

explosion will set it right. You have to think yourself out of it. There is no other way.

Q: How am I to think myself out when my thoughts come and go as they like. Their endless chatter distracts and exhausts me.

M: Watch your thoughts as you watch the street traffic. People come and go; you register without response. It may not be easy in the beginning, but with some practice you will find that your mind can function on many levels at the same time and you can be aware of them all. It is only when you have a vested interest in any particular level, that your attention gets caught in it and you black out on other levels. Even then the work on the blacked out levels goes on, outside the field of consciousness. Do not struggle with your memories and thoughts; try only to include in your field of attention the other, more important questions, like 'Who am I?' 'How did I happen to be born?' 'Whence this universe around me?'. 'What is real and what is momentary?' No memory will persist, if you lose interest in it, it is the emotional link that perpetuates the bondage. You are always seeking pleasure, avoiding pain, always after happiness and peace. Don't you see that it is your very search for happiness that makes you feel miserable? Try the other way: indifferent to pain and pleasure, neither asking, nor refusing, give all your attention to the level on which 'I am' is timelessly present. Soon you will realise that peace and happiness are in your very nature and it is only seeking them through some particular channels, that disturbs. Avoid the disturbance, that is all. To seek there is no need; you would not seek what you already have. You yourself are God, the Supreme Reality. To begin with, trust me, trust the Teacher. It enables you to make the first step -- and then your trust is justified by your own experience. In every walk of life initial trust is essential; without it little can be done. Every undertaking is an act of faith. Even your daily bread you eat on trust! By remembering what I told you you will achieve everything. I am telling you again: You are the all-pervading, all transcending reality. Behave accordingly: think, feel and act in harmony with the whole and the actual experience of what I say will dawn upon you in no time. No effort is needed. Have faith and act on it. Please see that I want nothing from you. It is in your own interest that I speak, because above all you love yourself; you want yourself secure and happy. Don't be ashamed of it, don't deny it. It is natural and good to love oneself. Only you should know what exactly do you love. It is not the body that you love, it is Life --perceiving, feeling, thinking, doing, loving, striving, creating. It is that Life you love, which is you, which is all. realise it in its totality, beyond all divisions and limitations, and all your desires will merge in it, for the greater contains the smaller. Therefore find yourself, for in finding that you find all.

Everybody is glad to be. But few know the fullness of it. You come to know by dwelling in your mind on 'I am', 'I know', 'I love' -- with the will of reaching the deepest meaning of these words.

Q: Can I think 'I am God'?

M: Don't identify yourself with an idea. If you mean by God the Unknown, then you merely say: 'I do not know what I am'. If you know God as you know your self, you need not say it. Best is the simple feeling 'I am'. Dwell on it patiently. Here patience is wisdom; don't think of failure. There can be no failure in this undertaking.

Q: My thoughts will not let me.

M: Pay no attention. Don't fight them. Just do nothing about them, let them be, whatever they are. Your very fighting them gives them life. Just disregard. Look through. Remember to remember.

'whatever happens -- happens because I am'. All reminds you that you *are*. Take full advantage of the fact that to experience you must *be*. You need not stop thinking. Just cease being interested. It is disinterestedness that liberates. Don't hold on, that is all. The world is made of rings. The hooks are all yours. Make straight your hooks and nothing can hold you. Give up your addictions. There is nothing else to give up. Stop your routine of acquisitiveness, your habit of looking for results and the freedom of the universe is yours. Be effortless.

Q: Life is effort. There are so many things to do.

M: What needs doing, do it. Don't resist. Your balance must be dynamic, based on doing just the right thing, from moment to moment. Don't be a child unwilling to grow up. Stereotyped gestures and postures will not help you. Rely entirely on your clarity of thought, purity of motive and integrity of action. You cannot possibly go wrong . Go beyond and leave all behind.

Q: But can anything be left for good?

M: You want something like a round-the-clock ecstasy. Ecstasies come and go, necessarily, for the human brain cannot stand the tension for a long time. A prolonged ecstasy will burn out your brain, unless it is extremely pure and subtle. In nature nothing is at stand-still, everything pulsates, appears and disappears. Heart, breath, digestion, sleep and waking -- birth and death everything comes and goes in waves. Rhythm, periodicity, harmonious alternation of extremes is the rule. No use rebelling against the very pattern of life. If you seek the Immutable, go beyond experience. When I say: remember 'I am' all the time, I mean: 'come back to it repeatedly'. No particular thought can be mind's natural state, only silence. Not the idea of silence, but silence itself. When the mind is in its natural state, it reverts to silence spontaneously after every experience or, rather, every experience happens against the background of silence.

Now, what you have learnt here becomes the seed. You may forget it -- apparently. But it will live and in due season sprout and grow and bring forth flowers and fruits. All will happen by itself. You need not do anything, only don't prevent it.

52. Being Happy, Making Happy is the Rhythm of Life

Questioner: I came from Europe a few months ago on one of my periodical visits to my Guru near Calcutta. Now I am on my way back home. I was invited by a friend to meet you and I am glad I came.

Maharaj: What did you learn from your Guru and what practice did you follow?

Q: He is a venerable old man of about eighty. Philosophically he is a Vedantin and the practice he teaches has much to do with rousing the unconscious energies of the mind and bringing the hidden obstacles and blockages into the conscious. My personal *sadhana* was related to my peculiar problem of early infancy and childhood. My mother could not give me the feeling of being secure and loved, so important to the child's normal development. She was a woman not fit to be a mother; ridden with anxieties and neuroses, unsure of herself, she felt me to be a responsibility and a burden beyond her capacity to bear. She never wanted me to be born. She did not want me to grow and to develop, she wanted me back in her womb, unborn, non-existent. Any movement of life in