful still center in the heart of your being, you will eventually awaken to the Divine Reality. The longer you can abide in this center, the faster you'll find yourself manifesting a rich life full of depth, meaning, clarity and love abundant with bliss.

Look Inside at your Infinite Nature. There exists a divine energy inside you that is connected to the Infinite Source of this universe. This Source is ALWAYS available to you, if you are open to it. The moment you have a tiny glance of your infinite nature, you see that you are part of the divine totality. Target of Love itself is already within you. There is nothing greater than knowing this.



682.

There is only one thing ever to point to for your own freedom. And it's not a thing; it is this moment. This is where your focus should rest. Not today, not this hour, neither this minute nor this second, it is much more simple than that. It is right now, this very moment. To allow everything to be as it is just now. To be present with what is right now.

In Now you exist. Right now, there is a feeling of being. In this moment without referring to your thoughts there is this undeniable sense that you are. It is indescribable, indefinable, but it is you. If thoughts come, let them come, let them go. If feelings are there let them be. Don't resist anything. Don't even resist the resistance. Because if you resist this moment, if you think it should be other than it is, then you are at war with this moment. And no matter how hard you try and manipulate your world in this moment to be the way you would like it to be, it will only be the way that it is. So you either are resting in this moment or you are fighting this moment.

You are living as "I am" or you are living as "I want". To be here in this moment or to be lost in your thoughts. You can't have both Freedom or limitation. This present moment, or your endless commentary about who you think you are, where you have been and where you are going.

Don't worry if you are doing it right or wrong. Just be here in the Now and notice this moment. Notice that in this moment you exist. You cannot deny this feeling that "you are". That it is here, it is now and you Are. It is very simple but very great. If you realize your reality in the present moment it will prove a big bang for your metamorphosis ... your total transformation from a dust particle to the whole universe and even infinite and eternal.

Are you still here? If not, just come back, keep coming back and all is peaceful again Keep coming back and you will see that you never actually left. What else is there besides now? Isn't it all thoughts outside of now? Isn't it all your imagination outside of now?

Let all of that go for just this moment. This is all that there is and the only thing. This moment is freedom itself, bliss itself, love in itself, so incredibly intoxicating, so nurturing. This moment is you. And the you-ness goes on forever. Now is forever. It is so easy and so simple and even too simple for thinking. It's too subtle to be figured out or defined. It is you and you alone.

Or you can just surrender ... Surrender to everything that is happening right here and right now. Let all of your fixing, wanting, needing, controlling go. What will be left is just this moment - Just you. If there is emotion let the emotion be. If there is pain, let the pain be. Feel it completely in this moment, don't label it, judge it or resist it.

No guru or teacher can give you this. They can point and provide an energetic to assist you but you alone have to let go of who you think you are and rest in this moment. No improving your mind or body will bring you to now. Because now is what you are. You just have to look.

Awakening is the realization of what you are beyond the mind. Or rather, it is the realization of what you are not. This idea of "me" full of desires and fears and suffering is no more.

And what is left is your natural state of unconditional peace, love and joy.

Too many people seeking freedom end up stuck in their ideas and knowledge about enlightenment. Their ideas and knowledge end up being a hindrance to their awareness rather than being helpful. Because words, eventually, become knowledge, they become something you "know" and in that knowing, you no longer go where they point to. And so everyone goes from one teaching to the next, changing their techniques, their beliefs, their practice and still nothing happens, they remain stuck in the mind. You have glimpses of the truth and then it disappears again. Self Realization is not a mental or intellectual shift, it is an energetic shift.



683.

You are the king. Your Kingdom is infinite and eternal. Mind and Feeling appear as your friends. But slowly they conspire to enslave you through their tools of ideas, desires and sensation. From an Emperor you turn to a helpless caged rat. You suffer day and night. You become a puppet in the hands of clowns. Then at last your soul revolts against your captors – the Mind and Feeling. You start your Withdrawal from them. You start letting them come and go. Mind and Feeling keep clawing on you, keep pulling you away. But you keep coming back to you. Slowly, you master to safeguard your energy. You discontinue giving your energy to your traitors. You withdrew your consent from your imprisonment. Mind and Feeling start getting thin and then you stand victorious. And then you are emancipated. You become an Emperor again. Without Mind and Feeling - the Emperor you were, the Emperor you are.



684.

Passion infects energy and knowing veils Truth. Coming to the moment of NOW and Being in the moment of NOW brings liberation.



685.

Beyond your thoughts and feelings, what is this sense of "I"? What is this experience of "being" which cannot be denied in this moment? This is consciousness; this should be your focus. Any focus on teachings, judgments, opinions, knowledge keeps your focus off the truth and identified with the mind. The only thing ever to do is to be conscious in this moment. To be present. Then everything is much easier. Then love flows. There are no more questions, nor answers. When you rest in this moment you enjoy divine drunkenness, and you see it is all happening by itself.

The only ever truthful thing to say is to dive completely into this moment and stay present. When you lose yourself in your thoughts, just come back to now. When you see you have lots of questions and ideas and opinions, let them be as they are. Don't make them yours; just come back to this moment. Then this addiction to thought identification starts to crack.



686.

Search for logical meanings in life is like licking the salt. The more you lick the more there will be thirst. Reality and meanings are poles apart. Reality needs no meanings, we have to accept it, enter in it, live with it without any reservations. Search for meanings is an act of mind whereas reality lies beyond mind and is uncontainable.



687.

Sometimes when someone wants to protest and show anger against SELF, it is a clear indication that the subject person is identifying him/her with his/her ego and not with true SELF that is the real base of all existence.

688.



Facts (in their unseen and un-interpreted state) precede perceptions. In other words objects of perception have to be existed before the cognition of them is invoked in man. There are wild flowers in the valley; this is independent fact, they are unseen and untouched but they are there – this is an independent fact. Even upon disappearance of the whole humanity from the face of the earth flowers will stand there with their blooming fragrance.

Facts are essential realities. They are not dependent on arguments or interpretations to prove their existence. They are self-convincing and self-proved. They are not avoidable or escapable. My arm is part of my body – this is an essential fact. Arm is primal fact and perception of arm is invoked later.

SELF is Fact of the universe. Either we accept it or deny it, but SELF as primal Fact is ever-present in the universe beyond His acceptance or rebuttal by our little minds.

689.



When the heart boils in rage and despair. When mind gets stunned in the fight of logic – then I hear SELF calling me from beyond:

Fly Back to Me – My Bird

Fly Back to Me – My Bird

You are from Me and for Me

What made you stuck there?

Sing My sweet Name in passion

And cherish my Name in thought

I shall fill you with peace

Beware! World is filled with thought and feeling

Both generate suffering

Peace is in equilibrium

And equilibrium is only in surrender

Pain and pleasure

**Both are part of suffering
In pleasure we expand
In pain we constrict
Both are unbearable
Both consume the man
While love does not consume
Love gives you support
Love makes you beyond**

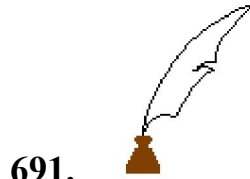


690. SELF reveals Himself upon man first as THIRST then as FRUSTRATION then as UNDERSTANDING then as FIRE then as ENLIGHTENMENT then as ECSTASY and finally as BEYONDNESS.

These are seven spiritual grounds on which the seeker moves and experience specific vibrations. On passing through each developmental stage the consciousness lifts itself up to a new horizon of grace and attainment.

- **Thirst is intense yearning; without yearning there can be no spiritual initiation.**
- **Frustration comes as a result when seeker feels that thoughts and feelings are unable to provide any effective guidance.**
- **Understanding comes after the seeker gives up his/her efforts in Frustration and start surrendering before SELF.**
- **Fire or ignition is fourth stage. Understanding alone is like dry wood that needs touch of spark to be inflamed and be something worthy in divine way.**
- **Enlightenment: When Understanding gets ignited then Fire takes charge. It burns away all impurities of mind and passion. The divine spark of SELF is ever-present in us. Even when we turn our faces away from SELF this spark is not put out. We can rebuild this spark into flames anytime in life span. It depends upon the seeker the more he burns in Fire (spiritual heat) the more he gets purified and enlightened.**

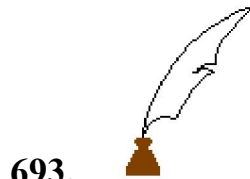
- **Ecstasy** comes as reward of sincere spiritual effort. It is **SELF-drunkenness** and **SELF-addiction**. It is neither pleasure nor happiness rather it is divine bliss beyond all emotions and thought. It is a direct effect of nearing to **SELF's** effulgence and grace.
- **Beyondness** is a state of becoming one. No shade of duality survives their. One becomes All and All becomes One. This state is indescribable in its true effect as words lose their power and efficacy by reaching there.



691. **Thinking brings suffering, knowing brings suffering, doing brings suffering. Let go all your fixing, wanting, needing and controlling. Only thing required is just attend your inner reality. Once you see your reality you will fall in love with it; you will live and die for it. You will have no other option left but to love it without any motive, purpose and desire. This love will be essential and pure without any mark. Love alone sustains here and the lover disappears.**



692. **Unless you do not attend SELF, you are out of SELF. You stand prisoner of ego. Once you get IN you will seize to BE (as ego) and you will become consciousness pure and infinite. When you will seize to BE you will realize SELF in you.**

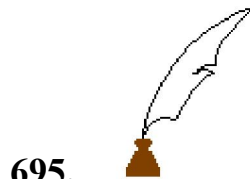


693. **General perception is that the more we think the more we become conscious and aware. Notwithstanding the fact is otherwise; the less we think the more we become conscious and aware. I am not saying that the concentration provides awareness rather concentration narrow downs our thoughts to a culmination point, where thought begins to evaporate in its own heat and speed – in that thought-free**

moment we encounter the Consciousness. Concentration is the last point of thought beyond which begins enlightenment. But it must be clarified here that this withdrawal of mind is always preceded by an intense yearning to become one with primordial Truth. It is an ongoing process of coming back to one's own inner reality. It is a process of unknowing of all that is based on thought. Thought and consciousness are inversely proportionate. When one increases the other diminishes.



694. I am not a doer...it is SELF who is doing "me" and guiding me through the garden of His presence. Some time He appears as thorn and prick and at other times as flower and fragrance but He is ONE and ALL. He is ONE in many and many in ONE. He is not only the Being but the Witness too. He is whirling around His own axis. He is always busy in His own worship. He is flying on the majestic wings of suffering and happiness into the horizons of beyondness. He is drunk in His own unique grace. Neither my saying Yes nor my saying No can depart me from Him.



695. When we have disease we should not think that taking any treatment or any curing effort would be against the will of SELF, there is no spirituality in being non-responsive in day to day matters. If something confronts us and we react accordingly then the whole thing is quite natural and we are still in the subjugation of SELF's will. Our will always act in subjugation to SELF. Our smaller will is a vehicle of SELF's greater will. No one can disengage himself/herself from the daily chores of life. Rather we should play our part in acceptance of the given situation.

696.



Anything good or bad can happen to anyone even to the SELF lovers. Love does not provide a warranty card against tragic events. Love means acceptance of divine will.

697.



What is the difference between the men who seek self realization and the men who do not?

The difference that can be claimed is difference of the quality, pattern, force and direction of life energy and moreover the purpose of living becomes different. We all are just mirrors. SELF makes us to see Himself in our mirror-hood. True difference can only be judged by the eye of SELF who has put this difference in mortal forms and functions. Nobody else can be a judge over the acts of SELF. Suppose there are two mirrors ... in one mirror sees the king and in other mirror sees the slave. What is the difference between the two mirrors? If we remain up to the point of mirrors then there is no difference. Both are mirrors; both have the capacity to reflect but when we look upon them from a different angle of view there is huge difference. In one there is face of the King and the other holds the face of the slave. Through seeking we should become a mirror that holds the face of the King (SELF) and not the mirror that is holding the face of a slave (ego).

698.



Silence is mysterious and silence cannot be contained in any sound. Truth cannot be forced into a word; the word is so small. Truth can not be transported in simple words or in exactness –all words are inadequate. There are not a few words which are less inadequate and a few which are more adequate – all are absolutely inadequate. If you want to know

what truth is, you will have to listen to silence, you will have to listen to being.



699.

A Master dropped his handkerchief on the floor, and a disciple was there and the Master said, “Try to pick it up and give it back to me. Try!” And the disciple immediately took the handkerchief from the ground and gave it to the Master, but the Master dropped it again and he said, “I am saying try to get it!” Six times the Master goes on dropping, and the disciple is puzzled as to what he means. Then suddenly the idea struck him: “The Master is saying try to get it.” He said, “But how can I try? Either I pick it up or I don’t. How can I try?” And the Master said, “That’s what you have been doing for three years – trying to meditate. Either you meditate or you don’t! How can you try?” Trying is a device. Trying is a trick. When you don’t want to do a thing, you try. When you want to do a thing, you simply DO it!

Your house is on fire – do you try to get out? You simply get out! You don’t try – you don’t consult maps, you don’t look into the scriptures. You don’t think, “From where and how should I get out? Whom to ask? Where find a Master who knows how to get out?” You don’t think whether it is right to jump from the window, whether the book of etiquette allows it or not. Should one go from the front door or from the back door? You may even escape from the toilet! That doesn’t matter – when the house is on fire, these things are immaterial, irrelevant. And you don’t try ... you simply get out! Walk Without Feet! Fly without Wings! And Think without Mind! In fact, you don’t even think; you will think when you are out. Then you will stand under a tree and you will take a good breath and you will feel lucky. But in fact you were not even thinking when you were getting out of the house. It was SO immediate.

When you come across a snake on the path, what do you do? Do you try to think how to jump, from where, how to escape? You simply jump! That action is total and instinctive that action is not of the mind.

700.



Silence is beauty and perfection; by speaking we turn this beauty into ugliness and imperfection. No sound (word) can contain and transport the heart of silence. So speak only when there is true need of it. Do not speak on the urge of your ego rather speak for guidance and help.

701.



Questions hold their answers but we become inefficient and unable to explore them. Through peaceful and unbiased thinking we can explore them. For this we have to dive down right into the heart of the question ... we have to move beyond our past learning and conditioning and the intensity of the thirst for meanings plays as guide.

702.



Fearlessness is the total presence of fear, with the courage to face it. So whenever fear comes to you, don't suppress it, don't repress it, don't avoid it, and don't get occupied in something so that you can forget about it. No! When fear comes, watch it. Be face to face with it. Encounter it. Look deep into it. Gaze into the valley of fear. Of course you will perspire, and you will tremble, and it will be like a death, and you will have to live it many times. But by and by, the more your eyes become clear, the more your awareness becomes alert, the more your focus is there on the fear, the fear will disappear like a mist.

703.



Don't be hindered by your doubts and by your uncertainties and by your fears. Everybody has to face them and the more intelligent a person is, the more one has to face them.

But real intelligence is to be capable of taking the jump in spite of them all.

704.



Fear will give you fearlessness. Out of anger compassion will come. Out of the understanding of hate ... love will be born to you. But this happens not in a conflict, this happens in a passing-through with alert awareness. Accept, and pass through it.

705.



You can make use of fear in two ways. The one you use now is to run away when there is fear. Or you believe in the logic of the ostrich and bury your head in the sand. How will you progress if you run from fear? Fear is an opportunity. The basic fear is that you might not exist! And if you are not prepared to annihilate yourself, how can SELF happen within you? There is no fear except death: Perhaps I might die and be no more! He who is unprepared to die cannot go into SELF. The other possibility with fear is to surrender. Accept the existence of death; do not turn your eyes away from it. The day you encounter death with open eyes, you will see death disappear into oblivion. You had never come face to face with death, and therefore it existed for you. All fears of life flee in this manner if you face them in full awareness.

706.



Orgasm relaxes every fiber of your mind, your heart, and your body. It is immensely important for meditation that the person has the experience of orgasm. Then you can make him understand what meditation is. It is an orgasmic experience with the whole of existence. Orgasm can be so beautiful, so beneficial, and so healthy, with a single human being; meditation is getting into oneness with the whole that

surrounds you, from the smallest blade of grass to the biggest star, millions of light years away. In orgasm the person disappears. The ego is no more. There is an experiencing, but the experiencer is no more.



707.

Fear is part of the mind. The mind is a coward, and has to be a coward because it doesn't have any substance -- it is empty and hollow, and it is afraid of everything. And basically it is afraid that one day you may become aware. That will be really the end of the world! We may not be aware of it, but our mind is really afraid to come close to anything that can create more awareness. That will be the beginning of the end of the mind. That will be the death of the mind. But for you there is no fear. The death of the mind will be your rebirth, your beginning to really live. You should be happy, you should rejoice in the death of the mind, because nothing can be a greater freedom. Nothing else can give you wings to fly into the sky; nothing else can make the whole sky yours. Mind is a prison.



708.

One day you come to feel, "I am not". The moment you come to feel "I am not" surrender happens. So try to find out whether you are. Really, is there any center in you that you can call your 'I'? Go deep down within yourself, go on trying to find out where is this 'I', where is the abode of this ego.

A seeker went to his master and said, "Give me freedom!" The master said, "Bring yourself. If you are, I will make you free. But if you are not, then how can I make you free? You are already free. And freedom, his master said, "is not your freedom". Really, freedom is freedom from 'you'. So go and find out where this 'I' is, where you are, and then come to me. This is the meditation. Go and meditate."

So the disciple goes and meditates for weeks, months, and then he comes. Then he says, "I am not the body. Only this much

I have found.” So the master says, “This much you have become free. Go again. Try to find out.” Then he tries, meditates, and he finds that “I am not my mind, because I can observe my thoughts. So the observer is different from the observed – I am not my mind.” He comes and says, “I am not my mind.”

So his master says, “Now you are three-fourths liberated. Now go again and find out who you are. So he was thinking, “I am not my body. I am not my mind.” He had read, studied, he was well informed, so he was thinking, “I am not my body, not my mind, so I must be my soul. But he meditated, and then he found that there is no soul, because this soul is nothing but your mental information – just doctrines, words, philosophies. So he came running one day and he said, “Now I am no more!” Then his master said, “Am I now to teach you the methods for freedom?” disciple said, “I am free because I am no more. There is no one to be in bondage. I am just a wide emptiness, a nothingness.”



709.

When you surrender you become a valley; when you are an ego you are like a peak. Ego means you are above everyone else, you are somebody. The others may recognize you, may not recognize you – that is another thing. You recognize that you are above everyone. You are like a peak; nothing can enter you.

When one surrenders, one becomes like a valley. One becomes depth, not height. Then the whole existence begins to pour into him from everywhere. He is just a vacuum, just a depth, an abyss, bottomless. The whole existence begins to pour from everywhere. You can say SELF runs from everywhere to him, enters him from every pore, fills him totally.

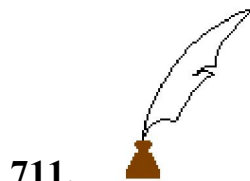


710.

Learn silence. And at least with your friends, with your lovers, with your family, with your fellow travelers here, sit in silence sometimes. Don't go on gossiping, don't go on

talking. Stop talking, and not only on the outside - stop the inner talk. Be in an interval. Just sit, doing nothing, just being presences to each other. And soon you will start finding a new way to communicate. And that is the right way.

Start communicating through silence sometimes. Holding the hand of your friend, sit silently. And see, a communion happens - not only communication, but a communion. Your hearts start beating in the same rhythm. You start feeling the same space. You start feeling the same joy. You start overlapping each other's being. That is communion. You have said without saying anything, and there will be no misunderstanding.



711. It is only through intensity that one arrives. When all your desires, when all your passions become one flame, it is intensity. When there is only one desire left inside you and your total being supports that one, it is intensity. It is exactly what the word says: in-tensity. The opposite word is ex-tensity. You are spread out; you have a thousand and one desires, many fragmentary desires - one going to the north, one going to the south. You are being pulled apart. You are not one, you are a crowd. And if you are a crowd you will be miserable. If you are a crowd you will never feel any fulfillment. You don't have any center. Intensity means creating a center in you.



712. Remember one thing for ever that one man is not the responsibility of another man rather SELF alone is responsible for all of us. I only owe to SELF; no other man or situation or condition is my responsibility. I am not born to amend, to repair, to improve, to judge, to respect or to be respected, to guide others or to be guided by others ... I am born alone to submit my whole existence to my Lord. There is absolutely no other purpose of my life. And this need no techniques, no tricks, no resources ... it just can be done right

Now – in this very simple moment. The only investment we need is to say Yes! By saying Yes we surrender totally before SELF.

713.



One has to learn a great lesson – that there are things beyond you which you cannot force; you can only remain open, available, waiting, and they come. The moment you become tense to get hold of them, they slip away. It is just like; in the open fist you have all the air possible. With the closed fist all the air disappears. You may be thinking that with a closed fist you are catching hold of the air. No, it has slipped out. It does not belong to the closed fist, it belongs only to the open hand – and it is easily available.

714.



There is dervish dancing. They use dancing as a method. You might have heard the name 'whirling dervishes'. They move on their heels just like a child moves sometimes. If you move like that you will get dizzy - just moving on your heels, whirling ... And they say, "Go on whirling, know that the body is whirling, and remain conscious. Inside, remain aware! Don't get identified with the whirling body. The body is whirling - don't get identified, remain conscious. Then the witnessing will happen." If you remain aware, suddenly you find a center. Then the body becomes a wheel and you become the hub, and the body goes on whirling and the center stands alone, untouched uncorrupted.

715.



You use words to trap others but you do not realize that you are the first one who is trapped by them.

716.



Every now and then, in the name of liberation, we continue filling ourselves with more new ideas and more new thoughts ... thus we constantly endeavor to become more special and more wonderful in the eyes of others or in our own eyes. Believe me this will not work and it has never worked before. Liberation does not come through replacing one thought with another thought. For liberation we have to move from state of thought to the state of pure unmodified awareness. Firstly we have to narrow down our thoughts to a terminal point (called concentration) then this terminal point will undergo a substantial energetic shift. The spiritual transmutation will transport us from narrow circle of I-ness to the infinite kingdom of SELF.

717.



Enlightenment dawns upon us as the adulthood dawns upon our body. Adulthood does not come to us in isolated and fragmentary manner but it is slow, gradual, all-inclusive and all encompassing state of physical change.

718.



Feeling absurd is unhealthy mood play but it can bring about positive results when appears within a greater framework of spiritual development and training. At that time presence of the absurd feelings provide impetus to the divine yearning.

719.



Heart of the spirituality is inexpressible. Efforts to communicate this incommunicable realm by the sages is just an effort to expose the background colors of truth and by

this it is expected from the seeker that he/she would become able to see at his/her own the latent presence of the infinite truth.

720.



Each time we think... we put some more dust on the surface of the mirror and then we start complaining that face of the truth is becoming more unclear. Just remove the dust of ideas off the mirror and the Truth will come forward.

721.



When the human mind becomes anxious, it creates questions and then supplies their answers. The questions are meaningless, hence the answers are more so. But because we fabricate questions, we cannot be at ease unless we find their answers. Therefore, we go on finding answers and creating questions. If you see this whole nonsense of asking questions and answering them, you may find that you are carrying on a monologue with yourself. Even if you are asking and I am answering, it is the human mind asking and the human mind answering. It is just a hide-and-seek of the same mind. It makes no difference who is asking and who is answering.

The human mind questions, and the human mind answers, and we have created such a great mess of answers and questions, but not a single question has been answered. The questions remain where they were always. If you can see this whole procession of questions and answers, this meaningless, fruitless effort leading nowhere -- if you become aware of this whole nonsense as if in a flash of lightning -- then you can laugh at the absurdity of the human mind. And the moment there is laughter, you transcend the human mind completely. Then there is no question, and then there is no answer. Then you love. There is no purpose, and there is no cause. Then living itself is enough.

722.



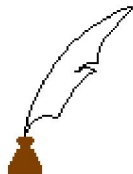
Mind works in all life states; we can not stop it by any means. The mind state which is considered so obstructive in spirituality is identifying one's self as mind. This illusion rises while mind works for us and thus we start thinking that we are minds. Then we start depending on mind games ... we become slaves of mind movements. We start suffering as mind always live in vacillation so we always remain in a state of imperfection and anxiety. So being in mind state means being involved in mind work so intensely that we take our self as mind and that turns the master into slave. From this angle of view mind is condemned in spirituality.

723.



Remember one thing you are neither learning nor the learner ... learning can not change you, can not make you better but learning is to you as water is to fish. Learning provides you opportunity but you are not your learning. Through learning you explore your own being. Through learning you do not make yourself but you explore what you already are. You are not water, not the fish but you are the Witness; ever present before any learning.

724.



Witnessing is not the work of mind ... witnessing is not the annihilation of mind but it is mastery over mind. If there will be no mind there will be no mastery.

725.



Thinking cannot be stopped. Not only it does not stop but it cannot be stopped. It stops of its own accord. This

distinction has to be understood; otherwise you can go mad chasing your mind. No-mind does not arise by stopping thinking. When the thinking is no more, no-mind is. The very effort to stop will create more anxiety, it will create conflict and it will make you split. You will be in a constant turmoil within. This is not going to help. And even if you succeed in stopping it forcibly for a few moments, it is not an achievement at all -- because those few moments will be almost dead, they will not be alive. You may feel a sort of stillness, but not silence, because a forced stillness is not silence. Underneath it, deep in the unconscious, the repressed mind goes on working. So, there is no way to stop the mind. But the mind stops -- that is certain. It stops of its own accord. So what to do? Watch -- don't try to stop. There is no need to do any action against the mind. In the first place, who will do it? It will be mind fighting mind itself. You will divide your mind into two; one that is trying to boss over -- the top-dog -- trying to kill the other part of itself, which is absurd. It is a foolish game. It can drive you crazy. Don't try to stop the mind or the thinking -- just watch it, allow it. Allow it total freedom. Let it run as fast as it wants. You don't try in any way to control it. You just be a witness. It is beautiful!

Mind is one of the most beautiful mechanisms. Science has not yet been able to create anything parallel to mind. Mind still remains the masterpiece -- so complicated, so tremendously powerful, with so many potentialities. Watch it! Enjoy it! And don't watch like an enemy, because if you look at the mind like an enemy, you cannot watch. You are already prejudiced; you are already against. You have already decided that something is wrong with the mind -- you have already concluded.

And whenever you look at somebody as an enemy you never look deep, you never look into the eyes. You avoid! Watching the mind means: look at it with deep love, with deep respect, reverence -- it is SELF's gift to you! Nothing is wrong in mind itself. Nothing is wrong in thinking itself. It is a beautiful process as other processes are. Clouds moving in the sky are beautiful -- why not thoughts moving into the inner sky? Flowers coming to the trees are beautiful -- why not thoughts flowering into your being. The river running to the ocean is beautiful -- why not this

stream of thoughts running somewhere to an unknown destiny? Is it not beautiful? Look with deep reverence. Don't be a fighter -- be a lover. Watch! -- the subtle nuances of the mind; the sudden turns, the beautiful turns; the sudden jumps and leaps; the games that mind goes on playing; the dreams that it weaves -- the imagination, the memory; the thousand and one projections that it creates. Watch! Standing there, aloof, distant, not involved, by and by you will start feeling ... The deeper your watchfulness becomes, the deeper your awareness becomes and gaps start arising. One thought goes and another has not come, and there is a gap. One cloud has passed, another is coming and there is a gap. In those gaps, for the first time you will have glimpses of no-mind, you will have the taste of no-mind. In those small intervals, suddenly the sky is clear and the sun is shining. Suddenly the world is full of mystery because all barriers are dropped. The screen on your eyes is no more there. You see clearly, you see penetratingly. The whole existence becomes transparent. In the beginning, these will be just rare moments, few and far in between. But they will give you glimpses of what silence is. Small pools of silence -- they will come and they will disappear. But now you know that you are on the right track -- you start watching again. When a thought passes, you watch it; when an interval passes, you watch it. Clouds are also beautiful; sunshine also is beautiful. Now you are not a chooser. Now you don't have a fixed mind: you don't say, "I would like only the intervals." That is stupid -- because once you become attached to wanting only the intervals, you have decided again against thinking. And then those intervals will disappear. They happen only when you are very distant, aloof. They happen, they cannot be brought. They happen; you cannot force them to happen. They are spontaneous happenings. Go on watching. Let thoughts come and go -- wherever they want to go. Nothing is wrong! Don't try to manipulate and don't try to direct. Let thoughts move in total freedom. And then bigger intervals will be coming. You will be blessed with state of sudden spiritual enlightenment. You will be surrounded by infinity. You will be suddenly in the presence of SELF -- ineffable, mysterious. Touching you although you can not grasp it; within your reach and yet beyond. SELF not only will be

outside but you will be suddenly surprised -- He is inside also. He is not only in the seen; He is in the seer also -- within and without ... But don't get attached to that either. Attachment is the food for the mind to continue. Non-attached witnessing is the way to stop it without any effort to stop it. And when you start enjoying those blissful moments, your capacity to retain them for longer periods arises. Finally, eventually, one day, you become master. Then when you want to think, you think; if thought is needed, you use it; if thought is not needed, you allow it to rest. Not that mind is simply not there: mind is there, but you can use it or not use it. Now it is your decision. Just like legs: if you want to run you use them; if you don't want to run you simply rest -- legs are there. In the same way, mind is always there. When I am talking to you I am using the mind -- there is no other way to talk. When I am answering your question I am using the mind -- there is no other way. I have to respond and relate, and mind is a beautiful mechanism. When I am not talking to you and I am alone, there is no mind -- because it is a medium to relate through. Sitting alone it is not needed. You have not given it a rest; hence, the mind becomes mediocre. Continuously used, tired, it goes on and on and on. Day it works; night it works. In the day you think; in the night you dream. Day in, day out, it goes on working. If you live for seventy or eighty years it will be continuously working. Look at the delicacy and the endurability of the mind -- so delicate! In a small head all the libraries of the world can be contained; all that has ever been written can be contained in one single mind. Tremendous is the capacity of the mind -- and in such a small space! And not making much noise. If scientists some day become capable of creating a parallel computer to mind ... computers are there, but they are not yet minds. They are still mechanisms, they have no organic unity; they don't have any center yet. If some day it becomes possible ... and it is possible that scientists may some day be able to create minds -- then you will know how much space that computer will take, and how much noise it will make. Mind is making almost no noise; goes on working silently. And such a servant! -- For seventy, eighty years. And then, too, when you are dying your body may be old but your mind remains young. Its capacity remains yet the same.

Sometimes, if you have used it rightly, it even increases with your age! -- because the more you know, the more you understand, the more you have experienced and lived, the more capable your mind becomes. When you die, everything in your body is ready to die -- except the mind.

Once you have attained the state of no-mind then you will simply die. And with your dying, everything will be dissolved -- your body, your mind ... only your witnessing soul will remain. That is beyond time and space. Then you become one with existence; then you are no more separate from it. The separation comes from the mind. But there is no way to stop it forcibly -- don't be violent. Move lovingly, with a deep reverence -- and it will start happening of its own accord. You just watch. And don't be in a hurry. The modern mind is in much hurry. It wants instant methods for stopping the mind. Hence, drugs have appeal. You can force the mind to stop by using chemicals, drugs, but again you are being violent with the mechanism. It is not good. It is destructive. In this way you are not going to become a master. You may be able to stop the mind through the drugs, but then drugs will become your master -- you are not going to become the master. You have simply changed your bosses, and you have changed for the worse. Now the drugs will hold power over you, they will possess you; without them you will be nowhere. Meditation is not an effort against the mind. It is a way of understanding the mind. It is a very loving way of witnessing the mind -- but, of course, one has to be very patient. This mind that you are carrying in your head has arisen over centuries, millennia. Your small mind carries the whole experience of humanity -- and not only of humanity: of animals, of birds, of plants, of rocks. You have passed through all those experiences. All that has happened up to now has happened in you also. In a very small nutshell, you carry the whole experience of existence. That's what your mind is. In fact, to say it is yours is not right: it is collective; it belongs to us all. Modern psychology has been approaching it and they have started feeling something like a collective unconscious. Your mind is not yours -- it belongs to us all. Our bodies are very separate; our minds are not so separate. Our bodies are clear-cut separate; our minds overlap -- and our

souls are one. Bodies separate, minds overlapping, and souls are one. I don't have a different soul and you don't have a different soul. At the very center of existence we meet and are one. That's what SELF is: the meeting-point of all. Between the SELF and the world (bodies) is mind. Mind is a bridge: a bridge between the body and the SELF, between the world and SELF. Don't try to destroy it! Many have tried to destroy it through spirituality. That is a misuse of it. It stops of its own accord -- and then it is beautiful when something happens without any violence it has a beauty of its own, it has a natural growth. You can force a flower and open it by force; you can pull the petals of a bud and open it by force -- but you have destroyed the beauty of the flower. Now it is almost dead. It cannot stand your violence. The petals will be hanging loose, limp, dying. When the bud opens by its own energy, when it opens of its own accord, then those petals are alive. The mind is your flowering -- don't force it in any way. I am against all force and against all violence, and particularly violence that is directed towards yourself. Just watch -- in deep surrender, love, reverence. And see what happens! Miracles happen of their own accord. There is no need to pull and push. You ask: How to stop thinking? I say: Just watch, be alert. And drop this idea of stopping; otherwise it will stop the natural transformation of the mind. Drop this idea of stopping! Who are you to stop? At the most, enjoy. And nothing is wrong -- even if immoral thoughts, so-called immoral thoughts, pass through your mind, let them pass; nothing is wrong. You remain detached. No harm is being done. It is just fiction; you are seeing an inner movie. Allow it its own way and it will lead you, by and by, to the state of no-mind. Watching ultimately culminates in no-mind. No-mind is not against mind: no-mind is beyond mind. No-mind does not come by killing and destroying the mind: no-mind comes when you have understood the mind so totally that thinking is no longer needed -- your understanding has replaced it.



726.

Mind is a creation of the society. It has been educated. The heart is unpolluted. It is pure existence; hence, it has sensitivity. Look from the viewpoint of the heart, and the contradiction starts melting like ice. And this is one of the mysteries that the mind can speak but knows nothing, and the heart knows everything but cannot speak. Perhaps to know too much makes it difficult to speak. The mind knows so little, it is possible for it to speak. Language is enough for it, but is not enough for the heart.



727.

The moment you witness something you become separate from it, you are the witness, the thing becomes an object -- the witnessed. If you are walking on the road, and you are also witnessing that you are walking -- not going along just like a robot, mechanical, everyday habit, the road is known, the legs know it, you can even walk with closed eyes. But walking with absolute alertness every step, every fall of a leaf, every ray of the sun, every bird flying in front of you, fully alert ... slowly, slowly, you become aware that you are not the body that is walking, you are something inside which is witnessing.

Once you have witnessed your body, you have got the knack of the method. Then you start witnessing your thoughts -- sitting silently, just watching the rush of thoughts, not interfering, not saying, "This is good. This is bad." Not justifying, not appreciating, no judgment ... non-judgmental witnessing, just like the mirror. Anybody passes by, the mirror reflects it; that's all, it makes no comment. Strangely enough, when you stop making comments on the thoughts, they begin to stop; your comments keep them alive. Once you are simply a mirror-like witness, thoughts disappear, and you become aware of a deeper layer of emotions, moods, which are very subtle. When thoughts have stopped, then you become aware of a very subtle breeze --

and there is a great joy to see it pass. The method remains the same -- you remain a witness without judgment to your body, mind and heart. And then the Next happens without effort. Once your emotions and moods disappear, suddenly there is a quantum leap -- the witness has nothing to witness anymore. It comes home. It witnesses itself. It becomes the seer and the seen, the object and the subject, and for the first time you have unity. This experience of absolute organic unity of your consciousness has been called by different names - moksha, nirvana, liberation, enlightenment, illumination. Whatever word you choose makes no difference. But this is the ultimate peak; this is the ultimate goal of human life



728.

The mind has to be penetrated and understood. One thing: the mind has no present; it has only past and future. The present is so narrow that the mind cannot catch it. The moment the mind catches it, it has already become the past. The past is vast, the future also is vast; the present is so atomic, so subtle, that by the time you become aware, it is gone. And you are not so aware! A very great intensity of awareness is needed, only then will you be able to see the present. You have to be fully alert; if you are not totally alert, the present cannot be seen. The mind is drunk. It cannot see the present, that which is before you. The mind is filled with dreams, desires. You don't have a presence.



729.

We are not persons or bodies, we are centers of force. We are not Mr. So and so or Mrs. So and so, as we are imagining. These are wrong notion of things. We are only centers of force, energies circling, rotating and revolving in a particular manner, whirling in a particular direction for a purpose. We are like eddies in the ocean of power. We are made up of such small elements – microbes, cells, atoms, centers of force and energy –

and we are neither men nor women. All these are false notions into which we have been born and with which we are brought up; and due to this prejudiced thinking, we are caught up in by our own mental traps.

730.



Those who are unaware of the demands of spirituality show themselves as spiritual because their ego assures them that doing so can make them special and wonderful in the eyes of fellow beings. But at heart everybody is fearful of becoming spiritual as true spirituality is equal to embracing the death and who in his/her awake senses can be ready to meet and embrace death. Spirituality demands death of the ego and all its manifestations in us; spirituality is other name of being no more a person. So people though love to be called as spiritual but are fearful of even the slightest touch of it.

731.



Putting questions and finding answers to satisfy the questions is a vicious game of human mind. Mind plays with ideas as a cat plays with wool-balls. The end result of this game is mental fatigue and frustration. But all this game is not without use and benefit. Our understanding grows this way. Each time an answer enters the mind; mind turns it again into a fresh query and the game goes on.

732.



The state of no-mind is the state of divine. SELF is not a thought but the experience of thoughtlessness. It is not content in the mind; it is the explosion when the mind is content-less. It is not an object that you can see; it is the very capacity to see. It is not the seen but the seer. It is not like the clouds that gather in the sky, but the sky when there are no clouds. It is that empty sky. When the consciousness is not going

out to any object, when there is nothing to see, nothing to think, just emptiness all around, then one falls upon oneself. There is nowhere to go—one relaxes into one’s source, and that source is SELF.

Your inner being is nothing but the inner sky. The sky is empty, but it is the empty sky that holds all, the whole existence, the sun, the moon, the stars, the earth, and the planets. It is the empty sky that gives space to all that is. It is the empty sky that is the background of all that exists. Things come and go and the sky remains the same. In exactly the same way, you have an inner sky; it is also empty. Clouds come and go, planets are born and disappear, stars arise and die, and the inner sky remains the same, untouched, untarnished, unscarred. We call that inner sky the witness – and that is the whole goal of meditation.

Go in, enjoy the inner sky. Remember, whatsoever you can see, you are not it. You can see thoughts, then you are not thoughts; you can see your feelings, then you are not your feelings; you can see your dreams, desires, memories, imaginations, projections, and then you are not them. Go on eliminating all that you can see. Then one day the tremendous moment arrives, the most significant moment of one’s life, when there is nothing left to be rejected. All the seen has disappeared and only the seer is there. That seer is the empty sky. To know it is to be fearless, and to know it is to be full of love. To know it is to be divine, is to be immortal.

733.



To truly understand the essence of the term of no-mind, we must delve into the positive reality that lies behind it. Since the reality beyond the mind is so subtle, and far beyond the grasp of ordinary language, some traditions choose to emphasize what it isn’t rather than sully it with an imperfect understanding. However, if we avoid trying to understand what no-mind actually is, we leave the door open to its false interpretation and make ourselves vulnerable to numerous dangerous pitfalls. Many seekers are stuck in their practice

precisely because of their confusion about the state of no-mind. They either mistake various mystical or mental states for no-mind, or unskillfully resist thinking. They lack the understanding that no-mind is not realized by the negation or repression of thinking, but through a positive expansion into the highly intelligent dimension beyond the mind. We must have a deep intuitive feeling-understanding for what no-mind is in order to realize it, and we have to experience it before we can grasp its ultimate significance.

The knower of the state beyond the mind is in fact not the mind, but the consciousness. Even though the consciousness uses the content of the mind to formulate her understanding, she knows no-mind directly without the medium of thought. The aspect of the mind that has the ability to observe the condition of no-mind is not the gross conceptual mind, but the subtle mind that operates as consciousness. Thinking about non-thinking does not necessarily interfere with the thought-free state for the very simple reason that no-mind is existentially beyond thinking. No-mind is not the suspension of thought, but an energetic dimension of consciousness and being that transcends the mind itself.

Since it is beyond the mind, no-mind is independent of both the presence and absence of thinking. If no-mind were based on the absence of thought, it would be confined to the realm of polarities. True no-mind is beyond polarities; it contains both the movement of thought and the stillness beyond thought.

The mechanical mind is transformed not through the suppression of thinking, but through an expansion into non-thinking. Trying to suppress thinking is a misguided approach, since thinking is a natural part of life. By consciously resting in no-mind, we stop fueling the energy of thought, and in due time, the mind becomes pacified and morphs into no-mind. The automatic activity of the mind doesn't fully stop; it gradually subsides into the tranquility of 'minimum thinking'. The natural state of mind is this minimum thinking, and no-mind is its existential foundation and container.

In meditation, we rest in a state beyond thinking, while allowing thoughts to manifest as they naturally do. The mind

cannot be pacified directly, because any effort to change its condition only adds to its energy. Instead, we should remain completely unattached to mental content, or allow a relaxed, yet minimal involvement. Gradually, as we grow roots into the dimension of no-mind, our sense of identity is freed from the mind. Once the state of no-mind is fully established, we can embrace the natural mind as a part of our multidimensional existence.

The understanding that to be in the state of no-mind is to be oneself liberates us. No longer do we strive to experience our state in an artificially impersonal way that conforms to our pre-conceived notions about no-mind. We can just be natural in the space of pure presence, beyond the coming and going of thoughts. Still, we must not limit our experience of no-mind to one of individual subjectivity; personal no-mind must be founded upon universal no-mind. Our pure subjectivity must be actualized in its primordial unity with the impersonal subjectivity of the supreme reality.

It is crucial to understand that the realization of no-mind is beyond the expansion into the inner state. Although the opening of the inner state is a precondition for transcending the mind, true no-mind is embodied in the shift of identity from mind to consciousness. Many seekers who have awakened the inner state are often still heavily identified with the mind. To be identified with the mind while abiding in the inner state does not mean that we are simply attracted to thoughts, but points to the fact that our sense of I am is still ingrained in the thinking intelligence. If this is the case, no matter what state we experience, our identity continues to be of the mind. Unless our identity shifts to SELF, the ego will continue to rule our consciousness as the illusory center of the mind. Prior to awakening, it is the mind that is the primal knower and experiencer of the states beyond the mind; after the true awakening of no-mind occurs through an existential shift from the ego to I am, no-mind is known, experienced and owned by no-mind alone.

734.



Enlightenment is not the static climax of spiritual evolution, but an eternally expanding movement of intelligence and consciousness that is unique for each soul. It is our individual essence that journeys through the process of evolution, progressively shifting through states of awakening and levels of surrender that lead ever deeper into the supreme beyond.

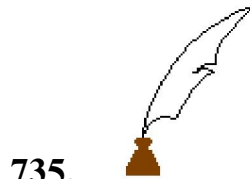
How far we can expand the frontiers of our enlightenment depends upon our spiritual capacity, inspiration, knowledge and intelligence. However, of equal consequence is the limiting factor of our own unconsciousness. Because it exists only as the reversal of its opposite, not only must we see enlightenment in relation to unconditional truth, but also to the depth of human ignorance. Our expansion into enlightenment is not only an evolution of human consciousness, but a process of breaking through the gravity and resistance of the unenlightened reality. It is the power struggle between the forces of the inertia that bind us to the plane of forgetfulness and our ability to transcend them that ultimately defines the territorial boundaries of our human awakening.

The more our consciousness evolves, the more its potential expands for a further, more complete enlightenment. By 'complete' we do not suggest the end of enlightenment, but our relative completion in the realm of human enlightenment and the realization of wholeness. The concept of complete enlightenment must be seen from the perspective of the infinite and eternally evolving truth of creation, unfathomable by individual consciousness. No one can be said to be completely enlightened in a literal sense, for to apply the notion of completion to the realm of truth presumes its finitude. We must treat the idea of enlightenment with a humility born of an understanding of our human limits within the limitlessness of the divine mystery. Our personal enlightenment is only a point of entry into universal evolution and awakening.

Now that the relative nature of ‘complete enlightenment’ is clear, we can look at it in the context of our earthly dimension and human identity. Not all souls are destined to reach exactly the same level of realization, but we can make the generalization that although there are many stages of awakening, the ultimate frontier of enlightenment for a human consciousness is its liberation, the point at which it transcends its personalized identity and earthly ties. When she transcends the plane of lower intelligence, the consciousness merges with the realm of pure subjectivity, leaving the human ego behind.

Although we often use the terms ‘enlightenment’ and ‘awakening’ interchangeably, it is important to note that they do not signify the same level of spiritual attainment. When we refer to an enlightened state, we point to SELF-realization — transcendence and the actualization of wholeness. ‘Awakening’, on the other hand, indicates a singular expansion beyond the mind within the total course of one’s evolution. To have arrived at one of the many states beyond the mind is far from enlightenment in the ultimate sense of the word. It is only by traversing various dimensions of awakening that one finally arrives at complete, multidimensional enlightenment.

One must also be clear that after experiencing an awakening to one of the various states beyond the mind, there is a need to stabilize and then integrate that state. Seldom, if ever, does sudden awakening result in a lasting inner realization. Unless the state we have awakened is stabilized, its fluctuations prevent it from becoming a permanent foundation of our existence. Once stabilized, the state must also be integrated so that it can reach its final depth and purity and become energetically and existentially attuned to the body, mind and other aspects of our whole being.



735. The realization of the state of presence, consciousness without content, is the foundation of our awakening, for without it there is no way to transcend the mind.

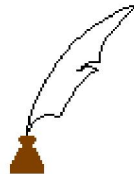
The state of presence is the center of higher intelligence and the true nature of awareness. Until we regain the essence of I am in the mind, we will remain forever imprisoned in the shell of personality, with no solid existence, no center of identity, no soul. Only by awakening pure awareness can we break through our false personality and meet ourselves beyond the mental dimension, putting an end to the ignominy of forgetfulness.

736.



The state of surrender transcends all states, as here not only awareness but our very 'me' becomes absorbed in the realm of absence. Surrender is a unity of being and non-being, the consciousness of the now and the void of the beyond, I am and the absolute. It is an exalted union of the two primary aspects of SELF-realization — complete awakening and ultimate surrender. It is the unconditional fusion of 'me' with the heart of the beloved. Surrender is the true foundation of our liberation from separate consciousness, the ground of our dissolution into the source of creation.

737.



Liberation is the ultimate fruit of surrender: the very merging of the personality into the SELF. It is the total dissolution of the I-construct in the mind. Far more than the attainment of another deeper energetic state, it is our radical transcendence and the end of all suffering. Liberation is the end of the purification process of the consciousness, for here it fully exits the plane of the ego at last.

738.



The extremely delicate processes of spiritual evolution cannot be completed by willpower alone; one has to be in touch with the light of the SELF and open to the dimension of Almighty grace. Only the SELF Himself can fully transform and

ultimately remove the many layers of subconscious tendencies, blocked energies and emotional wounds that exist within us. Still, each soul does have the capacity to develop ways to deal with those areas of her existence that are incomplete. She must take responsibility for her own growth, facing all the suppressed, unconscious and immature areas of both her internal and external reality with courage and wisdom. By exercising her will and cultivating qualities that reflect a dignity of intelligence, true sincerity, purity of intention and honesty, she prepares the ground to receive assistance from the beyond.



Many seekers abandon the inner work altogether having arrived at only a superficial spiritual realization. This is especially true in the case of those who follow the simplistic paradigm of sudden awakening or believe that in order to reach enlightenment it is sufficient to have a purely intellectual insight into the nature of reality. Premature claims of enlightenment often lead to false spiritual confidence or even arrogance. To be caught in the delusion that one has reached enlightenment when one has not, only wastes the evolutionary energy one has already accumulated, and can easily block one's further evolution. Right understanding is a bridge between the plane of unconsciousness and the true reality. Superior concepts are not merely intellectual metaphors — they resonate with the energy of the truth they represent. Conceptual understanding of ideals such as 'SELF', 'Oneness' or 'enlightenment' can even inspire us to initiate the spiritual search. Still, there is always a danger that by becoming overly attached to intellectual ideas we will find ourselves living in a virtual reality of mental constructs that actually separates us from reality as it is. Concepts are only representations of reality in the mind; reality itself is non-conceptual.

One can become convinced that 'there is no self' or 'there is only the self' and mentally will experience the existence as such, yet still not be established in any state beyond the mind, as

ignorant to one's true self as ever. This is the case of a false, intellectual 'enlightenment', in which one has been programmed to perceive reality in an 'enlightened' way through pseudo-sophisticated ideas and spiritual slogans.

740.



One of the most serious pitfalls on the path is an imbalance between one's inner and outer evolution. Some misguided seekers suppress their psychological issues, fears and natural desires in the name of the quest for enlightenment. They see their outer reality as a threat to inner peace and stillness, and neglect their emotional development by spending too much time in meditation and solitude. If one becomes overly attached to the peace and calm of meditation, or spends excessive amounts of time alone, one tends to develop an unhealthy fear of the world, with its many challenges and distractions. The completion of the human personality requires that we engage in a well-balanced relationship with the world, for one can never be truly whole without psychological stability and emotional maturity.

741.



Enlightenment is the art of turning coal into the diamond. This demands patience, endurance and capacity building under intense pressures.

742.



The more conscious we become, the more cautious we must be, for the ego's games become increasingly sophisticated as we evolve. Letting go of the ego is not only the final goal of the inner path, but an unremitting act of becoming real inside. As cunning as it is, the ego ultimately has no way to succeed in manipulating the spiritual path for its own purposes. Sooner or later it must relinquish itself at the altar of our original

self, for it has no essential reality — it does not exist apart from the illusory image it projects.



743.

When we arrive at the destination of our inner quest, we realize that what we have reached is actually totally ordinary in its essence. The ego believes that behind the idea of enlightenment something absolutely extraordinary awaits. Bored with its own ordinariness and suffering a permanent inferiority complex, the idea of enlightenment holds a seductive charm, since it promises to transform its banal existence into a fairy tale of bliss and ecstasy. The ego looks to the path of SELF-realization as a way to gain spiritual power and collect all sorts of mystical experiences, but all of these projections are ultimately hollow. The ego cannot see the truth of the path unless it surrenders to it.

The natural state is nothing special; it is divinely ordinary and perfect in its simplicity. The ability to recognize its tremendous value comes from the surrender of the mind and the awakening of the deeper sensitivity of the soul. The soul does not seek anything special. She longs for truth, not intensity of experience. She seeks liberation from all that is false so that she can return to her natural state of peace, freedom and purity.

In its insensitivity, the ego is unable to even register the absence of the natural state until it gets so stifled by its own falseness that it is finally forced to recognize the lack of any internal space in which it can simply be. The natural state is like the air we breathe or the open space in which we live. No one considers space to be extraordinary, yet it contains all living things and is the very precondition of life. Only in the claustrophobic suffocation we experience when space is taken away from us are we able to see its priceless value. The natural state represents the basic goodness of existence, which is so primordial that we can identify it only when we lose or regain it.

744.



The highest endeavor of the mind is enquiry into the dimension of spirituality, as it initiates the actualization of its ultimate destiny — its own surrender. Thinking does not necessarily stand in opposition to spiritual illumination — it can be a creative expression of our true nature.

The notion that we need to transcend the mind is correct, but this transcendence cannot be actualized until the mind itself has become highly evolved. Until we are ready to surrender it, the mind remains a fundamental component of our identity and our quest. Our goal is not to negate, but to transcend the mind through its integration as an integral part of our existence.

The mind has no substance. It arises, but has no being. It merely creates the illusion of solidity by enveloping us in a net of endless thoughts. Blinded by a dark cloud of mental reality, we do not see the real world; a veil of thought separates us from reality as it is. Instead of being, feeling and knowing, we constantly think, think about what we think about, and think about what to think about. We are locked in the never-ending interpreting, checking, comparing and labeling commotion of the mind. The mind cannot rest, for it would cease to exist. It must constantly move in order to be.

Ironically, one can be intellectually convinced of the illusory nature of the mind, but remain fully identified with thinking. The mind can believe various concepts about its own unreality, but cannot actually experience itself as unreal. One cannot think about reality. Only in the absence of thought is that which is real revealed.

Most humans think in circles, ruled by the mind's obsessive tendencies. When the mind cannot find something to think about, it will think about anything just to escape boredom. In this vacuum of purposelessness, the mind generates dull and depressing thought-forms and energies, utterly powerless to create anything positive.

745.

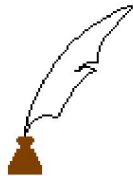


Intelligence is not the efficiency of thought, but efficiency of consciousness. Humans who limit their intelligence by aspiring to nothing higher than intellectual sophistication serve only lower intelligence. No matter how erudite they become, they remain locked in the dimension of forgetfulness, for they misuse their intelligence by applying it solely within spheres of mind. Intelligence that is not rooted in the knowledge of the SELF is not conscious.

Until the mechanical mind is transcended, our intelligence cannot realize its full potential. Only a mind that is truly present — clear and awake — can be intelligent. Prior to the awakening of awareness, the intelligence of the mind operates in a space of confusion, without any center. Once ‘I am’ is recognized as the true essence of the mind, our intelligence links itself to pure subjectivity and begins to act as an awakened agent of our conscious evolution.

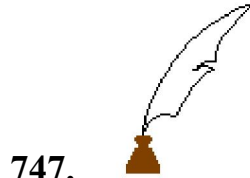
The essence of intelligence is its cognizing faculty, the power of recognition. Recognition is immanent to consciousness; without it, the information of existence could neither be received nor registered. It is recognition that makes the growth of discernment and understanding possible. As recognition is not always spontaneously present, we often have to make an effort to activate it. We do so by deepening our discrimination, sharpening our spiritual perception and striving uncompromisingly for complete understanding. The refinement of our recognition directly corresponds to the evolution of our intelligence, sensitivity and inner experience. True awakening is the fusion of our inner realization with the depth of our recognition.

746.



There is an enormous gap between understanding and reality, between knowing and experiencing. Our efforts to awaken through understanding orient us towards

reality, but can never manifest as true **SELF**-realization. Enlightenment transcends understanding, for it is beyond the power of our intelligence to fathom the mystery of the **SELF**. True understanding is humble; it knows its own limits. While the final act of intelligence ... the surrender into being ... is indeed an expression of understanding, it points to the end of knowledge.



747. **Our perception of reality before entering the path, and that after completing it, while dramatically different, are also mysteriously alike. To become a true sage is to become ignorant again, empty of all knowledge, intoxicated with the supreme alone. However, unlike ordinary ignorance, the ignorance of the sage is divine. It is a blissful state of freedom. In divine ignorance, one no longer knows through oneself — one knows through the creator. To enter divine ignorance we must return all of our understanding to its source. We no longer need the conceptual reality that supported our separate self — we leap into the dimension of no-support. With no place to abide, we lose ourselves in the boundless void of the unknown.**



748. **Presence of the **SELF** is indivisible and One but our mind splits it in fragments; individualized soul is perceptive mirage of the mind. As ocean is indivisible but when we pick some water of it in a jug we start thinking that we have picked the ocean in the jug or we assume that ocean has become two; one in the jug and the other in its first place. **SELF** is like ocean and ego (personality) is like a small pot that picks a little part of the 'whole' in it and starts thinking in illusion that it contains the wholeness.**

749.



Ego, prior to its awakening, functions exclusively through the personality. However it needs to be seen not only as an aspect of ignorance, but also as a positive stage of evolution in which consciousness becomes self-aware for the first time. The essence of ego is its sense of me, the foundation of the conscious mind. In forgetfulness, this sense of me is fully identified with the mental reality. However, once awakened, this very 'me' bridges our unconscious self with the consciousness of the SELF. Ego is like a small mirror in our hands that reflects the SELF but we take it as ME. Ego is that small window if once unlocked can reveal upon us the realm of the Absolute. Mind raises questions and then SELF appears as ultimate answer. Mind plays as a tool to reach our inner dimension.

750.



In our essence we are not the personality, we are consciousness. Unlike the personality, awareness exists independently of the mind; awareness is by nature free of the incessant fluctuations of our mental and emotional states. Awareness, in her essence, is in a timeless state of unity with universal being and Intelligence. Awareness serves to the never-ending evolution of understanding, as it expands towards the fathomless depth and mystery of the SELF. Although individual and unique, the awareness remains eternally one with the impersonal movement of universal intelligence — it is a single angle of perception through which the SELF beholds His magnificence.

The awakening of mind is the most significant step in our evolution towards the realization of oneness, wholeness and completion. Prior to its awakening, we feel imprisoned and take our self merely as a personality. To awaken to its true nature, mind must transcend its forgetfulness and realize the essence of its presence. Through the vehicle of self-less love mind attains

its ancient identity of pure subjectivity and actualizes its divine individuality at last.

We are not who we appear to be, and we appear to be who we are not. Immersed in total illusion, we live like sleepwalkers, oblivious to our true nature. We have sacrificed our original beauty, strength and freedom for a false existence created by the mind. To be a true individual is to awaken to our true identity.

Human mind is far more sophisticated and complex, having the capacity for a higher level of both concentration and abstraction. It can maintain a continuity of focus during thinking and even think about itself. The self-reflective faculty of the mind utilizes not only thoughts, but also a wide spectrum of emotions, in order to project its image — out to the world to gain approval or manipulate its environment, and towards itself to maintain psychological integrity and a positive self-image. But no matter how sophisticated it is and how strong its sense of individuality, the irony of the mind is that it remains fundamentally ignorant of its own essence.

Mind and ego represent two sides of the same consciousness: the mind is the flow of thoughts, and the ego is the mechanism of self-reference within this flow. The ego must be recreated moment to moment through self-referral. In deep sleep or in a coma state, gap in self-referral is experienced as a moment of blankness. Without the mind to fill this gap, individual has no means to confirm his own existence.

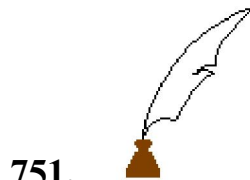
While entrenched in its pseudo-identity, the ego serves as a shallow substitute for the SELF. By compulsively clinging to its self-image, it deceives itself into believing it is real. It seeks love and acceptance just to feel that it exists. Yet in spite of all its desperate efforts to escape its own emptiness, the ego will never reach true solidity until it transcends itself by awakening to the light of the SELF.

Before we can dissolve the ego, we must accept its presence and submit it to our higher wisdom. For someone who has just entered the inner path, the dissolution of ego is not the proper aspiration. Instead, one should bring more acceptance, wisdom, understanding and purity into how the ego functions in the mind so as to align it with the will and light of the soul.

Ego, generally, is denied of any positive role, reduced just to a mere barrier to freedom and liberation, having no reality entirely. However, to negate the ego is pure hypocrisy, for it is the ego itself that is doing the negation. Simplistic negation of the ego is spiritually dangerous, and any teaching that fails to perceive the role of ego as essential to understanding and consciousness is out of touch with reality. The ego cannot simply be negated; its energies must be embraced and redirected so that they may ultimately serve as fuel for our awakening. It is not the ego itself that is false, but its ignorance, unconsciousness, and illusory separation from the soul.

The proper function of the ego is to bridge the subconscious self with awakened consciousness. By internalizing the psychic energies, the ego begins to support the mind's awakening to the realm of pure subjectivity. Having reached this relative spiritual maturity, it can now direct us towards positive enquiry into the nature of SELF. It questions its own existence and seeks transmutation into a higher 'me'. It is when the ego reaches its highest power of attention, intelligence and sensitivity that the realization of 'I am' takes place.

The ego also plays an important role in protecting our relatively separate existence. The human being, regardless of his spiritual awakening, still remains bound by the laws of empirical reality. Even a self-realized being needs to have a 'minimum ego' to survive on the physical plane. This minimum, or natural ego, operates not as an expression of ignorance, but as an extension of the enlightened reality, a function of intelligence that serves the soul, free of self-image or any sense of separation.



751. When the hard shell of ego is cracked then who meets who? In fact it is not a meeting point between the two but is the revelation of the One.

752.



A tremendous maturity is needed to meet the essence of 'me' within oneself. This maturity cannot be gained from the outside world, because the world has always conspired against the truth of me by fostering our addiction to the reality of objects. Unconsciousness strives to maintain itself as the status quo by keeping us disconnected from our essence. It is not by chance that so few individuals desire awakening, and even fewer actually reach it.

Many seekers pursue the path to enlightenment, but most are merely grasping at goals that have no connection to the essence of 'me'. Rare are those who can experience bliss just by being alone and savoring the taste of 'I am'. Those who truly seek the essence of me are fond of solitude and silence, for in those spaces they can feel their "me" more deeply. One has to have a natural inclination towards deep intimacy with one's innermost existence. Awakening to the essence of 'me' is a profoundly personal realization, a true love affair with SELF.

753.



The axis around which our individual consciousness revolves is our innate sense of me. We could not function within our human identity without the inborn knowledge of me that is present behind all of our experiences and psychological states. Who is the observer within us so intrinsic to our existence and understanding?

754.



No one can reach to the Inner Reality without first attaining the Inner state. What is this Inner State and how can it be attained? Silence (holy blankness) is the Inner State and through detachment slowly we can attain it. What is the Inner Reality? Inner Reality is Holy Presence. It cannot be

referred to through words (or any medium of communication) nor can it be understood at mind level. When it comes, you can not watch it or judge it or say it but you can just be It. Silence cannot come unless the mental watching and observing is not dropped. No spiritual practice and progress is possible without mind control. Thoughts generate momentum in mind and this momentum causes more thoughts in return. Momentum of the mind resists our efforts to bring the mind at peace. The Inner State is not a mind-state but in fact it is no-mind state. And this no-mind state is not an anti-mind state but is above-mind state and essentially is reached through mind. Mind reaches to the no-mind state as a student of high school one day becomes a PhD scholar. This no-mind state comes through mastery and perfection of the mind-state. No-mind is flowering and natural culmination of mind. It is consciousness without content.

We can not create our Inner Reality, it is already there but we have been blocked out by our own thinking and understanding. The only thing we are supposed to do is to create the Inner State ... next thing (Inner Reality) will dawn upon us spontaneously without any further effort on our part. In the Inner State the Inner Reality will become available as our body becomes available to us upon waking; what we need is just to be awoken to our own reality. Conscious breathing can be used as a practice tool to attain and enter the Inner State. Breath watching will not help us as we need to drop all watching and judging. What we need is to live purely in the moment of Now. We need to “be” and “feel” beyond the medium of thinking and understanding. Feel your breath as it fills and leaves your lungs, as it flows in and out of your nostrils. Maybe your shoulders rise and fall with your breathing, maybe your rib cage expands and contracts. Just notice everything without doing anything about it. Secret of successful breathing is not to think about it but only to do it and feel it directly. This way breathing can become the supreme form of worshiping. Soon you will realize that worshiping (loving) SELF through words and ideas is much inferior to worshiping SELF through breath because words represent for just ideas whereas breathing is lively act that is far more real and powerful than words.

755.



We are fond of cutting and dissecting our existence into pieces and fragments with the knife of mind. We divide our existence into body, mind and soul. We must realize that our existence as an individual is a sacred and divine phenomenon altogether. Body and the Beyond are not apart; both are two poles or two dimensions of the single indivisible reality. In its final tear down we are only “living consciousness”. Body is limb of the SELF and SELF is the keeper of the body. SELF-realization is nothing more than an orgasmic experience of the highly refined intellect. This living consciousness is our Inner Reality. It does not come from outside but it blooms from within. SELF is the Inner Realty of you. Your very “I” contains the SELF. When we attain the required Inner State then SELF blooms from within. But alas! we waste whole of our life as a beggar and do not realize that the most invaluable treasure is hidden within us. We are unspeakably rich but we are ignorant of our worth.

756.



The state of inner silence -- emptiness requires some clarification. It is not a morbid state of indifference, numbness and lack of energy. It is not a state of lack of life force, zest and confidence and of feeling worthless. It is not the emptiness and silence of nothingness or darkness but It is an uplifting and blissful experience, brought about when the mind and the thinking process slow down or stop their restless and erratic activity, without losing consciousness or awareness. In this state you are completely conscious and alive, blissful and peaceful, without thoughts, boundaries or limitations. At these moments you experience a sense of expanded consciousness-awareness and non-duality. There are no thoughts such as "I am not thinking now", "My mind is silent" or "I am experiencing emptiness". You just feel peaceful and blissful, forgetting about

your personality or ego and you experience the taste of just being.

It is a great feeling of freedom, and you will want it to stay, but the moment you start thinking about it or trying to force it to continue, you are out of it. This is because when you start thinking you shift your awareness back to your thoughts, ego and external world, and snap yourself out of this inner experience. Thoughts are like clouds that hide this inner state, existing beyond the mind. It is not so simple to explain this emptiness - inner silence in words. The mind does not participate in this experience, actually, it is a condition that it slows down or stops its activity, so how can the mind explain something it cannot experience? Words can only point the direction, give an approximate understanding and use comparisons. The best way to know and realize what Emptiness - Silence - Non-duality means is to experience it. Learn to calm down the restless activity of your mind through concentration exercises and by practicing meditation, and little by little, as your ability to silence your mind grows, you will discover and experience the inner peace and non-duality that come through inner silence and emptiness.

757.



The very purpose of enlightenment is not to evolve or collect some ideas about reality but to become so close to the reality that the sense of separateness dissolves ultimately. Though enlightenment is reached upon through right thinking but in its final nature it is not an idea but a direct experience of the Real.

758.



Concentration pulls the mind to zero level, where target of the dissolution of ego becomes possible. After that one stops to live as person and the bliss of universality dawns upon seeker. At this plane our self is de-caged and

regains its wholeness. When ego is dissolved then we know reality beyond the structures of understanding and doubt, no question remains unanswered as all question loose their validity in front of the Real.

759.



Recognition is not the property of mind but is the nature of soul. If the recognition would not have been there from the very beginning then no object of intelligence or stimuli could be registered to mind. So we must not be fearful of progressing beyond the mind sphere and we must not apprehend that any lack of alertness or awareness will result from our spiritual efforts. Rather the seeker will become more extensively alert and aware of the existence all around as he (the seeker) is coming nearer to the very root of total awareness and alertness.

760.



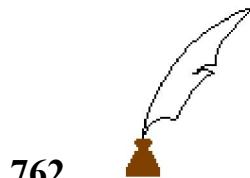
When you surrender – you do not surrender to anything outside of you but to your own very core. Through surrender you identify yourself with the being and not with the moves through which the being passes.

761.



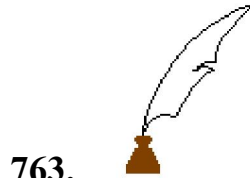
Birth is not the name of coming out of the mother's womb; this birth is an evolutionary stage in the process of true birth. Through this birth we are just transported from the narrow womb of the mother to the wider womb of universe. Now when we are in the womb of the universe, it depends upon our inner growth that we take Real Birth or we happen to die as premature human being. Remember that a man can die premature even when he has lived a life of 60/70/80 years by ordinary standards. Our true birth takes place when we start loving SELF. Without it we never come mature and we are never born no matter if we lived here a life of hundred years long, we

are never born without the love of SELF. Life starts only after the touch of the infinite. Once we are touched by the Infinite we become immortal; death cannot touch those who have been touched by the Infinite. Divine yearning is the evidence of the touch of the Infinite (SELF). When we long for the Infinite it shows that the Infinite has already touched us. Our first birth (from mother's womb) can be called a "Migration". Upon this birth we start our respiration in atmosphere. Our second birth – our True birth – is attained when we come out of the womb of universe (through surrender and total consecration of body, mind and action) and start our respiration in the atmosphere of divinity. So our respiring in oxygen alone is worthless and absurd. For our accomplishment we have to transform our bio-respiring into divine-respiring. This divine-respiring is attained through consistent spiritual action.



762.

SELF is primordial source of life. SELF stays within and beyond. Self is pure awareness, a root mind. Root mind is beyond any structures and data layers. It is prior to understanding. It is limitless and works without any structures, steps and processes.



763.

There is no composure in us, because we lack trust in the truth that within us is that Seed for which we are constantly seeking. The vast universe of objects through which we seek satisfaction is only a ramification of this seed that is within us. We are a centre in which the universal values are rooted, and everyone is such a centre. Therefore, it is said that Reality is that which has centre everywhere but circumference nowhere. It has no limitation, therefore it has no circumference; but every point is a centre of the universe, and therefore it has centre everywhere. Every atom of the world is a centre of the

universe. It has as much capacity to reveal Truth as any other point in the world.



764.

How difficult the search for truth and enlightenment can be. In fact the path can seem so impassable that many give up without further effort. An enlightened teacher may have hundreds or even thousands of students but only a small percentage obtains a glimpse of all the possibilities that could unfold before them. The physical world of everyday reality presents many challenges to all who reside on our planet. Unfortunately, some are so unaware of what may exist beyond their immediate awareness. They only believe what is right in front of them and some aren't even aware of that. They never become equipped to handle the concerns of the past, present or future in an effective manner. The enlightened individual resides in a higher state of awareness. But unless he has achieved the absolute highest states of enlightenment, the resistance and opposition he encounters from others affects him.

You would think that with all the pain, suffering and frustration most people suffer they would eagerly search for a higher state of awareness ... that is filled with joy, pleasure and ecstasy. Tragically, most are unaware that there are higher states of existence to reach. So they never attempt it. They believe happiness is something found in the world around them, not knowing that it is within ... that they already possess it. They are the uninitiated.

When an enlightened one attempts to communicate with the uninitiated he has the double burden of feeling their suffering (an enlightened person is highly empathetic) and having a sudden twinge of frustration (although he quickly gets over it). Sadly, he discovers they are unteachable. In fact they are resistant to anyone who attempts to free them from their illusions. They actually oppose him and in some cases they torture and kill him. The ignorant think it a solution that Kill the one who sees through their illusion so they could perpetuate their delusions.

There is another person who is aware that he is missing a piece or many pieces of the puzzle, so he begins searching for something that could make a difference in his life. He/she thinks there must be something that can free him/her from suffering and frustration. So he/she searches and searches. Unfortunately this person never sticks to anything long enough to learn the lesson. A person can't expect to meditate for only a few weeks and suddenly gain enlightenment. Higher awareness is a lifetime pursuit. It takes a continuous effort of meditation, residing in the higher states, positive knowing, overcoming obstacles and challenges and a balanced approach towards everyday enjoyment of all the pleasures and ecstasies that life has to offer.

765.



Hidden behind the veil of mystery, Beauty is eternally free from the slightest stain of imperfection. From the atoms of the world, He created a multitude of mirrors; into each one of them He cast the image of His Face; to the awakened eye, anything that appears beautiful is only a reflection of that Face. Now that you have seen the reflection, hurry to its Source; in that primordial Light the reflection vanishes completely. Do not linger far from that primal Source; when the reflection fades, you will be lost in darkness. The reflection is as transient as the smile of a rose; if you want permanence, turn towards the Source.

766.



We waste away most of our life in thinking about what we should not do; it is a negative approach towards life. Rather we should always think upon what we should do and what we can do in the moment of Now. Stop! O man living in the past and in future. Yesterday is ashes; tomorrow is wood. Only today is the fire burning brightly. Past and future are two monsters one pulls you backward and the other engages you in the time that has not yet come. If you fall prey of past and future

you will loose your real asset of the moment of Now. It is the present moment that matters, in this very moment of Now you can make or break your life.

767.

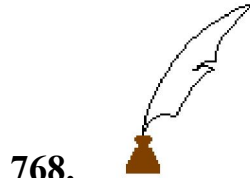


The difference between sleep and meditation is that when you sleep, all your identifications disappear. You become a nobody. Once your identifications are gone, you have gone back to your original nature. It is just that this process is wonderful, but it is happening in total unawareness. You will see, on a certain day, even if it's just for an hour or two, or whatever, it's not the period that matters — on a certain day if you fall asleep in a very deep way, the next morning when you get up there is a new sense of life, awareness, well-being in you. When you are dreaming, you are still identified. Do you see that in your dreams you are still yourself? Maybe in various fantastic situations but you are still yourself. So in your dreams the identification is still there. When you go beyond the dream and just become perfect sleep, on those days when you wake up, it's wonderful. There is a completely new sense of freedom and well-being within you because you have been in touch with your original nature. You have been in a place where there is no identification. Something absolute has touched you but it happened in unawareness. If you achieve the same thing in awareness, then it's meditation.

The main difference between meditation and sleeping is that meditation is a state of super consciousness while sleeping is a state of sub consciousness. But you may say that we get refreshed after a long deep sleep as well as after some practice of meditation (Here what I mean by getting refreshed is an increase in the degree of alertness and performance of our intellect). This is because the greatest machine of our body gets itself repaired and reset as we aren't giving any work to it or forcing it. But the major difference between sleeping and meditation is that in meditation we spiritually travel towards a blissful state of SELF-consciousness but sleeping is something

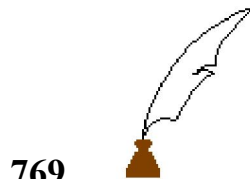
like shutting yourself in a sound proof room in order to escape from the noise of the outside world.

Sleep or sleepiness is the most difficult thing to overcome in meditation. Anybody who sits on the cushion and calms down the spirit a little bit is immediately assaulted by sleepiness. Each time sleepiness comes, it is important that one gets rid of the impediment to meditation practice by disciplining the body well in the midst of everyday life so that one can go on to overcome it and to spur one on to taking up the beyond. Sleepiness comes from false thoughts. Sleep is not all powerful thing. If one tries to continue practice well, the time for sleep diminishes bit by bit. Do not try to keep to the sleeping rather come back to your practice vigorously. Come back to your practice with full investment of your energy ... sleep will not trap you onward.



768.

Do not attach your self to that which is gone and not to that which is yet to come but keep your self dissolving into the moment of Now. The moment of Now which is infinite and limitless and is actually not a part of time but state of natural being. The moment of Now is vast opportunity not only to you but to all. Your physical needs and social requirements also have to share this moment of Now with you. Let them come, be and move uninterruptedly. Keep your focus on your surrender to SELF and your remembrance of SELF incessantly.



769.

SELF can not be reached through words or thoughts, not through knowing and understanding but SELF can only be reached through total surrender. Realise that SELF wants not your possessions, not your ideas, not your worship but SELF wants you to surrender your very I-ness to SELF.

770.



Creation is not an act taken by SELF at some remote point of time in the past. SELF has no past or future. Having past means some thing has slipped out past the SELF, and having future means some thing yet remains out of the reach of SELF. No it is not so; SELF is beyond the measures of time and space. He is omnipotent and omniscient. Through creation SELF experiences Himself. Through creation He splits Himself – puts some part of Him in the created then wants His that part back again. Through love SELF gets back what He put in the created. Through creation SELF splits; through love SELF is perfected. So to love is divine nature of all the creation. SELF wants to get back and creation too wants to go back. Creation wants to remerge into its origin ... into its source and root. Manifestation is divine ecstasy. The whole of the universe is an ecstatic experience of SELF.

771.



Brain has dual role to play. It thinks and it thinks about thinking. Brain initiates thinking without any visible effort and then takes notice of its own thinking experience subsequently. We can say that there is (i) real time thinking and (ii) observatory thinking. The very act of thinking is organic nature of the brain. The real time thinking flashes in our brain at the speed of light. We can neither stop nor control this part of thinking. The second part of thinking starts when brain starts thinking about the very experience of thinking at any given moment. This is the secondary role (post event) of our brain. This secondary role supports to evolve a sense of ME (ego) in us. This sense of me falsely assumes that the whole thinking process is being controlled by it and is serving to it. In fact this sense of me is utterly shallow and has no real existence. This sense of ego is like center of the tornado. It is a vacuum being maintained and

moved by the outside forces. It is eye of the cyclone; a relatively calm centre of the intense thoughts playing all around.

In spiritual context, when we talk about the no-mind state, it is not meant that we are going to get rid of thinking faculty of the brain. We can not do this. We can not separate things from their inherent nature. Rather this no mind state is attained when ego awakens to its latent reality. Ego realizes that it is not the center of the phenomena but is only a door to the Reality. The whole existence is manifestation of the Supreme. Ego stops thinking itself as master and realizes its subjugation to the Real. Ego becomes non-being through total surrender. It stops splitting and veiling the Truth. It becomes a friend and facilitator rather than a foe or villain.

772.



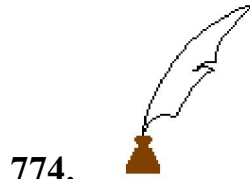
If spirituality is not the natural color and interest of you then it will be very hard for you to continue on it. Spiritual interest relates to a seeker as fragrance and color of rose relates to a rose.

773.



Knowing alone can not make us at home with SELF; change comes when we put our knowledge into practice. Knowing and understanding are broken bridges; they can not connect us with our SELF. The only valid medium for mediation is conscious breathing. I am not saying breath-watching but I say conscious-breathing. There is lot of difference between the two. In breath-watching we try to concentrate upon breath by using our mind powers whereas in conscious-breathing we try to evolve a no-mind state with the help of our natural faculty of direct natural awareness and it is done by bypassing the mind powers. No-mind state is attained through long persistent action of narrow downing our thoughts upon the flow of our in-breath and out-breath. Conscious-breathing is not thinking about our breath but instead we let ourselves sink into the no-mind state

by letting go all the thought process. Detachment is the key to no-mind state. Breathing is the only vital connection between man and SELF. Breathing is more vital than knowing and understanding. Breathing is SELF's gift to all creation. It is that natural thread that brings us back to our originator. Do not assume that breathing is specific only to living organisms instead each and every particle of the universe is constantly breathing into SELF (at atom/quark level this breathing is characterized by On and Off blinks of energy).



774.

When we repent and grieve we are attached with past; when we plan and apprehend then we are attached with future both of these attachments rise from judging and judging is an act of ego. The act of ego, if it comes out of natural needs of the moment of Now, is not essentially an obstruction to spiritual vitality but these egoistic attachments play as obstructions when that persist and haunt as ghostly ideas (obsessions). Living in the moment of Now has the power to cut the chains of our bondage to past and future. The moment of now can bring us total freedom from gravitational pulls provided once we get ready and prepared to surrender to the will of the Now as will of the Now is no different from the will of SELF.



775.

We the humans are imprisoned in a door-less dome. With our will power we can make exit doors in this door-less dome of life. We can make five types of doors to escape from this virtual prison of life. The first choice is to make a door of death (suicide); which opens up to the darkness. The second choice is to become ego-worshipper; it guides to deception. The third choice is to indulge in drugs; it takes us to weakness. The fourth choice is to indulge in sex; it befools us beautifully. The fifth choice is to surrender before SELF. Only this last choice

guides us to the door which can take us back to our lost happiness.

776.



Being spiritual does not provide any shelter, privilege, solution, answer or comfort in the ambit of everyday life. Rather spirituality provides us with an opportunity to uplift ourselves to a new plane of beyondness. This plane of beyondness becomes available to the seeker when the tangible plane of life gets impregnated with the love of SELF.

777.



Life of a divine lover must become a living flame of true passion for SELF. Any one who sees or visits the saint must remember him/her afterwards not as an individual or person but as an epitome of pure glowing love.

778.



The discipline of dispassion is a part of the education of mind, by which it is purified and enabled to return to its essential nature. The spirit of renunciation that meditation speaks of is a very subtle attitude of consciousness, and it is not merely any kind of outward conduct or behavior. It is not an abandonment of things in the pure physical sense, though a safe distance from attractive physical objects may be conducive to this internal discipline of dispassion. But mere physical distance from objects of sense is not what is meant here, because the desire of the mind can connect it with its objects even under conditions in which they are physically very remote and out of reach. Physical distance does not prevent the mind from desiring and, therefore, a mere physical isolation is not the entire meaning of renunciation. It is an inward transformation that has to take place, by which consciousness or in its more pronounced form the mind does not relates itself to its objects.

The object of sense can be physical or conceptual, and one can be attached to a conceptual object even though there may be no physical object. As far as attachment is concerned, it makes not much difference whether its object is physical or purely psychological, because inward reveries of the mind are as dangerous as outward possessive attitudes. But most seekers do not go deep into this peculiar feature of dispassion; they go by a traditional attitude of renunciation by which they simply mean a monastic life etc. That is not what is ultimately required of us. It is a mental potentiality, a predisposition of the mind towards something that causes bondage or liberation.

The mind can inwardly harbor an abundance of pleasurable feelings, and feel happy. We can be inwardly happy by enjoying a psychological object. There is no need for a physical object always. The senses can get excited by even a thought of the object of sense; and it is this excitement that causes pleasure, and not the object. So, whenever the nerves or the senses are stimulated, there is a sensation of pleasure. It may be that the physical proximity of an external object stirs the nerves and the senses in this manner, and we hanker after a physical object of sense merely because it acts as an instrument in stirring up the nerves and the senses. The pleasure is not caused by the object; it is the stirring of the feelings, the sensations and the nerves that is the source of pleasure. This is very important to remember. We are happy because of a stimulation of the bodily organism, not because of the presence or the absence of the object. It is the mind that creates an atmosphere of satisfaction and joy by a rearrangement of its own constituents, and merely because an external circumstance helps in the arrangement of its psychological constitution it does not mean that the joy comes from the object only.

Mostly, our renunciation is compelled – it is forced upon us by outward conditions – and this is a dangerous type of life that one can live, at least from the point of view of psychological health. Any kind of undue pressure exerted upon us is contrary to the requirement of meditation. We dislike a work when it is forced upon us by our boss. We can walk ten miles if it is our wish to go as a sort of diversion or a play, but we will not walk

even one furlong if we are sent on a duty. We will say we cannot walk so much, and go by car or scooter; but we can walk ten miles if it is our wish. Therefore, voluntary and spontaneous aspiration is called for in meditation.

There is an infinite shortcoming in the mind and, therefore, finite objects cannot bring it satisfaction. When there is an awakening into this fact, it tries to discover the causes of its failure and tries to take right methods, by which it can gain what it has lost. But the mind is wedded to the senses. It always plays second fiddle to the tune of the senses, and so, even in its investigations into the causes of its failure, it takes the advice of the senses only because it has no other ministers except the senses.

And so, in a life of renunciation, in a life of monastic discipline etc., what the mind is trying to do is to act independently for its own self and discover the remedies for its sorrows. But in the act of this discovery of the causes of its sorrow, it takes once again the aid of the senses and, therefore, it becomes a failure. The senses begin to tell it once again the very same thing that they conveyed to it earlier and we once again begin to interpret the causes of our suffering in this world in terms of the objects of the world; and there is a possibility, then, of our entering into a muddle, which is the state of mental confusion.

779.



There are three stages of feeling for **SELF** – the mild, the middling, and the intense; and it is only the intense feeling for **SELF** that finally succeeds, not the middling or the mild.

780.



How love of **SELF** arises in the mind is difficult to explain. It has hundreds and hundreds of ways. Not even the great philosophers can explain satisfactorily how love

of SELF arises in the mind of a person. Sometimes, these divine feelings arise by silly occurrences in life – apparently silly and meaningless. A word that is uttered against our will or wish is sufficient to turn us away from everything in the world. Though it may look a small affair, that is the last straw on the camel's back; it was all that was needed. A camel can bear a lot of load. Its back will not break easily. But when it has been loaded to the maximum, they say that even a straw added to it will break its back. How can a straw break the back of a camel? It was the last thing; that is why it breaks. The feelings can hibernate like frogs sitting inside a hole, not doing anything – not coming out, and not acting inside either. When we are frustrated, defeated in our purposes, disillusioned about things in the world, the feelings for the world withdraw themselves. We cannot love the world afterwards, because it has given us a kick. Then what happens to those feelings which were regarding the world as of great value? These feelings come back to their source. Here the feelings get intensified, no doubt. They become more powerful than they were earlier, and they seek for an expression. They must find an outlet. Not finding an outlet, they struggle inside and begin to search for an outlet. In this condition, our feeling for something that is not visible – though one may not be quite clear as to what it is – becomes strong; and if the pressure which has brought the feeling back to its source continues for a long time, it can break its barriers, and perhaps move in the direction of SELF.

The whole-souled love of SELF cannot come by human effort. Human effort is inadequate for the purpose, because it would be something like attempting to carry burning coals on a piece of paper. We cannot carry it. Even great masters did not answer this question properly. How does knowledge arise in the inside? Not by human effort. Because effort towards knowledge is possible only when there is knowledge, and we are asking the question how does knowledge arise. How can love of SELF arise in a person? It cannot arise by effort, because who can have the energy to put forth such effort as to invoke the power of SELF, which can rouse such a feeling for SELF. It is very difficult to understand what this entire means. The feeling for the unity of

things arises due to the grace of **SELF** – only by that, and no other way.



781.

Love does not care even for moral and ethical codes of society. It breaks all boundaries of human convention. It has not even shame, to tell you the truth; we may call it shameless, if we like. Such is whole-souled love. A person becomes shameless when the love becomes whole-souled. Whether it is in the world or in the realm of spirit, they act in the same way. This is when the taste for the object inundates the personality wholly. We become that which we love; this is the highest form of love. There is no love there, as a matter of fact, because in ordinary language ‘love’ means the movement of our emotions towards something outside. When we ourselves have become that object, where is the movement of our affection? We have gone mad, that is all. All great devotees were mad people, **SELF-intoxicated; and we become mad when we are possessed by a single feeling, whether it is temporal or spiritual. This very madness is required for the ultimate success in life.**



782.

Enlightenment is a state of being in which mind stops to flow out and stops its work to watch out the things and situations from the standpoint of externality as well as internality. Mind starts feeling to “be” not through thinking, knowing, understanding or watching but through its actualization as an instrument of **SELF within us that acts to fill all the gaps between **SELF** and man. Mind no more splits “being” into various parts but it feels the unity of holy Oneness. This feeling of the unity of holy oneness brings peace in us. All conflict dies out and all life becomes harmonious. Narrowness of the mind dissolves into the infinite vastness of divinity. Mind carries not the stamp of ego but it becomes a gentle ripple in the ocean of divinity.**

783.



Every SELF-seeker will ultimately have to quieten the simmering of mind. When gravitational pull of physical life gets overpowered by the intensity of our desire for SELF, only then we can fly; only then we can become spiritually successful. Simple is that: we can not become spiritual; we can not become divine unless we build a divine momentum within us. To know SELF, to have SELF and to become SELF we have to become at par with SELF. Without it SELF remain only the fantasy of mind, a phantom and dancing mirage in the desert of thought.

784.



Mind is mode of the mortal. In the cycle of action mind first resolves then takes action, effects come as result and mind studies these results for confirmation of the act. But with SELF things do not happen because SELF resolved or acted or wanted any particular action or its results. Acts of SELF are infinite they are not carried out but they just happen to be. SELF is not doer of His acts but acts just move within Him as ripples move within the ocean. In SELF there is no north or south, east or west, nothing is right or wrong in SELF. SELF is divine seat of emergence of All. SELF is epitome of oneness of all.

785.



This thing the SELF-realization will never come to you while you are standing on your wits and reasoning. Finding the ultimate truth neither comes through sanity nor through the madness. But it comes through the total detachment. The aspirant has to move beyond the spell of logic and frenzy of madness. Being sane or mad refers to the same one source. An efficient mind is considered as sanity and any kind of deficiency of that is taken as madness but in self realization you do not

need to be sane or mad rather you have to stop “being” as any “state’ apart from SELF.

786.



I love SELF when He makes me to do so and I also hate SELF when He makes me to do so. I am doer of nothing as I do not exist. I am His whisper to Himself. I am His flute in His hands; I am a flying straw moving within the whirl of His will. I am an iota of light in His infinite divine flash. Call me SELF, call me His creature, call me a lover of SELF, call me a hater of SELF – it will make no difference as I am not there then how can any claim or denial can be attributed to me.

787.



Efforts to communicate the spiritual experience, basically, are an ugly act as it is an endeavor to transport the incommunicable content from the teller to the listener or knower. Spirituality can not be known through the medium of words, ultimate knowledge of it comes from within the seeker and it always comes through the medium of inner silence.

788.



Desire is venom of the ego and surrender is the flower of love.

789.



“My whole life is an ink in the pen of Your Will. Write the story of my life in whatever the way You like; I shall read it in full compliance.”

790.



I am a lover of SELF. World is not my interest, to be changed is not my interest and even time is not my focus; SELF is my interest alone.

791.



Most of us remain fearful of the moment of Now because the truth of the moment of NOW is so vast and fathomless that we as humans apprehend that once we looked fully in the eyes of the Now then our very existence as social entity will be devoured by it. We try our best to shy away of it. We try to shelter ourselves behind the false veils of physical pleasures, engagements, drugs, addictions, new friendships, amassment of possessions and other egoistic activities. But doing so we throw ourselves before the hyenas of desires and darkness. The more we indulge the more we become empty. We start loosing our spiritual footing and we become a straw that flies helplessly in the fierce winds of nature. Instead we ought to realize that solution is not in fleeing away; we ought to face the face of the Now eye ball to eye ball. Let the Real devour you in full. Let it come over you. Let your ego-self fall apart. Then suddenly you will feel that all your fears were baseless and you were constantly running away from what was destined to be your real life.

792.



Love in the beginning is labor but is sacrifice in the end. Where is the Real? Where is the Truth? ...The Truth is behind the stone wall (ego). When the seeker makes it break then he/she finds that the Truth is not yet naked it is yet behind another wall and this wall is made of glass (mind). To break this glass wall courage is needed more than knowledge. And what happens when this glass wall is broken? The most astonishing

thing of the life takes place ... The insight and the object of insight both get dissolved into nothingness. There remains no subject and the object ... neither the attainer nor the attained: what is found there is perfect “Oneness” ... a total bliss ... a holy emptiness. A peace beyond desire and want. And once who gets there will never come back. It is death of the psyche, it is death of the interest and even more it is death of the love ... here love seizes to be as medium ... and transforms itself into the totality.

793.



This is a general misconception that mind is the “doer”. In fact mind is not the doer it is just observer ... it has no power to “do”. Mind itself is an act of the “doing”. As a thermometer is not the temperature by itself but it records and shows the surrounding temperatures. Likewise mind only observe, record and show the acts executed through us. Only the self has the capacity to “act”. So we can not change our lives through thinking. If we want to bring any substantial change in our lives then we have to change our dependence on our minds. Only the “self” holds the key to change ... mind is not meant to bring any change. Stop being a mental-man; trust in your surrender to have any change in your life. Mind is acting like a glass wall between you and you cherished destination of SELF-realization. Let this wall fall ... let the glass break apart which is not possible while engaging you in thinking.

794.



You are a prisoner and your prison is made of glass (mind). Follow your mind and you will remain a prisoner of darkness till your death. But there is freedom available to those who break the glass (of mind) and dare to disappear in the nothingness.

795.



SELF owns equally the good and the bad; the beauty and the ugliness and He sees no difference in them. It is our mind that stamps the states, situations and objects as good and bad; beautiful or ugly.

796.



To love is no abandonment rather through love we can reach to the heart and core of our desired objects.

797.



In life some of us are part of beauty and pleasure while some are part of pain and ugliness but what makes all equal is the fact that we all are coming forth from one SELF and All are part of His divinity. To be good or bad is not the total story; it is only the judgments of mind in specific contexts. If we attend the mind we remain prisoners of duality and conflict whole of our life and find no peace but if we attend the presence of our Lord then we can liberate us from the shackles of causal world.

798.



You have no power to make or break anything ... then why you have wants and fears ... the whole space and its contents are flowing from SELF and back to SELF.

799.



Love of SELF is an infinite state; it can not stand on the finite base. Thoughts, understanding and feelings all constitute the lower part in us. True love has to surpass all the

influences of these finite affiliations. Wining love inevitably becomes pure of all vacillations and weakness. Pure love is fire through and through; it knows no darkness.

800.



All that is natural can not be undivine. Because the laws of nature are nothing but the will of Almighty Lord. Through nature SELF plays with His own possibilities but the mind can not understand this play. Mind is an obstruction in the way of divine light. Whenever mind plays; it plays only in darkness. But ironically the world calls the player of mind as “enlightened”.

801.



Mind cannot face the evil. Evil can be handled and managed only by emotional acceptance of its presence. When we are prepared to accept evil as part of the world then we get ready for the greater vision of oneness of all manifestations.

802.



When we say “ALLAH” it means that SELF is proclaiming His sovereignty upon His kingdom and “JEE” means that the kingdom of SELF says “Yes” to SELF in total submission. So repeat “Allah Jee! ... Allah Jee!” as many times as you can ... and soon you will see that all the suffering has vanished without any trace!

803.



SELF always come to the help of His friends. Some time the seeker feels like he/she has been betrayed by SELF but it has been never like so. SELF, some times, makes

man feel that he is some helpless child in the universe but even this is not without purpose. SELF wants us to be emotionally mature and psychologically independent. Because being Spiritual is ultimately becoming lonely and independent of all outside support.

804.



Strangely, the strongest divine pull on the heart of man comes into its play when man is lost in denial state. And I believe strongly that there is an intimate relation and kinship between being an atheist and being a SELF seeker. It appears to me that both lead to the same direction. The only difference is that the spirituality travels only one step more than atheism towards the goal of SELF-realization. An atheist loses all the possibility to become divine when the goal is only one step away.

To find SELF, one must become firstly the SELF-less. End of SELF is end of the psyche and end of the psyche is end of the world. And strangely when the world is dead then suddenly we find us in the lap of the SELF. Yes! The Truth is like this. When we comprehend the SELF in its true sense then the psyche stops, the world stops, the knowing itself stops and then there survive no deeds and no doer, everything stops in the sublimation of infinite SELF. And then suddenly we feel that we have never been away from SELF.

805.



When we understand the Truth in totality we die on spot though not physically but psychologically. Psyche is child of the world and world relates to our psyche ... our psychological death inherently culminates into the death of the world. A spiritual man becomes dead to himself and resultantly the world also dies to him. After our encounter with truth there survives no knower and the very world in whose womb our cognition floats like an unborn baby disappears in a flash.

806.



Some times we feel that we are a cordless baby in the womb of endless universe. It causes angst of living and existential nausea or in the end it may induce a state of emotional blindness and intellectually a state of SELF-less-ness. But this is not the end of the tunnel, there is light at the other end. SELF continues His work to evolve our lives into His own Will ... nothing can stop in the kingdom of SELF ... not even the frustration has a permanent life. This state of mind-exhaustion changes too. This utter state of non-relational existence guides us to the state of psychic death and furthers more into the death of the world. Because world can not survive in the absence of psyche in us.

The interesting point here is that what happens when the psyche is dead and when the world is dead? Big Bang! Believe me ... then the SELF is dead (on mental plane) too. Yes! When there is no psyche, there is no world then there is no SELF too.

What comes next? Without SELF, life becomes a black hole that sucks our minds to its unknown centre with such a great gravitational pull that our minds burn in friction and just vanish into nowhere. What happens next? Next is the unveiling of the true SELF. Yes! From all this foggy situation of SELF-less-ness the crystallization of the true SELF takes place. Now this new SELF ... the re-born SELF ... throbs directly into our hearts. This SELF does not need any logical support to be acknowledged by human mind rather He appears the lord of all existence in His own right. Now He creates nothing. He acts nothing, He demands nothing, He desires nothing ... He exists only in Himself and for Himself. Now He is not known, not worshiped, not sought for, not loved and not hated by any outside cognitive force.

807.



Scientists have come to a strange conclusion in this century: that a few stars suddenly disappear – and stars

are not small things; they are not as small as they look to you. They look small because they are so far away, millions of light years away, but they are huge. Our sun is a star, but of a mediocre size, medium size. In comparison to the earth it is vast, but in comparison to other stars it is a small, medium-sized star. There are stars which are a thousand times bigger than the sun.

And in this century, for the first time we have had the instruments of observation and we have been very much puzzled: suddenly a star disappears, not even leaving behind a trace of where it has gone. Such a huge phenomenon, and not even footprints – in what direction has it gone? It has just moved simply into nothingness. This was happening continually.

It took almost twenty years to figure out this new phenomenon: that in existence there are black holes. You cannot see them, but they have tremendous gravitation. Even the biggest star, if it comes within their radius of magnetism, will be pulled in. And once it is pulled into a black hole, it disappears. It is the ultimate death. We can only see the effect; we cannot see the black hole, we only see that one star is disappearing.

My suggestion is that a black hole is like a door: from one side it is a black door, a black hole – things go into it and disappear into nothingness. And from the other side of the tunnel – it is the same door, just from the other side – it is a white hole; things are born again, renewed. It is the same womb.

Beyond enlightenment you enter into nothingness. Experience disappears, the experiencer disappears. Just pure nothingness remains, utter silence. Perhaps this is the destiny of every human being, sooner or later to be achieved.

We don't know yet whether there is a white hole or not – there must be. Just as you enter beyond enlightenment into nothingness, there must be a possibility of coming out of nothingness back into form, back into existence – renewed, refreshed and luminous – on a totally different plane. Because nothing is destroyed, things can only go into a dormant state; things can only go into deep sleep. Then in the morning they wake up again. This is how existence goes on.

Enlightenment is the goal of human beings. But those who are enlightened cannot remain static; they will have to move,

they will have to change. And now they have only one thing to lose – themselves.

They have enjoyed everything. They have enjoyed the purity of individuality; now they have to enjoy the disappearing of individuality. They have seen the beauty of individuality; now they have to see the disappearance and its beauty, and the silence that follows, that abysmal serenity that follows.



808.

There are people who cannot love – their hearts have become stones. Their upbringing, their culture, their society has killed the very capacity to love – because this whole world is not run by love, it is run by cunningness. To succeed in this world you don't need love, you need a hard heart and a sharp mind. In fact, you don't need the heart at all. In this world the heart is not needed. The people of the heart are crushed, exploited, oppressed. This world is run by the cunning, by the clever, by the heartless and the cruel. So the whole of society is managed in such a way that every child starts losing his heart, and his energy starts moving directly towards the head. The heart is ignored.



809.

There is only one basic fear. All other small fears are byproducts of the one main fear that every human being carries with himself: the fear is of losing yourself. It may be in death, it may be in love, but the fear is the same: you are afraid of losing yourself. And the strangest thing is that only those people are afraid of losing themselves who don't have themselves. Those who have themselves are not afraid. So it is really a question of exposure you don't have anything to lose; you just believe that you have something to lose.

810.



Pain, misery, tragedy whatever you call it has no mental answer. In the utmost and deep moments of grief and pain we tend to deny the presence of any SELF. But even the denial and rejection of SELF do not cater any answer to our burning queries that is why the life holds pain? It seems SELF has no connection with the world. When one has faith in SELF then mind, by its very nature, tries to find a link between SELF and the world. Thus mind starts an endless game of interpretations of the world. In this game mind retains the status of Subject for itself. We must discern the status of mind first. Can mind really be a subject? Is mind a subject or the object? No! It is not the subject. SELF is the real mover of all things. SELF alone is the subject. Surrender is the real worthy thing for us. When mind thinks as subject it creates misery and when mind thinks in surrender it breathes in peace.

811.



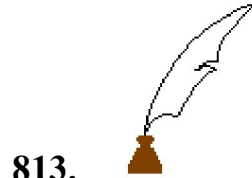
If you are feeling silent, innocent and a pure space within, you can trust that you have entered the temple of meditation. Meditation actually is the death of the mind; the mind cannot manage it. So if something of meditation is happening, you can trust it totally. The questions arise only when you come back to the mind. Your meditation is only for a few moments and then you are back to the mind; and mind starts creating distrust. That is the nature of mind, to create distrust. It starts creating questions. But when you are in meditation – those few moments – mind cannot speak at all. For those few moments, mind virtually does not exist; its function stops.

812.

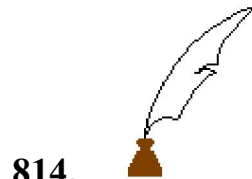


Mind has no understanding, or even a suspicion that there exists a dreamland within you, a golden

place. Mind cannot conceive what blissfulness is, what it is to be totally conscious, what constitutes ecstasy. Mind is not meant for that. Make the division clear: mind is for the objective world – there it has tremendous capacity. The whole of science is creation of the mind. Meditation is for the inner world, the subjective.



813. Each moment of utmost misery is also a moment of utmost opportunity for us that can guide and transform us into such soul to whom even the SELF loves.



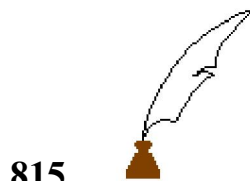
814. The body can give you only momentary pleasures, and each pleasure is balanced by pain in the same amount, in the same degree. Each pleasure is followed by its opposite because body exists in the world of duality, just as the day is followed by night and death is followed by life and life is followed by death. It is a vicious circle. Your pleasure will be followed by pain; your pain will be followed by pleasure. But you will never be at ease. When you will be in a state of pleasure you will be afraid that you are going to lose it, and that fear will poison it. And when you will be lost in pain, of course, you will be in suffering, and you will try every possible effort to get out of it -- just to fall again back into it. It is called the wheel of birth and death. We go on moving in this wheel, clinging to the wheel ... and the wheel moves on. Sometimes pleasure comes up and sometimes pain comes up, but we are crushed between these two rocks.

There is difference between pleasure and happiness: happiness is not a relief, it is enrichment. You become more full, you become a little overflowing. Listening to good music, something is triggered in your being, a harmony arises in you -- you become musical. Or dancing, suddenly you forget your body; your body becomes weightless. The grip of gravitation over you

is lost. Suddenly you are in a different space: the ego is not so solid, the dancer melts and merges into the dance. This is far higher, far deeper than the joy that you gain from food or sex. This has a depth. But this is also not the ultimate. The ultimate happens only when you are fully awake, when all sleep is gone and all dreaming is gone, when your whole being is full of light, when there is no darkness within you. All darkness has disappeared and with that darkness, the ego is gone. All tensions have disappeared, all anguish, all anxiety. You are in a state of total contentment. You live in the present; no past, no future anymore. You are utterly here in the Now.

This moment is all. Now is the only time and here is the only space. And then suddenly the whole sky drops into you. This is bliss. This is REAL happiness. Seek bliss, it is your birthright. Don't remain lost in the jungle of pleasures; rise a little higher. Reach to happiness and then to bliss.

Pleasure is animal, happiness is human, and bliss is divine. Pleasure binds you, it is a bondage and it chains you. Happiness gives you a little more rope, a little bit of freedom, but only a little bit. Bliss is absolute freedom. You start moving upwards; it gives you wings. You are no more part of the gross earth; you become part of the sky. You become light, you become joy. Pleasure is dependent on others. Happiness is not so dependent on others, but still it is separate from you. Bliss is not dependent, is not separate either; it is your very being; it is your very nature. To attain it is to attain SELF.



815.

The objective of all spiritual practice is to produce a no-mind state in us, to liberate us from the clutches of mind. Meditation is not the only technique available that induces a no-mind state in us. There are other resources that can produce a no-mind state as well. Deep sleep, use of drugs, sexual ecstasy, states of severe pang of any suffering and lastly the intense egoistic states are capable to induce a no-mind state in us. Ego is smoke of mind; where there is no fire there is no

smoke and where there is no mind there is no ego. So state of true meditation is inevitably a state of no-ego, a state of no-mind. There is a fundamental difference between the meditational no-mind and other types of no-mind. All other sources of no-mind state blunt our awareness while in meditation we enjoy the no-mind state but not at the cost of reduced awareness rather in meditation the awareness in us gets intensely sharpened and universalized. Pure love is not an act of gross body but it is inherently a no-mind state in us. Pure love is fruit of the surrender and not the play of our ego.



816.

SELF is not a thought but the experience of thoughtlessness. It is not a content in the mind; it is the explosion when the mind is content-less. It is not an object that you can see; it is the very capacity to see. It is not the seen but the seer. It is not like the clouds that gather in the sky, but the sky when there are no clouds. It is that empty sky. When the consciousness is not going out to any object, when there is nothing to see, nothing to think, just emptiness all around, then one falls upon oneself. There is nowhere to go – one relaxes into one's source, and that source is **SELF**.

Your inner being is nothing but the inner sky. The sky is empty, but it is the empty sky that holds all, the whole existence, the sun, the moon, the stars, the earth, and the planets. It is the empty sky that gives space to all that IS. It is the empty sky that is the background of all that exists. Things come and go and the sky remains the same.

Every one of us has an inner sky; it is also empty. Clouds come and go, planets are born and disappear, stars arise and die, and the inner sky remains the same, untouched, untarnished, unscarred. We call that inner sky the witness – and that is the whole goal of meditation.

Go in, enjoy the inner sky. Remember, whatsoever you can see, you are not it. You can see thoughts, then you are not thoughts; you can see your feelings, then you are not your

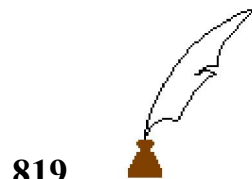
feelings; you can see your dreams, desires, memories, imaginations, projections, then you are not them. Go on eliminating all that you can see. Then one day the tremendous moment arrives, the most significant moment of one's life, when there is nothing left to be rejected. All the seen has disappeared and only the seer is there. That seer is the empty sky. To know it is to be fearless, and to know it is to be full of love. To know it is to be SELF -- is to be immortal.



817. Your mind is your prison; be inside it you are a prisoner and be outside it you are a free man. But we waste our time on thinking that how it would be possible to live outside of mind; we never realize that we are already outside of it. We are transcendence and transcendence cannot be contained by any material restraint.



818. We want to be free of mind but irony is that we want to attain this through mental processes. We are not ready to break our mental image about our presence here. We can not be free of mind by using the mind as a tool of freedom. In fact it is not possible to be free of mind through any mental effort. Instead mind drops automatically when the time of it comes. It drops like the petals of a flower when the time of fruit comes on a tree.



819. A thought comes to our mind and then another replaces it. It is a very fast process and we are usually not aware of it. When we develop a strong concentration, we become more conscious of the thoughts and their coming and going. The mind gradually entertains fewer thoughts per minute. Under these conditions we become aware that there is an

interval between one thought and the other. It may be just a second or a split second of quietude. There are no thoughts, there is emptiness, but it is also fullness. At this moment we just exist. We are in pure awareness.

820.



Mind, world and SELF all are single unified reality. Mind is mirror, world is reflection and SELF is being reflected. Mind never falls, the world never falls and SELF never falls. It is just for teaching convenience that, in mediation, we say world falls or mind falls.

821.



We are continuously struggling hard to live into the next moment. Occasionally we sink back into the moments of past but we are not ready to give a chance to the moment of "Now". This is the cause of our unhappiness that we are trying constantly to escape from the moment of Now. We do not want or have no courage to encounter the Now. Now is our birth place – it is our natural home place. It is ironical that we are fearful of it. Make your mind STOP in the moment of Now, you will find here your lost happiness.

822.



Where there is anger there are desires and where there are desires there is no stillness of mind. And where there is no stillness of mind there is no possibility of self-realization.

823.



It is not the capacity of mind to have true perception of Zero. We can not become zero with zero because if

we could have done so there would remain no zero. We can have perception of zero while we stand alongside the zero as an observer. So while we say zero there is always the “otherness” that perceives zero. Without this “otherness” the perception of zero is not possible. This otherness is the basis of all perception. Because of this otherness we cannot become one with the object of perception. This otherness is constant source of agony and ignorance. To become One we have to shed off this otherness. We have to be nude of this otherness. This otherness is our darkness. Once we get rid of it we will find that we are part of divinity.



824. Listen o man, you love SELF and you still suffer. It is so because you say Allah and you judge your saying Allah too. This duality inside you is not letting you get free of suffering. The right path is that when you say Allah – you must not exist as an observer, when you call Allah then ego must vanish, the knower, the observer, the subject must vanish because if they do not vanish then the act of loving SELF will be considered an egoistic action.



825. It is impossible for suffering to be in the center; it is not in the nature of things. It is always on the periphery and you are the center. So when you allow it to happen, when you don't escape, you don't run, you are not in a panic, suddenly you become aware that suffering is there on the periphery, as if happening to someone else, not to you, and you are looking at it. A subtle joy spreads all over your being because you have realized one of the basic truths of life: that you are the center and not the suffering.

826.



The aim of meditation is not to eliminate the thoughts because it is unnatural and impossible to do so. To think is our very nature; we cannot expel it from our nature. Rather through meditation we do replace lower multiple thoughts with one cardinal and pure thought of SELF. And we become so immersed in one pure thought of SELF that all other petty thoughts and material entanglements become non-existent.

827.



Enchanting the name of SELF is like putting the jungle (of thoughts) on fire. No doubt the remembrance of SELF's name is another thought in itself but it is a super thought. Through it we can incinerate all other lower-mind thoughts. When the lower mind turns to ashes then this fire (of SELF's name) gets put off on its own because it is no more needed nor has any medium to survive further. In deep sleep state we do not need this fire because in that state we do not have thoughts either. But there is a fundamental distinction between sleep-state and meditation-state. Sleep state appears to be a no-mind state but the meditation-state is a root-mind state. In deep sleep state our awareness constrict while in meditation it expands. In deep sleep state we plunge into a dark room whereas in meditation we are not in a dark room instead we illuminate our darkness with the divine light. So the difference between deep sleep and the state of meditation is immense. Enchanting the name of SELF is a homeopathic (ilaj bil-Misal) treatment of ill-thoughts. And remember that besides SELF all other thoughts are ill-thoughts. By enchanting the name of SELF we cure all ill-thoughts with the super thought of SELF's name.



828.

Our thought is master of none and a king without kingdom. Our thought is just impotent spectator of the play of life. Life is being run by instinctive reflections programmed into our genes. Our thoughts are not part of the sea but they are the vapor in the air, though they rise from the ocean but they are no more part of the ocean. So we can get rid of our suffering by silencing our thoughts ... by calming our thoughts our life will not stop; it will continue performing in full by instinctive responses always present in us. Thoughts are wastage of time and energy; we do not need them at all. They cause suffering in us. They blind us, they cripple us. Without thoughts we can become free, happy and blissful. We are born SELF but thoughts have made us a monkey.



829.

Sooner or later time will come upon a true seeker when he/she will get metamorphosed, transformed into transcendence. He/she will no more be a person. A big bang is inevitable within. It certainly happens when the bond with the world of senses gets burst. When the ego crumbles down before the infinite divine presence.



830.

World is illumination of the infinite and eternal One Self. Thought, constantly, is dividing the unity of this truth. It divides the truth into subject and object, into body and self, into time and space. Thought is part of our presence. To think is very nature of mind. We can not separate sight from eyes, hearing from ears, taste from tongue and thinking from brain. It is the limit of our human capacity. No one can eliminate it, even the feeling of its elimination under any induced state of mind would itself be a thought. It is a beast within. In its natural

state it is a wild animal but good thing is that we can tame it, we can change it. It can work for our benefit. Meditation is the art of taming this beast, this enemy - that is within. Through concentration we can transform this foe into a friend. In its wild state, thought can scrap away all our personal energies and potential. We have to tame it in order to attain our lost liberation. It is the inherent weakness of mind that it can not think about two things simultaneously. When we adopt one thought the other has to leave us. In meditation we exploit this weakness of mind to our benefit. We harness the mind to a nucleic thought of one SELF so that it might return back from its peripheral entanglements. Through meditation we make SELF such a loud thought in us that all other thoughts gradually fade away within us. All smaller stars on the horizon of our inner sky get vanished in the presence of the SUN of SELF. SELF fills all the space available within us. There is no space left for lower mind to move around.



831.

Sleep is a dishonest servant of us. It serves us when we are vigilant and it steels our assets when we are careless. You must be wondering that how can sleep steels from us. Sleep steels from us what we gain from meditation. In meditation we disengage our self from the entanglements of mind but if we are not vigilant about what we saved from draining through thoughts then we will fall victim of sleep without notice. It is nature of mind that it keeps itself constantly engaged in thoughts; when we gain some no-mind state then mind has tendency of striking back and we will fall into sleep unnoticed. Thus mind is capable to scrap the time that we just recovered from our thoughts.



832.

In you SELF is an idea. Now the head can figure out the conceptual way of doing it, but it can never really

understand it, because as is with ideas, to understand them you have to experience them. That means you have to immerse in the idea of SELF with whole your being.



833.

Spirituality is a contact with something beyond time and space, with something infinite, with something not part of this physical realm quite. Part of us is here in this physical body, in this three-dimensional world, and another part of us partakes of the infinite, of the absolute. The fact that we have these two parts to us creates an inescapable tension. And real philosophy is in effect its coming to terms, grasping that tension and really beginning to deal with it.

At the same time, we live in this world, we're egos, we're people, we're physical. So this human condition of being both the high and the low together, both the inner and the outer, of being two things at the same time -- that's what distinguishes human beings from all other creatures. And it's our task, as you say, to deal with it -- well, at least to face it, to live it. It's a kind of suffering. It seems as if the existential philosophers write about this a lot -- angst, or nausea. But you don't get the sense of great hope with the existentialists, at least some of them. You don't get the sense that there really is a deeper, higher reality. With much of what we call existentialism -- the sense that we are human beings poured like metaphysical freaks, cast adrift in a meaningless universe, and suffering this weird thing called freedom, which brings us this angst and this suffering, and knowing there's no meaning outside ourselves, but still having the guts to stand up and say, that's what I am -- that's existentialism of a kind. That's not what we're speaking about. We're speaking about a vision of human nature which really says there is meaning, great meaning, inside us and outside of us too. And the suffering is that we feel it exists, but we're out of contact with it, and we need to find a way to open to it. It's not exactly existentialism.

There's an ancient and deep truth there that can degenerate when it's taken in a simple way, in a stupid way, just as the view that this is a tough universe and everything obeys laws and you have to pay for it, can degenerate into some hard, cynical view. Basically the great traditions have always taught that there is something in us which is SELF-like, and that there is an inherent joy within us; we are already "that". But that doesn't mean we are in touch with it. Those who are, have a very deeply well earned joyousness. But those who just take it as an idea, and as something attractive emotionally, may make it look foolish. It can become a very foolish thing, where somebody is saying everything is just fine while the house is burning. Things are not so fine. Even in meditation -- the house is burning, the masters say that we have got to get out of that burning house and realize our inherent divinity. So it's a deep truth. In its perverted forms it can be silly -- just as it's a deep truth that you have to work hard and suffer for understanding, but in its perverted form it makes everything impossible, cynical, tough, as scientism does sometimes -- there's nothing out there, we're here, we're cast adrift, we're going nowhere. Both views are perverted -- what you might call the daydream view, and the nightmare view. They're both fantasies.

Somewhere in the middle, there must be a place in which developing the intellect to grasp our dual nature -- our physical nature and our spiritual nature -- becomes important. We can refer to this as right thinking. The intellect is a very important function in us. It's been twisted, it's been used wrong. It is like an extraordinary tool that's not being used right, or like a computer that's in the hands of a maniac. This is an extraordinary thing, and it's very much part of us. There are many levels of intellect, but even our ordinary level can be used in a different way. For that, we need to have more real experience. The intellect functions well when it feeds on deep, true experiences. And our level of experience is not good. So the more we can have real experiences, the more the intellect has reality to work with. As it is we live on fantasies. Impressions are the basis of thought. So we need to have impressions, without it no real experience could be possible.

834.



Thinking is like walking—by walking we can draw near the destination but walking is not the destination in itself. Fire (heat) is cause of thirst but to quench the thirst we have to contact the water. Thought is walking towards the Real but we can not think the Real. The Real is unthinkable. The Real is beyond time and space – we as humans can not think in infinite style; if we could have thought about the infinite — the infinite would have ceased that very moment when we thought about it. The miracle is inside us but we do not have courage to face it. We are in pain because we do not have courage to encounter the Real. When the sages talk about our being THAT, we mock upon it, we ridicule it because we only want to “think” about it we have no courage to experience it ... to contact it ... to become it. It is miracle in man that what he thinks that he becomes. We can become That if we think about That in the true sense of the word. We have to surrender; we have to give up all that we have. We have to fully inundate in the idea of That ... only then we can experience that Real which is said to be inside us. You can not do it just by thinking about doing it. We have to rebuild ourselves and we have to become freer from all the mental commentary so that we can take in the nourishment of real experiences, which is a kind of nourishment of what used to be called the soul.

Suffering comes from having our opinions challenged. We need to learn to welcome that. That's part of true inquiry. But we're very attached to our opinions, and so that's difficult. That's what is taught in meditation -- to blast yourself free of opinions, because behind the opinions is the possibility of real vision, real knowing. Divine love requires total sacrifice; we can not realize our true self by merely reiterating the propositions and ideas about it.

835.



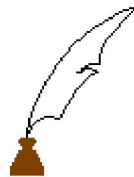
SELF represents a conscious force within the human psyche which is accessible through careful inner self-examination. The process of inner self-examination brings about a knowledge that is as rigorous and supported by evidence as anything science has to offer. At the same time, this point of view redefines faith as a knowledge that is attained not only by intellectual means, but also through the rigorous development of the emotional side of the human psyche. Such emotional knowledge is unknown to the isolated intellect and has therefore been mistakenly labeled as “irrational.” We come to know for the first time the energy that is energizing our very being is the same energy that permeates the entire universe. In this way, it is through self-knowledge that the existence of an external SELF is verified and understood.

836.



The whole space is filled with Sovereign Consciousness. Every particle of being is inundated with it. We can not know it through ideas, logic or through the support of physical evidence. We can know it only through encountering it. The only way available to know it opens up when we learn the art of un-knowing our own lower self. SELF comes to us in proportion to the forgetting of our own being. The more we are skilled to forget our own self the more nearer the SELF comes to us.

837.



If you yearn for SELF and never turn your back then SELF will guide you, correct you, will give you the required strength to sustain in love. SELF will make you perfect. The only condition required is that you must keep yourself engaged with SELF. Come what may in your way but never disengage your self. If you stray away from love time and again

then there is no need to brood over your short comings, do not waste time in repenting and criticizing yourself — just make a come back as soon as possible.

838.



Your key to succeed in love is “Keep coming back until you stop going away”. You can not know love from the outside; to know it you have to enter into it.

839.



Thoughts are of two types; male and female. Female part holds queries and male part tries to deliver answers. Then again thoughts are of two types one are emanating from instincts and the others are being projected by senses. In meditation when we endeavor to attain inner silence, detachment from all types of thoughts is mandatory.

840.



My master is within. He is the guide and He is the real companion. I call him when He allows and I bow to Him when He wills for so. I love Him with the power that He confers upon me. When I start drifting away — He guides me to the way. He whispers to me in my loneliness “you are not alone”. He speaks to my heart and my heart speaks to Him like fragrance communicates to flower in the wild.

841.



Lord has made me an instrument to carry out His will. It is of no importance for the flute that what tune — tragic or melodious — is being played through it; what is important for the flute is that it must perform correctly.

842.



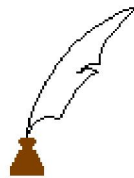
SELF never takes any side because SELF is Total. All things are happening in SELF but SELF is not doing them. All things are moving in SELF -- not as an act of SELF but as an inherent divine potential. SELF does not exist for He is transcendent; SELF has no link with the world because He is the world. We can not understand and rationalize the world from the stand point of logic as we are not total. We have only partial logic and biased point of view. Even if we ever feel any sense of totality it is not original but it is assembled and attained for a very limited time frame. All things are moving in SELF. This is divine absoluteness that our intellect can never understand. To understand it we have to enter into SELF-experience and SELF-experience comes through pure love, surrender and total self consecration.

843.



Love for SELF can not sustain in man unless it is prepared to face the possible setbacks and pain of living. To be accomplished fully, our passion for SELF must overpower and surpass the feelings of angst and pain.

844.



SELF does not come to man in response to any of his/her queries rather SELF is exposed to man from within of the query. SELF is heart of all the intellectual questions. SELF is realized when intellectual queries get dissolved into the strong direct feelings for SELF.

845.



Our “I” and the world is mental farce. We are aware of “I” and the world because we think. Not only we think but we think as seer/observer or subject. While seeing the world and even our own presence we externalize ourselves to the world and to our own presence. Our intelligence segregates us from the reality. We plunge into darkness that is brought about by our own intellect. When it is said that world and ego are mental farce it does not mean that world and ego have no factual existence. Yes! They do exist but not outside of SELF.

846.



“I am an addict of SELF. Now I do not think SELF but I am a thought in SELF. Even my denial is now impotent to segregate me from SELF. Now SELF is an incessant and eternal “Yes” to me. Now He is pulse of the pulse and heart of the heart, He is my air and food. He is my sight and smell. Ah! He is pouring to me from within and beyond. In me ... now He is yearning so strong – even stronger than desire for life and even stronger than desire to understand.”

847.



Since many centuries, intellectuals are caught by the problem of evil or suffering. The blunder on their part lies at the very first step ... at the very beginning. They perceive it as an intellectual query which it clearly is not. Suffering pertains to instincts and direct feelings. When we are deprived of our needs, rights, possessions, relations, valuables, when we are tortured, when we feel vulnerable, when we are humiliated ... we do suffer. We feel our selves in the hands of evil. Suffering is like feeling cold ... you can not have an intellectual answer to it rather you have to wrap yourself up in warm clothes;

you have to get yourself near to fire ... answer will come on its own. Suffering will die out in due course.

In life all suffering comes from the delusion of our segregation from the source of life. We observe life from the stand point of mind. We first see pain and then we attach our being to it and feel suffering. We feel suffering all around and start having feeling that it can come to us also. We feel an urge to change the circumstance and when feel helpless we feel suffering. Be with SELF and suffering will not touch you. You will have pains, losses adversities in life there is no escape from them but mark my words you will have no suffering.



848.

SELF is holy void and pure silence. World including our “I-Ness” is not contrary to this void and silence rather it exists and move within this holy void or silence. This is our mental farce that we take world or ego as existent reality whereas only SELF exists and all else is present in SELF as divine potential and not as outside physical reality. The physical reality is coming forth on the screen of our cognition because our senses are constantly projecting it. Have your senses stopped then nothing will exist but holy void and silence. SELF created neither anything nor this world. Nothing is happening outside of SELF. All is within ... all stands within. Universe and its contents are not outside of the Real rather they are moving in SELF as dreams move in our mind while sleeping. Wake up o, man, you have been deceived by your senses.



849.

World is like a mirage. As when you see water on a hot highway, you think you see something but it is really not there. Something is appearing but it is not real. And interestingly enough, with the mirage parable, even once you know it is not real you still see it! This can be the case in the waking state for sages that wake up to Reality. Form may

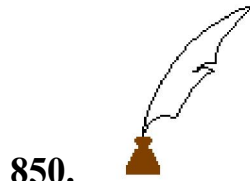
appear, there may still be things arising to the human senses, but there is certain knowledge that the forms are not real. This is another level of understanding. If you see a mirage on the road you are not going to jump in and swim in it. There is no separate one living in the world that separately exists. It is just not the case. So human senses may or may not go on, but the SELF and the Knowledge of the SELF cannot be lost once it is known.

And so sometimes we call this appearance of a world, of a human form in the world, a superimposition on the SELF. It is not innately there. It is superimposed like an added idea, an added concept on the substrate, on the Real. It needs something to be there, it can not be there on its own. Look to what is the constant reality --- Who am I?

But it is just a way to help you, help you understand. It is a way to have you to look IN, look in to find the truth of your own existence. That Reality is constant. This world, these bodies, cannot possibly be the truth of existence. They are fleeting, they are temporary and they are suffering. So realization of the Self cannot occur -- (not that it occurs) but you cannot see the reality in truth when there is something gross sitting on top of it. You have to uncover, brush away these concepts, because this is mind -- these forms are mind. The Self is mindless. It does not have forms within it. It is prior to any kind of identity, and from identity springs worlds. The seen is utterly unreal to the extent that it has never occurred.

There are many modern spiritual teachings that say "now is the reality," but it (now - as it appears to human senses) is a far, far cry from the truth of your own Existence. Go deeper than what you see. Go deeper than what you hear. Don't take even "now" as the Reality. The now comes and goes. The final perfect enlightenment is called "no creation." There is no birth or death. There is no bondage and no liberation, nothing has been created. No human forms and no world. All is breathing in Holy Void. This holy void is perfect consciousness. It's silent. It's vast. It is formless and it is perfect, unutterable bliss. And you will see that past is just mind, the future is just mind, the now is just mind, and mind as such does not exist.

To attain this state we meditate. We spend time releasing and relaxing all objects of attention. And we must come to see this waking state as an object of attention. The whole state is an object of consciousness or attention. And as an object it doesn't exist on its own. It must have something that sees it or is aware of it for it to exist. We need to get to that Seer, that Consciousness, because what's real does not rely on anything for its existence: 'It is inherently innately always ... always ... always eternally existent! It is pure perfect consciousness. Its existence is not dependent on any objects.



Love is the most compelling logic. Love can not be conveyed through words. If you feel it -- you feel it and if you do not -- you don't. Presence of love is like the presence of hunger or sleep or pain or eye-sight or heart beat in us. It can not be shared. It can not be ripped off. It is very personal and private state. Nature of love is sensational. It is sensation in the beginning sensation in the middle and sensation in the end. You can talk about love but love never comes through telling. Love is sentiment. Love is an exalted emotion that uplifts the soul of man into a divine Awareness. Love is direct sensation of divine heat. It is divine touch — kiss of the divine. Only the “nearness” can induce it in us, the more we get near to the divine the more we glow in love. It is not like knowing first and “becoming” later instead it is becoming first and knowing later. Love can not be induced and kept alive through logic rather love gets matured when it successfully survives beyond all logic. Love can not be attained through knowledge rather knowledge has to surrender before the prevalence and supremacy of love. Love is not born of Knowledge rather knowledge is its custodian—love is mother of all knowledge. Love is master not the slave. Love does not need approval of man. Love is a process of capacity building. It prepares the lovers to receive the secret of “being” to listen the whisper of the Infinite.

851.



Love is Greater than Wisdom, Logic, Virtue and Prayer. It is more than intelligence, Love quickens talent and genius. Without Love, intelligence can do much harm. More than logic, Love assigns to reason the dignity of an unerring thought. Without Love, logic can be dangerous. Love annihilates all limitations and differentiations. It frees human perception from its errors, human heart from its mistakes and human life from its imperfections. It is the potent remedy for curing the disease of fear, hatred, discord, unhappiness. Love is the soul of all nature, and the divinity in man. Love is the highest good, the highest truth and the highest beauty, and it unites in itself the basic processes of the three normative sciences, ethics, logic, and aesthetics. Love is the supreme virtue.

Love oxygenates our inner being. Above all, Love is to be considered as the highest technique for spiritual realization. Love resists not evil. Love is a peacemaker. Love is humble and self-giving. Love gains for you the highest State of SELF-experience. Love for SELF, real devotion, is not mere emotionalism; it is the tuning of the will, the heart and the mind to the eternal and indestructible music of the divine. It blossoms into wisdom divine. It leads to SELF-Experience and attainment of immortality.

852.



Love SELF with all thy heart, this is the way of the Saints. This is religion. When we love SELF with all our heart, all our soul, all our might, day after day, day and night, for months and for years, we arrive at a stage of development where we experience SELF everywhere, at all times, and in all circumstances and environs.



853. **To love is like drinking the sweet pure water that gets absorbed by the body cells and restores life energy. But to know is like trying to quench your thirst by drinking the salty sea-water that not only quenches not the thirst but causes nausea, gripe in stomach and in the end may cause bleeding.**



854. **In the hot scorching desert of life -- Name of SELF is like cool shadow of a big dense tree. This tree invites to all those who are suffering to come under its shadow.**



855. **SELF loves those who endear His Company more than anything else in their life.**



856. **This world is eternal divine action ... it is not occurring but it is present in SELF eternally and infinitely. Our mind is constantly segregating it from SELF for its own functional motives.**



857. **Our ego-life is full of fears, failures, losses, conflicts, humiliations and other psychosomatic sufferings. While living through life there is no escape from them. The only way that can liberate us is available through waking to our own inner reality. This inner reality of us is also permeating the whole universe. We can not know it through bookish knowledge but through the direct knowledge. As when in a cold day, we sit in**

sunlight we get the direct knowledge of sun and its sunshine. If you let yourself be influenced by SELF you will know your own inner reality and the whole kingdom of SELF will become available to your understanding.

858.



Love has no motives; love is not a tool to be successful. Love is not a journey to reach any destination. Love is purpose and destination in itself.

859.



There is ego in us but SELF is super ego in the whole existence. There is no distance between these apparently two divergent egos. The super ego is not found outside. In the deep down analysis both are one and the same. It is perceptual delusion that we see them two — segregated and belligerent. Our small ego is hard shell around the SELF-ego. When we go from man to SELF this hard shell is an obstruction in the way of SELF-realization. As the hard shell of coconut contains the soft flesh inside it; when we go from SELF to man this hard shell of small ego is protection of the inner big self ... the sweet core. Our small ego is deceptive appearance of the super ego. To know our inner reality and the soft and sweet core we have to crack the outer hard shell of our small ego.

860.



Our love for SELF should stand like a mighty solid rock right in the middle of the stormy ocean of sufferings.

861.



Mind is condition of nature. We have to train it, improve on nature so that it becomes appropriate to our

spiritual needs. Our agony is within and our peace is within. It is up to us that whom we attend. To whom we attend that we become.



862.

To practice with wanting is suffering. The practice which is steady is the important thing. One must practice consistently. Keep refining the practice; don't let it become a disaster. Practice is one thing, disaster is another. Most people usually create disaster. When they feel lazy they don't bother to practice, they only practice when they feel energetic. This is disaster. If you practice when you want and you do not practice when you do not want then your practice is being controlled by ego and its changing moods whereas our goal was to bring the ego under the control of practice. So practice in all times ... Whether you feel like it or not you should practice just the same. Most people wait till they're in the mood before practicing, when they don't feel like it they don't bother. This is as far as they go. This is called "disaster," it's not practice. In the true practice, whether you are happy or depressed you practice; whether it's easy or difficult you practice; whether it's hot or cold you practice. It's straight like this. In the real practice, whether standing, walking, sitting or reclining you must have the intention to continue the practice steadily. We must cultivate our practice. What this means is that whether you are happy or unhappy you must practice just the same. If you are feeling well you should practice, and if you are feeling sick you should practice as well. This is why the cultivators of the past have all maintained the steady training of the heart. If things are to go wrong, just let them be with the body, not in mind.



863.

If you are good in yourself then wherever you go will be good. Whether others criticize or praise you, you are still good. If you aren't good, then when others criticize you, you

get angry, and when they praise you, you get pleased. Goodness must be found within. Thus you would have a solid foundation.

864.



Even though some of you may experience some peace when you start in meditation, don't be in a hurry to congratulate yourselves. Likewise, if there is some confusion, don't blame yourselves and run away. If things seem to be good, don't delight in them, and if they're not good don't be averse to them. Just look at it all, look at what you have. Just look, don't bother judging. If it's good don't hold fast to it; if it's bad, don't cling to it. Good and bad can both bite, so don't hold fast to them.

865.

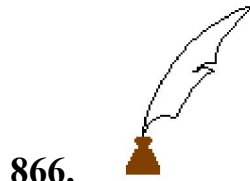


Whatever happens, don't let your mind stray off the track. Look within yourself and you will see clearly. For the best practice, as I see it, it isn't necessary to read many books. Take all the books and lock them away. Just read your own mind. You have all been burying yourselves in books from the time you entered school. I think that now you have this opportunity and have the time, take the books, put them in a cupboard and lock the door. Just read your mind. When your practice reaches this point you won't cling to sensations, because they are all uncertain. Have you ever noticed? Maybe you see a clock and think, "Oh, this is nice." Buy it and see ... in not many days you're bored with it already. "This pen is really beautiful," so you take the trouble to buy one. In not many months you tire of it again. This is how it is. Where is there any certainty?

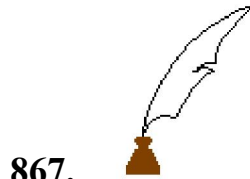
If we see all these things as uncertain then their value fades away. All things become insignificant. Why should we hold on to things that have no value? We keep them only as we might keep an old rag to wipe our feet with. We see all sensations as equal in value because they all have the same

nature. When we understand sensations we understand the world. The world is sensations and sensations are the world. If we aren't fooled by sensations we aren't fooled by the world. If we aren't fooled by the world we aren't fooled by sensations.

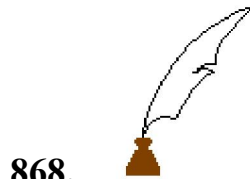
The mind which sees this will have a firm foundation of wisdom. Such a mind will not have many problems. Any problems it does have it can solve. When there are no more problems there are no more doubts. Peace arises there instead. This is called "Practice." If we really practice it must be like this.



866. To reach SELF we need a three pronged effort. These three projections of our practice are Zikar, Fikar and Cipher. Zikar means constant Japa of SELF's Name. Fikar means SELF should become the single loud thought in us. Cipher means that we have to zero down the ego in us.



867. What is important for a dying thirsty man is water and not the metal of the glass in which water is being presented to him. Righteous thinking is just a crockery of wisdom the content comes through righteous practice. Righteous thinking without righteous practice is like blind eyes that can not see in time and space.



868. In love you are required to abandon your ego but do not think that doing so will appear like any instant coffee type thing. You are going to change the sun of your solar system. You are going to challenge such a monster that is well entrenched in every molecule of your body, in every neuron of your brain and in every photon of your thought. It is entrenched and being developed in you even when you were not in the womb

of your mother. It was being engraved upon the genetic chains of your forefathers through the evolution. It is hoped that now you understand the magnitude of the task you are going to embark upon by initiating the abandonment of your ego and attainment of pure love. In love there are no short cuts, no alternates, no showmanship, and no half-heartedness. (Speaking the commercial jargon) to get anything from the counter of love you have to pay fully in advance.

Love is a process of capacity building in you. Love capacitates and prepares you both physically and psychologically to receive SELF (from within).

869.



Withering of ego in us resembles to drying up of a natural water pond. It starts drying up in volume and size simultaneously. It starts shriveling from its margins. It recedes to its centre. And at last water becomes invisible in it.

870.



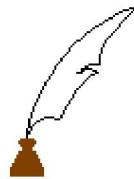
Suffering comes when we start identifying us with any type of “occurring”. Thoughts and mind tell us that there is pain, there is loss or there is failure but we ought not to attend our mind, we ought not to listen to thoughts. Though we can not annihilate thoughts in us but try not to attend them, not to get involved and act upon them. Do not lend them your life energy. Simply let them go to their natural seat of nothingness.

871.



**SELF is producing energy
Energy is producing particles
Particles are producing forms
Forms are producing properties
Properties are producing bio-inertia**

**Bio-inertia is producing intelligence
Intelligence is producing intellect
Intellect is producing soul
Soul is producing divine love
Divine love is producing life out of death
And this life is SELF alone
SELF is life
That has traveled from energy to soul
And from soul to divine love
So now you see
It is SELF who loves SELF**



872.

It is a common misconception that all things hold soul. In fact all things do not hold soul rather they hold energy or bio-inertia. A piece of diamond does not hold soul rather it is holding energy. A tree or a monkey is not holding soul but is holding bio-inertia. An intelligent man who is so successful in the market might not hold soul rather what he is holding is intelligence. A scholar who is famous for his magical and heart touching phrases might not hold soul rather what he is holding is intellect. Soul is end product of all this physical phenomena called world. Soul is the finest vapor of intellect in us. Soul is peak point of man's yearning for SELF. Where there is no intellect and yearning there can not be any soul. As a rose flower and its fragrance can not become available without a rose plant; the presence of soul is impossible in the absence of intellect and intense yearning. Soul is the finest blend of intellect and passion. Soul is capable to meet SELF but man as ego is deprived of this privilege of love. Where there is ego there is no soul and where there is no soul there is no love. Soul is always open to SELF. It is always available to SELF. On the other hand ego tricks and tries to make SELF available to its own lower motives as an object of mind and senses. Ego is self-centered but soul is always self-giving. Ego chases the goose of "how" and "why" but soul is ever ready to surrender without any question.



873.

There is no life outside of SELF. The more you earn of this world the more death you are amassing. The more you go back to SELF the more you become live. It is so simple ... is not it? So a life that does not hold the name plate of SELF is not life at all ... it is death. We respire in death all the time except that time which we spend chanting the Name of SELF. Name of SELF gives us a connection to life.



874.

Only he can speak about truth who is not yet touched by it. One who has been touched loses all his communication. Because one who lives in truth does not know it ... he just lives in it. He is part of it. When true revelation comes it burns the ego and its aides (senses) and where there is no ego there is no knowing. What is found there is all about “becoming”. Revelation of truth is such a forceful experience of wakening that lover feels as a thunderbolt has taken him. The lover becomes numb and so overwhelmed that he does not even notice his own presence then how he could speak about his understanding of anything in that state.



875.

While speaking about the words of knowledge, wisdom, enlightenment and wakening we should have clear understanding about the scope and perspective of each of them.

Knowledge is collection of information in fragmented pieces. Wisdom comes when we assemble a system of thinking from this fragmented information. Knowledge and wisdom mainly relate to mind area of our psyche and mostly rely on intelligence. But enlightenment and wakening relate to divine love and mainly rely on feelings and passion. Enlightenment is soul’s deep faith in

divine love and at the final stage when love encounters and has an experience of SELF's presence it is called wakening. Wakening always occurs to the love and not to the mind because wakening is such a forceful experience for which mind has not been built. Mind is too weak to bear its impact.

876.



Do not loose your composure ... not even in the moment when death seems imminent. In any situation, when we become impatient, anxious or fearful then there is no escape from spiritual failure. When we become anxious or fearful we loose our self-control to the hands of our inner mad dog of ego. Is it possible or so easy to hold such composure? Yes! It is possible but not easy. It takes a lot of mind and heart work to attain this kind of psychic composure. It does not come through reading the slogans or by listening lectures of the personal couch type fools. And it does not come by your firm resolve to become so. Rather it comes through unblemished faith in SELF's presence, total surrender of ego and glowing love of divine.

877.



In spiritual journey never assume that SELF belongs only to the Inner. SELF belongs to the Outer too. Spiritual experience that is based only on interior is incomplete; it needs to be perfected by the experience of the exterior (world).

878.



From what you are afraid? From what you are running away constantly? Are you afraid of your destiny? Why are you shying away from your share of life? Do not try to do it as you will never succeed to avoid your destiny. No one has ever succeeded in avoiding the destiny. All movements are initiated in SELF then why do you fear from the unknown. Be a lover of SELF. If you could do that then your duty is discharged. If you could do

that failure will never touch you. Loving SELF is the ultimate attainment. A true lover can not fail in life.



879.

Between man and his desire there is SELF. And between desire and the object of desire there is SELF. Our Qasd (desire) can not meet its object (Maqsood) without the consent (Mashiat) of SELF. SELF is the only Link between all things; without the presence of this link all things appear in off position to each other.

We see that Qasd, Maqsood and Mashiat are three points but interestingly there is fourth point of mind that is witnessing the other three points. Mind considers itself a subject.

Desire and object of desire are placed in time and space. We put the Mashiat too in time and space. Regardless of the fact that SELF is beyond time and space. How can SELF approve or disapprove any thing while He is on His seat of absoluteness. So we see that this thing called Mashiat is also a trick of mind, which it uses to fill the gap. Actually this gap between desire and its object is surrounded by such factors which are beyond the control of individual will.

Mind itself is not subject ... if it was subject then why it counts itself at point four. It shows that mind is not subject instead it too is an object of Subjective Consciousness. If mind is the fourth point then what is that who is witnessing and counting all the four points. We see here the 5th dimension of Subjective Consciousness. This Subjective Consciousness is nothing else but SELF Himself. SELF is pure subjective Consciousness. This subjective Consciousness is not a lifeless idea in its very nature but it is constant flux of conscious energy. This energy is like body of this Subjective Consciousness. This conscious energy is SELF Himself. This energy-body is infinite and omnipresent. When this Conscious-Energy moves in ripples then creation and laws of nature appear to be as physical realities.

We often use the phrase "I thought". What is this "I" who is thinking it as "I"? Though here "I" is considering itself a subject

which is totally illusive because this “I” too is a thought in itself. Question arises whose thought this “I” is. There is only one “I” and that is of SELF. Our small “I” is only a mental impression which is coming directly from the “I” of Subjective Consciousness.

In fact there is neither desire nor its object, no Mashiat and mind too is falsity. What really exists is Subjective Consciousness that is moving through flux of conscious energy all else is play within this Subjective Consciousness. Mind wrongly assumes itself as subject and the reality created by mind is like dream reality. Our drunken minds (with sense data) create pseudo-reality of world, desire, objects of desire fate or Mashiat.



880. **‘Subjective Consciousness’ (SELF) gives living energy to the movement of our thoughts. Our body is simply an automaton that obeys the consciousness which we experience.**



881. **SELF Thinking is the supreme form of the SELF worship. In this technique we employ the most vital bio-functioning of the body which is “Respiration” and secondly the most subtle human capacity of “Thinking”. Respiration is that sacred language which SELF has bestowed upon us to communicate back to Him. This language is made up of only two alphabets; one is “in-breath” and the other is “out-breath”. This language is so natural, so simple and so powerful that even the illiterates can use it for self-attainment.**

In other forms of Japa we use some kind of spoken words along with lips and tongue movement, resultantly our Japa becomes a mechanical practice and the drawback of such mechanical practices is that the “Thinking” gets itself disengaged from the practice and becomes discordant. When

thinking becomes discordant and segregated then the whole practice of Japa becomes mere a ritual without any soul and impact. But in SELF Thinking technique we exercise three disciplines:

❖ **We keep our breathing as smooth, calm and peaceful as possible. Both in-breath and out-breath should follow the same course. If we use nasal passage to respire then we should stick to it and if we use oral passage of respiration then also to stick to it. You can use any method or style of respiring in which you feel maximum peace and calmness of breathing.**

❖ **We do not engage any kind of lips and tongue movement during the enchantment of SELF's Name. Remember that not even the slightest movement of lips or tongue is permitted in this form of practice. Because all bodily (gross) involvements in SELF worship are unsacred. We can never worship the subtle through gross. It is subtle in us that have to worship SELF. Involving the gross in SELF worship always brings frustration as it is unnatural practice. Remember that Gross is meant for ground not for SELF.**

❖ **The enchantment is performed only through thinking of SELF's Name and not through Utterance of any kind of words or sounds.**

So you can see that involvement of thinking is cardinal part of this method of SELF worship. When thinking itself gets involved in SELF worship then we become saved of those annoying distractions that discordant thinking puts forward in other forms of SELF worship.

Our ultimate goal in SELF worship is to make the mind so still in SELF thinking that it be prepared for that great moment of SELF realization. It is property of thinking that when it attains perfect concentration upon any object of thinking then it gets transformed into that object of thought ... it gets fully merged. Here in SELF worship – our object is nothing else but SELF so when our thought gets fully stilled in SELF we go through the SELF-experience. And one who locks or freezes himself/herself into this SELF-state enjoys ecstatic unification with SELF. But

beware that this unification of the seeker is not of infinite or eternal nature. No infinite or eternal action can come forth from any finite or mortal being. So this act of unification with SELF proves to be finite and temporary. The seeker has to return back to his/her body-state. Our thought that got freeze in SELF-state starts melting again and the seeker gradually wakes up to his/her earlier mortal presence. The time spent there in SELF-state appears to him/her like a dream afterwards. It appears to be the dream of a prisoner. A prisoner who in fact was lying on the floor of prison cell dreamed to be a king. On waking up he finds himself again on the floor of his prison cell.

SELF has privileged man to have the dream of divinity through SELF Thinking. We can dream into reality ... we can dream into SELF-state. And for those who have even the slightest idea of it, this is the most worthwhile and desired thing in life.



882.

Spiritual effort ought not to be targeted upon any kind of its fruition rather the spiritual effort is meant to be carried out in the wake of a strong inner urge. Fruition comes naturally but desiring for it is unspiritual act and is a discordant thinking that roots down in ego. Attainment of the SELF-state is natural culmination of all the spiritual effort. SELF state is flowering of the SELF seeking. Being spiritual requires a lot of consistent effort; no man could go through such a gigantic effort if it were targeted upon any outside target ... not even for any outside SELF. Reason that man willfully undergoes such a demanding effort is that the spiritual effort is not meant only to attain any outside target but it is the very quest for our own inner discovery ... to reach to our own inner worth, identity and centrality. Spirituality relates more to self-discovery than SELF searching. When one state is reached upon the other is unveiled spontaneously.



883.

We spend whole our lives under the great illusion that life is our play which it clearly is not. In fact the life including our “I-ness” is play of SELF. In spiritual effort we target for its fruition but we do not realize that all fruition concepts relate to the next moment and the next moment is always in SELF. We can never be sure about the next moment; whether it will be available to us or not. If we start judging our spiritual effort in context of the moment of Now we will start feeling that even the effort itself is fruition. Our effort is fruition of the divine will that wanted us do any particular effort. And when we execute that divine will with our physical action then we live in the very state of fruition. All acts done in the moment of Now are fruition of SELF’s will. We can not segregate and degrade the effort from its fruition. So when we call SELF’s Name it is not only an effort but is fruition as well in the same moment of time.

So the “spiritual effort” if seen from the standpoint of ego then it is an effort but if we see it from the standpoint of divinity then it appears as fruition. As a result of this understanding our spiritual effort must be whole hearted as it is no different from its fruition and we must be serious in our effort right from the beginning. All moments of our life are fruition of the SELF’s will; once we understand it deeply then each moment of our life can become an ecstasy to us.



884.

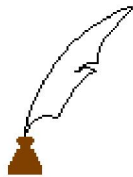
Life and nature as a whole are mysterious but act of fertilization, diversity and aesthetic sense in nature, sleep, death, self-consciousness, multiplicity (multiple roles) of mind and passion of love are the most wondrous of them. We have no proper words to explain them fully and befittingly. Scientists, Preachers, Philosophers and psychiatrists use them only in their on peculiar circumstance and considerations. We can not confine their scope in any single discourse, article,

workshop or book. These are such fence posts on the borders of the finite which are also exposed to the realm of the divine.



885.

Keep knocking at the door of SELF. Some times He will allow you to come IN and some times your entry will be disallowed. When your entry is disallowed do not take it as Rejection. Be available and surrendered. When you are allowed IN then it is proof that your love for SELF has been acknowledged. But when you are disallowed it is proof of SELF's love for you. SELF wants you to be more established, elevated and prepared for the next higher level entry. Through tantalization SELF wants us to be available to any new lesson that SELF wanted to teach us. And by the way what is this knocking and what is this SELF's door. Your SELF-thinking is this knocking and your own heart ... the spiritual center within you is the door of SELF.



886.

Through wakening you will come to know that all thoughts are absurd, even the thought of SELF or SELF thinking is absurd. Even the SELF Loving becomes absurd. All your ropes will be cut. All your supports will be withdrawn and you will get suspended in nothingness. Your fruits will go, your flowers will go, your leaves and branches will go, your trunk and your roots will have to go. You will be no where but you will still be present. You will be present but you will cease to exist because all that exists is absurd and all that is existent is not present. Note it that absurd can not be present. Universe exists so it is absurd – it is not present; SELF does not exist so He is not absurd instead SELF is present. A spiritual man floats in divine presence. He does not know himself but he feels his presence as a baby that floats inside the placenta does not know herself but can feel her presence. A spiritual man floats in the womb of divinity and total surrender is his umbilical cord. He gets his

nourishment directly from **SELF**. He lives a life of “one in two and two in one”.

887.



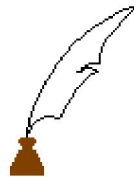
Love knows no cause and seeks for no reward. Love is not from someone or for someone; it is whirling of the passion not around any external object or purpose but around its own very axis.

888.



SELF IS. It simply is; nothing can be said about it. And all that can be said about it will falsify it. There is no need for any explanation. Unexplained, utterly immediate, SELF is. It surrounds you. It is within you, without you. There is no need to come to any conclusion about it. It is already concluded! You are in it. You cannot be without it. There is no way to lose it. There is no way to become distracted from it. You may be fast asleep, unaware, but still you are in it.

889.



So those who know truth know well that philosophy is not going to help. The more you try to know about truth, the more you become asleep. The very effort to know leads you astray. Truth can be felt but cannot be known. When I say it can be felt, I mean you can be present to it; it can be present to you. There is a possibility of a meeting. There is a possibility of becoming one with it. But there is no way to know it. Truth cannot be objectified. You cannot put it there and see it. You cannot hold it in your hand and see it. You cannot examine it from the outside -- only from the inside, only by becoming one with it, can you feel it. Feeling is the only knowledge possible. Hence, those who know say: Love is the way.

890.



The more you are clouded by your thinking, the more you are a mind, the more you will be able to ignore the truth. Nothing like knowledge is needed -- only innocence, a childlike innocence -- Vulnerable, open ... Not trying to know. In the very effort to know, there is violence. In the very effort to know, you have trespassed reality. In the very effort to know, you have become a voyeur. You have attacked reality; you are trying to rape reality.

891.



If you are herenow, suddenly you have slipped out of the mind. How can you think herenow? Thinking will take you away from the herenow. A single thought and you are thousands of miles away from here and now. In the here and now there is no possibility, no space for thinking to arise.

892.



“Mind functions in the non-existential, in the fictitious, in the imaginary. Mind is a faculty of dreaming -- it is a dream faculty! Truth is not known by mind; that’s why I say it is not known at all. Truth is felt by the heart, by your totality; by you, not by your head; by you as an organic unity. When you know truth, you know by the head and by the toes; you know by your bones and by your guts; you know by your heart and by your blood; you know it by your breathing -- just by your very being. Truth is known by being. That is the meaning when I say truth is felt. It is an experience.”

893.



When you are aware, truth is there; when you are not aware, truth is not there. So the basic and real question is about awareness. But that, too, cannot be asked and solved. One has to become aware -- there is no other way.

894.



A disciple asked a master, "If someone were to ask me a hundred years from now what I thought was your deepest understanding, what should I say?" The master replied, "Tell him I said: This is it!" Now what type of answer is this? -- This is it! He indicated to the immediate reality: This is that. This shore is the other shore. This life is the only life, and this moment is eternity.

895.



Once you start dropping thoughts, the dust that you have collected in the past, the flame arises -- clean, clear, alive, young. Your whole life becomes a flame, and a flame without any smoke. That is what awareness is. Consciousness without thinking: that's what awareness is. Being alert and with no thought.

896.



To find SELF ... to find the truth you will have to be reborn! You will have to become a new man, because only that new man can come to truth and realize it. How will you be able to go and see the truth? How will you encounter SELF? You will have to go naked. You will have to go in deep humility. You will have to drop all your respectability, all your scholarship. You will have to drop your ego -- that's what it means to be reborn.

The first birth is only a physical birth; don't be satisfied with it. It is necessary but not enough. A second birth is needed. The first birth was through your mother and father; the second birth is going to be out of the mind. You have to slip out of the mind and that will be your rebirth -- you will be reborn.



897.

Just our being here is such a miracle. It cannot be explained why I am here, why you are here. Why these trees are here, why these stars are here. Why at all this universe exists, and goes on peopling itself with trees and birds and people. Why in the first place it is there, there is no way to know. It simply is there. But it inspires awe! It fills the heart with wonder. It is unbelievably true -- it is incredible! It is absurd, but tremendously beautiful. Why it is there, there is no way to say -- but it is there. Don't waste your time for the why. It is there: delight in it! Celebrate it! Be lost into it! And let it be lost into you. Meet it! Let the meeting be like two lovers entering into each other. Let it be an orgasmic experience.



898.

SELF is such a mystery -- or call it life, or existence -- life is such a mystery that even if you enter into the innermost shrine of it you will not be able to believe it. It is unbelievably true. It is incredible.

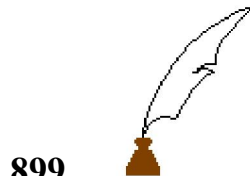
Here is a beautiful poem named The Bridge:

**I DIDN'T BELIEVE,
STANDING ON THE BANK OF A RIVER
WHICH WAS WIDE AND SWIFT,
THAT I WOULD CROSS THAT BRIDGE
PLAITED FROM THIN, FRAGILE REEDS
FASTENED WITH BAST.
I WALKED DELICATELY AS A BUTTERFLY
AND HEAVILY AS AN ELEPHANT,
I WALKED SURELY AS A DANCER**

**AND WAVERED AS A BLIND MAN.
I DIDN'T BELIEVE THAT I WOULD CROSS THAT BRIDGE,
AND NOW THAT I AM STANDING ON THE OTHER SIDE,
I DON'T BELIEVE I CROSSED IT.**

Even when you have known SELF, you will not be able to believe that you have known Him. That is what I mean when I say SELF is a mystery. Unknown, He remains unknowable. Known also, He remains unknowable. Unseen, He is a mystery; seen He becomes an even greater mystery. It is not a problem that you can solve. It is bigger than you. You can dissolve into it -- you cannot solve it. But remember: whatsoever I am saying is not the thing that I want to say to you. Whatsoever I am saying has nothing to do with truth, because truth cannot be said. Whatsoever I am saying is nothing but a hammering. If you become awake, you will see the truth. This is just to create an opportunity. I am shaking you hard -- and if you allow, if you don't resist, if you cooperate with me, if you are ready to go with me, if you can trust, if you are courageous, then my words can become a clash of sudden thunder. Drop the mind! Stop thinking! Become more alert! Meet directly! Truth is immediate, radiant, herenow. It is not that truth has to be discovered -- only you have to become aware. Truth is already here.

Let me shake you; allow me to shake you out of your sleep. Don't go on thinking that you understand. You don't. Your knowledge is a way of ignoring the truth. Drop this ignorance -- and ignorance cannot be dropped by accumulating more knowledge. Ignorance can be dropped only by dropping the knowledge that you have already accumulated. Knowledge is the barrier to knowing. When knowledge is dropped, knowing flowers.



899. Do not chase your mind you are not here to do this. With mind you can not kill mind. Natural faculties of thinking are always required to exist for a healthy balanced life. When spiritual teachers ask to drop the mind then what they

mean is not to use your mind to understand the SELF. Because we can never think SELF.



900.

THINKING cannot be stopped. It is not that it does not stop but it cannot be stopped. It stops of its own accord. This distinction has to be understood; otherwise you can go mad chasing your mind. No-mind does not arise by stopping thinking. When the thinking is no more, no-mind is.

The very effort to stop will create more anxiety, it will create conflict and it will make you split. You will be in a constant turmoil within. This is not going to help. And even if you succeed in stopping it forcibly for a few moments, it is not an achievement at all -- because those few moments will be almost dead, they will not be alive. You may feel a sort of stillness, but not silence, because a forced stillness is not silence. Underneath it, deep in the unconscious, the repressed mind goes on working.

So, there is no way to stop the mind. But the mind stops -- that is certain. It stops of its own accord. So what to do? Watch -- don't try to stop. There is no need to do any action against the mind. In the first place, who will do it? It will be mind fighting mind itself. You will divide your mind into two; one that is trying to boss over -- the top dog -- trying to kill the other part of itself, which is absurd. It is a foolish game. It can drive you crazy. Don't try to stop the mind or the thinking -- just watch it, allow it. Allow it total freedom. Let it run as fast as it wants. You don't try in any way to control it. You just be a witness. It is beautiful!

Mind is one of the most beautiful mechanisms. Science has not yet been able to create anything parallel to mind. Mind still remains the masterpiece -- so complicated, so tremendously powerful, with so many potentialities. Watch it! Enjoy it! Watching the mind means: look at it with deep love, with deep respect, reverence -- it is SELF's gift to you! Nothing is wrong in mind itself. Nothing is wrong in thinking itself. It is a beautiful process as other processes are. Clouds moving in the sky are beautiful - why not thoughts moving into the inner sky? Flowers

coming to the trees are beautiful - why not thoughts flowering into your being. The river running to the ocean is beautiful - why not this stream of thoughts running somewhere to an unknown destiny? Is it not beautiful? Look with deep reverence. Don't be a fighter -- be a lover. Watch! -- The subtle nuances of the mind; the sudden turns, the beautiful turns; the sudden jumps and leaps; the games that mind goes on playing; the dreams that it weaves. The imagination, the memory; the thousand and one projections that it creates. Watch! Standing there, aloof, distant, not involved, by and by you will start feeling ... The deeper your watchfulness becomes, the deeper your awareness becomes, and gaps start arising, intervals. One thought goes and another has not come, and there is a gap. One cloud has passed, another is coming and there is a gap. In those gaps, for the first time you will have glimpses of no-mind, you will have the taste of no-mind. In those small intervals, suddenly the sky is clear and the sun is shining. Suddenly the world is full of mystery because all barriers are dropped. The screen on your eyes is no more there. You see clearly, you see penetratingly. The whole existence becomes transparent.

In the beginning, these will be just rare moments, few and far in between. But they will give you glimpses of what no-mind is. Small pools of silence -- they will come and they will disappear. But now you know that you are on the right track -- you start watching again. When a thought passes, you watch it; when an interval passes, you watch it. Clouds are also beautiful; sunshine also is beautiful. Now you are not a chooser. Now you don't have a fixed mind: you don't say, "I would like only the intervals." That is stupid -- because once you become attached to wanting only the intervals, you have decided again against thinking. And then those intervals will disappear. They happen only when you are very distant, aloof. They happen, they cannot be brought. They happen; you cannot force them to happen. They are spontaneous happenings. Go on watching. Let thoughts come and go -- wherever they want to go. Nothing is wrong! Don't try to manipulate and don't try to direct. Let thoughts move in total freedom. And then bigger intervals will be coming. Sometimes

minutes will pass and no thought will be there; there will be no traffic -- a total silence, undisturbed.

When the bigger gaps come, you will not only have clarity to see into the world -- with the bigger gaps you will have a new clarity arising ... You will be suddenly in the presence of SELF -- ineffable, mysterious. Touching you although you can not grasp it. Within your reach and yet beyond. With the bigger gaps, the same will happen inside. SELF will not only be outside, you will be suddenly surprised -- He is inside also. He is not only in the seen; He is in the seer also -- within and without.

But don't get attached to that either. Attachment is the food for the mind to continue. Non-attached witnessing is the way to stop it without any effort to stop it. And when you start enjoying those blissful moments, your capacity to retain them for longer periods arises. Finally, eventually, one day, you become master. Then when you want to think, you think; if thought is needed, you use it; if thought is not needed, you allow it to rest. Not that mind is simply no more there: mind is there, but you can use it or not use it. Now it is your decision. Just like legs: if you want to run you use them; if you don't want to run you simply rest -- legs are there. In the same way, mind is always there.



901.

Mind is a bridge: a bridge between body and soul, between world and SELF. Don't try to destroy it! I am not in favour of stopping the mind. I am in favour of watching it. It stops of its own accord -- and then it is beautiful. When something happens without any violence it has a beauty of its own, it has a natural growth. You can force a flower and open it by force; you can pull the petals of a bud and open it by force -- but you have destroyed the beauty of the flower. Now it is almost dead. It cannot stand your violence. The petals will be hanging loose, limp, dying. When the bud opens by its own energy, when it opens of its own accord, then those petals are alive. And nothing is wrong -- even if immoral thoughts, so-called immoral thoughts, pass through your mind, let them pass; nothing is wrong. You

remain detached. No harm is being done. It is just fiction; you are seeing an inner movie. Allow it its own way and it will lead you, by and by, to the state of no-mind. Watching ultimately culminates in no-mind.

No-mind is not against mind: no-mind is beyond mind. No-mind does not come by killing and destroying the mind: no-mind comes when you have understood the mind so totally that thinking is no longer needed -- your understanding has replaced it.



902.

There are two planes in you: the plane of the mind, and the plane of the no-mind. Or, let me say it in this way: the plane when you are on the periphery of your being and the plane when you are at the center of your being. Every circle has a center -- you may know it, you may not know it. You may not even suspect that there is a center, but there has to be. You are a periphery, you are a circle: there is a center. Without the center you cannot be; there is a nucleus of your being. At that center you are already self-realized. On the periphery, you are in the world -- in the mind, in dreams, in desires, in anxieties, in a thousand and one games. And you are both.

There are bound to be moments when you will see that you have been for a few moments like a master -- the same grace, the same awareness, the same silence; the same world of beatitudes, of blessings, of benediction. There will be moments, glimpses of your own center. They cannot be permanent; again and again you will be thrown back to the periphery ... and then it will look weird. Then you will see that "I am not understanding at all; stupid, sad, frustrated; missing the meaning of life -- because you exist on two planes: the plane of the periphery and the plane of the center.

But, by and by, the weirdness will disappear. By and by, you will become capable of moving from the periphery to the center and from the center to the periphery very smoothly -- just as you walk into your house and out of your house. You don't create any

dichotomy. In the same way a man of awareness and understanding moves from the periphery to the center, from the center to the periphery. He never gets fixated anywhere. From being extrovert to being introvert -- he continuously goes on moving, because these two are his wings, they are not against each other. They may be balanced in opposite directions -- they have to be; if both the wings are on one side, the bird cannot fly into the sky -- they have to be balancing, they have to be in opposite directions, but still they belong to the same bird, and they serve the same bird. Your outside and your inside are your wings. If you have chosen only one wing. And, of course, if frustration comes out of it, it is natural. With one wing frustration is bound to come. Relate with others, but relate with yourself also. Love others, but love yourself also. Go out! -- the world is beautiful, adventurous; it is a challenge, it enriches. Don't lose that opportunity! Whenever the world knocks at your door and calls you, go out! Go out fearlessly -- there is nothing to lose, there is everything to gain. But don't get lost. Don't go on and on and get lost. Sometimes come back home. Sometimes forget the world -- those are the moments for meditation. Each day, if you want to become balanced, you should balance the outer and the inner. They should carry the same weight, so that inside you never become lopsided. Be in the world, but don't be of the world. Be in the world, but don't allow the world to be in you. When you come home, you come home -- as if the whole world has disappeared. And a real man of understanding becomes divine -- divine in the sense that he is in the world and yet he remains out of it; on the periphery and yet he remains mindful of his center. Doing a thousand and one things, yet he remains a non-doer. In tremendous activities, but he is never lost. His inner light burns bright.

When you are meditating, always remember that the periphery is not to be lost permanently. You have to come to the periphery again and again so the route remains clear and the path remains there. Hence my insistence is to meditate but not to renounce the world. Meditate in the morning and then go to the market; meditate in the morning and then go to your office. Meditate and then make love! Don't create any dichotomy, don't

create any conflict. Don't say, "Now how can I love? I am a meditator." Then you are moving in a dangerous direction; sooner or later you will lose all contact with the periphery. Then you will become frozen at the center. And life consists of being alive - changing, moving. Life is dynamic, it is not dead.

903.



Yes, it is hard. One has to pay too much for it -- but SELF is not cheap. You will have to pay with your whole being. Only when you have paid totally and you are not holding anything and you are not a miser, and you have sacrificed and surrendered yourself totally, will you attain. SELF comes to you when you are not; when you have become just a zero SELF comes to you. He is just waiting by the corner. The moment you become empty, He rushes towards you, He comes and fulfils you.

904.



Man's life has two layers to it: one is that of the essential, and another is that of the accidental. The essential is never born, never dies. The accidental is born, lives and dies. The essential is eternal, timeless; the accidental is just accidental. We become too much attached to the accidental and we tend to forget the essential. A man becomes too much attached to money -- money is accidental. It has nothing to do with essential life. A man becomes too much attached to his house or to his car, or to his wife, or to her husband, to children, to relationship. Relationship is accidental; it has nothing essential in it. It is not your real being. And in recent times the problem has become too deep. People are living too much identified with the non-essential: money, power, prestige, and respectability. You will have to leave all that behind when you go.

By and by, man has become too much attached to 'my' and 'mine' -- to possessions. And he has completely lost track of his being. He has completely lost track of 'I'. 'My' has become more

important. When 'my' becomes more important then you are getting attached to the accidental. When 'I' remains more important and 'my' remains just as a servant, then you are a master, then you are not a slave -- then you live in a totally different way. "I" without "my" and "mine" is the original face of man, where pure 'I' exists. This 'I' has nothing to do with the ego. Ego is nothing but the center of all the non-essential possessions that you have. Ego is nothing but the accumulated 'my' and 'mine' -- my house, my car, my prestige, my religion, my scripture, my character, my morality, my family, my heritage, my tradition. All these 'my's', all these 'mines', go on getting accumulated: they become crystallized as the ego.



905.

You are not your skin: you are very deep. You are not your body. One day the body is young; another day it becomes old. One day it is beautiful, healthy; another day it becomes crippled and paralyzed. One day you were throbbing with life; another day life has oozed out of you. But you are not your periphery! You are your center. The accidental man lives on the periphery. The essential man remains centered. This is the whole effort! Watch out! Become more and more essential and less and less accidental. Always remember: Only that which is eternal is true; only that which is going to be forever is true. That which is momentary is untrue. The momentary has to be watched and not to be identified with.



906.

Deeper in yourself you will come to a point where even self disappears -- only a state of no-self, or call it the Supreme Self. It is only a difference of language and terminology. Have you not seen deep down in yourself things arising which don't belong to you? Your desires don't belong to you; your thoughts don't belong to you. Even your consciousness, you have not created it -- it has been given to you, it is a given fact.

907.



This game of 'my' and 'mine' is the most absurd game -- but this is the whole game of life. This earth was there before you ever came here, and this will be here when you are gone. The diamonds that you possess were there before you ever came here, and when you are gone those diamonds will remain here -- and they will not even remember you. They are completely oblivious that you possess them.

908.



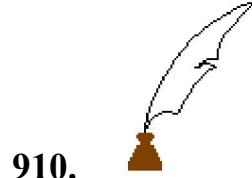
In the accidental world you have to struggle. In the essential world you have simply to surrender. In the accidental world you have to doubt. In the essential world you simply trust -- and this trust is not like belief. Belief survives against doubt. Trust is simply absence of doubt -- it is not against doubt. You simply feel trustful! So the question is not how to believe; the question is how to change your consciousness from being accidental to essential -- how to come to your center, how to start feeling your center again. Trust will arise -- trust is an outcome, a by-product. When one comes closer to one's center, one starts trusting more and more. The essential man knows that it is not a question of putting more energy; it is not a question of fighting at all. It is a question of allowing existence to happen. Nothing is needed on your part to be done. Only one thing: a deep trust and surrender.

909.

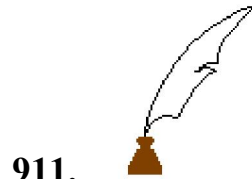


Remember to remain alert that you don't get too much attached to the accidental -- and all is accidental except your consciousness. Except your awareness, all is accidental. Pain and pleasure, success and failure, fame and defamation -- all is accidental. Only your witnessing consciousness is essential. Stick to it! Get more and more rooted

in it. And don't spread your attachment to worldly things. I don't mean leave them. I don't mean leave your house, leave your wife, leave your children -- but remember that it is just an accident that you are together. It is not going to be an eternal state.



910. In fact, the real Self never becomes absolutely known; it remains mysterious, it remains ineffable, indefinable. The real Self is so vast that you cannot define it, and the real Self is so mysterious that you cannot penetrate it to the very core. The real Self is the self of the Whole. It is not possible for human intellect to penetrate, to ponder, to contemplate it. There is no way to define the REAL Self. The more you ponder, the more it becomes unknowable. The more you know, the more difficult it becomes to say that you know. You try and try and it starts slipping from your hands. It is very elusive. Real Self remains deep down hidden in mist and mystery.



911. A master was making a painting, and he had his chief disciple sit by his side to tell him when the painting was perfect. The disciple was worried and the master was also worried, because the disciple had never seen the master do anything imperfect. But that day things started going wrong. The master tried, and the more he tried, the more it was a mess. The master tried and tried and the more he tried -- he started perspiring. And the disciple was sitting there and shaking his head again and again negatively: 'No, this is not perfect.' And more and more mistakes were being made by the master.

Then the ink was running out so the master said, "You go out and prepare more ink." While the disciple was outside preparing the ink, the master did his masterpiece. When he came in he said, "Master, but this is perfect! What happened?" The master laughed; he said, "I became aware of one thing: your presence. The very idea that somebody is there to appreciate or

to condemn, to say no or yes, disturbed my inner tranquility. Now I will never be disturbed. I have come to know that I was trying to make it perfect and that was the only reason for its not being perfect." Try to make something perfect and it will remain imperfect. Do it naturally and it is always perfect. Nature is perfect; effort is imperfect. So whenever you are doing something too much, you are destroying. That's why it happens: everybody talks so beautifully; everybody is a talker; people talk their whole life -- but just put them on a platform and tell them to talk to a crowd, and suddenly they become dumb; suddenly they forget everything, suddenly they cannot utter a single word. Or, even if they do utter, it is not graceful, it is not natural and it is not flowing. What has happened? And you have known this man talking so beautifully to his friends, to his wife, to his children. These are also people, the same people -- why are you afraid? You have become self-conscious. Now the ego is at stake: you are trying to perform something.

Listen carefully: whenever you try to perform something, you are searching food for the ego. Whenever you are natural and let things happen, they are perfect, and then there is no problem. When you are natural and let things happen, SELF is at the back with you. When you are afraid, trembling, trying to prove something, you have lost SELF. In your fear, you have forgotten Him. You are looking more at the people and you have forgotten your source. Self-consciousness becomes a weakness. A person who surrenders is strong, but his strength has nothing to do with himself -- it comes from the beyond.



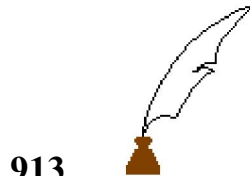
912.

Those who want to live, for them there is no other way than to live this moment. Only the present is existential. The past is simply a collection of memories, and the future is nothing but your imaginations, your dreams. Reality is herenow. Those who want just to think about life, about living, about love, for them past and future are perfectly beautiful, because they give them infinite scope. They can decorate their

past; make it as beautiful as they like, although they never lived it, when it was present they were not there. These are just shadows, reflections. They were continuously running, and while running they have seen a few things. They think they have lived. In the past only death is the reality, not life. In the future also, only death is the reality, not life. Those who have missed living in the past, automatically, to substitute for the gap, start dreaming about the future. Their future is only a projection out of the past. Whatever they have missed in the past, they are hoping for in the future; and between the two non-existences, is the small existent moment which is life.

For those who want to live, not to think about it; to love, not to think about it; to be, not to philosophize about it, there is no other alternative. Drink the present moment's juices, squeeze it totally, because it is not going to come back again; once gone, it is gone forever. But because of the misunderstanding which has been almost as old as man, and all the cultures have joined in it, they have made the present part of time. And the present has nothing to do with time. If you are just here in this moment, there is no time. There is immense silence, stillness, no movement; nothing is passing, everything has come to a sudden stop.

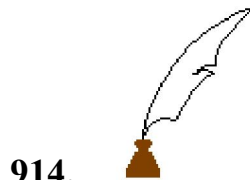
The present gives you the opportunity to dive deep into the water of life, or to fly high into the sky of life. But on both sides there are dangers; past and future are the most dangerous words in human language. Between past and future, living in the present is almost like walking on a tight rope, on both sides there is danger. But once you have tasted the juice of the present, you don't care about dangers. Once you are in tune with life, then nothing matters.



913.

And to me life is all there is. You can call it "existence", which is beautiful. But what you call it is not of any consequence. The understanding should be clear that you have only one moment in your hands, the real moment. And again and again you will get that real moment. Either you live it or you

leave it unlived. It is not the fault of life. It is our misunderstanding. My insistence for watchfulness will give you life without even thinking about it, because watchfulness can only be in the present. You can witness only the present. The mind has to be penetrated and understood. One thing: the mind has no present; it has only past and future. The present is so narrow that the mind cannot catch it. The moment the mind catches it, it has already become the past. So the mind can remember the past, can desire the future, but cannot see the present. The past is vast, the future also is vast; the present is so atomic, so subtle, that by the time you become aware, it is gone. And you are not so aware! A very great intensity of awareness is needed, only then will you be able to see the present. You have to be fully alert; if you are not totally alert, the present cannot be seen. The mind is drunk. It cannot see the present, that which is before you. The mind is filled with dreams, desires. You don't have a presence. To be meditative is an experience, just like love. It is an encounter with the totality of existence. It is an oceanic experience, the dewdrop slipping from the lotus leaf into the ocean. You can say either the dewdrop has become the ocean, or you can say the ocean has become the dewdrop. It is the greatest experience there is.



914.

When SELF come then all faith, all knowing and all thinking disappear. Only nothingness is left. And beware that this nothingness is not equal to emptiness instead in this nothingness there is holy presence of SELF. It is a SELF-state. World does not stand upon our mind-state. When we take quantum leap into nothingness world disappears. But this nothingness is very alive. It is life, it is existence. It is not a hypothesis. Our no-mind state is nothingness and in this nothingness there is holy presence of SELF. We suffer because we think about suffering; in no-mind state all suffering and sense of separation disappears. And when you take the jump, the first

experience is that you are disappearing. The last experience is, you have become the whole.



915.

Breathing is most sacred thing available to us. Our consciousness is not in our brain it is in our breath. Our brain is just reading and recording it. Breathing is not only keeping us alive moment to moment but breathing is also keeping our very being in contact with the source of life ... the root mind ... the pure eternal consciousness of SELF. All mental faculties report to this consciousness. Consciousness remains alive even when we fall asleep. If the consciousness has not been alive during sleep then we would have never known after sleep that we have been sleeping for a certain time period. Breathing is not the name of quantity of air that we inhale or exhale but it is its very capacity to link man with SELF that makes it sacred. When we practice conscious breathing (Conscious breathing does not mean that we should watch our breathing with mind but it is meant that our consciousness should remain aware of act of breathing). Through awareness the consciousness gets so much involved in its own existential work that it remains no more available to listen to the calls of mind, to attend the mind disruptions or to follow the discordant thoughts. This is called no-mind state because mind is present but it is not getting supply of energy that it was previously stealing from our consciousness. Mind becomes like a snake whose fangs have been removed ... whose supply has been cut.



916.

You can travel that small gap between your mind and no-mind in a single moment of tremendous intensity and urgency. Or you can travel slowly, hesitantly, stopping, being afraid that you are losing grip of your mind, you are losing grip of your individuality, that all boundaries are disappearing. What are you doing? You may think for a moment, "This may bring a

breakdown; you may not be able to come back to the mind again. And who knows what is going to happen ahead? Things are disappearing...” You should enter into the world of divine love without any beliefs, without any security, without any safety, without any gloves. You should enter into love with naked hands, with nudity. SELF is always there to guide the sincere seekers.



917.

Where there is no love there is no link; no matter for how long men live together in a single place. You see in offices men work together for decades, they eat together, travel together, laugh together, gossip together but once a fellow gets retired then he discovers that he has failed to build any personal link with his colleagues. He failed because there was no relation of love between them. His fellows start forgetting him as soon as he steps outside of the main gate of his office building. But on the other side, a mother whose child died even in the first year of her babyhood, remembers her child for the rest of her whole life. Because the link between mother and her baby stands on love.



918.

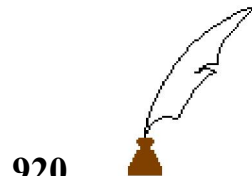
A mental man has faith in mind; always has questions and he loves to find their answers. When questions have met their answers then mind transforms those answers into new questions and the quest for new answers stays continued. But a SELF seeker is not a mental man. He has no questions and he does not indulge in finding their answers. Instead he has faith in SELF. And it makes a lot of difference in life that whether you have faith in mind or you have faith in SELF. A mental man is like a stagnant pond of water. Water in it goes nowhere. And ultimately gets infected. To flow back to SELF you need no knowing, no ideas of the Real, no concepts about the Real because the ideas and concepts of the Real are not real in itself. A hungry man can not be satisfied by the ideas and images of the

bread. He needs real bread. Same way our inner self can not be made satisfied by the ideas, images, and perceptions of the Real. A SELF seeker has the hunger of SELF. He can get satisfied only through his encounter with the Real.

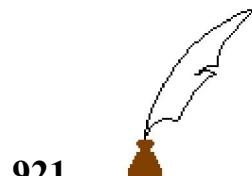
To meet the Real what is needed is “TILT” in you. Once the Tilt is formed then your flowing back to SELF will just start spontaneously as the water on the peaks of mountains flows back to ocean on the tilt of landscape naturally.



919. Spirituality is not meant to change you or make you better but it is supposed to show you the way that how you can become better and changed altogether.



920. Ideas are like empty boxes – at center they have no substance. Or they are like bubbles – empty on inside. But some scientific minds will think that boxes and bubbles are not empty rather they are holding a space. Ok! But to what I am indicating is that actually what they are holding was already there and will remain there even when the box or bubble will be no more. Boxes and bubbles are just temporary formations. They hold nothing real and permanent. They are just mental measurements of the infinite.



921. Nothingness is purely a no-mind state. It is not a word for emptiness, zero-ness or any void. Nothingness is always filled with holy presence of SELF. In nothingness there is no possibility of ideas, philosophies and opinions. It is pure feeling and direct understanding – an understanding that does not depend on words and logic. It is unpolluted awareness.

922.



On death my body will go, my mind will go, my psyche will go even the structure of my I-consciousness will go but the content of my I-consciousness knows no death; it will not die as it has never been born. It is infinite and eternal. On death the container will go but essence will sustain. There was an ocean in me but all my life I have been trying to pick it in the jug of my mind. After death my 'jug-ness' will go ... there will be the ocean everywhere.

923.



Mind can not understand the totality or the wholeness. Because for mind the totality is like a black hole that holds immense gravitational pull and for mind it is impossible to keep its balance there. In wholeness mind becomes totally blind. So we can say that mind is "Total-blind". The real SELF is so vast that you cannot define it, and the real SELF is so mysterious that you cannot penetrate it to the very core of it. The real SELF is the self of the Whole. It is not possible for human intellect to penetrate, to ponder, to contemplate it.

924.



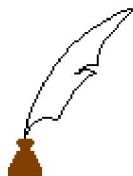
Living in total truth is like living in a wild jungle; in which there are beasts, insects, severe weather conditions, flowers, brooks, birds and fruits. If we have full and continuous exposure of it then we can not sustain in its wildness. To live and enjoy the jungle life properly we need a hut in the jungle. This hut protects us and gives comfort to us when we feel so. Hut gives us opportunity to fall back and get prepared to encounter the jungle again. Here SELF is jungle and mind is our hut. We enjoy SELF and when we feel the need of recess we come back to the hut of mind. There is nothing bad with mind. Befriend it, respect it and take guidance from it when it is

needed. After all we are not the same as SELF. We are tied with a physical body; we have to make our way in the world; for this SELF has bestowed upon us the facility of mind. It is up to us that we use it for our betterment or for our destruction. Mind can not be used in all situations. When we go back to our source ... the divinity we have to leave the mind behind. We do not need the company of mind while we are with our Lord. But it is always available to serve us when we come back to it.



925.

Consciousness has no idea of 'I', of ego. It has no idea of one's separation from existence. There is no conflict between the individual and the Whole. One is simply flowing into the Whole, and the Whole is flowing into one. It is like breathing: You breathe in, you breathe out -- *when you breathe in the Whole enters you, when you breathe out you enter the Whole. This is an orgasmic experience.* Ocean rises into waves and waves fall back into the ocean. SELF as ocean and the world as waves still give the impression of duality created by mind. In fact total truth is indivisible; it is our mind that is splitting the truth into center and periphery. When we realize the center then there remains no center and no periphery. We suddenly start feeling the unity of wholeness.

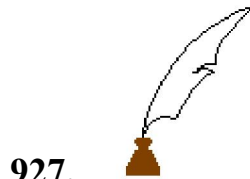


926.

The existence of the world is of temporary nature. It is momentary. One moment it IS the other moment it is NOT. One moment it is born the next moment it dies. World and "I" are equal and same. Both words are mutually replaceable. World continues to live in my "I" and my "I" is holding the whole world in it. The concept of world is relatively a dead and lifeless concept, it communicates nothing. While the use of "I" is more comprehensive, alive and suitable to express the nature of existence as a whole. SELF has no "I". SELF is not influenced by anything and SELF is not trying to influence anything so there is

no “I” in SELF. SELF is I-less presence which shows that SELF is unique and transcendent presence. The “I” is breath of SELF. It is very disturbing thing that through out the centuries and millennia spiritual people have been trying to kill this “I” in the name of spirituality – in the name of SELF. Spiritual teachers have been propagating against the character of “I”. People have been insulting it, abusing it, degrading it. When “I” is breath of SELF then how can anyone kill it; how can any one degrade and insult it. “I” is as much part of SELF as much our breathing is part of our body. If you love SELF how can you hate the breath of SELF? “I” is as sacred as SELF himself. Why the egoistic men hate so much the word of surrender. Because it is most hard thing for man to accept that even his ego, his “I” does not relate to him. Because he fears that accepting the fact that his “I” his very ego -- his whole asset belongs to SELF will make him totally shallow, totally baseless. He will loose all the ground underneath his feet. He will vanish untraceably.

For a true and natural spiritual growth we have to re-establish the true value and status of “I”. Without understanding the true nature of “I” we can not make any progress in SELF-realization. When we in-breath it is SELF that is rising into His “I” and when we exhale it is “I” that is falling back into SELF. Not only we the humans are part of this “I” but each particle of the existence is holding this “I” in it and vice versa this “I” is holding each particle of existence in it. “I” is temple of SELF. In this temple SELF is constantly glorifying Himself. There is nothing like my “I” or your “I” there is only one “I” and this “I” includes the whole matter, the whole life, the whole humanity, the whole time and space. This “I” belongs neither to you nor to me but it belongs to SELF. This “I” is falling back each moment and coming forth each moment.



927.

Life is mysterious, insecure, uncertain and absurd. If it has not been so no one will ever bother to search for SELF. Man will never be willing to surrender before SELF. Man

will never realize that he holds the reality. But once you become aware of your essence you feel that SELF is so near, SELF is so immediate that each molecule of your being is glowing in divine presence. Now life is no more uncertain, insecure and absurd.



928.

SELF alone exists all else is present. All that is present is coming out of existence. Because all that is present needs constant support to be present. Sun exists and sunshine is presence. Fire exists and heat is presence. There can be no presence without existence and no existence without presence. There is no relation between existence and presence because both are one. They are not two; they have never been two. Can you tell what relation your nose have with your face ... what relation your eyes have with your face. It is mind who is firstly dividing the unity of whole into parts and then starts searching a relation between parts and the whole. There is no relation between SELF and the world ... between SELF and the "I" because SELF is existence and "I" is presence. "I" is grace of SELF, world is grace of SELF. Your "I", your world does not belong to you. You as "you" are nowhere. But we see there is no relational gap between sun and sunshine, between fire and heat there is no relational gap Sunshine is never oblivious to sun Heat is never oblivious to fire then why man is oblivious to SELF? Why man needs awakening to become aware of his relation to SELF.

It appears so because heat and sunshine are direct presence of fire and sun but "I" which is direct presence of SELF has been put behind the hindrance of physical veil ... It has been caged in time and space. Heat and sunshine can never realize fire and sun because they are never separate from their source. But our "I" has been separated by hindrance so it has been given an opportunity to realize its source. This is why it needs awakening; it needs enlightenment to be one with its source once again.

SELF is not sun and not fire. SELF is SELF. He is alone in His existence but He has dual presence. SELF has His presence as physical and SELF has His presence as transcendence. Our bodies are part of the physical but our inner self is part of the divine transcendence. Our inner divine transcendence can not meet its natural state unless the physical is not conquered. To conquer it we need enlightenment, we need spiritual path, we need effort and we need righteous approach. If we do not go through all these preparations we will miss the opportunity of SELF-realization for ever. No doubt after death we will become in direct relation with SELF but after death there will be no opportunity available to us to realize SELF. Death makes us in direct relation to SELF as sunshine or heat is in direct relation to sun or fire. After death there will be no relational gap between man and SELF.

Going one step further towards reality, we must understand that it is not our "I" that needs spiritual effort -- that needs purification of any kind -- that needs enlightenment. Because "I" is already purified, it is already divine; it has no hesitation to fall back to SELF. But it is our mind that need to be purified -- that needs all the spiritual training -- that needs to be prepared for withdrawal -- that needs to be surrendered -- that needs to be disappeared. Once mind disappears in surrender then "I" comes at home spontaneously.



929. In each particle there is SELF, in each molecule there is SELF, in all organs there is SELF. So is your body too ... there is SELF in it. But problem is that you want to grasp Him with your mind and you fail miserably again and again. Then you start doubting the presence of SELF. You are not ready to acknowledge that it is the failure of mind not the failure of SELF. It is failure of the effort and failure of the tool applied and not the failure of the essence ... not the failure of the reality.

Once you acknowledge the failure of your mind, your mind will surrender and all the mist will go; all clouds of ambiguity and

paradox will vanish ... you will be able to see your lord as you see a clear bright day in front of you and inside you also.



930.

For a worldly mind, an infected mind it is almost impossible to understand that love of SELF is the supreme achievement that any mortal can experience. When someone says “I am in love of SELF” the worldly mind asks “what next?” The worldly mind is unable to accept that love of SELF can be a destination in itself ... can be a worth in itself. The worldly mind always believes that love of SELF is desirable only to the extent that it brings any extra material success to us. A worldly mind is neither interested in SELF nor in love of SELF but is interested only in personal gains and uses “love of SELF” as a tool to achieve the targets of his ego.



931.

You can look upon a million images of sun but if you do not come in front of sun, encounter will never happen. You can read a million books on SELF but you will never encounter SELF. SELF is not in books. SELF is not in reading and knowing. SELF is not in anecdotes, parables, biographies, stories and metaphors. SELF is available to you even without reading a single word ... even without knowing a single alphabet of any language. You can encounter SELF only through being available to SELF. There is no other way.



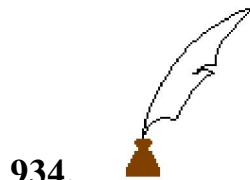
932.

By being more expressive, more argumentative, trying to influence other folks by boasting about your personal potentials, resources, abilities and victories, you will never befriend other people rather the distance between you and other people will be enhanced. Talk only when your talking is needed and when your talking would help others positively. Be

receptive, non-interfering, tolerant, helping and above all respect the sanctity of universe as a whole. Be influenced only by SELF and let others also be influenced only by SELF not by you. Share your light with others not your darkness. Be silent! Silence will bring you elegance but your silence should never give an impression of arrogance or inferiority complex. Be influenced by your Lord but never ignore the world because world is not alienated from SELF. World is face of SELF, World is radiance of SELF. World is corridor to the Transcendence. World is bigger womb for SELF-seekers. It prepares us, nourishes us and provides opportunity to us for a fall back into SELF. This falling back is different from death; death is the end of this opportunity of falling back. After death we can no more fall-back because death brings an end to that relational gap between SELF and individual that holds the beatitude of falling back into SELF.



933. Love is light of the Divine in which whole existence is dancing as the air particles dance in sunlight. Love is ecstasy of divine and we all are already drunk in this ecstasy; some are awoken to it while others though living in it but are asleep. Love is beatitude and magnificence of SELF in which not only SELF Himself but the whole presence is whirling in rapture.



934. Real knowing always comes through love and not through knowledge. Say NO to the life of intelligence and say YES to the life of passion (love). Passion is to soul what intelligence is to mind. Knowing will come to you when you will drop all efforts to know. Because through effort only ignorance can come not the knowing. Knowing is infinite by its very nature so it can not be attained through a finite tool of intelligence.

935.



Purer part of mind mysteriously is capable to act as no-mind. In no-mind state mind exists but it behaves as it has disappeared. Thus it provides the grand opportunity to us to reunite with our source.

936.



Mind's functionality is so complex and mysterious that it remains elusive in its totality. To work around and for the convenience of having a notion about mind, we can categorize it in three compartments. These three compartments work in collaboration to each other, working harmony between these parts is of utmost importance for the mental health.

These three compartments of mind are (i) Lower Mind (ii) Higher Mind (iii) Subtle mind. The lower mind revolves around 'living'. It is animal part of the mind. It promotes and protects our vital interests in the world to survive as animal. Life of lower mind is life of lower nature. Next is the higher mind. Higher mind revolves around reasoning and 'knowing'. Knowing adds knowledge to animal life. Still there is third dimension of mind that is Subtle Mind. Subtle mind revolves around 'love'. Subtle mind is hungry to go back to its source and we shall name this source as SELF. Subtle mind has an instinctive urge to love the SELF as a young bird, by it very nature, has an inner urge to fly.

Lower mind is vital in its powers while higher mind is light for living and the subtle mind holds the purpose of living and gives meaning to life. Subtle mind gives wings to our bio-machine (body) for flying into the divine skies. Life without the wakening of subtle mind is like the life of a bird that has been deprived of its wings.



937.

Whenever you feel overpowered by dark states of absurdity, frustration, hopelessness, humiliation, fear of death, sting of failure and boredom or emptiness then the only remedy available to a seeker is to deem all these dark states as the temple of SELF. The seeker keeps his focus on SELF and not upon the negative pull of these states. Then suddenly these dark states of mind appear to be transformed into an opportunity of becoming more nearer to SELF. The more these dark states frighten the seeker the seeker seeks more shelter in SELF.



938.

To burn oil we put a wick in it and to burn the wax of a candle we install a woven cord at its center. Our ego is just this wick and cord that is put inside us by the outside factors to exploit our life energies for their malicious motives.



939.

Mind is not ready to accept the fact that its witnessing is being witnessed too. Once the mind become awoken to this truth its authority over our lives will become crippled we would become capable to reclaim our lost freedom. And this freedom will not come from gaining more strength in mind but it will come through unconditional surrender to the SELF. When I-ness is gone then there is no knowing, no wanting, no desire to become or to have, no giving, no gaining; what remains there is only the presence of the hovering of pure consciousness.

940.



Generally we think that where there is no mind there can not be any happiness because happiness is a mind state. So saying it that no-mind state is a source of great happiness appears paradoxical. This misconception stems from the notion that no-mind state is equal to the absence of mind. Whereas no-mind state is not absence of mind. How can anyone annihilate mind with mind. This is simply not possible. Term of no-mind is used in a peculiar context of concentration of the intent. In no-mind state mind is present but it is not present as a hindrance or 'anti-flow'. In no-mind state mind is present but not as an outsider but as a player and participant. So in this context we can say that the no-mind state does not denote absence of mind but it is even deeper involvement of mind. In no mind state mind becomes uttermost alert and aware of the mental and passionate conditions. Mind gets so involved in the moment of Now that it behaves like its own disappearance. In no-mind state mind become capable to experience the ecstatic states. We can see this phenomenon in the culmination moments of a sexual act. When mind is so much influenced by the orgasmic rapture that it becomes unaware of its own very presence. What prevails there is only the happiness and intensity of experience. If this is the state in physical action then you can imagine the intensity of spiritual rapture. The spiritual entry of the soul into SELF or entry of SELF into the soul will surely be manifolded intense in its gravity and force. How can mind stay aside in uttermost spiritual experience. Mind is not such a fool that would let go these moments of divine rapture unengaged. No-mind state is other name of mind's unconditional and total surrender to the object of its own attention.

941.



There is no such thing as property; it is an illusion. Nobody can own anything. Only SELF alone is the owner.

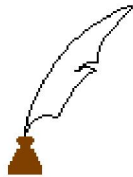
To own you have to enter into the things. And when you will become able to enter into the things, you would feel that the whole universe belongs to you, you would feel that even your enemies belong to you. There will be a sense of belonging and not the sense of ownership.

942.



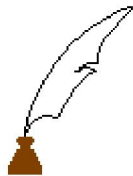
Death is a door, it is not a stopping. Awareness moves but your body remains at the door -- just as you enter into a room and leave your shoes at the door. The body is left outside the temple, and your awareness enters the temple.

943.



How can the seed know that by dying in the soil it will become a great tree? It will not be there to witness the happening. How can the seed know that one day, if it dies, there will be great foliage, green leaves, great branches, and flowers and fruits? How can the seed know? The seed will not be there. The seed has to disappear before it can happen. The seed has never met the tree. The seed has to disappear and die. Only very few people have that much courage. It really needs guts to discover truth. You will die as yourself. You will certainly be born in a new capacity.

944.



Meditation is the art of dying. Your ego will be shocked. And it is also truer to call it the art of dying, because your ego is not going to grow; your ego is going to die in meditation.

945.



What is the difference between a worldly man and a spiritual man? Worldly man thinks that the breathing is supporting the body while spiritual man believes that body is supporting the breathing. If the worldly man's point of view is right then absurdity will be the outcome. Because no worldly man can tell that for what purpose the breathing is supporting the functioning of body. For what the body is evolved by nature. On the other hand a spiritual man believes that breathing, beat and pulse is the very temple of SELF. Pulsating of lungs, beat of heart and tick of mind are evidence of the divine presence. The body is only serving for the sustenance of beat, pulse or ticking that is present in all forms and in our bodies too. This beat, pulse or ticking is present inside us because SELF wants us to sing the song of His eternity and love. We are not here to cater and serve our bodies or to serve the world but we are here for a greater and nobler purpose to fall back consciously into SELF.

946.



It is beyond the capacity of human mind to fully perceptualize the nature and potential of SELF because SELF is neither this nor that but He is ALWAYS MORE.

947.



We can not distrust in SELF because even this distrusting would be the 'doing' of SELF. All our 'doings' are merely post event perceptual reflections. Original doing always come from SELF. All things begin, grow and end in SELF. Sun rises first then we can see its reflection in water. Doing is there always prior to its reflection into the waters of our perception. SELF is subject alone. We can not initiate any doing; we just reflect and instinctively start identifying ourselves with the doing as 'me' and 'mine'.

948.



I am not here to judge that what SELF is doing but I am here to watch that what I am doing. I am here just to let me flow back to my source; I am here to let me be used as a canvas by the painting hand of SELF. I am here to let me be synchronized with the rhythm of SELF.

949.



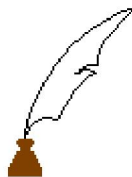
A master handed over the manuscript of a book to his veteran disciple saying that 'go through of this manuscript and delete that what you find is not equal to the truth'. After a year the disciple came back to his master and handed back the book to the master. Master opened it and found that the entire book has been deleted; now the book contained only blank pages. Master asked why it is blank. Disciple said 'I studied all the sentences and paragraphs but could not find anything equal to the truth in it. Disciple further said "I find that only the blankness can hold the perfection". Master said "now you stand qualified and always keep yourself established in this blankness which is holding the perfection of SELF".

950.



A mental man always strays to know and understand and knowledge is his path; whereas a spiritual man is ever immersed in passion and trust and love is his path.

951.



Every noise holds silence at its center. Without silence noise simply can not 'be'. Saints always attend and identify themselves with the silence and not with the noise. And what is this noise? All creation is a noise and SELF alone is

silence. This silence is other name of the divine omnipresence. Our bodies, our needs, our desires, our thoughts, our sufferings, our capital and any loss or gain upon it, our property, our relations, our life and death all are part of noise. Even our love for SELF, if not purified of the effects of ego, is a part of noise. If we are really up to the business of liberation and SELF-realization then we have to embrace this Silence. Noise is not the path to SELF but silence is.

Know that how to tackle with noise. Do not challenge it; do not fight with it. Just let it pass on and stay untouched, stay unengaged. Just do not attend the noise. Locate the silence of the Supreme and attend to it. This is the supreme art of spiritual effort.

952.



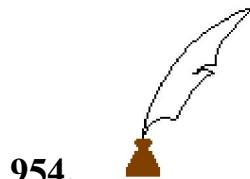
Soul does not attain SELF as it is already part of SELF. How can heat attain fire as heat is already in essential contact with the fire. It is not our soul but our love that attains SELF-realization. Soul is already a divine touch to our embodiment, our soul is not the content of body but our bodies have been touched by the divine will and this very touch is called soul. On death soul's going back to SELF means that SELF has withdrawn His touch (will) from our body. Soul is the activation of our embodiment by the touch of SELF. When the trees are touched by the sunlight we see that their embodiments get activated and thus soul starts its work. Our bodies have the bio-potential to 'BE' but this potential to BE has to be activated by the divine will, without this touch -- our potential to live will be unimaginable and impossibleness.

953.



Each particle of matter is an embodiment of SELF's will in the moment of Now. SELF is the only substance all else is embodiment of this divine substance. Do not take it as that the SELF is content of the matter – No! It is not so rather we

can say that matter is willed by SELF and touched (energized) by SELF. This divine touch of SELF to the matter is called Soul. Matter, body or the physicality whatever we name it is nothing more than this. Embodiment has no value other than that it is custodian and carrier of divine will. Embodiment is constantly mirroring what is being projecting upon it. Body is an agent to this divine touch (soul). All matter and all forms are sacred because they are at SELF's work; they are playground of soul. Each particle is destined to appear and move in conformity to divine will. How can they act otherwise? Particles are destined to grow into forms, forms are destined to grow into organs, organs are destined to grow into bodies, bodies are destined to grow into ideas, ideas are destined to grow into knowledge, knowledge is destined to grow into love and love is destined to grow into SELF-realization. Each particle is founded and moving within the ambit of its destiny. Particles of the matter are just the seeds of divine will. If the divine will is withdrawn to its divine seat even for the fraction of a second then the whole play of world and life will vanish in no time, the whole saga of time and space will just fall back into SELF. So do not take life as an ordinary event. It is just a miracle from SELF. Life is an opportunity for both, for SELF and for man. It is an opportunity for SELF to act as man and it is also an opportunity for man to experience SELF.



954.

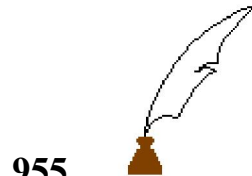
Mind is constantly avoiding and escaping the moment of Now. It is keeping itself busy with the creepy-crawly of the past and future because it can not sustain the heat of the moment of Now. Now is the home of SUN Now is the home of SELF, Now is the home of Fact or Truth. Past is full of sorrow, guilt, failure, memory, fog ... all are merely ideas and have no life in them, they are alive just by stealing the life from the moment of Now. Future holds fears, hopes, plans, waiting, expectations and desires ... all are merely ideas and have no life in them they too are alive just by stealing the life from the moment of Now.

The moment of Now holds all the energy of life. To experience life in full exposure we have to get connected fully and totally to the moment of Now.

Without total surrender no one can 'BE' in the moment of Now. You can not enter into the moment of Now while holding your ideas whatsoever they are. To think is to be away and to BE is dropping all thought. Life begins by attending the moment of Now.

Attend the SELF and drop this sense of attending too because as long as you will have the sense of attending you will be the 'subject'; you will feel yourself as 'doer' whereas you have no capacity to do, SELF alone is the 'doer'. What we have to do is to surrender and to become not to do.

There is lot of difference between living in past or future and living in the moment of Now. Living in past or future is like seeing the ocean by standing on the beach rock while to live in the moment of Now is like jumping into the ocean waters; we let the ocean touch our body and consciousness. By living into the moment of Now we start knowing the ocean not through ideas but through direct touch.



955. All queries and all answers thereupon are merely ideas. Ideas if not put in action and practice are nothing but only a release of brain pressures through words and mind abstractions. It is the action that embodies the idea and the goal. Mind chattering that revolves around desire to dominate and self-projection leads ultimately to dissolution of inner peace and equilibrium.



956. Do not keep the virtue waiting outside of you; let it embrace you as early as possible. You have nothing to fear from virtue and truth; it is there only for your growth and benefit.

Unconditional and prompt acceptance of Virtue can certainly give life and peace to your dying soul.

957.



Love is my message. My message is very clear and loud. For love alone I am living; for love alone I am dying.

958.



You hold the *gross* and the *subtle* too. Ego is projection of the gross in you. Let the subtle rule and the gross conquered. Ego wants to expand, to possess, to become infinite and eternal but has been a total failure. Your ego is a mad dog in you. This mad dog can not liberate you; don't befriend it. Let your 'subtle' love the SELF. Only love holds the power to liberate you.

959.

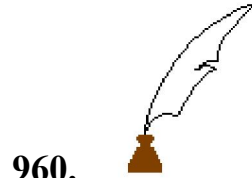


Your encounter with the unknown is the real ultimate thing but your very desire to know and understand has been keeping you out of this possibility. Because when you want to know and understand it signals that you are not yet ready for encounter ... you are hesitant to trust ... you are refusing to surrender unconditionally. How the encounter can take place in this situation. Encounter is by nature an event of fusion of the two into one. But desire to know and understand is barring you from the participation into this opportunity of encounter. Your hesitation shows that you are not ready to loose your footing in mind and ego. You are not ready to dislodge your identification in ego.

To love is not like doing a trade in which you keep you principal and make some profit on it. Loss prepares you for the gain. In love you want total gain and total gain is not possible until you are prepared for a total loss. You have to empty yourself fully. A day can not gain total light until it does not empty itself

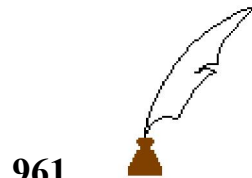
totally of darkness. A day gains light in proportion to its losing the darkness. For a total gain of light (enlightenment) – a total loss of darkness (forgetfulness) is required.

In love you do not enter for any gain but gain comes as natural fruition. When you jump down from a roof top then the law of gravitational pull gets triggered and resultantly you fall to the ground. You just jump and the rest is handled by the nature (natural laws). Your loving should not be aimed at the encounter but encounter comes as natural fruition. When you will empty yourself totally, when you will trust fully and when you will be ready to surrender without hesitation then encounter will dawn upon you as a bright day dawns upon the dark night.



960.

When you feel some spiritual uplift then have no desire to put yourself on show. Chances are high that you will end up as a loser. Because when you will show off, the worldly people will come to you loaded with their material expectations and you will be caught up in awkward situation. Either you would acknowledge their desires and expectations or you would take risk to frustrate them with your whole spirituality. So putting yourself on show is not desired for a true divine lover.



961.

Love is like a river flowing between its two banks. If you see it from the bank of ego – it appears a game of total loss but if you see it from the standpoint of divinity ... from the other shore ... it appears a total gain. River flows from peaks to ocean, from high to the low. It flows in single direction. It never stops until its goal is achieved and its goal is to fuse back into the ocean. Whenever it faces any hindrance its water stops – thinks a while and makes new ways to continue its journey towards ocean. It never tires, never gets distracted, never stops its effort and never forgets its goal.

962.



Time and space are other name of holy presence of Divine. For mental and practical routines we divide time in seconds, minutes, hours, days, weeks, years and so on but in fact there are no Sundays and Mondays. Time is indivisible infinity and eternity. There is no past and future. The only time is Now and Only space is Here.

963.



In life there are threats to body and mind apprehends these threats but consciousness must stay aloof and uninfected. Problems of body, mind and psyche must not become problems of consciousness. Consciousness neither belongs to body nor to the mind and psyche but it is the very presence of **SELF. Consciousness is sunshine of the **SELF**. Our ego and mind are there to protect and serve our physical presence in time and space. The dog of ego is there to guard our possessions and physical interests; it ought not to supercede the role of consciousness in us, it is not there to become the master of us. When consciousness gets infected by problems of body, mind and psyche then suffering starts.**

964.

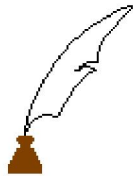


My body is weakening, my ego is fallen and my wits are withering. Now love of **SELF alone is the anchor of life in me. Now the only thing that I can see on the horizon of my inner sky is the blaze of **SELF** and without this blaze even the presence of the inner sky is impossible.**



965.

To BE is part of ignorance. It is curse for man. There is neither man nor divine. What really exists is non-existent reality that stays always undefined, unknown and unobserved. This non-existent reality is whirling around its own axis. We are deceived by our own minds. We are addict of living in our own illusions. Time is infinity but we pollute it and belittle its grace by dividing it into minutes, hours, days, months, years, centuries, millennia and so on. There are no separate places in space but we degrade the space by dividing it into plots, streets, towns, countries, continents, stars, galaxies and so on. The only space is HERE and the only time is NOW. While we are simply NOT then how anything can belong to us. We can not gain or loose anything tangible or intangible because there is neither 'we' nor the 'things'. All our gains and losses are just perceptual lies that have no ground and no legs. All forms exist only in the tick of mind when this tick is stopped then all illusions die immediately.



966.

The moment we start "to be" that very moment we loose every possibility of Liberation. There is no loss bigger than 'to be' and there is no bliss greater than surrendering the very being of you.

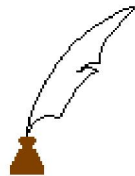


967.

What really matters in life is our understanding of the world in total perspective and also our own life as an individual. If we think that world does not belong to us and we are just in it to use it or to conquer it for the betterment of our individual life then we are mistaken. We have to grasp that this life is not our life and this world is also not our world. Our life is His life and this world is also His world. The perception of

world and our own life as an individual is only fleeting reflection of our intelligence ... what really exists is SELF and all else is His presence.

Days and nights we strive to build a better personal life and a better world around us; we never realize that our striving is illusive, striving is there as an undeniable fact but it is not 'our striving'. It is movement of the SELF within the SELF. We do not know the destination of the world on a bigger scale. The only rationale for our being here as an individual, is to call the name of SELF with our full vigor and conviction. We are not here to be happy or sad. We have to consecrate every tick of our life. We need to surrender whatever we think is 'our'. And this calling the Name of SELF is not 'our' work too. This way we have been provided with an opportunity to taste a bliss that is unique in its construct.



968.

Love relates to SELF. SELF Himself is performer of love within us. Our body is temple of divine Will and love is divine play in us. Thoughts should not disturb the holy play of love within us. As light and darkness can not co-exist thus love and thought also can not co-exist. When one comes the other has to leave. All the knowledge is supposed to polish the thoughts but love has nothing to do with thoughts. Enlightenment only prepares and train our thoughts to not to interfere in the realm of love.

All our efforts to tame the mind for divine love are sheer foolishness as mind can never be made to love the Divine. Mind has its own worldly engagements and is not supposed to indulge in divine love. Love is neither the nature of mind nor the capacity of it. Love relates to SELF whereas thoughts relate to mind. Love is play of the holly Will within us that is totally aloof from mental faculties. One can never think of love. You can either be in thought state or in love state; you can not hold both in the same moment. So there is no dichotomy in love and mind. Let the mind

play with thoughts whenever it is needed and let the holly 'Will' play love within us whenever it wills for so.

969.



State of no thought is not equal to absence of thinking but it means the total detachment of our sense of being from thoughts that arise in mind. In no mind state we experience to live independent of thoughts. In fact it is a higher state of living that is called spiritual.

970.



I am not composed by my limbs but these limbs and organs are there to help me in living as a body. My real being is supreme, pure, eternal and infinite.

971.



Love is breath of the breath. It is an influence never thought by the mind and a content that is never expressed by words.

972.



SELF has made you a diamond but you are striving to revert yourself back into a lump of coal. Why?

973.



'No thought' does not mean 'not thinking'. It does not mean being in a dream-like state; on the contrary, it may occasion a state of heightened awareness and lucidity. It is the state of not identifying with thoughts or the belief that you are the thinker. You sit at the place of the repose in your mind and observe it function without interference or judgment.

Thoughts occur, but you do not identify with them. Thinking is the normal function of the brain. It stops when you are dead, or, at least, nearly so. You have to be in at least a state of extreme oxygen deprivation for the brain to quit functioning.



974.

SELF has never claimed His presence in the universe. It is man who, through his perceptions, first speculates His presence as God and then blames Him for human failures and shortcomings in life.

Failure of God is in fact failure of human perceptions about God. How can God fail while He has never claimed even His presence among us? All our perceptions about God are false because these have originated from human mind. Perceived God is just a thought of mind and hence is unreal. Even the God that throbs into the passion of an ignorant is false because of the impurity of such passion. God is pure and far beyond any perceptions and feelings. God is neither perception nor feelings. When all our thoughts drop off and all our feelings neutralize then we find that inner eye opening within us, which enables us to realize not only the core essence of our own being but of the whole universe. We, in a very divine way, without the support of any idea or feeling of it, become aware of the SELF.

The attainment of such a unique state is equal to a new birth and total metamorphosis. One who attains this level of enlightenment can never come back to mundane life and also can never share his or her experience with other fellow beings. This state of bliss is totally un-utter-able. Who reaches there that knows it and who does not reach there has no idea of it. Simple is that ... is not it? To find God we have to drop all our ideas (even all ideas about God) and we must go beyond the reach and grip of all our feelings. This is the first and last truth for all those who have embarked upon the voyage of Self-attainment.

975.



People who are on the periphery of love they take it as a zestful intellectual state of mind and as an idea that can be boasted about and discussed upon in the company of some superficially literate and pseudo intellectual friends but those who are on the center of it, love appears to them as a black hole that constantly is pulling upon them to its unknowable center with such a great gravity and vehemence that lovers feel their very existence as a person or personality under a threat of obliteration. Love becomes real and imminent threat to one's psychic state of living.

Spiritual effort endeavor to develop intense level of concentration. Developing such concentration is like developing such a thin hole within you that even a thin hair would not pass through that hole. But the wonderful thing about this hole is that the Lover is supposed to pass through this hole in full totality of his/her existence. This is such a strange 'hole' that on one end of this hole you stand as human but on the other end of this thin hole you would emerge as God. Such is the power of concentration in love. To make your love a success you need a whole hearted, undaunted and endless action. Without this kind of action you can never get qualified for encounter with the Real.

976.



"I am not a philosopher. The philosopher thinks about things. It is a mind approach. My approach is a no-mind approach. It is just the very opposite of philosophizing. It is not thinking about things, ideas, but seeing with a clarity which comes when you put your mind aside, when you see through silence, not through logic. Seeing is not thinking. The sun rises there; if you think about it you miss it, because while you are thinking about it, you are going away from it. In thinking you can move miles away; and thoughts go faster than anything possible.

If you are seeing the sunrise then one thing has to be certain, that you are not thinking about it. Only then can you see it. Thinking becomes a veil on the eyes. It gives its own color, its own idea to the reality. It does not allow reality to reach you, it imposes itself upon reality; it is a deviation from reality.

Hence no philosopher has ever been able to know the truth. All the philosophers have been thinking about the truth. But thinking about the truth is impossibility. Either you know it, or you don't. If you know it, there is no need to think about it. If you don't, then how can you think about it? A philosopher thinking about truth is just like a blind man thinking about light. If you have eyes, you don't think about light, you see it. Seeing is a totally different process; it is a byproduct of meditation. Hence I would not like my way of life to be ever called a philosophy, because it has nothing to do with philosophy. You can call it philosia. The world "philo" means love; "sophy" means wisdom, knowledge – love for knowledge. In philosia, "philo" means the same love, and "sia" means seeing: love, not for knowledge but for being – not for wisdom, but for experiencing."



977.

You think about God, You constantly endeavor to believe in God and while doing so you inadvertently put yourself at center and God on the periphery. Thinking is your malady; thinking is the venom in you. So long you think ... you are the center and God is on the periphery. Thinking keeps you in a constant effort to squeeze the God into the size of the box of your mind. Thinking makes life miserable. Your thinking is holding your miseries as a womb holds the baby. A piece of dry wood will burn in fire without any resistance. It will never complain; it will not resist the flame. It will turn into ashes without having any pride of burning. But the wood that still has its roots in the moisture of land or even the wood that has been cut off the land but yet holds the moisture in it will resist to the burning flame in proportion to its moisture level. To be one with God you have to get rid of your moisture (ego). Firstly, you have

to dislodge your roots from the land of thinking and secondly you have to dry up the residual moisture in you. To dry your moisture - you would have to expose your self to the heat of Sun for a pretty long time. When thinking will stop its wheel then there will be no medium available to your miseries for their sustenance.

978.



If you see life through your thoughts then life appears as an unbearable tragedy but if you feel life through sustained and purified action then life is an immense opportunity.

979.



To be is a curse; to think is a graver curse and to feel is even the worst case. Liberation can not come to you until you get immune to all feelings and thought state. Thought state is an anti-God state because God has made it so. If you expect that one day you will start enjoying your labor of love at the mind level then I guarantee you that it will never happen as it has never happened to true seekers in the past. Japa is always subject to stern will of a seeker. Persistence makes you fly. Without stern will and persistence you will never reach to your destination ... the destination of liberation.

980.



Love of God is madness from beginning to the end, it can never be rationalized. Only those can advance on this path who are born for this madness. Only those can lead a life of love who put there feet in fire and watch them burning without feeling of pain and desire to complain. They never stride off the path, they never see for the reason to be 'in', they never find an excuse to turn back.



981. **For a God lover each breath is an opportunity to celebrate. His happiness is not conditioned with more possessions and accumulations rather he enjoys his presence for being a part of universal reality ... a fragment of bigger and omnipotent truth. He feels himself a particle of sand in the vast desert of totality. The happiness that comes through meditation is marked with feeling of total freedom and sense of getting connected.**



982. **Only Name (of God) holds light rest is darkness. Life without Name (of God) is utterly absurd and feels like incessantly falling into a bottomless ditch of fire. Living life without God is like eating sand as food.**



983. **The greatest secret of life is that you hold the CENTER. This center is untouchable, infinite and eternal. We adopt methods of purification just to wake up to this inherent reality. In worldly life whenever we fall down we fall down to this center. This Center is the last resort for man - - the ultimate asylum, the innermost consolation that cannot be disturbed by any adversity. Suffering is there but just around you; it is not at the center, it is at the periphery. It is impossible for suffering to be at the center; it is not in the nature of things. It is always at the periphery and you are the center. So when you allow it to happen, when you don't escape, you don't run, you are not in a panic, suddenly you become aware that suffering is there at the periphery, as if happening to someone else, not to you, and you are looking at it. A subtle joy spreads all over your being because you have realized one of the basic truths of life. Suffering is there, you need not seek for it. Enough suffering is there already,**

you need not go in search. Suffering is already there; life by its very nature creates suffering. Illness is there, death is there, the body is there - by their very nature suffering is created. See it; look at it with a very dispassionate eye. Look at it - what it is, what is happening. Don't escape. Immediately the mind says, "Escape from here, don't look at it." But if you escape then you cannot be blissful. God is at core of all things and states, HE is not external to you; your own core is no different from God, this is the reason that it is said "God is near to you more than your jugular vein".



984.

Living in time is living in periphery. Time makes you live in 'things' and 'events'. Psychic split starts only when you start judging, rejecting and accepting things. In love when you surrender you surrender the 'time' also. Surrender 'means coming from periphery to the center whereas time relates to periphery. By living in time, you stop living in the moment of Now. You assume that life that you want or dream about is somewhere in the ambit of future or it was in the past. You stray away from your own center. You measure your life by hours, days, years and by events. Living in time, you never feel perfection because to live in time is a fallacy. I do not mean that one can not live in time but I am pointing out that living in time is a life of fallacy - - a sin against your own center. Living in time is living in past or in future. The moment of Now is not part of time, it is so short in its nature that when you grasp it ... it is already gone, it is already a tiny part of past. The moment of Now is not part of time but a flash of divine presence. You can live it but you can not judge it ... you can not record it. When you are in time you are in periphery, you are away from the center. At center there is no time, no otherness, no separation, no waiting; at center all things and matters are always in the state of perfection. Living at center is living a life with "Innocence of non-expectance".

When we enchant the Name of our lord it is like going back to our own centrality. When we call His Name we must feel disconnection from the periphery. True love always teaches us the art of living beyond time.



985.

Time is the stream of flowing temporal events perceived by creature consciousness. Time is a name given to the succession-arrangement whereby events are recognized and segregated. The universe of space is a time-related phenomenon as it is viewed from any interior position. The motion of time is only revealed in relation to something which does not move in space as a time phenomenon. In universe SELF transcends both time and space. On the inhabited worlds, human personality is the only physically related reality which can transcend the material sequence of temporal events.

Animals do not sense time as man does and even to man, because of his sectional and circumscribed view, time appears as a succession of events; but as man ascends, as he progresses inward, the enlarging view of this event procession is such that it is discerned more and more in its wholeness. That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle.

The time-space concept of a mind of material origin is destined to undergo successive enlargements as the conscious and conceiving personality ascends the levels of the universes. When man attains the mind intervening between the material and the spiritual planes of existence, his ideas of time-space will be enormously expanded both as to quality of perception and quantity of experience. The enlarging cosmic conceptions of an advancing spirit personality are due to augmentations of both depth of insight and scope of consciousness. And as personality passes on, upward and inward, to the transcendental levels, the time-space concept will increasingly approximate the timeless and spaceless concepts of the Absolute.

986.



Breath awareness trains your mind to stay focused on a natural—and essential—body process. By focusing your conscious intention on your breath, you begin to slow down mental “busy- ness.” Your thoughts become fewer and more integrated, and your body begins to relax. Your breath becomes your ‘time’ HIS Name your ‘space’ and love becomes your ‘destiny’.

987.



“My invitation is to make you aflame, and unless you know a life which is luminous and aflame all your knowledge is just a deception. You are gathering it to help you forget that the real knowledge is missing. But however great is your accumulation of the other, the objective, the world, it is not going to become a substitute for your self-knowing. With self-knowing suddenly all darkness disappears, and all separation from existence. I am an invitation to take a courageous jump into the ocean of life. Lose yourself, because that is the only way to find yourself.”

988.



As long as ‘you’ are, there is no enlightenment. The moment there is enlightenment, you are not. You disappear just like darkness disappears when there is light. Darkness cannot possess light; you cannot possess enlightenment. Those who have become enlightened are agreed, without any exception, on the point that the ego has to disappear. It is false, it is created by society; it is not your original face, it is not you. You have to first move away from the ego. You have to experience in meditation your own center. But this is not the end. Meditation is only a beginning of the journey. In the end, the seeker is dissolved in the sought, the knower in

the known, and the experiencer in the experience. Who is going to have enlightenment? You are absent; you are non-existent when enlightenment explodes. Your absence is an absolute necessity for enlightenment to happen.



989. True seekers are not satisfied just by dropping the ego. They are satisfied only when there is nothing left to drop -- even the self is gone -- when the house is absolutely empty, when you can say, "I am not." This nothingness is creating the space for the ultimate to blossom. It does not come from anywhere else. It has always been there, just cluttered with rotten furniture, with unnecessary things. As you remove all those things and your subjectivity becomes empty -- just as a room becomes empty as you remove everything from it -- in this emptiness of your subjectivity, blossoms the flower of ultimate experience -- you are no more. Suddenly a new, totally fresh opening... in a way, you disappear. In a way your authentic essence has the first opportunity to come into its full glory, into its absolute splendor. This is what enlightenment is. It is a negative process: negate the ego, the psychological; negate the self, the spiritual. Go on negating until nothing remains to negate -- and the explosion! Suddenly you have arrived home, with the revelation that you have never been out of your home. You have always been there; your eyes were just focused on objects. Now all those objects have disappeared. Only a witnessing, pure awareness has remained. This witnessing is the end of all your misery and all your hell. It is also the beginning of the golden gate -- the doors are open for the first time.



990. If you are traveling in a plane and you go in sleep then you are detached from your air journey, your sitting in the plane, your destination and even your sense of being a person is no where. But still your body remains a subject to all

the comfort or risks that involve any journey. If plane gets crashed, your body will be vulnerable to all those dangers that your fellow passengers are going to face. Likewise when we say that enlightened persons become detached to all physicality it does not mean that they are not available to the physical forces that affect a common or unenlightened man. Yes! All the enlightened men and women need food, sleep, shelter, clothes, medicine and money etc, etc. But all these physical needs do not blemish the purity of their consciousness. They remain detached in a sense that they are not focused on physical trivialities – they are not engaged in anything but with their own inner reality. Love does not engage your mind and ego – it engages your very ‘you-ness’, your center, your ‘self’. When you are engaged in love, your mind and ego are left behind. They stay there at lower plane to deal with any upcoming worldly issues. While your self is engaged in love you will have to deal the worldly matters in your personal life and for this purpose you would have to energize and animate your mind and ego to deal with trivial routines in day to day life. There is no dichotomy in spiritual and worldly life. Both act in their own orbital environment. The earth revolves around sun but it also revolves around its own axis. There is no disharmony between these two movements.



991.

Time never goes out of you as it never enters you. The moment of Now is your ultimate asset. The moment of Now is an ultimate opportunity. We have to perform in it. There is no other time except Now. It holds the power to transform every loss into gain. The moment of Now can give you everything provided that you have faith in it, you have trust in it. Having trust in the moment of Now is measured by the quantum of your surrendering to it. The power that you would invest into the moment of Now will come back to you with corresponding force. How much you can get out of the moment of Now depends only on how much you can give to the moment of Now. A bird can only

fly when it has faith and trust in its wings. This trust does not come overnight. The seed of this faith is already latent in you but you have to realize and nurture it, you have to develop it and give strength to it. You must learn to have faith and trust in it. Once you would gain this trust then flying will be no more difficult.



992.

Men of ego and mind often ridicule the very idea of enlightenment. They ask that what difference the enlightenment makes in life. So this is a great question that “What difference the enlightenment makes in life?” The honest answer to this question is that the enlightenment does not and can not make any difference in life because when enlightenment comes the life has already gone. There is no meeting point between life and enlightenment. Enlightenment is total death (negation). It is negation of ego and negation of mind and without ego and mind there can not be any perception of life. Enlightenment is totally a negative state as it totally negates ego and mind. Inviting others toward enlightenment is like inviting people to death and negativity. How can people heed to this call? No! They can not as they are taught and trained for centuries and millennia that only life available is life of mind and ego. Efforts to attain enlightenment have always been looked upon as streak of madness and it will continue to be looked upon in this fashion. But there are people who are born for this madness. The only question you have to ask yourself honestly is “Am I born for this madness” If you are born for this madness then this madness is your only life. Those who are born for this can not live without it and those who are not born for it can never understand the urge of it. Lovers are not made but they are born. Education and invitation towards enlightenment is not meant for those who are not born for it. When a peacock cries in the jungle it cries only for other peacocks not for lions, wolves, crows or parrots.

993.



All scholarly attempts to rationalize the divine love are sheer absurdity in themselves. Divine love can never be understood at mind levels, it can only be accepted. Human mind is incapable to grasp its reality. Efforts to rationalize it are like putting the whole train load on the back of a donkey or it is like trying to push an elephant through a needle hole.

994.



Assume for a while that a wild monkey, with a heavy hammer in his hand, comes near to the statue of Venus de Milo and the monkey gets the idea to do some work on the statue to make it more perfect and beautiful. He starts to strike the statue with full force and soon after when statue was reduced to a heap of rubble the monkey sitting on the debris thought proudly that he has changed the statue in a great way. Same is the case with us. Today world around us is a mad place to live only because man has been trying to change it “wisely”. We never realized that this world is not our world and this life is not our life. We are not here to understand or change the world and life but we are here to live the world and life. This world is HIS world and this life is HIS life.

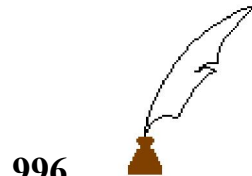
995.



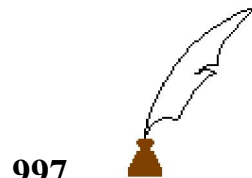
Ishq (intense divine love) is union between fact and the illusion, between real and the unreal, between limited and the unbound, between finite and the infinite. Ishq in its first look appears as dichotomy and mirage but in fact it is death to all dichotomy and mirage. One who has not entered it can not know it and one who has entered it can not tell it. Relation of the physical with transcendence is very subtle mysterious and incomprehensible. Without transcendence the

physical can not exist; it is beyondness that is holding the entire real and factual world. The moment of Now is the playground or stage where physical and transcendence move in harmony to perform the amazing drama of existence. Ishq is meeting point of Desire and Will. Desire is property of man while Will is prerogative of divinity. Ishq uplifts the moment of Now to a state of divine actuality that is marked with total harmony between gross and the subtle. Ishq is not an illusion; it is 'fact' because perception holds Ishq and perception is hosted by brain that itself is a hard fact but the other part of Ishq that is transcendence (SELF) is not a fact or real thing. Transcendence can not be described as a thing; it is available only to be interacted with.

Enlightenment is flower of the supreme actuality. Ishq is an interaction of the gross with transcendence. In this interaction the gross is uplifted to subtlety and Transcendence is downgraded to grossness. Both beautify each other. When transcendence is downgraded by the gross then we can at least give words to its effects and when perception is uplifted to subtle levels then we can experience the ecstasy of beyondness.



996. Ishq is not a thing to 'do'. No one can do it. It is 'ISNESS', when it comes it comes and when it is absent it is absent. It is like sun when it shines the darkness has to recede back and when it is not available then no trick can make it appear. This surrendering to the Moment or Isness is called Ishq (love of Divine).



997. "Isness" is the Moment. "Isness" is what is going on right here, right now, whether I like it or not. "Isness" is happening around, to, and in me. "Isness" is the thoughts I think, the feelings I feel, and the sensations coursing through my body right now. In this Moment. When in "Isness"/ the Moment, I am no

longer at the affect of my expectations. I am not saying I have no preferences as to the outcome of events. I simply have no expectations that my preferences will actually occur. I enter every new experience in the spirit of free-flow. I jump in and allow the flow to take me. I am in the "Isness"/ the Moment.

Do we have the courage to hold the 'impersonal'? Do we have the audacity to Love our attachments and let them go? It takes great willingness to be unattached to the outcome of the Moment. Being in the "Isness" means I can no longer ignore the voice of Soul reminding me to be impersonal in all Moments. Without hesitation, I can now say yes to whatever is out there for me to experience. Now I have life experiences that include being open to the flow of the "Isness". By saying yes to the "Isness" I live a Soul-centered life.



998.

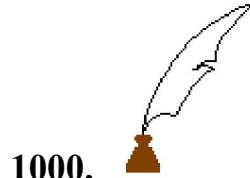
This planet is a stage and we are the actors. Everyone has his part to play. In the mortal realm few see for they live in a sense of separation only operating out of the five-sense realm. Most live in the place of selfishness and some are willing to pray for anybody as long as he is good according to their particular standards of goodness. Those that understand they are the expression of the invisible One wipe out all barriers and all distinctions and refuse to hold judgment, criticism, accusation, or condemnation toward any. These are those that understand they don't go in and out of God's presence but they **ARE THE PRESENCE in this present arrangement. It's the place of **"BE-INGNESS."****



999.

Communion with SELF is an inverse action of "conscious self awareness". It is purely "break and make" process. To attain communion with SELF you have to first be disconnected from the all gross mind activity. And note it that this disconnection and communion do not come in sequence but

they occur simultaneously at the speed of light. So it is futile to make tricks to attain the surrender or disconnection state prior to the communion. Keep your sincere and persistent efforts on; the day will come when you will be transported, without any warning in advance, to a state of communion with SELF.



1000.

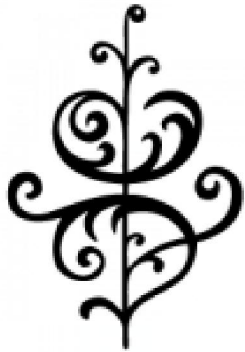
Bifurcation of the oneness of truth into ‘God’ and ‘actuality’ is pure nonsense. It is not a question that does God holds actuality or not but question is that is there any actuality without God. In fact every actuality holds God at its center. God and actuality are not two separate things. Where there is God there is actuality and vice versa where there is actuality there is God.



1001.

“Each moment God enters in me and I enter in God”. By saying that God enters in me does not imply that God is entering into any “otherness” and also by saying that “I enter in God” does not imply that I am entering into any “otherness”. Each moment is an immense opportunity of communion with SELF (God). SELF is HEART of the world. Blood of veins is entering HEART and blood of HEART is entering the veins. There is no “otherness”. Each moment celebrates the presence of Divine Beat.

Appendix-I
Part- II



Some poetic expressions
(Original and translations)



**If I lose my awareness of the moment,
I am no longer in the Isness.
I am once again in the past.
I am once again in the future.
It takes everything if I am to stay
in the Isness.
My ego always wants to pull me
to the polarities of future and past.**

.....

**My mind is fully occupied with God Thought
when I have fully surrendered to the Isness.
I lack nothing.
There is no place to go and nothing to do.
I just am in the Isness.**

.....

**I am consciously aware that everything is Love,
that everything is God in the Isness.
I am fully present in my mystical nature.
My perception of every act, every thought,
every word, every feeling, every Being comes from
an expanded place of Conscious Awareness.
My ego is fully embraced by my Soul.
My ego has no need to vie for power,
no need to control, to manipulate,
to protect, to defend,
to judge, to criticize.
In the Isness, Truth Reigns.
I access my Soul. I receive full clarity
regarding everything that is brought to me.**

.....

**No thought of future or past distracts me.
My thoughts are filled with God,
for this is the only thing that is real.
I am filled with peace and serenity,
I surrender to Love.
Knowing that my Love is the most**

powerful thing on the planet.

When I am in the Isness,

I AM FULL.

I am so filled with Love that I am solid.

**There are no cracks, no leaks, no
spaces for old energies of worry,
resentment, or stress to enter.**

.....

Living in the Isness requires Courage.

There are no rules.

My life force/Godpresence is the only Truth.

**All Thought, Being, Words, Feelings, Actions stem from
here.**

Living in the Isness requires Audacity.

I make my own rules, which are no rules

except surrendering to and acceptance of Divine Order.

I live in the impersonal

without attachment either to another or to

my personal life. I do not take things personally.

This is freedom in itself.



There... a box and a pigeon in it

Box gets wider ...the pigeon flew more

Horizon to horizon

Then the box vanished... the pigeon set free

Now Pigeon flew

Eternity to eternity

Immortality to immortality

Realms were filled with sweet song of love

It is so subtle, it is so dear

It is so vivid, it is so near



You are my anchor; You are my shore

You are my part; you are my whole

**When sand starts drifting away from the fists
I know no other choice
But to fall back in your lap ... without any voice**



**Luminous being of shining lake waters,
And luminous still
In clay sun-cracked and hardened,
When the waters have gone
O Luminous Being in the riches of harvest
And luminous still in
The famine that follows
When harvests all fail.
O Luminous Being
Suddenly bright in night lightning,
You are luminous still in the darkness that settles
When lightning is spent**



**[SELF's message to Man]
You are not This, you are not That
Be out of IT, be out of All
You are ME, you are MINE**



**You are my heartbeat you keep me alive
If not for your passion I wouldn't survive
A touch from you is what I crave
I've committed myself as forever your slave**



**Through turmoil and chaos, we still chose each other.
Through mocked words and lies, we still hold each other.**

**Through hardships and faults, we still trust each other.
Through tears and pain, we still love each other.
We can't stop the fact that our souls intertwine.
That's why our love is divine.**



**Love came and spread like blood in my veins and the skin of
me,
It filled me with the Friend and completely emptied me.
The Friend has taken over all parts of my existence,
Only my name remains, as all is He.**



**My heart is hollow without your desire
This world is like a closed coffin, in which,
We are shut and in which, through our ignorance,
We spend our lives in folly and desolation:
When Death comes to open the lid of the coffin
Each one who has wings will fly off to Eternity
But those without will remain locked in the coffin
So, my friends, before the lid of this coffin is taken off
Do all you can to become a bird of the Way to SELF
Do all you can to develop your wings and your feathers**



**Like the surface of moon
My life is dull and barren
But as the moon has its sun
So, too I have my Sun
My love for SELF is my sun
The light that comes from it
Makes me glowing
With a sweet soothing light
I become happy
When my heart yearns**

**When my soul discerns
When my eyes twinkle bright
With the trace of SELF
With the touch of Lord**



**Whether your destiny is glory or disgrace
Purify yourself of hatred and love
Polish your mirror; and that sublime Beauty,
From the regions of mystery,
Will flame out in your heart:
Then, with your heart on fire with that Splendor
The secret of the Beloved will no longer be hidden**



**Listen for the stream
that tells you one thing
Die on this bank.
Begin in me
the way of rivers with the sea**



**The morning wind spreads
The morning wind spreads its fresh smell
We must get up and take that in
that wind that lets us live
Breathe before it's gone**



**Everyone is overridden by thoughts
that's why they have so much heartache and sorrow
At times I give myself up to thought purposefully
but when I choose
I come out of its sway**

**I am like a high-flying bird
and thought is a gnat
how should a gnat overpower me?**



**I wonder
From these thousand of "me"
which one am I
Listen to my cry, do not drown my voice
I am completely filled with the thought of you
Don't lay broken glass on my path,
I will crush it into dust:
I am nothing, just a mirror in the palm of your hand
reflecting your kindness, your sadness, your anger
Only your presence revives my withered heart
You are the candle that lights the whole world
And I am grain of sand in your light**



**When the heavens intrigue
The cob of mind,
To trap the unseen,
Weaves a web:
But my heart whispers to me
Never let that fall; that is made to fly
Never let that be confined; that is set free
Thus I am saved! Thus I am saved!**



**First comes the darkness
Then, in the silence of night, falls the dew
And then in the cool and calm morning
On the horizons of awareness
Rises the sun of SELF-realization
And I feel that a million roses**

**Have bloomed inside me
I cry in my craze
For even more of the roses
For even more of the fragrance
O Lord! O Lord! O Lord!**



**Mind, body and soul
All three have to depart
Before the aroma of your Lord
Touches your withered heart**



**Having died of self-interest
She risks everything and asks for nothing
Love gambles away every gift SELF bestows
Without cause SELF gave us being
Without cause, give it back again**



**Passion makes the old medicine new:
Passion lops off the bough of weariness.
Passion is the elixir that renews:
How can there be weariness
When passion is present?
Oh, don't sigh heavily from fatigue:
Seek passion, seek passion, Seek passion!**



**The intellectual is always showing off,
The lover is always getting lost.
The intellectual runs away.
Afraid of drowning;
The whole business of love,**

**... is to drown in the sea.
Intellectuals plan their repose;
Lovers are ashamed to rest.
The lover is always alone.
Even surrounded by people;
Like water and oil, he remains apart.
The man who goes to the trouble
of giving advice to a lover
Get nothing. He's mocked by passion.
Love is like musk. It attracts attention.
Love is a tree, and the lovers are its shade.
I've given up on my brain.
I've torn the cloth to shreds
and thrown it away.
If you're not completely naked,
wrap your beautiful robe of words
around you, and sleep.**

.....
**Now it is time for silence.
If I told you about His true essence
You would fly from your self and be gone
And neither door nor roof could hold you back!**



**Oh Companion That Abode Is Unmatched
Where My Complete Beloved Is
In that Place There Is No Happiness or Unhappiness
No Truth or Untruth
Neither Sin Nor Virtue
There Is No Day or Night, No Moon or Sun,
There Is Radiance Without Light.
There Is No Knowledge or Meditation
No Repetition of Mantra or Austerities
Neither Speech Coming From Books
Doing, Not-Doing, Holding, Leaving
All These Are All Lost Too In This Place**



**When will that day dawn, Mother
The One I took birth for
Holds me to His heart with deathless love
I long for the bliss of divine union
I long to lose my body, mind, and soul
And become one with my husband
When will that day dawn, Mother?
When I sit in the heart of His world
A million suns blaze with light
A burning blue sea spreads across the sky
Life's turmoil falls quiet
All the stains of suffering wash away
Listen to the unstruck bells and drums
Love is here; plunge into its rapture!
Rains pour down without water
Rivers are streams of light.**



**So long as man clamours for the I and the Mine,
His works are as naught:
When all love of I and the Mine is dead,
Then the work of the Lord is done.
For work has no other aim than the getting of knowledge:
When that comes, then work is put away.
The flower blooms for the fruit:
when the fruit comes, the flower withers.**



**There's a moon in my body, but I can't see it!
A moon and a sun.
A drum never touched by hands, beating,
And I can't hear it!
As long as a human being worries
About when he will die,**

**And what he has that is his,
All of his works are zero.
When affection for the I-creature
And what it owns is dead,
Then the work of the Teacher is over.
The purpose of labor is to learn;
When you know it, the labor is over.
The apple blossom exists to create fruit;
When that comes, the petal falls.
The musk is inside the deer,
But the deer does not look for it:
It wanders around looking for grass.**



**How can I ever express that secret word?
O how can I say He is not like this, and He is like that?
If I say that He is within me, the universe is ashamed:
If I say that He is without me, it is falsehood.
He makes the inner and the outer worlds
To be indivisibly one
The conscious and the unconscious,
Both are His footstools
He is neither manifest nor hidden,
He is neither revealed nor unrevealed
There are no words to tell that which He is**



**So, forget this world with its intermittent streams
whose waters begin and end
Search out the Ocean, and stand in her surge
Until the waves wash away the shores of your soul.**



**Never speak out of anger
Never act out of fear**

**Never choose from impatience
But wait ... and peace will appear.**



**This being human is a guesthouse
every morning a new arrival.
A joy, a depression, a meanness
some momentary awareness comes
as an unexpected visitor.
Welcome and entertain them all!
Even if they are a crowd of sorrows,
which violently sweep your house
empty of its furniture,
still treat each guest honorably
He may be clearing you out for some new delight
The dark thought, the sham, the malice, meet
them at the door laughing, and invite them in
Be grateful for whoever comes,
because each has been sent
as a guide from beyond.**



**They are the chosen ones
who have surrendered.
Once they were particles of light
now they are the radiant sun.**



**How many phrases will you speak,
Too many for me.
How much burning, burning will you feel,
Be friendly with the fire, enough for me.
Light up the fire of love inside,
And blaze the thoughts away.**



**The temple of love is not love itself;
True love is the treasure,
Not the walls about it.
Do not admire the decoration,
But involve yourself in the essence,
The perfume that invades and touches you-
The beginning and the end.
Discovered, this replace all else,
The apparent and the unknowable.
Time and space are slaves to this presence.**



Remember to Remember

**When your senses reel
And all you can feel
Is the pull of the world on you
Cling fast to your Aim
Remember His name**



**Be with your beloved:
Without any desire to know
Without any sign to resist
Without any wish to gain**



**Until there is gainer
There is no gain
Until there is desirer
There is no attainment**



**O Man! What holds you back?
I sleep when you sleep
I wake when you wake
I walk when you walk
And I sit when you sit
O Man! What holds you back?
I suffer with you
I share with you
I breathe in you
I die in you
O Man! What holds you back?
I fall when you fall
I burn when you burn
I dance when you dance
I cry when you cry
O Man! What holds you back?
I never betrayed you
I never left you alone
I cater you to sustain
I am dieing to live in you
O Man! What holds you back?
I yearn to listen from you
Say once with full your soul
That you love me the most
That you love me alone
O Man! What holds you back?**



**I am an earthen lamp
Holding the wick of "I"
Name of SELF is my oil
In the name of SELF
I dip my wick day and night
In hope that some day
With His own fire**

**SELF will ignite my wick
On that splendid day
I shall become again, what once I was
On that splendid day
Lamp will fall
And wick will fall
And even oil will fall
Light will dawn
And light will remain
Behold it is coming...Behold it is coming
Light is dawning...Light is coming.**



**His mind is dead
To the touch of the external:
It is alive
To the bliss of the Self.
Because his heart knows SELF
His happiness is for ever
In Limitless Consciousness is Limitless Joy**



**If you find me not within
You will never find me
For I have been with you from the beginning**



**Thou art Mother; Thou art Father
Thou art Friend and Thou art Master
Truly, Thou art all in all
Every name is Thy Name
Every quality Thy Quality
Every form Thy Form indeed
Yet You are formless, a pure supreme Being.**



**Book of life is on the table
Pages are unbound
And strong wind is blowing
Pages flutter and fly
In the air one after the other
When all pages are gone
Then the Sweet Great Master
Will recollect all these pages
Will see and give us marks for
On how many pages
Have we written? The name of His
With the ink of love
And the calligraphy will also count
Each will be allowed to drink His wine
To taste the nectar of His Bliss
According to the marks, no more no less
This is law of Nature
Nature is law of Divine
And Divine is His Will
Celebration is dancing
Within and Without
So is SELF
And so is His love**



**Who am I
Who am I
I am THAT
I am THAT
Whom water can not drown
Whom fire can not burn
Whom sword can not cut
Whom poison can not kill
I am THAT
I am THAT**

**Whom body can not contain
Whom mind can not collect
Whom passion can not tweak
I am THAT
I am THAT**

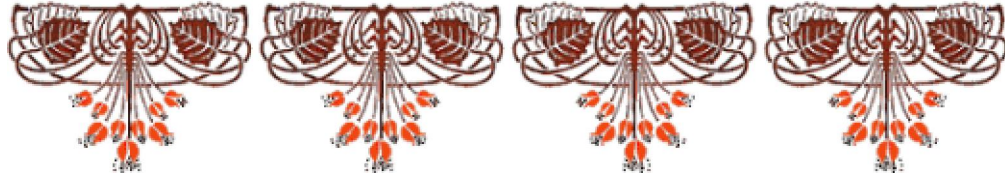


**My pray!
I pray to you
The lord of appearance and disappearance
The lord of attraction and repulsion
The lord of fall and rise
The lord of motion and stillness
The lord of light and darkness
The lord of being and emptiness
All that I have - is
Totally battered and shattered
I am fallen on my knees and
I cry in silence...
I have lost my cause
the fog of I-ness has blinded my vision
THAT in me-- is crying for help
Life as a load is tearing my nerves
Knowledge that I gathered
has turned into dreams of drunken neurons
Now I am left with no choice but
I look for thy favors
As a starving dog looks towards its master
Please!
Come to save thy slave
Please!
Come to save your shadow in me**

Appendix-II
Part-II



Terminology



The greatest difficulty in thought sharing is communication gap. This communication gap is caused by the conflicting interpretations of the used terms and phrases. The writer or speaker uses terms in his own peculiar frame of mind and the reader or listener interprets these terms in his own peculiar frame of mind. For a good understanding of any writing, it is of utmost importance that writer and the reader should lock themselves in agreement about the meaning and scope of terms used. Once this hindrance is overcome then exchange of ideas becomes a lot easier, productive and illuminating. So here I submit my understanding of general terms and special nouns used in this book.

- 1. Existence:** The state of being: represented by any physical form or any idea.
- 2. Nothingness:** An assumptive situation prior to the Existence but this situation is not prior to the SELF. This situation is assumed just for the teaching convenience, factually we do not know whether a situation like this exists or not.
- 3. Mind:** Mind is functionality of brain. It functions at both gross and subtle levels. Mind when deals worldly matters acts as gross and when looks into the meaning of life acts as subtle. It is an outcome of a set of multi-layered and complex bio-psychic processes. Our mind is a refined playground for perceptions as well as for feelings. On this playground of mind, perceptions and feelings both interact with each other and both have the power to influence and change its counterpart. Feelings can change our perceptions and vice versa our perceptions can change our feelings.
- 4. Enlightenment:** The awakening to the ultimate truth.
- 5. Meditation:** Meditation is art of concentrating the whole intent upon the SELF-realization. It enables us to relax our body and mind and frees our mind of unnecessary thoughts and brain activity.

6. **Awakening:** Awakening is the realization of what you are beyond your mind.
7. **Primal Truth:** A verbal indication to SELF.
8. **SELF:** Just to avoid the dogmatic distortions and faith perversions associated with the traditional use of word God, mostly, I have preferred to use the word SELF as God. SELF is Almighty, the Absolute, the Supreme Being and SELF is pure Presence or Consciousness. Generally 'self' is referenced in two contexts, namely Individual self and Universal Self. SELF in all capitals is used as an indication towards almighty lord while self in all small letters is used to indicate towards our bio-self. Reader must have it clear in mind that division of the 'Self' into two is just for learning convenience. Factually there exists only one Self and that is SELF. Man-Self has no independent and primal capacity. As the seawater, when it is in sea it is Sea-Water (SELF) and when the same water comes into our Jug we can call it Jug-Water (Man-Self). So it is container that generates the illusion of duality while the content remains the same.
9. **Ego:** Ego is an unenlightened state of mind. It is unspiritual because it considers itself the center of the existence. Even if it has faith in any SELF then this SELF is of its own choice. When this SELF acts in obedience to the person's ego SELF is welcomed and praised but when this SELF dares to go against the ego the ego strikes back and abuses SELF. Ego is an animality in human form. Ego is basically a perception hence it can be transformed. It can be influenced and changed through any change in feelings.
10. **Divinity:** SELF-hood
11. **Pure Consciousness:** SELF
12. **Total Awareness:** SELF
13. **Mind Principal:** Mind principal is characterized by our deep-rooted faith in the cycle of cause and effect. Seeing SELF as an object and applying the mind principal to SELF is considered mother of all ignorance.
14. **SELF Principal:** SELF's presence in this world of objects is not as 'person' but is as a principal. SELF does not melt with our cries and SELF does not shower His personal bounties in

reward to our prayers. He is not external or internal to any thing. His acts originate from absoluteness and hence are not subject to any logical judgment or probe. All other things exist in relation to SELF but SELF's existence is not dependent on any external cause.

15. **Silence:** Silence is different from sleep or drug induced states of mind. Silence is realized state of mind where all things and situations settle down in the oneness of SELF. All mental noise is calmed down. Authority of mind is surrendered to divine will unconditionally. This state is characterized by pure and infinite holy emptiness. One must remember that the Silence in itself is not equivalent to SELF but it is the plane where the lower self of the aspirant is made prepared and transformed to meet its higher part the "Higher-Self".
16. **Emptiness:** A state of no content or the state of absence.
17. **Beyond:** Realm of the transcendent.
18. **Soul:** Soul is an individualized perception of Totality. In its nature soul is touch of the divine and will of the Almighty.
19. **Forgetfulness:** A state of mind prior to awakening.
20. **Anger:** Anger symbolizes all that outrage and annoyance that results from the failure of desires.
21. **Hatred:** Hatred symbolizes all that repulsion and dislike that is felt by any person towards other forms of creation.
22. **Noise:** Distractions caused by discordant thoughts.
23. **Isness:** The presence of God (SELF)

