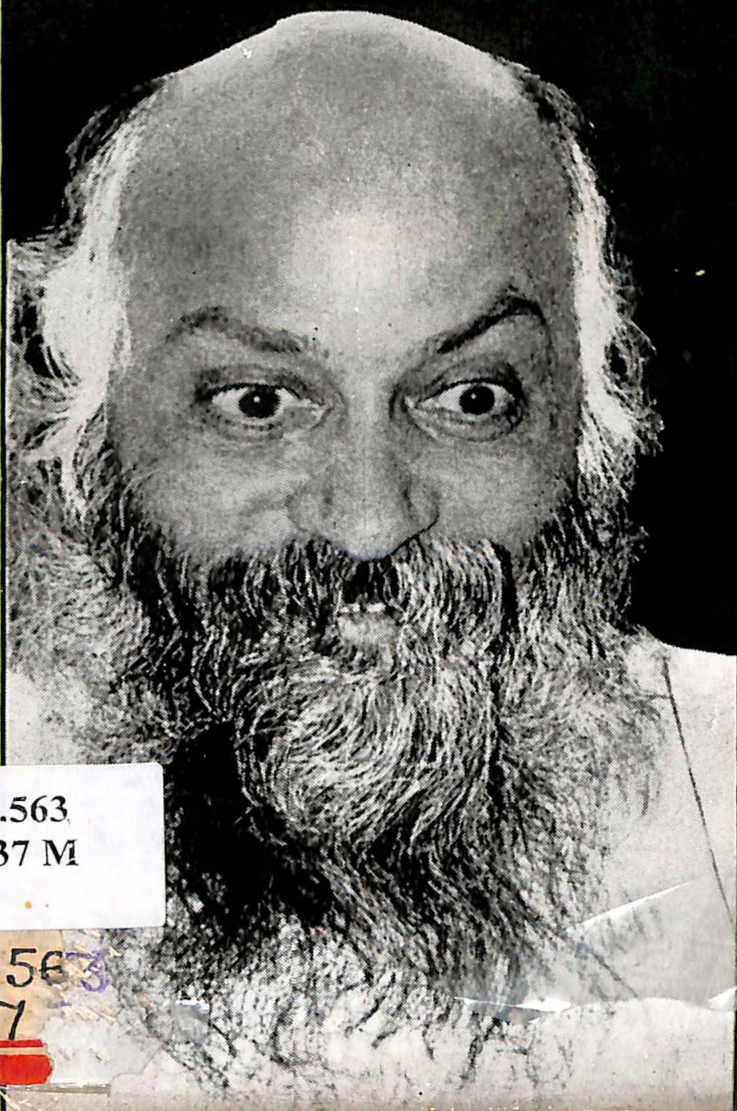


THE MYSTERIES OF LIFE AND DEATH



ACHARYA RAJNEESH

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ACHARYA RAJNEESH
THE MYSTERIES
OF
LIFE AND DEATH

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Acharya Shri Rajneesh

ACHARYA RAJNEESH

Acharya Rajneesh is an Enlightened One, who has become one with the infinity, the totality. He is NOT, but the infinity breathes through him. He is not a person but the divinity personified. Transcendental Truth shines, every moment, through him. His eyes, his fingers, his gestures, his laughter, his smile, brings the message from the beyond and the transcendental. In fact he is not living in Cosmic Consciousness, but he has become the Cosmic Consciousness itself. Even further, he lives beyond Cosmos, beyond Being in No-Being, in No-thingness, in Great Void—Nirvana.

There lies in him the essence of Lao-tse, Buddha, Krishna and Christ. He says, they are one and the same. A seeker of the truth can feel the mystery of his existence and the radiation of the divinity in him. By his very presence the seeker feels that something mysterious has started changing and awakening in him.

Born on 11th December 1931, in a small village of Central Province (now Madhya Pradesh) in India, he bloomed into fullness, took his Masters' degree in Philosophy from the *Saugar* University in 1957. He was an extra-ordinarily brilliant student and stood first in the University. Later on he served in the two colleges as a Professor for nine years. In 1966 he resigned from his service to *consecrate* his life to the Wish of God, for the spiritual regeneration of humanity, to spread the practical spirituality for every man.

He travels throughout the country giving discourses, discussions and conducting Meditation Camps. He challenges and shatters all the set patterns and values of human culture and knowledge. He wants to indicate at the totality of Life, about the Total Transformation of human being. The process, the Alchemy for the inner transformation, he says, is MEDITATION and SAMADHI. As a background for this one must be free from the clutches of scriptures, words, authorities, traditions, knowledges, beliefs and the past memories. He says that when the consciousness is totally non-identified with the contents within and without it, in that Void, Emptiness an explosion of every thing takes place. One transcends the body, the mind, the thoughts and there remains the pure Is-ness, the mysterious divinity, infinite bliss which no words can describe.

He says, the total transformation of every individual being into his total divine potentialities is the Way, the dimension, the solution, for the uncountable problems of modern civilization. That only can save the Man from the total destruction.

Due to his lecture tours and meditation camps, some inspired friends and seekers have formed many 'Life Awakening Centres' throughout India. They publish his lectures, conduct his tours and meditation camps. In Hindi language they publish a quarterly magazine—'JYOTI SHIKHĀ' (the Divine Flame) and a monthly magazine 'YUKRANDA' (bulletin of Rebellious Youth Force). In near future they are going to publish an English monthly magazine also.

They have a vision to create a 'World Meditation Centre' where all the dimensions of human poten-

tialities could be experimented, searched and awakened, in the light of modern Science, human wisdom and practical spirituality.

Thousands of seekers from India and abroad are coming closer and closer to Acharya Rajneesh. Many of them are being transformed, changed and awakened. Unseen forces are attracting seekers from all the corners of the world towards Acharyaji to usher in a world-wide movement for Spiritual Awakening.

In India Acharya Rajneesh speaks in Hindi language. His lectures on various subjects are published in the form of books which are plenty. Many of the books have been translated into different Indian languages and some of them are in English. To the English speaking audience and foreign interviewers he addresses in English.

This booklet contains one of the hundreds of interviews taken by the foreign seekers. We publish it as a glimpse, a ray of his infinite wisdom, so that those who read it can seek for more and more, deeper and deeper.

Let God send thirsty seekers, striving souls, restless youths, hungry and angry new generation to dive deep into the cool and serene illumination, enlightenment, and divinity of Acharya Rajneesh to be awakened to save the humanity.

—Yogacharya Swami Kriyananda Saraswati

THE MYSTERIES OF LIFE AND DEATH

Man does not even know what is Life and if we cannot understand the meaning of Life, then there is hardly any possibility of our knowing what is Death. If the meaning of Life remains unknown and ungrasped, then Death cannot be understood. The truth is this that our ignorance of the meaning of Life results in the occurrence of Death. To those who have known the meaning of Life, the word 'Death' does not exist at all, because death did not happen, does not take place and cannot happen. Some words in this world are totally false, because there is not an iota of truth in them. The word, 'Death' falls under this category of false words because it is completely untrue. The incident of Death does not take place but we see people dying every hour and we are surrounded on all sides by death. Villages and towns have funeral grounds of their own and if we can understand correctly, many a corpses must have been burnt on the very ground we tread upon daily. The lands on which we have built houses to live must have been surely our cremation grounds in the past. Crores and crores of people live and die every day and if I risk to state that there is no other word more false than the word Death in the language of man, it will sound most surprising.

There once lived a Muslim Saint—a Fakir—in Tibet. One day a man approached him and asked him the meaning and concept of life and death. The

Fakir burst into laughter and said, "If you wish to ask me about Life, certainly do so because I know Life. As regards Death, so far I have not come across it nor I am acquainted with it. If you desire to ask about Death then ask those who are living a deathly existence or those who are already dead. I am Life itself and so I can tell you about Life and its meaning. I do not at all know Death."

This tale is similar to the one about Darkness. Once Darkness complained to God about the Sun and prayed, "Oh God, your Sun persecutes me continuously ! I am so exhausted. He follows me since the morning dawns throughout the day and leaves me in the evening and that too most reluctantly and with difficulty. What is my fault? What offence have I committed, Oh God, that the Sun chases me like this ? Whole day he is after me and I am not able to recover with a little rest of the night from the fatigue of the day that the Sun is once more knocking at my door the next morning. Then I have to run again to save myself from his persecution. This is going on since Eternity and now I am at the end of my forbearance and courage. Hence, Oh Almighty ! I pray you to take the Sun to task and grant me this prayer."

God then sent for the Sun and when the Sun presented himself in the presence of the Almighty, He said, "Why do you chase Darkness ? What harm has Darkness caused you ? What is your complaint against him ? What is the cause of such hostility ?

The Sun complacently replied, "Darkness ! Since times immemorial I am revolving round the Universe but so far I have not met Darkness. I even do not

know him. Where is Darkness ? Oh God ! if you can call him in my presence I will most certainly ask his forgiveness and I will also come to know him so that in future I may not commit any default or cross his path."

Eternities have passed and still this incident remains in the file of God unattended to and unsolved. God has not been able to bring Darkness in the presence of the Sun and will never be able to do so. This problem can never be solved. How can ever be Darkness summoned in the presence of the Sun ! Darkness has no power. It has no definite entity or a separate condition of existence. Darkness is the name of the absence of Light. It is only the absence of the Sun. So how can the absence of the Sun be called in the presence of the Sun ? No 'tis not possible ! Darkness cannot be brought before the Sun. Leave aside the Sun, who is very big in size and shape, it is not possible to bring Darkness before a tiny lamp. Darkness cannot enter the circle of illumination of the lamp. Where there is Light, how can Darkness come ! Where there is Life, how can Death enter ? Either Life does not exist or there is nothing like Death. Both cannot exist side by side.

We are alive yet we do not know what is Life. Because of this want of knowledge, we come to know that death occurs. Death is a kind of ignorance. Ignorance about Life results inevitably in the occurrence of death. Alas if we can only know the life within ! Then only a ray of this knowledge of the life within will remove our everlasting ignorance of the fact that I can die, or I have ever died or I will ever die. But we do not know that Light which

is we ourselves and we are afraid of that Darkness which we are alien to. We fail to get acquainted with that Light which is our very being, our very soul, our life, our power and we entertain fear of that Darkness which is not within us.

Man is not Death ; man is nectar. But we do not raise eyes to perceive this nectar. We do not try to probe in the direction of life and not even take one step to find out its concept. We remain unacquainted with life and as a consequence look terror-stricken of Death. Hence the main question is not of life and Death but only of Life. I have been asked to speak on Life and Death but it is impossible. The question is only of life and nothing like Death exists. If Life is well understood then Life remains and if Life is not known then only Death remains. Life and Death never stand together like a problem. Either we know that we are Life in which case Death does not exist or we do not know that we are Life, then only Death exists, and not Life. These two cannot exist together, but all of us are afraid of Death, which clearly shows that we have not comprehended the meaning of Life. Fear of Death only means ignorance of Life. What is flowing on all-sides in and out, every moment, through every particle, through every breath of our being is not known to us. All this only means that man is in some deep slumber because only in such a fast sleep it is possible to forget one's own self. This only means that man is in some profound trance which boils down to the fact that the full power of man's spirit is not awake but is lost in a faint. In sleep, man is not aware of

any thing. He does not know who he is, what he is and whence he has come. Everything gets lost in the darkness of sleep; he even forgets his own existence. Only when he awakes, he comes to know that he had slept.

Surely some sort of Spiritual Hypnotic Sleep has benumbed man which makes him unable to grasp the true meaning of Life. But we refuse to accept this as a fact. We will even question the sanity of such a hypothesis and will assert that we know Life, because we are alive, moving about, standing, sitting or sleeping. But mark, a drunkard also moves about, breathes, sleeps, opens his eyes and speaks; so does also a mad man. Both the drunkard and the mad man live yet it cannot be said that the drunkard is in his senses or that a mad man is conscious.

A grand procession of an emperor was proceeding on the road. A man standing at the crossing began to hurl stones and utter abuses. The soldiers of the emperor immediately caught hold of him and put him in the prison. But when that man was throwing stones and abusing the emperor, the emperor himself was laughing. His soldiers got flabbergasted and his Minister-in-Chief asked, "Why do you thus laugh, Oh my Lord?" The emperor replied, "As far as I can understand, I think that man does not know what he is up to and I feel he is intoxicated with drinks. However, produce him in my presence to-morrow morning." Accordingly the man was brought before the king the following morning and the Emperor asked, "Why did you hurl stones at me and abused me yesterday?" And the

man replied in very meek tones, "What are you saying my Lord? I abused you, impossible. I may not have been myself if I uttered abuses. I was drunk and not at all in my senses. It was not myself. Really, my Lord, I do not know what all I spoke."

Similarly we are not ourselves. In sleep, we walk, speak, talk, make love, hate and make war. If somebody sees us from a distant planet, he will definitely conclude that the whole human race is behaving as if in a trance or in a deep slumber. Man has fought fifteen thousand wars in three thousand years. This certainly does not speak of a man wide awake and conscious of himself. From the very moment man is born till he breathes his last, the whole tale is of death, anxiety, sorrow and of pain. Not a moment of happiness is experienced. What is joy, what is delight is not even known. Whole life passes off without a glimpse of joy. Such a man cannot be said to be in his senses. Worry, sufferings, sorrows, despair and madness seem to be the story of human life. But we do not feel it because all around us are equally men in a mad slumber. Once in a while if a conscious wide-awake man is born, we who are asleep lose our temper and cannot tolerate him and as a result we kill him. We hang a Jesus Christ because he was awake. We who are all in deep sleep cannot tolerate the presence of such a personality and feel that his being is a symbol of disrespect to us, who are not awake. Such personalities interrupt our sleep. By administering a cup of poison, we kill a Socrates. We behave in a similar way with such consciously awakened men as

the mad men would behave with a sane man in the locality of all mad men.

A friend of mine, who was insane was locked up in a madhouse. In his madness, he drank a full bucketful of phynile water, which was kept in the madhouse. As a result he had so many motions and vomits that in a fortnight his whole body was transformed. All the heat got expelled from his body and he became all right. But he was confined to the madhouse for six months and though he became sane, he had to remain in the madhouse for another three months more. When he was sent home from the madhouse, he related to me the immeasurable pain he had to bear during the sane three months of his stay in the madhouse. He said, till I was myself mad, I never felt anything because all others who were there in the madhouse were all mad and completely insane. But when I was cured I asked myself where I was. I felt that I was sleeping and two huge men rode on my chest. I felt I was walking and somebody was pushing me from behind. All that I never felt because I was myself mad. In that insane condition of mine I never could realise that all those surrounding me are all of them mad and insane.

We are moving around amongst people who are spiritually asleep and hence we fail to realise that we are ourselves in sleep. We destroy those who are spiritually wide awake because such awakened persons prove disturbing to us and also harmful. We cannot possibly understand the full meaning of life because our sleep pervades all people at all places. We realise Life in the form of the body only and never

endeavour to enter inside it which is Spirit. This outward realisation of life in the form of body is like that of the man who wanders around the wall of a palace, taking the wall to be the palace itself, and when he sleeps on the parapet of the palace wall, he thinks that he is sleeping in the palatial bedroom. Those whose understanding of life centres round the body only are like that ignorant man, who sleeps on the parapet of the palace and thinks himself to be the guest of the palace. Thus we live knowing the external side of the body and we have no entry inside the body. We only know the outside circle of the body and we do not know the real inside of the body which is the spirit. We do not even know the inside of the parapet of the palace, leave aside knowing the inside of the palace itself, and we think that the outside portion of the wall, surrounding the palace is the palace itself.

Thus we know our body from outside; we have never tried to enter our body and see it from within. If you and I are sitting inside this room, we are seeing the room from inside but the man who is wandering outside is able to see this house only from outside. Man is thus not able to see his body from inside. He only knows it from outside. That which we know from outside is only an outer covering—sort of a garment hanging on the body from outside. It is like the outer wall of a house. The real owner of the house is sitting inside and unfortunately we do not have an occasion to know him. We do not know the inside wall of the house, then where is the question of knowing the owner of the house, who is right inside the house.

This realisation of Life from outside results in the experience of Death. The day this experience of Life slips from the hands and the internal consciousness shrinks after leaving the house of this body and its exterior wall and enters inside the lookers-on of the mundane world say that the man is dead. The man himself feels that he is dying because consciousness starts moving inside from that which he took for Life itself. Consciousness enters inside from that surface which he thought to be life. This preparation for the new journey makes his spirit shout because everything is being engulfed, the very things that he considered as Life's necessities. Outsiders take him to be dead and he himself in this moment of supreme transformation thinks that he is dying or that he is dead and gone for ever.

The existence of this body of ours is not our authentic being. Our real inside personality is absolutely of a different kind and our life is ever contradictory to our bodily existence. We see a seed which has a very stiff outer covering but it is able to protect the delicate living sprout or seedling that is inside the stiff covering. That stiff covering is not the living sprout and one who mistakes the outer covering of the seed for the inside seed itself can never get himself acquainted with the real spring of life that is inside the seed. He will look to the covering only and the inside life spring will never come forth. The fact is when the seed sprouts, the outer covering has to disappear, has to break and spread out and vanish into the air. In fact after the outer covering or the external wall is gone, then only the seed displays itself.

Our physical body as it exists is just the outer covering and the consciousness of Life and the awakening of the Spirit is from inside. But we perish because we mistake the seed for the outer covering, which is only superficial, and the seedling is never able to sprout, never able to come in the light. But when the seed is given a chance to shoot forth, man ceases to be a mere seedling and becomes a tree, which is fully developed. Till the time that man is a mere seedling he is just a potentiality but when experiencing the light of spiritual awakening, the seedling rises like a tree, man becomes a solid reality. Some call this reality a Soul (Atma); some call it God (Paramatma). Man is seed of God and how can a mere seed have all the experience! It is only the tree that can have the full and thorough experience of development, and the immense joy of that development. The seed can never know that tender, green leaves will adorn the tree, on which the rays of the rising sun will play and that the breeze will sing through the leaves and branches and the soul of the tree will burst forth in the ecstasy of Life. How can the seed know that flowers will blossom forth and surpass even the beauty of the stars, twinkling in the sky! How can the seed realise the pleasure of the numerous birds, sitting on the tree and singing their melodies. What a joyful shelter the tree will give to the tired travellers, the seed will not know. The seed is unconscious of all these experiences of joy and satisfaction. It cannot even dream of the possibilities of the achievement of delights, which is only possible when it becomes a tree.

Man is not able to grasp the meaning of Life

because he has confined his perfection around the seed only; he can know Life only when the tree grows forth from the little seed. Far from the tree growing out of the seed of Life, we do not even know, remember or believe that there exists something quite distinct and absolutely separate from the physical body. Man has confined his experience of perfection in the seed only and thus far and no further; but of utmost importance is the problem of realisation of Life through the experience of that which is inside.

I asked one tree, "Where is your Life?" He replied, "In those roots which are not to be seen." The life of the tree springs forth from the invisible roots. Tree, which is visible draws life from that which is invisible. But man has assumed and taken for granted that life consists of the outer manifestations of leaves and flowers of the tree and he has conveniently disregarded the roots which are deep down, buried in the earth but from which alone springs forth the tree of Life. In a similar way, man pays no attention rather deliberately neglects to understand the inner self which is the spring of Life. He does not remember that whatever he really is, is inside him. Truth, Power, and all the Forces and abilities of Life rest inside. What is outside is mere manifestation. That which is the authentic being is inside. Soul or Atma is the innermost shrine of Life ! Those who regard the exterior manifestations of Life as true Life are harassed throughout their living on this earth with the continuous dread of Death. Even when breathing and living, they are like dead persons. They are always living in

the fear that Death may confront them any moment. Such persons only weep over the passing-away of others and get worried about themselves, because every death they witness seems to be a harbinger of their own end. The death of their dear and near ones reminds them more vividly and painfully of their own end. Actually their horror is not at the death of others but at the thought of their death which, they feel is approaching fast towards them. And so they shudder and suffer and get terror-stricken in their mental plight. In such a plight then man contemplates big thoughts and arrives at big assumptions like the imperishability and immortality of Soul. He then regards himself as an infinitesimal part of the Almighty God and a form of Brahma, the God of Creation. But all this is nonsensical prattle by which man endeavours to deceive himself and finds an escape from Truth. Thus such a man terrified by the mere thought of Death seeks consolation and supplies strength to his fickle mind by repeating to himself the theory of the immortality of the Soul. He falsely tries to convince himself that he will not have to die because soul is deathless, whereas in his inner heart he is afraid of death. One who really knows that the Soul is immortal does not go on repeating this theory of immortality of Soul because he knows it to be ultimate and true in all its perspective. But those persons, who shiver in their shoes at the mere thought of Death create a dangerous illusion by saying that the soul is immortal and imperishable because they have not grasped the real meaning of Life. Both these persons talk of the immortality of the soul and hence it is really a difficult

task to distinguish between those who truly and sincerely believe in the immortality of the soul and those who, being afraid of death only profess this theory as a poor consolation to their own selves. Somehow this misfortune occurs only in this country. In our country more than anywhere in the world is found the greatest number of people who truly believe in the Immortality of Soul and also the greatest number of people more than anywhere in the world is found of those who are afraid of Death. How could this be? For those who know that Soul does never perish and is an everlasting truth, Death has ceased to exist and so the fear of death has ended for ever. None can kill them or end their life. One important fact should also be marked that as none can kill them, they also cannot kill anybody else. They should not be under an illusion that they can kill anybody because for them the presence of Death is no more a fact. Those who preach the immortality of soul again and again are none the less afraid of Death. They not only repeat the doctrine of the eternal Soul but also loudly preach the principle of non-violence that is 'Ahimsa'. They preach all this not because they will not kill anyone but because somebody else should not come forward to kill them. World should follow the principle of non-violence. Why? Because outwardly they will profess that it is bad to kill anyone but in fact they are afraid that they may not become a prey of somebody else. But if they have come to know that Death as such does not exist then there should be no fear of killing or being killed and then all this talk ceases to have any meaning or carry any importance, whatsoever.

In 'Bhagavadgita', which Lord Krishna himself expounded to Dhanurdhari Arjuna on the battle-field of Kurukshetra, he told Arjuna not to be panic-stricken at the thought and prospect of killing his dear and near ones because Lord Krishna explained, "Those who are standing before you have also lived many more times before. You were there and also I was there. We all existed and lived many lives and we will be there many times more to come. Nothing perishes in the world and therefore there is no fear of dying or being killed. There is no death and as such no destruction. The question is of living one's own life. Those who are afraid of dying or of being killed become impotent as far as living is concerned. They who cannot die or kill, in fact do not know in the true sense of the doctrine of Immortality that what is cannot die or be destroyed."

What a world that will be when the whole universe will realise that the Soul is indestructible and eternal ! That will be the day when the entire fear of Death will vanish for ever and with it the empty threats of destruction would also not be effective. That day wars would disappear but not before that. So long as man thinks that he can kill or be killed, wars will never cease to exist in this world. Wars would continue unhampered, whether it is Mahatma Gandhi who preached Ahimsa or Buddha or Mahavir ! Numberless lessons of Non-violence may be taught throughout the world but with no effect unless man realises in the innermost depth of his being that whatever he is, is nectar and therefore deathless. Wars can never stop in this world. Do not think that those who carry swords in their hands

are very brave. Sword may be an evidence of man's cowardice from inside his heart. The statues of those holding swords in their hands are those of mere cowards. The brave need no swords in their hands because they know dying or killing are both the prattle of a child. Yet man propagates a marvellous self-deception ! He tries to show off that which he does not know, may be due to fear. In the heart of his heart he knows that he will have to die because dying is the order of life. If he introspects he sees that the body is becoming weaker and weaker every day, that youth is flying away and giving place to old age. Body is slipping through his fingers, yet he goes on preaching that Soul is endless and deathless. He is thus endeavouring to strengthen his faith and muster up his courage, by telling himself again and again not to be nervous and afraid. Death is there no doubt but our great sages and saints have affirmed that Soul is immortal and everlasting. Such people who are afraid of death and who boast of the immortality of Soul throng round the Sages.

I am not trying to say that the Soul is not immortal but what I wish to emphasise is this that the theory of the agelessness or immortality of the Soul is the theory propounded by those who are afraid of Death. It is quite another thing to realise the immortal character of the Soul from merely preaching the theory in words. Those who have made the experiment of dying or sacrificing in their very lifetime can only fathom the depths of the eternal character of the Soul. There is only this way to know the eternity of the Soul. All this needs to be ex-

plained further. What actually happens in death ? The spirit and glow of life which is externally spread out begins to shrink and .each back to its origin. If we go on slowly and gradually lowering the wick of a candle or lamp, the light or brightness that is spread all round will shrink and darkness will surround. If we still lower the wick of the lamp, the light will come nearer and nearer the lamp and ultimately resolve itself into a point and complete darkness will envelop . In the similar way the light of life, the spirit of living which has reached every nook and corner of the physical body slowly and imperceptibly shrinks and returns to its centre of origin and again becomes the seed or atom for the journey of a new and fresh life. This sinking and shrinking makes man realise that Death is approaching and he is dying. What he considered as life is slipping him, hands and feet are getting stiff, breathing is becoming difficult, eyes are not seeing, ears are not hearing the sounds of life. All these limbs and the whole body were working because of the unseen but potent connection with some spirit, some Light. The Spirit is returning to its origin. Physical body was only a physical entity and when the Spirit has left, it has become dead and lifeless. The owner of the house is preparing to leave his abode so the house has become forlorn and gloomy. At this crucial moment of Death, one feels that he is going, drowning and finishing for ever. This feeling of drowning, of dying and finishing brings on him such nervousness, such anxiety, such anguish that in his sufferings, he deprives himself of the experience

of Death, because it requires peace of mind to know and acknowledge Death. We have died so many times, so many times we have left this mortal frame, but everytime we suffer mental torture at the thought of the approaching death and so miss the experience of Death and thus are left far from the ultimate knowledge.

Every time Death has tarried at our doors and passed us but we have not recognised it. It is not possible to know Death at the time of dying but there can be a planned death which is called Concentration or 'Dhyan', 'Yoga' or 'Samadhi'. What happens in meditation or 'Samadhi' is this that automatically or naturally what happens in death is brought about by certain wilful actions and efforts of one who performs 'Samadhi'. He shrinks his whole Life-force and directs it inside. As these are his willing efforts, there is no fear of becoming restless, since it is only an experiment, in which he is endeavouring to direct his living force inside. All this he accomplishes in a peaceful frame of mind. Then he is able to understand that body and the Life-force are two different things, The bulb which gives electric light is quite distinct and separate from the electricity which illuminates the bulb. The bulb remains a lifeless piece of matter, when the electric current is withdrawn because it has no spark, no light and no current whatsoever.

Human body is nothing more than a mere bulb. Life is that electricity, that energy which keeps the physical body alive, glowing with animation. In 'Samadhi' the performer of this act of Samadhi dies

of his own accord and because he embraces death with his own free will, he realises the truth that his inner self is different and distinct from his physical body. Once this ultimate truth dawns upon him, Death ends and Life is understood. The experience of Life and the end of Death take place together and at the same time because no sooner Death ends, life is understood in its full meaning. In fact this is expressing the same thing in two different ways.

This is the reason why I regard religion or 'Dharma' as the Art of Death but you will argue that sometimes I look upon religion as the Art of Living; yes, I do say both these things at the same time in one breath because one who knows to die also knows to live his life as it should be lived. Hence religion is both the Art of Death and of Living. If you really want to know and understand the true meaning of Life and Death, then you must with your own sweet will learn the art of withdrawing your life force from the exterior body, concentrating it on your inner self. Then only can you grasp the true meaning ! Remember this energy can be controlled and diverted easily. It is not at all a difficult task. This energy is motivated with intention and therefore it can be spread-out or withdrawn with the wilful intention. In fact this energy is the exuberance of your intention. If one decides staunchly and takes a vow to do this and concentrates only for half an hour to divert his living force to his inner being and wills to dive, drown within himself and shrinks all his spread-out energies, he is able to gain what he wants. But this requires a daily and consistent practice. Then

he finds and experiences that the energy or life force has started shrinking inside and the physical body has relinquished him and he feels that his body is lying separately from his spirit quite aside of him. If this practice is followed continuously for three months, you will find that your body is lying separately outside of you. This you can see also. This is first seen from inside but if more practice is done and more courage is put in, we can bring out the living flame that was inside and see from outside our own body lying separately outside.

Let me relate to you one of my remarkable experiences ! Up till now I have never told it anywhere ; suddenly I have remembered it and so please listen. Some twelve or thirteen years ago, I used to sit on a tree and meditate in the night. Many times I felt that if I meditated sitting on the earth, my body became powerful and had an upper hand —perhaps because the body is made out of earth. The talk about the yogis going to the mountain-tops or the heights of the Himalayas is certainly not vain but is definitely based on scientific principles. The more the distance between the body and the earth, the physical force or pressure of the body lessens and lessens and the power of the inner force increases. That is why I used to climb upon a tall tree and get myself engrossed in meditation for hours every night. One night I got so much lost in deep meditation that I did not know when the body fell down from the tree. I looked about askance when I saw my body lying on the ground and I was surprised at this happening. How it happened

that I was sitting on the tree and my body was lying on the ground, I could not at all understand. It was a very queer experience. A bright line, a glittering silver cord from the navel of my body was joined on to me up above where I was perched on the tree. And it was beyond my capacity to understand or foresee what would happen next and I was worried how I would return to my body. How long that trance lasted, I do not know but that unique experience was not known to me before. That day first time I saw my own body from outside and since that day the mere physical existence of my body finished for ever. And from that day Death also ceased to exist because that day I experienced that the body and spirit are two different things, quite separate from each other. That was the most important moment of my realisation of the Spirit that is within every human body. It is really very difficult to say how long that experience lasted. As morning dawned, two women, carrying milk cans from some nearby village passed by that way and saw my body which was lying there. I saw them looking at my body from the top of the tree where I was sitting. They came near the body and sat there besides it. They touched my forehead with their palms and in a moment, as if by sheer force of attraction I returned inside my body and my eyes opened.

After that I had another experience. I felt that a woman can create a change of electricity in the body of a man and similarly a man can do it in the body of a woman. Then I pondered over the coincidence of the women's touch to my forehead and

my instant return to my body. How and why all that happened ? Many more experiences of this sort occurred to me and I understood why in India those spiritualists who carried on experiments on 'Samadhi' and the fact of Death got women to collaborate with them. In a deep and profound 'Samadhi' if the spiritual self (Tejas Sharira) has gone out of the man's physical body, it cannot return to the body without the co-operation and assistance of a woman. In the same way if it has gone out of the woman's body, it cannot return without the assistance of a man. No sooner the bodies of a man and woman come in contact, a current is established and an electric circle is completed and that very instant the Consciousness or the Spirit which has gone out returns.

Thereafter I experienced this phenomenon six times within the period of six months. During those eventful six months, I felt that my age became less by ten years, that is to say that if I was to live seventy years, now with these experiences I would only live a life of sixty years. Such extraordinary experiences I had in those six months ! The hair on my chest turned white and I failed to grasp the meaning of all those happenings. Then I thought and realised that whatever connection or link was there between this physical body and that spiritual being was interrupted and the adjustment that existed naturally between them was broken. And then I understood that the death of Shankaracharya at the age of thirty-three and that of Swami Vivekanand at the age of thirty-six had absolutely different meaning and different reasons. If there is a disruption between

these two—the body as we see and the Spirit which is not seen—living is impossible. I also realised that Ramkrishna Paramahansa's being afflicted with numerous diseases and the death of Shri Raman Maharshi with cancer were not due to physical causes but due to the break in the adjustment of these two things. It is thought that saints or Yogis are always hale and hearty but in truth it is just the contrary. In fact Yogis die young and as long as they live, they are mostly ailing because the adjustment is disturbed and as a result a discord is created. Once the Spirit escapes the body and goes out, it can never re-enter its body properly and fully as before. Of course then there is no need, no reason or meaning for this proper re-entry of the Spirit in its physical body!

Determination, strong and unfaltering determination can force the Energy to turn or direct itself inside. The thought, the desire that I must return inside and go to the centre can definitely enable you to reach to the centre. The urge should be so intense that it permeates every fibre of the body and every breath that you take; then any day it may happen that you reach the innermost in an instant and see your body from within. That which is preached in Yoga about veins and carriers of blood is not in consonance with the science of physiology because it has no connection with this science. When studying this science of physiology, it has been found that these veins and arterials have nothing to do with this science but they are found from inside. Where are the seven Chakras which are defined in

Yoga ? They are not to be found in the body because we are trying to locate them from outside. But there is a specific science which deals with the body from inside and it is called the Inner Physiology. This is a very subtle science which acquaints you with a number of distinctly different veins and centres which will not be found if the body is looked at from outside only. These centres are formed by the contact fields of this body with the inner Soul. The most important of these contact fields is the navel. If you are driving a car and if an accident is about to take place, in your nervousness even, you will experience that your navel is the first to be affected. In such a turmoil at the impending disaster, the navel will get much perturbed, because it is the most intimate field of contact between the physical body and the inner Soul. The prospect of the approaching death will imbalance the veins and will lose their harmony with the centre of the whole body. There is an internal arrangement by which the inner body and the outer physical body retain their mutual contact. The chakras which are so much talked about in Yoga are the fields of their contact. Surely therefore, to get to know our body from within is like knowing a different world, about which we had no knowledge or information up till now. Medical Science knows not a word about this inner body, nor can it ever fathom this knowledge.

Once the complete realisation comes that the inner self is distinctly different from the outer body, Death ceases to exist. When there is no death,

then very easily one can come out of the bodily shell and see things as a disinterested spectator. To probe into the facts of life and death is not thinking on the principles of Philosophy or 'Darshan shastra'; and those who ponder on these lines are not able to find out anything worthwhile. This is an Existential Approach because it can be understood that I am life and that I have no death. This cannot be only lived but can be entered into and experienced as a fact and truth. But those who only go on thinking, trying to find out the meaning of life and death can never achieve anything or arrive at some results, even if they spend their lives in such thoughts. We can only think about that which exists or which is known to us. We will be utterly at a loss to divert our thoughts to that which is unknown to us. How is it possible to think of something about which we have not any idea or any knowledge? We only know Life but we do not know Death. Then what can we think of Death? As a matter of fact, what ideas can we form of that which we do not know? How even can we imagine it? Hence whatever theories the philosophers evolve about life and death ostensibly do not have any values. Whatever is written in the books of philosophy about life and death, only after indulging in thoughts and mere theories is equally worthless. Whatever is expounded by Yoga philosophy about life and death holds good and all the remaining theories are mere play of words. Yoga philosophy approaches these two serious themes of life and death from the Existential or Living experience. The Immortality of Soul is

not a mere theory or ideology; but it is the real experience of some people; and only actual experience can solve this difficult problem of life and death. As soon as this experience is gained, it clearly dawns upon the consciousness that only life is there and not death. All the same, we will put forth the argument that death does occur in this world. But the gist of the whole thing is this that we are leaving behind the house in which we dwelt so far and proceeding to the other house. We travel towards the other house. The house has its powers as well as its limitations. The house is like a machine which gets old and tired and so we have to leave it.

If Science succeeds in its experiments, the human body can be made to survive for hundred, two hundred or even three hundred years; but the mere existence of the physical body will not go to prove that there is no Soul. It will only prove that whereas the Soul was required to change its houses frequently, Science has made arrangements to repair the old house. No scientist should ever indulge in the futile imaginations that because he may succeed in preserving the human body for five hundred or a thousand years, he can prove that there is no Soul or the Eternal Flame in man. The prolongation of life on account of advanced scientific researches only goes to prove this that the machine of the body, which the Soul had to change because it became aged and worn-out can now be replaced, and need not be discarded. If heart can be replaced, limbs can be freshly supplied and new pair of eyes can be given, then there is no necessity for the Soul to change that body. If heart can be changed, eyes

can be substituted, hands and feet can be altered then the Soul need not relinquish the old bodily house. The old house can do now. This by no stretch of imagination or fancy can prove the utter absence of the Soul.

Science may produce a test-tube baby; then the scientists will be under the illusion that they have produced life itself. I would like to clear this fallacy here. Even the test-tube baby would not prove anything in particular. Such an assumption on the part of the scientist is fully wrong. What happens when a man and a woman meet? They do not give birth to the Soul but only create an opportunity, an occasion wherein the Soul can enter. The mingling together of the seeds of the father and mother gives an opportunity to the Soul wherein it can find a suitable abode. Test-tube may furnish such an opportunity for the Soul to enter but it will not prove that the Soul is thereby created. Mother's womb is also a mechanism, only it is a natural mechanism rather a natural mechanical contrivance. Science in the same way in its laboratory may bring about the same chemical combination in a test-tube as prevails when the sperm of the man mingles with the ovum of the woman at the time of conception of the child. They may be successful as a result of their thorough research and study of the chemical essences which prepare the sperm and the ovum in the natural process. Just as the Soul enters as soon as the opportunity is created in the womb of the woman for its entry so also the Soul will enter if a similar situation and opportunity is furnished in a test-tube. This will not mean that the Soul is created but it

will mean this much only that the Soul found an opportunity to come and enter.

The event of birth consists of two stages namely the physical preparation of the body in the mother's womb and the descent of the Soul into it. With regard to the Soul, the future is very dark and full of perils, because every scientific research will try to convince man that there is no Soul. But this will not disprove the existence of the Soul; it will only weaken the determination of man to enter inside himself. If man doubts the entity of the Soul on the basis of the test-tube babies, he will cease his endeavours to probe into the depths of his inner soul. This will be a great tragedy that will take place in the next fifty years. The ground for this on-coming tragedy is already prepared during the last fifty years of scientific research. People stricken with disease, suffering from privations and unlimited poverty have lived on this earth up till now. They had no food to eat and no proper clothes to wear and their longevity of life was very much less. From all aspects, they were poor, very poor. But the number of poor people and complete destitutes was never so great as in the modern times as regards the belief in the existence of the Soul is concerned. This can be attributed to the growing disbelief in the Soul which means that there is nothing inside. If this is the conviction, the question of going inside in search of that does not at all arise. The future thus may be full of danger and blackness. From every nook and corner of the world, some people must come forward, gain this experience for themselves and then avow and declare to the whole

world that what they are, are not mere physical bodies, but something much more, more valuable and lasting. Such declarations should not be merely the repetitions of those principles, expounded in the religious scriptures and books like the 'Gita', 'Koran'; or 'Bible' ; but should be an emphatic declaration of life and that whatever man is, is not merely his exterior physical and bodily existence. Such declarations should spontaneously come from his own experience of the Soul, that dwells inside the human body and gives it the spark of living, without which mere body is useless. Then perhaps, we may be able to save humanity from the impending catastrophe ; otherwise Science in its advanced stage will no doubt reduce the living, breathing human being to a mere machine. And from that day when man will completely and finally get convinced that there is nothing inside and that there is no such thing as the Soul, all the accesses and approaches to the Inner Soul will be closed and then what will happen is immensely difficult to guess.

Even to-day the inner doors of most of the people have remained locked, but sometimes a courageous person breaks the inner solid walls and rushes inside, like Mahavir, Gautam Buddha, Christ or Laotse, who penetrated inside and gained the personal experience of the Soul. This possibility is also decreasing day by day. May be that after two thousand years man may convincingly state that there is no life but death only, which will be absolutely contradictory to what I say to-day that there is no death but only life. The seeds of that which will be believed after two thousand years are already sown

to-day in the minds of people in general. After all what does Marx preach? He says that matter is there but no mind, that matter is there and not 'Paramatma' i.e., God and what you consider as God is only a bye-product of matter. God, he says, is born out of matter. Marx postulates that death exists and not life because Soul does not exist but matter only and in that case there is no life. You may not be knowing that the preachings of Marx have influenced people a lot. A number of people existed in this world who denied the existence of Soul or God, whatever we choose to call it, but up till now no separate cult or religion of these non-believers was ever formed. Marx for the first time has given to the world this cult. There were world-famous atheists like Charvak, Brihaspati and Epicures but there never existed a distinct organisation or church. Marx is the first Atheist who has an organised church and surprisingly enough half of the world to-day stands within its precincts. In the coming fifty years the remaining half of the world will also follow in their footsteps.

Soul does surely exist but all the doors to it are getting closed and so we cannot know it or reach it. Life also does exist but all the possibilities of recognising life are being finished and therefore we are not able to know life as it really is. Hence before all the doors get completely locked up those who have even a little courage and enterprise should experiment upon themselves and try to enter into their inner self and derive the actual experience for themselves, of the Inner Flame, of the Real Brightness. If there are only a couple of hundred such

experienced persons, they may be able to drive away the darkness of ignorance of the crores of people. A small lamp is able to give light to many. If there is only one such man in a village who has known the immortality of the Soul and its eternity, the whole atmosphere of the village and its whole life will be completely altered. Villagers will learn to see life through a new perspective.

A small flower blossoms, spreading its fragrance to far away places. In a similar way, a man, having the true knowledge of the existence of the Soul, can surely guide and purify the souls of the villagers. But our country is full of Sadhus and many such persons who shout at the top of their voices and preach the immortality of the Soul and profess to believe that the Soul exists and they have had the experiences of its existence. And believe me, there is a big line and a big crowd of such sadhus ! But then why there is so much baseness and immorality in the character of the entire nation in general ? All this is fake and a thorough deception—a sort of a circus of the sadhus, some having bandaged their mouths, some carrying big rods to show perhaps their strength and so on. All these sadhus are spread over the entire length and breadth of the country, but they are merely acting like in circus show and playing the tricks of deception on the public. It is not at all possible that the moral and spiritual life of the country should go down so low if really such big number of people live who truly know that the soul exists and is eternal. Those who say that the man in general has lowered the moral character of the world are absolutely wrong because ordinary man

has always been what he is to-day. The moral fibre of the world was high on account of some few great men, who had gained spiritual realisation. Ordinary man has not changed. From amongst these ordinary men only, some rose higher and pulled up the society and its conscience. Such men provided incentives to raise man's life to a much higher pitch. If to-day the world has fallen low in its moral and spiritual standards these sadhus, mahatmas, these hypocrits who profess to know religion and preach it are entirely responsible. The man in general is not at all responsible. He had never taken the responsibility upon himself. He neither had this responsibility before nor now.

If you desire to change the world for better, then abandon the meaningless talk of reforming each and every individual and of preaching him moral lessons. If the world is to be improved, then a small number of people will have to undergo ordeals of spiritual exercises very intensively. Many are not required. If only a hundred persons in a country reach the level of recognising the Soul, then automatically the spiritual life of the country will be raised.

I agreed to talk on this subject with a fervent hope that some bold man may come forward to get initiated into this. I would have extended my most hearty welcome to him and would have told him that I am always ready to take him inside and give him the glimpse of the Eternal Soul that resides in the body. If you are ready, come forward and I will show you there what is Life and what is Death.

The ultimate experience must necessarily be of the almighty God. The experience of man is confined to the physical body, that of the 'Yogi' to the invisible body and that of the 'Paramayogi' (one who has achieved the full knowledge of Yoga shastra and reached the topmost rung of the ladder of experience) is that of the 'Paramatma' i.e. God the Allpowerful. God is only one and the physical bodies are many in number. The invisible body is the causal body. That which is invisible to the mortal eye enters into the physical body every time. We see a number of electric bulbs, throwing out their light but the electric current which enables them to emanate radiance is only one. That light, that power, that energy is only one but it is spread out through the two bulbs. The physical appearance of the bulbs varies but the current is one, the spirit is one. The Conscience or the Spirit which is within us is one but it has two facets—one is the invisible body and the other is the exterior physical body. Our experience centres round the exterior physical body only; as a result of which all the sufferings, agonies and pains are caused and man's life becomes full of darkness—rather utter blackness. But some men reach upto the invisible body in their experience and then they come to believe that there are a number of souls. Those who transcend these limitations of the invisible body in their experience confirm definitely that God is one, Soul is one and also 'Brahma' is one.

There is no contradiction as such in both of my statements, though superficially they look contrary

to each other. When I talk about the entry of the soul, I mean that specific soul, whose invisible body is still not discarded. This is the main basis of the statement that the soul, which is destined to achieve the glory of the final liberty, ceases to have any shackles of birth and death. It is wholly free from the cycle of birth and death. As it is, the soul has no birth and no death because it was never born and it never dies or perishes. When the invisible body perishes, neither birth remains nor death; because initially this invisible body is the cause of death, thereby resulting in fresh birth. The invisible body is the sum total or the integrated seed of all our thoughts, our wishes and aspirations, of our longings and cravings, of our knowledge and study and of our experiments and experiences. It is this invisible body which takes us on to our new births and fresh travels. But the man whose thoughts and dreams have culminated, whose desires and longings have ended, whose emotions and feelings have vanished has no place to go to and no ground or cause is left for him to go anywhere. Thus, no cause remains or condition exists for his birth and re-birth.

There is a very funny and puzzling incident in the life of Shri Ram Krishna Paramahansa. Those who knew him from near as 'Paramahansa', as a man who had reached the highest pinnacle of 'Samadhi', wondered at his intense love for good food. Getting over-excited and eager over his food, many a time he walked in straight to the kitchen and asked Sharada, "What's the matter? It's getting

very late. Are you cooking any special delicacy to-day ?” And Sharada Devi would only look at him with consternation. In her heart of hearts, she did not like this habit of his.

He would even go to the extent of leaving his discussions on ‘Brahma’ in the middle and go to the kitchen and inquire what was being specially cooked and then start searching eatables there. Then Sharada would say, “What are you doing here ? What would the people think ? From the serious discussions on ‘Brahma’ you have come down to the discussion of mundane things like the food !” Ramkrishna would just smile and keep quiet. Even his disciples many a times pointed out to him that people talk all sorts of things about him because of this habit of his. They would tell him that people would lose their faith in him thinking that how could a man, who is so much attached to the worldly thing like the food and who takes so much pleasure in eating, impart knowledge and show the path of light. One day Sharada, his wife lost her temper and abused him for his love of food, which according to her was beyond his power to control or subdue. In a very quiet and serene tone, he explained to her, “Oh Sharada ! how you fail to understand ! The day I will lose interest in food, remember and mark that from that day, I will die after exactly three days.” Puzzled to the utmost Sharada asked, “What do you mean ?” upon which Ramkrishna explained to her, “All my desires are no more, all my longings and cravings have vanished and all my thoughts are destroyed but I want to stay on in this world for a little while more for the good of humanity.

That is why I am willfully holding on to one straw, desire. When all the chains of a boat are broken loose and only one remains, which keeps the boat attached and tied up; if even that last chain breaks, the ship will sail in the limitless towards its everlasting journey. I am holding on purposefully and that is the main reason why I take so much interest in food.

None grasped the full significance of that which he explained. But three days before his actual death, Sharada entered his room with the plate of food in her hand. He was sitting in his room and when he saw the plate, he closed his eyes and turned his back towards Sharada. That very moment Sharada remembered what he had said a few days back. The plate fell down from her hands and she started lamenting loudly at the impending death of her husband which he had predicted exactly after three days of his losing taste and interest in food. Ramkrishna consoled her but exactly after three days he died and his Soul was freed from the physical fetters and mundane desires. Ramkrishna Paramahansa was living, holding on to one very small desire and as soon as that desire also vanished, there remained no chain to hold him on to the worldly existence. With that petty desire gone, the smallest support which caused his physical body to survive also vanished. Those Tirthankars, whom we regard as the living incarnations of the Almighty God, upon whom we look as sons of God, also go on living on the basis of one desire only. They want that desire to persist in their lives in order that they may survive in their physical bodies for the good of humanity. The day that small desire

also vanishes, their worldly life ends and their journey towards Eternity commences. After that there is no life and no death ; and nothing can be counted in numbers. That is why those who have knowledge and experience of the Soul say that Brahma is one and Paramatma is one. It is of no avail to spell out one unless there is the existence of two. If the numbers two and three do not exist, the number one also cannot be. To speak about the number one is only helpful if we can only know that the numbers two, three and four are there. There is a link between the numbers and those who have gained knowledge, therefore, do not say that Brahma is one but they say that Brahma is not two—not dual. It is an amazing statement. They say that Paramatma is not dual and cannot be counted in numbers. There exists no such measure to value God in numbers. Even when we say that God is one, we make the mistake of stating his existence in number and this is absolutely wrong. Apart from the fact of reaching the Almighty, at present we are only conscious of our physical body which is manysided and endless. If we endeavour to enter this physical body of ours, we will come upon another body which is invisible. If we succeed in going beyond this invisible body, we will be face to face with something that is not the body, nothing physical but something which can only be felt and grasped which is the Soul. Whatever I have said does not at all contain any contradictory statements.

A friend of mine asked me if the Soul leaves one

body can it enter another body which is dead and lifeless ? Yes it can enter but there remains no meaning or sense in its entering a dead body. That body became dead only because the Soul which resided in it could not stay on any longer in that body. And as that body has become useless for the purpose of the residence of the soul, then where is the sense in the Soul leaving one body in entering this dead body ? There is a possibility of the soul entering another body. But the question how we can enter the body of another is not of any importance or does not hold any value when we do not even know how our soul is living in our body. What is the earthly good of wasting our precious time in this futile discussion about entering the body of others, when we do not know how the Soul has found entry in our body. We do not even know or are not conscious of the fact how our soul is living in our body or whether we can see our soul, or if we can separate ourselves from our body. We have no such experience. Though there is no reason of finding entry in another's body, yet from scientific point of view it can be said that there is all possibility of the Soul entering another body, because actually the body is neither ours nor anybody else's. All the bodies are in fact foreign. When the Soul enters the mother's womb, it is entering a body. That body no doubt is very tiny, just like an atom but all the same it is a physical body. That tiny atom in the womb of the mother is hiding the physical body, which will be full grown in time. After fifty years of age, your hair will start greying and this possibility is also

hidden in that tiny atom. That tiny atom has all the potentiality of hiding the colour of your eyes, whether your hair would be curly or not, whether your hands would be long or not, whether you would be healthy or ailing and all the other things regarding your physical appearance. That is a tiny body, just an atom and in that atom in the womb of the mother, the Soul ultimately enters. The soul enters that atom according to the situation or the construction of that atom in that particular condition. The main reason of the deterioration in the race of mankind is this that the married couples do not create such opportunities that higher souls can be born. The opportunities that are being created are for the lower souls to find entry in the bodies. It is not necessary that the soul should have an opportunity to take birth in a new body, immediately after the death of the first body. In general, most of the souls which are neither very high nor very low, sack out new bodies within thirteen days to enter. But the lower souls have to wait because low bodies are difficult to be found. And these lower souls are known by the names of ghosts and devils. Very high souls also have to wait because they do not get proper opportunities to enter proper bodies. Such high souls are known to us as godly spirits. In olden days the number of ghosts was much smaller and that of the godly spirits was much more. In the modern world the number of the ghost souls is fast increasing and that of the divine spirits is decreasing because the opportunities for the birth of divine spirits are lessening everyday.

It is not possible to sight these ghosts because those ghost spirits which were waiting to enter bodies got the entry. It is also not necessary to see them. Even if we see men in general, we get an idea of the ghosts. Men in their behaviour and actions resemble the lower spirits and the ghosts so much these days ! Our faith in God is slowly vanishing. How can we ever have faith in godliness, in divinity when we do not come across godly men in this world? There were times when gods were as much a reality and actuality as the other true facts of our lives. If we read the preachings of the saints in the days of the 'Vedas' about the heavenly, divine spirits, we do not feel that they were talking about such divine spirits only from their imagination. They talked about such godly spirits who talked to them, who sung songs before them, who laughed with them and who walked with them on this earth and whose presence, they felt near and about themselves. All our contact with such divine spirits is wholly destroyed. The cause of this destruction is mainly that there are no such men amongst us who can act as a link or form a bridge between the men and the gods. There are no such men who can declare and describe to the world the form or appearance of gods. The responsibility of the absence of such men can be chiefly laid at the door of our matrimonial system, which has become grossly ugly and wholly perverted. The first and the foremost fact is this that we have stopped encouraging love-marriages since hundreds of years. All the marriages are finalised without taking into account the factor of love. That marriage, which ignores deliberately this important factor of

love cannot possibly foresee a mutual inner bond or harmonious blending of the hearts of the wife and the husband, which is possible only through mutual love. No harmony, no oneness and no celestial music can be there between two such partners who are bound together in a merely material marriage. Out of such a marriage no opportunity for the birth of a higher soul is created. Their love is a result of staying together and therefore it is just a worldly attachment. Their love is not from the innermost depths of their hearts and does not touch the tender cords of their inner souls, which unites the two into one. Thus children, born out of such marriages can never be the children of love. The children themselves can never have the higher qualities or attributes of love, kindness or understanding. On the contrary, they resemble ghostly and evil spirits. Unlike the divine or godly life, they will lead a life full of filth, contempt and violence. A small thing changes the whole aspect. If the foundation of the personalities are based on concord and harmony, amazing changes take place.

Perhaps you do not know why the woman is more beautiful than man; why there is a shapeliness, a roundness in her personality? Why this is not seen in the personality of the man? May be, you do not know why there is a music, a dance—an inner dance—in the personality of a woman which is not evident in that of the man. The reason is so small, so tiny and insignificant that you can hardly guess it. This small cause results in such a difference of persona-

lities. When the child is conceived in the womb of the mother, there are twenty four female life-atoms and twenty four masculine life-atoms. If both these masculine and feminine life-atoms mingle together, then the first cell is formed of these forty-eight life-atoms and the life that develops out of these forty-eight atoms is that of baby girl which ultimately after being born develops into that of a woman. Each side of this body consists of twenty four atoms. Thus there is a perfect balance in this body. The masculine life cell consists of forty seven atoms, twenty four on one side and twenty three on the other side, thus there is the imbalance. So there is also discord in the balance of the masculine personality and thus the harmony is broken. The life-atoms in the feminine personality are completely well balanced and therefore, she is beautiful, shapely, full of art, poetry and is resplendent with aesthetic sense and conception. There is just one less life-atom in the body of the man. The life-atoms that a baby boy gets from his mother consists of twenty four numbers and that he gets from the father are twenty three. This slight lack of balance in the life atoms of the man causes him to remain discontented throughout his life. He is always intensely discontented. What to do, what not to do, why not do this, why to do that, some worry, some dissatisfaction—these are the things which persist throughout the life of a man. This intense discontent rises from the fact of the imbalance of the life-atoms in his body. One atom is less which results in the imbalance in his personality. As contrary to this, woman's personality is completely harmo-

nious and so there is a concord, a continuous tune in her life. This has caused the woman to gain beauty but she has not been able to achieve progress or substantial development. Evidently the reason is this that the personality which has balance does not develop but stagnates. Man's personality is imbalanced and that is why it is active and so it progresses. He climbs the Mount Everest, he crosses rivers and mountains, he reaches the Moon and Planets, he engages himself in research and scientific discoveries, he writes big books and composes poetry and it is man who gives religion to the world. Woman will not achieve all this. She will not reach Moon or planets. She will not write big books or will give religious dictates to the world. The balance in her personality does not give her that intense desire, that mad craving to achieve things beyond ordinary routine life. The lack of one atom in the personality of man has enabled him to develop all the culture and science for the benefit of humanity ; whereas the balance in the atoms in the personality of the woman has proved to be her handicap, and stagnated her progress. I am speaking all these things to you because this is biologically true and the scientists will have to agree with me. If such a small difference in the personality of the man and the woman can cause such repercussions, how much more difference will the bigger differences cause. Hence the characteristics of the child who is born when man and woman meet depends on the mutual love and respect between the father and the mother, the sacred adoration that they cherish for each other and the oneness of their

hearts and spirit. What high and what divine soul is attracted towards them depends on their approach to each other while meeting. If they come together in a prayerful and holy attitude, more divine souls will choose to enter, higher Consciousness would like to house in such bodies.

With the passing of time, human race is getting weaker, poorer and more and more unhappy. And the main cause of this deterioration in the human race is the ugliness that has sprung up in the marital life. Unless we accept the soundness of the marital relationship and do not look upon it from the spiritual aspect, we cannot change the future of mankind. To a very great extent the blame for the weakness and unhappiness of the human race can be laid at the doors of those who condemn the institution of marriage and family life and wrongly over-praise the life of asceticism or 'Sannyas'. Once the married family life stands condemned, we have left giving any thought to it. But I would like to tell you that the way of asceticism does not necessarily lead to the Almighty. Very few persons of a particular type, persons of lower strata reach up to God by this way of 'Sannyas'. Most of the men reach their goal by leading happy married and family life. This way is much more easier than the way of 'sannyas'. But enough thought has not been given to this direction of reaching the Almighty. The dictates of religion up till now have been mostly eulogising the way of 'Sannyas' and looking down upon the family life. Unfortunately religion has not given proper directions to marital family life. If religion had fully grasped the true meaning and importance

of the married life in the development of the human race we would have given ample thought in the very beginning of the process of birth to the significant fact as to what type of souls is to be seduced or invited to enter the body of the child which is to see the light of the world. If religion can be properly preached and if every person is given to learn the true meaning, the underlying ideas and thoughts and the deep feelings of the religious dictates, then in the coming twenty years, the new generation of man would have a completely fresh and changed perspective of life. That man, who without consideration of the life to be born out of his physical union and without extending a loving invitation to the spirit to enter the body, indulges in sex act is really committing a great sin. That man is guilty even though his children may be born out of the bond of marriage. If he has not invited the spirit with a prayerful and devotional attitude to God, he remains a guilty person and a condemned man. Which type of Soul enters the body ultimately decides the future.

We bother so much about our clothes and fashions, we pay lot of attention to education and also to the health of our children ; but we have completely left off paying any heed to the soul of the children. This will never result in the creation of a good human race. Therefore it is essential to think of the soul and how it has entered this body rather than worry how the soul can enter some other alien body.

In this connection, a friend once inquired whether we can have any knowledge of our previous births.

Yes, definitely it is possible to know about the

previous births ; but when we have not known about this birth, it is very difficult to know about the past lives. It is possible to have the consciousness of the previous birth because whatever is imprinted on the picture cannot be easily effaced. It is always present deep down in the unconscious mind and whatever we have known, we do not forget. If I ask you what you did on the 1st of January in the year 1950, you may not be able to recollect and you will only tell me that you do not remember anything and you surely cannot remember. But if you are hypnotised—and this can be done very easily—and made unconscious then you will relay the detailed happenings of the 1st January 1950 as if that day was passing before you. You will be able to tell that the cup of tea that you had in the morning of the 1st January had a little less sugar in it and you will be also able to state the name of the man who served you that cup of tea. You also can tell that that man was stinking with perspiration. You even can tell the smallest detail like the pinching of the shoe that you were wearing on that particular day. Your memory can be brought out in the hypnotised condition. I have done lot of research about these things and therefore those friends who are desirous of knowing about their past lives can be taken to those lives. But first he will have to go back in this life only to that period when he was conceived in the womb of his mother. After this only he can be taken back to the memories of his previous life. But remember that Nature has made this arrangement for everything to be lost in oblivion. The reason is very important. Leave aside the memories

of the previous lives, even if you remember the details of one month's happenings in your life, they will haunt you and you will go crazy. You cannot live if you in one night's sleep, remember all the incidents that happened throughout the day. You will go crazy, you will go mad and insane. Hence Nature has made this arrangement that only that much memory is allowed to remain with you as much you can easily digest without any strain to your mind. All the remaining memories are dumped in the dark valley of the past. As in the house there is always a place for the unwanted things to be dumped, so also memory has a collection house which is not ostensibly evident but is unconscious, where whatever is not required to be remembered is deposited. In that house of the memory, recollections of lives innumerable are lying which have collected there for ages and ages. But if anyone without proper understanding and unknowingly enters that house of memories, he will turn mad that very moment because the collection of memories is so stupendous.

With the desire to know and probe into her past life, one woman was engaged in experimenting at my place. I explained to her that she has to be fully prepared to shoulder the responsibilities that may come upon her after knowing her past life because the knowledge of her past is bound to snatch away her peace of mind and leave her worried and anxious. But she said that she could not get upset or worried and she put forth the argument that after all the past was over why should its knowledge create anxieties in the present. And then she went on

with her experiments. She was an erudite and courageous college professor. She took guidance from me and got herself engrossed in the deepest of meditation. Gradually the curtain of her memory started opening out and the day she entered into her past life, she came running to me. She was trembling from head to feet and tears were flowing down from her eyes. She started crying and shouting that she wanted to forget what she had then known as her past life. She also refused to go back further in the past. I calmly asked her the reason why she wanted to close her eyes to her past in which she was so much interested and for which to know she had done so much meditation. She got flabbergasted and replied that it would be better if I did not try to know because she said that in her past life she was a prostitute, a devadasi in a temple in the south part of the country and she said, "I enjoyed life with innumerable men and gave my body to them and was a prey of their desire and lust. I thought I was loyal to my husband and true to him in body and soul but knowing the past has thoroughly disillusioned me and I do not at all want to remember that awful past of mine." I told her then that it is easy to remember but not so easy to forget, rather to forget the past is very very difficult.

To enter into the past is possible and those who want to do it have to abide by methodology. The greatest contribution of Mahavir and Gautam Buddha to humanity is not their theory of non-violence or 'Ahimsa' but the knowledge of the memory of the clan or the art of entering the past lives. They both are the first men who emphasised that anybody who

wants to know the real Soul should also enter into the past and learn the truths about the past so that he will know that he is repeating the same thoughts and action in this life which he had already done in the previous lives and then realise the futility of those thoughts and actions. He will be a completely changed man then. He will then realise his madness, his foolishness because he will know that in past lives so many times he has earned and collected money in crores, built palatial buildings, attained high status, gained knowledge and honoured positions in society and many times reached the thrones of Delhi. How many times, how many hundreds of times he did the same things and again in this present life he is doing these very things. His every life has been a story of failure and in this life also he would be unsuccessful. As soon as the full realisation will dawn upon him, his quest for wealth and power and high status in society would stop. Thus the knowledge of the past life will stop his mad running after wealth and status. Men would know how many women they had taken to bed with them throughout the innumerable past lives that they have lived and women would also know how many men they have slept with throughout their previous lives and both would also know that they are doing the same things : living a life of lust and enjoyment in this life also. With so much abandon to physical and material pleasures in the past men or women alike did not find satiety or contentment. The irony is that still in this life they want to indulge in sensuous pleasures and think of enjoying this woman or that man. This has been

happening crores of times in their lives, which they have lived in the past.

Once this futility of things has been understood through the knowledge of the past lives, same things and actions may not be repeated because if failure is the only outcome of all those things, doing them again in this present life hardly has any meaning, any sense whatsoever, Mahavir and Buddha both engaged themselves in deep meditations as regards the memories of the past lives. Once any man passes through the vistas of his past lives and remembers his behaviour and actions in those lives, he is thoroughly changed and completely transformed. Hence I can surely reply to the inquiry of any friend that it is easy and possible to enter into the memories of the past lives. But how can a man have the courage and the boldness to see through the past when tired of the worries and anxieties of this life, he drinks wine to forget himself and his problems. He drinks, he plays cards, sees pictures and gambles only because he wants to forget the present. He drinks wine in the nights so that his worries of the day get lost in the oblivion of forgetfulness. That man who has not got the simple guts to remember the happenings of the day but who seeks forgetfulness in wine and woman, how can that man have the daring to go through the phases of his innumerable past lives and have the courage to bear that knowledge !

All the religions have condemned wine and liquor of all kinds. Our ignorant leaders teach the world that liquor is prohibited in the religions because the character of the individual gets lowered and the

money from the house gets drained off in the liquor shops and man in his drunk condition quarrels and fights with his friends. This is wrong, this argument in favour of prohibition is merely superficial. Religions have forbidden drinking wine and liquors of any kind on the ground that the man who drinks is merely trying to forget himself and he who forgets himself in drinks can never be able to know his own Soul. To know one's soul one has to try to understand oneself. This is the main reason why wine and meditation are two contradictory things. In general opinion it is taken for granted that drunkards are bad persons. I know drunkards and also those who do not touch liquor. I have known through thousands of my experiences that the drunkard is a better human being than the one who does not drink. I have found such deep sense of humanity and kindness in the drunkards which is absent in that man who abstains from drink. I have found that those who are stamped as drunkards in the world definitely have more humility in their behaviour, more kindly attitude towards their fellow-beings than those who do not drink. Those who do not drink surely have more self-conceit and pride than those who drink. But these are not the grounds on which religions have forbidden wine and liquor and the preachings of the present-day leaders that this is the basis of the religious preachings is not absolutely true.

Religion, on the other hand, has upheld the prohibition of liquor on the ground that those who drink forget themselves in their liquor and thereby lose the courage of remembering the past. Leaving the

memories behind him, he who drinks ultimately loses his wits in the wilderness of his haphazard existence. One who is thus engaged in forgetting his present life, how can he ever have the daring to probe into his past ? If one does not recollect the happening of his past life, how can he change his present life or shape it in a proper way ? Then it will be the same old story of blind repetition which has continued through lives innumerable. This is thus the endless recurrence of the same thoughts and actions. We will be born again and again and repeat the same foolishnesses which we have done so many times. And there will be no end to these occurrences and recurrences unless we are able to dive back into our past lives. This boredom, this chain has no meaning because we will die and forget, will be re-born and do the same things that we did in the previous life. Thus it will be a never-ending circle. That is why this whole human life is compared to a revolving wheel, the spoke of which goes up and down again and again.

God knows what were the thoughts and conceptions in their minds when the thinkers and ideologists of our country got the wheel embossed on our National flag ! May be they never realised the full significance of their doing. Ashoka the Great had carved this wheel on his pillars and stupas with the explicit desire to let man realise that life is like a wheel always revolving round itself. In that wheel of life everything moves and comes back to the same point and from that point again starts circling. Thus the wheel represents life which is revolving

and circling again and again. It is a boredom of repetition. But we forget every time and therefore we go on repeating the same things with fresh desire and new-born love. A youth who is approaching a young damsel, showing her his love and longing does not know how many times and to how many girls he has made the same type of approaches in his past lives. And in this life when he is expressing his tender feelings, he thinks he is doing it for the first time and that this is the most important incident in his life. But if he realises or if the knowledge dawns upon his consciousness that that important incident of love has happened a number of times in his previous lives, he will feel the futility of things. He will feel exactly like the man who has seen the same movie thirty or forty times. If you have seen the film to-day, you certainly enjoy it. If you are made to see it the next day, you may tolerate it; but if you are asked to see it on the third day also, you will want to avoid it because it will become boring to you. But if you are forced to see the same film for fifteen continuous days under police compulsion, you will get so fed up that on the sixteenth day, you would certainly like to kill yourself because a limit has reached when you could not tolerate such repetition. On the other hand, if after seeing the film every time a dose of opium is administered to you, then you will forget every time what you saw and then surely you can see the same movie time and again. Not only you can see the film but you will derive pleasure from it, every time that you will see it.

When man discards this body after he dies, the

door of all the memories connected and contained in this body is permanently closed and a new play in his new body starts again. Though it is a new game it is the same old story, it is the same repetition of the same happenings and doings. If the past is somehow remembered, then we realise that it is the same story which we have seen so many times before, they are the same songs, that have been sung through lives innumerable and then this repetition goes beyond one's power of endurance. Thus after the memories of the past lives come before you in a passing panorama, a consciousness to discard everything that is worldly comes upon you. It is thus only the remembering of the past lives that brings 'Vairagya' or sense of futility of worldly things. But now-a-days this sense does not come to many persons because the desire to probe into the secret memories of the past lives is absent. If some of my friends wish to carry on these experiments, I am fully prepared to guide them. I do not speak about the experiments because they involve certain basic and important doctrines as far as I am concerned. Just a signal from any of my friends and upon my word I say that I am ready for such experiments. If anyone comes forward, I will be very happy. Only yesterday I received letters from a few friends of mine saying that they are eager and waiting to be called and now that the call has come they are ready to come forward. I am ready to take them on the path of exploration of their past. I will show them and accompany them upto whatever distance they want to tread. The world needs some few persons to acquire this knowledge at this stage of the world's

progress and development. If a few men are able to achieve this knowledge, I am sure, we can remove the darkness that is so fast enveloping the entire world in its fold.

Two experiments, absolutely contrary to each other, were being carried on in India during the last fifty years. The one experiment was of Gandhi and the other was of Shri Arvindo. Gandhi tried to lift up the personal character and integrity of each and every human being. It seemed that Gandhi was achieving success in his experiment but he completely failed and those whom Gandhi thought that he has lifted proved themselves nothing more than mere earthen images, which lose their lustre and colour if a little water falls upon them. In these last twenty years, we have observed that all the lustre and light of Gandhi's uplifting has vanished into nothingness. Their stark naked bodies are standing in Delhi which are without any colour or polish that Gandhi tried to impart to them. Until the honours of high positions never rained upon them it looked that their faces carried dignity and conviction; their hand-woven khadi garments dazzled in purity and their khadi caps looked as if they would lift up empires from the dust and build them into something solid and benefactory to the suffering humanity. But today those same khadi caps, which were regarded as emblems of purity have fallen so low in the dust that they deserve to be burnt in public places because to-day they have turned bourgeois and become the symbols of country's red-tapism and corruption. The experiment done by Gandhi failed miserably. Such

experiments have been carried on in our country many times even before Gandhi. Shri Arvind engaged himself in one experiment in which he did not seem to achieve any success and finally did not succeed but the direction that he followed was right and very correct. His experiment aimed at lifting some few souls higher up so that those souls which had risen higher would be able to beckon the remaining souls up to their heights and that their presence, their call should be able to lift the other souls. He experimented if it was possible that if one man's soul rose high up, the souls of all the human beings would rise along with it and the level of the souls would be raised. Yes, this only is possible because there is no other alternative but this. Today man has stooped so low that if we try to care and change one man, it is likely that in trying to change the entire human race, he himself may get corrupt. You know very well that those benefactors of the public turn in few days into pickpockets of the public and harm them instead of doing any good to the common man. They want to improve the lot of the people and to serve them but in a few days it is found that they themselves need to be improved upon by the same persons whom they want to serve. No, no, it is impossible, it cannot happen. Perhaps you do not know that the history of spiritualism of mankind shows that in certain periods of time the spiritual concepts of man reached unimaginable heights. Two thousand five hundred years back Lord Buddha was born in India. Prabuddha Katyayana, Mavali? Goshal and Sanjaya Vilatiputra also were born in

this country of ours. Socrates, Plato and Aristotle were born in Greece. Laotse, Confucius and Chantse were born in China. Thus two thousand five years back in the entire world ten or fifteen individuals of towering stature appeared on the scene of the world and in that century therefore the Spiritual standard of the world rose so high that it almost seemed to touch the sky. It looked like the golden age of the world. Such powerfully enlightened and sublime soul of man never appeared before. Fifty thousand persons followed Mahavir through villages and districts. Thousand Bhikku followers of Buddha showed the path of enlightenment and righteousness to the suffering mass of humanity. The very atoms of dust got changed in whichever village Lord Buddha appeared with his retinue of ten thousand Bhikkus. In whichever village those ten thousand Bhikkus made their collective prayers, it looked as if darkness had been driven away and the whole village got enveloped in a spiritual and celestial glow and a strange awakening of spirit followed. It gave the impression of all the flowers blooming which never happened before. Some few persons rose high and with them the persons on the lower level looked up and were summoned. Unless there is something to turn the eyes upwards nobody looks up. If there is nothing to attract your vision upwards, you will not look up.

But there is so much to look downwards. If one goes lower then he still steps down lower and lower and he makes a big safe to keep money and purchases a cadillac car. By looking down, you are able to get material prosperity. See ! Delhi is so much

lower down almost in the underworld. Whoever wants to reach Delhi will have to stoop lower and lower. There is nothing above to be seen but there is so much down below to attract your attention. Even if you want to look above, you cannot see anybody because there is none to be seen. What misfortune it is that there are no souls high up above who cannot be looked upon for guidance ! Such Souls are absent above, looking up to whom one could be attracted and who called you insistently and looking upon whom you feel guilty and also an urge rises in your heart that you yourself could be like them. I could be that light, I could be that fruit and I could sing that song of purity and freedom. I could be the Buddha, I could be the Mahavir. I could be the Krishna and I could also be the Christ. Once this thought, this idea comes into your mind that you could be like one of them, the upward journey of the soul commences but there must be higher souls up above you to whom you can turn your gaze for inspiration. And remember, the soul is never stagnant, it is always moving either higher up or lower down. There is nothing like a station or a halting place in the spiritual consciousness. Life is a story of continuous movement and we have to move upwards in our spiritual world.

I want a revolution in the world not of many people but of a few persons who are courageous and bold and who are ready to do experiments. If only a hundred people come forward prepared to raise the soul of that height where it is possible to reach, then in twenty years the entire face of India can be

changed and completely altered. In his last moments Vivekanand said that he had been calling out to hundred persons to come forward and do the experiments but they did not come and he pathetically declared that he was dying as a very unhappy and disappointed man. Vivekanand was convinced that he could have changed the world only if those hundred men had come forward but they never came and Vivekanand died. But I have decided not to call the men but to go to villages and districts and search such men. I will look deep into their eyes to find out the depth of their souls. If such men do not heed my call, I will have to bring them by force, by compulsion. If I am able to bring together hundred such men, I assure you that the rising souls of these hundred men would stand out like the Mount Everest or Gaurishanker and show light to the erring human beings, and lead them on to the right path. Those friends who accept my challenge and those who have the strength and the courage to tread on that difficult path can surely come forward, but they have to remember that the path is not only difficult but unknown. It is like a sea which is tremendously vast and we have no drawn plans of that deep sea. But he who has the strength and courage to enter the deep waters should realise that he got that strength and power because he was called by the Almighty otherwise he could never show such guts. In Egypt it was believed that when a man called to the Almighty for help and guidance, God must have definitely called to him before he sent forth his call; otherwise the call itself would not come forth.

Those who have this inner urge, surely carry some responsibilities towards mankind. To-day it is an urgent necessity to go to the corners of the world, issue the call for some to come forward and sacrifice their entire lives to reach the heights of spiritualism and enlightenment. All the truths of life and all the experiences of life which were true upto now are turning into untruths and blatant lies. All the heights that were reached upto now are turning into mere imagination and fancy. They are all turning into mere legends and bye-gone tales. After a hundred or two hundred years, posterity will not even know that Buddha or Christ were actually born and lived in this world. They will think that their lives only constituted stories of the past. Somebody has written a book in the west wherein he has openly said that Christ never existed, and his life is a mere old drama and he further says in his book that gradually people forget that it is a mere drama and started believing it to be a real historical fact. At present we enact 'Ramlila' because we believe that Ram lived and walked in this world but future generations will say that 'Ramlila' was written and an illusion was created amongst the people that Ram lived and actually existed. They will think that 'Ramlila' was a mere drama. And it is but natural for the future children to think like this that it was mere drama continuing for generations because when such personalities like Buddha, Christ or Ram do not stand before us, how can we ever believe that such men of outstanding knowledge and wisdom

and stupendous spiritualism ever lived, or walked in this mundane world of man.

The workings of the mind of man is rather funny; he is never able to believe that persons higher than him in every sense can exist. Man can never adjust his thinking to the idea that a higher being than himself lives and breathes on this earth. On the contrary, his mind is always bent upon looking upon himself as the highest and the loftiest of all. Under great pressure he agrees to believe in the existence of a loftier being than himself and he will always seek loopholes in the other person, some defects in his character or behaviour so that he can prove that the other person is a man on a very low level of consciousness. Whether he is satisfied in his innermost heart about the defects of the other man is doubtful but ostensibly he will try to prove his lower level. As soon as he is able to find the slightest defect, he will immediately declare at the top of his voice that the old idol is shattered to pieces and that it no more holds the same place in his heart because some shortcomings are found in his character. The search is always for the shortcomings and if no such flaw is found then it is supposed or taken for granted to exist so that he gets a false satisfaction of being himself in the right. Thus gradually with the passage of time, man will refuse to accept the existence of all such personalities because there are no signs to be found of their having ever existed or lived. After all how long can the stone idols tell the world that Buddha and Mahavir were actually born and lived their wonderful lives of utter simplicity and high spirituality ! How long

can the written words of the Bible prove that Christ existed and walked upon this earth in all his glory ! How many years can the 'Bhagavadgita' go on telling the world that Lord Krishna was born and bred as a human being and in his human voice, he expounded the Gita to Arjuna on the battle-field of Kurukshetra ! No, it is not possible for many years ! It is not possible that generations and generations to come can keep their faith in mere words or mere writings ; but something substantial must be there to enable us to place our faith in it. We need men like Christ, like Krishna, like Buddha and Mahavir. If we are not able to have such men amongst us, mankind is going to face the calamities of a very dark age which will be full of ignorance and misery. And then there is hardly any prospects for the future. I am throwing a big challenge to those, who feel that they can do something good for the human race. I will wander through villages and if I come across such eyes which can be the lights for others or which I feel can be imparted with the burning flame of conviction, I will bring such persons, having such eyes with me and labour on them and make them capable and impart all the faculties to them so that they can hold the candle and brighten the dark path on which men have to tread, so that they can show the men the way to a brighter future full of knowledge and light. I am myself fully prepared and I do not want to die like Vivekanand saying that I was searching such hundred men and I could never find them.

I am extremely grateful to all of you for having

listened to my talk with such loving and peaceful attention. In the end I bow my head in supplication to that Almighty who resides in the hearts of all of you. Please acknowledge my regards.

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By the same Author

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