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**TOWARDS
THE
UNKNOWN**

Original Discourses
by
Acharya Rajneeshji

English Translation
by
Shri P. B. Tilwani

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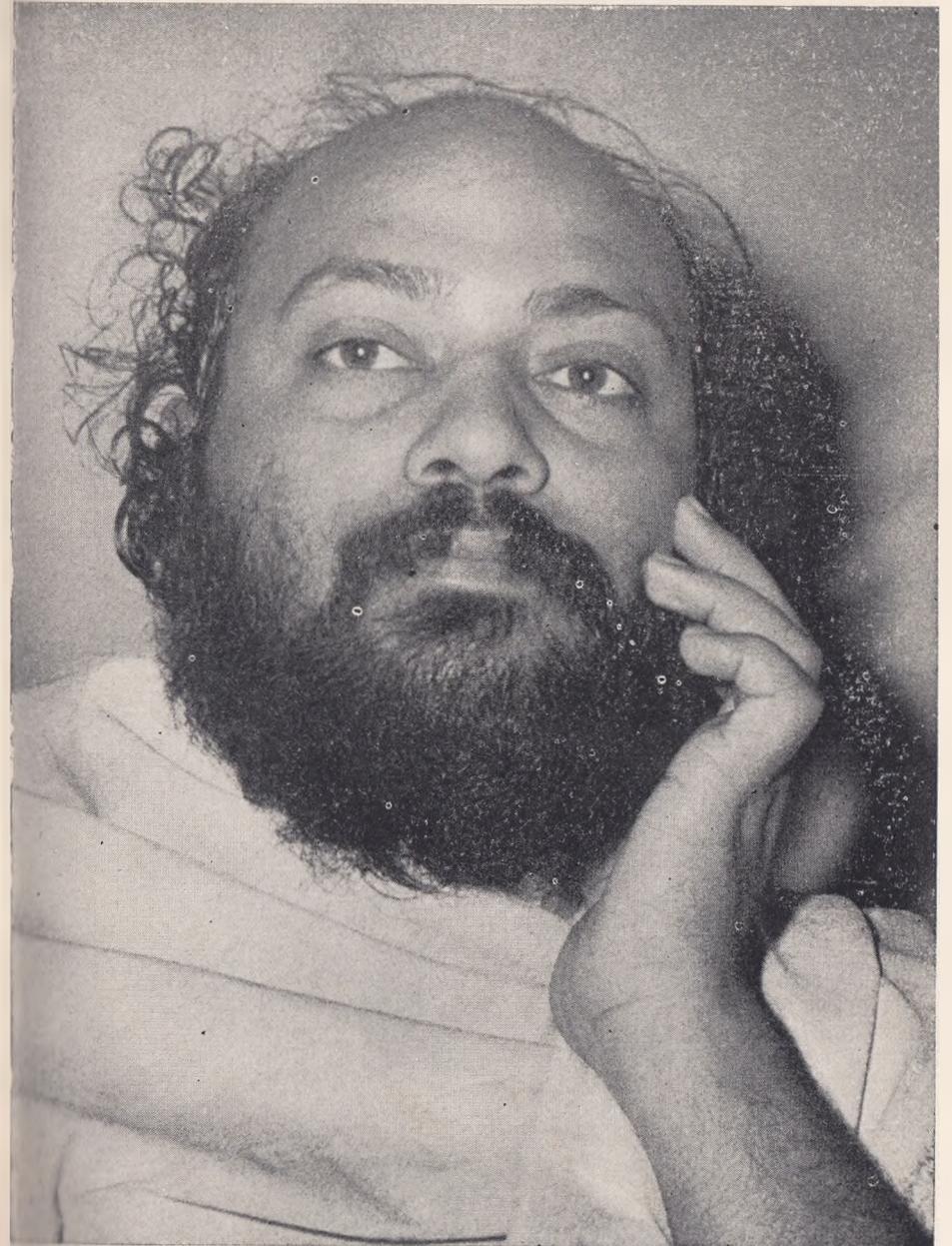
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Acharya Rajneeshji
A free thinker of the time

Treatise on
Discourses delivered by
Acharya Rajneesh

**TOWARDS THE
UNKNOWN**

Translation into English
by
Shri P. B. Tilwani

from
Original Hindi Title
AGYAT-KI-AUR
(अज्ञात का ओर)

PREFACE

This book in your hand entitled "*Towards The Unknown*" is the translation of original Hindi '*Agyat-ki-Aur*' being the *scholarly discourses* by Acharya Rajneeshji to whom the readers know as *free thinker* of the time.

Though in my *humble* attempt, I have strived to reflect the charm and beauty of the *original* discourses, I was at times, compelled to *exercise* my judicious discretion and had to make *either* the subject explanatory *or* coin the Hindi term in equivalent English nearest to the Hindi concept, more particularly in respect of 'external value' and of 'Universal application.' How can I under the circumstances, claim *loyalty* to the original?

The entire theme of discourses is a *successful* attempt to make the life a perpetual joy, full of purpose and creativity. Although Science & Education *both* are related to religion, there is *fairly* well observed division of significance between them. Acharyashri has in detail, drawn a *thin line* putting his wide vision from different angles and carries the readers to the 'inward' *without discarding* 'outward' through right understanding and awareness.

As the title suggests, the subject selected is 'Unknown', divided into two parts, the first being '*the religion and the science*' and the other being '*the religion and the education*'. What Acharyashri means by 'religion' is not any of the *traditional* religions but a religion not *identified* with any cult or ideology. For him, the science is the discovery of objectivity *whereas* religion is the inquiry of subjectivity. For him, the education is the self-creativity *free* from pair of opposites. By education, he *does not mean* techniques or theories *but* education is a freedom song and the creativity to the unknown *discovery* of subjectivity as well as objectivity.

Though all *possible* efforts have been made to bring the true tone of the spirit and meaning of the original, I have but *to admit* that I have not been able to follow up the original. I am quite conscious of *such* shortcomings that may have crept in, inspite of my efforts *to avoid* them and I sincerely *crave* the indulgence of the readers on this aspect of the book.

P. B. Tilwari

15th August, 1969.

What is science ?

Discovery of 'unknown'.

And religion ?

Religion too is a discovery of 'unknown'.

Science is the discovery of that 'unknown' which is 'objective'

And religion of that which is 'subjective'.

They are two sides of the same coin.

They are friends and not enemies.

And the future of mankind lays only in rhyme and rhythm of both.

PART ONE

RELIGION AND SCIENCE

Religion and Science.

This is an incident of a small town on a full no-moon day. Midnight had already passed; the whole town was fast asleep and even the dogs *fatigued* of barking, were also at rest. Thus when the whole town had entered in a *complete* quietness, a sudden sound of weeping and crying from a small hut, *broke* the silence and awakened the people *then* fast asleep. The napping people old and young, in a completely *confused* state of mind, were seen running in the direction of the hut. Though nobody understood as to what had happened, some assembled around the hut listening the sound forthcoming from the hut, "Fire, I am burning. My dwelling place has caught fire", while others brought buckets of water to *extinguish* fire but to the surprise of all, it was found that there was *not only* no sign of fire in or near the hut *but* there was *even* no lantern light in the hut. With a view to break open that poor woman's hut, some pushed the door but found that the door was open *only*. Some brought lanterns while others pushed themselves inside and found old woman not only weeping aloud *with* all the strength she had but also shouting of fire in herself and to her hut. Perplexed people unable to make out the situation, started questioning her, "Have you gone mad? Where is fire? Show us the place of fire and we shall extinguish the fire." In reply, the old woman *in reaction*, stopped weeping and laughed aloud saying, "I have not gone mad but mad you people are, that you all have assembled here to extinguish the fire that has broke in your own houses. You all therefore, go back and search for fire blaze in your own dwelling places. The fire that I refer, has broke 'within' me and *therefore* you will not be able to extinguish it because it is *only* 'self' and nobody else *who* can extinguish the fire 'within'. If the fire would have been 'outside', you would have been able to extinguish but what I am referring, is the fire 'within'." Saying so, the old woman again started weeping and shouting of the 'fire' caught by her dwelling place and of herself being burning 'within'.

Incidentally, I was there in that town on that day and you all too were there at the time. It seems that you have forgotten the incident but I have not. To remind you, I may add that I saw you all returning *displeased* with the meaningless *behaviour* of that old woman for disturbing your sleep. Next morning when you got up, you all forgot the incident; it can be said that the whole world appears to have forgotten the incident as that town can be said to be the dwelling place of entire human race.

You all *did* continue to sleep but I *could not* thereafter. That old woman once for all, broke my sleep as the moment

I peeped 'within' in search of that invisible fire, I found that there was no fire; the sleep was *nothing but* an illusion and that very illusion itself was 'fire'. Life is *mostly* being consumed in ignorance of 'what is' and that *very ignorance itself is an illusion*; that very illusion itself is pain and torture. Fire, but you could not see because you again went in sleep and enjoyed the sweet dreams. The dreams are good companions of a sleep and do not allow a sleep to break. In fact the dreams act as stimulant to the fire. Painful dreams sometimes create confusion and that makes one to change the side but such dreams are being tolerated in the hope of pleasant dreams. Pleasure is not possible in absence of pain because on the very black board of painful dreams, one hopes of seeing the better signs of pleasurable dreams. Like two bullocks of the same cart, pleasure and pain *rotate* around the dreamy sleep. Thus one looses the life in such a dreamy sleep; one who is sleeping cannot be called living.

Such is a very old and painful story of human-life, *as old as human creation is*—but who-so-ever says that life is burning, is being considered mad and is being asked, "Where is fire?" and we rush with buckets of water to extinguish the fire. But in fact that fire is not 'outward' and so the eyes which are accustomed to see outside, *cannot* see it. How can water of 'outside' extinguish the fire 'within'?

Whether the fire is visible or not, the burning effect thereof is being perceived by every individual in the life.

Where there is fire, there is burning; whether we see it or not; it does not depend on our seeing. The fact is that the existence of fire with burning effect is *only because* we do not see it. Its very existence is due to our unawareness; its life is only in our ignorance and in such a condition when man senses that invisible burning effect, he feels himself burning in that very fire. Instead of finding the *root cause* of that 'unknown' and 'invisible' fire, he starts in the quest of water and that very quest of water is illusion. We are all running in search of water—that water may be in the form of wealth, fame or salvation. Inevitable tendency of water is that it is always outside, and secondly in order to get it, one has but to *run as* one which is outside, requires only outward approach. The beauty is that he who runs to fetch water, adds fuel to the flame of fire 'within' because that very running *acts* as stimulant. Any outward remedy sharpens the flame and as one hunts for it, it goes on more and more increasing. More the fire sharpened, the more one runs for outward remedy whereby a vicious circle is created. *Is this vicious circle not an illusion?* Generally one does not find water as most of the reservoirs, prove to be illu-

sory—and even if a reservoir is found, it proves to be useless. How can 'outward' effort extinguish the 'inward' fire? In fact, those who find and others who do not, stand on the same level of defeat. Illusion and success *never* stand together; they never meet because the cycle of illusion is *always* conditioned with unsuccess and therefore, unsuccess is its inward irresistible need.

When Alexander the Great, died, millions of people gathered together to pay homage but much *against* the tradition, the people found that his both the hands were kept out of the coffin. In almost all the countries of the world, it is the tradition to keep the hands in the coffin. When people inquired about the cause, they were given to understand that Alexander the Great, desired that his both the hands be kept out of the coffin so that all should very well see that his hands too were empty; a man like Alexander the Great, was also going empty handed from this world. How nice would it be if the hands of all dead bodies be kept out of the coffin so that all should *repeatedly* witness the truth that the worldly possessions and life have no relations.

No 'outward' effort can ever extinguish the 'inward' fire.

No 'outward' happiness can ever serve as remedy for 'inward' agony.

No amount of 'outward' sun can ever remove the 'inward' darkness.

But uptill now, the efforts have been made to remove the 'inward' darkness by 'outward' agencies.

That very effort has given birth to 'Science'.

I am not *against* the science; on the contrary, I am a *friend* of science. But I would certainly like to say that science *alone* is not capable of giving peace, joy and right value to human life and it alone would never be capable of serving the mankind. It can *only* provide comfort but such comforts at the most, may be able to extend for the time being, its help to *forget* agony. Within a very short time, comforts assume the position of a *recognised habit* and the agony takes its *original place* again. Thus, comforts are not remedies for pain but *temporarily* suppress the agony. Because of this, comforts *further* seek solutions in more comforts, thereby *continuing* a merry-go-round which has no end. Such endless run brings *neurosis* disorders, agony and pain and ultimately *ends* in madness.

Science has relation so far as living at *physical level* is concerned. Scientific knowledge is *essential* because it helps

to correct *the errors* of physical living. As pain exists 'outward', outward remedy *may* appear to work well, but pain is not the *centre* of human agony. In fact, pain is the *extreme* boundry of agony and the centre of that agony is 'inner' conflict. Outward comforts *may help us to escape* from the pain but they cannot act as remedy. In the very presence of such comforts, the burden of inner conflicts goes on multiplying. This is the reason why under the rising heights of outward happiness, stand the *ditches* of inner poverty and dependence.

It is therefore, not surprising that Buddha and Mahavir though in abundance of worldly riches, might have felt that 'inward' poverty.

Because of ever increasing riches that scientific progress has brought, the whole humanity has gradually started coming to the senses.

Along with scientific developments, one strong *conviction* that 'outward' happiness can bring 'inward' peace and freedom song, has been *gradually* broken.

Scientific progress itself has brought into light its importance as well as its drawbacks.

Limitations and importance of science are now no more 'unknown'.

Science is in a sense not so useless as orthodox religious-leaders used to believe but at the same time not so perfect as blind lovers of science have believed it to be.

In fact, whatever may be the kind of blind faith, it cannot give the *realities* in objects as they are. Blind faith always covers up *facts* with readymade *formulas*. In fact, to burden facts with formulas, means *to escape* from the fact. To observe the facts as they are, is *to widen* the vision and out of that what is learnt, does *not bind* the life *but relieves* it from the tension.

By looking the life with *such* predispositions, humanity has been reduced to a state of cripplehood and stagnancy. Man cannot see the life as a whole. He has not seen the life *choicelessly*, and thereby has not seen the life '*as it is*' in its perfection and unity.

Religious convictions had *denied* objective environments and in reaction to that other cults refused *to accept* 'inner' being. This second denial got support from science. Religion and science stood as *rivals* to each other. This competition was not between religion and science but this was in fact a *war of*

one mental condition with another which were predisposed conditions within himself. Human mind moves with predispositions. Its working is like a clock pendulum. One condition gives birth to another condition but truth *never prevails* in any condition. The characteristic of a condition is that it is *never* perfect otherwise it cannot be a condition Reality is in between. The reality is there *where* all conditions are dissolved and stilled. *Reality is only in absence of conditions.*

Life is *neither* extroversive nor introversive; life is both or neither. By observing the life inwardly, only *centre* remains and the sight of the *circumference* is lost. How can there be a centre *without* a circumference? Because of the *existence* of the circumference there is centre. Observing the life outwardly, the circumference remains and the sight of the centre is lost. How can there be a circumference without a centre? Life is *therefore*, in both and not in any one conviction.

Science is nothing *more than* an outward research of environments (surroundings) whereas Religion is *an inward inquiry* of 'self'. Science is *an entry* in material objects while religion in Ultimate (God). Though 'outward' environments *may* appear contrary to 'inward' inquiry, they are in fact, the *dimensions* of one total truth. Such a controversy is merely a result of the human imaginations. Pervert human views have brought such a change *when* life is whole and total.

Life is totality of 'inner' as well as 'outer' being. Breath which one inhales the very breath he exhales. In-and-out travel of the same breath, is nothing but two processes of the same object, just like two sides of the same coin. What that wind therefore, is? Is that wind inward or outward? It is *both and neither*, as on subjective point of view, it is 'inward' and on objective point of view, it is 'outward' but from breathing point of view, it is *relative* and therefore both or neither if viewed from absolute sense. Such is the life; if viewed from one angle it is 'inward' and from another angle it is 'outward' but in reality, both 'are' and both 'are not'. *Objective* angle is science and the *subjective* angle is religion. The real life therefore, can be *perceived by* only those who are subjectively as well as objectively calm, quiet and still because one who is 'free' from all notions and conditions, finds unity and integrity in life. One cannot *experience* the totality of life so long one *has* notions and conditions and in such a *duality* of life, there is somewhere a place for 'I' ego. Where there are no angles, notions and conditions, there is no 'I' ego and then what is 'that is'. *That is truth*. Truth is not an angle; it is when all convictions are dissolved. Where conditions are not, there is reality; that is

truth: *realisation* of that fact (truth) is the only *remedy* (water) which can overcome all frustrations (fire) of life.

But when an individual finds himself *identified* with some objects, his heart is divided between inner and outer conflicts. Therefore individual *always finds* himself in this duality; this duality is always *based on* self-identification; because of identification there is duality; that means this duality is *because of* identification. In this very fire of duality, we all are living and suffering. One who proceeds objectively, finds that the duality and tension go on increasing because the *vicious circle* of environments goes on multiplying. The 'centre' becomes far and far because science has beginning but no end. Science is therefore, one quest; it is *merely* a media, it is not an end in itself. It does start in search but finds no goal.

Religion is an inner state. Perhaps, that is not a state; it is stillness because roots of all conditions are found only outward.

Religion is an inward search. Perhaps, that is not a search; it is effortlessness because all such states deprive the 'self' from the reality.

Religion is an inward observation. But no, observer, observation and observed are only because of the duality on the circumference, the centre (heart) has no such distinction.

If Science is a technology, then what is religion? Religion is not a technology. One which is 'outward', *can be* a subject matter of explanation but one which is 'inner', *cannot be* a subject matter of explanation.

In fact, from where the explanation starts, the science begins because that is a start of outward expressions.

Science is in words; religion is in stillness. Because the circumference (environments) is expression and the centre is unknown and invisible, science is in words and religion in stillness. They are like seed and tree. Science is a tree; and religion is a seed.

Science can be known; religion cannot be known but one can be a religious and one can live in religion.

Science is knowledge; religion is living. Therefore science can be taught but religion cannot be a subject matter of teaching.

Science is the *search* of 'known' and the religion is the *discovery* of 'unknown'. Science aims at widening the circumference of happiness *through* worldly environment while reli-

gion is to loose the individual *identity* in 'unknown' That is the reason why science is *multiple* and religion is *one*. Science is progressive *whereas* religion is eternal.

To seek *security* in happiness on the circumference is to be far off from the *reality* but the mystery is that he who proceeds *towards* reality in the 'centre', is not far off from the happiness *but on the contrary*, the happiness on the circumference comes nearer to the reality in 'centre' and in this process when the happiness on the circumference comes *on the point of* reality in the 'centre', the circumference of happiness disappears *because* the reality in the centre is also lost. If worldly happiness is, the reality is and when worldly happiness disappears, the reality is also not, *because* reality of what should be, is in relation to worldly happiness. The circumference of happiness is so reduced that it coincides with the centre of reality and that is how the identity of both is lost. The point of *coincidence* of reality as well as of happiness becomes the doer of 'what is' which is neither *reality* nor *happiness* but a state when 'observer' and 'observed' become one. That is why I say that the science can have controversy with religion but controversy of religion with science is impossible. Outer can have controversy with inner but inner knows no outside. Son can have controversy with mother, but for mother existence of son is her own existence.

Religion cannot be in opposition to science and if it is, that is not a religion.

Religion is not in opposition to the world; world can be in opposition to the religion, but religion can never be.

Religion is absolute non-controversy and therefore a freedom song. Where there is controversy, there is bondage.

And where there is controversy, there is no peace; there is fire.

That old lady was therefore justified in shouting: "My house is burning. My living has caught fire."

This is *how* activity of the people approaching with buckets of water in the form of science as an 'outward' remedy, made her to laugh. She is still laughing because the life is also in the same *dilemma* today; same at this moment too. This is the same night of no-moon day. At this moment also, the same village lays awakened but with the same *hypnotic* condition; neighbours are also on the same move today *enquiring* with the same notions. The enquiry is: "Where is fire? It is not visible; show us and we shall extinguish it. We have brought buckets of water. "Every night brings the same incident and thus re-

petition has continued. But fire is 'inward' and water is 'outward'. How can that fire be extinguished? Fire goes on increasing and humanity is being consumed in it. There is possibility that fire may continue to reach its *climax* and humanity may surrender to it. There is equally another possibility that in the climax of that fire, man may see the reality and get transformed and may prove to be wise. Remember that science *cannot* extinguish that fire; contrary to that, all inventions of science have helped the fire to get strength i.e. science has in fact acted as stimulant only.

What has humanity done for science? Constant efforts have brought the science to this state *but* fire is still there where it was; *on the contrary*, its circumference has increased *to the extent*, the science has empowered mankind with its miracles. This power has added *fuel* to that fire.

Would it be strange if such a power in the hands of ignorant *may prove* to be suicidal? To me, last two world wars appear to be the *rehearsal* for total destruction of humanity. Approximately, 100 millions were deprived of life in the last two world wars. Still today, the same preparations continue. Final will be the third world war.

It does not mean that human beings will have war *no more* but because there shall be *no trace* of humanity to wage war. A desire for self-destruction of humanity by itself is not without a reasonable cause behind. Perhaps outward *quest* which has not brought anything substantial, may be the cause of desire for total destruction of the humanity at large. After using all means and ends at his disposal, man is *today* where he was *before*. Life itself has become empty and aimless. Alexander the Great, realised only at the time of his death that his hands too were empty, and *therefore* by keeping his hands outside the coffin, he wanted the world to understand the *mystery* of death. May be that because man might have understood this mystery of death, he is prepared to destroy himself. He does not want to give trouble to God to bring him death. When his hands are *empty* and soul is *shallow*, what is the purpose of life . . . what is aim . . . what is meaning of it.

Life is aimless because man is not acquainted with it.

And what he has known as life, is definitely purposeless, as it is not the life worth living at all.

If life *without* paying any attention to 'inward', starts *seeking* solutions 'outside', the life is *bound* to become purposeless. It is because what remains thereafter, are objects and objects only. At the cost of innermost, if one seeks security in outward objects, he himself, becomes *cause* of his own sick-

ness, misery, poverty and frustrations, and ultimately invites his own death.

If one *without understanding* discards environments by denying every outward object and finds security in the inward, he too becomes helpless because his mind too remains in *mental conflict* at sub-conscious level and this is how he is being deprived of 'inward' peace and freedom song. Only he, who dwells in love and beauty finds the innermost. Objective 'denial' brings a kind of frustration and sorrow and the resultant objective conflicts bring with it *inertia* and *stagnancy*. Subjective conflict *does* strengthen ego but because of that one *does not* perceive innermost.

Life is in the *unity* of subject and object. Life is in the rhythm of subject and object. Life is in between subject and object. Life is *not* where supression, domination or tension is. It is *only* when peace, serenity or simplicity is. Peace, serenity and simplicity comes from awareness . . . awareness towards life . . . awareness of 'what is'; awareness means non-ignorance; awareness means consciousness. In total awareness, there is constant flow from the object on the circumference to the subject in the centre and then only there is a *quest* which is neither objective nor subjective. That is 'What Is'.

That is why I *repeatedly* say that ignorance, unconsciousness and unawareness act as a fire in which life suffers and is being consumed; while understanding, awareness and consciousness bring the *totality* in which life is transformed *into* the bliss. The very energy which consumes the life in ignorance, becomes bliss and totality in awareness.

If a man is in awareness, all powers with him become blissful because there is nothing worse than ignorance and unawareness.

All energies are always neutral and impartial. What energies can do and undo, does not depend on them but completely depends on the individual using them.

For a true religious mind, frustration of science is not an inner 'agony' but can be a medium of inner 'contentment' (Paradise).

Unanimity of science and religion can give birth to entirely a new dimension.

A king had once asked to an old hermit, "I have learnt that more of a sleep is a harmful thing but I get more sleep. What is your opinion?" That old hermit replied, "It is bad for good people to sleep more; but it is good for bad people

to sleep more because to the extent bad people become active, they labour to frustrate the world."

Where there is inner peace, the power is always blissful but where there is inner conflict, dullness is always good.

Science is blissful with righteousness but how can it be considered justified in the hands of a monster?

Power with understanding is *blissful* but the combination of ignorance and power is sure to be a *disaster*. Human being has been involved in such a frustration. Science has given power but where is that *right understanding* which can utilise it properly? There will be disaster if peace is not. It is only in peace that one *can find* an unprecedented energetic, creative and constructive ways. Man has *inward* frustrations and *outward* creativity: it is as clear as mathematics. This unity itself is dangerous.

Frustrated and disturbed mind derives pleasure only by torturing others. A discontented and unhappy mind *values* nothing more than such a kind of happiness. In fact, we can give only what we possess.

One who is unhappy, feels *more* unhappy when he finds others in comfort. It becomes his *only* desire to see that others *too* should not be comfortable. This is what *is* happening and what *has been* happening. Science has given the power *in the hands of* ignorant and frustrated human beings and that very power is now *likely to be* the cause and effect of the total destruction of life. Such a man has been in a position to acquire *all* the means and ends for total destruction; and now this *carnival* of total destruction cannot be said to be a *mere* accident. Are we all not involved and in which direction? Where is this total effort being invested? What for are we living and dying? Is that to invite death..... to invite mass suicide? Formerly, so-called religious people *individually* used to practice meditation (Sadhana) in order *to escape* from life. Now science has opened a *new avenue* for the people of all walks of life to *collectively* escape from the life instantly. Who will not like to take up this golden opportunity? We are *all* co-operators and comrades in this particular enterprise of mass suicide. Those who are not co-sharers in peaceful living are *also* sympathetic in destroying each other even at the cost of their own existence! Marvellous is this *sacrifice* and such a feeling of *renunciation*! Those who are enemies in respect of peaceful living, have become co-partners in the eve of *total* destruction of human race.

Should I mean that the whole human race has gone mad? Perhaps, this statement is *also* not appropriate because it may

create a sense of illusion that formerly man was sound! In fact, human being is, as he was before. The difference is that the power *which* he possesses today, he had not before, and that has brought these *hidden* frustrations on the surface. Power and prestige do not bring madness but under the shelter of power, hidden frustration *finds* opportunity and exhibits itself. Man's total frustration has come out. One has to be thankful to the science for such a marvellous opening (opportunity). All his expressions are *gone* and he is *standing* nude and insecured too. In such a *crucial* dilemma, he can either perish or can revive into a new way of life. To stand *oblivious* before the reality, is to stop further *evolution* of life. Man had *false* notions which were very dangerous to him. It is better *to face* the life then to enjoy intellectual mid-wifery because false notions prove to be *deceitful* not only to others but to self also. Because of this self denial, human being uptill now has not been in a position *to break through* from the circumstances. Now the time has come when man's frustrations can be visualised in its real sense. Now whatever sickness may appear, ways can be found out to overcome it.

In a short duration of 3,000 years of human history, there have been *approximately* 15,000 wars. Every year 5 wars; Is it not pervertness? And these wars too were fought for peace! If it is not pervertness, then what can it be? After the mankind has come into existence, the earth has seen *only* two time factors, war and the other for preparation of war! Peace period has not at all been experienced because the period between two wars has been the period for preparation of war and not of peace. If this is not pervertness, then what? Is man surviving for war? Science has definitely brought this disease to its *climax* in which either diseased has to die or if he wants to survive, he has to get rid of the disease *though* it may be kith and kin to him. The older the disease, more pleasant it is. The disease being hereditary, it has assumed the place of a habit. *To be* old means *to establish* the claim and defend 'self' and this disease of war is *as old as* the existance of the world. This is the very deep rooted culture of mankind.

Incidentally, I would like to narrate an incident. The incident is absolutely *untrue* but what it says is very true..... cent percent true. This is an incident after Second World War was over. God was very much *worried* of what he had seen during the war, particularly *behaviour* of a man with man. But his worries reached the climax the day when his messenger gave him the news that mankind *was now busy* in preparations of Third World War. His eyes were filled with tears because of this human pervertness and he had invited representatives of three big nations. British, Russian and American representatives

had been invited. God said to them, "Have I *correctly* learnt that you are preparing for Third World War? Have you not learnt any lesson from Second World War?" If I would have been there, I would have said that humanity is *always* learning lesson! For Second World War, They *learnt* lesson from First World War! For Third World War, they have acquired knowledge from Second! But as I was not there, I could not say to God, but *the very thing* I am telling you now. With usual Godly habit, God offered, "I can give to each of you *a boon of your own desire* with the condition that you shall *avoid* this suicidal activity of war. Enough with the Second World War. I have repented *enough* after creating mankind and I wish you *not to harass* me further in this old age. Don't you know that after creating mankind, I am so much perturbed that I *have not created* anything thereafter?"

I would have said if I were there....."Oh God! It is absolutely correct to say that 'a burnt child dreads the fire.'" But I was not there.

American representative said—"Oh Almighty! We have no great desire. We have only one *trivial* wish. If that is fulfilled, there is no need of Third World War."

God appeared happy for a while. But when American representative continued—"Let there be earth but on that, there shall be *no trace* of Russia, is the only *trivial* wish we have." Listening this, God became *more unhappy* than he might have ever been after creating mankind. Definitely man is taking *full* revenge on his own 'creator'.

Then God turned his face towards Russia. Russian representative said, — "Comrade, first thing is that we do not *believe* even in your own existence. Years have passed since our mighty nation has once for all forgotten you. We have smashed that *very illusion* of your existence in the world. But no, we can again *revive* your worship and can *permit* you to stay in the old devastated and dilapidated churches, temples and mosques. But in consideration thereof, you shall also have to do something for us. We only want that there should be *no colour* for America on the world map. Do not worry if you are not in a position to do it. It may take some time but we *ourselves* shall do the same *even without* your help. We may survive or not but we shall do it. This is a *historical* need which we shall do for the common welfare of all. Future of *humanity* lays in the destruction of America."

And then God raised his eyes full of tears towards British representative. What Britain's representative said? Can you

ever imagine? No. No.....nobody can imagine about that, because that is a very mysterious thing.

British representative said—"Oh My Lord, we have *no desire* of our own. Our wish would be *automatically* fulfilled if desires of *our both the friends* are satisfied at one and the same time".

Such is a condition!

Is this a false incidence?

But, can there be a more factual incidence than this?

This is not the case of *only* one nation. All nations have the same notions. Where there is nationality, there is war. That very notion of nationality *ultimately* brings war.

This is not the case in respect of nations only. This is *also* a case between individual to individual *too*. If the same perverseness is not between individual to individual, how can it be *between* nation to nation? Individual is a part of all that happens to the entire human race.

Spontaneity may be of love or hatred but the source is always 'individual'.

Even though the space of total life be over crowded with clouds of hatred and the whole earth be covered with it, one has *but* to search for in the *nucleus* of individual heart which is the only real source of all those anger, hatred, ambition, pain, worry and agony evaporating and filling the whole space of total life. When an individual *opposes* another with hatred and violence, the result thereof is not addition but multiplication. The multiplication goes on *spreading* all over, as a result of which a *shadow* of death spreads over the whole space and that can be considered to be much more than the *multiplied* violence of total human race. This multiplicity is not of *much* significance because what has happened in respect of hatred, can happen in case of love too. There is possibility of such a love which can be many times more than *collective* love contributed by individuals. That Love itself is God. But what is now, is the monster of hatred. That can also be said a Satan—but one thing is to be remembered that neither God nor Satan is *different* from totality. They are nothing but human creations. That which is *good* in man, is God; that which is *beautiful* in him is the paradise; and that which is *bad* in him is the hell. A man constructs the world of the type of what he cultivates. What I am, is my contribution to the world; with that very contribution I become participant to the *creation* of the world

with new environments. In this respect, every individual is a creator.

It is very *essential* to know that every individual is a contributor to the condition of the very universe which is ugly and for what is happening in the form of violence, anger, hatred and the total destruction by war. The responsibility for *such a condition* is on everybody—every individual is responsible—every individual however small he may be, is responsible for a war however big it may be.

The collection of individuals makes the Society.

Where else the Society is?

Individual itself is therefore the Society.

Human being is *intoxicated* with ambition. Every individual would like *to be* something. In this competition of 'to be', he forgets a fact about 'what he is'. To be *something more* than what he is, is an *impossible* task because what is not in the seed, how can it be in tree? But every individual is in search of what he is not. That very cause gives birth to the sick society which *essentially* brings violence and anarchy. An individual with his natural *instincts* does not for his *evolution* require any search, interference or perverseness from outside. It has in itself a silent, still and mysterious *natural* evolution. Its *evolution* is so natural that even its reaction cannot be perceived outside. But in the process of becoming what an individual is not, there is much effort *but nothing* happens in the end. This very tension, struggle and unhappiness are the products of becoming 'what an individual is not'. There is no *competition* in remaining what an individual 'is'. Such an individual is 'what he is' and *not in* comparison with others. In that very evolution, there is no shadow of *any other* personality or authority. Such a heart free from tension and competition, moves in its *natural* course of evolution. In this way the energy which *unnecessarily* is being consumed in struggle and competition, is saved and the individual becomes self-defensive *reservoir* of energy. This very reservoir of energy and vital force directs the *evolution* in such a way that evolution is *total* but tension is *reduced to zero*. But an individual who lives in the comparison of others, does not live at all.

Life is in-fact 'within'. It is not in *oblivion*. In comparison with others, there is enviousness, anger and violence and that is not a living but it is a death. If one lives among such deads, it was *indispensable* for the world to become ugly as it is now. After living with all these ambitions and competitions when an individual does not find peace 'within' but on the contrary at

deeper levels of sub-conscious mind, the frustrations and conflicts go on *increasing* on account of these failures, he in despair, starts taking revenge; and becomes destructive. One who has not been in a position to understand himself, becomes in *reaction* destructive. Absence of self-understanding, becomes the destruction and violence. That is why I say that any system of the universe based on the *principle* of ambition can never be non-violent, whether that ambition be of the world or of deliverance. *Where* there is ambition, *there is* violence. In fact ambition itself is violence.

The science has given immense powers in the hands of ambitious persons.

Destruction is definite if religion does not snatch away the ambition from the hearts and minds of the people.

Why and from where comes this ambition into existence? Ambition comes into existence *because of* inferiority complex. Individual is *within* himself piteous and weak; there is everything shallow and empty; there is nothing. There is total non-existence.....every kind of emptiness. He escapes *because of* this shallowness and emptiness. To escape from this emptiness, he forms ambition as his aim in order that the ambition *may help him to escape* from his emptiness. In fact, he is not running *in search of* a particular situation but he is escaping from some situation. But to escape from some place without fixing another place, is impossible and that is why he *creates* aims towards objects. The root cause of his *escape* is his shallowness and emptiness but *outwardly* it appears that he runs to reach somewhere. In fact we are running to escape from 'self'. But to see that *fact as a fact* is to create obstacles in the field of escapism and therefore, we indulge ourselves in the ideologies seeking some kind of freedom from birth and death. This self-deception is very deep-rooted and one who does not *break* this habit of deception, cannot get freedom from the ambition. If he is not successful in one ambition, he will discover another. If he proves failure in worldly ambitions, he will create an ambition *either* for deliverance *or* for seeking God. A house-holder even incapable of freeing himself from the worldly ambitions, becomes *sanyasi* (hermit) and the same ambition again returns in a new shape. Is not ambition itself an illusion?

Birth of a religion in the life, takes place only at the moment when an individual starts looking and understanding the reasons after his escape. To perceive the truth that the root of an ambition is in the escape from his shallowness and emptiness, opens a new avenue in life.

To escape from the inward emptiness in 'self' is an illusion.

To be aware of the inward shallowness and emptiness, is a religion. Escape is an illusion; awareness is a religion.

One who escapes, finds that the shallowness goes on increasing.

One who is in 'awareness', finds that there is no shallowness. What appears to be shallow in ignorance becomes the whole and total in awareness.

Friends, to escape means to increase the shallowness because farther we go from the 'self', we find that shallowness goes on increasing. How far we are away from the 'self', is the average of our shallowness.

It may be remembered that a man is as much empty handed as he has strong 'super-ego'.

Emptiness goes on increasing as individual escapes from the 'self' because the main cause of the escape is fear. Escape is acceptance of fear. Escape finds security in fear. And that which is accepted and in whom the security is found becomes dominant. Fear does not decrease with escape but on the contrary increases. To the extent the fear increases, the understanding of 'self' decreases as a result of which shallowness in the 'self' goes on increasing and ultimately it becomes painful.

But one who does not escape from the life and who is aware of the 'self' finds entirely a new world. He does not remain shallow. He does not remain empty in living. His total life is filled with unfathomable love and joy.

One who is aware of the 'self', finds that there is no shallowness within; but there is God itself.

Shallowness is not in the 'self' but it is in the ignorance of the 'self'.

I am unaware; that unawareness itself is emptiness. If I am aware, shallowness is not, like the darkness is not in the presence of Sun.

Do you know that darkness once wrote a letter to the sun complaining, "Why unnecessarily you are harassing me?"

It was to the surprise of the sun to receive such a letter from darkness. He sent the message. "Friend, in fact I do not even know you, You may come sometime and accept my invitation. If in unawareness any mistake has been committed by me, I would like in person to beg pardon for the same."

Innumerable centuries have passed after extending the invitation and the darkness has not even till today been able to meet the sun.

Now this has created a doubt in the mind of the sun whether an entity like darkness exists or not? That letter could be false too.

The moment I am aware, there is nothing like shallowness

The moment I become sun, there is nothing like darkness.

It is with awareness that I am saying; it is after becoming sun that I am saying; it is after being filled with totality that I am saying. Come! And see my hands! Are they not full?

Remember that you too are 'Sun' and your hands too are full.

But you are sleeping with eyes closed and because of this sleep, you do not see your hands full and to fill them, you are dreaming thousand times.

But friends, can those hands be any time filled which are not empty?

Can that inward shallowness be filled which in fact is not?

Because of that all efforts of a man prove to be absolutely futile.

This unavoidable failure itself is the cause of human agony.

One who is in the mental agony, tortures others. One who is in sufferings, shares the very suffering with others. A man shares only what he possesses. One cannot live without sharing his possessions. Flowers scatter fragrance because they are themselves fragrance. From stars light is shared because they are themselves light. A man shares sufferings because he himself is suffering. But a man can share joy too because he himself can be joy.

Religion is an avenue of unfathomable joy. Religion is an awareness towards the 'self'. One who is aware towards the 'self', finds that there is no shallowness and is filled with unfathomable joy because thereafter nothing remains for one to be achieved as one finds that what is worth achieving, is already there.

'Self' is not shallow.

'Self' is joy and to be aware of the self, is to be joyous.

Such an awareness towards 'self' means sharing of joy with others.

The heart which scatters the atoms of joy, is the religious heart and scientific power in the hands of such hearts, is a *glorious* thing.

Such a unity of Science and religion is since long awaited.

My dear friends, should you be that media which can bring such a unity and integrity? Man has to be the media. Everybody has to be the media. Such a cause only can bring the glorious period on the earth; the period which in fact has not passed away in the past but it is in the womb of future and still to come.

Instant movement from 'known' to 'unknown' is the evolution.

And what becomes the step of evolution is the real education.

Unknown has two directions,

Subjective and Objective.

Objective means science

Subjective means religion.

Education of only science, is incomplete and partial,

Same applies to religion too.

Unity of both makes totality.

Education is the bridge for meeting both.

PART TWO

RELIGION AND EDUCATION

Religion and Education

This is a story of one Fakir who was very lonely. On one early night, he happened to visualize God in the dream and found that God was lonelier than he himself was. He was certainly much surprised and asked God, "Are you too alone? You have many believers but where are they all?" God calmly replied, "I am always alone and because of that only he who becomes alone, can perceive me. Regarding believers and so-called religious people, when were they with me? From among them, few are with Rama, few with Krishna, few with Mohamad and few with Mahavir. None of them is with me. I am ever alone; and therefore only that one who is not with anybody, is with me."

That Fakir awoke in the midnight with bewilderment and rushed to me. As soon as he came, he got me awakened and said, "What is the *interpretation* of my dream?" I said to him. "If that would have been only a dream, I would have interpreted it.....but *this is a fact*. Does a fact require interpretation?" Be aware and observe. Those who are attached to any 'ism' *whether* it may be Hindu, Muslim, Christian or Buddhist, are not religious; because religion is one only and where there is *oneness*, there is religion. For a religious mind, human-made divisions are no truth. How can there be cults in the real experiencing state? What are religious books? What are religious organisations? How can there be *boundary* in boundless? Where is ideology in that very state of wordless? In that voidness where are temples.....where are mosques? And then *what remains*, is God.

Before I speak on 'religion and education', one thing is *essential* to clarify that by religion, I do not mean *organised* religions. To be religious is different from being Hindu and Muslim. To be *traditional* is to be non-religious; on the contrary it is a great *barrier* in being religious. So far, one is Hindu or Muslim, it is not possible for him to be religious. Those who think *about* religion and education and would like to unite education with religion, mean by religion *either* in terms of Hindu, Muslim or Christian. Such a religious education cannot bring religion; *on the contrary* it can make man more non-religious. Such an education is being given to man since four to five thousand years. But that has neither improved the mankind; nor that has brought a radical change in the society; *on the contrary*, injustice, violence and bloodshed have been done more in the name of Hindu, Muslim and Christian than any other thing. It will be strange to know that heretics and non-believers in any religion, are not *responsible* for such great sins. Theists are in fact, much more responsible for such great

sins. Heretics have *neither* burnt temples *nor* killed people but those who are theists, are truly responsible for mass massacre. Those who claim to be religious, have brought divisions in the human minds. Words, ideologies and codes of conducts have brought controversy between man to man. 'Isms' and organisations have brought *chaos and miseries* in the human society and human being has been divided in the narrow state of mind. Giving such an education in the name of religion, is too dangerous even for future. Such an education is *neither* religious *nor* shall be so in future. Those who have been taught such a theme, have not been proved to be genius. The very foundation of such ideology gave birth to the controversy and arrested the hearts and minds of the people *which* brought bloodshed, violence, anger and hatred. Therefore, I would *firstly* like to say that by religious education, I do not mean any religious organisation, its predisposition or any kind of ideology or its technical know-how. If we feel that education and religion be related, we shall have to *segregate* the words of Hindu, Mus'lim and Christian and then only education and religion can be a single unit. But under the pretext of religion, organisations should have no relation with education. In this context, it is better to remain non-religious because for a non-religious, there always remains a chance to be religious *whereas* the mind and heart of the so-called religious person is always closed. One whose mind is closed, can *never* be religious. For discovery of truth, it is essential to keep *the mind* open and free. If we want to establish a civilisation in true sense of it, that civilisation *cannot* be of Hindu, that civilisation *cannot* be of Muslim and that civilisation *can also not* be of 'east or west'. Such a civilisation in its true sense, shall be of total being, of every individual and of the whole humanity. Such a civilisation cannot be of any single sect or part because so long we shall be dividing humanity into parts, we shall not be relieved of frustrations and wars. It is very difficult to *create* such a civilisation so long there is wall between I and you. So long, there are walls which divide individual to individual, how can we create such a society which can live in love and joy? Uptill now, the society which we have created, is not the society of love.

Fifteen thousand wars have been fought on the earth in three thousand years. In three thousand years, fifteen thousand wars! How *odd* even this imagination is? And only fifteen thousand wars in three thousand years *cannot* be without any cause! What is the meaning of these five wars in every year? The whole *history* of three thousand years shows that there have been only a small *period* of three hundred years when there have been no wars. That period of three hundred years, have

also not been in continuation but having only an interval in between for some times one day, two days, ten days when war on the earth temporarily discontinued. The fractional total of these small periods is the *truce time* of three hundred years only. Three hundred years of peace and three thousand years of war! Definitely such a truce cannot be called a peace in real sense; that *truce* is only for a name sake. Whatever peace we have today, is not a factual one. In fact, what we understand the period of peace, is not the peace period but the period for preparation of war.

I would like to divide human *evolutionary* history in two parts—war time and the time for preparation of war. We have not seen uptill now any period of peace. This very *behaviour* of human society is responsible for its disintegration. Who else has divided the human beings—Who? Have not religions? Have not ideologies, formulas and organisations? Have not petty ideas of nations and nationalities? Religion is *the factor* which has broken humanity into number of sects. All frustrations and controversies have with it an *identity* of sect. These sects may be of religion or politics. Sects bring controversy and this very controversy *ultimately* brings the wars. Today also, one finds that Soviet communism and American democracy *appear* as two different religions. But I would ask, is it not possible to stop this discrimination on which we divide human beings? Is it not because of ideologies and imagination? Is it *proper* that something like "my thoughts" and "your thoughts" should *exist* to corrupt the hearts and minds of both of us? This is what has happened uptill now; organisations which are supported by religions and national notions *are not* the organisations of our love. They are infact, the organisations of our *hatred*. As you may be aware, anybody can be made to unite and join an organisation if the poison of hatred is well spread in the atmosphere. Perhaps Adolf Hitler has said somewhere that if any *community* is required to be united, it is essential to create *hatred* for another community. He has not only said but has successfully put it into action and has found the formula very useful too. All revolutionary people who preferred to create confusion on the earth, have found it always useful. Muslims can be made to stand united by shouting the *slogan* of 'Islam is in danger' and similarly if told 'Hindu religion is in danger', Hindus get collected. Danger produces *fear* and one which reflects fear, become in counter *reaction* a subject matter of hatred. All such organisations and unities are based on fear and hatred. All religions talk much about love but as they want unity, they have ultimately to take shelter of hatred; and therefore, love remains only at verbal level, and hatred becomes their back bone of thinking. The religion of which I am talking over, is not an organisation; that is *Sadhana* (meditation) it-

self. That is an *experiencing* state for an individual. It has no connection with collection of masses. In fact, religious experience is *absolutely* an 'individual' one. And all these organisations to whom we call religions, are based on hatred. What relation can hatred have with religion? The object which brings hatred between me and you, *cannot* be said religion. The fact which brings love between 'me' and 'you' is religion. It is required to be remembered that how can the object which brings *dis-integration* between individual to individual unite man with God? Any object which splits individual to individual, can *never* unite man with Ultimate (God). But what we call religion, breaks us. Although they all talk about love and advocate that they would like to bring unity and brotherhood, it is surprising that their all the talks have been proved *merely a verbose* and whatever they preach, brings hatred and enmity. The Christianity preaches love but no other cult can *possibly* compete the christianity in destroying the lives. Islam is a religion of rest and peace but has any cult done more *successful* an attempt of unrest? Perhaps good preachings act as a good way to cover up the bad deeds. If one would like to kill the people, it is very easy to do so in the name of love. If one would like to *practise* violence, it is very easy to do so to protect non-violence. If I would like to take your life, it would be very easy to do so under the cover of your welfare *because* you shall die also but I shall not be criminal; you will die also, could be killed also but cannot complain also. It is said that man is a *rational* animal and therefore, he finds a rational way for everything. Perhaps from the very beginning, *Satan* has made the man to understand that if any bad work is to be done, he has *to select* a good 'slogan'. To the extent the work be bad, a man is required to select a good slogan *to cover up* the badness. Those organisations which are based on the name of religion, have *neither* relation with God nor with love, prayer or religion. Our hatred and enviousness within, unite the organisation; *otherwise* how can it be possible that mosques are smashed, temples are burnt, statues are reduced to pieces and people are killed? How can this all be? But this has happened, has been happening and is still happening. If this is religion, may I ask what non-religion is?

Traditional attitude is not a religion. It is in fact, a *shadow* of non-religion. That is why for a religious education, first condition is to be *totally* free from organised religions. So-called religious people would like their children to learn communalism under the cover of religion. Why would they like to do so? Why are they so much interested in religion? Are they really interested in religion? No, definitely not, not in religion. Their interest is in their 'own religion'. And this very

self-interest is non-religious because one which is identified with 'mine' and 'thine', is not a religion. *Religion is there* where there is no 'mine' and 'thine'; it is that beginning of wisdom which leads towards God.

In the teachings of religion, the interest of so-called religious people is due to some 'selfish' motive. Such a selfishness has deep and old roots. Those very roots are responsible for all kinds of exploitations. New generation is however, capable of bringing a radical change in the Society if it is *freed* from that vicious circle in which it has been conditioned. That revolution shall have total deconditioning. Such a revolution will *adversely* affect almost all interests and those who survive on struggle between man to man, are sure to lose even their livelihood, and all those who have considered this religious vicious circle as the *source* of their living, shall be out of 'employment'. Then this *differential* exploitation and selfishness shall also be insecure because so-called religions have in many ways given protection to them.

In the pretext of religious education, old generation would like to give the new generation all their *blind* faiths, ignorance, sickness and enmity. That very act satisfies its ego. This very ego does not allow the man *to break through* from his environments. There is no greater obstacle in the human evolution than ego, but the evolution is there *where* there is revolution. The ego of old generation does not like to accept the new revolutionary evolution as it would like to live with old conditions of faith, submission and discipline. It would therefore, like to discipline the new generation in a way so as to destroy the energy of *total creativity* which can initiate the activity of discarding the old and creating the new. But this *cold murder* is being done very secretly and invisibly. Perhaps nobody is fully aware of the action. This is an 'unconscious' action. The generation of their father and Guru has done *the same* with the present old generation and they too were doing *the same* thing unconsciously with the generation of their children and discipline. This *vicious* circle is a very old one. This has got to be discarded because this very fact does not allow the truth *to unite* with religion. What is the root cause of this vicious circle? Root cause is to introduce the seeds of their own faith in the children before they are *mentally* matured. For a predisposed mind, to think anew, is an impossible task. Faith and creativity are in *opposite* directions. Faith is blindness; creativity is a self-understanding. Children are *deprived* of their self understanding by imposing upon them readymade formulas. For this sinister act, so-called religious people are very *anxious* to give religious education. This anxiousness is not an auspicious one. In fact, there is no greater sin than the destruction

of creativity. But parents are *always* committing such a crime and it is a fundamental fact that religion has not come into existence. What is required to be taught is 'thinking' and not 'belief'; self analysis and not faith and then only religion is not a blind faith but is self knowledge and such a knowledge when united with education, *proves* to be blissful. Tested not with blind faiths but with right thinking and self-understanding—scientific facts can be blissful to human being.

Do you know that those who live with frustration of beliefs gradually become incapable of entering the *totality* with their own creative thinking and therefore their vision cannot perceive anything *except* frustrations. Such people like to educate their children with ready-made formulas so that they should not be proved ignorant. It becomes very convenient to *believe* that they are correct. If at any time, a child in any way awakens and understands the mechanism of this total net work, it is clear to all that what do they do to him? That would be how they did with Socrates or with Christ.

While considering the issue of religious education, one thing is essential to keep in mind, "Are we not disciplining mind for darkness in the name of brightness?" Remember that in the good name of self-realisation, vision has been corrupted by ready-made notions.

Any kind of belief, is an ignorance; any kind of belief is darkness. The children are therefore, required to be saved from beliefs and they can be saved only if they have *clarity* of mind. They should therefore, be awakened for creative thinking. They should be helped to think clearly. Do not give them 'thought', give them creativity of 'thinking' because to give them 'thought', means to give them beliefs as *thoughts* are yours but *creativity* is 'their own'. That very energy is required to be created. That total creativity is capable enough to bring the new and factual life.

Thinking is a way; belief is a frustration.

That is why I say that one who is conditioned with belief, cannot think freely. One who is Hindu, cannot be creative. One who is Jain cannot be creative. One who is communist cannot be creative. *His belief itself is his condition*. Because thinking can break the belief, a believer chooses not to be creative. That becomes his security. But in fact, that security itself is a self denial. Is belief not a barrier in creative thinking?

Such a type of mental murder is being done consciously or unconsciously! Hindu father would like to shape his son as 'Hindu' and Muslim father as 'Muslim' and that too when he is

infant and not capable of thinking. Such a corruption is only possible during that period and to do so in later age, is rather an impossible task. Where there is thinking and reason, it is not possible to deceive one. The capacity of *rational* understanding becomes individual's self awareness. It is therefore, not strange if so-called religious people are opposed to such reasoning and understanding. In fact, they are not in favour of intelligence. *Where there is intelligence, creativity and reason, there is revolution*. Such a revolution means the quest for a new way of living. Revolution means a travel from 'known' to 'unknown'. Revolution means *breaking through* the narrow boundaries where every old generation is segregated from the new one.

As I understand, revolution is the *centre* of religious mind; there can be no greater revolution than religion. Religion is a process of *transformation* of life. It is a radical transformation. So religious education cannot be the education of dullness and ignorance. It is an education of *deep and creative thinking*; it is an activity of a deep reason; it is a creative intelligence. The innocent children should *therefore* not be burdened with ready-made formulas and conditions which are contrary to intelligence, but they should be *encouraged* in such a way that their intelligence be very active, free and constantly aware, so that they should not at any cost be ready to be conditioned. Such a free mind is *capable* of enjoying an unfathomable joy and love, and that is truth.

'Freedom' in fact, is a means to 'truth'. Let the children be free—awaken the sense of freedom in their minds—help them to be cautious and understand all kinds of slaveries of heart and mind. Religious education—real religious education is only this.

The religions however, do not impart such an education; it is exactly opposite. It is an education of slavery. It is not of creativity but an adoration of belief. It is not of intelligence but a supporter of ignorance because its foundation is on the blind following and not on self understanding.

Why are all religions so much afraid of creativity? Definitely that fear is not reasonless. There are many *fundamental* causes. The greatest cause is that if there is creative thinking and activity, many religious organisations *cannot survive* for a long time. Religion will remain but religious organisations would be definitely in danger. Any activity in *effortless* creative thinking is universal and in the direction of truth. Just as the rivers have their natural flow in the direction of sea, creativity too moves in the direction of totality. Then the *truth* which is in observation of unidentified only, remains. Path of truth

cannot be multiple; truth is always one. As science followed creative thinking, there is no separate mathematics for Hindus and Christians; otherwise based on blind faith, there was no possibility of having common mathematics. Beliefs act as *obstruction* to creativity. They are encompassed within their narrow limitations. Being not in the direction of totality, usually they do not reach to the 'oneness'. Being limited *within*, they appear multiple. *Thinking is creativity*; belief is a condition. *Thinking is always a revolution of 'self'*; Belief is 'self' conditioning. Thinking may begin from any point but it ultimately takes to the centre and in deeper truth whereas, belief always obstructs the very way to reach the Ultimate (God).

I have heard that there have even been an existence of things like Jain Geography. There have also been such a type of comedy in other religions too. Can there be separate geographies too? Yes, it is possible if belief is their foundation. Where there is no *creative* thinking, there is imagination, following and blind faith and those can be different from individual to individual. Truth is one but dream *differs* from individual to individual. To whatever extent two persons desire, they cannot enjoy the same dream simultaneously.

Truth is always universal as it is within the 'self'. It is not a dream, imagination or inference of somebody else. To perceive truth an individual needs capacity; to perceive it, one should have open and constantly *aware* mind. It is only with clarity of mind that the total 'creativity' is perceived.

That is why I repeatedly say that give creative thinking to the children if you want them to face the fact. Uncondition them from beliefs and let them be in understanding. Creative urge will be their capacity; that shall be their wisdom. That capacity combined with wisdom shall take them to the *unchartered* sea of truth which is one and unique.

Do you know that a man like Aristotle has written that females have less teeth than males? How could he write so? Was any female not available that he might count her teeth? Though there was no scarcity of females, he relied on old tradition and therefore, for him there was no reason for discovery. In fact, there was no question of *availability* of females, as he himself had not one but two wives. He could have asked either Mrs. Aristotle No. 1 or Mrs. Aristotle No. 2 to open her mouth and could have actually counted the teeth. But no, he never doubted; then how could he think? He had accepted the blind following of males that females have less teeth than males. In fact, male's ego is not prepared to accept that females are in any respect equal to them; let that question be of teeth.

When a man like Aristotle himself did not doubt, who else would doubt? *Doubt is in fact, the beginning of discovery.*

Real doubt is the first step in the discovery of truth. That is the beginning of religious education. *Not faith but doubt is the real foundation of religion.* If doubt is a beginning, faith is an end. If doubt is a discovery, faith is a fulfilment. One who begins with doubt, definitely reaches the Ultimate (God) one day. But one who begins with faith, reaches nowhere. The question of his reaching somewhere does not arise at all because he has tied cart before bullocks. Start is possible with beginning only. How can end be start?

Where there is no doubt, there is no thinking.

Where there is no thinking, there is no understanding.

And where there is no understanding, there is no truth.

Religious organisations have taught to believe and *not to* doubt; *not to* discover but to follow, but religion in true sense of the word, should teach to doubt, to think and to discover. It is *only* with such self discovery that one can perceive and that very discovery brings radical change and that is truth.

Truth is a discovery—constant discovery. It is a radical creative invention.

Truth cannot be passed on from one hand to another. It can only be directly experienced.

Truth cannot be borrowed. It is the materialization of 'self' labour.

Any activity for that very discovery of truth is a religious education.

So long religion is connected with beliefs, there is *hardly* any scope for religious education; though one may call it religion, it shall in fact, be the education of Hindu, Muslim and Christian. Such is not in fact a religious education *because* individuals so educated, become narrow minded, this is not the way to be broad minded. Individual *equipped* with such technic, proves to be prejudicial. His intelligence does not become free but it become stagnant. He becomes old in heart and mind *while* any kind of discovery requires young and fresh mind. Young is he who is free from prejudices. Young is he, who has been in a position to *free* himself from ideologies and predispositions. Predisposed mind becomes old; to the extent one is predisposed, he is conditioned. Predisposition is not a religion but a mind free from all ready-made formulas and conditions, lives in religion. Religion is a *natural creativity*, religion is a *self-understanding*. The ideologies are because of the identi-

fication of the environments. They are outward expressions. The manner in which the dust covers a mirror, the ideologies cover the consciousness. The mirror of consciousness should not be covered with ready-made formulas, convictions and conditions; contrary to that, it should learn to be free. Real education of religion and meditation (Sadhana), creates an urge for freedom. Religion is a source to free the intelligence from all complexes. But the religion which is being sold in the market, is not a real religion. Before religion enters the phase of education, religion is required to be freed from almost all identifications. It shall bring a new creativity and can be an intelligence for new generation. Religion should be brought in the 'life' itself. It has got to be brought any day as without that, life is absolutely crippled, partial and imbalanced. If we think only in terms of 'outer' environments, 'inner' being shall remain undiscovered. If our attitude is towards material comfort, we shall definitely be deprived of Ultimate (God). This bargain is very costly; it is to loose diamonds at the cost of futilities. What value has outer comforts before inner experience? Can there be comparison of worldly comforts with that unfathomable joy which is of unknown (God)? What is required to be understood is the heart of the totality. *Inward* discovery is required to be made the *centre* of activity. There cannot be totality so long there is no urge to have inward discovery. I therefore, do not like to see that the education and religion should be connected for name-sake because it is very essential that one which is the centre of *life*, should be the centre of *education* too. Life does not end at 'known' only. In fact, 'unknown' is the foundation. There is no meaning and significance in the life without being in communion with the 'unknown'. How can there be joy where there is no meaning? There is joy, only where there is meaning in life. Science is the discovery of *usefulness* whereas religion of *significance*. If science alone is incomplete, religion alone is *too* incomplete. There is perfection and joy only in the unity and integrity of both.

One universe is the 'outward' environments of man but that is not everything. One universe is 'inward' too. Any objective (outward) research is for subjective (Inward) discovery. Subjective discovery is not to be forgotten in the objective research. Then there comes vitality but no peace; comforts are then available, but inner being is lost. What is the value of possessing worldly riches at the cost of inner being. Such a success is as good as defeat.

There was one Fakir lady, Rabiya. One day in the early morning, her friend said, "Rabiya, come out. Rising of the sun is very fine. Morning is very beautiful. Come—come out." Rabiya responded in reply, "My friend, I invite you to be 'in' because

I am observing 'inside', the creator of that very sun and the morning which you are observing outside. Would it not be better if you be 'in'? I have satisfactorily seen that outer beauty but you are perhaps 'unknown' to that which is within.

There is one objective world. Undoubtedly that is very beautiful and those who wish to keep the human beings in *opposition* to that world, are unintelligent. Very beautiful is indeed this objective world. Those who deny that world *without understanding*, are against the welfare of humanity. The objective world is in fact, very beautiful; that is of course very beautiful but 'inward' there is an impregnated world and its beauty has no limit. One who stops in objective world only, stops half-way. Such a man has been in hurry to settle down; he has understood means as an end. He has *understood* door as a palace and has stopped on the staircase. He is to be awakened; he is to be stimulated. He is to be directed towards the end, and then he would himself proceed. Children should have sense of that end, so that they should not stop in the way. It is the aim of religious education that the children should have the *understanding* of that end and they should not stop half-way.

It is *absolutely necessary* to know that science is the discovery of what is objective (outside) only, but an objective research is not complete. Education should be essentially connected with subjective (inward) discovery. The search of religion we know, is not of subjectivity. Such religions talk much of subjectivity but their talks prove to be futile because their temples are *outside*, their mosques are *outside*, and their images also stand *outside*. Their sacred books are outside; their ideologies are outside and they can be seen fighting for outward objects. Their insistence is also for *outside* and therefore, so-called religions do not lead human beings towards the subjectivity.

One day in early morning, a negro approached the Church Clergyman who was standing near the door and asked permission for entry. How can the negro, a man with black skin, enter in the church of white skin? Those who discuss about subjectivity also see the skin whether it is black or white! Those who discuss about God *also see* whether a man is 'Brahmin' or 'untouchable'. That church clergyman said, "Friend, what would you do in the church? So long mind is not at rest and pure, what will you do even being in?" Time has changed and the priest has also changed his way of expression. Earlier also, he used to *obstruct* but in those days, he used to say "Be away, untouchable, where is entry for you here?" Now the time has changed and he too had to change his language; but his

heart has not changed as he still obstructs. He did not say, "You are untouchable and unchaste and so go away" but he said, "Friend, what will you be doing in? So long mind is not at rest and pure, how will you understand God? You therefore, go and firstly clean the mind." This is what he said to negro but he did not say anything to any white skinned person who used to come there, as if they all had *attained* peaceful state of mind. That innocent negro went back. Clergyman must have rejoiced in his mind. He might have thought that he shall neither attain the state of tranquility nor shall he come here again. In fact, he did not come again, not because his mind did not attain tranquility but he had become tranquil. Days came and days rolled. The year was just near to an end. Then one day clergyman noticed the same negro passing by the same church. He had become entirely a different man. He was with full of *divine* lustre and around him *was spread* tranquility and song celestial. Priest thought that he was probably coming in the church and he feared too. But no, his fear was baseless. He proceeded ahead even without raising his head to see the church. The priest ran after him and stopping him asked, "Friend, why have you again not been seen?" That negro laughed and said, "My friend and guide, many thanks to you. Following your advice, I have passed the whole year. I was anxious all the while to see that the mind is at peace so that I may again go to the church doors. But last night, God himself appeared to me in dream and said to me, 'Mad', why would you like to visit the church? To meet me? Let me tell you that since last ten years, I too am trying to get in. Impossible is your entry where I myself cannot enter."

I would therefore, like to say that God has not been in a position to enter *not only* in that temple *but also* in any other temple because temples built by human beings cannot be greater than man. Those temples are so small that there is *hardly* any space for God to be in.

In fact, useless are those temples built by one whose mind itself is not a temple.

One who has not been in a position to experience God within, can never find him outside.

God first makes his appearance within oneself and then in totality. Except inner being, there is no outer means or remedy to reach the totality. Self is nearest to the inner-being and therefore, prior to searching far and wide, it is *essential* to discover him within. One who does not find 'which' is near, how can he find 'that' far off? God is being experienced or has been experienced not in the temples but within one's mind.

In this way, temples and mosques cannot be united with education and should also not be united. Such an *influence* is only an outward insistence and all objective insistences are obstacles in the way of subjective discovery.

I feel laughing when I listen in the educational institutions like University, of the *education* of temples and their organisations. Does a human being not learn lesson from human history?

Do we not know what the religions of temples—mosques have done and have not done?

No—there is no need of any outward religious formality. If they would have been useless only, then also there was no harm, but they are in fact, harmful.

Religion is not in objectivity.

So any kind of objective formality is a non-religious act.

This truth is very clear to be understood just like two and two is four.

There is a temple of God too but that cannot be built with stone and bricks; one which is built with stones and bricks can be of Hindus, Christians, Jains, and Buddhists, but cannot be of God. One that belongs to "somebody" cannot belong to God. There cannot be any limitation to 'his' temples because He is unlimited and there cannot be any attribute to His temple as He is whole and total.

Surely such a temple can be of consciousness only.

That temple is not in the sky but is in the soul (Atma) itself.

And that too is not to be created; that is there, that always is, but that is required to be unveiled only.

So education integrated with religion cannot be the religion of creating temples and mosques. That would be the religion of bringing in view the temples which are hidden within self. What is *within*, is to be understood because *to understand* means to bring *radical* revolution in life.

To understand truth means a radical transformation of life.

The education which does not discover the inner truth or God, is incomplete and very dangerous. This incompleteness is the root cause of *failure* of today's education. The youth who has just completed his education in university, is *absolutely* incomplete. He is absolutely unaware of what is within the life.

He does not understand what is truth, auspicious (love) and beauty of life. He comes in the life *learning only* certain trivialities and lives with them. In fact, such a living does not bring peace and gradually consciousness is suffocated with purposelessness, shallowness, and emptiness. The living *creativity* of life is lost in the *desert of purposelessness* and in reaction to that, an aimless wave of anger is created towards all. To such an anger, I call the result of non-religious mind. The reaction of a religious mind is bliss and blessedness; it is to be grateful to all but that can only be if there is joy and totality of being. This totality and joy is rather difficult so long one has not understood the 'self'.

So real education cannot be without religion because consciousness is the *foundation* of life which is inner being, which is Atma and to understand that as well as to be open to that, is indispensable to take the life to the totality.

What is religion?

Inner education of a man is religion.

Then what should we teach? Should we teach the religious books? Should we teach the codes of conduct? Should we tell the children that God is—Atma is, Paradise is, hell is, salvation is?

No absolutely not. Such an education is not a religious education.

Such an education does not take a man to the consciousness (inward).

Such an education proves to be the prejudices of an individual.

Such an education is merely a memorised *verbose* and this gives birth to the false notions which are more dangerous than ignorance.

Wisdom is only that which comes from self-understanding.

Knowledge acquired from others, is not a wisdom.

Knowledge acquired from others, is an illusion of wisdom.

This illusion serves as cover to the ignorance and creative discovery is forever closed.

To understand the ignorance is most beautiful as it takes to the creative discovery.

And to accept the authority of acquired knowledge, is very

dangerous as the contentment of that very knowledge becomes the barrier for further discovery.

I had once been to an orphanage. There were about a hundred children. Organisers informed me that they imparted religious education too; and then they started asking questions to the children. The question asked was, "Is there God?" Those children raised their hands and replied, "There is God". They were further asked, "Where is God?" In reply, they raised their hands towards the sky. In reply to a question "And where is Atma—" the children put their hands on their chests and said "Here". I was observing that whole phenomena. Organisers were very happy. Then they said to me "You also may ask." I asked to a small child, "Where is heart?" He started looking to and fro and then said, "This has not been taught to us."

Can there *also* be such an education of religion?

Is that an education to merely *repeat* the acquired formulas?

Would the world have not been long before religious if the process was so easy?

I said to the organisers and teachers of the orphanage that what education they were imparting to the children, was not religious; on the contrary, children would be *repeative* parrots and if the individual learns to mechanically memorise certain things (*objects*), his intelligence suffers from collective loss and when life will bring before them any challenge—such a challenge which would have inspired them for the discovery of truth—they would repeat the memorised formulas and will be satisfied with it. *Your technics of teaching is the actual murder of their inquest.* They neither know Atma nor know God and the action of their hands towards the chest was equally false. And to such a false education do you call a religious education?

Then I asked them, "Is your own understanding not the same as that of children? Are you also not repeating the same thing which you have acquired from somewhere? And they too started looking far and wide as the children did, when they were asked regarding heart. Ah! from generation to generation we go on imparting such empty words to which we call knowledge. Can truth be taught? Can truth be repeated?"

In material world, technics have some meaning as one which is objective, has relation with acquired knowledge so far symbols are concerned. But in the dimension of God, they have no meaning and no value because that dimension is not of symbols but of understanding only.

One can have *direct* perception. One can be there, can live in it but that cannot be taught. Learning becomes merely an acting. Can anybody learn love? And if one does by learning—that is not a love: there can only be *acting* of love. That is the reason why acquired knowledge of God, ideologies, worship and prayer have become actings. If love cannot be learnt, how can prayer be learnt? Prayer is a *deeper* aspect of love. And when love itself cannot be learnt, how can God be understood. Fulfilment of *love* itself is God.

Truth is unknown and therefore, with what is known—formulas, codes of conduct, words—one cannot reach there.

For entry in the unknown, one has to leave all what is known to him.

Being free from 'known', is to face the 'unknown'.

To 'unlearn' is better than to have religious education.

To 'forget' is better than to remember.

Nothing is required to be written on the consciousness but what is written is to be wiped out.

The consciousness when freed from words, becomes the mirror of truth.

The consciousness is not required to be made a storehouse of ideologies but should be made the mirror of truth, and then only the meaning of religious education becomes less of education and more of *Sadhana* (contemplation).

The preparation of religious *Sadhana* itself is a religious education.

Education on religion is not like an education on other subjects and therefore, an examination of a religious education is not possible. Its examination shall be in life and life shall be its examination.

Three youths after *completing* education imparted in a residential University, were going back to home. They were examined in *almost* all the subjects but examination on "religion" only had been left off. They were surprised why were they not examined for religion? And there was even no question of examination. They were even declared successful. When they had just left residential University; Sun was just to set and night was ready to approach. Near a tree, some *thorns* were lying on the track. First youth *jumped* over the thorns. Second youth *avoided* the track and reached to the first. But the third youth stopped there, *collected* the thorns and put them in the tree safely and then walked. Other two youths asked him,

"What are you doing?" Night is approaching very fast and we should hurry up to quit the forest." He laughed and said, "That is *why* I am removing the thorns as those who will follow to pass by this track, would not be in a position to see these thorns." Just when the conversation was going on between them, their Acharya appeared before them from behind the same tree. He said to that third youth, "My son, you can go. You have also passed the religious examination." He took back two other youths to the residential university as their religious education was still incomplete.

Is there any examination for life except life itself? *Religion itself is life.*

Those who merely by passing through examination feel that have been educated, are in illusion.

In fact, where all examinations end, real education starts because that is the beginning of life.

What would we then do for religious education?

Religious seed is within every individual because truth is in everybody—because life is in everybody. Environments are required to be created for *evolution* of that seed—and barriers are required to be removed from the way of evolution. If this is possible, seed with its *spontaneous* movement and capacity finds its own natural course of life. Its natural evolution does not require any effort. And that spontaneous *activity* itself becomes life. And life becomes full of joy, beauty and love. We have simply to create *environments* and the rest takes its natural course of life.

What shall be religious education? Yes, educational institutions definitely can create an atmosphere so that spontaneity of religion can find its natural way.

And circumstances can be created to *remove* the barriers from the way of evolutionary movement.

To create such an opportunity, three *fundamentals* are most essential.

First element is courage. An individual should have enormous courage. The discovery of truth or inquest of God requires courage as first fundamental. The discovery of God requires more courage than what is required either for hiking the Himalayas or for searching the depths of an ocean because there is no other elevation *higher* and no depth *lower* than the discovery of God.

But so-called religious people usually are not courageous. In fact, their religiousness acts as escape from their cowardise.

There is hidden fear in the background of their religion as well as of their God. I would therefore, like to say that a mind suffering from *fear complex*, can never be religious because fearlessness is an essential *feature* of religion.

Courage comes from fearlessness. So first fundamental is to teach not to fear—do not teach any kind of fear. Second fundamental is initiation of fearlessness. Ah! How tremendous fearlessness—how lustrous is fearlessness—how radiant is fearlessness? Only on the foundation of fearlessness, religion is possible.

But our so-called religions have been exploiting the situation through fear and on account of that only, religion has today not been on its *transcendental* state. Can there be such a state when the fear is in the depths?

When I go to the temples, mosques and churches, I find that people full of fear are collected there. Their prayers are reactions of their fears and the God before whom they are kneeling, is nothing but an *extension* of their 'inner' fear only. In calamities man therefore, runs to God because he is at the time more fearful. Man in his later period of life, runs towards God because the nearness of death *frightens* him more. Go in the temples and see—find out in the churches and you will see there such persons who are either dead or nearing death.

Such a fear should not be taught. Let us teach fearlessness and then only religion shall be the religion of living beings.

Why should there be fear in teaching fearlessness?

One fear is that youth may deny God. It is because our God is based on fear itself, there is fear.

But what is the harm in denying that God?

In fact, it is bad to accept him.

I am anxious even to that extent to bring fearlessness that God to whom we ourselves *do not know*, is denied. There is no fearlessness where there is no *denial* for false and where there is no denial for false, how can there be *discovery* of fact?

As I understand, *atheism* arising out of fearlessness is a second side of *theism*.

Such an *atheism* is a fundamental factor of *theism*.

How can one who is not an atheist, be also theist? Theism is more difficult than atheism.

If one is afraid of atheism, his theism will be *absolutely* false. He becomes theist *merely* out of fear of not becoming atheist. What can be the *value* of such theism?

I welcome atheism based on fearlessness to theism based on fear because there can never be religion where there is fear. Creativity of religion is there, where fearlessness is.

To pass through fearless, theism is a joy and an experiencing state that definitely makes one's soul (Atma) more energetic.

If one become theist without *experiencing* the state of atheism, his theism proves to be futile because *identity* of atheist is still at rest hidden in the *deeper* layers of mind.

But if one passes through the experiencing state of atheism, he ultimately revolts and becomes free from it.

Atheism means denial. If society is against God and religion, it is atheism to deny such a belief. The denial of what has been accepted and believed, is also atheism. The period of denial is very useful and valuable for the maturity of individuality. One who would not like to pass through this experiencing state, proves to be immature.

This can be only by directly experiencing courage and fearlessness.

What is enormous courage? The great courage is *to deny*, what is false. If you are not *convinced* that there is God, do not accept it. Though one may convince you, one may tempt for heaven or may frighten for hell, you should not be convinced of *what* you are not sure. It is better to loose heaven and be ready for hell but to be fearful is dangerous and one who has much courage, can only be capable of discovering the truth. What can fearful mind do? He becomes ready to *accept* each and everything on account of fear. He becomes *theist* in the theist society and if he is in Soviet Russia, he becomes *atheist*. He is just a dead shadow in the society. He cannot be called a living being *because* only fearlessness can bring a creativity in the individuality.

A few persons met me yesterday only. They said, "We believe in the eternity of soul (Atma)" and their faces reflected fear of death. I said to them, "Is not this fear due to the fear of death?" Because those who are afraid of death, *console* themselves by listening that 'Soul is eternal'. On listening this, they appeared to be *perplexed* and asked, "Is not soul eternal?" I said, "No". This does not matter much. There is not much difference whether Soul (Atma) is eternal or not. The problem, is *whether* can one who is afraid of death, discover, or understand life? Fearlessness is most essential for the discovery of truth.

This is what I would like to tell you too. One who is more

afraid of death, tries to have more faith in the eternity of soul (Atma). Their faith is *equivalent* to their fear.

Can such a person be ready to open his eyes to see the fact?

Truth cannot be experienced except being fearless.

Soul (Atma) is eternal; this cannot be a belief of fearful mind but is an experience of consciousness.

Fearful mind does not require truth but finds escape in the security.

Fearful mind does not require truth but wants consolation.

And then he catches any belief which according to his knowledge, provides him security and consolation.

And can the beliefs—mere convictions—past experiences—give security and consolation?

There is no security except truth; there is contentment and peace.

It is essential that mind should have courage to be free from false security and contentment to discover the truth, and therefore, I say that courage is a great religious virtue.

One religious preacher was giving sermons regarding courage to the children. Children asked, "Please give some examples." The preacher said, "Suppose in hilly sanatorium in one of the rooms, 12 children have been staying. Night is very chilly. After being tired from their whole day travel, they are ready for sleep. Out of them, 11 children *cover* themselves with blankets and go into bed. But even in such a chilly night, one child *stands* on knee in one of the corners of the room for night prayer. To me this is courage." Is this not courage? And then one child got up and asked, "Suppose there are 12 priests in the sanatorium. Eleven priests are standing on knees for night prayers. But one priest covers the blanket and goes to bed. Is not this too a courage?"

I do not know what happened with that priest—or in what way he got *rid off* from those children. But one thing I know for certain that to be in the state of *being* is a great courage. To have capacity to be *free from* the crowd is a courage. To make the individual as *he is*, is to give him courage. Courage is *confidence* in 'self'.

Courage is self-confidence.

With courage, give understanding—self-awareness. Religion—is second fundamental factor of education.

If there is no understanding, courage can prove to be very dangerous; than instead of being self confident, courage can be a pervert-ego.

Courage is an energy; understanding is a vision.

Courage is a movement; understanding is an observation.

Have you heard the story of a lame and a blind? Once forest caught fire. A blind and a lame wanted to escape *to save* their lives. Blind could run *but* could not see. What else can be the fate except death for a blind without eyes when forest is at fire? Lame could see *but* could not run. What is the use of eyes which can see, when legs are not? Then they found one solution and escaped from the death. What was their solution? Very simple—very straight, blind took the lame on his shoulders.

That is not the story of a blind and a lame only—but it is the story of courage and understanding too.

If life is required to be saved from the fire of ignorance and burning the forest of environments, it is essential that courage should be guided by understanding.

In general, individual lives the life in ignorance. He is sleeping as if in a deep hypnotic condition. This is a deep sleep of self forgetfulness. With self analysis—becoming self conscious and aware, the sleep is *broken* and gives *birth* to self understanding.

Children can be educated to have awareness, to recollect their whole being and to have self-analysis and self-understanding.

All conscious activities are generally outside. We are aware of what is outside but that very energy can be directed towards the self and then awareness is 'self'. With such an understanding, what happens, brings that awareness which transforms the life from the sleep of ignorance to the awareness towards 'self'.

But whatever is being done in the name of religion whether prayers or psalms, does not bring any kind of self understanding but on the contrary, brings self forgetfulness. His contentment is a pleasure of sleep and unawareness and such a happiness is nothing but a mental intoxicant.

For such an awareness, educational institutions can be the base of opportunity.

Awareness can be created at the *physical* state, *mental* state as well as the state of *self* being (Atma).

Life can be full of consciousness if everything is done with full of awareness or understanding.

And observing attitude for each and every aspect of mental creativity brings total awareness and understanding in the life.

Constant awareness of inner being brings self awareness and self understanding.

And third fundamental is stillness.

Words—words bring the mind to a state of disturbance and tension. Thinking, thinking and thinking—the mind loses peace.

Stillness means peace of mind.

Being in the state of stillness and observing, the stillness brings freshness and youth.

In the state of stillness—total stillness, mind becomes crystal clear in which truth is reflected.

What can a disturbed mind understand?

What can he even discover? He gets himself so involved that he is not even eager to see in other directions.

Discovery of truth requires complete stillness, calmness as well as no-thought state. Such a mental state is 'meditation'.

Children can be directed towards calm and quite state of mind.

Mind has *natural* tendency of stillness. Mind should be totally free and calm, as one is flowing with river waves—not swimming but flowing on such waves of mind—only flowing. Do not even swim slightly. Such an action in *inaction* takes the man to such a stillness to which he is absolutely 'unknown'.

What mystery and joy is hidden in the life, appears in that very peace.

Whatever is truth in the life, is being perceived.

In fact, it was there and there only, but was not visible due to frustrations and in peace, spontaneously uncovers the self.

Religious education is therefore, an education of courage, understanding and peace.

Religious education is an education of fearlessness, awareness, stillness and thoughtlessness.

And such an education definitely can be a foundation for new generation (humanity).

I hope that you will *meditate* upon what I have said. What is desired of you, is not to believe my talk but to meditate and experience on what I have said. My talk needs *only unbiased* attitude and required to be tested through self experiment. Truth comes out as *pure gold* when tested in fire.

