Pure love the best discipline. Pure love is very rare. Meher Baba

There is liberation of the heart by love. Buddha

Love your enemies, as yourself. Jesus

Pure love brought the universe into being, pure love maintains it, pure love draws it upwards towards perfection, towards bliss. Annie Besant

Love △ Wisdom

REMEMBER - WHO ARE YOU

Love leads to wisdom, and wisdom is activity of love. A. B.

Reading books everyone died, none become wise. One who reads word of love, only becomes wise. Kabir

One only force, Love, links infinite worlds and makes them alive. Giordano Bruno

Love is boundless. What is limited to a few cannot be called love. Nisargadatta Maharaj

The power of real love always tends to draw out into expression the finer elements of mind, character and life. Christian D. Larson

The consciousness in you and the consciousness in me, apparently two, really one, seek unity and that is love. Nisargadatta Maharaj

Love is the best teacher. Latin saying

We are shaped and fashioned by what we love. J. Goethe

Do not seek perfection in a changing world. Instead, perfect your love. Buddha

Nurture your mind with great thoughts. Benjamin Disraeli
Wisdom appears from a pure and peaceful mind. Buddha

I do not want to force on reader any belief, doctrine, philosophy, religion, ideology, or person but that this book serve everybody on his own path which takes him ahead, that if he is able to understand easier the Truth which is in himself - be yourself. All we are alone everybody travel alone to self and to all. Ivica

You cannot teach a man anything; you can only help him find it within himself. Galileo Galilei 1542-1564

All truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly, till they take root in our personal experience.

Johann W. Goethe 1749-1832

The most important knowledge is that which guides the way you lead your life. Seneca 5 B.C. - A.D. 65

The good life is one inspired by love and guided by knowledge. Bertrand Russell 1872-1957

Read the best books first, otherwise you'll find you do not have time. Henry David Thoreau 1817-1862

Love has come from Eternity and passes into eternity. . . Rabi`a al-Adawiyya 714-801

True love is unconquerable and irresistible. It goes on gathering power and spreading itself until eventually it transforms everyone it touches. Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart. Meher Baba

If you would see let love be in the pupil of the eye. Mikhail Naimy

Introduction. 4
Love peace compassion 21
Love - Buddha. 117
Love - Jesus Christ. 172
Love - Giordano Bruno. 212
Love - Swami Vivekananda. 237
Love - Meher Baba. 260
Love - Jiddu Krishnamurti. 287
Love - P. D. Ouspensky. 344
Love - James Allen. 369
Love - Mikhail Naimy. 386
Love - Ralph W. Emerson. 416
Love - Native Indian. 443
Love - Leo Tolstoy. 474
Love - Nisargadatta Maharaj. 506
- The Essence of Reality - Ramana Maharshi. . . 552
- Faith in mind (Heart) - Seng'tsan. 561

Page size of this free book - 10,5 cm x 14,8 cm
4,13 x 5,83 inch (1/4 - A4 paper size) - 570 pages

Our knowledge is the amassed thought and experience of innumerable minds. Ralph Emerson

Whoever is capable of seeing beyond 'facts' begins to see many new things precisely in love and through love. P. D. Ouspensky

Our lives are like a candle in the wind. Carl Sandburg

Edited - www.warningforseamen.info

www.warningforseamen.info

Conceive the truth with the greatest might lying dormant within you, and shall you not find the strenght you shall suffer misfortune and succumb to the world of the irrational and the ignorant. You shall bring suffering to others and you shall suffer yourself. You shall be destroyer and the destroyed one. Ivica

There is a profound Truth in us, the truth of ourselves, the practical knowledge of which will make us free; but he that would be free must seek, and reverently question one that is himself free. So says the ancient lore. BHAGAVAD GITA 4.34.

That which a man writes is not created by him, but it existed before him, and will exist after him; he only gives it a form. Therefore that which he writes is not his but another's; he is only the instrument through which truth, or error expresses itself. There are those who write mechanically, and such writing may come from three causes; intellectual writing may come from over fifty-seven causes, and the writing of the Word of God may come from ten causes. A person who writes should know the cause from whence his ideas come, for only he who knows wisdom can write wisely. Paracelsus - De Fundamento Sapientice

But if a man knows of the existence of the contents of the book - the noumenon of life - if he knows that a mysterious meaning is hidden under visible phenomena, it is possible that, in the end, he will get to the essence of the thing. For this it is necessary to understand the idea of the inner content, i.e. the meaning of the thing in itself. P. D. Ouspensky
1878-1947 - TERTIUM ORGANUM

The simplest words, we do not know what they mean except when we love and aspire. R. Emerson

"When you desire to be transformed there is no transformation, because you are thinking in terms of becoming. Truth is 'Being' now moment to moment. Truth cannot be found in a book, It can only be found moment to moment, in the smile, in the tear, in the embrace, in the fullness of Love. Without Love Truth is not. Where there is Love there is transformation, because Love is 'Being' moment to moment. That is Truth, my son. . . (. . .) Love that binds is of the mind and Truth-Love is beyond mind and is the only Real." Hermit of Ling-Shi-La - THE YOGA OF THE CHRIST by Murdo MacDonald-Bayne M.C., PhD., D.D.

"Love is the solution of all problems and God is Love and Love is God. Yet people approach Him with hate in their hearts towards others. The Divine can only be approached when the heart is full of Love and the mind empty of antagonism. You see, my son, a person who follows a certain religion and is antagonistic to another who follows another religion becomes irreligious. So the so-called religious man is more dangerous because he is pursuing ideals which divide mankind by putting one against the other." THE YOGA OF THE CHRIST

The sectarians who take hate for love are gnashing their teeth at one another. Eliphas Levi

Sectarianism is a perverse form of worldliness in the disguise of religion. Rabindranath Tagore

I have read books that filled my mind with golden images of such strange power that I lost the sense of being and became blent with brooding infinity. . . .

Emerson's essay on self-reliance, for example, holds at the least a hundred quotable sentences. He is one of the most original and most perceptive thinkers among the moderns. His pithy thoughts fall like nuggets of gold from his pen. Spend an hour with him and you are received into the company of the great. Enter into his high mood and you enter into an atmosphere reminiscent of the Upanishads, the Tripitakas, the New Testament and the Platonic books; you breathe ***truth*** the very beginning. He quibbles no argument and faces every thought; he wants the raw truth about a matter, and nothing less. His Palladian pages are inspiring to the last syllable. If the student can give his sympathy to ancient scriptures he will find in the sublime sayings of Christ, in the illuminating dialogues of Buddha and in the translations of the Hindu "Bhagavad Gita" or "Lord's Song" sources of profound help. Let him select a paragraph or fragment from these or any ancient or modern book which makes most appeal to him and ruminate mentally over it, reverently trying to suck out its meaning, as it were, trying to enter into the spiritual rhythm or mental wave-length which brought it to birth. Let him do this with the utmost slowness, with the utmost absorption that he can muster, holding the heart as well as the mind to the chosen passage, while the words vibrate in his soul. Do not read the words alone; read the thoughts behind them also. Concentrate as you read. Read slowly by letting each word sink into your consciousness. And as it sinks let its meaning pass into your mind also. Repeat each word mentally in such a way that you actually become the author, the

creator, as it were. You, yourself, construct the sentences and form the paragraphs; this is creative and constructive reading. It brings grist to the mill of your mind and food for the brain. Such reading literally engraves itself into your thoughts. You have set your own mind to work, to think along the lines and tracks indicated by the author. . . (...) The student can also penetrate into this element by other paths. He must choose the medium whose power he feels most. It is not essential, therefore, to take a book, since our aim is but to evoke a high mood, to free the mind for awhile of all personal affairs, and to abstract it from the usual run of worldly activities. He might get equal results by listening to music composed by true genius. One personality will arrive at this inner mood through a book, another through music, and so on. The essential thing is to profit by the exalted mood in the manner indicated in the foregoing paragraph.

Paul Brunton 1898-1981 - THE SECRET PATH

In the world's literature there are books, usually little known, which accidentally (or not accidentally) may be found standing on the same shelf, in the same library. Then, taken together, they will give such a full and clear picture of the different sides of man's existence, its purposes and ways, that we shall no longer have any doubts about the destiny of humanity (at least of a small part of it), a destiny other than the sentence of hard labour of digging through the early globe which 'positivist philosophy', 'historical materialism', 'socialism' and so on and so forth have in store for it. P. D. Ouspensky

- We love to associate with heroic persons, since our receptivity is unlimited; and, with the great, our thoughts and manners easily become great. We are all wise in capacity, though so few in energy. There needs but one wise man in a company, and all are wise, so rapid is the contagion. . . . **- If we encounter a man of rare intellect, we should ask him what books he reads. Ralph Emerson**

"I have to create a circle of reading for myself: Epictetus, Marcus Aurelius, Lao-Tzu, Buddha, Pascal, The New Testament. This is also necessary for all people. . ." (so Tolstoy set out to compile) "a wise thought for every day of the year, from the greatest philosophers of all times and all people". . . - "I know that it gives one great inner force, calmness, and happiness to communicate with such great thinkers as Socrates, Epictetus, Arnold, Parker…They tell us about what is most important for humanity, about the meaning of life and about virtue. I would like to create a book … in which I could tell a person about his life, and about the Good Way of Life." -- "I felt that I have been elevated to great spiritual and moral heights by communication with the best and wisest people whose books I read and whose thoughts I selected for my *Circle of Reading*. Leo Tolstoy 1864-1910

Three moderns have left a deep impresson my life, and captivated me: Raychandbhai by his living contact; Tolstoy by his book, The Kingdom of God is Within You; and Ruskin by his *Unto this Last*.

Mahatma Gandhi 1869-1948

- Therefore we love the poet, the inventor, who in any form, whether in an ode or in an action or in looks and behavior has yielded us a new thought. He unlocks our chains and admits us to a new scene. This emancipation is dear to all men, and the power to impart it, as it must come from greater depth and scope of thought, is a measure of intellect. Therefore all books of the imagination endure, all which ascend to that truth that the writer sees nature beneath him, and uses it as his exponent. Every verse or sentence possessing this virtue will take care of its own immortality.

- A sage is the instructor of a hundred ages.

- A man is known by the books he reads, . . .

- The next best thing to saying a good thing yourself, is to quote one.

- The soul of God is poured into the world through the thoughts of men.

- Some books leave us free and some books make us free.

- Thought is the blossom; language the bud; action the fruit behind it.

- Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surelly come home through open or winding, passages.

- I owed a magnificent day to the Bhagavad Gita. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.

Ralph W. Emerson 1803-1882

To cowards what can sword avail and books to those who councils fail? (726) Thiruvalluvar - Thirukkural

Eloquence is the power to translate a truth into language perfectly intelligible to the person to whom you speak. R. Emerson

. . . Sometimes, however, though rarely, scepticism gives rise to an intuition of a basic reality, more fundamental than that of words, religions or philosophic systems. Strangely, it is a positive aspect of scepticism. It was in such a state of scepticism, but also having an intuition of the basic reality, that I happened to read Sri Nisargadatta Maharaj's I AM THAT. I was at once struck by the finality and unassailable certitude of his words. Limited by their very nature though words are, I found the utterances of Maharaj transparent, polished windows, as it were. No book of spiritual teachings, however, can replace the presence of the teacher himself. Only the words spoken directly to you by the Guru shed their opacity completely. In a Guru's presence the last boundaries drawn by the mind vanish. Sri Nisargadatta Maharaj is indeed such a Guru. He is not a preacher, but he provides precisely those indications which the seeker needs. The reality which emanates from him is inalienable and Absolute. It is authentic... I am thank-ful to Sudhakar S. Dikshit, the editor, for inviting me to write the Foreword to this new edition of I AM THAT and thus giving me an opportunity to pay my homage to Sri Nisargadatta Maharaj, who has expounded highest knowledge in the simplest, clearest and the most convincing words. Douwe Tiemersma Philosophical Faculty Erasmus Universiteit Rotterdam, Holland, June, 1981

An idea may act for hundreds and thousands of years and only grow and deepen, producing ever-new series of phenomena, liberating ever-new energy. We know that thoughts continue to act and live when the very name of the man who produced them has become a myth, such as the names of the founders of ancient religions, the creators of immortal poetical works of antiquity, heroes, leaders, prophets. Their works are repeated by innumerable lips, their ideas are analysed, commented on. The works which have been preserved are translated, published, read, learnt by heart, recited, staged, illustrated. And this is so not only with the great masterpieces of universal geniuses. A single little verse may live for thousands of years, making hundreds of men work for it, serve it in order to transmit it further. Look how much potential energy there is in some small verse of Pushkin or Lermontoff. This energy affects not only men's feelings, but, by its very existence, it affects their will. Look how the words, thoughts and feelings of the semi-mythical Homer go on living refusing to die - and how much 'motion' each of his words has produced in the course of its existence. It is quite clear that each thought of a poet contains enormous potential force, similar to the potential power contained in a chunk of coal or in a living cell, but infinitely more subtle, imponderable and potent. P. D. Ouspensky -TERTIUM ORGANUM

It was in the early spring, at the beginning of his thirty-sixth year. He and two friends had spent the evening reading Wordsworth, Shelley, Keats, Browning, and especially Whitman. They parted at midnight, and he had along drive in a Hansom (it was

an English city). His mind deeply under the influence of the ideas, images and emotions called up by the reading and talk of the evening, was calm and peaceful. He was in a state of quiet, almost passive enjoyment. All at once, without warning of any kind, he found himself wrapped around a sit were by a flame-coloured cloud. For an instant he thought of fire, some sudden conflagration in the great city; the next he knew that the light was within himself. Directly afterwards came upon him a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe. Into his brain streamed one momentary lightning-flash of the Brahmic splendour which has ever since lightened his life; upon his heart fell one drop of Brahmic Bliss, leaving thence forward for always an after taste of heaven. Among other things he did not come to believe, he saw and, knew that the Cosmos is not dead matter but a living Presence, that the soul of man is immortal, that the universe is so built and ordered that without any peradventure all things work together for the good of each and all, that the foundation principle of the world is what we call love and that the happiness of everyone is in the long run absolutely certain. He claims that he learned more within the few seconds during which the illumination lasted than in previous months or even years of study, and that he learned much that no study could ever have taught.

- A personal exposition of Dr Bucke's own cosmic experience from his book – COSMIC CONSCIOUSNESS,1905

He who sees all beings in his Self and his Self in all beings, he never suffers; because when he sees all creatures within his true Self, then jealousy, grief and hatred vanish. He alone can love.

ISA-VASYA-UPANISHAD

Your I is but your consciousness of being, silent and incorporeal, made vocal and corporeal. It is the inaudible in you made audible and the invisible made visible that, seeing, you may see the un-seeable; and hearing, you may hear the un-hearable. For eye - and ear-bound yet are you. And save you see with eyes, and save you hear with ears, you see and hear nothing at all. Your breath upon the wind shall surely lodge within some breast. Ask not whose breast it is. See only that the breath itself be pure. **Your word shall seek and surely find some ear. Ask not whose ear it is. See only that the word itself be a true messenger of Freedom. Your silent thought shall surely move some tongue to speech. Ask not whose tongue it is. See only that the thought itself be lit with loving Understanding.** Think not any effort wasted. Some seeds lie buried in the ground for many years, but quickly come to life when stirred by the breath of the first favoring season for its springing up. All things are possible in eternity, therefore, despair of no man's freedom, but preach the message of release to all with equal faith and zeal – to the non-yearning as to the yearning. For the non-yearning shall surely come to yearn, and the now unfledged shall some day preen their pinions in the Sun, and with their wings shall cleave the farthest and the most inaccessible reaches of the sky. Mikhail Naimy THE BOOK OF MIRDAD

True love is no game of the faint-hearted and the weak; it is born of strength and understanding.

Meher Baba

Only a few people in millions know what true love is.

Omraam Mikhaël Aïvanhov 1900-1986

All humans acting according their limited knowledge, but when human understand Truth than will learn to love, and will start to grow in truth and not lies. Those who can understand things but doing opposite are hypocrites, they falsely pretending to be virtouos and just - but they are not, their own insincerity will lead them to do evil things. They will harm others and will sink day by day - is there for them way to escape fate of hypocrites - yes to wake up and live in Truth and love, otherwise it is their own willful way which lead to self-corruption, self-degradation and self-destruction. Those who are interested for perishable interests of this world will be blinded by same interests - will not see the truth. Leave it, live in Truth and Love, you have right to live but let others also live. Remember and don't forget who you are**.** Ivica

WARNING FOR SEAMEN - JUSTICE AT SEA

As a man traversing the whole earth, finds not anywhere an object more loveable than himself; therefore, since the self is so universally loved by all, **the man who loves himself so much, should do no injury to others.** Buddha

All physical forms of existence, when animated in mind and body, breathe in conjunction with the universe; that breath expands circulary, wider and wider, linking each and every individual to the cosmic breath of life. Morihei Ueshiba 1883-1969

Wisdom by itself is like an empty gold vessel, it needs to be filled with compassion. Wisdom and compassion are the two sides of the same coin, one representing personal and the other transpersonal consciousness and both equally indispensable for the attainment of enlightenment. Madmilla Moacanin: 'Jung's Psychology & Tibetan Buddhism'

- What wisdom is acquired during the course of a life is a result of the mind's tenderness toward the heart.
- Wise men contemplate the world, knowing full well that they are contemplating themselves. James Cowan

You nourish your minds by reading books. There is no good in doing that unless you hold it also as a sacrifice to the whole world. For the whole world is one; you are rated a very insignificant part of it, and therefore it is right for you that you should serve your millions of brothers rather than aggrandise this little self. Swami Vivekananda

But love is nothing if it is not spontaneous. It cannot be a conclusion of reasoning. It is not a fruit of the spirit of bargain. If you want to be certain about the object of love before giving your love, it is only a form of calculating selfishness.

Meher Baba

You do not know the joy of Love so long as there is hatred in your hearts. Were you to feed all things the sap of Life except a certain tiny worm, that certain tiny worm alone would embitter your life. For in loving anything, or anyone, you love in truth but yourselves. Likewise, in hating anything, or anyone, you hate in truth but

yourselves. For that which you hate is bound up inseparably with that which you love, like the face and the reverse of the same coin. If you would be honest with yourselves, then must you love what you hate and what hates you before you love what you love and what loves you. Love is not a virtue. Love is a necessity; more so than bread and water; more so than light and air. Let no one pride himself on loving. But rather breathe in love and breathe it out just as unconsciously and freely as your breathe in the air and breathe it out. For Love needs no one to exalt it. Love will exalt the heart that it finds worth of itself. Love neither lends nor borrows; Love neither buys nor sells; but when it gives, it gives its all; and when it takes, it takes its all. Its very taking is a giving. Its very giving is a taking. Therefore is it the same today, tomorrow and forevermore. Just as a mighty river emptying itself in the sea is e'er replenished by the sea, so must you empty yourselves in Love that you may be ever filled with Love. The pool that would withhold the sea-gift from the sea becomes a stagnant pool. There is nor 'more' nor 'less' in Love. The moment you attempt to grade and measure Love it slips away leaving behind it bitter memories. Nor is there 'now' and 'then', nor 'here' and 'there' in Love. All seasons are Love seasons. All spots are fit abodes for Love. Love knows no boundaries or bars. A love whose course is checked by any obstacle whatever is not yet worthy of the name of Love. I often hear you say that Love is blind,

meaning that it can see no fault in the beloved. That kind of blindness is the height of seeing. Would you were always so blind as to behold no fault in anything. Nay, clear and penetrating is the eye of Love. Therefore, it sees no fault. When Love has purged your sight, then would you see nothing at all unworthy of your Love? Only a love shorn, faulty eye is ever busy finding faults. Whatever fault it finds are only its own faults. Love integrates. Hatred disintegrates. This huge and ponderous mass of earth and rock which you call Altar Peak would quickly fly asunder were it not held together by the hand of Love. Even your bodies, perishable as they seem, could certainly resist disintegration did you but love each cell of them with equal zeal. Love is peace athrob with melodies of Life. Hatred is war agog with fiendish blasts of Death. Which would you: Love and be at everlasting peace? Or hate and be at everlasting war? The whole earth is alive in you. The heavens and their hosts are alive in you. So love the Earth and all her suckling if you would love yourselves. And love the Heavens and all their tenants if you would love yourselves.

Mikhail Naimy - THE BOOK OF MIRDAD

Who looks outside, dreams; who looks inside, awakes. Carl Jung 1875-1961

Take that same stone and place it in the intense fires of a forge, and it all melts; the whole stone changes inside and out. Civilization changes a person on the outside. Meditation softens a person from within,

through and through. Meditation is called the Great Teacher. It is the cleansing crucible fire that works slowly but surely, through understanding. The greater your understanding, the more flexible and tolerant, the more compassionate you can be. You become like a perfect parent or an ideal teacher. You are ready to forgive and forget. You feel love toward others because you understand them, and you understand others because you have understood yourself. You have looked deeply inside and seen self-illusion and your own human failings, seen your own humanity and learned to forgive and to love. When you have learned compassion for yourself, compassion for others is automatic. An accomplished meditator has achieved a profound understanding of life, and he or she inevitably relates to the world with a deep and uncritical love. Henepola Gunaratana

- MINDFULNESS IN PLAIN ENGLISH

You naturally love those who are dear to you and you must learn to give that kind of love to the whole world. Paramhansa Yogananda

You may know all the right words, quote the scriptures, be brilliant in your discussions and yet remain a bag of bones: or you may be inconspicuous and humble, an insignificant person altogether, yet glowing with loving kindness and deep wisdom.

Nisargadatta Maharaj

The noblest pleasure is joy of understanding.
Leonardo da Vinci 1452-1519

Silence is the mother of truth. Benjamin Disraeli

The best and deepest of the teachings is not communicated through books, speech or actions, but through silence. That special teaching is understood only when you are silent. Swami Rama

Silence is also conversation. Ramana Maharshi

He who desires to know the truth must be able to see it, and not be satisfied with descriptions of it received from others, but be true himself.
Paracelsus 1493-1541

Self-knowledge is the beginning of wisdom, and we can and must discover truth through self-knowledge. J. Krishnamurti - TO BE HUMAN

The Four Reliances - First, rely on the spirit and meaning of the teachings, not on the words; Second, rely on the teachings, not on the personality of the teacher; Third, rely on real wisdom, not superficial interpretation; and fourth, rely on the essence of your pure Wisdom Mind, not on judgmental perceptions. Traditional Buddhist teaching

Can there be peace apart from yourself? Are you talking from your own experience or from books only? Your book knowledge is useful to begin with, but soon it must be given up for direct experience, which by its very nature is inexpressible. Words can be used for destruction also, of words images are built, by words they are destroyed. You got yourself into your present state through verbal thinking; you must get out of it the same way.
Nisargadatta Maharaj - I AM THAT

Love. . . It surrounds every being and extends slowly to embrace all that shall be. Khalil Gibran

Somewhere, something incredible is waiting to be known. Carl Sagan

If you would see let love be in the pupil of the eye. Mikhail Naimy

Seeing is the act of love. J. Krishnamurti

The highest power of the intellect, if it is not illumined by love, is only a high grade of animal intellect, and will perish in time; but the intellect animated by the love of the Supreme is the intellect of the angels, and will live in eternity. Paracelsus

This attitude - that nothing is easier than to love - has continued to be the prevalent idea about love in spite of the overwhelming evidence to the contrary. There is hardly any activity, any enterprise, which is started with such tremendous hopes and expectations, and yet, which fails so regularly, as love. If this were the case with any other activity, people would be eager to know the reasons for the failure, and to learn how one could do better - or they would give up the activity. Since the latter is impossible in the case of love, there seems to be only one adequate way to overcome the failure of love - to examine the reasons for this failure, and to proceed to study the meaning of love.

Erich Fromm - THE ART OF LOVING

We are like newborn children, our power is power to grow. Rabindranath Tagore

LOVE
PEACE
COMPASSION

Until he extends the circle of his
compassion to all living things,
man will not himself find peace.
Albert Schweitzer

We are shaped and fashioned
by what we love. Johann W. Goethe

The search for reality is the most
dangerous of all undertakings for it will
destroy the world in which you live.
But if your motive is love of truth
and life, you need not be afraid.
Nisargadatta Maharaj

Any life no matter how long and complex
it may be, is made up of a single moment.
The moment in which a man finds out, once
and for all, who he is. Jorge Luis Borges

Do your work, then step back.
The only step to serenity Lao Tse

All truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly, till they take root in our personal experience. Johann W. Goethe 1749-1832

Love leads to wisdom, and wisdom is activity of love. Alice Bailey 1880-1949

He who has found this way of love, seeketh no other. Meister Eckhart 1260-1328

Love your enemies as yourself. Bless those who curse you. Jesus Christ

We are human only because we love others or have opportunity to do so. Boris Pasternak 1890-1960

Keep love in your heart. A life without it is like a sunless garden when the flowers are dead. The consciousness of loving and being loved brings a warmth and richness to life that nothing else can bring. Oscar Wilde 1854-1900

When your fear touches someone's pain it becomes pity; when your love touches someone's pain, it becomes compassion. Steven Levine

That best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love. William Wordsworth 1770-1850

Accustomed long to contemplating
love and compassion, I have forgotten
all difference between myself and others.
Milarepa 1052-1135 Tibet's yogi

One virtue stands out above all others:
the constant striving upwards, wrestling
with oneself, the unquenchable
desire for greater purity, wisdom,
goodness, and love. Johann Goethe

Kindness in words creates confidence,
kindness in thinking creates profoundness,
kindness in giving creates love. Lao Tse

Sooner or later, all the people's of
the world will have to discover a way
to live together in peace …
The foundation of such a method is love.
Martin Luther King. Jr

Love and desire for peace is not confined to Quakerism, it is the *natural,* as well as the religious wish of all denominations of men. Thomas Paine 1737-1809 - COMMON SENSE, 1776

Love is the only sane and satisfactory
answer to the problem of human existence.
Erich Fromm - THE ART OF LOVING

Love is the highest motivation which
man may utilize in his universe ascent. But
love, divested of truth, beauty, and goodness,
is only a sentiment, a philosophic distortion,
a psychic illusion, a spiritual deception.
THE URANTIA BOOK

**A coward is incapable of exhibiting love;
it is the prerogative of the brave. Mahatma Gandhi**

Love, and all doors will open up to you.
So stop asking yourself why you are unhappy,
why you suffer so many setbacks, and so on.
The reason is simply that you have no love.
If you had love, nothing would resist you,
because when you have love you do not stay there
doing nothing. . . Omraam Mikhaël Aïvanhov

**Stop hurting yourself and others, stop
suffering, wake up. Nisargadatta Maharaj**

I would rather live
and love where death is king than
have eternal life where love is not.
Robert G. Ingersoll

Avoid using the word to speak against
yourself or to gossip about others.
Use the power of your word
in the direction of truth and love.
Miguel Ruiz - THE MASTERY OF LOVE

Let your love flow outward through
the universe, to its height, its depth,
its broad extent, a limitless love,
without hatred or enmity. Then as
you stand or walk, sit or lie down,
as long as you are awake, strive for this
with a one-pointed mind; Your life will bring
heaven to earth. Buddha - Sutta Nipata

Through love all that is bitter will be sweet
Through Love all that is copper will be gold.
Through Love all dregs will turn to purest wine
Through Love all pain will turn to medicine.
Through Love the dead will all become alive.
Through Love the king will turn into a slave!
Jalaluddin Rumi 1207-1273

Perfect love is rare indeed - for to be a
lover will require that you continually have
the subtlety of the very wise, the flexibility
of the child, the sensitivity of the artist,
the understanding of the philosopher,
the acceptance of the saint, the tolerance of
the scholar and the fortitude of the certain.
Leo Buscaglia 1924-1998

Intuition is a comprehensive grip of the
principle of universality, and when it is
functioning there is, momentarily at least,
a complete loss of the sense of separateness.
At its high point, it is known as that
Universal Love, Intuition, therefore,
brings with its appearance three qualities:
Illumination, Understanding, Love.
Alice Bailey 1880-1949

Humanity will attain to a new mode of being
through the free and unhampered interplay
of pure love, from heart to heart. Meher Baba

**Fear and greed cause the misuse of the mind.
The right use of mind is in the service of love,
of life, of truth, of beauty. Nisargadatta Maharaj**

There is one Power in the universe of universes. It is the path of light, love, forgiveness, healing, and spiritual evolution. The power of the Light/Love can be distorted and misused by anyone with such miscreant intention to damage or destroy other God-created beings. This abuse is a violation of the free will of the victim, the person who is the object of the distorted force. It also violates the basic nature of the perpetrator; to misuse the Power of the Light is to incur severe karmic debt. - Forgiveness and love are the healing powers of the Light. William J. Baldwin, Ph.D

At the center of nonviolence stands the principle of love. Martin Luther King, Jr.

Consistent adherence to a life of love will not tolerate violence in any form. Living by love implies a life of social justice, because love encompasses each person equally it cannot show partiality. February 6, 1932 Letters and Writings of Annemarie Wächter

All ideologies end up killing people. If you separate love from non-violence you turn non-violence into an ideology, a gimmick. Structures that are not inhabited by justice and love have no liberating or reconciling force, and are never sources of life. Jean Goss
Seek visions always of world beauty, not violence not battlefields. (from Hopi peace prayer)

Violence is not so much a sin or a disease, but a kind of ignorance, which makes it easy to see that wisdom and love are the solution. Michael Nagler

Whenever love is withheld and suffering allowed to spread, war becomes inevitable. Our indifference to our neighbor's sorrow brings suffering to our door. Nisargadtta Maharaj

When I say I love Eastland, it sounds reposterous - a man who brutalizes people. But *you* love him or you wouldn't be here. You're going to Mississippi to create social change - and you love Eastland in your desire to create conditions which will redeem his children. Loving your enemy is manifest in putting your arms not around the man but around the social situation, to take power from those who misuse it - at which point they can become human too. Bayard Rustin

Man is the product of the law of the survival of the fittest operating through millions of years, perhaps millions of ages; yet in brute strength he is far inferior to many animals. He rules the earth today because of the principle of intelligence within him. But there is being evolved in man a higher principle than intelligence, namely, Divine Love, which is as much higher and more powerful than intelligence as intelligence is higher and more powerful than brute force. I use the term "Divine Love" in order to distinguish it from human affection, and from that intermittent kindly impulse, which are both spoken of as Love. **Intelligence may aid selfishness, but not so Love; in Love all selfishness is swallowed up and brute force is no more, both being transmuted into gentleness. James Allen**

It is clear that the way to heal society of its violence... and lack of love is to replace the pyramid of domination with the circle of equality and respect. Manitonquat

Where love rules, there is no will to power; and where power predominates, there love is lacking. The one is the shadow of the other. Carl Jung

I am not here on earth for strife, Love is the mission of my life. Hearts are the home of the loved one; I came here to build each true heart. Yunus Emre 1240-1320

If you love something, set it free. Abraham Lincoln

Your life and my life flow into each other as wave flows into wave, and unless there is peace and joy and freedom for you, there can be no real peace or joy or freedom for me. To see reality - not as we expect it to be but as it is - is to see that unless we live for each other and in and through each other, we do not really live very satisfactorily; that there can really be life only where there really is, in just this sense, love. Frederick Buechner

Be glad of life because it gives you a chance to love and to work and to play and to look up at stars. Henry Van Dyke

Love your enemies for they tell you your faults. Benjamin Franklin

To forgive is the highest, most beautiful form of love. In return, you will receive untold peace and happiness. Robert Muller

"One word frees us of all the weight
and pain of life; that word is love." Sophocles

You cannot force yourself
to love anything or anybody.

Love is an element which though
physically unseen is as real as air or water.

What we really love we cannot abuse, kill or enslave.

New light, new knowledge and new results
in human life and all it involves, are coming
to this earth. THOUGHTS ARE THINGS
Essays Selected From the White Cross Library
by Prentice Mulford

**You must love in such a way that the person
you love feels free. Thich Nhat Hanh**

**It is love alone that leads to right action.
What brings order in the world is to love and
let love do what it will. Jiddu Krishnamurti**

For perfect love casteth out fear, and fear can only
be from the material things that soon must fade away.
And thus hold to the higher thought of eternity.
For life is a continual experience. Edgar Cayce

He who has no attachments can really love others,
for his love is pure and divine. Sri Swami Sivanda

Love is but the discovery of ourselves in others,
and the delight in the recognition. Alexander Smith

Let your love propel your beloveds into the world -
and into the full experience of who they are. In this
you will have truly loved. Neale Donald Walsch -
CONVERSATIONS WITH GOD, book 1

We love purely when we release other people to be who they are. Marianne Williamson -A RETURN TO LOVE

In love, no one can harm anyone else; we are each of us responsible for our own feelings and cannot blame someone else for what we feel. It hurt when I lost each of the various men I fell in love with. Now, though, I am convinced that no one loses anyone, because no one owns anyone. That is the true experience of freedom: having the most important thing in the world without owning it. Paulo Coelho

A good conscience fears no witness, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest, let all the world know it. But if otherwise, what does it signify to have nobody else know it, so long as I know it myself? Miserable is he who slights that witness. Seneca

- As all truth exists *now*, and awaits simply our perception of it, so all things necessary for present needs exist now, and await simply the power in us to appropriate them.

Thought is the great builder in human life: it is the determining factor. Continually think thoughts that are good, and your life will show forth in goodness, and your body in health and beauty. Continually think evil and your life will show forth in evil, and your body in weakness and repulsiveness. Think thoughts of love, and you will love and will be loved. Think thoughts of hatred, and you will hate and will be hated. Each follows its kind.

When we fully realize the great fact of the oneness of all life, - that all are partakers from this one Infinite Source, and so that the same life is the life in each individual, then prejudices go and hatreds cease. Love grows and reigns supreme.

If our hearts go out in love to all with whom we come in contact, we inspire love, and the same ennobling and warming influences of love always return to us from those in whom we inspire them. There is a deep scientific principle underlying the precept -- If you would have all the world love you, you must first love all the world. In the degree that we love will we be loved. Thoughts are forces. Each creates of its kind. Each comes back laden with the effect that corresponds to itself and of which it is the cause.

Meet hatred with hatred and you degrade yourself. Meet hatred with love and you elevate not only yourself but also the one who bears you hatred.

Your sleep will be more quiet, and peaceful, and refreshing, and so your power increased mentally, physically, and spiritually, simply by sending out as you fall asleep, thoughts of love and good-will, thoughts of peace and harmony for all. In this way you are connecting yourself with all the forces in the universe that make for peace and harmony.

When we come fully to realize the great fact that all evil and error and sin with all their consequent sufferings come through ignorance, then wherever we see a manifestation of these in whatever form, if our hearts are right, we will have compassion -- sympathy and compassion for the one in whom we see them.

Compassion will then change itself into love, and love will manifest itself in kindly service. Such is the divine method. **And so instead of aiding in trampling and keeping a weaker one down, we will hold him up until he can stand alone and become the master.** By example and not by precept. By living, not by preaching. By doing, not by professing. By living the life, not by dogmatizing as to how it should be lived. There is no contagion equal to the contagion of life. Whatever we sow, that shall we also reap, and each thing sown produces of its kind. We can kill not only by doing another bodily injury directly, but we can and we do kill by every antagonistic thought. Not only do we thus kill, but while we kill we suicide. Many a man has been made sick by having the ill thoughts of a number of people centred upon him; some have been actually killed. Put hatred into the world and we make it a literal hell. Put love into the world and heaven with all its beauties and glories becomes a reality. Not to love is not to live, or it is to live a living death. The life that goes out in love to all is the life that is full, and rich, and continually expanding in beauty and in power. Such is the life that becomes ever more inclusive, and hence larger in its scope and influence. The larger the man and the woman, the more inclusive they are in their love and their friendships. The smaller the man and the woman, the more dwarfed and dwindling their natures, the more they pride themselves upon their "exclusiveness." Anyone -- a fool or an idiot -- can be exclusive. It comes easy. It takes and it signifies a large nature to be universal, to be inclusive. Only the

man or the woman of a small, personal, self-centred, self-seeking nature is exclusive. The man or the woman of a large, royal, unself-centred nature never is. The small nature is the one that continually strives for effect. The larger nature never does. The one goes here and there in order to gain recognition, in order to attach himself to the world. The other stays at home and draws the world to ***him***. The one loves merely himself. The other loves all the world; but in his larger love for all the world he finds himself included. Verily, then, the more one loves the nearer he approaches to God, for God is the Spirit of Infinite Love. And when we come into the realization of our oneness with this Infinite Spirit, then divine love so fills us that, enriching and enrapturing our own lives, from them it flows out to enrich the life of all the world. In coming into the realization of our oneness with the Infinite Life, we are brought at once into right relations with our fellowmen. We are brought into harmony with the great law, that we find our own lives in losing them in the service of others. We are brought to a knowledge of the fact that all life is one, and so that we are all parts of the one great whole. We then realize that we can't do for another without at the same time doing for ourselves. We also realize that we cannot do harm to another without by that very act doing harm to ourselves. We realize that the man who lives to himself alone lives a little, dwarfed, and stunted life, because he has no part in this larger life of humanity. But the one who in service loses his own life in this larger life, has his own life increased and enriched

a thousand or a million fold, and every joy, every happiness, everything of value coming to each member of this greater whole comes as such to him, for he has a part in the life of each and all.

The greatest service we can do for another is to help him to help himself.

In brief - to be honest, to be fearless, to be just, to be kind. This will make our part in life's great and as yet not fully understood play truly glorious, and we need then stand in fear of nothing life nor death; for death is life. Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of a new; a passing not from light to darkness but from light to light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in ***its own*** good way and time. THIS MYSTICAL LIFE OF OURS - a book of suggestive thoughts for each week through the year selected from the works of Ralph Waldo Trine

Love is man's natural endowment, but he doesn't know how to use it. He refuses to recognize the power of love because of his love of power. Dick Gregory

Nothing is worse than extreme affliction which destroys the "I" from the outside, because after that we can no longer destroy it ourselves. Simone Weil

Forgiveness is choosing to love. It is the first skill of self-giving love. Mohandas K. Gandhi

Love does not claim possession, but gives freedom. Love is the only reality and it is not a mere sentiment. It is the ultimate truth that lies at the heart of creation. Love's gift cannot be given, it waits to be accepted. Rabindranath Tagore

Happiness cannot be traveled to, owned, earned, worn or consumed. Happiness is the spiritual experience of living every minute with love, grace and gratitude. Denis Waitley

When we feel love and kindness toward others, it not only makes others feel loved and cared for, but it helps us also to develop inner happiness and peace. Tenzin Gyatso, 14th Dalai Lama

Man must evolve for all human conflict a method which rejects revenge, agression, and retaliation. The foundation of such a method is love. Martin Luther King, Jr.

I shall also reveal the joys and ecstasy of meeting daily with the Masters, whose love, sympathy and simplicity is the secret of their mighty Power. For Love is God and God is Love. 'For He so loved the world that He sent His only begotten Son, that they who hearken unto Him will find eternal immortality.' When the Soul is ready the Master appears, and those who are ready will hear and know the Master's voice proclaiming all nations one nation, all peoples one people, all life one Life; one Tree with many branches, but the same Life in all: One in all and all in One. Murdo MacDonald-Bayne - BEYOND THE HIMALAYAS

In the Book of Matthew, where the Judgment Day is depicted for us in the imagery of One seated upon a throne and dividing the sheep from the goats, the test of a man then is not, "How have I believed?" but "How have I loved?" **The test of religion, the final test of religion, is not religiousness, but Love.** I say the final test of religion at that great Day is not religiousness, but Love; not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life. Sins of commission in that awful indictment are not even referred to. By what we have not done, *by sins of omission*, we are judged. It could not be otherwise. For the withholding of love is the negation of the spirit of Christ, the proof that we never knew Him, that for us He lived in vain. It means that He suggested nothing in all our thoughts, that He inspired nothing in all our lives, that we were not once near enough to Him to be seized with the spell of His compassion for the world. It means that: *"I lived for myself, I thought for myself, For myself, and none beside--Just as if Jesus had never lived, As if He had never died."* - You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love. Henry Drummond 1851-1897 - LOVE THE GREATEST THING IN THE WORLD

Always be full of light, always more light, always as full of light as you can. It is often so difficult to decide what is right and wrong, but still it is quite simple to find the way - you must always choose that which has more light.

Exaggerated love leads to disorder. To go away from something that has become false doesn't help: you have to put it in order. Climb into the midst of it, then rise higher – that is the way. We must not be disappointed; we must act. All strength in us comes from God, and if it seems bad to us, the reason is that at that moment it is coming from a lower sphere and pulling us down and burdening us. Then we should struggle fervently until the strength is transformed and becomes light.

A person is not pure merely by being untouched. One must become untouchable. To be pure is a positive power that continuously renews itself. A person must always be completely truthful toward himself and others.

Letters and Writings of Annemarie Wächter

If we become intoxicated with love for the Master, we should take care not to run around telling everyone. The manner in which the ego works is often imperceptible; it can do its work in a veiled way. The ego is not easy to conquer. So the outward display of one's intoxication, one's love for the Master, may uncover a certain pride. It may lead to the expression, however subtle, of the ego, although it is hiding behind the veil of one's enthusiasm. In any outward show of one's bliss, elation, ecstasy, it is essential to

make sure that there is not the least semblance of pride. Otherwise, the intoxication will wither away in no time. Here in the East, the philosophy is that love is a secret between the lover and the Beloved. And in our traditional epics and love stories there are always hindrances and difficulties in the meeting of the lover and the Beloved. In the West, the lover traditionally sings a sonnet under the balcony of the Beloved. According to English poetry it is quite in order for the lover to give full publicity to his love for the Beloved. But in the East, love is a silent burning, silent yearning, silent pining, and no-body is supposed to know about it. . . . (. . .) . So on the Path of lovers - the highest form of mystic love - tears are forbidden. It is often said: *My tongue conceals the secrets of my heart, but my eyes reveal everything.* This betrayal by the eyes does no honor to a true lover. Love is a secret, and love should remain a secret. We can always talk about the Master's grace, about the Master's compassion, but not about our love for the Master. Do you understand that subtle difference? These are things we learn as we go up higher and higher. . . (. . .). So the higher you go the more subtle you become. Our Beloved Master also said in one of his poems written after Hazur had passed from the earth plane:

It is only now that we have parted physically that people have come to know about my love. Otherwise, up till now it had remained a secret between you and I. That is the highest form of love.

Love Is a Secret - Spiritual Talk
by Sant Darshan Singh

This time the Christ will not come alone for His co-workers will come with Him. His experience and Theirs will be the reverse of the previous one, for this time every eye will see Him, every ear will hear Him and every mind will pass judgment upon Him.
* He has been for two thousand years the supreme Head of the Church Invisible, the Spiritual Hierarchy, composed of disciples of all faiths. He recognises and loves those who are not Christian but who retain their allegiance to Their Founders? the Buddha, Mohammed and others. He cares not what the faith is if the objective is love of God and of humanity. If people look for the Christ Who left His disciples centuries ago, they will fail to recognise the Christ Who is in process of returning. The Christ has no religious barriers in His consciousness. It matters not to Him of what faith a person follows. Alice Bailey

No creature's here,
where all identity must disappear.
Farid ud-Din Attar - The Conference of Birds

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. (Galatians 5:23, 24) Bible

To love means loving the unlovable. To forgive means pardoning the unpardonable. Faith means believing the unbelievable. Hope means hoping when everything seems hopeless.
Gilbert Keith "G.K." Chesterton 1874-1936

Religious fanaticism and hatred are a world devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.

Consider the war that hath involved the two Nations, how both sides have renounced their possessions and their lives. How many the villages that were completely wiped out! The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Daystar of Truth beareth Me witness! So powerful is the light of unity that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words. Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind. . . - Consort with all men, O people of Baha, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindliness and goodwill. If it be accepted, if it fulfill its purpose, your object is attained. If anyone should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding.

EPISTLE TO THE SON OF THE WOLF by Bahá'u'lláh

Oh, how much is the pure love of Jesus able to do, when it is not mixed with any self-interest or self-love! Thomas a Kempis IMITATION OF CHRIST Bk. 2 Ch. 11 v. 2-3

"Mankind," I went on, "is divided by religion, by nationality, by groups, by beliefs, by ideas, only because man will not see how false they all are. Once he sees how false these things are he will drop them; then, and then only, will he realise that we are all one. Then man will free himself through the Truth of the One Life in each being, which is the only Real and the only Truth that will set him free." "You have put it into a nutshell," he said, and he continued: "Ideas are presented to the conscious mind and are received and passed on to the unconscious. Immediately they are accepted or rejected according to the ruling belief or idea held. This is not understanding it is ignorance, but few will see it, because a belief or an idea is a reality to them. They have not yet come to know what an idea is, or how it is formed in the mind by environment, by imitation. So we have confusion and antagonism in the world which leads to war and misery." "I agree with you," I said, "I have seen leaders, religious and otherwise, make statements which the unthinking masses accept. So they wave flags and shout. This is the ignorant mob, people who are not capable of examining what is said and it is happening everywhere. **Leaders steeped in religious bigotry and extreme nationalism are the curse of our civilisation. It is these people that should be put out of harm's way,**

for they are the cause of much suffering to unenlightened humanity." "That is very true," he said, **"but the worst of all is that people pray to a God of Love while they are steeped in hatred. Their prayers are idolatrous. Only when they understand how hatred has arisen will they know how to pray to a God of Love.** "Those who live in separation pray to a false god of their own making who hears them *not.* Is this not the teaching of the false prophets we have in our midst all over the world? **Each separate religious group claims its religion to be the only true one, and blazons forth the dire penalties that will happen to those who do not accept; hence man is kept in ignorance and is confused and fearful through superstition."**
Murdo MacDonald-Bayne M.C., PhD., D.D.
- BEYOND THE HIMALAYAS

So many gods, so many creeds, so many paths that wind and wind, while just the art of being kind, is all this sad world needs.
Ella Wheeler Wilcox

Love and serve all humanity. Babaji

Peace and Universal Love is the essence of the Gospel preached by all the Enlightened Ones. Jainism

Real religion that emotive feeling for Truth and beauty, can fluorish in the absence of an idolatrous theology.
Aldous Huxley

After centuries of knowing God through faith, we are now ready to understand divine inteligence directly. In many ways this new knowledge reinforces what spiritual traditions have already promised. God is invisible and yet performs all miracles. He is the source of every impuls of love. Beauty and truth are both children oft his God. In the absence of knowing the infinite source of energy and creativity, life's miseries come into being. **Getting close to God through a true knowing heals the fear of death, confirms the existence of the soul, and gives ultimate meaning to life.** Deepak Chopra - HOW TO KNOW GOD - The Soul's Journey into the Mystery of Mysteries

Gentleness, self-sacrifice and generosity are the exclusive possession of no one race or religion. Mahatma Gandhi

To have a positive religion is not necessary. To be in harmony with yourself and the universe is what counts, and this is possible without positive and specific formulation in words. Johann W. Goethe

Can there be anything better than love? The man who feels the marvels of true love abandons his religion and nation. Yunus Emre 1240-1320

When you love, there is neither one nor many - there is only love. It is only when there is love that all our problems can be solved, and then we shall known its bliss and its happiness. J. Krishnamurti 1895-1986

The whole purpose of religion is to facilitate
love and compassion, patience, tolerance,
humility, forgiveness. Dalai Lama

Do not imagine that you can win God's love,
if you cannot yet win the love of your fellowman.
Sri Yukteswar

I am a man who belongs to a world other than this,
one that may seem very strange. For I claim that
I am moved by love, that I feel it all the time. . . .
There is nothing so powerfull as love and thought
- no institution, no government, no “ism”,
no scripture, no weapon. . . love and thought,
are the only source of power. Vinoba Bhave

Kabir is Sahaj: Self-realization is my saddle;
In the stirrup of Sahaj I place my foot and ride,
astride the steed of my mind. Come, my steed,
I’ll take you on a trip to heaven; If you balk
I’ll urge you on with the whip of divine love.
Says Kabir: The adept riders remain aloof
from both the Vedas and the Koran. Kabir

I ask you to drop your antagonisms and your
antipathies, your hatreds and your racial differences,
and attempt to think in terms of the one family,
the one life, and the one humanity.
Alice Bailey - SERVING HUMANITY

Love is the light that dissolves all walls
between souls, families and nations.
Paramahansa Yogananda

Love, the strongest and deepest
element in all life. Goldman Emma

Love brings about a oneness between people and is necessary to attaining the higher dimensions of consciousness. Practicing unconditional love leads to the manifestation of the spirit within us and in our lives and brings our spirit into conscious awareness. It is an awakening of unconditional love within us and is the manifestation of our holy spirit within us. However, it is not enough to merely believe in love. Nor is it enough to merely know about love. To be spiritual beings living in a physical world, we must live love, manifest love, and become the embodiment of love. Kevin R. Williams - NOTHING BETTER THAN DEATH – Insights from Sixty-two Profound Near-Death Experiences

- If you love and get hurt, love more. If you love more and hurt more, love even more. If you love even more and get hurt even more, love some more until it hurts no more.

- Love to faults is always blind, always is to joy inclined. Lawless, winged, and unconfined, and breaks all chains from every mind.

- Don't waste your love on somebody, who doesn't value it.

- Love asks me no questions, and gives me endless support.

- Love sought is good, but given unsought, is better.

- Doubt thou the stars are fire; Doubt that the sun doth move; Doubt truth to be a liar; But never doubt I love. William Shakespeare 1654-1616

True knowledge and love are identical.
Rupert Spira

To see the universal and all-pervading Spirit of Truth face to face, one must be able to love the meanest of creation as oneself. Mahatma Gandhi

My body is flooded with the flame of Love.
My soul lives in a furnace of bliss.
Love's fragrance Fills my mouth,
and fans through all things
with each outbreath. Kabir

- When all love of the "I" and the "Mine"
is dead, then the work of the Lord is done.

- Inexpressible is the story of Love
it cannot be revealed in words.

- My mind has returned to its own
primal state; I realized the Lord
when I died while living.

- Inside this clay jag, there are canyons
and pine mountains and the maker
of canyons and pine mountains.
All seven oceans are inside, and
hundreds of millions of stars.
The acid that tests gold is there,
and the one who judges jewels,
and the music from the strings
no one touches,
and the source of all water.
If you want the truth, I will
tell you the truth, friend; listen.
The God whom I love is inside.

- Friend, hope for the Guest while you are alive.
Jump into experience while you are alive!
Think. . . and think. . . while you are alive.
What you call "salvation" belongs to the time before death. If your bonds be not broken,
whilst living, what hope of deliverance in death?
It is an empty dream that the soul shall have union
with Him because it has passed from the body;
If He is found now, He is found then;
If not, we do go to dwell in the city of Death.

Listen to me, brothers.
He understands who loves. Kabir 1440-1518

Love has no age, no limit; and no death.
John Galsworthy

You learn to speak by speaking, to study
by studying, to run by running, to work by working;
and just so, you learn to love by loving. All those who
think to learn in any other way deceive themselves.
Saint Francis de Sales

Whether humanity will consciously follow
the law of love, I do not know. But that need
not disturb me. The law will work just as the law
of gravitation works, whether we accept it or not.
The person who discovered the law of love was a far greater scientist than any of our modern scientists. Only our explorations have not gone
far enough and so it is not possible for everyone
to see all its workings. Mohandas K. Gandhi

Inebriations of love, shadows of love, fantasies of love, but never yet the one true love. Unknown?

Love has come from Eternity and passes into eternity. . . Rabi`a al-Adawiyya

Love

I have loved Thee with two loves: a selfish
love and a love that is worthy of Thee.
As for the love which is selfish,
therein I occupy myself with Thee,
to the exclusion of all others.
But in the love which is worthy of Thee,
Thou dost raise the veil that I may see Thee.
Yet is the praise not mine in this or that,
but the praise is to Thee in both that and this.

Reality

In love, nothing exists between heart
and heart. Speech is born out of longing,
True description from the real taste.
The one who tastes, knows;
the one who explains, lies. How can you
describe the true form of Something
In whose presence you are blotted out?
And in whose being you still exist?
And who lives as a sign for your journey?

In my Soul there is a temple, a shrine, a mosque,
a church where I kneel. Prayer should bring us
to an altar where no walls or names exist.
Is there not a region of Love, where the Sovereignty
is illuminated nothing, where ecstasy gets
poured into itself and becomes lost, where
the wing is fully alive but has no mind or body?
In my Soul there is a temple, a shrine, a mosque,
a church that dissolves, that dissolves in God.

I carry a torch in one hand and a bucket of water
in the other: with these things I am going to set
fire to Heaven and put out the flames of Hell,
so that voyagers to God can rip the veils
and see the real goal.

If I adore You out of fear of Hell, burn me in Hell!
If I adore you out of desire for Paradise,
lock me out of Paradise.
But if I adore you for Yourself alone,
Do not deny to me Your eternal beauty.

Everyone prays to You from fear of the Fire;
And if You do not put them in the Fire,
This is their reward.
Or they pray to You for the Garden,
Full of fruits and flowers.
And that is their prize.
But I do not pray to You like this,
For I am not afraid of the Fire,
And I do not ask You for the Garden.
But all I want is the Essence of Your Love,
And to return to be One with You,
And to become Your Face.

I came to know love the moment I found You
and I have closed my heart from everyone except
You and I started whispering to You the One who sees
the secrets of hearts while we don't see You.
Rabi`a al-Adawiyya, born in Basra, Iraq 714-801

The love that flows through your heart
purifies not only your own spirit, but the
love you share with others. Caroline Myss

Can any lock keep love confined within, when
the loving heart's tiny tears escape and confess it? 71

The unloving belong only to themselves, but
the loving belong to others to their very bones. 72

They say it is to know union with love
that the soul takes union with the body. 73

Love makes one affectionate toward all, and affection
affords the priceless treasure of friendship. 74

They say love's greatness is this: it yields
to good families worldly happiness here
and heavenly bliss hereafter. 75

The uninformed say love abides with
virtuous souls, unaware that love is also friend
to those immersed in vice. 76

As the blazing sun dries up a boneless worm,
so does virtue scorch a loveless being. 77

Life without love in the heart
is like a sapless tree in a barren desert. 78

What good is a body perfect in outer ways,
if inwardly it is impaired by lack of love? 79

With love enshrined in the heart, one truly lives.
Without it, the body is but bones encased in skin. 80

When the learned discern that the learning which
delights them also delights the world, they love
learning all the more. 399

If you find men who know the eye's language the eyes will speak to them of hidden hate and love. 709

Saint Tiruvalluvar lived with his wife, Vasuki in Chennai in South India. The *Tirukural* is a 2,200-year-old South Indian Dravidian classic on ethical living. Not unaware that there are advocates of later dates (from ca 200 BCE down to ca 400 CE) we honor here the prevalent Tamil tradition.

Albert Schweitzer, medical missionary and Christian theologian in Africa, considered it one of the grandest achievements of the human mind, writing, "Like the Buddha and the *Bhagavad Gita*, the *Kural* desires inner freedom from the world and a mind free from hatred. You find the quintessence of the best gems of thoughts in the *Kural*, a living ethic of love and liberation."

There are a great number of problems, economic, political and social, standing in the way of a ruler. Solutions and guidance for such problems can be found in Kuralism, the maxims of *Tirukural*.
Indira Gandhi - Prime Minister of India
VEAVER'S WISDOM - Ancient Precepts for A Perfect Life
by Satguru Sivaya Subramuniyaswami
An American English translation of Saint Tiruvalluvar's ancient *Tirukural*

True love is no game of the faint-hearted and the weak; it is born of strength and understanding. Meher Baba

Love, however, is universal and not limited to a particular culture. According to the Sermon on the Mount, love is the greatest "religion" there is. Love is also what many of the great world religions is all about. However, not everyone practices this "religion" of love. . . - The teachings of Christ are not theology. Jesus taught unconditional love, not theology. Jesus taught that love is the sign of a true disciple of Christ: "All men will know that you are my disciples if you love one another." (John 13:35). Jesus did not say, "All men will know that you are my disciples if you hold the teachings of the Church" or "hold the teachings of the Bible" or "hold the teachings of Christian theology" or even "hold the teachings of the Christian religion." It is clear Jesus taught love as the way to eternal life (Luke 10:25-28), not theology. . . "Therefore love is the fulfillment of the law." (Romans 13:10) - This means the law of God is love. "The only thing that counts is faith expressing itself through love." (Galatians 5:6) - "He (God) is before all things, and in him all things hold together." (Colossians 1:17) - "God is love. Whoever lives in love lives in God, and God in him." (1 John 4:16) - "Whoever does not love does not know God, because God is love." (1 John 4:8)

Love is the sign of whether or not one knows God. No love, no God. Know love, know God. "For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen." (1 John 4:20) In other words, if you don't love others, you don't love God. Kevin R. Williams

NOTHING BETTER THAN DEATH

… As soon as you make a sect you protest against equality, and equality is no more. Mohammedans talk of universal brotherhood, but what comes out of that in reality? Why, anybody who is not a Mohammedan will not be admitted into the brotherhood; he will more likely have his throat cut. Christians talk of universal brotherhood; but anyone who is not a Christian must go to that place where he will be eternally barbecued. And so we go on in this world in our search after universal brotherhood and equality. When you hear such talk in the world, I would ask you to be a little reticent, to take care of yourselves, for, behind all this talk is often the intensest selfishness. . . **- So those who are *really* workers, and *really* feel at heart the universal brotherhood of man, do not talk much, do not make little sects for universal brotherhood; but their acts, their movements, their whole life, show out clearly that they in truth possess the feeling of brotherhood for mankind, that they have love and sympathy for all. They do not speak, they *do* and they *live.*** This world is too full of blustering talk. By means of intellectual assent we may today subscribe to many foolish things, and change our minds altogether tomorrow. But true religion never changes. Religion is realisation; not talk, nor doctrine, nor theories, however beautiful thy may be. It is being and becoming, not hearing and acknowledging; it is the whole soul becoming changed into what it believes. That is religion. . . . **- Without the knowledge of the Spirit, all material knowledge is only adding fuel to fire, only giving into the hands of selfish man one**

more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for them. Is it practical?- is another question. Can it be practised in modern society? **Truth does not pay homage to any society, ancient or modern. Society has to pay homage to Truth or die.** Societies should be moulded upon truth, and truth has not to adjust itself to society. If such a noble truth as unselfishness cannot be practised in society, it is better for man to give up society and go into the forest. That is the daring man. Swami Vivekananda

Men strive to subjugate love to themselves, to force it to serve their aims, both spiritual and material. But love cannot be subjugated to anything and it wreaks merciless vengeance on the puny mortals who strive to subjugate God to serve their own ends. It confuses all their calculations and makes them do what they have never expected. It forces them to serve it, to do what it wants. Mistaken about the origin of love, men are mistaken about its result. P. D. Ouspensky

- Understanding means love and the sanity of the mind. And love cannot be practised or taught. The sanity of the mind can only come about when there is clear perception, seeing things as they are unemotionally, not sentimentally. . . - Love is the only thing that is causeless, that is free; it is beauty, it is skill, it is art. . . . **- The absence of "me" in living is love and beauty, which brings its own skill.** J. Krishnamurti

Incidentally it may be noted that the ego itself is the cause of all that vehemence of belief which engenders fanaticism and intolerance, and a taste for vain and even rancorous controversies. The religious man is ego-ridden, just like his more agreeable brother the sceptic. The latter is indifferent and therefore not disagreeable. But the religious man is rarely at ease, because he sees so many people believing differently from himself. He ardently looks forward to a time when all men shall be of one religion; but he cannot bear to think that that religion shall be in the least different from his own; he would rather that other people should be without any religion, than that they should cherish a religion not his own. Hence it happens that the more intensely religious a man is, the more unpleasant he is likely to be to those who differ from him in religion. If he obtains political power, he will persecute all that profess other religions. That is because religious belief is not inimical to egoism. The religious man always thinks that his zeal for making converts is a virtue. It is not a virtue at all, but a vice, because this zeal is due to his egoism. He does not say to himself: "This faith seems to be true and good; so it shall be mine till I know better." On the contrary he says to himself: "This is *my* faith, and therefore it alone is true, and it is the duty of all men to accept it." Thus his attachment to his own faith is egoistic. That is why there is rancour in his condemnation of other faiths. The existence of those faiths is an insult to him. 'Orthodoxy is my doxy, and heterodoxy is the other man's doxy' - such is his mentality. Thus it happens

that many a believer harbours a greater dislike for those that differ from him even slightly, than even for non-believers, or for believers in a totally different religion. This is pointed out by the Sage in the following: "*He that has not attained the state of perfect identity with the Reality - which is his Natural State, since that Reality is ever shining in the hearts of all creatures as the real Self – by seeking and becoming aware of It, engages in controversies, asserting 'There is something real,' 'No,' 'that something has form,' 'No,' 'It is one,' 'It is twofold,' 'It is neither*.* (**Ulladu Narpadu* verse 34) From this we understand that the Sage has no creed of his own; and the reason is that he is egoless. The ego is itself the believer or unbeliever as the case may be. The ego-ridden ones are divided into two broad divisions, those that deny and those that assert the existence of a Reality underlying the changing phases of the world, including therein the threefold appearance, namely the soul, the sense-objects and God. The assertors again fall into numerous sub-divisions, because they differ as to the nature of that Reality. The main differences are mentioned here. In the first place there is conflict of beliefs about the reality of form: there are those who assert that the First Cause has form; naturally this is denied by some. Then there is the controversy about the unity or diversity of that Cause. Some assert that the First Cause is one, and that the universe is an appearance in it, so that It is both the material and the efficient cause. Others deny this and assert that First Cause is God, who is eternally distinct from the souls. There

are still others who maintain that God and the souls are neither identical, nor distinct. Among these the believers in unity are also mentioned, because that teaching, though true enough, is not intended to be cherished as a mere dogma, but as an incentive to the attainment of actual Experience of the Reality; those that are averse to the Quest, by which the Experience is to be won, are therefore no better than the others; all are equally subject to the ego, and content to remain so. In truth, only *Experience* of the Self is real, not beliefs about Him, which imply that He can become an object of thought. Mere theoretical knowledge of the Self – even that derived from the sacred lore - is ignorance, just like the dogmas of the devotees. What the Sage means is that the Reality transcends the mind, while creeds are purely mental. Therefore no creed can be a faithful description of the Reality. The Reality is neither in the creeds, nor in the books in which they are set forth. The believer is just the ego, whose nature is to hide or distort the truth. 'I believe' says the believer. To him the Sage says: "Find out the truth of this I, the 'believer'; then thou wilt know the Truth that transcends the mind, and therefore cannot be contained in a creed...." . . . We thus see that the ego is the primal seed of all this manifoldness - not only of the world of objects, but also of the world of ideas. This is a logical extension of the conclusion that we have arrived at in the last chapter, namely that the world is mental. Since the mind has no existence apart from the ego, it follows that the ego itself is both the mind and the world. This is just what the Sage

(Ramana) says in the following: "*When the ego rises, then all the world comes into being; when the ego is not, then nothing exists; therefore the Quest of the Self by way of the question 'Who is this ego?' or 'Whence does he come into being?' is (the means of) getting rid of all the world*."* (* *Ulladu Narpadu* verse 26)

And he explained the truth of Christianity as follows: "The body is the cross; the ego is Jesus the 'son of man'; when he is crucified, he is resurrected as the 'Son of God', which is the glorious real Self. One should lose the ego in order to live." We may remember here that according to *all* the Sages the ego-life is not truly life, but death.

Is there knowledge of the Self in the Egoless State?

The truth about the Egoless State is conveyed by the Sage by means of negations. "What is called Self-Knowledge is that State in which there can be neither knowledge nor ignorance; for what is commonly regarded as knowledge is not true knowledge;* the Self is Itself true Knowledge, because It shines alone - without any other that could become an object of Its knowledge or a knower of It. Understand that the Self is not a void" (*Ulladu Narpadu* verse 12). Because the Egoless State is not described to us in positive terms, many people are apt to conclude that it is mere nothingness or utter annihilation; this mistake was committed by many of the professed followers of the 'Enlightened One', Gautama Buddha; the Sage here provides against a similar mistake being made by those who might become his disciples, by declaring that it is not a void. Since the Sage is on a

plane where there is neither ignorance nor knowledge, he has no use for learning of any kind; even the sacred lore does not interest him, though he may read it in order to explain its true meaning to those who ask him about it. So we can understand the following saying:- "Even a learned man must bow before an illiterate Sage. The illiterate man is simply ignorance; the learned man is learnedly ignorant; the Sage also is ignorant, because there is nothing for him to know." . . . On another occasion the Sage said: "The sacred lore is voluminous, different parts of it being adapted to the needs of different kinds of seekers; each seeker successively transcends portion after portion of it; that which he transcends then becomes for him useless and even false; ultimately he transcends the whole of it." "A Christian would not be pleased unless he is told that God is somewhere in a far-off heaven which he cannot reach without divine aid; Christ alone knew God and he alone can take men to God. If he be told 'The Kingdom of Heaven is within *you'*, he would not take the plain meaning of it, but would read into it complex and far-fetched meanings. *The mature mind alone can grasp and accept the simple and naked truth*.

- The human personality attains impersonality through self-regulated expression in conduct. - The same argument and the same analogy will lead him to the conclusion that God is real as God, and hence there is scope for devotion, until he loses the ego. Besides we were not taught that God is altogether unreal, but only that in His real Nature He is not God -

a person - but the real Self in the Heart. The following utterance of the Sage will make this clear: “So long as there is division (*vibhakti*) there must be devotion (*bhakti*); so long as there is separation (*viyoga*) there must be a method of reunion (*yoga*). So long as there is duality there will also be God and devotee. In the Quest of the Truth also there is duality till the Source is reached. So too it is in devotion. When God is won there is no more duality; nor is He different even now; for God is thought in and by the Self, which proves that He is really one with the Self. If one that is told to have devotion to God straightaway does so without further question, it is all right; he will automatically become one with God in due course; such a one is the ripe one.* But there is another kind of man who turns round and says: ‘There are two, God and I; before knowing God who is far off, let me know the closer one, myself’; for him the Quest is prescribed. Really devotion and the Quest are the same.” On another occasion the Sage said to someone: “God is as real as you are.” There is therefore no real inconsistency between the truth of God as revealed by the Sages - which is the absolute truth of His being - and the personality of God for the purposes of devotion; for the devotee dwells - at least in the beginning - in the region of relativity.

MAHA YOGA OR THE UPANISHADIC LORE IN THE LIGHT OF THE TEACHINGS OF BHAGAVAN SRI RAMANA by “WHO”
(Sri K. Lakshmana Sarma (‘WHO’)

You must love God as not-God, not-Spirit, not-Sun, not-image, but as He is - sheer, pure absolute Oneness, without any duality. Meister Eckhart

All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals. There are, then, different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One and that ascent of science which makes the ambition of the philosopher, and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the deeps of the soul.*
*'Plotinus to Flaccus', as quoted by Dr. R. M. Bucke in COSMIC CONSCIOUSNESS

A strange word will I say to you (says Saint Theognis), do not be surprised. There is a hidden sacrament which takes place between God and the soul. This happens to those who have reached the highest measure of perfect purity of love and faith, when a man, completely transformed, ceaselessly unites with God, as His own, through prayer and contemplation (Superconsciousness, p. 381; Philokalia, vol. III, p. 396).

To try to recapture the moment that is past is useless, because the moment that is past has become a memory which is not the "Living Now." The "Now" is a Livingness that is Eternal and you cannot make an image of It because you do not know what It is - you only know that It is.

To imagine It will come again is like "tomorrow," which never comes: it is always tomorrow. Trying to become is seeking something that is ever-present and therefore you can never realise It. Only by living It, can It be experienced.

Being It Now! Living moment to moment in the Everpresent, and experiencing It every moment through the expression of Love and Affection, which is Reality. At that moment there is no right or wrong, no past or future, only the Eternal "Now."

"The Father and I are One." Therefore the self that stands in the way must be dissolved before the Real comes into Being.

"I am the Life, and Life is Love and Love is Reality."

To love your neighbour as yourself you must love your Real Self that is in your neighbour because there is no division in Reality.
Murdo MacDonald-Bayne M.C., PhD., D.D.
- BEYOND THE HIMALAYAS

You, yourself, as much as anybody in the entire universe, deserve your love and affection. Buddha

Suffering is common to all humanity… the ending of suffering means Love. Jiddu Krishnamurti

The inherent contradiction of human life has now reached an extreme degree of tension: on the one side there is the consciousness of the beneficence of the law of love, and on the other the existing order of life which has for centuries occasioned an empty, anxious, restless, and troubled mode of life, conflicting as it does with the law of love and built on the use of violence. This contradiction must be faced, and the solution will evidently not be favourable to the outlived law of violence, but to the truth which has dwelt in the hearts of men from remote antiquity: the truth that **the law of love is in accord with the nature of man. But men can only recognize this truth to its full extent when they have completely freed themselves from all religious and scientific superstitions and from all the consequent misrepresentations and sophistical distortions by which its recognition has been hindered for centuries. To save a sinking ship it is necessary to throw overboard the ballast, which though it may once have been needed would now cause the ship to sink.**
Leo Tolstoy - A Letter to a Hindu

I'm not afraid of storms, for I'm learning to sail my ship. Louisa May Alcott

Love is the way to sanctity. P. D. Ouspensky

Love in its essence is spiritual fire. Religion is regarded by the common people as true, by the wise as false, and by the rulers as useful. Lucius Annaeus Seneca

Listen to the inner light; It will guide you.
Listen to the inner Peace; It will feed you.
Listen to the inner Love; It will transform you,
It will divinise you, It will immortalise you.
Sri Chinmoy

Beneficence is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good. When, therefore, it is said, "Thou shalt love thy neighbor as thyself," it is not meant, thou shalt love him first and do him good in consequence of that love, but, thou shalt do good to thy neighbor; and this thy beneficence will engender in thee that love to mankind which is the fulness and consummation of the inclination to do good. Immanuel Kant

To understand the laws of Nature we must love Nature. . . He who does not understand the poor does not love them.**The more knowledge we obtain, the stronger will be our love and the greater our power.** He who knows God has faith in God; he who does not know Him can have no true faith. Paracelsus

Love - is anterior to Life, Posterior
- to Death Initial of Creation, and
the Exponent of Earth. Emily Dickinson

Life without love is like a tree without blossom and fruit. Kahlil Gibran

A life lived in love will never be dull.
Leo Buscaglia

We love because it is the only true adventure.
Niki Giovanni

In the deepest spiritual practices,
one discovers that pure awarenes and pure
love are indistinguishable. Steven Levine

Clear Awareness doesn't really need "cultivated"
- it grows naturally and easily in ground that has been
softened by prodding into mind elements, has had
the weeds of belief removed, and has been watered
by the natural rains of love. Thomas Nehrer

And, wonder of wonders! - the moment *universal love* floods my heart, I am raised up and find myself on the sixth step. Now I stand before the last and highest step of all. Elizabeth Haich INITIATION

LOVE can never express itself by imposing sufferings on others. It can only express itself-suffering, by self-purification. Mahatma Gandhi

If we make our goal to live a life of compassion and unconditional love, then the world will indeed become a garden where all kinds of flowers can bloom and grow. Elisabeth Kubler-Ross

Love cures - both those who give it and those who receive it. Karl Menninger

But love is nothing if it is not spontaneous
It cannot be a conclusion of reasoning.
It is not a fruit of the spirit of bargain.
If you want to be certain about the object of love before giving your love, it is only a form of calculating selfishness.
Meher Baba

There is a kind of love where burning passion knows no repose, where galaxies dance and restless lovemaking gives birth to universes. Rumi

Lord, Make me an instrument of your peace;
Where there is hatred let me sow love;
Where there is injury pardon;
Where there is doubt faith;
Where there is despair hope;
Where there is darkness light;
Where there is sadness joy.
O Divine Master,
Grant that I may not so much seek
to be consoled as to console,
To be understood as to understand,
To be loved as to love,
For it is in giving that we receive,
It is in pardoning, that we are pardoned,
It is in dying that we are born to eternal life
St. Francis of Assisi 1182-1226

What is that love which is based on greed?
When there is greed, the love is false.
Sikhism. Adi Granth, Shalok, Farid, p. 1378

Wealth is the fountainhead of inordinate craving.
Islam (Shiite). Nahjul Balagha, Saying 56

He who loves money will not be satisfied with money; nor he who loves wealth, with gain: this also is vanity. Judaism and Christianity. Bible, Ecclesiastes 5.10

Even were the wealth of the entire world bestowed lavishly on a man, he would not be happy: contentment is difficult to attain. Jainism. Uttaradhyayana Sutra 8.16

He who considers wealth a good thing can never bear to give up his income; he who considers eminence a good thing can never bear to give up his fame. He who has a taste for power can never bear to hand over authority to others. Holding tight to these things, such men shiver with fear; should they let them go, they would pine in sorrow. They never stop for a moment of reflection, never cease to gaze with greedy eyes-they are men punished by Heaven. Taoism. Chuang Tzu

There is only one real knowledge: that which helps us to be free. Every other type of knowledge is mere amusement. Vishnu Purana, Indian Wisdom

Jesus said, “take nothing for the journey, neither staffs nor purse nor bread nor money.” Luke 9:3

Everything can be taken from a man or woman but one thing: the last of the human freedoms is to choose ones attitude in any given set of circumstances, to choose ones own way. Viktor Frankl

Some are influenced by the love of wealth while others are blindly led on by the mad fever for power and domination, but the finest type of man gives himself up to discovering the meaning and purpose of life. Pythagoras

We have been discussing how essential it is to have love, and we saw that one cannot acquire or buy it; yet without love, all our plans for a perfect social order in which there is no exploitation, no regimentation, will have no meaning at all, and I think it is very important to understand this while we are young. Wherever one goes in the world, it does not matter where, one finds that society is in a perpetual state of conflict. There are always the powerful, the rich, the well-to-do on the one hand, and the labourers on the other; and each one is enviously competing, each one wants a higher position, a bigger salary, more power, greater prestige. That is the state of the world, and so there is always war going on both within and without. Now, if you and I want to bring about a complete revolution in the social order, the first thing we have to understand is this instinct for the acquisition of power. Most of us want power in one form or another. We see that through wealth and power we shall be able to travel, associate with important people and become famous; or we dream of bringing about a perfect society. **We think we shall achieve that which is good through power; but the very pursuit of power - power for ourselves, power for our country, power for an ideology - is evil, destructive, because it inevitably creates opposing powers, and so there is always conflict. J. Krishnamurti**

Eyes will not see when the heart wishes them to be blind. Desire conceals truth, as darkness does the earth. Seneca

The balancing point between men and woman is the great secret of love. Eliphas Levi

They say that woman is an enticement. No, No, she is not so. They say that money is an enticement. No, No, it is not so. They say that landed property is an enticement. No, No, it is not so. The real enticement is the insatiable appetite of the mind, O Lord Guheswara! Allama Prabhu, Vacana 91

In my opinion, a race must first cultivate a great respect for motherhood, through the sanctification and inviolability of marriage, before it can attain to the ideal of perfect chastity. To all women every man save her husband should be as her son. To all men every women save his own wife should be as his mother. When I look about me and see what you call gallantry my soul is filled with disgust. Not until you learn to ignore the question of sex and to meet on a ground of common humanity will your women really develop. Until then they are playthings, nothing more. Swami Vivekananda 1862-1902

Regard all women as divinities, not as sex organs. Omraam Mikhaël Aïvanhov

For man and woman are each essentially an expression of the divine love and purpose. They are a union now overwhelmed and divided by false notions and beliefs of what love and truth are. To return to what I am as a man or woman is the only purpose of love between them. Barry Long 1926-2003 TO WOMAN IN LOVE, 1994

Love one another, but make not a bond of love. Khalil Gibran (about man amd woman)

As long as you are completely trapped in your form identity, there can be no love.
Eckhart Tolle

A distaste for realities always goes with a love of dreams: /Quam sordet tellus dum coelum aspicio!/ said a famous mystic. This means literally: How sordid the earth becomes when I look at the sky! How so; does your nurse, the earth, get dirty when your gaze loses itself in space? What is the earth then, if she is not a heavenly body? Perhaps she is dirty because she has to carry you around with her? No doubt if you were transported to the sun, the sun would soon appear tarnished to your finicky eye! Would the sky be a better place if it were empty? Isn't it just the point that it is so wonderful to look at because it lights up the earth by day and, in the night, shines with a countless multitude of earths and suns? What, the splended earth, the earth of immense oceans, the earth so full of trees and flowers becomes filth to you because you want to be launched into space? Believe me, you do not need to travel far for that: the void is in your spirit and in your heart! **It is the love of dreams which mixes so much suffering with the dreams of love. Love, as it is given to us by nature, is a delightful reality, but our unhealthy pride looks for something better than nature; hence the hysterical mania of the misunderstood**. The thought of Charlotte, in Werther's head, is fatally transformed - as is only inevitable - into the shape of a pistol bullet. **The outcome of preposterous love is suicide.**

True love, natural love, is the miracle of magnetism. It is the intertwining of the two serpents of the caduceus. Its generation looks fated, but it is brought into being by the supreme reason which produces it according to natural laws. It is fabled that Tiresias incurred the wrath of Venus for separating two serpents who were copulating, and became a hermaphrodite: which neutralized his sexual potency; then the angry goddess struck him again, blinding him, because he had claimed for the woman that which was mainly the right of the man. Tiresias was a soothsayer who prophesied by means of the dead light. His predictions, too, announced misfortunes, and always seemed to be caused by misfortunes. This allegory sums up the entire philosophy of magnetism which we have just revealed. Eliphas Levi 1844-1911 - THE GREAT SECRET

Personal love, however intense and genuine, invariably binds; love in freedom is love of all. . . When you are love itself, you are beyond time and numbers. In loving one you love all, in loving all, you love each. One and all are not exclusive. . . . In dream you love some and not others. On waking up you find you are love itself, embracing All. Nisargadatta Maharaj - I AM THAT.

But men and women yearners must realize their unity even while in the flesh; not by communion of the flesh, but by the Will to Freedom from the flesh and all the impendiments it places in their way to perfect *Unity* and *Holy Understanding*. Mikhail Naimy 1889-1988 - THE BOOK OF MIRDAD

...the sexual impulse has a natural, but also a diseased, state. In the diseased state, this impulse, like a fever, draws excessive energy to itself, demanding constant gratification. But in the natural state the sexual impulse demands but infrequent fulfillment.
Sri Yukteswar - THE HOLY SCIENCE

Sex is the most powerful force in the world. And every man and woman's problems can be traced back to it. When sex (self) is faced rightly as you are doing it eventually loses its force - and returns to the power of love. Barry Long 1926-2003
TO WOMAN IN LOVE

Question: And what happens to the sex instinct? How can it be controlled?
Nisargadatta: Sex is an acquired habit. Go beyond. As long as your focus is on the body, you will remain in the clutches of food and sex, fear and death. Find yourself and be free. Q: What about love? N: When it turns to lust, it becomes destructive. Q: What is lust? - N: Remembering - imagining - anticipating. It is sensory and verbal. A form of addiction. Nisargadatta Maharaj – I AM THAT

Sex is only in the genitals while love involves the heart and brain to some degree as well. Omraam A. - SEXUAL FORCE, OR THE WINGED DRAGON

Union in the spirit is possible, but union in the body is not; two bodies cannot occupy the same space. Because of the longing for unity, people try to unite their bodies, and therefore slide down into sexuality. . . The great disappointment is only that sexuality cannot create union.
Elizabeth Haich - INITIATION

Sexual desire aims at fusion - and is by no means only a physical appetite, the relief of a painful tension. But sexual desire can be stimulated by the anxiety of aloneness, by the wish to conquer or be conquered, by vanity, by the wish to hurt and even to destroy, as much as it can be stimulated by love. It seems that sexual desire can easily blend with and be stimulated by any strong emotion of which love is only one. Because sexual desire is in the minds of most people coupled with the idea of love, they are easily misled to conclude that they love each other when they want each other physically. Love can inspire the wish for sexual union; in this case the physical relationship is lacking in greediness, in a wish to conquer or to be conquered, but is blended with tenderness. If the desire for physical union is not stimulated by love, if erotic love is not also brotherly love, it never leads to union in more than an orgiastic, transitory sense. Sexual attraction creates, for the moment, the illusion of union, yet without love this 'union' leaves strangers as far apart as they were before - sometimes it makes them ashamed of each other, or even makes them hate each other, because when the illusion has gone they feel their estrangement even more markedly than before. . . . Love is an activity, not a passive effect; it is "standing in," not a "falling for" . . . love is primarily giving, not receiving. Erich Fromm 1900-1980
- THE ART OF LOVING

The flux of the human heart is gone forever
at the transfixing touch of pure love.
Sri Yukteswar

Infatuation, lust and greed might be looked upon as perverted and lower forms of love.

In infatuation a person gets *enamoured* of a sensual object; in lust he develops a *craving* for sensations in relation to it; and in greed he desires to *possess* it. In infatuation, the person is a *passive victim* of the spell of conceived attraction of the object; but in love there is an *active appreciation* of the intrinsic worth of the object of love. Love is also different from lust. In lust, there is a reliance upon the *object of sense* and consequent spiritual *subordination* of the soul in relation to it; but love puts the soul into direct and *co-ordinate* relation with the *Reality* which is behind the form. Therefore, lust is experienced as being *heavy* and love is experienced as being *light.* In lust, there is a *narrowing down* of life and in love there is an *expansion* in being. . . Thus, in lust there is the *accentuation of separateness and suffering;* but in love - there is the *feeling of unity and joy.* Lust is dissipation; love is recreation. Lust is a craving of the senses; love is the expression of the spirit. Lust *seeks fulfilment* but love *experiences* fulfilment. In lust, there is *excitement;* but in love there is *tranquility.* Meher Baba - GEMS

Ordinary love is selfish, darkly rooted in desires and satisfactions. Divine love is without condition, without boundary, without change. Paramhansa Yogananda - AUTOBIOGRAPHY OF A YOGI, 1946

'But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. Matthew 5:27, BIBLE

- 'I did not at that time understand that the words of the Gospel as to looking upon a woman with the eyes of desire did not refer only to the wives of others, but especially and above all to one's own wife.'
- 'the great majority look upon the journey to the church as a necessary condition for the possession of a certain woman. So you may say what you will, we live in such an abyss of falsehood, that unless some event comes down upon our head ... we cannot wake up to the truth."
- . . . At bottom her slavery lies in the fact of her being regarded as a source of enjoyment. You excite her, you give her all kinds of rights equal to those of man: but she is still looked upon as an instrument of pleasure, and she is brought up in that character from her childhood. . . . She is always the slave, humiliated and corrupted and man remains still her pleasure-seeking master. ...The lord of creation - man; who, in the name of his love, kills one half of the human race! Of woman, who ought to be his help-mate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy. . . '
from Leo Tolstoy's *Kreutzer Sonata*

The relation of husband and wife was not designed merely for their convenience. It has a deeper significance than the mere association oftwo physical bodies in one house. Husband and wife should take advantage of the intimaces of their association to help each other in training their minds in the holy teaching. Buddha

There is a balance, in which antagonism must never interfere, between the man and the woman. Mutual devotion is the law of union which binds them. **The woman must captivate the man by her charm, and the man must emancipate the woman by his intelligence.** If the woman is humiliated by the man, the man will be degraded by the woman. Buy a woman's favours and she will overcharge and ruin you. Turn her into a creature of flesh and filth and she will corrupt and defile you. There is a balance, and not the slightest possibility of any real antagonism, between order and liberty, between obedience and human dignity. Nobody has a right to arbitrary and despotic power. No, nobody, not even God. Nobody is the absolute master of anybody else. Eliphas Levi

Forget not that when a man is living as a soul and his entire personality is therefore subordinated to that soul, unselfish purpose, purity of life, conformity to law and the setting of a true example of spiritual loving will normally and automatically follow. . . Again, a divine son of God can surely function as freely and as effectively when in the married state as in the celibate; he will however brook no prostitution of the powers of the body to the grosser satifaction, nor he will offend against established custom, nor lower the standard which the world has set for its highest and best. The issues have been confused and the emphasis has been too often laid upon the physical acts and not upon the life of the actor. When the attention is fixed upon the soul, the physical plane life will be rightly handled. (4-420) Alice Bailey

D: But isn't celibacy necessary for yoga?
Ramana. It is one aid to realization
among many others.
D: Then is it not indispensable?
Can a married man realise the Self?
Ramana: Certainly. It is a question of fitness of mind. Married or unmarried, a man can realise the Self, because the Self is here and now. If it were not, but were obtainable by some effort at some future time, if it were something new to be acquired, it would not be worth seeking, because what is not natural cannot be permanent. What I say is that the Self is here and now and that IT alone is. THE TEACHINGS OF BHAGAVAN SRI RAMANA MAHARSHI: in his Own Words - edited Artur Osborne

In real love, you want the other person's good. In romantic love you want the other person. Margaret Anderson

When you get rid of attachment, there will be love. J. Krishnamurti

The new world is not to be woman's world - for any thought of woman is a thought of man. The new world is love's. Barry Long - TO WOMAN IN LOVE

(Of Women) I do not wish them to have
power over men; but over themselves.
Mary Wollstonecraft 1759-1797

What is more worthy about the male?
Emptiness is emptiness and the five skandas (senses) are the five skandas. This is the same for male and female. Dogen - zen master, 13th century

I love you not only for what you are, but for what I am when I am with you. I love you not only for what you have made of yourself, but for what you are making of me. I love you for the part of me that you bring out. Elizabeth Barrett Browning

Love does not exist in conforming to other people's agendas of how we should be it actually resides in being completely open to our own spontaneity. Colum Hayward

If one is really developing morality, concentration and wisdom, it does not matter whether one was born male or female.- Inspiration from Enlightened Nuns (Buddhist) by Susan Elbaum Jootla

Wisdom by itself is like an empty gold vessel, it needs to be filled with compassion. Wisdom and compassion are the two sides of the same coin, one representing personal and the other transpersonal consciousness and both equally indispensable for the attainment of enlightenment. Madmilla Moacanin: 'Jung's Psychology & Tibetan Buddhism

Thousands have thought of destroying the mind - through the main paths of Action, Meditation, Knowledge and Love. These have been chalked out by the Masters for the purpose of destroying the mind while still retaining consciousness. Meher Baba

Love of the heart frees you, while love of the mind binds you. THE YOGA OF THE CHRIST

Eventually you will come to understand that love heals everything, and love is all there is. Gary Zukav

I know we each learn in our own unique way in order to bring that Love and Wisdom back to the whole. Sandy Stevenson – "Unconditional Love, Love Without Condition"

I *am* already the love with which I am longed for. Rupert Spira

As long as man continues to be the ruthless destroyer of lower living beings, he will never know health or peace. For as long as men masacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy and love. Pythagoras

Pythagoras enjoined abstinence from the flesh of animals because this was conducive to Peace. Those who are accustomed to abominate the slaughter of other animals, as iniquitous and unnatural, will think it still more unlawful and unjust to kill a man or to engage in war. Especially he exhorted the politicians and legislators to abstain, for if they were willing to act justly, in the highest degree, it was indubitably incumbent upon them to not injure any of the lower animals, since how could they persuade others to act justly, if they themselves proved to be indulging an insatiable avidity by devouring those animals allied to us, since through the communion of life and the same elements, and the sympathy existing, they are as it were conjoined to us by a fraternal alliance. Iamblichus, c. 250 -c . 325 De Vita Pythagorica

Therefore the only basis for having a vegetarian society and proclaiming a vegetarian principle is and must be a moral one. Mahatma Gandhi - Address to London Vegetarian Society , Nov. 1931

I should be unwilling to take the life of lamb for the sake oft he human body. I hold that, the more helpless a creature, the more entitled it is to protection by man from the cruelity of man. Mahatma Gandhi - An Autobiography, the Story of My Experiments

All human loves are counter-balanced by human hates; but there is a Love that admits of no opposite or reaction; divine and free from all taint of self, that sheds its fragrance on all alike. James Allen

Love people even in their sin, for that is the semblance of Divine Love and is the highest love on earth. Love all of God's creation, the whole and every grain of sand of it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love. Fyodor Dostoevsky - The Brothers Karamazov

We can judge the heart of a man by his treatment of animals. Immanuel Kant

How pitiful, and what poverty of mind, to have said that the animals are machines deprived of understanding and feeling. . . Francois Voltaire 1694-1778

People have got to understand that the commandment, "Do unto others as you would that they should do unto you" applies to animals, plants and things, as well as to people; and that if it is regarded as applying only to people (as it has been in the Christian West), then the animals, plants and things will, in one way or another, do as badly by man as man has done by them.
It seems to me that, if we are to have a better Policy towards Nature, we must also have a better philosophy. From a letter to Fairfield Osborn, 1948 quoted Letters of Aldous Huxley, ed. Grover Smith

It is just like man's vanity and impertinence to call an animal dumb because it is dumb to his dull perceptions. Mark Twain 1835-1910 - WHAT IS MAN?

Not to destroy life is the one [great] good; next in goodness to that is freedom from falsehood. Is it asked what is the good way? It is the path which considers how it may avoid killing any creature. Aphorisms from Thirukkural: On Non-Killing

This is dreadful! Not the suffering and death of the animals, but that man suppresses in himself, unnecessarily, the highest spiritual capacity that of sympathy and pity toward living creatures like himself - and by violating his own feelings becomes cruel. And how deeply seated in the human heart is the injuctionnot to take life! But bay the assertion that God ordained the slaughter of animals, and above all as a result of habit, people entirely lose their natural feeling. Leo Tolstoy1828-1910

The future of the children is at stake
and they too must be taught that selfishness
must be replaced by LOVE. Sidney Sweet

- When we come into contact with the other person, our thoughts and actions should express our mind of compassion, even if that person says and does things that are not easy to accept. We practice in this way until we see clearly that our love is not contingent upon the other person being lovable.
- So if we love someone, we should train in being able to listen. By listening with calm and understanding, we can ease the suffering of another person.
(True Love. A Practice for Awakening the Heart)
Thich Nhat Hanh - zen master

The common expression is 'I love you.'
But instead of 'I love you,' it would be better
to say, 'I am love - I am the embodiment of
pure love.' Remove the I and you, and you will
find that there is only love. It is as if love is
imprisoned between the I and you. Remove
the I and you, for they are unreal; they are self-
imposed walls that don't exist. The gulf between
I and you is the ego. When the ego is removed
the distance disappears and the I and you also
disappear. They merge to become one - and
that is love. You lend the I and you their reality.
Withdraw your support and they will disappear.
Then you will realise, not that 'I love you,'
but that 'I am that all-embracing love.'
Amma (Mata Amritanandamayi Devi)

The mature person realizes that life affirms itself most, not in acquiring things, but in giving time, efforts, strength, intelligence, and love to others. Here a different kind of dialectic of life and death begins to appear. The living drive, the vital satisfaction, by "ending" its trend to self-satisfaction and redirecting itself to and for others, transcends itself. It "dies" insofar as the ego is concerned, for the self is deprived of the immediate satisfactions which it could claim without being contested. Now it renounces these things, in order to give to others. Hence, life "dies" to itself in order to give itself away and thus affirms itself more maturely, more fruitfully, and more completely. We live in order to die to ourselves and give everything to others. . . This "dying" to self in order to give to others is nothing more or less than a higher and more special affirmation of life. Such dying is the fruit of life, the evidence of mature and productive living. It is, in fact, the end or the goal of life.
Thomas Merton 1915-1968 - Love and Life

But the path of self-purification is hard and steep. To attain to perfect purity one has to become absolutely passion-free in thought, speech and action; to rise above the opposing currents of love and hatred, attachment and repulsion. M. Gandhi

Is it possible to hear criticism, even insult, and find deep acceptance in any response that emerges in the moment - grounded in the unshakeable knowing that what you really are doesn't need defending? And then, being radically open, is it possible to find a nugget of truth in what they are saying, even if it results in momentary humiliation, and destruction of the image of the one you thought you were? This doesn't mean you become passive and weak. Quite the opposite. You stop identifying as 'victim' or 'hurt one', and stop seeing the other as 'enemy', and you remain open and vast, the infinite capacity for all life, for all thought and sensation and feeling. And here, in the midst of conflict, you discover the place where conflict ceases to be conflict at all - and wake up to a love beyond reason. Yes, every human relationship is a constant invitation to let go. Your mother, your father, your friends, your lovers, your co-workers, everyone you meet - here are your final gurus, your ultimate teachers. Listen to them. Jeff Foster

One does not fall "in" or "out" of love. One grows in love. Leo Buscaglia

Instead of looking for love, give it; constantly renew it in yourself and you will always feel its presence within you. It will always be there smiling at you, gazing on you kindly. Omraam Mikhael Aivanhov 1900-1986

Through the experience of the unified-self we thus learn the master secret of human life: LOVE IS THE ANSWER. It is the basic foundation for a happy life. And unified-self love is always unconditional. No strings attached. I may not like what you do or say (and I may even try to change you), but my love for you remains unflickering through all the tops and downs of life. The book keeping type of love generated by the separate-self is not really love. It is a transaction between two people: "I'll love you as long as you love me and do what I want". This is brittle, explosive, undependable, not lasting. . . The power we gather through insight and love is not a dominating type of power. Consider instead a new model of power - one that does not involve the *me-vs.-you* pattern of brute force we inherited from the jungle. . . This more effective type of power is based on our ability to work with situations and people. It's cooperative power rather than dictatorial power. It is based on understanding, caring, win-win solutions, love, upleveling demands to preferences, tuning - in to positive intentions in which both parties feel good about it, and above all, ***flowing one's energy through the unified-self instead of the separate self.*** Ken Keys Jr., Penny Keyes, and Staff - GATHERING POWER Through INSIGHT and LOVE, 1987

Selfishness, perhaps a necessity in the past, must now be transmuted in love. Sidney Sweet

Let us be at peace with our bodies and our minds. Let us return to ourselves and become wholly ourselves. Let us be aware of the source of being, common to us all and to all living things. Evoking the presence of the Great Compassion, let us fill our hearts with our own compassion - towards ourselves and towards all living beings. Let us pray that we ourselves cease to be the cause of suffering to each other. With humility, with awareness of the existence of life, and of the suffering that are going on around us, let us practice the establishment of peace in our hearts and on earth.
Thich Nhat Hanh (zen master)
in Singing the Living Tradition

Compassion is a mind that
savors only Mercy and love
for all sentient beings.
Nagarjuna - founder of school
Madhyamika, Buddhism

There is in us an instinct for newness,
for renewal, for a liberation of creative power.
We seek to awaken in ourselves a force
which really changes our lives from within.
And yet the same instinct tells us that this
change is a recovery of that which is deepest,
most original, most personal in ourselves.
To be born again is not to become
somebody else, but to become ourselves.
Thomas Merton - Love and Living

The great mystics of all religions agree that in the very depths of the unconscious, in every one of us, there is a living presence that is not touched by time, place or circumstance. Life has only one purpose, they add, and that is to discover this presence. The men and women who have done this - Francis of Assisi, for example, Mahatma Gandhi, Teresa of Avila, the Compassionate Buddha - are living proof of the words of Jesus Christ, 'The kingdom of heaven is within." But they are quick to tell us - everyone of them - that no one can enter that kingdom, and discover the Ruler who lives there, who has not brought the movement of the mind under control. And they do not pretend that our own efforts to tame the mind will suffice in themselves. Grace, they remind us, is all-important. 'Increase in me my grace,' Thomas a Kempis prays, 'that I may be able to fulfill thy words, and to work out mine own salvation." The hallmark of the man or woman of God is gratitude - endless, passionate gratitude for the previous gift of spiritual awareness…. it surrounds us always.
Like a wind that is always blowing, said Francis de Sales; like fire, said Catherine of Genoa, that never stops burning.
Eknath Easwaran – Seeing with the Eyes of Love: Eknath Easwaran on the Imitation of Christ

The Quantum Theory is the approach of Science to this basic fact of life and there can be no true science, religion, social structure, or successful living outside the undefeatable and indissoluble oneness of all things. Baird T. Spalding

On the path of God two places of worship mark the stages, the material temple and the temple of the heart. Make your best endeavor to worship at the temple of the heart. In this path, be one with a heart full of compassion. Ansari of Hera

Enlarge thou me in love, that with the inward palate of my heart I may taste how sweet it is to love, and to be dissolved, and as it were to bathe myself in Thy love. Thomas a Kempis

While God waits for His temple to be built of love, men bring stones. Rabindranath Tagore

Love is the law of God. You live that you may learn to love. You love that you may learn to live. No other lesson is required of Man. You are the tree of Life. Beware of fractionating yourselves. Set not a fruit against a fruit, a leaf against a leaf, a bough against a bough; nor set the stem against the roots; nor set the tree against the mother-soil. That is precisely what you do when you love one part more than the rest, or to the exclusion of the rest. **No love is possible except by the love of self. No self is real save the All-embracing Self. Therefore is God all Love, because he loves himself. So long as you are pained by Love, you have not found your real self, nor have you found the golden key of Love. Because you love an ephemeral self, your love is ephemeral.** Mikhail Naimy – THE BOOK OF MIRDAD

One cannot love the military without detesting the people. Mikhail Bakunin 1814-1876

. . . Such a stance necessarily leads to conscientious objection to war and to the bearing of arms, because a consistent adherence to a life of love will not tolerate violence in any form. Living by love implies a life of social justice, because love encompasses each person equally - it cannot show partiality. Letters and Writings of Annemarie Wächter

When I am with you, we stay up all night.
When you're not here, I can't go to sleep.
Praise God for these two insomnias!
And the difference between them.
The minute I heard my first love story
I started looking for you,
not knowing how blind that was.
Lovers don't finally meet somewhere.
They're in each other all along.
We are the mirror as well as the face in it.
We are tasting the taste this minute
of eternity. We are pain and what cures
pain, both. We are the sweet cold water
and the jar that pours.
I want to hold you close like a lute,
so we can cry out with loving.
You would rather throw stones at a mirror?
I am your mirror, and here are the stones.
Jalalud'din Rumi – Extract from
"Music Master" – The Essential Rumi
(transl. Coleman Barks & John Moyne)

Give up the bondage of self-concern and be what you are - intelligence and love in action.
Nisargadatta Maharaj - I AM THAT

There is only one happiness in life: to love and be loved. Only the soul that loves is happy. J. W. Goethe

This life of oneness is the life of the masters and anyone may live that life if he will drop his alliances with institutions and religions and races and nations and accept his alliance with the Universe. This is the "ark of the covenant" which enabled the Children of Israel to succeed but, when it was lost, they failed to gain their liberty from opposition. All separation is purely a matter of individual hypothesis. One cannot really be separated from the whole for he is created wihin it, is a part of it, and is like unto it. **Love is the great unifier in the consciousness of man and to keep oneself always in an attitude of love is to progress toward oneness.** It is the only preserver of life and health and ability. One need not try to love everybody but he must eternally seek to keep his nature whole through the increase of love. When one's nature expands in love, he will sooner or later find himself in a loving attitude toward all men and, in this attitude, he not only lifts himself but all those around him into that same oneness. **There are no divisions in an awakened sense of love**. . . . - When man returns to this motive of life, all that there is in the Universe begins to move in upon him, to manifest itself through him. Not only must man have the intelligence to direct him and the power to do that

which is to be done, but also the substance that nourishes and supports him in the doing. Baird T. Spalding - Life and Teaching of the Masters of the Far East

The only way in which the man can contribute to the building of this glorious form is by cultivating pure, unselfish, all-embracing, beneficent love, love "that seeketh not its own" that is, love that is neither partial, nor seeks any return for its outflowing. This spontaneous outpouring of love is the most marked of the divine attributes, the love that gives everything, that asks nothing. Pure love brought the universe into being, pure love maintains it, pure love draws it upwards towards perfection, towards bliss. And wherever man pours out love on all who need it, making no difference, seeking no return, from pure spontaneous joy in the outpouring, there that man is developing the bliss-aspect of the Deity within him, and is preparing that body of beauty and joy ineffable into which the Thinker will rise, casting away the limits of separateness, to find himself, and yet one with all that lives. This "the house not made with hands, eternal in the heavens," whereof wrote St. Paul, the great Christian Initiate; and he raised charity, pure love, above all other virtues, because by that alone can man on earth contribute to that glorious dwelling. For a similar reason is separateness called "the great heresy" by the Buddhist, and "union" is the goal of the Hindu; liberation is the escape from the limitations that keep us apart, and selfishness is the root-evil, the destruction whereof is the destruction of all pain. Annie Besant - THE ANCIENT WISDOM

Find the god in your own heart and you will understand by direct intuition what all the great teachers, real mystics, true philosophers and inspired people have been trying to tell you by the tortuous method of using words.

When man has learnt to build a quiet church inside his own heart and to be a ministering priest to his own self, religion will have done its true work.

All methods and techniques - and of course all human beings who propound them – are merely instruments to help the student obtain a methodless, technique-free, teacherless state.

Peace is a costly privilege - to be fought for, attained and won. It comes only from a conquered mind. That is why we are here today to find our lost awareness of the divine self, self in its largest and loveliest aspect, whilst passing through this transient terrene life. We haven't lost this self, remember,. . . we have only lost track of it, which is quite a different thing. We have retained awareness of other things. We are always aware of the body and we are generally aware of the intellect but we are not even momentarily aware of THAT which animates both.

Not 'that Jesus feared death. The man who knows the Truth about life does not deeply care whether he dies or lives, because he does not identify himself with the body. Death to him means no more than birth. The one life is eternal. It has never been born and can never die. It will go on and on and on.

Realizing this infinite peace, why should the knower of Truth unduly cherish the body?

Truth when you discover the Universal Self, or the Overself, when you realize and know it truly, then you will discover that there is only One Self, One Being then you will know the real meaning of love.

The way to be admitted the Overself´s presence can be summed up in a single phrase: love it. Not by breathing in very hard nor by blowing out very slow, not by standing on the head…can admission be gained. Not even by long study of things divine nor by acute analysis of them. But let the love come first. For this notion of love is a sadly limited one. To bestow it only on a wife or a child, a sweetheart or a sister, is to bestow it in anticipation of its being returned. Man finds in time that such giving which hopes for a getting is not enough. Love cannot stop there. It seeks to grow beyond the restricted circle of a few friends and relations. Life itself leads him on to transcend it. And this he does firstly, by transcending the lure of the pitiful transient flesh and secondly, by transforming love into something nobler and rarer-compassion. In the divine self-giving of this wonderful quality and in its expansion until all mankind is touched, love finally fulfils itself. Paul Brunton

The Truth of divine life is not a hope but a reality. It is the only reality, and all else is illusion. Have faith and you will be redeemed. Have love and you will conquer the lower

and limited self of cravings that veil your own true being as God. Not through desperate self-seeking, but through constant self-giving is it possible to find the Self of all selves.
Meher Baba - LIFE AT ITS BEST (p. 41)

Through Divine Love, the New Humanity will learn the art of co-operarative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom; it will shed all illusions and get established in the Truth; it will enjoy peace and abiding happiness; it will be initiated in the life of Eternity.Meher Baba

And whatever delight of love there is on earth, and whatever is the great delight in heaven, they are not worth the sixteenth part of the pleasure which springs from the destruction of all desires.
Mandhatri (king) shortly before his death
(Mel. Asiat. VIII, p. 471)

If we live our lives in love, we will know peace at the hour of death. And we will not be afraid.
Johann Christoph Arnold - BE NOT AFRAID
Overcoming the fear of death

The point of balance between life and death is the great secret of immortality. Eliphas Levi

The man mourns another's death. He need not do so. . . Mourning is not the index of true love. It betrays love of the object, of its shape only. That is not love. True love is shown by the certainty th at the object of love is in the Self and that it can never become non-existent. Ramana Maharshi

He who harbours in his heart love of truth will live and not die, for he has drunk the water of immortality. Buddha

The great use of life is to spend it for something that will outlast it. William James

What will survive of us is love.
Larkin Philip - 1922-1985

Only through love (and service as the expression of love) can the real message of Christ be understood and men pass on towards a joyful resurrection. Alice Bailey

Without love there is no unfoldment, because love belongs to the life of the Spirit, to the real Self; without love all search is in vain. Notes and Writings of N. Sri Ram, 1957

That immovable state, which is not affected by the birth and death of a body or a mind, that state you must percieve. Nisargadatta

Do not seek death; death will find you. But seek the road which makes death a fulfillment. Dag Hammarskjold

Life is eternal and love is immortal; and death is only a horizon, and a horizon is nothing save the limit of our sight. Rossiter W. Raymond

Death separates the soul from the body, but love separates all things from the soul. Meister Eckhart

That divine love draws us on. That divine love sustains us. That divine love destroys our ego, our mind, our senses, but frees our soul. The soul expands as everything else dwindles.

The soul shines with the light of countless suns. It is transformed through the tears of love into love itself. That is the secret of secrets. Darshan Singh

People may fear that accepting and thinking about death will make them morbid, or spoil their enjoyment of life's pleasures. But surprisingly, the opposite is true. Denying death makes us tense; accepting it brings peace. And it helps us become aware of what is really important in life - for example, being kind and loving to others, being honest and unselfish - so that we will put our energy into those things and avoid doing what would cause us to feel fear and regret in the face of death. - Sangye Khadro (Kathleen McDonald) PREPARING FOR DEATH AND HELPING THE DYING

- As I experienced my biggest revelation, it felt like a bolt of lightening. I understood that merely by being the love I truly am, I would heal both myself and others. I'd never understood this before, yet it seemed so obvious. If we're all One, all facets of the same Whole, which is unconditional love, then of course *who we are is love!* I knew that was really the only purpose of life: to be our self, live our truth, and be the love that we are. (p. 76)
- Selfishness comes from lack of self-love… In order to truly care for someone unconditionally, I have to feel that way toward myself. I can't give away what I don't have. (p.140)
- When I'm being love, I don't get drained, and I don't need people to behave a certain way in order to feel cared for or to share my magnificence with them.

- Previously when I felt lost, one of the first things I did was to search outside for answers. I looked to books, teachers, and gurus, in the hope that they'd provide me with the ever-elusive solution.
- That's exactly what I did when I was first diagnosed with cancer. But I only ended up feeling even more adrift because I was giving my own power away again and again.
- I found that having an inside-out view means being able to fully trust my inner guidance.
- During my NDE, (near death experience) I discovered that in listening to all these external voices, I'd lost myself… These days, I don't follow any established methodology, order, ritual, dogma, or doctrine. In fact, one of my biggest rules is that there should never be any hard and fast rules! I just pay attention to whatever FEELS right at the time. For me, life is a spiritual experience, and I'm changing and evolving all the time.
- If we simply live in a way that nurtures us and allows us to express our creativity, letting us see our own magnificence, that's the best we can possibly do.
- Always remember not to give away your power - instead, get in touch with your own magnificence.

When it comes to finding the right path, there's answer for each person. The only universal solution I have it to love yourself unconditionally and be yourself fearlessly! This is the most important lesson I learned from my NDE, and I honestly feel that if I'd always known this, I never would have gotten cancer in the first place.

- The problems we see in the world aren't from the judgment or hatred we have for OTHERS but for OURSELVES.
- I've become more grounded and focused on seeing the perfection of life in this moment, rather than focusing on the other realm. Anita Moorjani - DYING TO BE ME: My Journey from Cancer, to Near Death, to True Healing, 2012

A woman who had undergone two major operations in two days told Margot Grey: "Only my essence was felt. Time no longer mattered and space was filled with bliss. I was bathed in radiant light and immersed in the aura of the rainbow. All was fusion. Sounds were of a new order, harmonious, nameless (now I call it music)." Another man who reached this point of entering the light describes it in this way: "The following series of events appear to happen simultaneously, but in describing them I will have to take them one at a time. The sensation is of a being of some kind, more a kind of energy, not a character in the sense of another person, but an intelligence with whom it is possible to communicate. Also, in size it just covers the entire vista before you. It totally engulfs everything, you feel enveloped. The light immediately communicates to you, in an instant telekinesis your thought waves are read, regardless of language. A doubtful statement would be impossible to receive. The first message I received was "Relax, everything is beautiful, everything is okay, you have nothing to fear." I was immediately put at absolute ease. In the past if someone like a

doctor had said "Its okay, youhave nothing to fear, this won't hurt/ it usually did-you couldn't trust them. But this was the most beautiful feeling I have ever known, it's absolute pure love. Every feeling, every emotion is just perfect. You feel warm, but it has nothing to do with temperature. Everything there is absolutely vivid and clear. What the light communicates to you is a feeling of true, pure love. You experience this for the first time ever. You can't compare it to the love of your wife, or the love of your children or sexual love. Even if all those things were combined, you cannot compare it to the feeling you get from this light.

A man who had almost drowned at the age of fourteen recalled: As I reached the source of the Light, I could see in. I cannot begin to describe in human terms the feelings I had over what I saw. It was a giant infinite world of calm, and love, and energy, and beauty. It was as though human life was unimportant compared to this. And yet it urged the importance of life at the same time as it solicited death as a means to a different and better life. It was all being, all beauty, all meaning for all existence. It was all the energy of the universe forever in one place. Margot Grey - RETURN FROM DEATH: AN EXPLORATION OF THE NEAR-DEATH EXPERIENCE

Power is of two kinds. One is obtained by the fear of punishment and the other by acts of love. Power based on love is a thousand times more effective and permanent than the one derived from fear of punishment. Mahatma Gandhi 1869-1948

If you see good in people, you radiate a harmonious loving energy which uplifts those who are around you. If you can maintain this habit, this energy will turn into a steady flow of love. Annamalai Swami

Effectively, you enter a life with a value set that fits into the framework of the environment. You exist as a child, as a teen-ager, as a young adult, in your middle ages, etc., with a value set that creates and is reflected in the events and relationships you encounter. Blaming negative events on your parents - and holding a grudge or other negative feelings towards them on that account -- effectively projects your own qualities onto an external source, along with the power to change it. It is of value to recognize those parental effects so that you can jettison them, dispel them, and rid yourself of the negativity. But it only promulgates the negativity to remain fixed on the painful events perpetrated in deed by parents or anybody else. I understand the abuse mixed with love and dinner; it is all too common in our culture with our heritage of conflict, power and control. But when you see it clearly, dump it -- don't hang on, and don't blame somebody else. Moments of realization? Many! I had to work through many such values. **But forgiveness is the final quality that leaves painful memories in the dust of the past. You will see that the pain and abuse, when perceived and released, are valuable means of moving up the ladder. Holding on to such memories with bitterness blocks such growth. Thomas Nehrer**

The one who is aware of his divinity, while in the body, is in a state of bliss beyond description, transcending bondage and liberation. This is here and now. Ramana Maharshi - ESSENCE OF TEACHING

When I realize wisdom beyond thought,
I forget everything included in perceiver
and perceived. Milarepa 1052-1135

Purity of body and clarity of mind, non-violence and selflessness in life are essential for survival as an intelligent and spiritual entity. Nisargadatta Maharaj

He, therefore, who purifies his own heart is the world's greatest benefactor. Yet, though the world is, and will be for many ages to come, shut out from that Age of Gold, which is the realization of selfless Love, you, if you are willing, may enter it no, by rising above your selfish self; if you will pass from prejudice, hatred, and condemnation,
to gentle and forgiving love.
James Allen - THE WAY OF PEACE

Real peace and happiness will dawn spontaneously when there is a purging of selfishness. The peace and happiness which come from self-giving love are permanent. Meher Baba

The power of real love always tends to draw out into expression the finer elements of mind, character and life. Christian D. Larson

The consciousness in you and the consciousness in me, apparently two, really one, seek unity and that is love. Nisargadatta Maharaj

Drink deep at the fountain of love, but do not lose consciousness! Meher Baba

Just as treasures are uncovered from the earth, so virtue appears from good deeds, and wisdom appears from a pure and peaceful mind. To walk safely through the maze of human life, one needs the light of wisdom and the guidance of virtue. Buddha

Wisdom is in yourself, just like a sweet ripe mango is already in a young green one. Ajahn Chah

Love many things, for therein lies the true strength, and whosoever loves much performs much, and can accomplish much, and what is done in love is done well. Vincent van Gogh

Eventually you will come to understand that love heals everything, and love is all there is. Gary Zukav

The eyes of fear want you to put bigger locks on your doors, buy guns, close yourself off. The eyes of love instead see all of us as one. Here's what we can do to change the world, right now, to a better ride. Take all that money we spend on weapons and defenses each year and instead spend it feeding and clothing and educating the poor of the world, which it would pay for many times over, not one human being excluded, and we could explore space, together, both inner and outer, forever, in peace. Bill Hicks

Take away love, and our earth is a tomb. Robert Browning

Love is stronger than death and more powerful than all fear of dying. Life lives only through love. Ivan Turgenev

To the extent you know love, you become love. Love is more than an emotion. It is a force of nature and therefore must contain truth. When you say the word love, you may catch the feeling, but the essence cannot be spoken. The purest love lies where it is least expected - in unattachment. Deepak Chopra

If you have no love, do what you will - go after all the gods on earth, do all the social activities, try to reform the poor, the politics, write books, write poems - you are a dead human being. Without love your problems will increase, multiply endlessly. And with love, do what you will, there is no risk; there is no conflict. Then love is the essence of virtue. And a mind that is not in a state of love, is not a religious mind at all.

"Attention" implies to attend, that is, to listen, hear, see, with all the totality of your being... completely. In that total attention - in which there is no division - you can do anything. We have invented god. The thinking created god for itself. That means, due to unhappiness, fear and depression we created something, called god. When you are free of fear, free of suffering, there is no desire for a god. Our system of upbringing is based on what to think not on how to think. J. Krishnamurti

Kindness in words creates confidence. Kindness in thinking creates profoundness. Kindness in giving creates love. Knowing others is intelligence; knowing yourself is true wisdom. Mastering others is strength, mastering yourself is true

power. Fill your bowl to the brim
and it will spill. Keep sharpening your knife
and it will blunt. Chase after money and security
and your heart will never unclench. Care about
other people's approval and you will be their
prisoner. Do your work, then step back.
The only path to serenity. Lao-Tzu

Think not that I would teach you to banish love
from your heart; for that would be to go against Tao.
Love what you love, and be not misled by
the thought that love is a hindrance which holds
you in bondage. To banish love from your heart would
be a mad and earthly action, and would put you
further away from Tao than you have ever been.
I say only, that love will one day vanish of itself
without your knowing, and that Tao is not Love.
But forget not, that - so far as I desire it, and so
far as it is good for you - I am speaking to you
of the very highest things. Were I only speaking
of this life and of men, I should say: Love is
the highest of all. But for him who is absorbed
again into Tao, love is a thing past and forgotten.
Henri Borel - WU WEI (My work is permeated with
this essence, but it is no translation of Lao Tzu. None
of my metaphorical comparisons, such as that with the
landscape, with the sea, with the clouds, are anywhere
to be found in Lao Tzu's work. Neither has he
anywhere spoken of Art, nor specially of Love. In
writing of all this I have spoken aloud the thoughts
and feelings instinctively induced by the perusal
of Lao Tzu's deep-felt philosophy. Henri Borel)

**Heaven and earth are impartial,
they allow things to die. Lao Tzu**

**But love is nothing if it is not spontaneous.
Meher Baba**

The only way in which the man can contribute to the building of this glorious form is by cultivating pure, unselfish, all-embracing, beneficent love, love "that seeketh not its own" – that is, love that is neither partial, nor seeks any return for its outflowing. This spontaneous outpouring of love is the most marked of the divine attributes, the love that gives everything, that asks nothing. Pure love brought the universe into being, pure love maintains it, pure love draws it upwards towards perfection, towards bliss.
Annie Besant - THE ANCIENT WISDOM

True compassion and love are spontaneous manifestations of wisdom. If there is wisdom, there is already love, compassion, joy, equanimity.
Thynn Thynn

Man is born with an instinct for naturalness. He has never forgotten the days of his primordial perfection except in as much as the memory becomes buried under the artificial superstructures of civilisation and its artificial concepts. Sahaja means natural. It not only implies natural on physical and spiritual levels, but on the mystic level of the miraculous. It means that easy or natural state of living without planning, design, contriveing, seeking, wanting, striving or intention. . . . Artificial clowns throng the world: Only children and saints know sahaja. Dattatreya tried to teach men that if they had sahaja

there was no need to do anything to prove it. It manifested only by the way one lived. Sukhadev, the great naked Mahatma who expounded the *Bhagavad Purana*, stood, when a young man, naked in the presence of his father, the sage Vyasa, to be initiated into the Brahmin caste with mantra and sacred thread. This was a moment such as we have just mentioned, when the natural unspoiled boy was to be ushered into a world of concepts, ideas and obligations, and all naturalness would be lost. Sukhadev decided to keep his sahaja. Taking to his heels, he ran from the house and took to the path which wound itself along the side of a river and into the jungle. As he came to the river some young women were bathing naked in the water. They took no notice of Sukhadev and he only glanced and ran on. But Vyasa the father was hot on his tracks, and following the young man to induce him to return. But as Vyasa approached the river, the young women screamed, rushed for their garments and covered themselves as he drew near. Having observed their complete indifference when his naked son ran past, and this modest but demonstrative display at his own approach, Vyasa could not help wondering at the contrast. He stopped by the now covered women, and asked for some explanation of such widely different behaviour towards his naked son and his decorously dressed self. One of the women explained: "When your son looks at us he sees only people and is not conscious of male and female. He is just as unconscious of our nakedness as he is of his own, but with you, Maharaj Vyasa it is different." Sukhadev

had sahaja, and the women knew it. He knew it, and never lost it. His father never caught up with him and he never returned home. He became one of India's many great saints, not living in any fixed place, but only in the fullness of the immediate present. - The Pathless Path to Immortality - (from article by Shri Gurudev Mahendranath Paramahams appeared in *Values* magazine in the 1970. year)

- Without self-realization, no virtue is genuine. Where you know beyond all doubting that the same life flows through all that is and you are that life, you will love all naturally and spontaneously.

- Behold, the real experiencer is not the mind, but myself, the light in which everything appears. Self is the common factor at the root of all experience, the awareness in which everything happens. The entire field of consciousness is only as a film, or a speck, in 'I am'. This 'I am-ness' is, being conscious of consciousness, being aware of itself. And it is indescribable, because it has no attributes. It is only being my self, and being my self is all that there is. Everything that exists, exists as my self. There is nothing which is different from me. There is no duality and, therefore, no pain. There are no problems. **It is the sphere of love, in which everything is perfect. What happens, happens spontaneously, without intentions - like digestion, or the growth of the hair. Realise this, and be free from the limitations of the mind.**

- Discover all that you are not - body, feelings thoughts, time, space, this or that - nothing, concrete

or abstract, which you perceive can be you.

- The very act of perceiving shows that you are not what you perceive.
- Awareness is primordial; it is the original state, beginningless, endless, uncaused, unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality. There can be no consciousness without awareness, but there can be awareness without consciousness.
Nisargadatta Maharaj - I AM THAT

- Renunciation is not material but is free of matter. It is free of the extreme views of beginning and end. It is the path of liberation. It is praised by the wise, embraced by the saints, and causes the defeat of all Maras. It liberates from the five states of existence, purifies the five eyes, cultivates the five powers, and supports the five spiritual faculties. Renunciation is totally harmless to others and is not adulterated with evil things. It disciplines the heterodox, transcending all denominations. It is the bridge over the swamp of desire, without grasping, and free of the habits of "I" and "mine." It is without attachment and without disturbance, eliminating all commotion. It disciplines one's own mind and protects the minds of others. It favors mental quiescence and stimulates transcendental analysis. It is irreproachable in all respects and so is called renunciation. Those who leave the mundane in this way are called "truly renunciant." Young men, renounce the world in the light of this clear teaching! The appearance of

the Buddha is extremely rare. Human life endowed with leisure and opportunity is very hard to obtain. To be a human being is very precious.
- Enlightenment is perfectly realized neither by the body nor by the mind. Enlightenment is the eradication of all marks. Enlightenment is free of presumptions concerning all objects. Enlightenment is free of the functioning of all intentional thoughts. Enlightenment is the annihilation of all convictions. Enlightenment is free from all discriminative constructions. Enlightenment is free from all vacillation, mentation, and agitation. Enlightenment is not involved in any commitments. Enlightenment is the arrival at detachment, through freedom from all habitual attitudes. The ground of enlightenment is the ultimate realm. Enlightenment is realization of reality. Enlightenment abides at the limit of reality. Enlightenment is without duality, since therein are no minds and no things. Enlightenment is equality, since it is equal to infinite space. Enlightenment is unconstructed, because it is neither born nor destroyed, neither abides nor undergoes any transformation. Enlightenment is the complete knowledge of the thoughts, deeds, and inclinations of all living beings. Enlightenment is not a door for the six media of sense. Enlightenment is unadulterated, since it is free of the passions of the instinctually driven succession of lives. Enlightenment is neither somewhere nor nowhere, abiding in no location or dimension. Enlightenment, not being contained in anything, does not stand in reality. Enlightenment is merely a name and even that name is unmoving.

Enlightenment, free of abstention and undertaking, is energyless. There is no agitation in enlightenment, as it is utterly pure by nature. Enlightenment is radiance, pure in essence. Enlightenment is without subjectivity and completely without object. Enlightenment, which penetrates the equality of all things, is undifferentiated. Enlightenment, which is not shown by any example, is incomparable. Enlightenment is subtle, since it is extremely difficult to realize. Enlightenment is all-pervasive, as it has the nature of infinite space. Enlightenment cannot be realized, either physically or mentally. Why? The body is like grass, trees, walls, paths, and hallucinations. And the mind is immaterial, invisible, baseless, and unconscious. Vimalakirti - Vimalakirti replied, "Manjusri, when a bodhisattva considers all living beings in this way, he thinks: 'Just as I have realized the Dharma, so should I teach it to living beings.' Thereby, he generates the love that is truly a refuge for all living beings; the love that is peaceful because free of grasping; the love that is not feverish, because free of passions; the love that accords with reality because it is equanimous in all three times; the love that is without conflict because free of the violence of the passions; the love that is nondual because it is involved neither with the external nor with the internal; the love that is imperturbable because totally ultimate. "Thereby he generates the love that is firm, its high resolve unbreakable, like a diamond; the love that is pure, purified in its intrinsic nature; the love that is even, its aspirations being equal; the saint's love that

has eliminated its enemy; the bodhisattva's love that continuously develops living beings; The Tathagata's love that understands reality; the Buddha's love that causes living beings to awaken from their sleep; the love that is spontaneous because it is fully enlightened spontaneously; the love that is enlightenment because it is unity of experience; the love that has no presumption because it has eliminated attachment and aversion; the love that is great compassion because it infuses the Mahayana with radiance; the love that is never exhausted because it acknowledges voidness and selflessness; the love that is giving because it bestows the gift of Dharma free of the tight fist of a bad teacher; the love that is morality because it improves immoral living beings; the love that is tolerance because it protects both self and others; the love that is effort because it takes responsibility for all living beings; the love that is contemplation because it refrains from indulgence in tastes; the love that is wisdom because it causes attainment at the proper time; the love that is liberative technique because it shows the way everywhere; the love that is without formality because it is pure in motivation; the love that is without deviation because it acts from decisive motivation; the love that is high resolve because it is without passions; the love that is without deceit because it is not artificial; the love that is happiness because it introduces living beings to the happiness of the Buddha. Such, Manjusri, is the great love of a bodhisattva." Vimalakirti

- “Everything is Dual; eveything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled”

- “Love and Hate” are generally regarded as being things diametrically opposed to each other; entirely different; unreconcilable. But we apply the Principle of Polarity; we find that there is no such thing as Absolute Love or Absolute Hate, as distinguished from each other. The two are merely terms applied to the two poles of the same thing. Beginning at any point of the scale we find “more love” or “less hate” as we ascend the scale; and “more hate” or “less love” as we descend - this being true no matter from what point, high or low, we may start. There are degrees of Love and Hate, and there is a middle point where “Like and Dislike” become so faint that it is difficult to distinguish between them. Courage and Fear come under the same rule. The Pairs of Opposites exist everywhere. Where you find one thing you find its opposite - the two poles.

- Things belonging to different classes cannot be transmuted into each other, but things of the same class may be changed, that is, may have their polarity changed. Thus Love never becomes East or West, or Red or Violet – but it may and often does turn into Hate - and likewise Hate may be transformed into Love, by changing its polarity.

THE KYBALION by the three initiates - The Hermetic Philosophy of Ancient Egypt and Greece

Like every great virtue, love, the mainspring of all life, can also be misapplied. It may lead to the height of God-intoxication or the depths of despair. No better example can be given of the two polarities of love and their effects than that of Mary Magdalene before and after meeting Jesus. Between these two extremes are many kinds of love.

- True love is very different from an evanescent outburst of indulgent emotionalism or the enervating stupor of a slumbering heart. It can never come to those whose heart is darkened by selfish cravings or weakened by constant reliance upon the lures and stipulations of the passing objects of sense. Meher Baba

I love you without knowing how, or when, or from where. I love you simply, without problems or pride: I love you in this way because I do not know any other way of loving but this, in which there is no I or you, so intimate that your hand upon my chest is my hand, so intimate that when I fall asleep your eyes close. Pablo Neruda

Love withers under constraints: its very essence is liberty: it is compatible neither with obedience, jealousy, nor fear. Percy Bysshe Shelley

Human beings can alter their lives by altering their attitudes of mind. William James

From this moment onwards you can be an entirely different person, filled with love and understanding, ready with an outstretched hand, uplifted and positive in every thought and deed. Eileen Caddy

Most of us are born into an emotional climate of deceptive goodness or outright cruelty that has little tolerance for the innocence of true love. At the risk of a knee-jerk rejection from you, allow me to draw aside the veil to reveal what could be a dangerous observation. With due deliberation and consideration, it may well save your life. The love with which we are most familiar is the counterfeit one, associated with lots of feelings. This feeling love is both self-deceiving and deceitful. It is not easy to perceive the truth of it because emotions blind you. ***False love awakens from the pit of the unconscious, the guilt of repressed resentment and judgment toward weak and abusive parents.*** . . . It is because resentment has become a way of life. Hate becomes an essential ingredient to an existence based on the only kind of love you have ever known, or perhaps ever want to know. If you were to not act out this fake love and receive approval, it would expose a pain of intolerable guilt. To love and expect love in return is an insatiable need, even if it is from a tyrant.

Foundation of Human Understanding

The bottom line is that (a) people are never perfect, but love can be, (b) that is the one and only way that the mediocre and vile can be transformed, and (c) doing that makes it that. We waste time looking for the perfect lover, instead of creating the perfect love.
Tom Robbins - *Still Life With Woodpecker* –

The end of all wisdom is love, love, love.
Ramana Maharshi

This is my wish for you: Comfort on difficult days, smiles when sadness intrudes, rainbows to follow the clouds, laughter to kiss your lips, sunsets to warm your heart, hugs when spirits sag, beauty for your eyes to see, friendships to brighten your being, faith so that you can believe, confidence for when you doubt, courage to know yourself, patience to accept the truth, Love to complete your life. Author Unknown

Kind hearts are the gardens, Kind thoughts are the roots, Kind words are the flowers, Kind deeds are the fruits, Take care of your garden and keep out the weeds, Fill it with sunshine, Kind words and kind deeds. Henry Wadsworth Longfellow

In the course of history, there comes a time when humanity is called to shift to a new level of consciousness, to reach a higher moral ground. A time when we have to shed our fear and give hope to each other. That time is now. Wangari Maathai

Building anything on humanistic lines requires a foundation of real love and affection for humanity. A truly benevolent society will never come into being under the leadership of those who are solely concerned with profit and loss. Where love is paramount, the question of personal loss or gain does not arise. The basic ingredient for building a healthy society is simply genuine love; how then is it possible to establish such a society through coercion or legal compulsion? P. R. Sarkar 1922-1990

Our past is a story existing only in our minds. Look, analyze, understand, and forgive. Then, as quickly as possible, chuck it. Marianne Williamson

Our goal while on this earth is to transcend our illusions and discover the innate power of our spirit. We are responsible for what we create, and we must therefore learn to act and think with love and wisdom and live in service to others and all life. Caroline Myss

Love brought man from the world of unity to that of variety, and the same force can take him back again to the world of unity from the world of variety. Hazrat Inayat Khan

When in Love, body, mind, heart and soul don't even exist. Become this, fall in Love, and you will not be separated again. Rumi

We really have to understand the person we want to love. If our love is only a will to possess, it is not love. If we only think of ourselves, if we know only our own needs and ignore the needs of the other person, we cannot love. Training is needed in order to love properly; and to be able to give happiness and joy, you must practice DEEP LOOKING directed toward the other person you love. Because if you do not understand this person, you cannot love properly. Understanding is the essence of love. If you cannot understand, you cannot love. That is the message of the Buddha. Thich Nhat Hahn - zen master - True Love. A Practice for Awakening the Heart

LOVE

Buddha

Sabbe satta bhavantu sukhitatta
May all beings be happy

Do not seek perfection in a changing world. Instead, perfect your love.

Let your love flow outward through the universe, to its height, its depth, its broad extent, a limitless love, without hatred or enmity. Then as you stand or walk, sit or lie down, as long as you are awake, strive for this with a one-pointed mind; Your life will bring heaven to earth.

Until he has unconditional and unbiased love for all beings, man will not find peace.

Teach this triple truth to all: A generous heart, kind speech, and a life of service and compassion are the things which renew humanity.

Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth.

The thought manifests as the word;
the word manifests as the deed; the deed
develops into habit; and habit hardens
into character. So watch the thought and
its ways with care, and let it spring from
love born out of concern for all beings.

You can search throughout the entire
universe for someone who is more
deserving of your love and affection
than you are yourself, and that person
is not to be found anywhere. You yourself,
as much as anybody in the entire universe
deserve your love and affection.

Thousands of candles can be lit from a
single candle, and the life of the candle
will not be shortened. Happiness never
decreases by being shared.

**The point of teachings is to control
your own mind. Keep your mind free from
greed, and you will keep your behaviour right,
your mind pure and your words faithful.
By always thinking about the transiency of
your life, you will be able to resist greed and
anger, and will be able to avoid all evils.**

Hatred does not cease by hatred,
but only by love; this is the eternal rule.

Believe nothing, no matter where you read it, or who said it, no matter if I have said it, unless it agrees with your own reason and your own common sense. Do not believe in anything simply because you have heard it. Do not believe in anything simply because it is spoken and rumored by many. Do not believe in anything simply because it is found written in your religious books. Do not believe in anything merely on the authority of your teachers and elders. Do not believe in traditions because they have been handed down for many generations. But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.

Through many a birth I wandered in this world, seeking in vain the builder of this house. Unfulfilling it is to be born again and again! O housemaker! Now I have seen you! You shall build no more houses for me! Your beams are broken, your ridgepole is shattered. My mind is free from all past conditionings, and craves the future no longer.

I teach one thing and one only:
that is, suffering and the end of suffering.

These teachings are like a raft, to be abandoned once you have crossed the flood. Since you should abandon even good states of mind generated by these teachings, How much more so should you abandon bad states of mind!

My teaching is not a philosophy. It is the result of direct experience. My teaching is a means of practice, not something to hold on to or worship. My teaching is like a raft used to cross the river. Only a fool would carry the raft around after he had already reached the other shore of liberation.

Do not seek to know Buddha by His form or attributes; for neither the form nor the attributes are the real Buddha. The true Buddha is Enlightenment itself. The true way to know Buddha is to realise Enlightenment.

A brahmin once asked the Blessed One: "Are you the messiah?" "No", answered Buddha. "Then are you a healer?" "No", Buddha replied. "Then are you a teacher?" "No, I am not a teacher." "Then what are you?" asked a brahmin exasperated. **"I am awake"**, Buddha replied.

A man's mind may make him a Buddha, or it may make him a beast. Misled by error, one becomes a demon; enlightened, one becomes a Buddha. Therefore, control your mind and do not let it deviate from the right path.

Believe nothing! Belief is a confession of ignorance! Therefore do not even believe what even I tell you! All I can do is to teach you to enlighten yourselves. Your first duty is to abolish your ignorance, and only you yourselves can do this.

There is, O monks, an unborn, unoriginated, uncreated, unformed. Were there not, O monks, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed. Since, O monks, there is an unborn, unoriginated, uncreated, and unformed, therefore there is an escape from the born, originated, created, and the formed.

We will develop the liberation of the heart by love; will often practice it, make a habit of it, an objective of it; will establish it and make a thorough effort to become well acquainted with it.

"We and our teacher are ruined! We know of nothing higher or more far-reaching than our teaching!" Then, Sandhāna turned to Nigrodha and reminded him of his challenge of knocking down the Buddha, for which he thereby apologized to the Buddha. To this, the Buddha remarked: Nigrodha, it is a mark of progress in the discipline of the Noble Ones, if anyone recognizes the nature of his transgression and makes amends as is right, restraining himself for the future. But, Nigrodha, I tell you this: Let an intelligent man come to me, who is sincere, honest and straight-forward, and I will instruct him, I will teach him Dharma. If he practices what he is taught, then, within seven years. . . **even in seven days he can gain the goal**. Nigrodha, you may think that the ascetic Gotama says this in order to win disciples. But you should not think so. **Let him who is your teacher remain your teacher.** Let your way of life remain as it was. . . Let those things you consider wrong continue to be so considered. . . Let whatever you consider right continue to be so considered. I do not speak for any of these reasons. There are, Nigrodha, unwholesome things that have not been abandoned, tainted, conducive to rebirth, fearful, productive of painful results in the future, associated with birth, decay and death. It is for the abandonment of

these things that I teach Dharma. If you practise accordingly, these tainted things will be abandoned. . . **and by your own insight and realization, you will attain the fullness of perfected wisdom.** DIGHA NIKAYA 3:36-57 abridged - Udumbarikā Sīhanāda Sutta

Your worst enemy cannot harm you as much as your own unguarded thoughts.

Develop the mind of equilibrium. You will always be getting praise and blame, but do not let either affect the poise of the mind: follow the calmness, the absence of pride. **Buddha**

This is what the Buddha called maya, the illusion of the mind. Our feelings are an illusion born of our conceptual mind; they arise from the ego-self. According to Buddhism, since ego is illusion, anything that is born of the conceptual mind is also an illusion. It has no substance, permanence or peace. That is why mundane love is fickle. That is why it can change to hate. **True compassion and love are spontaneous manifestations of panna (wisdom). If there is panna, there is already love, compassion, joy, equanimity. They are all present in a single act of compassion. That act encompasses all these qualities.** Dr. Thynn Thynn - LIVING MEDITATION, LIVING INSIGHT - The Path of Mindfulness in Daily Life

Sīha the General

One day, Sīha the general approached the Blessed One and said to him:

"I have heard it said, venerable sir, that the ascetic Gotama is a teacher of inaction, that He teaches his doctrine for inculcating a life of inaction, and in that he trains his disciples. Do those who say so, venerable sir, truly report the Blessed One's words without misrepresenting him? Is their assertion in accordance with his doctrine, so that their statement will not give cause for reproach? We certainly do not wish to misrepresent the Blessed One."

"There is indeed a way, Sīha, in which one can rightly say of me that I am a teacher of inaction; and there is also a way in which one can say that I am a teacher of action.

I do teach people to be inactive in regard to evil conduct in deeds, words, and thoughts; I teach inaction in regard to the multitude of evil, unwholesome qualities. But I also teach people to be active by way of good conduct in deeds, words, and thoughts; I teach action in regard to the multitude of wholesome qualities.

There is also a way in which one can rightly say that I am an annihilationist. For I teach the annihilation of greed, hatred, and delusion; I teach the annihilation of the multitude of evil, unwholesome qualities." (8:12; extract)

Meditation

Buddha said: "There are five meditations.
"The first meditation is the meditation of love in which thou must so adjust thy heart that thou longest for the weal and welfare of all beings, including the happiness of thine enemies.

"The second meditation is the meditation of pity, in which thou thinkest of all beings in distress, vividly representing in thine imagination their sorrows and anxieties so as to arouse a deep compassion for them in thy soul.

"The third meditation is the meditation of joy in which thou thinkest of the prosperity of others and rejoicest with their rejoicings.

"The fourth meditation is the meditation on impurity, in which thou considerest the evil consequences of corruption, the effects of wrongs and evils. How trivial is often the pleasure of the moment and how fatal are its consequences!

"The fifth meditation is the meditation on serenity, in which thou risest above love and hate, tyranny and thraldom, wealth and want, and regardest thine own fate with impartial calmness and perfect tranquillity.

Following the Noble Path is like entering a dark room with a light in the hand; the darkness will all be cleared away, and the room will be filled with light.

In what is seen, there should be just the seen;
In what is heard, there should be just the heard;
In what is sensed, there should be just the sensed;
In what is thought, there should be just the
thought. He should not kill a living being,
nor cause it to be killed, nor should he incite
another to kill. Do not injure any being,
either strong or weak in the world.

In Aryans' Discipline, to build a friendship
is to build wealth, to maintain a friendship
is to maintain wealth and to end
a friendship is to end wealth.
Cakkavatti Sutta, Patika Vagga, Dighanikaya

If beings knew, as I know, the results of sharing
gifts, they would not enjoy their gifts without
sharing them with others, nor would the taint
of stinginess obsess the heart and stay there,
even if it were their last and final bit of food,
they would not enjoy its use without sharing it,
if there were anyone to receive it. *Itivuttaka 18*

One should follow a man of wisdom who
rebukes one for one's faults, as one would
follow a guide to some buried treasure.
To one who follows such a wise man, it will
be an advantage and not a disadvantage.
Dhammapada 76

A sage should be truthful, not arrogant, not deceitful, not given to slandering others, and should be without anger. He should remove the evil of attachment and wrongly directed longing; he should conquer drowsiness, lassitude and sloth, and not dwell in indolence. A man whose mind is set on Nibbana should not be arrogant. He should not lapse into untruth nor generate love for sense objects. He should thoroughly understand (the nature of) conceit and abstain from violence. He should not delight in what is past, nor be fond of what is new, nor sorrow for what is disappearing, nor crave for the attractive. "Greed, I say, is a great flood; it is a whirlpool sucking one down, a constant yearning, seeking a hold, continually in movement; difficult to cross is the morass of sensual desire.

As a lotus is not wetted by water, so a sage is not affected by what is seen or heard, nor by what is perceived by the other senses. A wise man is not deluded by what is perceived by the senses.

Work out your own salvation.
Do not depend on others.

Conquer the angry man by love.
Conquer the ill-natured man by goodness.
Conquer the miser with generosity.
Conquer the liar with truth.

I know of no other single thing
So conducive to misery as this
uncultivated, untrained mind.
I know of no other single thing
so conducive to well-being as this
cultivated and well-trained mind.

There are two persons one can never repay:
mother and father. Even if one should live a
hundred years during which one attends
upon one's mother and father, heaps all one's
attention, love and personal service on them,
one can never repay them for having,
brought up, fed and guided one through
this life. But if a person causes his parents who
are non-believers to become established in
the faith and to take refuge in the Buddha,
the Dhamma and the Sangha; if he causes
his parents who do not observe the precepts
to become established in morality;
if he causes his miserly parents to become
generous so that they come to share their
wealth with the poor and the needy; if he causes
his ignorant parents to become established in
the knowledge of the Four Truths, then such
a person repays and more than repays his
parents for what they have done for him.
The gift of Truth excels all gifts.
There is the unborn, the un-originated, the

un-created, the unformed. As to the Prajna-Paramita, which is Noble Wisdom, who can predicate it? When in Samadhi the mind ceases to discriminate and there is only perfect and love-filled imagelessness, then an inscrutable "turning-about" will take place in the inmost consciousness and one will have attained self-realisation of Noble Wisdom, - that is the highest Prajna-Paramita.

The Paramita of Wisdom (*Prajna*) will no longer be concerned with pragmatic wisdom and erudition, but will reveal itself in its true perfectness of All-inclusive Truth which is Love. Mahamati, If there had been no Tathagata-womb and no Divine Mind then there would have been no rising and disappearance of the aggregates that make up personality and its external world, no rising and disappearance of ignorant people nor holy people, and no task for Bodhisattvas; therefore, while walking in the path of self-realisation and entering into the enjoyments of the Samadhis, you must never abandon working hard for the emancipation of all beings and your self-yielding love will never be in vain. To philosophers the conception of Tathagata-womb seems devoid of purity and soiled by these external manifestations, but it is not so understood by the Tathagatas,- to them it is not

a proposition of philosophy but an intuitive experience as real as though it was an amalaka fruit held in the palm of the hand. Now, in the eighth stage, even the notions have passed away, and all effort and striving is seen to be unnecessary. The Bodhisattva's Nirvana is perfect tranquilisation, but it is not extinction nor inertness; while there is an entire absence of discrimination and purpose, there is the freedom and spontaneity of potentiality that has come with the attainment and patience acceptance of the truths of egolessness and imagelessness. **Here is perfect solitude, undisturbed by any gradation or continuous succesion, but radiant with the potency and freedom of its self-nature which is the self-nature of Noble Wisdom, blissfully peaceful with the serenity of Perfect Love.**
LANKAVATARA SUTRA

"Attached, thoroughly attached, therefore is one called a being." Having given this new definition, the Buddha follows it up with a scintillating simile: "Suppose, Ràdha, some little boys and girls are playing with sand castles. So long as their lust, desire, love, thirst, passion and craving for those things have not gone away, they remain fond of them, they play with them, treat them as their property and call them their own. But when, Ràdha, those little boys

and girls have outgrown that lust, desire, love, thirst, passion and craving for those sand castles, they scatter them with their hands and feet, demolish them, dismantle them and render them unplayable.

- The secret of health for both mind and body is not to mourn for the past, not to worry about the future, or not to anticipate troubles, but to live the present moment wisely and earnestly.

Let us rise up and be thankful, for if we didn't learn a lot today, at least we learned a little, and if we didn't learn a little, at least we didn't get sick, and if we got sick, at least we didn't die; so, let us all be thankful.

What we think, we become.

I visited all quarters with my mind
Nor found I any dearer than myself;
Self is likewise to every other dear;
Who loves himself will never
harm another. (S I 75; Ud 47).

- Do not overrate what you have received, nor envy others. He who envies others does not obtain peace of mind.

An insincere and evil friend is more to be feared than a wild beast; a wild beast may wound your body, but an evil friend will wound your mind.

Neither fire nor wind, birth nor death can erase our good deeds.

On life's journey faith is nourishment, virtuous deeds are a shelter, wisdom is the light by day and right mindfulness is the protection by night**. If a man lives a pure life, nothing can destroy him.**

Ananda, all living beings are fundamentally pure but because of their wrong views, they have formed vicious habits, hence their inner and outer affections.
Buddha - SURANGAMA SUTRA

Pay no attention to the faults of others, things done or left undone by others. Consider only what by oneself is done or left undone.

The secret of happiness lies in the mind's release from worldly ties.

To live a pure unselfish life, one must count nothing as one's own in the midst of abundance.

There are only two mistakes one can make along the road to truth; not going all the way, and not starting.

An idea that is developed and put into action is more important than an idea that exists only as an idea.

The wise have mastered body, word and mind. They are the true masters.

To enjoy good health, to bring true happiness to one's family, to bring peace to all, one must first discipline and control one's own mind. If a man can control his mind he can find the way to Enlightenment, and all wisdom and virtue will naturally come to him.

The world, indeed, is like a dream and the treasures of the world are an alluring mirage! Like the apparent distances in a picture, things have no reality in themselves, but they are like heat haze. Misdirected life force is the activity in disease process. Disease has no energy save what it borrows from the life of the organism. It is by adjusting the life force that healing must be brought about, and it is the sun as transformer and distributor of primal spiritual energy that must be utilized in this process, for life and the sun are so intimately connected.

Every human being is the author of his own health or disease. Without health life is not life; it is only a state of langour and suffering - an image of death. We are formed and molded by our thoughts. Those whose minds are shaped by selfless thoughts give joy when they

speak or act. Joy follows them like
a shadow that never leaves them.

Whatever words we utter should be
chosen with care for people will hear them
and be influenced by them for good or ill.

Words have the power to both destroy
and heal. When words are both true
and kind, they can change our world.

Meditation brings wisdom; lack of
mediation leaves ignorance. Know well what
leads you forward and what hold you back,
and choose the path that leads to wisdom.

They are not following dharma who
resort to violence to achieve their purpose.
But those who lead others through
nonviolent means, knowing right and wrong,
may be called guardians of the dharma.

Anger will never disappear so long as thoughts
of resentment are cherished in the mind.
Anger will disappear just as soon as thoughts
of resentment are forgotten.

On life's journey faith is nourishment,
virtuous deeds are a shelter, wisdom is
the light by day and right mindfulness
is the protection by night. If a man lives
a pure life, nothing can destroy him.

Just as a mother would protect with her life her own son, her only son, so one should cultivate an unbounded mind towards all beings, and loving-kindness towards all the world. One should cultivate an unbounded mind, above and below and across, without obstruction, without enmity, without rivalry. Standing, or going, or seated, or lying down, as long as one is free from drowsiness, one should practice this mindfulness. This, they say, is the holy state here. *Sutta Nipata*

May all beings everywhere plagued
with sufferings of body and mind
quickly be freed from their illnesses.
May those frightened cease to be
afraid, and may those bound be free.
May the powerless find power, and may
people think of befriending one another.
May those who find themselves
in trackless, fearful wildernesses
the children, the aged, the unprotected
be guarded by beneficent celestials,
and may they swiftly attain Buddhahood.

Solitude is happiness for one who is content,
who has heard the Dhamma and clearly sees.
Non-affliction is happiness in the world -
harmlessness towards all living beings.
Udana 10

What is this world condition?
Body is the world condition. And with body and form goes feeling, perception, consciousness, and all the activities throughout the world. The arising of form and the ceasing of form - everything that has been heard, sensed, and known, sought after and reached by the mind - all this is the embodied world, to be penetrated and realized. *Samyutta Nikaya*

Make an island of yourself, make yourself your refuge; there is no other refuge. Make truth your island, make truth your refuge; there is no other refuge. *Digha Nikaya, 16*

The fool thinks he has won a battle when he bullies with harsh speech, but knowing how to be forbearing alone makes one victorious. *Samyutta Nikaya I, 163*

By three things the wise person may be known. What three? He sees a shortcoming as it is. When he sees it, he tries to correct it. And when another acknowledges a shortcoming, the wise one forgive it as he should. *Anguttara Nikaya I-103*

To understand everything
is to forgive everything.

Things are not what they appear to be:
nor are they otherwise. *Surangama Sutra*

Do not pursue the past. Do not lose yourself in the future. The past no longer is. The future has not yet come. Looking deeply at life as it is. In the very here and now, the practitioner dwells in stability and freedom. We must be diligent today. To wait until tomorrow is too late. Death comes unexpectedly. How can we bargain with it? The sage calls a person who knows how to dwell in mindfulness night and day, 'one who knows the better way to live alone.'
Bhaddekaratta Sutta

It is our very search for perfection outside ourselves that causes our suffering.

The whole secret to existence is to have no fear. Never fear what will become of you, depend on no one. Only the moment you reject all help are you freed.

Let no man ever take into consideration whether a thing is pleasant or unpleasant. The love of pleasure begets grief and the dread of pain causes fear; he who is free from the love of pleasure and the dread of pain knows neither grief nor fear.
Just as the waters of the great oceans all have one taste, the taste of salt, so too, all true teachings have but one taste, the taste of liberation.

I consider the positions of kings and rulers as that of dust motes. I observe treasures of gold and gems as so many bricks and pebbles. I look upon the finest silken robes as tattered rags. I see myriad worlds of the universe as small seeds of fruit, and the greatest lake on earth as a drop of oil on my foot.

However many holy words you read, however many you speak, what good will they do you if you do not act on upon them?

We are shaped by our thoughts; we become what we think. When the mind is pure, joy follows like a shadow that never leaves.

You cannot travel the path until you have become the path itself.

Have compassion for all beings, rich and poor alike; each has their suffering. Some suffer too much, others too little.

No one saves us but ourselves.
No one can and no one may.
We ourselves must walk the path.
Work out your own salvation.

Do not depend on others.
To conquer oneself is a greater task than conquering others.

Do not dwell in the past, do not dream of the future, concentrate the mind on the present moment.

Better than a thousand hollow words,
is one word that brings peace.

There has to be evil so that good
can prove its purity above it.

The tongue like a sharp knife... Kills
without drawing blood.

The way is not in the sky.
The way is in the heart.

In the sky, there is no distinction of east and west; people create distinctions out of their own minds and then beleive them to be true.

"This is my child, this is my wealth":
such thoughts are the preoccupations of fools.
If we are unable to own even ourselves,
why make such claims?

Buddha Gotama reminds:
- Life in the world is unpredictable and uncertain. Life is difficult, short and fraught with suffering.
- When the fruit is ripe, it may drop early in the morning. In the same way, one who is born may die at any moment. Sutta Nipata 574/576

He who fills the lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail. How can anyone be free from self by leading a wretched life, if he does not succeed in quenching the fires of lust, if he still hankers after either worldly or heavenly pleasures. But he in whom self has become extinct is free from lust; he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. However, let him be moderate, let him eat and drink according to the needs of the body. Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar. But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for other-wise we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear. Water surrounds the lotus-flower, but does not wet its petals. This is the middle path, O bhikkhus, that keeps aloof from both extremes.

"Birth is suffering; old age is suffering; disease is suffering; death is suffering; sorrow and misery are suffering; affliction and despair are suffering; to be united with loathsome things is suffering; the loss of that which we love and the failure in attaining that which is longed for are suffering; all these things, O brethren, are suffering.

The student of wisdom who looks on
a woman as a woman, or touches her as
a woman, has broken his vow and is no longer
a disciple of the Tathagata. The power of lust
is great with men, and is to be feared withal;
take then the bow of earnest perseverance,
and the sharp arrow-points of wisdom. Lust
beclouds a man's heart, when it is confused
with woman's beauty, and the mind is dazed.

If the woman be old, regard her
as your mother, if young, as your sister,
if very young, as your child.

There is, O monks, an unborn, unoriginated, uncreated, unformed. Were there not, O monks, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed. There is, O monks, a state where there is neither earth, nor water, nor heat, nor air; neither infinity of space nor infinity of consciousness, nor nothingness, nor perception nor non-perception; neither this world nor that world, neither sun nor moon. It is the uncreate. That, O monks, I term neither coming nor going nor standing; neither death nor birth. It is without stability, without change; it is the eternal which never originates and never passes away. There is the end of sorrow.

Man – Woman

The relation of husband and wife was not designed merely for their convenience. It has a deeper significance than the mere association of two physical bodies in one house. Husband and wife should take advantage of the intimacies of their association to help each other in training their minds in the holy teaching.

A family is a place where minds come in contact with one another. If these minds love one another, the home will be as beautiful as a flower garden. But if these minds get out of harmony with one another it is like a storm that plays havoc with the garden

"The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of truth. Death will separate husband and wife, but death will never affect him who has espoused the truth.

"Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires a union that shall be everlasting must be faithful to him so as to be

like truth itself; and he will place his trust in her, he will provide for her. Verily, I say unto you, their children will become like unto their parents and will bear witness to their happiness.

"Let no man be single, let every one be wedded in holy love to the truth. And when Māra, the destroyer, comes to separate the visible forms of your being, you will continue to live in the truth, and you will partake of the life everlasting, for the truth is immortal."

The Buddha says: 'The heart of love and faith spreads as it were a beneficent shade from the world of men to the world of gods.' This glorious utterance is like the stamp of a lung's seal upon a royal edict."

Sensuality does not lie in the worlds pretty things; A mans sensuality lies in thoughts of passion. While the world's pretty things remain as they are, the wise remove the desire for them.

And what, monks, is the outcome of sensual desires? One motivated by sensual desire produces personalized existence born of this or that desire, belonging either to the meritorious or the demeritorious. This is called the outcome of sensual desires. And what, monks, is the cessation of sensual desires? Through the cessation of contact there is cessation of sensual desires. And it is this Noble Eightfold Path that

is the way leading to the cessation of sensual desires, namely, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration

The Buddha said: "Three things, O disciples, are characterized by secrecy: love affairs, priestly wisdom, and all aberrations from the path of truth. "Women who are in love, O disciples, seek secrecy and shun publicity; priests who claim to be in possession of special revelations, O disciples, seek secrecy and shun publicity; all those who stray from the path of truth, O disciples, seek secrecy and shun publicity. "Three things, O disciples, shine before the world and cannot be hidden. What are the three? "The moon, O disciples, illumines the world and cannot be hidden; the sun, O disciples, illumines the world and cannot be hidden; and the truth proclaimed by the Tathāgata illumines the world and cannot be hidden. These three things, O disciples, illumine the world and cannot be hidden. There is no secrecy about them."

Pårõamaitràyaõãputra, since desire and love are tied so closely together, no disengagement is possible and the result is an endless succession of the births of parents, children and grandchildren. This comes mainly from (sexual) desire which is stimulated by love.

As the river of love dried up,
you were delivered from bondage.

Amrapali was a wealthy and famous courtesan of Vaisali and kept many young and beautiful prostitutes with her. She called upon the Blessed One (Buddha) and asked Him to give her some good teachings.The Blessed One said: “Amrapali, the mind of a woman is easily disturbed and misled. She yields to her desires and surrender to jealousy more easily than a man. Therefore, it is more difficult for a woman to follow the Noble Path. This is especially true for a young and beautiful woman.You must step forward the Noble Path by overcoming lust and temptation. Amrapali, you must remember that youth and beauty do not last but are followed by sickness, old age and suffering. Desires for wealth and love are women’s beseting temptations, but, Amrapali, they are not eternal treasures. Enlightenment is the only treasure that maintains its value. Strenght is followed by illness; youth must yield to old age; life gives way to death. One may have to go away from a loved one to live with a hated one; one may not obtain what one wishes for very long. This is the law of life. The only thing that protects and brings one to lasting peace is Enlightenment. Amrapali, you should seek Enlightenment at once. (She became his disciple)

The Pali texts note two such obstacles: worry over the responsibilities the person is leaving behind, and fear of death. In one poignant discourse, a man appears to be dying and his wife consoles him not to worry: She'll be able to provide for herself and their children in his absence; she won't go looking for another husband; and she'll continue in her practice of the Dharma. With each reassurance she repeats the refrain, "So don't be worried as you die. Death is painful for one who is worried. The Blessed One has warned against being worried at the time of death." The man recovers unexpectedly and, while still frail, goes to visit the Buddha, telling him of his wife's reassurances. The Buddha comments on how fortunate the man is to have such a wise and sympathetic wife. As for fear of death, the Buddha notes that one of the primary reasons for this fear is the remembrance of hurtful or cruel things you've done in the past. Thus the Vinaya shows that monks would often console a fellow monk on his deathbed by asking him to call to mind something more positive - his highest meditative attainment- and to focus his thoughts there. In a similar vein, a common practice in Asian Buddhist countries is to remind a dying person of the acts of generosity or virtue he or she has

performed in this life. Even if the person is unable to muster the mindfulness and alertness needed to gain further insight into the present, any Dharma talk that helps allay worries and forestall fears is an act of true compassion. The Buddha comments, however, that there are three additional reasons for fearing death: attachment to the body, attachment to sensual pleasures, and a lack of direct insight into the unconditioned Dharma of the Deathless.

Sujata there are seven types of wives.

There are four types of women. Of the first there are those who become angry for slight causes, who have changeable minds, who are greedy and jealous of others' happiness, and who have no sympathy for the needs of others.

There are no distinctions of seks on the path to Enlightenment. If a woman makes up her mind to seek Enlightenment, she will become a heroine of the True path.

Although the nature of Buddhahood is possessed by all people, it is burried so deeply in the defilements of worldly passion that it long remains unknown. That is why suffering is so universal and why there is endless recurrence of miserable lives.

355 A victor am I over all, all have I known, yet unattached am I to all that is conquered and known. Abandoning all, I am freed through the destruction of craving. Having thus directly comprehended all by myself, whom shall I call my teacher? The gift of Dhamma excels all gifts; the taste of Dhamma excels all tastes; the delight in Dhamma excels all delights; the Craving-freed vanquishes all suffering.

356 Riches ruin only the foolish, not those in quest of the Beyond. By craving for riches the witless person ruins oneself as well as others.

357 Weeds are the bane of fields, lust the bane of mankind. Therefore what is offered to those free of lust yields abundant fruit.

358 Weeds are the bane of fields, hatred the bane of mankind. Therefore what is offered to those free of hatred yields abundant fruit.
359 Weeds are the bane of fields, delusion the bane of mankind. Therefore what is offered to those free of delusion yields abundant fruit.

360 Weeds are the bane of fields, desire the bane of mankind. Therefore what is offered to those free of desire yields abundant fruit.
Dhammapada (English translation by Acharya Buddharakkhita)

As for teachings: there are priests and popular preachers who are given to ritual and ceremony and who are skilled in the various incantations and in the art of eloquence; they should not be honored nor reverently attended upon, for what one gains from them is emotional excitement and worldly enjoyment; it is not the Dharma. Such preachers, by their clever manipulation of words and phrases and various reasonings and incantations, being the mere prattle of a child, as far as one can make out and not at all in accordance with truth nor in unision with meaning, only serves to awaken sentient and emotion, while it stupefies the mind. As he himself does not understand the meaning of all things, he only confuses the minds of his hearers with his dualistic views. Not understanding himself, that there is nothing but what is seen of the mind, and himself attached to the notion of self-nature in external things, and unable to know one path from another, he has no deliverance to offer others. Thus these priests and popular preachers who are clever in various incantations and skilled in the art of eloquence, themselves never being emancipated from such calamities as birth, old age, disease, sorrow, lamentation, pain and despair, lead the ignorant to bewilderment by means of their various words, phrases, examples, and conclusions. LANKAVATARA SUTRA

Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness.

Ignorance only can make these men prepare festivals and hold vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by shedding blood.

What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim blot out the evil deeds of mankind? This is practising religion by the neglect of moral conduct.

Purify your hearts and cease to kill; that is true religion.

Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will, that is the right sacrifice and the true worship.

Ananda and all of you should know that living beings, since the time without beginning, have been subject continuously to birth and death because they do not know the permanent True Mind whose substance is, by nature, pure and bright. They have relied on false thinking which is not Reality so that the wheel of samsàra turns.

“What is unskillful? Taking life is unskillful, taking what is not given... sexual misconduct... lying... abusive speech... divisive tale-bearing... idle chatter is unskillful. Covetousness... ill will... wrong views are unskillful. These things are called unskillful….
“And what is skillful? Abstaining from taking life is skillful, abstaining from taking what is not given... from sexual misconduct... from lying... from abusive speech... from divisive tale-bearing... abstaining from idle chatter is skillful. Lack of covetousness... lack of ill will... right views are skillful. These things are calledskillful.” MN 9

“Even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: ‘Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate. We will keep pervading these people with an awareness imbued with good will and, beginning with them, we will keep pervading the allencompassing world with an awareness imbued with good will- abundant, expansive, immeasurable, free from hostility, free from ill will.’ That’s how you should train yourselves.” MN 21

Life and death are like sunrise and sunset.

287 For death carries away the man whose mind is self-satisfied with his children and his flocks, even as a torrent carries away a sleeping village.
288 Neither father, sons nor one's relations can stop the King of Death. When he comes with all his power, a man's relations cannot save him.
289 A man who is virtuous and wise understands the meaning of this, and swiftly strives with all his might to clear a path to Nirvana.
237 You are at the end of your life. You are going to meet Death. There is no resting place on your way, and you have no provision for the journey.
238 Make therefore an island for yourself. Hasten and strive. Be wise. With the dust of impurities blown off, and free from sinful passions, you will be free from birth that must die, you will be free from old age that ends in death.

Watchfulness is the path of immortality: unwatchfulness is the path of death. Those who are watchful never die: those who do not watch are already as dead.

Even death is not to be feared by one who has lived wisely.

He who harbours in his heart love of truth will live and not die, for he has drunk the water of immortality.

Excellent, Ananda, if you want to know about the innate ignorance that causes you to transmigrate in samsàra, (you should know that) the roots of your birth and death are your six sense organs. If you want to know about Supreme Bodhi, it is these six organs that will enable you speedily to realize happiness in liberation and permanence in Nirvàna.

Therefore, the basic causes of continuous karmic retribution are three: killing, stealing and carnality. Surangama Sutra

Being myself subject to birth, ageing, disease, death, sorrow and defilement; seeing danger in what is subject to these things; seeking the unborn, unageing, diseaseless, deathless, sorrowless, undefiled, supreme security from bondage-Nibbana, I attained it Knowledge and vision arose in me; unshakable is my deliverance of mind. This is the last birth, now there is no more becoming, no more rebirth. Buddha

When Nakulapita, who was old, weak and ailing, approached the Master to pay his respects and hear something to his cheer and comfort, the Buddha said: 'It is true that you are weak and ailing. For a person carrying this body about to claim but a moment's health would be foolish. For this reason, thus you should train yourself: "Though my body is sick, my mind shall not be sick."

- However, if one is awakened and has accomplished Buddhahood, he does not have to live or die. That is, he does not have to endure any kind of suffering again. These words should be carefully considered one by one.

- See your own death in the death of others. Do not put your trust in this body. Rather, remind yourself again and again to not miss a moment to awaken your own mind.

- Buddha has said, "Whatever has a form, that is, everything, is all delusory." He also said, "Everything that the ordinary human being does is subject to life and death. There is only one way for us to be a true person and this is Realization of our own mind."

- However, if one's mind is unattached, one becomes a Buddha. Even a "good" or positive state of mind is useless. Even though such a condition of mind can create a heavenly future life, it is still limited. As soon as one reaches heaven, he immediately begins descending to the hellish or animal realms in successive rebirths. If no intention is held in the mind, then there is no place to be born again. One's mind is so pure and unconfused, it cannot go to the dark places. This pure and quiescent mind is the way of Buddha.

Zen Master Kyong Ho (1849-1912) is Zen Master Seung Sahn's great-grandteacher. His name means "empty mirror."

L. de la Vallee Poussin - professor at l'Universite de Gand - THE WAY TO NIRVANA, 1917 Sakyamuni (Buddha) knows everything, but there are truths he refuses to reveal. The reason of his silence is that the knowledge of the truths which are not necessary to Sanctity is a dangerous knowledge; or that a man and even a Saint, is not intelligent enough to gasp certain truths. That Sakyamuni knows everything, no Buddhist has ever doubted. One of the most celebrated titles of a Buddha is sarvajna, 'omniscient,' or with more precision, sarvakarajna, 'who knows everything as it is.' Buddhists believe that Sakyamuni, when he obtained bodhi, illumination or enlightenment, acquired universal knowledge. He does not know, at any moment, everything, because his knowledge, like all knowledge, consists of so many distinct and successive acts of attention (manasikara), but he knows everything he desires to know. Sakyamuni, therefore, never says: "I do not know," but in some circumstances he says plainly: "You will not know, you shall not know." Sakyamuni was staying at Kaus'ambi in the grove of Asoka trees. He took a few Asoka leaves in his hand and said to his disciples: "What do you think, O monks, whether these few leaves, which I have gathered in my hand, are more, or the other leaves yonder in the grove? "--"The few leaves

which the Lord holds in his hand are not many, but many more are those leaves in the grove." - "So also, O monks, is that much more which I have learned and not told you than that which I have told you." Sakyamuni is said to have left unsettled, to have set aside and rejected the questions concerning the existence of a soul (jiva) distinct from the body, and the nature of Nirvana. As a matter of fact, there are in the Canon many sayings of Sakyamuni which, at least indirectly, settle these questions in the sense of soullessness and annihilation. We may admit (1) that some disciples, or many disciples, felt dissatisfied with the nihilistic doctrines, and therefore hoped, at the bottom of their hearts, that they misunderstood the Master. Let us not forget that the disciples of Sakyamuni came to him as to the discoverer of the path to immortality (amrta). Or, possibly (2) there were monks without any prejudices, anxious only to be made quite sure about Nirvana, not by logical conclusions drawn from psychological premisses, not by metaphorical and conflicting phrases, but by a direct and definite statement from the lips of the Omniscient. Last, not least, (3) there were monks who had never heard of the nihilistic sayings of Sakyamuni and wondered at Sakyamuni's silence concerning soul and survival. Malunkyaputta was one of these monks. "There are," said Malunkyaputta, "questions that

Buddha has left unsettled, has set aside and rejected. . . whether the soul and the body are identical; whether the soul is one thing and the body another; whether a saint exists after death; whether a saint does not exist after death; whether a saint both exists and does not exist after death; whether a saint neither exists nor does not exist after death. . . . The fact that Buddha does not settle these questions does not please me. I will inquire. If he does not answer, in that case I abandon the religious life under the rule of Buddha." Malunkyaputta questions Buddha accordingly, and ends by uttering very strong words: "If the Lord does not know, the only upright thing for one who does not know, is to say: I do not know." Buddha, of course, does not confess that he does not know, nor does he answer the questions. Did I ever say to you: "Come, lead the religious life under me and I will explain to you these points"? or did you say to me: "I will lead the religious life under you on condition that you will explain to me these points"? Malunkyaputta confesses that Buddha has not given any pledge to that effect, and that he himself did not state any condition of his accepting the Buddhist rule. And Buddha continues: Any one who should say: "I will not lead the religious life under Buddha until Buddha explains all these points," that man would die

before Buddha had ever explained these points to him. Men are suffering from actual pains which are to be healed at once; they are poisoned with desire, and desire prepares for them new rebirths and new sufferings: desire is to be crushed. It is as if a man had been wounded by an arrow thickly smeared with poison, and this man were to say: "I will not have this arrow taken out until I have learnt whether the man who wounded me belongs to the caste of the warriors. . . before I have been told his name, his clan, his stature, his complexion; before I have been told the nature of the bow, of the bow-string. . ." This man would die before he knew. As the knowledge of all these circumstances has nothing to do with the removal of the deadly arrow, even so the knowledge of the metaphysical points is totally extraneous to the discipline which abolishes suffering and desire, to the discipline of Sanctity: The religious life does not depend on the dogma that the soul and the body are identical, on the dogma that the soul is one thing and the body another thing, on the dogma that a saint exists, does not exist, both exists and does not exist, neither exists nor does not exist after death. Whether this or that dogma is true, there still remain birth, old age, death, for the extinction of which I am giving instructions. . . . What I have left unsettled, let that remain unse -ttled. Thus spoke Sakyamuni. These 'agnostic'

statements are astonishingly to the point. Whatever opinion a Buddhist may entertain concerning the destiny of a dead Saint, this opinion is an obstacle to serenity, to detachment, to Sanctity, and therefore to Nirvana itself. If Nirvana be a happy state, the monk would strive for Nirvana as one would strive for a paradise, and he would accordingly miss it: he would reach at death some paradise, an enjoyable but transitory paradise. If Nirvana be annihilation, Nirvana would again inspire desire or abhorrence: in both cases, Sanctity is impossible. Anxiety and speculation concerning the life after death (antagrahaparamars'a) is one of the five heresies. Therefore, "let that remain unsettled that has not been settled by Sakyamuni." A monk will reach Sanctity and Nirvana, without knowing what Nirvana is, and for this very reason that, owing to this ignorance, he remains free from the desire of existence (bhavatrsna), free from the desire of non-existence (vibhavatrsna): "I do not long for life; I do not long for death." - We believe that the most exact and the most authoritative definition of Nirvana is not annihilation, but 'unqualified deliverance,' a deliverance of which we have no right to predicate anything. . . It is an old opinion among the Buddhists that Sakyamuni has modified his teaching according to the needs of his hearers, according to their intellectual and moral possibilities.

Let us understand his position. A Buddha is a physician, the physician of this mortal disease that is named desire. Desire originates rebirth, suffering, death. In order to cure this disease, Sakyamuni had to employ 'allopathic' contrivances. He teaches that there is not a Self - and with such an emphasis that he sometimes gives the impression of being a 'materialist' - because a man who believes in the reality and permanence of his Self will love his Self, will hate the Self of his neighbour, will be anxious about the state of his Self after death, in a word will desire. He teaches that there is rebirth, because the idea of annihilation at death is likely to produce the heresy of "Let us live happily so long as we are alive." He emphasizes the happiness of deliverance, in order to induce men to give up the trivial hopes of transitory paradises and many foolish devices to this end: deliverance is better than any conceivable state of existence. Last, not least, Sakyamuni does not hide this fact that deliverance is absolute silence and annihilation, the end of suffering, because it is the end of feeling. Why does he teach such a doctrine? I dare say, because the most pragmatist of the philosophers cannot help sometimes describing things as he believes they are: deliverance is annihilation - and there are some few disciples worthy to be told the truth. The simile of the physician is a Buddhist

metaphor. There is another to the same effect, more Indian and also very exact. A Buddha is a tiger or rather a tigress. This tigress has to transport her cub, and accordingly takes it into her mouth; she holds it between her double set of teeth. But for the teeth, the cub would fall; but if the teeth were to be tightly closed, it would be crushed. In the same way a Buddha saves beings, transports them across the ocean of transmigration, by the parallel teaching of permanence and impermanence, Self and Selflessness, bliss of Nirvana and annihilation in Nirvana. Permanence, Self, bliss of Nirvana: so many falsehoods. Useful falsehoods: but for them one would give up the religious training towards deliverance. Impermanence, selflessness, annihilation: so many truths. Dangerous truths, like a serpent with a jewel in its hood: it requires a clever hand to take the jewel. In the same way, few men are able to avoid being crushed by these sublime and terrible truths. **Selflessness wrongly understood would lead to the wrong view that there is no survival; the doctrine of annihilation in Nirvana would originate despair or distrust.** Therefore Sakyamuni has been obscure on these points, and did not avoid some contradictions; and, when an inquirer was bold enough to ask for a plain answer, he plainly answered: "You shall not know."
L. de la Vallee Poussin - THE WAY TO NIRVANA

In order to guard the minds of all people, Mahamati, let the Bodhisattva whose nature is holy and who is desirous of avoiding censure on the teaching of the Buddha, refrain from eating meat.

For the sake of love of purity, Mahamati, the Bodhisattva should refrain from eating flesh which is born of semen, blood, etc. For fear of causing terror to living beings, Mahamati, let the Bodhisattva who is disciplining himself to attain compassion, refrain from eating flesh.

8. From imagination, greed is born, and by greed the mind it stupefied; there is attachment to stupefaction, and there is no emancipation from birth [and death].

12. There is no meat to be regarded as pure in three ways: not premeditated, not asked for, and not impelled; therefore, refrain from eating meat.

16. Meat-eating is rejected by me in such sutras as the Hastikakshya, the Mahamegha, the Nirvana, the Anglimalika, and the Lankavatara.

20. As greed is the hindrance to emancipation, so are meat-eating, liquor, etc., hindrances.

24. Therefore, do not eat meat which will cause terror among people, because it hinders the truth of emancipation; not to eat meat-this is the mark of the wise. LANKAVATARA SUTRA

Rahula – son of the Buddha

Then the Blessed One turned to Sāriputta, saying: "My son asks for his inheritance. I cannot give him perishable treasures that will bring cares and sorrows, but I can give him the inheritance of a holy life, which is a treasure that will not perish." Addressing Rāhula with earnestness, the Blessed One said: "Gold and silver and jewels are not in my possession. But if thou art willing to receive spiritual treasures, and art strong enough to carry them and to keep them, I shall give thee the four truths which will teach thee the eightfold path of righteousness. Dost thou desire to be admitted to the brotherhood of those who devote their life to the culture of the heart seeking for the highest bliss ttainable?" And Rāhula replied with firmness: "I do. I want to join the brotherhood of the Buddha.“

As if to make up for the seven years he was without a father, the Buddha took great interest in Rahula's moral and spiritual education, teaching him many times himself, and making Sariputta his preceptor and Moggallana his teacher. Rahula responded to this excellent tutelage by being an eager and attentive student and it is said that each morning as he awoke, he would take a handful of sand and say: "May I have today, as many words of counsel from my teacher as there are here grains of sand." As a

result of this enthusiasm, the Buddha said of his son that of all his disciples, he was the most anxious for training. When Rahula was still a boy, the Buddha discussed with him aspects of Dharma that were suitable for the young and in such a way as he could understand and remember. Rahula was trained in the Ten Precepts and monastic discipline and when he was eighteen, the Buddha decided that he was ready for meditation and then gave him advice on how to practise. "Rahula, develop a mind that is like the four great elements (earth, water, fire and air) because if you do this, pleasant or unpleasant sensory impressions that have arisen and taken hold of the mind will not persist. Just as when people throw faeces, urine, spittle, pus or blood on the earth or in the water, in a fire or the air, the earth, the water, the fire or the air is not troubled, worried or disturbed. So too, develop a mind that is like the four great elements. Develop love, Rahula, for by doing so ill-will will be got rid of. Develop compassion, for by doing so the desire to harm will be got rid of. Develop sympathetic joy, for by doing so, dislike will be got rid of. Develop equanimity, for by doing so sensory reaction will be got rid of. Develop the perception of the foul for by doing so, attachment will be got rid of. Develop the perception of impermanence for by doing so, the conceit, 'I am', will be got rid of. Develop mindfulness of breathing for it is of great benefit and advantage."

I'm known as Rahula
because - the Fortunate:
because - I'm the son of the Buddha,
because - I've the eye that sees Dhammas,
because - my fermentations are ended,
because - I've no further becoming.
I'm deserving of offerings,
a worthy one
a three-knowledge man,
- with sight of the Deathless.

Those blinded - by sensuality
covered - by the net,
veiled - by the veil of craving,
bound - by the Kinsman of the heedless,
- are like fish in the mouth of a trap.

Throwing that sensuality aside,
cutting through Mara's bond,
pulling out craving, root & all,
- cooled am I, Unbound. (end)

- - - - - - - -

He who seeking his own happiness punishes
or kills beings who also long for happiness,
will not find happiness after death.

Thereore, monks, you should train
yourselves thus, 'We will dwell diligently
and we will develop mindfulness of death
ardently for the destruction of the taints!

We reach the immortal path only by continuous acts of kindliness and we perfect our souls by compassion and charity.

Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth.

The throne of truth is righteousness; and love and justice and good-will are its ornaments.

Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness.

The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it.

3.1 *"And soon after the Blessed One had eaten the meal provided by Cunda, a dire sickness fell upon him, even dysentery, and he suffered sharp and deadly pains. But the Blessed One endured them mindfully, clearly understanding and unperturbed. "Who gives, his virtues shall increase; Who is self-curbed, no hatred bears; Whoso is skilled in virtues, evil shuns,*

And by the rooting out of lust and hate
And all delusion, comes to be at peace".
'We shall abide by the Dhamma, live uprightly in the Dhamma, walk in the way of the Dhamma.'
3.7 The Budhha advised all beings present at the site, including many deities, that:
"Impermanent are all compounded things. How could this (his imminent death) be otherwise?"
3.8 The Buddha advised Ananda on the four places a pious person should visit and look upon with feelings of reverence: His birth place, the place where He became enlightened, the place where He gave the first discourse (Setting the Dhamma Wheel in Motion), the place where He passed away.
3.9 When Ananda asked how should he treat the Buddha's body after death, the Buddha said:
"Do not hinder yourselves, Ananda, to honour the body of the Tathagata. Rather you should strive, Ananda, and be zealous on your own behalf, for your own good. Unflinchingly, ardently and resolutely you should apply yourselves to your own good."
3.10 When Ananda was weeping, the Buddha told him:
"Enough, Ananda! Do not grieve, do not lament. For have I not taught from the very beginning that with all that is dear and beloved, there must be change, separation and severence?

Of that which is born, come into being, compounded, and subject to decay, how can one say: 'May it not come to dissolution'? There can be no such state of things ... Now you should put forth energy, and soon you too will be free from the taints."

3.11 The Buddha taught Sabhadda, a wandering ascetic, about the Noble Eightfold Path, and admitted him into the Order. Sabhada was the last disciple.

3.12 The Buddha told Ananda and other bikkhus that after his death, they should abide to his teaching as their teacher:

"Ananda, what I have taught and explained to you as Dhamma and discipline will be your teacher when I am gone."

3.13 The Buddha asked all the monks whether they had any doubts or uncertainty about the Buddha, the Dhamma, the Sangha, or about the path or the practice. He asked them three times but they all kept silent.

3.14 And the Buddha addressed the monks, saying: ***" Behold now, bikkhus, I declare to you: all conditioned things are of a nature to decay. Strive on with earnestness."*** These were the last words of the Tathagata.

The Buddha reached Enlightenment when he was 35 years old, but he still lived on to the age of 80, to teach the Dhamma and the path to liberation.

This, truly, is the Peace, this is the Highest, namely the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving: detachment, extinction-Nirvana. Enraptured with lust, enraged with anger, blinded by delusion, overwhelmed, with mind ensnared, man aims at his own ruin, at others' ruin, at the ruin of both parties, and he experiences mental pain and grief. But, if lust, anger, and delusion are given up, man aims neither at his own ruin, nor at others' ruin, nor at the ruin of both parties, and he experiences no mental pain and grief. Thus is Nirvana immediate, visible in this life, inviting, attractive, and comprehensible to the wise. The extinction of greed, the extinction of anger, the extinction of delusion: this, indeed, is called Nirvana.

Whatever is material shape, past, future, present, subjective or objective, gross or subtle, mean or excellent, whether it is far or near - all material shape should be seen by perfect intuitive wisdom as it really is: "This is not mine, this I am not, this is not my self." Whatever is feeling, whatever is perception, whatever are habitual tendencies, whatever is consciousness, past, future, present, subjective or objective, gross or subtle, mean or excellent, whether it is far or near - all should be seen by perfect intuitive wisdom as it really is: "This is not mine, this I am not, this is not my self. Buddha

LOVE (Metta)

Love, without desire to possess, knowing well that in the ultimate sense there is no possession and no possessor: this is the highest *love*. *Love*, without speaking and thinking of "I," knowing well that this so-called "I" is a mere delusion. *Love*, without selecting and excluding, knowing well that to do so means to create love's own contrasts: dislike, aversion and hatred. *Love*, embracing all beings: small and great, far and near, be it on earth, in the water or in the air. *Love*, embracing impartially all sentient beings, and not only those who are useful, pleasing or amusing to us. *Love*, embracing all beings, be they noble-minded or low-minded, good or evil. The noble and the good are embraced because *Love* is flowing to them spontaneously. The low-minded and evil-minded are included because they are those who are most in need of *Love*. In many of them the seed of goodness may have died merely because warmth was lacking for its growth, because it perished from cold in a loveless world. *Love*, embracing all beings, knowing well that we all are fellow wayfarers through this round of existence - that we all are overcome by the same law of suffering. *Love*, but not the sensuous fire that burns, scorches and tortures, that inflicts more wounds

than it cures -- flaring up now, at the next moment being extinguished, leaving behind more coldness and loneliness than was felt before. Rather, *Love* that lies like a soft but firm hand on the ailing beings, ever unchanged in its sympathy, without wavering, unconcerned with any response it meets. *Love* that is comforting coolness to those who burn with the fire of suffering and passion; that is life-giving warmth to those abandoned in the cold desert of loneliness, to those who are shivering in the frost of a loveless world; to those whose hearts have become as if empty and dry by the repeated calls for help, by deepest despair. *Love*, that is a sublime nobility of heart and intellect which knows, understands and is ready to help. *Love*, that *is* strength and *gives* strength: this is the highest *Love*. *Love*, which by the Enlightened One was named "the liberation of the heart," "the most sublime beauty": this is the highest *Love*. And what is the highest manifestation of *Love*? To show to the world the path leading to the end of suffering, the path pointed out, trodden, and realized to perfection by Him, the Exalted One, the Buddha. Nyanaponika Thera 1901-1994 - buddhist monk from Germany - THE FOUR SUBLIME STATES - Contemplations on Love, Compassion, Sympathetic Joy and Equanimity

LOVE

Jesus Christ

Awake thou that sleepest.
He who seeks shall find.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. These things I command you, that ye love one another.

Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

He who has ears to hear, let him hear.

Ye have heard that it hath been said,
Thou shalt love thy neighbour,
and hate thine enemy. But I say unto you,
Love your enemies, bless them that
curse you, do good to them
that hate you, and pray for them which
despitefully use you, and persecute you;
Matthew 5:43-44

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matthew 7:12

My words are spirit and they, are
life and they do accomplish that
whereunto they are sent.

Now, henceforth and forever,
see only perfection.

**My little children, let us not love
in word, neither in tongue;
but in deed and in truth.**

I will not drink henceforth of this fruit
of the vine until that day when I drink it
new with you in my Father's kingdom.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

If a man keep my word
he shall never see death.

You will know truth and
the truth will make you free.

Let that mind be in you which was also in Christ Jesus

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. Matthew 7:1-28

Woe to you, hypocrites.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Luke 6:41

Blessed are the peacemakers: for they shall be called the children of God. Matthew 5:9

And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance. Luke 5:31, 32

He that is without sin among you, let him first cast a stone at her. John 8:7

But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? 1 John 3:17

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Matthew 23:28

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. Matthew 6:5

And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Luke 11:46

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matthew 7:7,8

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6:33

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matthew 25:34-40

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark 8:34-37

He who loves his life will lose it, and he who hates his life in this world will keep it for life eternal. Anyone who serves Me must follow Me, and where I am, there will My servant be. John 12:25

Jesus said, "Go sell your possessions and give to the poor and you will have treasure in heaven, and come, follow Me." Matthew 19:21

Jesus said, "take nothing for the journey, neither staffs nor purse nor bread nor money." Luke 9:3

"flesh and blood cannot inherit the kingdom of God, nor will corruption inherit incorruption." I Cor 15:50

"Many will say to me on that day, 'Lord, Lord, I believe;' and I will say to them, 'Depart from me, I never knew you.' Matthew 7:22

Do not think that I came to bring peace on the earth. I have not come to bring peace but a sword. For I came to divide a man against his father, and a daughter against her mother, and a daughter against her mother-in-law, and the enemies of a man will be the members of his own household. Mat 10:34-36

But, as Jesus' brother, James tells us, "Whoever wants to be a friend of the world has made himself an enemy of God." James 4:4)

The Kingdom (of Heaven) is inside you and it is outside you Split a piece of wood, and I am there Lift up the stone and there you will find me. (The Gospel of Thomas)

For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses neither will your father forgive your trespasses. Matthew 6:14-15

For everyone who exalts himself will be humbled, and he who humbles himself will be exalted. Luke 14:11

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 1 John 4:18

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Matthew 5:46-48

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. - But in vain they do worship me, teaching for doctrines the commandments of men. Matthew 15: 8, 9

I have yet many things to say to you: but you cannot bear them now", said Christ in His last discourse. "But when he, the Spirit of truth is come, he will teach you all truth . . . and the things that are to come he shall show you" John, xvi, 12, 13

Unless you become as little children, you shall not enter into the kingdom of heaven.

"Greater love than this no man hath, that a man lay down his life for his friends" (John, xv, 13)

Love your enemies! Pray for those who persecute you!

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. - For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. - And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1John 2:15-17

Entrust yourself to reason and remove yourself from animalism. For the animal which has no reason is made manifest. For many think that they have reason, but if you look at them attentively, their speech is animalistic. Give yourself gladness from the true wine of Christ. Satisfy yourself with the true wine, in which there is no drunkenness nor error.
The Teachings of Silvanus
The Nag Hammadi Library

THOUGH I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not LOVE I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing. Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself is not puffed up, Doth not behave itself unseemly, Seeketh not her own, Is not easily provoked, Thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, Love, these three; but the greatest of these is Love. I Corinthians

These are the secret sayings that the living Jesus spoke and Didymos Judas Thomas recorded. Jesus said, "Whoever discovers the interpretation of these sayings will not taste death."
"Those who seek should not stop seeking until they find. When they find, they will be disturbed. When they are disturbed, they will marvel, and will reign over all. [And after they have reigned they will rest.]"
"If your leaders say to you, 'Look, the (Father's) kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the (Father's) kingdom is within you and it is outside you. When you know yourselves, then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you live in poverty, and you are the poverty."
"The person old in days won't hesitate to ask a little child seven days old about the place of life, and that person will live. For many of the first will be last, and will become a single one."
"Know what is in front of your face, and what is hidden from you will be disclosed to you. For there is nothing hidden that will not be revealed. [And there is nothing buried that will not be raised.]"

"I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended."
"I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart."
The disciples said to Jesus,
"Tell us, how will our end come?"
Jesus said, "Have you found the beginning, then, that you are looking for the end? You see, the end will be where the beginning is. Congratulations to the one who stands at the beginning: that one will know the end and will not taste death."
"Congratulations to the one who came into being before coming into being. If you become my disciples and pay attention to my sayings, these stones will serve you. For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. Whoever knows them will not taste death."
"When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an

image, then you will enter [the kingdom]."
"If the flesh came into being because of spirit,
that is a marvel, but if spirit came into
being because of the body, that is a marvel
of marvels. Yet I marvel at how this great
wealth has come to dwell in this poverty."
The Gospel of Thoma's - Translated by
Stephen Patterson and Marvin Meyer
The Nag Hammadi Library

Being asked by the editors about Jesus'
"temptations," Meher Baba replied:
"The truth is that Jesus was not tempted by
Satan, but that Jesus **got Himself tempted,**
and He overcame the temptations. There was a
great purpose behind this. He had to get Himself
tempted; thereby He shouldered the burden
of the forces of temptations that predominated
in the world. Jesus then overcame all the
temptations and in that way created a tremendous
force which acted as a great set-back to the forces
of universal temptations. The same was true in
the case of Buddha, and it is the same every
time in Avataric periods. Whenever God
manifests on earth as Avatar, His Godhood
gives a universal push and the result is universal,
ie., not only the humanity reaps the benefit but
everything in the whole Creation reaps
the benefit of the universal push."
Meher Baba - GOD SPEAKS

Major Chadwick: But people will not be content with simplicity; they want complexity.
Ramana Maharshi: Quite so. Because they want something elaborate and attractive and puzzling, so many religions have come into existence and each of them is so complex and each creed in each religion has its own adherents and antagonists. For example, an ordinary Christian will not be satisfied unless he is told that God is somewhere in the far-off Heavens not to be reached by us unaided. Christ alone knew Him and Christ alone can guide us. Worship Christ and be saved. If told the simple truth - "The Kingdom of Heaven is within you" - he is not satisfied and will read complex and far-fetched meanings in such statements. Mature minds alone can grasp the simple Truth in all its nakedness.
The teachings of Bhagavan Sri Ramana Maharshi: in his Own Words - edited Artur Osborne

The world looks to ancient prophets for its finest thoughts and cringes before dusty eras for its noblest ethics. But when a man receives the august revelation of his own starry nature he is overwhelmed. All that is worthy in thought and feeling now comes unsought to his feet. Inside the cloistral quiet of his mind arise visions not less sacred than those of the Hebrew and Arab seers who reminded their race of its divine source. By this same auroral light Buddha understood

and brought news of Nirvana to men.
And such is the all-embracing love which this understanding awakens, that Mary Magadalene wept out her wasted life at the feet of Jesus.
Paul Brunton - A SEARCH IN SECRET INDIA

Christ is the ego and the Cross, the body. When the ego is crucified and it perishes, what survives is the Absolute Being (God); cf.., 'I and my Father are one.' This glorious survival is called the Resurrection. God the Father represents Isvara, the Son is the Guru, and the Holy Ghost is the Atman. The Bible says, 'Be still and know that I am God,' Psalm 46. Found in the Ecclesiastics: 'There is one alone and there is no second' and 'The wise man's heart is at the right hand and a fool's heart is at the left'. No thought will go in vain. Every thought will produce its effect sometime or other. Thought force will never go in vain.
Ramana Maharshi

Masthan Swami experienced some conflict within himself. Until then, his master had been Prophet Mohammed. Though Allah was God, and Prophet Mohammed was his guru, here was a living guru, Ramana Maharshi (Bhagavan). "Am I disloyal to my other guru, Prophet Mohammed?" he wondered. He was filled with Bhagavan"s presence, but as he was brought up in the Islamic tradition he had this feeling,

"Am I brushing aside my master Mohammed because he is no more in the body?" Fortunately, he was bold enough to go to Bhagavan and confess, "Bhagavan, this is my problem. Please help me." Bhagavan looked at him for sometime: Bhagavan was never interested in the question. Instead, Bhagavan was always interested in the questioner. He looked at Masthan Swami and showering all his grace, replied, "Do you take this body to be Bhagavan? Do you think the Prophet is dead? Then, is the Buddha dead? Is Jesus Christ dead? Are they not guiding hundreds of thousands of people even today? Are they not living in the Heart? A living guru means the one living in one's Heart as a guru. A living guru does not mean somebody living in a body at a given historical time and in a given geographical space. The guru lives eternally in your Heart. Heart is Allah, Heart is Jesus Christ, Heart is Buddha and Heart is Bhagavan. Live in the Heart as the Heart by diving into the Heart."
Ramana Maharshi

In a religious genius, strong spiritual faith so many times leads directly to disastrous fanaticism, to exaggeration of the religious ego, but it was not so with Jesus. He was not unfavorably affected in his practical life by his extraordinary faith and spirit attainment because this spiritual exaltation was a wholly unconscious and spontaneous soul expression of his personal experience with God.
THE URANTIA BOOK

That soul is strong that has become one with Lord; none else is strong. In your own Bible, what do you think was the cause of that strenght of Jesus of Nazareth, that immense, infinite strenght which laughed at traitors, and blessed those that were willing to murder him? It was that, ”I and my Father are one”; it was that prayer, ”Father, just as I am one with you, so make them one with me”. It is the Man who said, ”I and my Father are one”, whose power has descended unto millions. For thousands of year it was worked for good. And we know the same Man, because he was non-dualist, was merciful to others. To the masses who could not concieve of anything higher than a Personal God, he said, “Pray to your Father in heaven”. To others who could grasp a higher idea, he said: “I am the vine, ye are the branches,” but to his disciples to whom he revealed himselfmore fully, he proclaimed the highest truth, “I and my Father are one”.

- In modern times, Christian clergymen have become a little kinder, and they allow that in the older religions, the different forms of worship were foreshadowings of Christianity, which of course, they consider, is the only true form. God tested Himself in older times, tested His powers by getting these things into shape which culminated in Christianity. Swami Vivekananda

- While your religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric-circumscribed, selfish, and unsocial.
- Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, pride is the greatest. Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self-confidence is not to be deplored. Man's ability to transcend himself is the one thing which distinguishes him from the animal kingdom. Pride is deceitful, intoxicating, and sinbreeding whether found in an individual, a group, a race, or a nation. It is literally true, "Pride goes before a fall."
- The dead theory of even the highest religious doctrines is powerless to transform human character or to control mortal behaviour. What the world of today needs is the truth which your teacher of old declared: "Not in word only but also in power and in the Holy Spirit." The seed of theoretical truth is dead, the highest moral concepts without effect, unless and until the divine Spirit breathes upon the forms of truth and quickens the formulas of righteousness.

Jesus does not require his disciples to believe in him but rather to believe *with* him, believe in the reality of the love of God and in full confidence accept the security of the assurance of sonship with the heavenly Father. The Master desires that all his followers should fully share his transcendent faith. Jesus most touchingly challenged his followers, not only to believe *what* he believed, but also to believe *as* he believed. This is the full significance of his one supreme requirement, "Follow me."

- The spiritually blind individual who logically follows scientific dictation, social usage, and religious dogma stands in grave danger of sacrificing his moral freedom and losing his spiritual liberty. Such a soul isdestined to become intelectual parrot, a social automaton, and a slave to religious authority.
- And any attempt to schift parental responsibility to state or church will prove suicidal to the welfare and advancement of civilization.
- The modern age will refuse to accept a religion which is inconsistent with facts out of harmony with its highest conceptions of truth, beauty, and goodness. The hour is striking for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity – the real life and teachings of Jesus.

Christianity has dared to lower its ideals before the challenge of human greed, war-madness, and the lust for power; but the religion of Jesus stands as the unsullied and trancendent spirizual summons, caling to the best there is in the man to arise above all these legacies of animal evolution and, by grace, attain the moral heights of true human destiny. Christianity is threatened by slow death from formalism, overorganization, intellectualism, and other nonspiritual trends. The modern Christian church is not such a brotherhood of dynamic believers as Jesus commissioned continuously to effect the spiritual transformation of successive generation of mankind. - Ecclesiasticizm is at once and forever incompatibile with that living faith, growing spirit, and firsthand experience of the faith-comrades of Jesus in the brotherhood of man in the spiritual association of the kingdom of heaven. . . . Likewise, the Christian Churches of the twentieth century stand as great, but wholly unconscious, obstacles to the immediate advance of the real gospel - the teachings of Jesus of Nazareth. . . - "The kingdom of God is within you" was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is living and a loving spirit. THE URANTIA BOOK

Why is Love greater than faith? Because the end is greater than the means. And why is it greater than charity? Because the whole is greater than the part. Love is greater than faith, because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the object of connecting man with God? That he may become like God. But God is Love. Hence Faith, the means, is in order to Love, the end. Love, therefore, obviously is greater than faith. It is greater than charity, again, because the whole is greater than a part. Charity is only a little bit of Love, one of the innumerable avenues of Love, and there may even be, and there is, a great deal of charity without Love. It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. Yet Love is just as often in the withholding. We purchase relief from the sympathetic feelings roused by the spectacle of misery, at the copper's cost. It is too cheap--too cheap for us, and often too dear for the beggar. If we really loved him we would either do more for him, or less. Then Paul contrasts it with sacrifice and martyrdom. And I beg the little band of would-be missionaries and I have the honour to call some of you by this name for the first time--to remember that though you give your bodies to be burned, and have not Love, it profits nothing--nothing! . . That is the universal language. THE GREATEST THING IN THE WORLD by Henry Drummond - First Publ.1880

It takes no energy from our bodies to give out Service, Love, and Harmony but it does take energy from our bodies to give out inharmony or discordant conditions or to give out negative thoughts or words. All positive words or words of accord add energy to our bodies every instant that we are giving them out. Not only that, but we create an influence that returns and surrounds us with emanating energy. **One does not need instructions from a Master nor does he need to learn from a book what is true to the processes of the Universal life in him**. One knows when he violates the law of life just as easily as one knows when the principles of music have been violated. Instantly a discord is recognized by anyone, whether he has studied music or not. (. . .) Love is the integrity principle or the binding principle which maintains the universe as a unity and keeps all its operations moving in perfect harmony and regularity. (. . .) **When we express life in its true and unlimited natural expression, we can and will be our own books and teachers.** (. . .) If people think that they cannot properly discriminate in the matter of consciousness, they can give out Love to the best of their ability and refuse to give out anything else but Love. That will bring them accurately to harmonious conclusions. Jesus placed Love before

everything else. There is a little book written by Henry Drummond entitled *Love, the Greatest Thing in the World*, which gives a complete key to the harmonious solution of every condition that comes up. It is the simplest little book ever written and has a wide circulation. It takes only about ten minutes to read it but it takes a lifetime to live it. In the living of it there is perfect harmony and perfect freedom.

- "When the first man was born, your Christ was born," is the true Christ message. "Before Abraham was I am," "The glory which I had with thee in the beginning before the world was." Add love to all statements and they move in harmony with the Christ as He taught. We can so surround one with Love that that very influence floods in upon him and it may in an instant change his whole life, his whole thought. We are not dominating him when we surround him with Love for that is his native environment. We are only placing an influence that he may accept, thus changing the whole course of our own lives and thoughts. We are but seeing him as he really is, seeing him as God sees him. This does not hinder or influence him but it frees him from hindrance and influence, because we are surrounding him with that influence in which he was created, that state in which all men live in reality.

- It is far better to love your enemies and pray for them who persecute you because you merely exalt yourself and at the same time help to free them from those characteristics which cause them to act as your enemies. You are doing a double service both to yourself and to them. The gift is to the giver and comes back most to him. Then, too, sometimes our so-called enemies bring our thoughts out into the clear light of day more so than our friends do. Should you have a supposed friend that does you a great wrong, a harm, the consciousness of perfect love can absolutely change the whole aspect of the situation. That is man's privilege, not his duty. And a privilege is the greatest motive for all of our service. It is a real privilege to love your enemies and exalt them because you are thereby exalting yourself. It is the greatest exaltation in the world to exalt your enemy and see him standing higher even than you stand. Before perfect harmony in your nature can be reestablished, that state must be erased and love is the only attitude that will erase it, for love is the Universal Solvent; it restores everything to its native state in the Universal Scheme. Only in this way are you free and only thus can you free the other person. It is impossible to "loose them and let them go" without the element of love. Pity, either for the other person or for yourself, is not the way of release. Pity always binds you

closer to the imperfection. You can pity yourself to the extent that you will tie yourself up with them faster and faster. You can also pity them until you do exactly the same thing. Pity reduces everything to the low estate of the condition involved, while love exalts the same elements into their rightful place in the Universal. **Love is the highest thought you can have.** Jesus exalted himself and everyone around him through love. Love is the very essence of the Universe and, in perfect love, all things are united into the Universal Whole. . . (. . .) Emil said, "Right here comes the suggestion that has led to the idolatry of the past. Men sought to grave in wood or stone, gold, silver or brass the image of that which they idealized but any idol can only imperfectly picture the ideal. The image, the idol, is no sooner formed than men become conscious that the ideal surpasses the idol and they are shown that they must gaze upon love and idealize for themselves that which they wish to bring forth from the within, instead of graving any idol in outer form of the ideal they would express. A later form of idolatry is to idealize the personality of the one who expresses our ideal. We should idealize the ideal which he expresses and not the personality which expresses it. This is true even of so great a person as Jesus. Thus, Jesus chose to go away when He saw the people

were idealizing His personality instead of the ideal which He represented. They sought to make Him their King, only realizing that He could supply them with every outer need, not recognizing that they within themselves had the power to supply their every need and that this they must do, as He, Himself, had done. He said, `It is expedient that I go away for if I do not go, the Comforter will not come,' meaning that as long as they looked to His personality they would not recognize their own powers. For they must look within, within their very selves. ***"Another may teach or tell you, but you of yourselves must do the work, for if you look to another, you build the idol instead of bringing forth the ideal."***

- One of our party asked, "Who is speaking?" Our Chief said, "Please be silent. Our dear Master, Jesus, is speaking."Then one of our friends said, "You are right, Jesus speaks." Then the voice went on, "When I said `I am the way, the truth and the life,' I did not intend to convey the thought to mankind that I, Myself, was the only true light. `As many as are led by the Spirit of God, they are Sons of God.' When I said, `I am the perfect Son, the only begotten Son of God in whom the Father is well pleased,' I fully intended to convey the thought to all mankind that one of God's children saw, understood, and claimed his divinity; saw that he lived, moved,

and had his being in God, the great Father-Mother Principle of all things; that seeing this, he then spoke forth the word that he was the Christ, the only begotten Son of God, and with true heart and steadfast purpose lived the life, becoming what he claimed to be. With his eyes fixed upon that idea, he filled his whole body with that ideal, and the end sought was fulfilled. "The reason so many have not seen me is that they have put me upon a shrine and placed me in the unapproachable. They have surrounded me with miracles and mystery; and again, they have placed me far from the common people, whom I love dearly. I love them with a love that is unspeakable. I have not withdrawn from them. They have withdrawn from me. They have set up veils, walls and partitions, mediators, and images of myself and those so near and dear to me. They have surrounded us with myth and mystery until we seem so far removed from these dear ones that they do not know how to approach. They pray and supplicate my dear mother and those that surround me, and thus they hold us all in mortal thought. When truly, if they would know us as we are, they would and could shake our hands. If they would drop all superstition and creed and know us as we are, they could talk with us as you do. We are no different at any time than as you see us. How we would love to have the whole

world know this. Then what an awakening, what a reunion, what a feast! “You have surrounded us so long in mystery, it is no wonder that doubt and disbelief have become dominant. The more you build images and idols and surround us with death and make us unapproachable, save through some other than ourselves, the deeper the doubt and shadow will be cast and the chasm of superstition grow wider and more difficult to cross. If you would boldly shake our hands and say, `I know you,’ then all could see and know us as we are. There is no mystery surrounding us or those we love, for we love the whole world. “So many see only that part of my life which ended on the cross, forgetting that the greater part is as I am now; forgetting entirely that man still lives, even after what seems a violent death. Life cannot be destroyed. It goes on and on and life well lived never degenerates nor passes. Even the flesh may be immortalized so that it never changes. - The Christ within stands forth and says, `I come that you may have complete life and live that more abundantly.’ This must be a true resurrection in our consciousness-an uplifting of our dead senses into a higher vibration of life, truth, and love.“ LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST by Baird T. Spalding - Volume IV (Published 1948)

- At one time, conversation led on to a point where one of our party asked where hell was and what the devil meant. Jesus turned quickly and said, “Hell or the devil has no abiding place except in man’s mortal thought. Both of them are just wherever man places them. With your present enlightenment, can you place either in any geographical position on earth? If heaven is all and surrounds all, where could hell or the devil be placed ethereally? If God rules all and is All, where could either be placed in God’s perfect plan?
LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST by Baird T. Spalding Volume II (published 1927)

He then went on to say: “Love an animal and it must reciprocate with love; if it resists love, it will destroy itself before it can harm you. The animal is far more conscious of this condition than the human.” Glancing toward the tiger, he said: “Let us present love to our brother here and note the response.” We responded as best we could. Immediately the tiger rolled over, bounded to its feet and walked toward us, evidencing the greatest joy in every movement.

- The Rishi then resumed: “Approach the animal as your enemy and you have an enemy to contend with; approach him as a brother and you have a friend and protector.”

- “The force to harm that those in the lower vibrations are sending out can be concentrated

and returned to them with true love and blessing.
If they resist, they will but destroy themselves;
and those who are returning the love force
need not so much as lift a hand."

- "Death in no way removes Karma; neither does
it destroy or erase it. Death adds to and magnifies
Karma many fold, thus heaping it in great billows
upon each human unit. The instant you let go of death
and rebirth, you are free from death and Karma;
both are erased. If erased, they are forgotten;
if forgotten, they are forgiven. "If at this stage, the
absolute permanency of life cannot be perceived, thus
conceived and brought into being, then there is an
ultimate remedy for the mistake of death, named
reincarnation. "Reincarnation is but a guiding light on
the blind trail of death. When this light leads, death
may be overcome through round after round of earthly
experiences. Then, through the lessons which those
experiences teach, we arrive at the accomplishment of
letting go of man-made conditions of creed or dogma
that have been imposed upon us. Then we may again
step forth into the full glory of God, into the light
that is shining just as brightly, which has only seemed
dim because we have wandered farther from
the Father's House, the house of our own true self
unalloyed by man-made creed and superstition.
LIFE AND TEACHING OF THE MASTERS OF
THE FAR EAST By Baird T. Spalding Volume III
(Published 1935)

Jesus said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or,

What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought of the things of itself. Sufficient unto the day is the evil thereof."

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke 9:25

But be ye doers of the word, and not hearers only, deceiving your own selves. James 1:22

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. John 3:19,20

"They that be whole need not a physician." Or again: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing." Or again: "The Son of Man is come to save that which was lost." "I am not come to call the righteous, but sinners."

Peace I leave with you, my peace
I give unto you: not as the world giveth,
give I unto you. Let not your heart be troubled,
neither let it be afraid. John 14:27 Jesus Christ

1 TheMaster made it clear that the kingdom of heaven must begin with, and be centered in, the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man. The acceptance of such a teaching, Jesus declared, would liberate man from the age-long bondage of animal fear and at the same time enrich human living with the following endowments of the new life of spiritual liberty: 2 1. The possession of new courage and augmented spiritual power. The gospel of the kingdom was to set man free and inspire him to dare to hope for eternal life.

9 These teachings cover the expanded idea of the kingdom which was taught by Jesus. This great concept was hardly embraced in the elementary and confused kingdom teachings of John the Baptist.

- Jesus is not about to die as a sacrifice for sin. He is not going to atone for the inborn moral guilt of the human race. Mankind has no such racial guilt before God. Guilt is purely a matter of personal sin and knowing, deliberate rebellion against the will of the Father and the administration of his Sons. Jesus loves men so much that his love awakens the response of love in the human heart. Love is truly contagious and eternally creative. THE URANTIA BOOK

The great arcanum, the inexpressible arcanum, the dangerous arcanum, the incomprehensible arcanum may be definitively formulated thus: The divinity of man. It is inexpressible because as soon as one tries to put it into words it becomes a lie and the most monstrous lie of all. In fact, man is not God. And yet the most audacious, the most obscure and at the same time the most splendid of religions asks us to worship the man-God. Jesus Christ, whom she declares to be truly man, wholly man, finite man and a mortal man like us is at the same time completely God, and theology dares to talk in paradoxes. It speaks of worship addressed to the flesh, of the eternity of one who dies, of the impassibility of one who suffers, of the immensity of one who transfigures himself, of the finite taking the virtuality of the infinite, in a word of the God-man who offers to make all men God. The serpent promised: /'Eritis sicut dii'/ ('You will be as gods'). Jesus Christ, bruising the serpent's head under the charming foot of His Mother, dared to say: /'Eritis non sicut dii, non sicut Deus, sed eritis Deus!'/ ('You will be not "as gods", not "as God", but you will be God!') You will be God, for God is my Father, my Father and I are one and I intend that you and I shall be one: /'ut omnes unum sint sicut ego et pater unum sumus.'/ ('That you all may be one as I and my Father are one'). . . . /Qui natus est ex Deo non peccat/ (He who is born of God does not sin), says Saint Paul, because his errors being

involuntary, cannot be imputed to him.It is towards this sovereign independence that the human soul must advance through the difficulties of progress. This is veritably the great arcanum of occultism, because it is thus that the mysterious promise of the serpent is realized: 'You will be as gods knowing good and evil.'
Eliphas Levi - THE GREAT SECRET

"Love thy neighbour," preached Jesus. Perhaps! but that does not mean I must also love his ill-mannered vulgarity, his insensitive crude commonness, his unfair class, race, and national hates, his malice towards all and charity toward none. Paul Brunton

Love is difficult, we all know; it is difficult to love. Some people find it easy, but even those who find it easy to love, whose nature it is to love, given a little resistance to that love turn obdurate. The love stops flowing. It is easy to love when there is no resistance to it. But when you love somebody who does something that you do not like, it is difficult to go on loving. In other words we have reactive love, even if it is a kind of love. This is very different from the love of a Master. If we had the love of the Master we would be Masters. The fact that we are not Masters is because we do not demonstrate Their total, unqualified, unconditional love. The nature of the Master is to love and the nature of Maitreya is to love as the Lord of Love. He

embodies the Love of God, the Christ Principle. That love aspect of God is embodied by a man on earth. That is His extraordinary achievement. As the Master says: *"That He has the fullness of that divinty is His Glory, and well may we stand in reverence at this achievement. That this same achievement is rare indeed is also indisputably true."* How many Christs, how many Buddhas have been created even in our solar system? There are planets more evolved than ours that have not yet created a Christ. The creation of a Christ is an extraordinary achievement. It is rare indeed, not only on this planet but on any planet. The nature of God's love is such that it is one of the greatest possible achievements to *embody* it at a planetary level. We can express affection, a reactive love, we can love those who love us. express affection, a reactive love, we can love those who love us. But to love totally, unrequitedly and consistently would be a major achievement by humanity. That will be one of major tsks of the Christ - to establish the nature of God's love in its true sense, as the energy which He embodies. He does it by example, and by spiritual nourishing of our being which it is His pleasure to do. By the outflow of the Christ Principle through the hearts of humanity He is teaching us, whether we know it or not whether we can actually respond to or not, not only the nature of God and the nature of love, but the *ability* to love. The more the energy oft he Christ

Principle is active in us, the more we are able to love. Our solar system, the galaxies, would dissapear without that magnetic, attracting force which we call love. . . . - **Love is an active force which transforms. Love which does not act is hardly love at all. Love in action is the essence of love.** Benjamin Creme - MAITREYA'S MISSION Vol. III

The time will come and is inevitably coming when all institutions based on force will disappear through their uselessness, stupidity, and even inconvenience becoming obvious to all. The time must come when the men of our modern world who fill offices based upon violence will find themselves in the position of the emperor in Andersen's tale of "The Emperor's New Clothes," when the child seeing the emperor undressed, cried in all simplicity, "Look, he is naked!" And then all the rest, who had seen him and said nothing, could not help recognizing it too. The story is that there was once an emperor, very fond of new clothes. And to him came two tailors, who promised to make him some extraordinary clothes. The emperor engages them and they begin to sew at them, but they explain that the clothes have the extraordinary property of remaining invisible to anyone who is unfit for his position. The courtiers come to look at the tailors' work and see nothing, for the men are plying their needles in empty space. But

remembering the extraordinary property of the clothes, they all declare they see them and are loud in their admiration. The emperor does the same himself. The day of the procession comes in which the emperor is to go out in his new clothes. The emperor undresses and puts on his new clothes, that is to say, remains naked, and naked he walks through the town. But remembering the magic property of the clothes, no one ventures to say that he has nothing on till a little child cries out: "Look, he is naked!" This will be exactly the situation of all who continue through inertia to fill offices which have long become useless directly someone who has no interest in concealing their uselessness exclaims in all simplicity: "But these people have been of no use to anyone for a long time past!" The condition of Christian humanity with its fortresses, cannons, dynamite, guns, torpedoes, prisons, gallows, churches, factories, customs offices, and palaces is really terrible. But still cannons and guns will not fire themselves, prisons will not shut men up of themselves, gallows will not hang them, churches will not delude them, nor customs offices hinder them, and palaces and factories are not built nor kept up of themselves. All those things are the work of men. If men come to understand that they ought not to do these things, then they will cease to be. And already they are beginning to understand it.

Though all do not understand it yet, the advanced guard understand and the rest will follow them. And the advanced guard cannot cease to understand what they have once understood; and what they understand the rest not only can but must inevitably understand hereafter.

So that the prophecy that the time will come when men will be taught of God, will learn war no more, will beat their swords into plowshares and their spears into reaping-hooks, which means, translating it into our language, the fortresses, prisons, barracks, palaces, and churches will remain empty, and all the gibbets and guns and cannons will be left unused, is no longer a dream, but the definite new form of life to which mankind is approaching with ever-increasing rapidity. But when will it be?

Eighteen hundred years ago to this question Christ answered that the end of the world (that is, of the pagan organization of life) shall come when the tribulation of men is greater than it has ever been, and when the Gospel of the kingdom of God, that is, the possibility of a new organization of life, shall be preached in the world unto all nations. (Matt. xxiv. 3-28.) But of that day and hour knoweth no man but the Father only (Matt. xxiv. 3-6), said Christ. For it may come any time, in such an hour as ye think not. To the question when this hour cometh Christ

answers that we cannot know, but just because we cannot know when that hour is coming we ought to be always ready to meet it, just as the master ought to watch who guards his house from thieves, as the virgins ought to watch with lamps alight for the bridegroom; and further, we ought to work with all the powers given us to bring that hour to pass, as the servants ought to work with the talents intrusted to them. (Matt. xxiv. 43, and xxvi. 13, 14-30.) And there could be no answer but this one. Men cannot know when the day and the hour of the kingdom of God will come, because its coming depends on themselves alone. The answer is like that of the wise man who, when asked whether it was far to the town, answered, "Walk!" How can we tell whether it is far to the goal which humanity is approaching, when we do not know how men are going toward it, while it depends on them whether they go or do not go, stand still, slacken their pace or hasten it? All we can know is what we who make up mankind ought to do, and not to do, to bring about the coming of the kingdom of God. And that we all know. And we need only each begin to do what we ought to do, we need only each live with all the light that is in us, to bring about at once the promised kingdom of God to which every man's heart is yearning. Leo Tolstoy
THE KINGDOM OF GOD IS WITHIN YOU

LOVE

Giordano Bruno

1548-1600

One only force, Love, links infinite
worlds and makes them alive.

Love is everything, and it affects everything.

The time will come when all
will see what I see.

Truth does not change because it is, or
is not, believed by a majority of the people.

The Divine Light is always in man,
presenting itself to the senses and to
the comprehension, but man rejects it.

Maiori forsan cum timore sententiam
in me fertis quam ego accipiam.
In pronouncing my sentence, your
fear is greater than mine in hearing it.
Giordano Bruno

Whenever the church cannot answer the arguments of an opponent, she attacks his character. She resorts to falsehood, and in the domain of calumny she has stood for fifteen hundred years without a rival. The great Empire was crumbling to its fall. The literature of the world was being destroyed by priests. The gods and goddesses were driven from the earth and sky. The paintings were torn and defaced. The statues were broken. The walls were left desolate, and the niches empty. Art, like Rachel, wept for her children, and would not be comforted. The streams and forests were deserted by the children of the imagination, and the whole earth was barren, poor and mean. Christian ignorance, bigotry and hatred, in blind unreasoning zeal, had destroyed the treasures of our race. Art was abhorred, Knowledge was despised, Reason was an outcast. The sun was blotted from the intellectual heaven, every star extinguished, and there fell upon the world that shadow – that midnight, known as "The Dark Ages." This night lasted for a thousand years ... The first star that enriched the horizon of this universal gloom was Giordano Bruno. He was the herald of the dawn.

Robert Ingersoll (1833-1899): scientific rationalist, the preceding text is a selection from his **Great Infidels,** published in 1881

Giordano Bruno

It is immoral to hold an opinion in order to curry another's favor; mercenary, servile, and against the dignity of human liberty to yield and submit; supremely stupid to believe as a matter of habit; irrational to decide according to the majority opinion, as if the number of sages exceeded the infinite number of fools.

You will see, in mixed confusion, snatches of cutpurses, wiles of cheats, enterprises of rogues; also delicious repulsiveness, bitter sweets, foolish decisions, mistaken faith and crippled hopes, niggard charities, judges noble and serious for other men’s affairs with little truth in their own; virile women, effeminate men and voices of craft and not of mercy so that he who believes most is most fooled, and everywhere the love of gold.
Giordano Bruno, in The Torch-Bearer, speaking of the conditions in the Church.

Usually those who have limited understanding think they know more, and those who have no brains, think they know everything

Since I have spread my wings to purpose high,
The more beneath my feet the clouds I see,
The more I give the winds my pinions free,
Spurning the earth and soaring to the sky.

Love makes any hard work easy
and even enjoyable.

There is no top or bottom, no absolute
positioning in space. There are only
positions that are relative to the others.
There is an incessant change in the
relative positions throughout the universe
and the observer is always at the centre.

Therefore the perfect, absolutely and in itself,
is one, infinite, which cannot be greater or
better, and that which nothing can be greater or
better. This is one, everywhere, the only God,
universal nature, of which nothing can be
a perfect image or reflection, but the infinite.

In space there are countless constellations,
suns and planets; we see only the suns because
they give light; the planets remain invisible,
for they are small and dark. There are also
numberless earths circling around their suns.
In this manner, although the soul at first launches
complaints against its heart and thoughts, it now
desires to be raised with them and manifestly
deplores the union and familiarity contracted
with corporeal matter. Leave me then, it cries,
corporeal life, and do not trouble me, so that I
may reascend to my native home, to my sun.
Bruno, Giordano. *The Heroic Frenzies*. 1585.

They dispute not in order to find or even to seek Truth, but for victory, and to appear the more learned and strenuous upholders of a contrary opinion. Such persons should be avoided by all who have not a good breastplate of patience.

Nature is none other than God in things... Animals and plants are living effects of Nature; Whence all of God is in all things... Think thus, of the sun in the crocus, in the narcissus, in the heliotrope, in the rooster, in the lion.

Nature," he said, "is a living unity
of living units, in each of which
the power of the whole is present.

I cleave the heavens and soar to the infinite. And while I rise from my own globe to others and penetrate ever further through the eternal field, That which others saw from afar, I leave far behind me.

The peculiarity of a living mind is that it needs only a little to see and hear so that he could then ponder and understand many things.

If there was no faith, there would be no ignorant.

The pursuit of truth is the only
thing worthy of a hero

Unless you make yourself equal to God, you cannot understand God: for the like is not intelligible save to the like. Make yourself grow to a greatness beyond measure, by a bound free yourself from the body; raise yourself above all time, become Eternity; then you will understand God. Believe that nothing is impossible for you, think yourself immortal and capable of understanding all, all arts, all sciences, the nature of every living being. Mount higher than the highest height; descend lower than the lowest depth. Draw into yourself all sensations of everything created, fire and water, dry and moist, imagining that you are everywhere, on earth, in the sea, in the sky, that you are not yet born, in the maternal womb, adolescent, old, dead, beyond death. If you embrace in your thought all things at once, times, places, substances, qualities, quantities, you may understand God.

Within every man, there is a soul-flame, kindled at the sun of thought, which lends us wings whereby we may approach the sun of knowledge. This principle in man moves and governs the body, is superior to the body, and cannot be constrained by it." It is Spirit, the Real Self, "in which, from which and through which are formed the different bodies, which have to pass through different kinds of existences, names and destinies.

We delight in one knowable thing, which comprehends all that is knowable; in one apprehensible, which draws together all that can be apprehended; in a single being that includes all, above all in the one which is itself the all.

The beginning, middle, and end of the birth, growth, and perfection of whatever we behold is from contraries, by contraries, and to contraries; and whatever contrariety is, there is action and reaction, there is motion, diversity, multitude, and order, there are degrees, succession and vicissitude.

It seems to me that this lover's particular intelligence is always thus with regard to

the universal intelligence. In other words, the universal intelligence illumines the entire hemisphere, even though that intelligence appears sometimes obscure, sometimes more or less luminous, according to the impressions it makes upon the inferior potencies.

I say affected for the better or for the worse inasmuch as love operates through moral or contemplative acts, and because there are common afflictions by which all lovers are wounded.

Because the soul always desires to love more than it loves and to see more than it sees. Moreover the soul desires that this species which the sight has engendered in it should not become attenuated, enfeebled, or lost.

The potency is finitely infinite, and the object is infinitely infinite. But to return to our discourse. The motto says, Novae ortae Aeoliae because we may believe that all the winds enclosed in the deep caves of Aeolus are converted into the lover's sighs, if we consider that these sighs are caused by the affection which ceaselessly aspires to the supreme good in infinite beauty.

Heroic love is the property of those superior natures who are called insane (insano) not because they do not know, but because they over-know (soprasanno).

He tells of his intense pain, he laments of his love certainly not because he loves (for new no lover really dislikes loving) but because he loves unhappily and has submitted to the arrows which are the rays of those eyes, which, accordingly as they express disdain and refusal, or on the contrary as they express benevolence and favor, become the portals which lead to heaven, or, on the other hand, to hell.

All loves (if they are heroic, and not purely animal, the physical means by which those enslaved by nature are called to procreation) have divinity for their object and tend to the divine beauty, a beauty which first communicates itself to the souls and is resplendent in them, and then, from the soul, or better still, through the souls, is communicated to the body.

This occurs when both souls are vicious and as though spotted by the same ink, so that, because of their likeness love is aroused, enkinded, and confirmed. Thus the vicious meet each other in a practice of the same vice.

And many we love because they are beautiful, but we do not wish them well because they do not merit it; and among those things he deems his beloved does not merit, the first is the love he as for her.

Love converts the thing loved into the lover, as the fire, among all the most active elements, is able to convert all the other simple and complex elements into itself.

Jealousy is not only sometimes the death and ruin of the lover, but on many occasions kills love itself, especially when it nurtures contempt;

For if love is finite, content, and fixed upon a certain limit, it will not approach the species of divine beauty but a species other than the divine beauty; but if love aspires higher and higher, one may say that it will expand toward the infinite.

The divinity is the final object, the ultimate and the most perfect object, but it certainly cannot be found here below where we can see God only as in a shadow or a mirror; and for that reason the divinity can be the object only in similitude, and not a similitude abstracted and acquired from corporeal beauty and excellence by virtue of the senses, but a similitude the mind can discern by virtue of the intellect.

He who desires to philosophise must first of all doubts all things. He must not assume a position in a debate before he has listened to the various opinions, and considered and compared the reasons for and against. He must never judge or take up a position on the evidence of what he has heard, on the opinion of the majority, the age, merits, or prestige of the speaker concerned, but he must proceed according to the persuasion of an organic doctrine, which adheres to real things. And to a truth that can be understood by the light of reason.

What a tragicomedy! What act, I say, more worthy of pity and laughter can be presented to us upon this world's stage, in this scene of our consciousness, than of this host of individuals who became melancholy, meditative, unflinching, firm, faithful, lovers, devotees, admirers and slaves of a thing without trustworthiness, a thing deprived of all constancy, destitute of any talent, vacant of any merit, without acknowledgment or any gratitude, as incapable of sensibility, intelligence or goodness, as a statue or image painted on a wall; a thing containing more haughtiness, arrogance, insolence, contumely, anger, scorn, hypocrisy, licentiousness, avarice, ingratitude and other ruinous vices, more poisons and instruments of death than could have issued from the box of Pandora? For such are the poisons which have only too commodious an abode in the brain of that monster!

It is proof of a base and low mind for one to wish to think with the masses or majority, merely be-cause the majority is the majority. Truth does not change because it is, or is not, believed by a majority of the people.
Giordano Bruno on Society

Nothing is so good that impious and sacrilegious and wicked people cannot contort its proper benefit into evil.

The fools of the world have been those who have established religions, ceremonies, laws, faith, rule of life. The greatest asses of the world are those who, lacking all understanding and instruction, and void of all civil life and custom, rot in perpetual pedantry; those who by the grace of heaven would reform obscure and corrupted faith, salve the cruelties of perverted religion and remove abuse of superstitions, mending the rents in their vesture. It is not they who indulge impious curiosity or who are ever seeking the secrets of nature, and reckoning the courses of the stars. Observe whether they have been busy with the secret causes of things, or if they have condoned the destruction of kingdoms, the dispersion of peoples, fires, blood, ruin or extermination; whether they seek the destruction of the whole world that it may belong to them: in order that the poor soul may be saved, that an edifice may be raised in heaven, that treasure may be laid up in that blessed land, caring naught for fame, profit or glory in this frail and uncertain life, but only for that other most certain and eternal life.

- *Cabal of the Cheval Pegasus with Appendix on the Cillenican Ass, Described by the Nolan (Bruno Giordano*] (1585)

The truth can not contradict the truth.

In his *Spaccio de la Bestia Trionfante,* which was published in 1584, Bruno described the condition of a soul who had misused its opportunities on earth, saying that such a soul would be "relegated back to another body, and should not expect to be entrusted with the government and administration of a better dwelling if it had conducted itself badly in the conduct of a previous one." But, he said, there are certain individuals whose "soul-flame" has burned more brightly with each succeeding incarnation, leading them by gradual stages to perfection. "These speak and act not as mere instruments of the divine, but rather as self-creative artists and heroes. The former *have* the divine spirit; the latter *are* divine spirits."

When the French Ambassador who had befriended him in London was recalled to Paris, Bruno accompanied him. Instead of resuming his former relations with the University of Paris, Bruno presented 120 theses to the Rector in which he showed how his own philosophy differed from that of Aristotle. He warned the French against the dangers of blind belief and begged them to bend their heads only before the majesty of truth. Having delivered this message Bruno departed for Germany, One day Bruno visited the Frankfort fair, where he made the acquaintance of two Italian book-sellers. They became interested in Bruno's writings and took

some of his books back to Venice. These came under the attention of a young Venetian nobleman, Giovanni Mocenigo, who at once inquired where the talented Bruno could be found. Mocenigo, a tool of the Jesuits, was serving as one of the agents of the Inquisition. Recognizing an easy victim, Mocenigo wrote to Bruno, inviting him to come to Venice and promising him assistance in his work. Bruno accepted the invitation, little realizing the snare which was being so cunningly laid. As soon as he was installed in Mocenigo's house the young nobleman demanded that Bruno instruct him in the "magic arts." When Bruno insisted that he was a philosopher and scientist and knew nothing of the "magic arts," Mocenigo threatened him with the Inquisition. Bruno replied that he had done nothing unlawful, and offered to leave the house at once. That night Mocenigo, accompanied by several of his servants, burst into Bruno's room, forced him out of bed, and locked him in an upper room. The following day Mocenigo sent a written accusation against Bruno to the Inquisition, and during the night Bruno was removed from Mocenigo's house and taken to the prison of the Inquisition. This happened on May 22, 1592. . . . At the end of the sitting, the Inquisitor turned to Bruno and again charged him point by point with the whole accusation, warning

him of the serious consequences which awaited him if he did not retract his statements. Bruno looked the Inquisitor full in the face and remained silent. On the following day the trial was continued. This time Bruno was accused of friendship with the heretical Queen Elizabeth. He was then returned to the dungeon in the prison of the Inquisition, and for the next eight weeks was daily subjected to the rack and other instruments of torture. The records of his trial were sent to Rome, and he was summoned to the Holy City, where he arrived on February 27, 1593. There he was incarcerated in another dark and gloomy dungeon in the Roman prison of the Inquisition, where he was kept for seven years. On December 21, 1599, he was again called before the Inquisition, and asked to retract his statements. In spite of his seven years of imprisonment and torture, Bruno again replied that "he neither dared, nor would retract his statements. That he had nothing to retract, and knew not what he should retract." With these words he sealed his doom. . . On January 20, 1600, the Pope ordered Bruno to be delivered over to the Inquisition. He was called into the audience chamber, forced to kneel as he listened to his sentence, and then given over to his executioners with the usual request that he be punished without the shedding of blood, which meant that he was to be burned at

the stake. After listening unmoved to his sentence, Bruno rose to his full height, looked his executioners in the eye, and spoke his last sentence on earth. "It is with far greater fear that you pronounce, than I receive, this sentence." In the early morning hours of Friday, February 17, 1600, one of those processions which were all too familiar to Rome was seen wending its way to the Campo di Fiora, the place where the Holy Mother Church burned her heretical sons. Giordano Bruno was led to the pile, clad as a "heretic," his tongue bound lest he should utter one last word against the Holy Mother Church who claimed to be the living representative of that great Teacher who had said 1600 years before, "Love your enemies, bless them that curse you, do good to them that hate you." He was bound to the stake and the hungry flames began to lick at his flesh. But not one sigh of agony escaped from that noble breast. When, at the last moment of his torment, a crucifix was held before him, he turned his eyes away. In the Campo di Fiora, on the spot where Giordano Bruno met his fate, there now stands a monument to his memory. But more imperishable than any visible tribute is the invisible monument to Truth erected by Bruno himself - that brave, loyal and devoted friend of the "great orphan Humanity,"...
THEOSOPHY, Vol. 26, No. 8, June, 1938

In these grim circumstances Bruno continued his Venetian defensive strategy, which consisted in bowing to the Church's dogmatic teachings, while trying to preserve the basis of his philosophy. In particular Bruno held firm to his belief in the plurality of worlds, although he was admonished to abandon it. His trial was overseen by the Inquisitor Cardinal Bellarmine, who demanded a full recantation, which Bruno eventually refused. Instead he appealed in vain to Pope Clement VIII, hoping to save his life through a partial recantation. The Pope expressed himself in favor of a guilty verdict, recommending a sentence of death. Consequently, Bruno was declared a heretic, and told he would be handed over to secular authorities. Inquisition Cardinals who judged Giordano Bruno were: St. Roberto Francesco Romolo Cardinal Bellarmino (Bellarmine), Carlo Gaudenzio Cardinal Madruzzo (Madruzzi), Cardinal Camillo Borghese (later Pope Paul V), Domenico Cardinal Pinelli, Pompeio Cardinal Arrigoni, Paolo Emilio Cardinal Sfondrati, Pedro Cardinal De Deza Manuel, Giulio Antonio Cardinal Santorio (Archbishop of Santa Severina, Cardinal-Bishop of Palestrina). ***Late Vatican position -*** In the years since Bruno's execution, the Vatican has published few official statements about the matter. In 1942, Cardinal Mercati, who

discovered the lost documents relating to Bruno's trial, stated that the Church was perfectly justified in condemning Bruno. Later, on the 400th anniversary of Bruno's death, Cardinal Angelo Sodano declared Bruno's death to be a "sad episode" but, despite his regret, he defended Bruno's prosecutors, maintaining that the Inquisitors were "motivated by the desire to serve the truth and promote the common good, also doing their utmost to save his life" by trying to convince him to recant and subsequently by appealing the capital punishment with the secular authorities of Rome.

We hereby, in these documents, publish, announce, pronounce, sentence, and declare thee the aforesaid Brother Giordano Bruno to be an impenitent and pertinacious heretic, and therefore to have incurred all the ecclesiastical censures and pains of the Holy Canon, the laws and the constitutions, both general and particular, imposed on such confessed impenitent pertinacious and obstinate heretics... We ordain and command that thou must be delivered to the Secular Court... that thou mayest be punished with the punishment deserved. . . Furthermore, we condemn, we reprobate, and we prohibit all thine aforesaid and thy other books and writings as heretical and erroneous, containing many heresies and errors, and we ordain that all of

them which have come or may in future come into the hands of the Holy Office shall be publicly destroyed and burned in the square of St. Peter before the steps and that they shall be placed upon the Index of Forbidden Books, and as we have commanded, so shall it be done… Official judgment on charges of heresy (16 February 1600); as translated in *Giordano Bruno: His Life and Thought* (1950) by Dorothea Waley Singer, Ch. 7 "Martyrdom (1591-1600)" Giordano Bruno spent the next eight years in chains in the Castel Sant'Angelo, where he was routinely tortured and interrogated until his trial. Despite this, he remained unrepentant, stating to his Catholic Church judge, Jesuit Cardinal Robert Bellarmine, "I neither ought to recant, nor will I." Even a death sentence handed down by the Catholic Church did not change his attitude as he defiantly told his accusers, *"Maiori forsan cum timore sententiam in me fertis quam ego accipiam*" "In pronouncing my sentence, your fear is greater than mine in hearing it." Immediately after the death sentence was handed down, Giordano Bruno's jaw was clamped shut with an iron gag, his tongue was pierced with an iron spike and another iron spike was driven into his palate. On February 19, 1600, he was driven through the streets of Rome, stripped of his clothes and burned at the stake.

In the Campo di Fiora, on the spot where Giordano Bruno met his fate, there now stands a monument to his memory.

A yet more minute description was discovered in the Records of the Company of St. John the Beheaded, called also the Company of Mercy and Pity, whose duty it was to follow condemned heretics to the stake. It is recorded that information was sent to them at two o'clock in the morning, wherefore at six they betook themselves to the Nona Tower where Bruno was now held. He was handed over to them and they "exhorted him in all charity," reciting his errors, in which occupation they were accompanied by two Holy Fathers from the Dominicans, two from the Jesuits, "two from the new Church" and "one from St. Jerome." Through the early hours of Thursday, the 16th February, their solicitations were continued. At length the prisoner, nude, bound to a stake, accompanied by the mocking solemnity and chanted prayers of his tormentors and held to a terrible silence, was brought forth to the Square of the Flowers in Rome. His body was consigned to the flames. His Message has re-echoed down the years."

D. W. S. Martyrdom

A worthy and heroic death is better than worthless and despicable triumph.

Time is the father of truth,
its mother is our mind.

His stubborn refusal to bow to the authority, power and repressive methodology of the Catholic Church, the most powerful institution of his day, will no doubt continue to inspire us for centuries to come.

The wise soul feareth not death; rather she sometimes striveth for death, she goeth beyond to meet her. Yet eternity maintaineth her substance throughout time, immensity throughout space, universal form throughout motion.

It is proper that noble spirits, equipped with truth and enlightened with the Divine intelligence, should arm themselves against dense ignorance by climbing up to the high rock and tower of contemplation.

When the end comes, you will be esteemed by the world and rewarded by God, not because you have won the love and respect of the princes of the earth, however powerful, but rather for having loved, defended and cherished one such as I. . . what you receive from others is a testimony to their virtue; but all that you do for others is the sign and clear indication of your own.
Giordano Bruno 1548-1600

Robert Ingersoll - Whoever steps between a priest and his salary, will find that he has committed every crime. - Bronze statue of Bruno in Campo dei Fiori in Rome, erected in 1887 on the site where the philosopher died at the stake in 1600, after being condemned to death by the Inquisition. In the 1920s Mussolini refused to remove the statue, despite intense lobbying from the Vatican. . . .this philosopher, this great and splendid man, was burned. He was offered his liberty if he would recant. There was no God to be offended by his recantation, and yet, as an apostle of what he believed to be the truth, he refused this offer. To those who passed the sentence upon him he said: "It is with greater fear that ye pass this sentence upon me than I receive it." This man, greater than any naturalist of his day; grander than the martyr of any religion, died willingly in defence of what he believed to be the sacred truth. He was great enough to know that real religion will not destroy the joy of life on earth; great enough to know that investigation is not a crime - that the really useful is not hidden in the mysteries of faith. He knew that the Jewish records were below the level of the Greek and Roman myths; that there is no such thing as special providence; that prayer is useless; that liberty and necessity are the same, and that good and evil are but relative. He was the first real

martyr, - neither frightened by perdition, nor bribed by heaven. He was the first of all the world who died for truth without expectation of reward. He did not anticipate a crown of glory. His imagination had not peopled the heavens with angels waiting for his soul. He had not been promised an eternity of joy if he stood firm, nor had he been threatened with the fires of hell if he wavered and recanted. He expected as his reward an eternal nothing! Death was to him an everlasting end - nothing beyond but a sleep without a dream, a night without a star, without a dawn - nothing but extinction, blank, utter, and eternal. No crown, no palm, no "well done, good and faithful servant," no shout of welcome, no song of praise, no smile of God, no kiss of Christ, no mansion in the fair skies - not even a grave within the earth - nothing but ashes, wind-blown and priest-scattered, mixed with earth and trampled beneath the feet of men and beasts. The murder of this man will never be completely and perfectly avenged until from Rome shall be swept every vestige of priest and pope, until over the shapeless ruin of St. Peter's, the crumbled Vatican and the fallen cross, shall rise a monument to Bruno, - the thinker, philosopher, philanthropist, atheist, martyr. Robert Ingersoll (1833-1899): son of a Congregational minister, The preceding text is a selection from his *Great Infidels,* publ.1881.

From the *New York Times* of Nov. 5 , 1889:
The encyclical letter of his Holiness the Pope, which was read in the Roman Catholic churches of this country, and presumably of all the world, last Sunday...is calculated to give rise to reflections... It is, in fact, a protest against the erection in the city of Rome of a statue to GIORDANO BRUNO. The protest is based, not upon the artistic demerits of the work, in which case it would be highly readable, since an infallible art critic would be an interesting novelty....The Pope regards the erection of a good statue to Bruno as an outrage upon faith and morals and a personal affront to himself... In his capacity of the spiritual father of Christendom the Pope has no more to do with the municipal embellishments of Rome than of New York. If his Holiness were to take a stroll through Central Park... he would see many statues that would give pain to his orthodoxy as well as to his aesthetic sensibilities. The sculptural commemoration of a notorious free thinker like Goethe and of a loose liver like Burns could scarcely meet his infallible views, and yet he would not feel called upon to enter a protest against it and certainly it would not occur to him that it was an insult to himself. In truth, if no statues are to be put up to persons of "abandoned morals" he would be obliged to object to the commemoration of several of his own predecessors... In truth, the offense of Giordano Bruno

was that he made himself unpleasant to the Pope of the period...It is nearly three centuries since the Church imprisoned him and burned him at the stake really for the crime of thinking for himself and publishing his thoughts, for he did not attack the Church except by inference and indirection. The attempt at this day to reopen the judgment of 1600 naturally irritates the Pope and his advisers. But nothing is to be gained for the Papacy by a display of this irritation. On the contrary, the effect of such a display is to confirm in the minds of rational and patriotic Italians the belief that it would be dangerous to intrust the Pope with the least fragment of the temporal power of which he has been deprived, and to assure them that the reinstatement of the Papacy in the city of Rome would revive the conflict between intellectual freedom and ecclesiastical bigotry, to which Bruno was a martyr. In truth, the emancipation of Italy could not be more fitly symbolized than by the image of Giordano Bruno... By the erection of this monument Italy redeems itself from the reproach implied by Swinburne in...[lines]... of his poem upon Bruno:
"Shall we not praise thee though thine own forget"

"A staff for man's free thought to walk alone.
A lamp to lead him far from shrine and throne
On ways untrodden where his fathers trod,
Ere earth's heart withered at a high priest's nod."

LOVE

Swami Vivekananda
1863-1902

Good motives, sincerity, and infinite love can conquer the world. One single soul possessed of these virtues can destroy the dark designs of millions of hypocrites and brutes.

The power of suffering is infinitely greater than the power of doing; the power of love is infinitely of greater potency than the power of hatred.

All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore love for love's sake, because it is law of life, just as you breathe to live.

Be moral. Be brave. Be a heart-whole man. Strictly moral, brave unto desperation. Don't bother your head with religious theories. Cowards only sin, brave men never, no, not even in mind. Try to love anybody and everybody.

Never producing pain by thought, word and deed, in any living being, is what is called Ahimsa, non-injury. There is no happiness higher than what a man obtains by this attitude of non-offensiveness to all creation.

All ethics, all human action, and all human thought, hang upon this one idea of unselfishness; the whole idea of human life can be put in that one word, unselfishness.

Take up one idea. Make that one idea your life - think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success.

However much their systems of philosophy and religion may differ, all mankind stand in reverence and awe before the man who is ready to sacrifice himself for others.

Sense-happiness is not the goal of humanity. Wisdom is the goal of life.

Man is to become divine by realising the divine; idols or temples or churches or books are only the supports, the helps, of his spiritual childhood: but on and on he must progress.

Love and charity for the whole human race, that is the test of true religiousness.

This is the gist of all worship - to be pure and to do good to others.

Religions of the world have become lifeless mockeries. What the wants is character. The world is in need of those whose life is one burning love, selfless. That love will make every word tell like thunderbolt.

Are you unselfish? That is the question. If you are, you will be perfect without reading a single religious book, without going into a single church or temple.

Do not identify yourself with anything. Hold your mind free.All this that you see, the pains and miseries are but the necessary conditions of this world; poverty and wealth and happiness are momentary; they do not belong to our real nature at all.

This ”I” and ”Mine” causes the whole misery. With the sense of possession comes selfisness, and selfisness brings on misery. Every act of selfisness or thought of selfishness makes us attached to something, and immediately we are made slaves. Each wave in the Chitta that says ”I” and ”Mine”, puts a chain round us and makes us slaves; and the more we say ”I” and ”Mine”, the more slavery grows, the more misery increases. Therefore, Karma-Yoga tells us to enjoy the beauty of all the pictures in the world but not to identify ourselves with any of them.

They alone live who live for others, the rest are more dead than alive.

Stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny.

Arise! Awake! And stop not till the goal is reached.

To be good and to do good - that is the whole of religion.What ever you think, that you will be. If you think yourself weak, weak you will be; if you think yourself strong; strong you will be.

Stand and die in your own strength; if there is any sin in the world, it is weakness; avoid all weakness, for weakness is sin, weakness is death.

Neither money pays, nor name pays, nor fame, nor learning; it is CHARACTER that cleave through adamantine walls of difference.

He is an atheist who does not believe in himself. The old religion said that he was an atheist who does not believe in God. The new religion says that he is an atheist who does not believe in himself.

The greatest sin is to think yourself weak.

“Help if you can; if you cannot, fold your hands and stand by and see things go on. Do not injure, if you cannot render help.

Three things are necessary to make every man great, every nation great:
1. Conviction of the powers of goodness,
2. Absence of jealousy and suspicion,
3. Helping all who are trying to be and do good.

Misery comes through attachment, not through work. As soon as we identify ourselves with work we do, we feel miserable; but if we don't identify ourselves with it, we do not feel that misery.

Nature wants us to react, to return blow for blow, cheating for cheating, lie for lie, to hit back with all our might, then it requires a super divine power not to hit back, to keep control, to be unattached.

Always first learn to be a servant, and then you will be fit to be a master. Avoid jealousy, and you will do great works that are yet to be done.

Take up one idea, make that one idea your life, think of it, dream of it, live of it, let the brain, muscle, nerves, every part of your body be full of that idea and just leave every other idea alone. This is the way great spiritual giants are produced, others are mere talking machines.

"When we are fanatical", he said, "we torture ourselves, we throw ourselves under huge cars, we cut our throats, we lie on spiked beds; but when you are fanatical you cut other people's throats, you torture them by fire and put them on spiked beds! You take very good care of your own skins!

The real spiritual man is broad everywhere. His love forces him to be so. Those to whom religion is a trade are forced to become narrow and mischievous by their introduction into religion of the competitive, fighting, and selfish methods of the world.

We have learned the lesson which no child can yet understand. It is vanity. This hideous world is Mâyâ. Renounce and be happy. Give up the idea of sex and possessions. There is no other bond. Marriage and sex and money are the only living devils. All earthly love proceeds from the body. No sex, no possessions; as these fall off, the eyes open to spiritual vision. The soul regains its own infinite power.

There is only one element in life which is worth having at any cost, and it is love. Love immense and infinite, broad as the sky and deep as the ocean-this is the one great gain in life. Blessed is he who gets it.

Love makes no distinction between man and man, between an Aryan and a Mlechchha, between a Brâhmana and a Pariah, nor even between a man and a woman. Love makes the whole universe as one's own home.

Women

We should not think that we are men and women, but only that we are human beings, born to cherish and to help one another. No sooner are a young man and a young woman left alone than he pays compliments to her, and perhaps before he takes a wife, he has courted two hundred women. Bah! If I belonged to marrying set, I could find a woman to love without all that! (CW Vol. 5, p. 412-413)

The soul has neither sex, nor caste nor imperfection.

The best thermometer to the progress of a nation is its treatment of its women.

There is no chance for the welfare of the world unless the condition of women is improved.

Woman has suffered for aeons, and that has given her infinite patience and infinite preserverance.

The idea of perfect womanhood is perfect independence.

Soul has no sex, it is neither male nor female. It is only in the body that sex exists, and the man who desires to reach the spirit cannot at the same time hold sex distinctions. (CW ,V.4, P.176)

Love never fails, my son; today or tomorrow or ages after, truth will conquer. Love shall win the victory. Do you love your fellow men?

Where should you go to seek for God-are not all the poor, the miser able, the weak, Gods? Why not worship them first?

. . . the men have turned the women into manufacturing machines! If you do not raise the women, who are living embodiment of the Divine Mother, don't think that you have any other way to rise. . . In what scriptures do you find statements that women are not competent for knowledge and devotion? In the period of degeneration, when the priests made the other castes incompetent for the study of the Vedas, they deprived the women also of all their rights. . . . All nations have attained greatness by paying proper respect to women. That country and that nation which edo not respect women have never become great, nor will ever be in future. . . Manu says, "Where women are respected, there the gods delight; and where they are not, there all works and efforts come to naught." There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. (V7. p.214-15)

If you do not allow one to become a lion, he will become a fox. Women are a power, only now it is more evil because man oppresses woman; she is the fox, but when she is no longer oppressed, she will be the lion (CW vol.7,p.22)

Not until you learn to ignore the question of sex and to meet on a common ground of common humanity will your woman really develop. All this is the cause of divorce. Your men bow low and offer a chair, but in another breath they offer compliments. They say, 'Oh, madam, how beautiful are your eyes!' What right have they to do this? How dare a man venture so far, and how can you women permit it? Such things develop the less noble side of humanity. They do not tend to nobler ideals.

Religion

Seek ye first the kingdom of God, and everything shall be added unto you." This is the one great duty, this is renunciation. Live for an ideal, and leave no place in the mind for anything else. Let us put forth all our energies to acquire that which never fails-our spiritual perfection.

The greatest sin is fear.
Had I lived in Palestine, in the days of Jesus of Nazareth, I would have washed his feet, not with my tears, but with my heart's blood!

I do not come, said Swamiji on one occasion in America, "to convert you to a new belief. I want you to keep your own belief; I want to make the Methodista better Methodist; the Presbyterian a better Presbyterian;

the Unitarian a better Unitarian.
I want to teach you to live the truth,
to reveal the light within your own soul.

Religion was a matter of the growth
of the individual, "a question always
of being and becoming".

Come, be men! Kick out the priests who
are always against progress, because they
would never mend, their hearts would
never become big. They are the offspring of
centuries of superstition and tyranny. Root
out priestcraft first. Come, be men! Come out
of your narrow holes and have a look abroad.

The priests only give us an assurance that if
we follow them, listen to their admonitions,
and walk in the way they mark out for us
- then when we die, they will give us a passport
to enable us to see the face of God! What are
all these heaven ideas but simply modifications
of this nonsensical priestcraft?

The idea of supernatural beings may arouse
to a certain extent, the power of action in man,
but it also brings dependence; it brings fear; it
brings superstition. It degenerates into a horrible
belief in the natural weakness of the man.

One of the most insinuating things comes to us in the shape of persons who apologise for our mistakes and teach us how to make special excuses for all our foolish wants and foolish desires; and we think that their ideal is the only ideal we need have. But it is not so. . . . The actual should be reconciled to the ideal, the present life should be made to coincide with life eternal.

No Satan – none of this nonsense. Vedanta believes in only one sin, only one in the world, and it is this: the moment you think you are a sinner or anybody is a sinner, that is sin. From that follows every other mistake or what is usually called sin.

You are the Children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth - sinners! It is a sin to call a man so; It is a standing libel on human nature.

The living God is within you, and yet you are building churches and temples and believing all sorts of imaginary nonsense. The only god to worship is the human body. Off course all animals are temples too, but man is the highest, the Taj mahal of temples. If I cannot worship in

that, no other temple will be of any advantage. The moment I have realised God sitting in the temple of every human being and see God in him - that moment I am free from bondage, everything that binds vanishes, and I am free. He who has given up all attachment, all fear, and all anger, he whose whole soul has gone unto the Lord, he who has taken refuge in the Lord, whose heart has become purified, with whatsoever desire he comes to the Lord He will grant that to him. Therefore worship Him through knowledge, or worship Him through love, or worship Him through renunciation.

Buddha never bowed down to anything, neither Veda, nor caste, nor priest, nor custom. He fearlessly reasoned so far as reason could take him. Such a fearless search for truth and such love for every living thing the world has never seen.

Each soul is potenially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or worship, or mental discipline, or philosophy-by one, or more, or all of these - and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.

There cannot be any progress without the whole world following in the wake, and it is becoming every day clearer that the solution of any problem can never be attained on racial, or national, or narrow ground.

All truth is eternal. Truth is nobody's property; no race, no individual can lay any exclusive claim to it. Truth is the nature of all souls. Who can lay any special claim to it? But it has to be made practical, to be made simple (for the highest truths are always simple), so that it may penetrate every pore of human society, and become the property of the highest intellects and the commonest minds, of the man, woman, and child at the same time. All these ratiocinations of logic, all these bundles of metphysics, all these teologies and ceremonies may have been good in their own time, but let us try to make things simpler and bring about the golden days when every man will be a worshipper, and the **reality** in every man will be the object of worship.

You see, there is one thing called love, and there is another thing called union. And union is greater than love.

Love was not love, it was insisted, unless it was "without a reason" or without a "motive".

Thus the rousing of the *Kundalini* is the one and only way to attaining Divine Wisdom, and super-consious perception, the realisation of the spirit. It may come in various ways, through love for God, through the mercy of perfected sages, or through the power of the analytic will of the philosopher.

Surrounded by all sorts of experiences of fickleness, we think our love is the only lasting love. How can that be? Even love is selfish, and the *Yogi* says that, in the end, we shall find that even the love of husbands and wives, and children and friends, slowly decays. Decadence seizes everything in this life. It is only when everything, even love, fails, that, with a flash, man finds out how vain, how dream-like is this world. Then he catches a glimpse of *Vairagyam* (renunciation), catches a glimpse of the beyond. It is only by giving up this world that the other comes; never through building on to this one.

Nightmares always begin pleasantly - only at the worst point (the) dream is broken - so death breaks (the) dream of life. Love death.

That society is the greatest,
where the highest truths become practical.

Hold on to your own ideal. . . . Above all, never attempt to guide or rule others, or, as the Yankees say, "boss" others. Be the servant of all.

I hate cowardice; I will have nothing to do with cowards or political nonsense. I do not believe in any politics. God and truth are the only politics in the world, everything else is trash.

Infinite patience, infinite purity, and infinite perseverance are the secret of success in a good cause.

It is our own mental attitude which makes the world what it is for us. Our thoughts make things beautiful, our thoughts make things ugly. The whole world is in our own minds. Learn to see things in the proper light. Know that every time you feel weak, you not only hurt yourself but also the cause. Infinite faith and strength are the only conditions of success.

Man is born to conquer nature and not to follow it.

Man never dies, nor is he ever born; bodies die, but he never dies.

All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying.

- **Thirdly**, we ought not to hate anyone. This world will always continue to be a mixture of good and evil. Our duty is to sympathise with the weak and to love even the wrongdoer. The world is a grand moral gymnasium wherein we have all to take exercise so as to become stronger and stronger spiritually.

Fourthly, we ought not to be fanatics of any kind, because fanaticism is opposed to love.

- The more we grow in love and virtue and holiness, the more we see love and virtue and holiness outside. All condemnation of others really condemns ourselves. Adjust the microcosm and the macrocosm will adjust itself for you.

- Competition rouses envy and it kills the kindliness of the heart.

- Stand upon the Self, then only can we truly love the world.

- He never becomes a leader in whose love there is a consideration of high or low. He whose love knows no end, and never stops to consider high or low, has the whole world lying at his feet.

- 'Blessed are the pure in heart, for they shall see God.' This sentence alone would save mankind if all books and prophets were lost.

- To love, because it is nature of love to love, is undeniably the highest and most unselfish manifestation of love that may be seen in the world.

- Love and fear are incompatibile; God is never to be feared by those who love Him.

- The commandment "Do not take the name of lord thy God in vain," the true lover of God laughs on it. How can there be any blasphemy in the religion of love? The more you taking the name of the Lord, the better for you, in whatever way you may do it. You are only repeating His name because you love Him.

- True love never comes until the object of our love becomes to us our highest ideal. It may be that in many cases human love is misdirected and misplaced, but to the person who loves, the thing he loves is always his own highest ideal. One may see his ideal in the vilest of beings, and another in the highest beings; nevertheless, in every case it is the ideal alone that can be truly and intensely loved. The highest ideal for man is called God.

You are your own judge, and executioner - your own bestower of rewards. But the Love of the Absolute is ever working to lead you upward to the Light, and to open your soul to that knowledge that, in the words of the Yogis, "burns up Karma," and enables you to throw off the burden of Cause and Effect that you have been carrying around with you, and which has weighted you down.

- Man must, and does, work out his own salvation and destiny, but the upward urge is always there - never tiring - never despairing - knowing always that Ultimate Victory belongs to the soul.
- It is that love that is back of all the upward tendencies of the soul, and which we all feel within our inner selves in our best moments.

Freedom

You are pure already, you are free already. If you think you are free, free you are this moment; and if you think you are bound, bound you will be. This is a very bold statement. . . It may frighten you now, but when you think over it, and realise it in your own life, then you will come to know that what I say is true. For, supposing that freedom is not in your nature, by no manner of means can you become free. Supposing you were free and in some way you lost that freedom, that shows that you were not free to begin with. Had you been free, what could have made you lose it?

Various clouds of various colours come before the sky. They remain there a minute and then pass away. It is the cloud that is changing. So you are always perfect, eternally perfect. Nothing ever changes your nature, or ever will. All these ideas that I am imperfect, I am a man, or a woman, or a sinner, or I am the mind, I have thought, I will think, all are hallucinations; you never think, you never had a body; you never were imperfect.

Ignorance is the cause of all this bondage. It is through ignorance that we have become bound; knowledge will cure it, by taking us to the other

side. How will that knowledge come? Through love, Bhakti. By the worship of God, by loving all beings as the temples of God; He resides with them. Thus, with that intense love will come knowledge and ignorance will disappear, the bonds will break, and the soul will be free.

To get any reason out of the mass of incongruity we call human life, we have totranscend our reason, but we must do it scientifically, slowly, by regular practice, and we must cast off all superstition. We must take up the study of the superconscious state just as any other science. On reason we must have to lay our foundation, we must follow reason as far as it leads, and when reason fails, reason itself will show us the way to the highest plane.

Why religions should claim that they are not bound to abide by standpoint of reason, no one knows. If one does not take the standard of reason there cannot be any true judgment, even in the case of religions.

This humane body is the greatest body in the universe, and human being the greatest being. Man is higher than all animals, than all angels; none is greater than man. Even the Devas (gods) will have to come down again and attain to

perfection through human body. Man alone attains perfection, not even the Devas.

The Real Man is one and infinite, the omnipresent spirit. And the apparent man, however great he may be, is only a dim reflection of the Real Man, who is beyond. The Real man, the Spirit, being beyond cause and effect, not bound by time and space, must therefore be free. . .
The apparent man, the reflection, is limited by time, space and caustaion, and is therefore bound. Or in the language of some philosophers, he appears to be bound, but really is not.
First let us be Gods, and then help others to be Gods. "Be and Make" Let this be our motto. Say not man is a sinner. Tell him that he is a God. Even if there were a devil, it would be our duty to remember God always and not the devil.

When you think you are a body, you are apart from the universe; whwn you think you are a soul, you are a spark from the great Eternal Fire; when you think you are the Atman, you are All.

The idea of freedom is the only true idea of salvation - freedom of everything, the senses, whether of pleasure or pain, from good as well as evil. More than this even. We must be free from death; and to be free from death, we must

be free from life. Life is but a dream of death. Where there is life, there will be death; so get away from life if you would be rid of death.

The thief when he steals gets the same happiness as the man who finds it in God; but the thief gets only a spark with a mass of misery. The real happiness is God. Love is God, freedom is God; and everything that is bondage is not God.

To acquire freedom we have to go beyond the limitations of this universe; it cannot be found here. Perfect equilibrium, or what the Christians call the peace that passeth understanding, cannot be had in this universe, nor in heaven, nor in any place where our mind and thoughts can go, where the senses can feel, or which the imagination can concieve, because all such places would be within our universe, and it is limited by space, time, and causation

Space, time, causation are all delusions.

The flash of light that will illumine the darkness for us is in us; it is the knowledge that is our nature (there is no "birth-right", we were never born). All that we have to do is to drive away the clouds that cover it. No great work can be achieved

by humbug. It is through Love, a passion for Truth, and tremendous energy, that all undertakings are accomplished. Therefore, manifest your manhood.

Every man is a slave except the Yogi. He is a slave to food, to air, to his wife, to his children, to a dollar, slave to a nation, slave to name and fame, and to a thousand things in the world. The man who is not controlled by any one of these bondages is alone a real man, a real Yogi. Each one of us has come out of one protoplasmic cell, and all the powers we possess were coiled up there. . . . The energy was there, potentially no doubt, but still there. So is infinte power in the soul of man, wether he knows it or not. Its manifestation is only a question of being conscious of it. Slowly this infinite giant is, as it were, waking up, becoming conscious of his power, and arousing himself; and with his growing consciousness, more and more of his bonds are breaking, chains are bursting asunder, consciousness of his infinite power and wisdom, the giant will rise to his feet and stand erect. Let us all help to hasten that glorious consummation.

LOVE

Meher Baba

1894-1969

**Spontaneity is of the essence
of true spirituality.**

**Humanity will attain to a new mode of being
and life through the free and unhampered
interplay of pure love from heart to heart.**

**Through divine love the New Humanity
will learn the art of co-operative and
harmonious life; it will free itself from
the tyranny of dead forms and release
the creative life of spiritual wisdom;
it will shed all illusions and
get established in the Truth;
it will enjoy peace
and abiding happiness;
it will be initiated in the life of Eternity.**

But love is nothing if it is not spontaneous.
It cannot be a conclusion of reasoning.
It is not a fruit of the spirit of bargain.
If you want to be certain about the object of love before giving your love, it is only a form of calculating selfishness.

Love also means suffering and pain for oneself and happiness for others. To the giver, it is suffering without malice or hatred. To the receiver, it is a blessing without obligation. Love alone knows how to give without necessarily bargaining for a return. There is nothing that love cannot achieve and there is nothing that love cannot sacrifice.

Be pure and simple, and love all because all are one. Live a sincere life; be natural, and be honest with yourself. Honesty will guard you against false modesty and will give you the strength of true humility. Spare no pains to help others. Seek no other reward than the gift of Divine Love.

Love and coercion can never go together, but while love cannot be forced upon anyone, it can be awakened through love itself. Love is essentially self-communicative; those who do not have it catch it from those who have it.

LOVE

LIFE and love are inseparable from each other. Where there is life, there is love. Even the most rudimentary consciousness is always trying to burst out of its limitations and experience some kind of unity with other forms.

Love pervades the universe

Though each form is separate from other forms, in *reality* they are all forms of the same unity of life. The latent sense for this hidden inner reality indirectly makes itself felt even in the world of illusion through the attraction which one form has for another form.

Reign of love in inanimate nature

The law of *gravitation,* to which all the planets and the stars are subject, is in its own way a dim reflection of the love which pervades every part of the universe. Even the forces of repulsion are in truth expressions of love, since things are repelled from each other because they are more powerfully attracted to some other things. Repulsion is a negative consequence of positive attraction. The forces of *cohesion* and *affinity* which prevail in the very constitution of matter are positive expressions of love. A striking example of love at this level is found in the attraction which the magnet exercises for iron. All these forms of love are of the lowest type, since they are necessarily conditioned by the rudimentary consciousness in which they appear.

Love in the animal kingdom

In the animal world love becomes more explicit in the form of *conscious impulses* which are directed towards different objects in the surroundings. *This love is instinctive* and it takes the form of gratifying different desires through the appropriation of suitable objects. When the tiger seeks to devour the deer he is in a very real sense in love with the deer. Sex-attraction is another form of love at this level. All the expressions of love at this stage have one thing in common, *viz., they all seek to satisfy some bodily impulse or desire* through the object of love.

Human love has to adjust to reason

Human love is much higher than all these lower forms of love because human beings have the fully developed form of consciousness. Though human love is continuous with the lower sub-human forms of love, in a way, it is different from them, for henceforth its operations have to be carried on side by side with a new factor which is *reason*. Sometimes human love manifests itself as a force which is *divorced* from reason and runs parallel to it. Sometimes it manifests itself as a force which gets *mixed up* with reason and comes into conflict with it. Lastly, it expresses itself as a constituent of the harmonised whole *where love and reason have been balanced and fused into an integral unity.* Thus human love can enter into three types of combination with reason.

Three combinations of love and reason

In the first type, the sphere of thought and the sphere of love are kept as separate as possible, i.e., the sphere of love is practically inaccessible to the operation of reason, and love is allowed little or no access to the objects of thought. Complete separation between these two aspects of the spirit is of course never possible, but when there is an alternate functioning of love and reason (oscillating in their predominance) we have *a love which is unillumined by reason or a reason which is unenlivened by love.* In the second type, love and reason are both simultaneously operative but they *do not work in harmony with each other*. Though this conflict creates confusion, it is a necessary phase in the evolution of the higher state where there is a real synthesis of love and reason. In the third type of love this synthesis between love and reason is an accomplished fact with the result that *both love as well as reason are so completely transformed that they precipitate the emergence of a new level of consciousness* which, compared to the normal human consciousness, is best described as *super-consciousness.*

Qualitative variety in love

Human love makes its appearance in the matrix of ego-consciousness which has countless desires. Love is coloured by these factors in many ways. Just as we get an ever changing variety of designs in a kaleidoscope by the various combinations of simpler elements, we find an

almost limitless qualitative variety in the range of love owing to novel combinations of psychic factors. And just as there are infinite shades of colour in different flowers, so there are diverse delicate differences in human love.

Lower forms of love

Human love is encircled by a number of obstructive factors such as infatuation, lust, greed, anger and jealousy. In one sense, even these obstructive factors are either *forms* of lower love or the inevitable *side-results* of these lower forms of love.

Pure love awakened through grace

Infatuation, lust and greed might be looked upon as perverted and lower forms of love. In infatuation a person is *enamoured* of a sensual object; in lust he develops a *craving* for sensations in relation to it; and in greed he desires to *possess* it. Of these three forms of lower love, greed has a tendency to extend from the original object to the *means* of obtaining it. Thus persons become greedy for money or power or fame, which can be instruments for possessing the different objects that are craved. Anger and jealousy come into existence when these lower forms of love are thwarted or threatened to be thwarted.

The lower is the enemy of the higher

These lower forms of love obstruct the release of pure love. The stream of love can never become clear and steady until it is disentangled

from these limiting and perverting forms of lower love. *The lower is the enemy of the higher.* If consciousness is caught in the rhythm of the lower it cannot emancipate itself from its self-created ruts, finding it difficult to get out of them and advance further. Thus the lower form of love continues to interfere with the development of the higher form, and has to be given up in order to allow for the untramelled appearance of the higher form of love.

Love and infatuation

The emergence of higher love from the shell of lower love is helped by the constant exercise of *discrimination.* Therefore, love has to be carefully distinguished from the obstructive factors of infatuation, lust, greed and anger. In infatuation, the person is a *passive victim* of the spell of conceived attraction for the object. In love there is an *active appreciation* of the intrinsic worth of the object of love.

Love and lust

Love is also different from lust. In lust there is reliance upon the *object of sense* and consequent spiritual *subordination* of the soul to it, but love puts the soul into direct and *co-ordinate* relation with the *reality* which is behind the form. Therefore lust is experienced as being heavy and love is experienced as being *light*. In lust there is a *narrowing down* of life and in love there is an *expansion* in being. *To have loved one soul is like adding its life to your own.* Your life is, as it

were, multiplied and you virtually live in two centres. If you love the whole world you vicariously live in the whole world, but in lust there is an ebbing down of life and a general sense of hopeless dependence upon a form which is regarded as *another*. Thus, in lust there is the *accentuation of separateness and suffering*, but in love there is the *feeling of unity and joy*. Lust is dissipation, love is recreation. Lust is a craving of the senses, love is the expression of the spirit. Lust *seeks* fulfillment but love *experiences* fulfillment. In lust there is excitement, but in love there is *tranquility*.

Love and greed

Love is equally different from greed. Greed is possessiveness in all its gross and subtle forms. It seeks to appropriate gross things and persons as well as such abstract and intangible things as fame and power. In love, the annexation of the other person to your individual life is out of the question and there is a free and creative outpouring that enlivens and replenishes the psychic being of the beloved independently of any expectations for the self. We have the paradox that *greed, which seeks for the appropriation of another object, in fact leads to the opposite result of bringing the self under the tutelage of the object; and love, which aims at giving away the self to the object, in fact leads to a spiritual incorporation of the beloved in the very being of the lover. In greed the self tries to possess the object,*

but is itself possessed by the object. In love the self offers itself to the beloved without any reservations, but in hat very act it finds that it has included the beloved in its own being.

Spiritual preparation for grace

Infatuation, lust and greed constitute a spiritual malady which is often rendered more virulent by the aggravating symptoms of anger and jealousy. Pure love, in sharp contradistinction is the bloom of spiritual perfection. Human love is so tethered by these limiting conditions that the spontaneous appearance of pure love from within becomes impossible. So, when such pure love arises in the aspirant it is always *a gift. Pure love arises in the heart of the aspirant in response to the descent of grace from the Master.* When pure love is first received as a gift of the Master it becomes lodged in the consciousness of the aspirant like a seed in favourable soil, and in the course of time the seed develops into a plant and then into a full-grown tree. The descent of the grace of the Master is conditioned, however, by the preliminary spiritual preparation of the aspirant. This preliminary spiritual preparation for grace is never complete until the aspirant has built into his psychic make-up some divine attributes. When a person avoids backbiting and thinks more of the good points in others than of their bad points, and when he can practise supreme tolerance, and desires the good of others even at the cost of his

own self, he is ready to receive the grace of the Master. One of the greatest obstacles hindering this spiritual preparation of the aspirant is worry. When, with supreme effort, this obstacle of worry is overcome, a way is paved for the cultivation of the divine attributes which constitute the spiritual preparation of the disciple. *As soon as the disciple is ready he grace of the Master descends, for the Master, who is the ocean of divine love, is always on the look-out for the soul in whom his grace will fructify.*

Pure love is very rare

The kind of love which is awakened by the grace of the Master is a rare privilege. The mother who is willing to sacrifice all and to die for her child, and the martyr who is prepared to give up his very life for his country are indeed supremely noble, but they have not necessarily tasted this pure love which is born through the grace of the Master. Even the great yogis with long beards who, sitting in caves and mountains, are completely absorbed in deep samadhi, do not necessarily have this precious love.

Pure love the best discipline

Pure love awakened through the grace of the Master is more valuable than any other stimulus which may be utilised by the aspirant. Such love not only combines in itself the merits of all the disciplines but excels them all in its efficacy to lead the aspirant to his goal. When this love is born the aspirant has only one desire,

and that is to be united with the Divine Beloved. Such withdrawal of consciousness from all other desires leads to infinite purity; therefore nothing purifies the aspirant more completely than this love. The aspirant is always willing to offer everything for the Divine Beloved, and no sacrifice is too difficult for him. All his thoughts are turned away from the self and come to be exclusively centred on the Divine Beloved. *Through the intensity of this evergrowing love he eventually breaks through the shackles of the self and becomes united with the Beloved. This is the consummation of love.* When love has thus found its fruition it has become divine.

Divine love higher than human love

Divine love is qualitatively different from human love. Human love is for the *many in the One* and divine love is for the *One in the many*. Human love leads to innumerable complications and tangles, but divine love leads to integration and freedom. *In divine love the personal and the impersonal aspects are equally balanced, but in human love the two aspects are in alternating ascendency.* When the personal note is predominant in human love it leads to utter blindness to the intrinsic worth of other forms. When, as in sense of duty, love is predominantly impersonal, it often makes one cold, rigid and mechanical. Sense of duty comes to the individual as an external *constraint* on behaviour,

but in divine love there is *unrestrained freedom and unbounded spontaneity*. Human love in its personal and impersonal aspects is limited, but divine love with its fusion of the personal and the impersonal aspects is *infinite* in being and expression.

In divine love the lover is united with Beloved

Even the highest type of human love is subject to the limitation of individual nature which persists till the seventh plane. *Divine love arises after the disappearance of the individual mind and is free from the trammels of individual nature.* In human love the duality of the lover and the beloved persists, but in divine love the *lover and Beloved become one.* At this stage the aspirant has stepped out of the domain of duality and become one with God, for divine love is God. *When the lover and the Beloved are one, that is the end and the beginning.*

Universe came into existence for sake of love

It is for love that the whole universe sprang into existence and it is for the sake of love that it is kept going. God descends into the realm of illusion because the apparent duality of the Beloved and the lover is eventually contributory to His conscious enjoyment of His own divinity. *The development of love is conditioned and sustained by the tension of duality.* God has to suffer apparent differentiation into a multiplicity of souls in order to carry on the game of love. They are His own forms, and in relation

to them He at once assumes the role of the Divine Lover and the Divine Beloved. As the Beloved, He is the real and the ultimate object of their appreciation. As the Divine Lover, He is their real and ultimate saviour drawing them back to Himself. Thus though the whole world of duality is only an illusion, that illusion has come into being for a *significant purpose.*

Dynamics of love

Love is the reflection of God's unity in the world of duality. It constitutes the entire significance of creation. If love is excluded from life, all the souls in the world assume complete externality to each other and the only possible relations and contacts in such a loveless world are superficial and mechanical. It is because of love that the contacts and relations between individual souls become significant. It is love which gives meaning and value to all the happenings in the world of duality. But, *while love gives meaning to the world of duality, it is at the same time a standing challenge to duality.* As love gathers strength, it generates creative restlessness and becomes the main driving power of that *spiritual dynamic* which ultimately succeeds *in restoring to consciousness the original unity of being.*

The goal of lasting happiness shines forth fully only when the limited ego, with all its desires, finds its complete and final extinction.

Hence, the chief task before those who are deeply concerned with the rebuilding of humanity, is to do their utmost to dispel the spiritual ignorance which envelops humanity. Wars do not arise merely to secure material adjustment; they are often the product of uncritical identification with narrow interests which through association come to be included in that part of the world which is regarded as "mine." *Material adjustment is only part of the wider problem of establishing spiritual adjustment, but spiritual adjustment requires the elimination of self not only from the material aspects of life but also from those spheres which affect the intellectual, emotional and cultural life of man.* To understand the problem of humanity as merely a problem of bread is to reduce humanity to the level of animality. But even when man sets himself to the limited task of securing purely material adjustment, he can only succeed in this attempt if he has spiritual understanding. Economic adjustment is impossible unless people realise that there can be no planned and co-operative action in economic matters until self-interest gives place to self-giving love. Otherwise, with the best of equipment and efficiency in the material spheres, humanity cannot avoid conflict and insufficiency.

The work of the Man-God in the universe is fundamentally different from the kind of thing on which most priests set their hearts. Most priests of established religions attach too much importance to external forms, rituals and conformity. Since they themselves are not free from selfishness, narrowness or ignorance, they exploit the weak and the credulous by holding before them the fear of hell or the hope of heaven. The Man-God, on the other hand, has entered forever into the eternal life of love, purity, universality and understanding. He is therefore concerned only with the things that really matter and which eventually bring about the inner unfoldment of spirit in all whom he helps. Those who are themselves in ignorance may, out of self-delusion or deliberate selfishness, use the same language as that of the Man-God, and they may try to imitate the Man-God in many of the external things associated with the life of the Man-God. But they cannot, by the very nature of their spiritual limitations, really imitate the Man-God in possessing perfect understanding, experiencing infinite bliss or wielding unlimited power. These attributes belong to the Man-God by virtue of his having attained unity with God.

The forces of lust, hate and greed produce incalculable suffering and chaos, but the one redeeming feature about human nature is that even in the midst of disruptive forces there invariably exists some form of love. Even wars require co-operative functioning, But the scope of this co-operative functioning is artificially restricted by identification with a limited group or ideal. Wars often are carried on by a form of love, but it is a love which has not been understood properly. In order that love should come into its own, it must be untrammeled and unlimited. Love does exist in all phases of human life, but it is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste or religion. If there is to be a resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it-a love which knows no corruption and is entirely free from individual or collective greed.

Creed, ritual, dogma, the conventional ideas of heaven and hell and sin, are perversions of the truth and confuse and bewilder, rather than clarifying and inspiring. The New Humanity will come into existence

through a release of love in measureless abundance, and this release of love can come through spiritual awakening brought about by the Masters. *Love cannot be born of mere determination; through the exercise of will one can at best be dutiful.* Through struggle and effort, one may succeed in assuring that one's external action is in conformity with one's concept of what is right; but such action is spiritually barren because it lacks the inward beauty of spontaneous love.

Love has to spring spontaneously from within; it is in no way amenable to any form of inner or outer force. Love and coercion can never go together, but while love cannot be forced upon anyone, it can be awakened through love itself. *Love is essentially self-communicative; those who do not have it catch it from those who have it.* Those Love must be free from limitations who receive love from others cannot be its recipients without giving a response which, in itself, is the nature of love. True love is unconquerable and irresistible. It goes on gathering power and spreading itself until eventually it transforms everyone it touches. *Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart.* Through divine love the New Humanity

will learn the art of co-operative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom; it will shed all illusions and get established in the Truth; it will enjoy peace and abiding happiness; it will be initiated in the life of Eternity.

LOVE UNADULTERATED

Love, as it is generally and commonly understood, is but an attachment with selfish thoughts and motives involved. Pure, real, unadulterated love has in it not even a tinge of lust. Lust for sex, lust for power, lust for name, lust for fame, lust for self-comforts defile the purity of love.

Pure, real love has also its stages, the highest being the gift of God to love Him. When one truly loves God, one longs for union with Him, and this supreme longing is based on the desire of giving up one's whole being to the Beloved. When one loves a Perfect Master, one longs to serve him, to surrender to his will, to obey him wholeheartedly. Thus, pure, real love longs to give and does not ask for anything in return. Even when one truly loves humanity, one longs to give one's all for its happiness. When one truly loves one's country, there is the longing to sacrifice one's very life without seeking

reward and without the least thought of having loved and served. When one truly loves one's friends, there is the longing to help them without making them feel under the least obligation. When truly loving one's enemies, one longs to make them friends. True love for one's parents or family makes one long to give them every comfort at the cost of one's own.

Thought of self is always absent in the different acts of loving connected with the various stages of pure, real love; a single thought of self would be love adulterated

The Seven Realities of Meher Baba's Teaching
EXISTENCE, LOVE, SACRIFICE, RENUNCIATION, KNOWLEDGE, CONTROL AND SURRENDER

Meher Baba's teaching gives no importance to creed, dogma, caste or the performance of religious ceremonies and rites, but does to the UNDERSTANDING of the following seven Realities:

1. The only **Real Existence** is that of the One and only God Who is the Self in every (finite) self.

2. The only **Real Love** is the Love for this Infinity (God), which arouses an intense longing to see, know and become one with its Truth (God)

3. The only **Real Sacrifice** is that in which,

in pursuance of this Love, all things-body, mind, position, welfare and even life itself-are sacrificed.

4. The only **Real Renunciation** is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.

5. The only **Real Knowledge** is the Knowledge that God is the inner dweller in good people and in so-called bad, in saint and in so-called sinner. This Knowledge requires you to help all equally as circumstances demand without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy with brotherly or sisterly feeling for each one; and to harm no one in thought, word or deed, not even those who harm you.

6. The only **Real Control** is the discipline of the senses to abstain from indulgence in low desires, which alone ensures absolute purity of character.

7. The only **Real Surrender** is that in which poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

Spirituality consists in meeting life adequately and fully without being overpowered by the opposites.

Love for God, love for fellow-beings, love for service and love of sacrifices; in short, love in any shape and form is the finest “give and take” in the world. Ultimately, it is love that will bring about the much-desired universal leveling of human beings all over the world, without necessarily disturbing the inherent diversities of details about mankind.

Nowadays even lust is taken for love. The subtle difference is missed. There is a very subtle difference between love and lust, but it is quite clear. They are two different things. You love rice and curry; this is lust. You love a cigar; lust again. You love curry and eat it, but do not give anything by the act. You finish the beloved!

If you think you are expressing love through the sex act, you are sadly mistaken. It is lust which prompts you to engage in it. It is not possible to express pure love through sexual intercourse; the impressions involved therein clash.

Animal life, from which human consciousness emerges, is mostly determined by animal lust, animal greed, and animal anger - though some animals do at times develop the good qualities of self-sacrifice, love, and patience. If all the accumulated animal sanskaras had been bad and none good, the appearance of good tendencies in human consciousness would have been impossible.

Feelings and emotions are only the creation of mind and energy. Love is the creation of the soul.

The scope of service is not limited to great gestures like giving big donations to public institutions. They also serve who express their love in little things. A word that gives courage to a drooping heart or a smile that brings hope and cheer in the midst of gloom has as much claim to be regarded as service as onerous sacrifices and heroic self-denials. A glance that wipes out bitterness from the heart and sets it throbbing with a new love is also service, although there may be no thought of service in it. When taken by themselves, all these things seem to be small; but life is made up of many such small things. If these small things were ignored, life would be not only unbeautiful but unspiritual.

True love is no game of the faint-hearted and the weak; it is born of strength and understanding.

Occasions which provoke thought

Ordinary man is completely engrossed in his activities in the gross world. He lives through its manifold experiences of joys and sorrows without even suspecting the existence of a deeper Reality. He tries as best he can to have pleasures of the senses and to avoid different kinds of suffering. “Eat, drink and be merry” is his

philosophy, but in spite of his unceasing search for pleasure he cannot altogether avoid suffering, and even when he succeeds inhaving pleasures of the senses he is often satiated by them. While he thus goes through the daily round of varied experiences, there often arises some occasion when he begins to ask himself, *"What is the end of all this?"* Such a thought may arise from some untoward happening for which the person is not mentally prepared. It may be the frustration of some confident expectation, or it may be an important change in his situation demanding radical readjustment and the giving up of established ways of thought and conduct. Usually such an occasion arises from the frustration of some deep craving. If a deep craving happens to meet an *impasse* so that there is not the slightest chance of its ever being fulfilled, the psyche receives such a shock that it can no longer accept the type of life which may have been accepted hitherto without question. Under such circumstances a person may be driven to utter desperation, and if the tremendous power which is generated by the psychic disturbance remains uncontrolled and undirected, it may even lead to serious mental derangement or attempts to commit suicide. Such a catastrophe overcomes those in whom desperateness is allied with

thoughtlessness, for they allow impulse to have free and full sway. The unharnessed power of desperateness can only work destruction. The desperateness of a thoughtful person under similar circumstances is altogether different in results because the energy which it releases is intelligently harnessed and directed towards a purpose. In the moment of such *divine desperateness* a man makes the important decision to discover and realise the aim of life. There thus comes into existence a true search for lasting values. Henceforth the burning query which refuses to be silenced is, *"What does it all lead to?"*

Human activities are limited by the opposites and perfection is beyond them. It should not be imagined, however, that perfection has no human element about it. Human beings are unhappy, and they laugh to make themselves and others happy, but even a Perfect Man who is eternally happy is not without a sense of humour. In other words, perfection does not consist in being inhuman, but super-human; *it is the full development of that rationality which is implicit in humanity.* Perfection does not belong to God as God, nor does it belong to man as man. We get perfection when man becomes God or when God becomes man. The finite being who is conscious of his being finite is

obviously short of perfection; but when he is conscious of being one with the Infinite, he is perfect. That is what happens when man gives up the illusion of being finite and attains Godhood by realising his divinity. If by the Infinite we mean that which is opposed to the finite, or that whichis away from the finite, and necessarily other than the finite, that Infinite is already limited by its being unable to assert itself in and through the finite. In other words, perfection cannot belong to such an Infinite. The Infinite, therefore, has to discover its unlimited life in and through the finite without getting limited by this process. God's perfection is revealed only when He manifests Himself as man. The conscious descent of God into the limited form of man is known as *Avatar*. This again is a case of perfection. Thus *we have perfection when the finite transcends its limits and realises its infinity, or when the Infinite gives up its supposed aloofness and becomes man*. In both cases the finite and the Infinite do not stand outside each other. When there is a happy and a conscious blending of the finite and the Infinite we have perfection. Then we have the Infinite revealing itself through the finite without getting limited thereby, and we have the finite transcending its sense of limitation in the full knowledge of its really being the revelation of the Infinite.

- Only spiritual freedom is absolute and unlimited; when it is won through persistent effort, it is won forever. It is only in spiritual freedom that one can have enduring happiness and unhampered self-knowledge. It is only in spiritual freedom that one finds the supreme certainty of truth-realization. It is only in spiritual freedom that there is a final end to sorrow and limitation. It is only in spiritual freedom that one can live for all, and yet remain detached in the midst of all activity. Any other lesser type of freedom is like a house built on sand, and any lesser attainment is fraught with fear of decay. There is no gift greater than that of spiritual freedom, and no task more important than helping others to find spiritual freedom. Those who have understood the supreme importance of spiritual freedom must not only strive for it themselves, but also share the God-given duty of helping others win it. Regardless of whether man is wealthy or poor, highly educated or illiterate, the only real help is to give him the perfect hope that everyone has a really equal opportunity to achieve everlasting freedom from all bindings. Helping others achieve spiritual freedom is very different from rendering other types of help. For the hungry, one can provide food and they have only to eat it. For the naked, one can provide clothes and they have only to wear them. For

the homeless, one can provide houses and they have only to live in them. But for those who experience the agonies of human bondage, there is no ready means of providing immediate relief except by the grace of God. As a rule, spiritual freedom must be won through watchful and unfailing war against the lower self and its desires. Those who would help shoulder the load in the cause of truth have not only the responsibility of attaining the goal for themselves, but of extending love and understanding to others in every step which they take towards that attainment. There is no other way of sharing their burden. Real help in achieving the perfect hope of attaining spiritual freedom can only be given by the Perfect Master who has achieved with full consciousness the freedom of self, and at the same time continues to be fully conscious of the illusion of duality. From him, true and great help can be obtained, for he has experienced one hundred percent of the truth of spiritual freedom, and is one hundred percent confident that the truth is real. Such a Perfect Master can give relief to humanity from "immediate ignorance", as well as relief to the individual from "continual ignorance". But direct help from a Perfect Master is rarely available, and so each individual must help others in every field of life to the utmost.

LOVE

J . Krishnamurti

1894-1969

He who is happy ceases to do mischief in the world; he who loves ceases to possess, to divide. A happy man, who loves and has peace in his heart, is free from all systems, political and religious; he is not the cause of misery and exploitation. To find reality there must be freedom from conditioned thinking and responses, freedom from craving which conditions thought and feeling.

The moment you have in your heart this extraordinary thing called love and feel the depth, the delight, the ecstasy of it, you will discover that for you the world is transformed.

If you have no love, do what you will - go after all the gods on earth, do all the social activities, try to reform the poor, the politics, write books, write poems - you are a dead human being. Without love your problems will increase, multiply endlessly. And with love, do what you will, there is no risk; there is no conflict. Then love is the essence of virtue. And a mind that is not in a state of love, is not a religious mind at all.

Self-knowledge is the beginning of wisdom, and we can and must discover truth through self-knowledge.

Friend, do not concern yourself with who I am; you will never know. I do not want you to accept anything I say. I do not want anything from any of you; I do not desire popularity; I do not want your flattery, your following. Because I am in love with life, I do not want anything. These questions are not of very great importance; what is of importance is the fact that you obey and allow your judgement to be perverted by authority. Your judgement, your mind, your affection, your life are being perverted by things which have no value, and herein lies sorrow.

My only concern is to set man absolutely, unconditionally free.

You are waiting for me to explain. That is the tragedy of the modern mind. They want explanations, they want interpretations or an interpreter who will translate what I am speaking because they find it awfully difficult to understand what I am saying, what the speaker is saying, so they need a commentator. This is how we live. We never look, understand, delve into ourselves to find out deeply what is desire, what is love, what is compassion, if there is god, what is death.

Refuse to accept a leader? This alone brings equality in social and economic relationships. When thrown on his own responsibility, man will inevitably question. And in questioning there is no higher, no lower. Any system based on acceptance of capacity differences to establish status must inevitably lead to a hierarchical society, and so breed class war. . . . What is it that gives dignity to man? Self-knowledge-the knowledge of what you are? The follower is the greatest curse.

The mind can solve problems. The problem-solving mind is not an intelligent mind. **Intelligence comes with compassion, with love**. And when that intelligence is an action of compassion it is global not a particular action.

Obviously love is not sentiment. To be sentimental, to be emotional, is not love, because sentimentality and emotion are mere sensations. A religious person who weeps about Jesus or Krishna, about his guru or somebody else, is merely sentimental, emotional. He is indulging in sensation, which is a process of thought, and thought is not love. Thought is the result of sensation, so the person who is sentimental, who is emotional, cannot possibly know love. Again, aren't we emotional and sentimental? Sentimentality, emotionalism, is merely a form of self-expansion. To be full of emotion is obviously not love, because a sentimental person can be cruel when his sentiments are not responded to, when his feelings have no outlet. An emotional person can be stirred to hatred, to war, to butchery. A man who is sentimental, full of tears for his religion, surely has no love.

Meditation is the way of total transformation of man's mania. Man is caught in principles and ideologies which prevent him from putting an end to the conflict between himself and another. The ideology of nationality and religion and the obstinacy of his own vanity is destroying man. This destructive process goes on throughout the world. Man has tried to end it through tolerance, conciliation, through the exchange of words, and face-saving devices - but he remains entrenched in his own conditioning.

Goodness does not lie in dogma, nor in the vanity
of principle and formula. These deny love,
and meditation is flowering of love.

Throughout his lifetime, Krishnamurti insisted that he wanted no followers. "To follow another is evil," he said, "it does not matter who it is." He created no organization of believers and disciples, authorized no one to become an interpreter of his work and asked only that, after his death, those who shared his concerns preserve for posterity an authentic record of his talks, dialogues and writings and make them widely available to the public. He was born in Mandanapalle, South India on May 12, 1895 and died on February 17, 1986 in Ojai, California, at the age of ninety. His goal: To help man become free.

You have voluntarily to examine your life, not condemn it, not say this is right or this is wrong but look. When you do look in that way, you will find that you look with eyes that are full of affection - not with condemnation, not with judgement, but with care. You look at yourself with care and therefore with immense affection - and it is only when there is great affection and love that you see the total existence of life.

When you get rid of attachment,
there will be love ...

When one wants to meet, understand, know oneself, one has to put aside every form of authority ... There is nothing to be learned from somebody else, including the speaker ... The speaker doesn't have anything he could teach you ... The speaker is only a mirror where you can see yourself. Then, when you recognize yourself clearly, you can put aside the mirror.

This is the world. We see division into nationalities, into religious, economic, political, social and ethnical groups; the whole world is broken up and is as fragmented outwardly as its human beings are inwardly. In fact, this outer fragmentation is the manifestation of the human being's inner division.

A life of conflict is not a religious life. A religious life is only possible when we deeply understand conflict. This understanding is intelligence. It is this intelligence that acts rightly. What most people call intelligence is merely deftness in some technical activity, or cunning in business or political chicanery.

We are not loved because we don't know how to love. What is love? The word is so loaded and corrupted that I hardly like to use it.

Everybody talks of love - every magazine and newspaper and every missionary talks everlastingly of love. I love my country, I love my king, I love some book, I love that mountain, I love pleasure, I love my wife, I love God. Is love an idea? If it is, it can be cultivated, nourished, cherished, pushed around, twisted in any way you like. When you say you love God what does it mean? It means that you love a projection of your own imagination, a projection of yourself clothed in certain forms of respectability according to what you think is noble and holy; so to say, `I love God', is absolute nonsense. When you worship God you are worshipping yourself - and that is not love. Because we cannot solve this human thing called love we run away into abstractions. Love may be the ultimate solution to all man's difficulties, problems and travails, so how are we going to find out what love is? By merely defining it? The church has defined it one way, society another, and there are all sorts of deviations and perversions.

So when one loves there must be freedom, not only from the other person but from oneself.

. . . a mind ridden with sorrow will never know what love is; sentimentality and emotionalism have nothing whatsoever to do with love.

In marriage, sexual relationship, companionship, communion, love are implied. Without love, marriage becomes, for man or for woman, a source of gratification, of conflict, of fear and pain. Love comes into being only when the self is absent. Without love, relationship is sorrow, however physically exciting it might be; such relationship breeds contention and frustration, habit and routine. Without love there can be no chastity, and sex becomes an all-consuming problem. Without love, the ideal of chastity is an escape from the conflict of desire, and without understanding craving, the ideal leads to illusion and pain. The licentious and the ideal both deny love. The pursuit of the ideal and indulgence give importance to craving, to the 'me', and when the 'me' is emphasized, love is not.

There are other problems involved in this question. One of them is fulfillment. The woman or the man seeks fulfillment in the child. When the woman is deprived of this, she is starved, as she is starved when there is no love. Men seek fulfillment, when deprived of love, either in things or in children or in activity, which are all distractions. So things and action and children become all-important, leading to further confusion and further misery. Man also seeks to escape through fulfilling himself in activity, in distractions and addictions of every kind, from amusement to worship. So man and woman seek to fulfill them through things or property, through

family or name, through ideas or beliefs, and so they become all-important, thus giving to them false or wrong importance, which causes inward and so outward conflict and misery. Now, is there fulfillment? Only in understanding what is,.. ...can there be radical transformation.

Can't two people be in love and both be so intelligent and so sensitive that there is freedom and absence of a center that makes for conflict? Conflict is not in the feeling of being in love. The feeling of being in love is utterly without conflict. There is no loss of energy in being in love. The loss of energy is in the tail, in everything that follows - jealousy, possessiveness, suspicion, doubt, the fear of losing that love, the constant demand for reassurance and security. Surely it must be possible to function in a sexual relationship with someone you love without the nightmare which usually follows. Of course it is.

Does love have responsibility and duty, and will it use those words? When you do something out of duty is there any love in it? In duty there is no love. The structure of duty in which the human being is caught is destroying him. So long as you are compelled to do something because it is your duty you don't love what you are doing. When there is love there is no duty and no responsibility.

Most of us have no love for our children, though we use that word frequently. Without love, can you understand another? Without love, can you educate another? Without love, the system becomes all-important, which turns out machines, not human beings. Love is immediate communion and understanding on the same level at the same time, and because hearts are withered, we turn to systems, governmental or religious, as a means of freeing thought and awakening intelligence. Because we do not love, the educator, the environment become all-important, and as the educator is like us, he too has no love and so he depends on systems, on the mere cultivation of the intellect. Is not negative thinking the highest form of comprehension? Wisdom is not the positive acquisition of knowledge, nor the accumulation of facts. Wisdom comes with self-knowledge, and without self-knowledge there is no right thinking. Systems and blueprints of education cannot solve the conflict and misery of man. The love of systems destroys love, and without love there can be no right thinking; there can be no creation. The efficacy and the efficiency of love is greater than the efficiency of the machine.

If you loved your children
you would have no war.

- When you get rid of attachment, there will be love. . .- As long as we want our children to be powerful, to have bigger and better positions. . .there is no love in our hearts . . . . To love one's children is to be in complete communion with them: it is to see that they have the kind of education that will help them to be sensitive, intelligent and integrated. . .- If one loves, not the ideal, but the child, then there is a possibility of helping him to understand himself as he is.

How can man live without love? We can only exist, and existence without love is control, confusion, and pain - and that is what most of us are creating. **We organize for existence and we accept conflict as inevitable because our existence is a ceaseless demand for power. Surely, when we love, organization has its own place, its right place; but without love, organization becomes a nightmare, merely mechanical and efficient, like the army; but as modern society is based on mere efficiency, we have to have armies and the purpose of an army is to create war. Even in so-called peace, the more intellectually efficient we are, the more ruthless, the more brutal, the more callous we become. That is why there is confusion in the world, why bureaucracy is more and more powerful, why more and**

more governments are becoming totalitarian. We submit to all this as being inevitable because we live in our brains and not in our hearts, and therefore love does not exist. Love is the most dangerous and uncertain element in life; and because we do not want to be uncertain, because we do not want to be in danger, we live in the mind. A man who loves is dangerous, and we do not want to live dangerously; we want to live efficiently, we want to live merely in the framework of organization because we think organizations are going to bring order and peace in the world. **Organizations have never brought order and peace. Only love, only goodwill, only mercy can bring order and peace, ultimately and therefore now.**

The society is geared to destroy; all professions contribute to war. A society is degenerate when the **soldier,** the policeman, the lawyer are in abundance. A **soldier'** s job is to kill, and his very existence is a continuation of war. Can you choose such a profession? The policeman's lot is not happy; he is there to spy, to report, to watch, to intrigue. Can you choose such a profession? The lawyer, a cunning man without substance, by his cleverness sustains division, flourishes in conflict; he becomes the

politician, capable in dealing with superficialities. The politician can never bring peace to the world. Can you choose such a profession? Can you choose these professions that live and thrive on disunity and on suffering? They do not live on kindness and love, but on human stupidity, greed, and ill will. Can you join with him who is gathering wealth through exploitation, through cupidity, through ignorance?

We love to kill each other. This killing of other human beings has never stopped throughout the history of man's life on this earth. If we could, and we must, establish a deep long abiding relationship with nature, with the actual trees, the bushes, the flowers, the grass and the fast moving clouds, then we would never slaughter another human being for any reason whatsoever. Organized murder is war, and though we demonstrate against a particular war, the nuclear, or any other kind of war, we have never demonstrated against war. We have never said that to kill another human being is the greatest sin on earth.

To find this extraordinary thing which man has sought endlessly through sacrifice, through worship, through relationship, through sex, through every form of pleasure and pain, is only possible when thought comes to understand itself and comes naturally to an end. Then love has no opposite, then love has no conflict.

One wonders if man will ever live on this beautiful earth peacefully, never killing a little thing, or being killed, or killing another, but live peacefully with some divinity and love in his heart. In this part of the world, which we call the West, the Christians have perhaps killed more than anyone else. They are always talking about peace on this earth. But to have peace one must live peacefully, and that seems so utterly impossible. There are arguments for and against war, the arguments that man has always been a killer and will always remain so, and those who maintain that he can bring about a change in himself and not kill. This is a very old story. The endless butchering has become a habit, an accepted formula, in spite of all the religions.

Probably love has totally disappeared from this world. Love implies generosity, care, not to hurt another, not to make another feel guilty, to be generous, courteous, and behave in such a manner that your words and thoughts are born out of compassion. Of course you cannot be compassionate if you belong to organized religious institutions - large, powerful, traditional, dogmatic, that insist on faith. There must be freedom to love. That love is not pleasure, desire, a remembrance of things that have gone. Love is not the opposite of jealousy, hate and anger. All this may sound rather Utopian, idealistic,

something that man can only aspire to. But if you believe that then you will go on killing. **Love is as real, as strong, as death.** It has nothing to do with imagination, or sentiment, or romanticism; and naturally it has nothing to do with power, position, prestige. It is as still as the waters of the sea and as powerful as the sea; it is like the running waters of a rich river flowing endlssly, without a beginning or an end. But the man who kills the baby seals, or the great whales, is concerned with his livelihood. He would say, `I live by that, that is my trade.' He is totally unconcerned with that something which we call love. He probably loves his family - or he thinks he loves his family - and he is not very much concerned with how he gains his livelihood.

To deny the beauty of the skies and the hills and the human form, will that lead to a religious life? But that is what most saints and monks believe. They torture themselves in that belief. Can a tortured, twisted, distorted mind ever find what is a religious life? Yet all religions assert that the only way to reality or to God, or whatever they call it, is through this torture, this distortion. They all make the distinction between what they call a spiritual or religious life and what they call a worldly life. A man who lives only for pleasure, with occasional flashes of

sorrow and piety, whose whole life is given to amusement and entertainment is, of course, a worldly man, although he may also be very clever, very scholarly, and fill his life with other people's thoughts or is own. And a man who has a gift and exercises it for the benefit of society, or for his own pleasure, and who achieves fame in the fulfilment of that gift, such a man, surely, is also worldly. But it is also worldly to go to church, or to the temple or the mosque, to pray, steeped in prejudice, bigotry, utterly unaware of the brutality that this implies. It is worldly to be patriotic, nationalistic, idealistic. The man who shuts himself up in a monastery - getting up at regular hours with a book in hand, reading and praying - is surely also worldly. And the man who goes out to do good works, whether he is a social reformer or a missionary, is just like the politician in his concern with the world. The division between the religious life and the world is the very essence of worldliness. The minds of all these people - monks, saints, reformers - are not very different from the minds of those who are only concerned with the things that give pleasure.

Without love, to become chaste, to become a celibate is unchaste. Where there is love there is chastity, there is incorruptibility.

Those who are trying to be celibate in order to achieve God are unchaste for they are seeking a result or gain and so substituting the end, the result, for sex, which is fear. Their hearts are without love, and there can be no purity, and a pure heart alone can find reality. A disciplined heart, a suppressed heart, cannot know what love is. It cannot know love if it is caught in habit, in sensation- religious or physical, psychological or sensate. The idealist is an imitator and therefore he cannot know love. He cannot be generous, give himself over completely without the thought of himself. Only when the mind and heart are unburdened of fear, of the routine of sensational habits, when there is generosity and compassion, there is love. Such love is chaste.

Love is the unknowable. It can be realized only when the known is understood and transcended. Only when the mind is free of the known, Then only there will be love. So, we must approach love negatively, not positively. What is love to most of us? With us, when we love, in it there is possessiveness, dominance, or subservience. From this possession arises jealously and fear of loss, and we legalize this possessive instinct. From possessiveness arise jealousy and the innumerable conflicts with which each one is familiar. **Possessiveness, then, is not love. Nor is love sentimental. To be sentimental, to be emotional excludes love.**

Again, I maintain that no organization can lead man to spirituality. If an organization be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. - The moment you follow someone you cease to follow Truth.

Love is the only thing that is causeless, that is free; it is beauty, it is skill, it is art. Without love there is no art. When the artist is playing beautifully there is no "me; there is love and beauty, and this is art. This is skill in action. Skill in action is the absence of the "me". Art is the absence of the "me". But when you neglect the whole field of life and concentrate only on a little part - however much the "me" may then be absent, you are still living unskilfully and therefore you are not an artist of life. The absence of "me" in living is love and beauty, which brings its own skill.

- Understanding means love and the sanity of the mind. And love cannot be practised or taught. The sanity of the mind can only come about when there is clear perception, seeing things as they are unemotionally, not sentimentally.

Teaching is the noblest profession - if it can be called a profession at all. It is an art that requires, not just intellectual attainments, but infinite patience and love.

Identification with something is one of the most hypocritical states - to identify oneself with a nation, with a belief and yet remain alone is a favourite trick to cheat loneliness. Or you identify yourself so completely with your belief that you are that belief, and this is a neurotic state. Now let's put away this urge to be identified with a person or an idea or a thing. That way there is no harmony, unity or love.

The religious mind is entirely different from the mind that believes in religion.

- **Only love and right thinking will bring about true revolution, the revolution within ourselves.** But how are we to have love? Not through the pursuit of the ideal of love, but only when there is no hatred, when there is no greed, when the sense of self, which is the cause of antagonism, comes to an end. A man who is caught up in the pursuits of exploitation, of greed, of envy, can never love.
- Without love and right thinking, oppression and cruelty will ever be on the increase. The problem of man's antagonism to man can be solved, not by pursuing the ideal of peace,

but by understanding the causes of war which lie in our attitude towards life, towards our fellow-beings; and this understanding can come about only through the right kind of education. **Without a change of heart, without goodwill, without the inward transformation which is born of self-awareness, there can be no peace, no happiness for men.**

- Modern education, in developing the intellect, offers more and more theories and facts, without bringing about the understanding of the total process of human existence. We are highly intellectual; we have developed cunning minds, and are caught up in explanations.The intellect is satisfied with theories and explanations, but intelligence is not; and for the understanding of the total process of existence, there must be an integration of the mind and heart in action. **Intelligence is not separate from love.**

- For most of us, to accomplish this inward revolution is extremely arduous. We know how to meditate, how to play the piano, how to write, but we have no knowledge of the meditator, the player, the writer. We are not creators, for we have filled our hearts and minds with knowledge, information and arrogance; we are full of quotations from what others have thought or said. But experiencing comes first, not the way of experiencing. **There must be love before there can be the expression of love.**

The good and the bad, love and hate - is there this dualistic reality? You've understood my question? Or there is only one factor, not its opposite, because the opposite contains its own opposite. Have you understood? When I say I must not hate, the 'must not' is contained in love. So the opposites contain each other. Now, is that a fact, as it is a fact that it is raining? Do you see it as a fact, or is it just an intellectual concept with which you agree? It is not an intellectual concept when you hear that rain on the canvas. It is raining. Right? You don't speculate about it - it is so. Now, do you see it as clearly as you hear that rain? - that the opposites contain each other. Therefore there is no opposite at all. Right? Look, I am jealous because my friend or my girl or my wife does something which I disapprove or goes away from me. I become furious, angry, jealous. And I fight with jealousy, I rationalise it, I say, 'How stupid of me, let her go, what does it matter?' But yet the thing is boiling. You understand? Now I say to myself, the fact is I have never loved her. You understand? Otherwise I wouldn't be jealous. We have taken for granted jealousy is part of love. I heard a friend say the other day, 'Oh, without jealousy there is no love'. Now take that - love and jealousy. You follow? . . . - Action in the present is love.

Is that an idea? How do you know? If you are acting in the past or in the future - why do you call it love? It may be, but why do you... Unless you actually live it, don't call it anything.

Questioner: I have plenty of **money**. Can you tell me what would be the right use of **money?** Only do not make me squander it by distributing coppers to the poor. **Money** is a tool to work with and not just a nuisance to be got rid of.
Krishnamurti: How do you acquire **money,** how do you accumulate it? Through acquisitiveness, through exploitation, through ruthlessness. To accumulate **money** one must be clever and cunning, dishonest and ruthless. After accumulating, you want to know how to use it. Either you become a philanthropist or you distribute it. Having accumulated wrongly, you want to use it rightly. Don't laugh at the rich. You, too, desire to be rich. Through wrong means you cannot come to a right end. Should one give away to the poor and become oneself poor? Your action will depend upon your heart and not upon your calculating mind. That which has accumulated cannot be generous. A hard mind, the calculating mind, can only act on its own level and therefore its problems will remain, though modified. Love alone can resolve this problem, not the mind and its inventions, which are systems and organized philanthropies. If you have love, then you will know what to do with your **money;** and according to the dictates of your hearts you will act. To be in communion with the promptings of a loving heart is difficult,

especially for those who are rich. So, what to do with the **money** which you have inherited or accumulated is not so important as the cultivation of the heart. When you have **money** and no love, then woe unto you. It is an empty heart that gathers **money,** and having gathered, the problem of what to do with the accumulation arises. But the problem is not with the accumulation, but to awaken the beauty of the heart. When it is awakened, then it will know how to act. Without love, trying to become a philanthropist is another form of exploitation. Love will show the way to the rich man and to the poor man. **Love alone will solve the contradiction of existence. Love alone will show the way of true action when the mind is caught in the net of ugly actions.**

-When **money** becomes the dominant factor in life there is imbalance in our daily activity.

- Thought cannot create love, affection and the quality of beauty. It has woven a network of illusions and actualities. When we live by thought alone, with all its complexities and subtleties, with its purposes and directions, we lose the great depth of life, for thought is superficial. Though it pretends to delve deeply, the very instrument is incapable of penetrating beyond its own limitations. It can project the future but that future is born of the roots of the past. The things which thought has created are

actual, real - like a table, like the image you worship - but the image, the symbol you worship is put together by thought, including its many illusions - romantic, idealistic, humanitarian. Human beings accept and live with the things of thought -**money,** position, status and the luxury of a freedom that **money** brings. This is the whole movement of thought and the intellect and through this narrow window of our life we look at the world.

For the total development of the human being, solitude as a means of cultivating sensitivity becomes a necessity. One has to know what it means to be alone, what it is to meditate, what it is to die; and the implications of solitude, of meditation, of death, can be known only by seeking them out. These implications cannot be taught, they must be learnt. One can indicate, but learning by what is indicated is not the experiencing of solitude or meditation. To experience what is solitude and what is meditation, one must be in in a state of inquiry; only a mind that is in a state of inquiry is capable of learning. But when inquiry is suppressed by previous knowledge, or by the authority and experience of another, then learning becomes mere imitation, and imitation causes a human being to repeat what is learnt without experiencing it.

Thought shattering itself against its own nothingness is the explosion of meditation.

The self is a problem that thought cannot resolve.

There is no such thing as freedom of thought. It is sheer nonsense.

When that which "is" is not distorted by fear then that which "is" is true. It is not the word. You cannot measure truth with words. Love is not a word nor a belief nor something that you can capture and say, "It is mine". Without love and beauty, that which you call God is nothing at all.

The misery of search is that it leads to some fancy of the mind, to some vision which the mind has projected and measured by things known. The love which he seeks is destroyed by the way of his life. You cannot have a gun in one hand and God in the other. God is only a symbol, a word, that has really lost its meaning, for the churches and places of worship have destroyed it.

Freedom is the absolute good and its action is the beauty of everyday life. In this freedom alone there is living, and without it how can there be love? Everything exists and has its being in this freedom. It is everywhere and nowhere. It has no frontiers. Can you die now to everything you know and not wait for tomorrow to die? This freedom is eternity and ecstasy and love.

Every form of possessiveness, attachment, indicates the urge to dominate. That is what the family is - domination over the wife or husband, and that is called love; domination over your children and getting them married off to richer persons; and that is all you are concerned with: to find security for yourself and for your children, and that you call love. So the process and the structure of authority begin with the family, and the family is the basis of this desire for security. There is nothing secure in the world - not your ideas, not your books, not your gods, not your puja - there is nothing that you can trust - not even your family, not your money that you put away in your bank, because communism may come, socialism may come, there may be a revolution, there may be an earthquake, anything might happen, and it is going to happen. If a man who is aware of all this would realize that reality is not for the rich man or the poor man, he must understand the structure of authority, which is based on security, which is established in the family. And a man who is seeking reality has to break down the family psychologically. Do think about it. That is why the sannyasis and the monks leave the family, but they do not leave the psychological structure; they leave a family, a name, but they take on a new name, and they are still psychologically conditioned; they still obey,

they still follow a particular pattern of thought, which is the result of society, the culture in which they have been brought up. The Christian monks and the Hindu sannyasis are not free human beings; they have left the so-called outer world and changed their clothes; that is all. Changing clothes does not give you freedom, nor does having one meal or a loincloth. What brings freedom is the understanding of authority.

So, obedience has lost its meaning; authority has no longer any significance, except the authority of law - which is denied by the politicians when it suits them; they go to war when it suits them, they obey that law when it suits them; one moment they are pacifists, the next moment they are warmongers. So you can't rely on, you can't trust, authority. And in the very process of investigating authority, as we are doing now, you don't revolt against the authority of the father or mother, or the psychological structure. By the very process of investigating, through that very inquiry, your mind begins to be disciplined because to inquire, to investigate, you need a very sharp mind, a fearless mind. When the mind is no longer afraid, no longer anxious, no longer seeking security, then out of that comes an extraordinary discipline - not the discipline imposed by authority; not the discipline imposed by society, by your guru, by your teachers; not

the discipline which you have imposed upon yourself, thinking that you are free, which is really the continuity of the psychological enforcement by society. Please follow all this. When you say, "I will discipline myself according to a pattern not set by anybody but by my own experience," please see that your own experience is the result of your past, your conditioning. You can't trust your discipline because that discipline narrows the mind, destroys the mind, makes the mind, the brain, inadequate, dull, insensitive. So by questioning, inquiring, out of that comes an extraordinary discipline in which there is no enforcement, in which there is no imitation, no conformity, because there is no pattern to conform to, because there is no security. When you see this, when you understand this, then out of this understanding there is love, because authority and love can never go together, nor can attachment and love abide together. But you are attached, aren't you? - to your families, to your ideas, to your gurus, to your visions, to your pujas, to money; ten different things you are attached to. And yet you talk of love! For you, love is security. And how can a mind that is enforcing obedience, that is educating the whole world to conform, that is merely concerned with the acquisition of outward technological knowledge - how can such a mind love? All that

you want is security for yourself and for your children. That is all you are interested in, and to see that they conform. Now, love is not attachment. Love has no motive, and it is very arduous, it requires enormous work, psychological work - not sitting under a tree, or doing puja, or disciplining yourself; that is not work, that is immature childishness. But deeply to inquire into yourself, you have to go to the very end of that inquiry. Then out of that freedom there is love. But, you see, most of us are satisfied with loving superficially; most of us are satisfied with earning a livelihood, if we can get a little job and rot; most of us are satisfied with our bank account if we are rich; and we prattle about God, puja, and all the rest of it. But our hearts are empty, made empty by a dull, stupid mind which only thinks in terms of authority and obedience. So the breaking down of the psychological structure of society, which is your brain, which is you - that is absolutely necessary for a man who is really bent on finding out the immeasurable, if there is such a thing as the immeasurable. So, authority, which breeds power, is evil. The man in power, in position, with prestige, is as evil as the snake, as deadly poisonous. A religious mind has nothing to do with such people. No rich man can come to know what love is if his God is still his money. And unfortunately, in this

country, the people in power and the rich people are shaping the mind. There is nobody who breaks through all this structure. They are all conformists, "yes-sayers"; not one says no. And saying no is not a revolt but the psychological understanding of this whole structure which has built the present society. So, a man who would be free, who would understand what is real, must break through the psychological structure of society; that is the first thing to do - not the pujas, not going to the temples, to the churches, and all the rest of it - they have lost their value completely; you can't put your trust in any one of them. You must stand completely alone. There is beauty in that aloneness, for that aloneness is love. And only in that aloneness is there the possibility of uncovering that which is not nameable, that which is not measurable.

February 25, 1962

There is division, i.e. the space created between the observer and the observed. That division is brought about by thought. We are not saying this dogmatically, one can observe it, experiment with it and test it. As we said, there can be no communication as long as there is division. And what we consider to be love, will also divide if it is the product of thought or hedged about by thought. When one becomes aware of all this, what is one to do, how is one to act? Thought

must be exercised, logically, sanely, healthily and completely, and yet not create division. If there is sensitivity, which is part of love, then thought has no place in it at all, knowing that thought brings fragmentation, separation and division. So how is one to live in a world that is completely divided and which glories in such division and separation? How is one to live so that there is complete harmony, inwardly as well as outwardly? The moment we have a formula, a system, that very system or formula brings about a separation - your system and my system. So the question of `how' doesn't enter into this at all. When I ask myself `How am I to live with great sensitivity?' - which is probably the very essence of love - and `How am I to act or do anything without bringing about separation?' the `how' implies a method, a system: by doing this you will achieve that - this harmony, this state of non-duality. But that very word `how' breeds division; that is, there is the idea of harmony, a formula, an ideology, which thought has conceived of as being harmonious, as living without division, which is to be the final achievement. And there is the separation between that and the actual state I am in with the `how' as the medium, the way to that ideal. So the `how' immediately breeds the division between `what is' and `what should be'.

If one can completely discard the `how', the method, the system, then there is no ideology at all, no idea of what `should be'. Then there is only `what is' and nothing else. The `what is', is the fact that the way one lives and feels, thinks, acts, loves, is the way of separation and division. That is the actual fact. Can that fact be transformed into something which is non-dualistic? Can I observe the fact that my life is dualistic, separated and isolated; that however much I might say to my wife, `I love you', I live in separation, because I am ambitious, greedy, envious, with antagonisms and hatreds boiling in me. That is the fact.

That word `love' is so weighted, so mischievous, ugly and rather destructive. I would like, if I may, to talk a little more about it. The politician uses that word, the housewife uses it, the priest and also the young girl in love with a boy. So if we talk about it, which is naturally rather difficult, we must, I think, be not only verbally very clear, but also understand the non-verbal process behind it, the very structure of it. That is, there must be this extraordinary sense of clarity and honesty within oneself, which inevitably brings about a quality of innocency, and then, perhaps we can freely - and yet with great hesitancy - enquire into this word. First of all, love, surely, is not a sentiment,

an emotional state, because sentiment and emotion change and where there is sentiment and emotion there is a great deal of cruelty. One can get excited about the flag, about one's country and be ready to kill others - a ruthless destructiveness based on sentiment. It can be readily observed in daily life, both outwardly and inwardly, that where there is any emotional upheaval or surge of entimentality, it does bring with it a sense of hardness, brutality and violence. Can sentimental and emotional states bring about the qualities of gentleness and tenderness, or, when there is tenderness, the quality of beauty that goes with being very gentle? Are there not in these states the seeds of ruthlessness and brutality? You can cry over an animal and yet kill it. We can repeat that we are all brothers, that the world is my neighbour and yet be ready to kill that neighbour, be it in the business world or on the battlefield.
All brought about through sentimentality and the extravagance of emotionalism.
And in all that, obviously, there is no love.

Without love meditation becomes so utterly infantile. So honesty, innocency, and this thing called love must be the foundation for meditation, otherwise it becomes an escape, a cheap affair, a form of self-hypnosis

You can write a poem about love,
but that is not love.

So, the mind is the product of time, and time exists when love is denied; therefore, love is not of time. Love is not a coin to be distributed. Giving you something, giving you satisfaction, giving you courage to fight with - all these belong to the field of time, which is of the mind. Therefore, mind destroys love. It is because we as so-called civilized people are cultivating the mind, the intellect, the verbal expression, the technique, that there is no love; and that is why there is this confusion, why our troubles, our miseries multiply. It is because we are seeking an answer through the mind that there is no answer to any of our problems, that wars succeed wars, disasters follow disasters. The mind has created these problems, and we are trying to solve them on their own level, which is that of the mind. So, it is only when the mind ceases that there is love, and it is only love that will solve all our problems, like sunshine and darkness. There is no relationship between the mind and love. Mind is of time, love is not of time. You can think about a person whom you love, but you cannot think about love. Love cannot be thought about; though you may identify yourself with a person, a country, a church, the moment you think about love, it is not love - it is merely mentation. What is thought about is not love, and there is emptiness in the heart only when the mind is supremely active. Because the mind is active, it

fills the empty heart with the things of the mind; and with these things of the mind we play, we create problems. The playing with problems is what we call activity, and our solution of the problems is still of the mind. **Do what you will, build churches, invent new parties, follow new leaders, adopt political slogans, they will never solve our problems.** The problems are the product of the mind, and for the mind to solve its own problem it has to stop, for only when the mind stops is there love. Love cannot be thought about, love cannot be cultivated, love cannot be practiced. The practice of love, the practice of brotherhood, is still within the field of the mind; therefore, it is not love. When all this has stopped, then love comes into being, then you will know what it is to love. Then love is not quantitative, but qualitative. You do not say, "I love the whole world," but when you know how to love one, you know how to love the whole. Because we do not know how to love one, our love of humanity is fictitious. **When you love, there is neither one nor many - there is only love. It is only when there is love that all our problems can be solved, and then we shall known its bliss and its happiness.** 1948

J. Krishnamurti - On Right Livelihood

Intelligence is unique; it cannot be divided as yours and mine. It is only the absence of intelligence that can be separated into units as yours and mine, and this is the ugliness of distinction, out of which is born exploitation, cruelty, and sorrow. May 4, 1935

There is the sexual activity followed by imagination and the cultivation of excitement by thought. So thought, by thinking about that sexual pleasure of yesterday, gives it continuity and vitality. This is the whole process which we call love and out of that comes jealousy, possessiveness and domination. Such love becomes extraordinarily brutal and violent - the love of one's country, the love of God, the love of an ideology for which one is willing to kill another and destroy oneself.

- Memory is not love because it is of the past, memory is attachment to pleasure and to pain. But love is not of time; it has nothing to do with yesterday or tomorrow. . . - If I love my wife or my husband or my neighbour according to a conclusion which has been part of my conditioning as a Christian, or whatever it is, then surely that act is not love. The active present, the acting is the living - not the future or the past.

Change is not a movement from the known to the known, and all political revolutions are that. This kind of change is not what we are talking about. To progress from being a sinner to being a saint is to progress from one illusion to another.

The man who is obstinate, suspicious, greedy for power and position, has also inwardly committed **suicide**. He lives behind a wall of images. So any man who lives with an image of himself, of his environment, his ecology, his political power or religion, is already finished.

That isolation is what all religions have supplied: the believer is definitely on the threshold of **suicide**. Because he has put all his faith in a belief, when that belief is questioned he is afraid and is ready to take on another belief, another image, commit another religious **suicide**.

To live without time is really to have this sense of great love, because love is not of time, love is not something that was or will be; to explore this and live with it is the real question. Whether to commit **suicide** or not is the question of a man who is already partially dead. Hope is the most dreadful thing. Wasn't it Dante who said, ”Leave hope behind when you enter the Inferno”? To him, paradise was hope, that's horrible.

- A man who lives only for pleasure, with occasional flashes of sorrow and piety, whose whole life is given to amusement and entertainment is, of course, a worldly man, although he may also be very clever, very

scholarly, and fill his life with other people's thoughts or his own. And a man who has a gift and exercises it for the benefit of society, or for his own pleasure, and who achieves fame in the fulfilment of that gift, such a man, surely, is also worldly. But it is also worldly to go to church, or to the temple or the mosque, to pray, steeped in prejudice, bigotry, utterly unaware of the brutality that this implies. It is worldly to be patriotic, nationalistic, idealistic. The man who shuts himself up in a monastery - getting up at regular hours with a book in hand, reading and praying - is surely also worldly. And the man who goes out to do good works, whether he is a social reformer or a missionary, is just like the politician in his concern with the world. The division between the religious life and the world is the very essence of worldliness. The minds of all these people - monks, saints, reformers - are not very different from the minds of those who are only concerned with the things that give pleasure. So it is important not to divide life into the worldly and the non-worldly. It is important not to make the distinction between the worldly and the so-called religious.

Sensitivity and emotions are merely sensations. . . . Love alone can transform insanity, confusion, and strife. No system, no theory of the left or of the right can bring peace and happiness to man.

Discipline means to learn, not to conform, not to suppress, not to imitate the pattern of what accepted authority considers noble. This is a very complex question for in it are involved several things: to learn, to be austere, to be free, to be sensitive, and to see the beauty of love.

If you see in yourself this division between the mind and the heart, actually see it, not conceive of it theoretically, but see it, then the problem comes to an end. A man who is passionate about the world and the necessity for change, must be free from political activity, religious conformity and tradition - which means, free from the weight of time, free from the burden of the past, free from all the action of will: this is the new human being. This only is the social, psychological, and even the political revolution.

Love of the image is not love.
When there is love there is no image.

Can the mind be completely chaste? Not being able to find out how to live a chaste life, one takes vows of celibacy and goes through tortures. That is not celibacy. Celibacy is something entirely different. It is to have a mind that is free from all images, from all knowledge; which means understanding the whole process of pleasure and fear.

Has love got anything to do with thought? Can you cultivate love by formulating it and saying "My ideal of love is that"? Do you know what happens when you cultivate love? You are not loving. You think you will have love at some future date; in the meantime you are violent. So is goodness the product of thought? Is love the product of experience, of knowledge?

You have your God, the Communists have their gods. So find out, if I may suggest, what love is. You can only find out what love is, by knowing what it is not. Not knowing intellectually, but actually in life putting aside what it is not - jealousy, ambition and greed, all the division that goes on in life, the me and the you, we and they, the black and the white. Unfortunately you won't do it because it needs energy, and energy comes only when you observe actually what is and don't run away from it. When you see actually what is, then in the observing of it, you have the energy to go beyond it. You cannot go beyond it if you are trying to escape from it, to translate it, or to overcome it. Just observe actually what is, then you have abundance of energy, then you can find out what love is. So what one has to do is to see. You cannot see, if you are not sensitive, and you are not sensitive if you have an image between you and the thing

seen. Do you understand? **So seeing is the act of love.** You know what makes the total mind sensitive? - only love. You can learn a technique and yet love; but if you have technique and no love you are going to destroy the world.

Love is not possessiveness. Love is not dependency. . . . Love is not image. Love is not pleasure. Love is not desire. Love is not something to be cultivated, it is not dependent on memory. Freedom also means love, compassion, and there is no freedom if there is not intelligence. Intelligence is inherent in compassion and love. We can go into this endlessly, not verbally or intellectually, but inwardly live a life of such a nature.

Merely to acquire information or knowledge is not to learn. **Learning implies the love of understanding and the love of doing a thing for itself.** Learning is possible only when there is no coercion of any kind. And coercion takes many forms, does it not? There is coercion through influence, through attachment or threat, through persuasive encouragement, or subtle forms of reward.

Only the intelligence of love and compassion can solve all problems of life.

Control in any form does breed distortion, conflict and an unhealthy mind. And the old culture has said you must discipline. And this discipline begins with children in schools, in colleges, in families, all the way right through.

I have been educated, conditioned to look at myself fragmentarily, look at the world fragmentarily - Christian, Communist, Socialist, Methodist, Hindu, Muslim, Buddhist, Zen – you follow - I have been brought up, educated in this culture, which is to look at the world fragmentarily, as a Jew, as an Englishman, as a Catholic - you know - all the blasted lot! So being conditioned in this culture I cannot possible take a total view. Right? Therefore my chief concern then is, to be free of this fragmentary education - isn't it? Not whether I can see completely or not, but to free the mind from fragmentation. Right? Not to be Catholic, not to be Protestant - you know all the rest of it. To wipe away all that. I can only wipe away all that instantly when I see the truth of it. Right? I cannot see the truth of it if I say, "I love being a Hindu", because being a Hindu gives me a certain position, I put on a turban and impress a lot of silly asses! And I take pleasure in the past because tradition says we are one of the old ancient races, and that gives me great delight. But if I see the falseness of all that, see

the truth of it, I can see the truth only when I see the falseness - the truth is in the falseness.

...Separation between God or reality and yourself is brought about by you, by the mind that clings to the known, to certainty, to security. This separation cannot be bridged over; there is no ritual, no discipline, no sacrifice that can carry you across it; there is no savior, no Master, no guru who can lead you to the real or destroy this separation. The division is not between the real and yourself; it is in yourself. . .What is essential is to understand the increasing conflict of desire; and this understanding comes only through self-knowledge and constant awareness of the movements of the self.

You can't find God; there is no way to it. Man has invented many paths, many religions, many beliefs, saviours and teachers whom he thinks will help him to find the bliss that is not passing. The misery of search is that it leads to some fancy of the mind, to some vision which the mind has projected and measured by things known. The love which he seeks is destroyed by the way of his life. **You cannot have a gun in one hand and God in the other. God is only a symbol, a word, that has really lost its meaning, for the churches and places of worship have destroyed it.** *Of course, if you don't believe in God you are*

like the believer; both suffer and go through the sorrow of a short and vain life; and the bitterness of every day makes life a meaningless thing. Reality is not at the end of the stream of thought, and the empty heart is filled by the words of thought. We become very clever, inventing new philosophies, and then there is the bitterness of their failure. We have invented theories about how to reach the ultimate, and the devotee goes to the temple and loses himself in the imaginations of his own mind. The monk and the saint do not find that reality for both are part of a tradition, of a culture, that accepts them as being saints and monks. The dove has flown away, and the beauty of the mountain of cloud is upon the land - and truth is there, where you never look.

You may talk about love and brotherhood on Sundays, but on Mondays you exploit others in your various occupations. Religion, morality, discipline merely act as a cover for hypocrisy. Such a morality, from my point of view, is immoral. As you ruthlessly seek economic security, out of which is born a morality suited for that purpose, so you have created religions all over the world which promise you immortality through their closed and peculiar disciplines and moralities. As long as this closed morality exists, there must be wars and exploitation, there cannot be the real love of man.

***If you have not got love*, not just in little drops but in abundance if you are not filled with it, the world will go to disaster. . . In this torn desert world there is no love because pleasure and desire play the greatest roles, yet without love your daily life has no meaning.**

Friends, Throughout the ages and in the present civilization also, one sees how the clever individual exploits the group, and the group in its turn exploits the individual. There is this constant interaction between the individual and the group as society, religions, the ideas of leaders and of dictators. There is also the exploitation of women by men in certain countries, and in others women exploit men. There is a subtle or a gross form of exploitation taking place where there is vested interest, whether in private property or in religion or in politics.

Questioner: I belong to no religion, but I am a member of two societies which give me knowledge and spiritual **wisdom**. If I give these up, how can I ever reach perfection?

Krishnamurti: **If you understand the futility of all organized religious bodies, with their vested interests, with their exploitation, the utter stupidity of their beliefs based on authority, superstition, and fear - if you truly grasp the significance of this - then you will not belong to any religious sect or society.** Do you think

that any society or any book can give you **wisdom?** Books and societies can give you information; but if you say that a society can give you **wisdom,** then you merely rely on it, and it becomes your exploiter. If **wisdom** could be acquired through a religious society or sect, we should all be wise, for we have had religions with us for thousands of years. But **wisdom** is not to be acquired in that manner. **Wisdom** is the understanding of the continual flow of life or reality, which is to be discerned only when the mind is open and vulnerable, that is, when the mind is no longer hindered through its own self-protective desires, reactions, and illusions. No society, no religion, no priest, no leader is ever going to give you **wisdom**. It is only through our own suffering, from which we try to escape by joining religious bodies and by immersing ourselves in philosophical theories - it is only through being aware of the cause of suffering and in freedom from it that **wisdom** is born naturally and sweetly.

Questioner: Are you preaching individualism?

Krishnamurti: I am afraid the Questioner has not quite understood what I have said. I am not advocating individualism at all. Unfortunately, the vast majority have hardly an opportunity for individual expression. They may think they are acting voluntarily, freely, but sadly they are

merely machines, functioning in a particular groove under the compulsion of circumstances and environment. So how can there be individual fulfillment, which is the highest form of intelligence? What we call individual expression, in the case of the vast majority of people, is nothing but a reaction in which there is very little intelligence. But there is a different kind of individuality, that of uniqueness, which is the result of voluntary and comprehending action. That is, if one understands environment and acts with discerning intelligence, then there is true individuality. This uniqueness is not separative, for it is intelligence itself. Intelligence is alone, unique. But if you merely act through the compulsion of circumstances, then, though you may think you are an individual, your actions are but reaction, in which there is no true intelligence. Because the present individual is merely a reaction, in which there can be no intelligence, there is chaos in the world, each individual seeking his own security and thoughtless fulfillment. Intelligence is unique; it cannot be divided as yours and mine. It is only the absence of intelligence that can be separated into units as yours and mine, and this is the ugliness of distinction, out of which is born exploitation, cruelty, and sorrow.

Krishnamurti: I wonder if there is another factor,

another way of communication, which isn't based on words, knowledge, explanations and reward and punishment. You follow? Is there another way of communicating, which we were talking about at table for a brief moment? You see in that too, there is a danger. I think there is, I am sure there is, a way of communicating which is not verbal, which is not analytical, logical, which doesn't mean lack of sanity, but I am sure there is another way.

Bohm: Perhaps there is.

K: Now how do you communicate with me, who is caught in this trap, non-verbally, so that I grasp it deeply, that breaks away everything else? You follow? Is there such a communication? My mind has always communicated with another with words, with explanations, with logic, with analysis, either compulsive, or with suggestion and so on. My mind has been caught in all that. There must be another element which breaks through all that, otherwise it is impossible.

B: It will break through the inability to listen.

K: Yes, the inability to listen, the inability to observe, to hear and so on. There must be a different method. You see, I met a man once, obviously many men, who have been to a place with a certain saint and in his company they say all our problems are resolved. Just a minute. And when they go back to their life, back to the old game.

B: Yes, well there was no intelligence in it.

K: You see the danger. That man, that saint, being quiet, nonverbal, in his very presence, they feel quiet. You follow what I am saying? And they feel their problems are resolved.
B: But it is still from the outside.
K: Of course. Still it is like, of course it is, like going to church. And in a good ancient church, or a cathedral, you feel extraordinarily quiet. It is the atmosphere, it is the structure, you know, all that, the very atmosphere makes you be quiet.
B: Yes, well it communicates what is meant by quietness, I think, but it gets across the communication which is non-verbal.
K: No, that is nothing. It is like incense.
B: It is superficial.
K: Utterly superficial, like incense, it evaporates! So we push all that aside, then what have we left? Not an outside agency, a god, or some saviour, push all that aside, and what have I left? What is there that can be communicated, which will break through the wall which human beings have built for themselves? As we said sir, at the lunch table a couple of hours ago, is it love? Of course that word is corrupted, loaded, become dirty; but cleansing that word, is that the factor that will break through all this clever analytical approach, is that the element that is lacking?
B: Well we have to discuss it, you see maybe

people are somewhat chary of this word.
K: I am chary beyond words!
B: And therefore as people resist listening,
they will resist love too.
K: Of course. That is why I said it is rather
a risky word.
B: We were saying the other day also that love
contains intelligence. - K: Of course.
B: Which is care as well and if we meant
by love that energy which also contains
intelligence and caring, all that.
K: That we went through the other day.
Now wait a minute, you have that quality and I am caught in my misery, my anxiety and so on, and you are trying to penetrate with that intelligence, this mass of darkness. How will you do it? Will that act? If not we human beings are lost. You follow sir? Therefore they have invented Jesus, Buddha, Krishna, they bring love, you follow? Which has become so utterly meaningless, superficial and nonsensical. So what shall I do? I think that is the factor sir. Attention, perception, intelligence and love. You bring it to me and I am incapable of receiving it. And I say, 'It sounds nice, I feel it but I can't hold it,' - I can't hold it because the moment I go outside this room I am lost.
B: Well that really is the problem.
K: Yes sir. That is the real problem. Is love something outside? You understand what I am saying? Like a saviour is outside, and heaven is outside and all that stuff. But is love something - I am using that word very carefully -

something outside of me, which you bring to me, which you awaken in me, which you give me as a gift; or it is in my darkness, in my illusion, suffering, is there that quality?
Obviously not, there can't be.
B: Then where is it?
K: That's just it. It must be there - now wait a minute; **love is not yours or mine, it is not personal, it is not something that belongs to a person, and doesn't to the other; love is that**. . . . . .
B: Do you perceive in human nature some possibility of a real change?
K: Of course sir, otherwise it would be meaningless, we'd be monkeys, machines. You see, and that faculty to a radical change is attributed to some outside agency and therefore we look to that and get lost in that. If we don't look to anybody and be completely free from all that, that solitude is common to all of us.
J. Krishnamurti - David Bohm - THE ENDING OF TIME

If you know love you will not follow anybody. Love does not obey. When you love there is neither respect nor disrespect.

Questioner: I want the attention that you have sir. I see that desire.
Krishnamurti: So I am left with this, sir: I see love is not desire. It is a great thing to find out for oneself and if love is not desire then

what is love? You understand? Love is not mere attachment to the baby, love is not attachment to any form, love is not jealousy, love is not me and my ambition, my fulfilment, my becoming, and you also becoming, this constant division, that is not love, nor desire, nor pleasure. Right? The fulfilment of desire, which is pleasure, that is not love. So I have found out what love is. It is none of these things. And have I understood these elements and am free of them? Or just say, 'Well, I understand intellectually, I understand verbally, but help me to go deeper', I can't. You have to do it yourself.

That is the extraordinary thing about love: it is the only quality that brings a total comprehension of the whole of existence. J. Krishnamurti

Identification with something is one of the most hypocritical states - to identify oneself with a nation, with a belief and yet remain alone is a favourite trick to cheat loneliness. Or you identify yourself so completely with your belief that you are that belief, and this is a neurotic state. Now let's put away this urge to be identified with a person or an idea or a thing. Sorrow and love cannot go together, but in the Christian world they have idealized suffering, put it on a cross and worshipped it, implying that you can never escape from suffering except through that one particular door, and this is the whole structure of an exploiting religious society. So when you ask

what love is, you may be too frightened to see the answer. It may mean complete upheaval; it may break up the family; you may discover that you do not love your wife or husband or children - do you? - you may have to shatter the house you have built, you may never go back to the temple. ***But if you still want to find out, you will see that fear is not love, dependence is not love, jealousy is not love, possessiveness and domination are not love, responsibilityand duty are not love, self-pity is not love, the agony of not being loved is not love, love is not the opposite of hate any more than humility is the opposite of vanity.***

And you cannot have love if there is no beauty. Beauty is not something you see - not a beautiful tree, a beautiful picture, a beautiful building or a beautiful woman. There is beauty only when your heart and mind know what love is. It is only the innocent mind which knows what love is, and the innocent mind can live in the world which is not innocent.

Question: Have the teachings attributed to the great teachers - Christ, Buddha, Hermes and others - any value for the attainment of the direct path to truth?

Krishnamurti: If you will not misunderstand, I would say that their teachings become valueless because the human mind, being so subtle, so cunning in its desire for self protection, twists

the teachings to suit its own purposes and creates systems and ideals as a means of escape, out of which grow petrified churches and exploiting priests. Religions throughout the world, through their systems and the trickery of their organized exploitation, seek to teach man to love, to think, to live sanely, intelligently; but how can a system create love or teach you to think selflessly? As you do not want to do this, as you are unwilling to live completely, integrally, with vulnerable mind and heart, you have created a system which has become your master, a system that is contrary to and destructive of thought and love. So it is utterly useless to multiply systems. If the mind frees itself from the illusion of its own selfprotective demands and cravings, then there will be love, intelligence; then there will not be this division created by religions and beliefs; man will not be against man.

Where there is fear there is no love. Without love we can never find out what truth is, nor find out if there is such a thing - or not such a thing - as God. We can only know what love is when we know how to die to everything of yesterday, to all the images of pleasure, sexual or otherwise; then, when there is love, which in itself is virtue, which in itself is morality - all ethics are in it - then only does that reality, that something which is not measurable, come into being.

You know, actually we have no love - that is a terrible thing to realize. Actually we have no love; we have sentiment; we have emotionality, sensuality, sexuality; we have remembrances of something which we have thought as love. But actually, brutally, we have no love. Because to have love means no violence, no fear, no competition, no ambition. If you had love you will never say, "This is my family." You may have a family and give them the best you can; but it will not be "your family" which is opposed to the world. If you love, if there is love, there is peace. **If you loved, you would educate your child not to be a nationalist,** not to have only a technical job and look after his own petty little affairs; you would have no nationality. **There would be no divisions of religion, if you loved. But as these things actually exist - not theoretically, but brutally - in this ugly world, it shows that you have no love.** Even the love of a mother for her child is not love. If the mother really loved her child, do you think the world would be like this? She would see that he had the right food, the right education, that he was sensitive, that he appreciated beauty, that he was not ambitious, greedy, envious. So the mother, however much she may think she loves her child, does not love the child. So we have not that love.

Ah, come sit beside me, Thou shalt know
of the understanding of true love.

There is order in the freedom of Life
but in bondage a great confusion. . .
Let Life paint of its loveliness on the canvas of thy being. Be thou the background for its fullness. And withhold it not its even flow. He who walks upright amidst confusion is in love with Life.

Krishnamurti - From Darkness to Light
`Neither Time...'

Neither time... Neither time nor space exists for the man who knows the eternal. Space and time are real for the man who is yet imperfect and space is divided for him into dimensions, time into past, present and future. He looks behind him and sees his birth, his acquisitions, all that he has rejected. That past is being continually modified by the future which is ever being added to it. From the past man turns his eyes to the future where death, the unknown, the darkness, the mystery, await him. Fascinated by these he can no longer detach himself from them. The mystery of the future holds for him the fulfillment of all his desires, which the past has denied to him, and in his dreams he flies to that brilliant horizon where happiness must exist, where he must seek it. No one will ever pierce the

infinite mystery of the future - impenetrable in its evanescent illusion - neither magician, prophet nor God! But on the contrary it will be the mystery which will engulf man, which will not let him escape, which will break the mainspring of his life. Life is not to be approached through the past, nor through the mirage of the future. Life cannot be approached through intermediaries, nor conquered for another. That discovery can only be made in the immediate present - by the individual for himself and not for others - by the individual who has become the eternal "I". That eternal "I" is created by the perfection of the self - perfection in which all things are contained, even human imperfections. Man, not yet having achieved that condition of life in the present, lives in the past which he regrets, lives in the future where he hopes, but never in the present which he ignores. This is the case with all men. Balanced between the past and Balanced between the past and the future, the "I" is poised as a tiger ready to spring, as an eagle ready to fly, as the bow at the moment of releasing the arrow. This moment of equilibrium, of high tension, is "creation." It is the fullness of all life, it is immortality.

The wind of the desert sweeps away all trace of the traveller. The sole imprint is the footstep of the present. The past, the future. . . sands blown by the wind. J. Krishnamurti

LOVE

P. D. Ouspensky
1878-1947

But even without touching upon the purpose of mankind's existence, within the limits of what we can know, we must admit that all the creative activity of mankind is the outcome of love. Our whole world turns around love as its centre.

Love opens up in man sides when he was not aware of in himself.

Thus the function of man is knowledge and self-knowledge. But without understanding 'man' as a whole, it is impossible to understand his function.

Without using any allegories it can be said that love, as the strongest of all emotions, reveals in the soul of man all its manifest and hidden qualities, and it can disclose those new qualities which now are the subject of occultism and mysticism and are so deeply hidden that, in most cases, men even refuse to admit the possibility of their existence.

I have called the system of higher logic 'TERTIUM ORGANUM', because for us it is the third instrument or the third law of thought after Aristotle and Bacon. The first was ORGANON, the second NOVUM ORGANUM. But the third existed before the first. A man possessing this key can open the doors of the world of causes without fear.

The results of mystical experience are totally illogical from our ordinary point of view. They are super-logical, i.e. TERTIUM ORGANUM, WHICH IS PRECISELY THE KEY TO MYSTICAL EXPERIENCE, is fully applicable to them.

Q. How can we learn to love our enemies?
A. **Learn to love yourself first-you do not love yourself enough; you love your false personality, not yourself.** It is difficult to understand the New Testament or Buddhist writings, for they are notes taken in school. One line of these writings refers to one level and another to another level.

But the problem of love is usually accepted in modern philosophies of life as something given, something already understood and known. Different systems introduce comparatively few differences into the understanding of love. And, although in reality love is for us as great a mystery as death, for some reason we notice it much less forcibly. We have evolved a series of stereotyped views on love, and men meekly accept one or another of these stereotyped views. Art, which from its very nature should have much to say on the subject, pays great attention to love; love has perhaps always been and is the principal subject of art. But even an limits itself, on the whole, to mere descriptions and a psychological analysis of love, rarely touching the depths of love, that contact with the eternal and the infinite which it holds for man. **In reality love is a cosmic phenomenon, in which people, mankind, are merely accidental; a cosmic phenomenon as little concerned with either the lives or the souls of men as the sun is concerned in shining so that, by its light, men may go about their trivial affairs and use it for their own ends.** If men could understand this, be it only with one pan of their consciousness, a new world would open up before them and it would become very strange for them to look at life from all the usual angles. **They would understand then that love is something quite different, and of a different order from the small events of earthly life.** Love, in relation to our life, is a Deity, now stern,

now benevolent, but never submitting to us, never consenting to serve our aims. **Men strive to subjugate love to themselves, to force it to serve their aims, both spiritual and material. But love cannot be subjugated to anything and it wreaks merciless vengeance on the puny mortals who strive to subjugate God to serve their own ends. It confuses all their calculations and makes them do what they have never expected. It forces them to serve it, to do what it wants. Mistaken about the origin of love, men are mistaken about its result.** Both positivist and spiritualist morality equally admit only one possible result of love-children, the propagation of species. But this objective result, which may or may not happen, is in any case only the result of the external, objective side of love, of the material fact of impregnation. If one does not see in love anything beyond the material fact and the desire for it, this is how it should be. But in reality love does not in any way consist of the material fact, and results of love, apart from the material, may manifest themselves on quite a different plane. This different plane in which love operates, and the ignored, hidden results of love are not difficult to understand even from a strictly positivist, scientific point of view.

Q. How can we learn to love our enemies?

A. **Learn to love yourself first-you do not love yourself enough; you love your false personality, not yourself.** It is difficult to understand the New Testament or Buddhist writings, for they are notes taken in school. One line of these writings refers to one level and another to another level.

Q. Is love without identification possible?
A. I would say love is impossible with identification. Identification kills all emotions, except negative emotions. With identification only the unpleasant side remains.

In connection with functions and states of consciousness and from the point of view of his possible evolution, man is divided into seven categories. People are born only in one of the three first categories. A person in whom the instinctive or moving function predominates, and in whom intellectual and emotional functions are less developed, is called man No. 1; but if the emotional function predominates over the other functions he is called man No. 2; and if the intellectual function predominates he is man No. 3. Beyond these three kinds of men, but not born as such, is man No. 4. This means the beginning of change, chiefly in consciousness but also in knowledge and capacity for observation. Next comes man No. 5 who has already developed in himself the third state of consciousness, that is, self-consciousness, and in whom the higher emotional function works. Next is man No. 6 and finally man No. 7, who has full objective consciousness and in whom the higher intellectual function works.

Q. In our present state, can we know real love, loyalty or devotion?
A. For us, these things are relative. We can have them more or less. But we cannot know them in any absolute way.

Q. Does understanding of a term or word vary in relation to the degree of being? Would the word 'love', for instance, mean one thing to man No. 1 and another to man No. 4 or 5?
A. Certainly. We can see already how the same word means one thing for man No. 1, another thing for man No. 2 and yet another for man No. 3. But on the level of man 1, 2 and 3 this is mechanical, in the sense that people cannot help it. They understand according to their level, their capacity, not according to the meaning of things. As I just said, one at a time. For instance, we love somebody one moment, and wish them dead the next. Only we do not see it. Yet sometimes moments come when we can feel all our emotions on the same subject together. Only you must wait until you get a taste of such a moment, because without a taste of it you will never get any further in understanding what a moment of conscience means. Conscience can be very strong and definite. But in most cases it is asleep, because, since most people are asleep, everything in them is asleep. So conscience must be awakened. We must learn to understand truth emotionally in certain cases, and we can do this only by not being afraid to face contradictions in ourselves.

For instance, from the beginning we take different manifestations of man in different fields of activity, in religion, science, art and so on, and try to look at them from the point of view of this division into seven categories. You will see at once that if there are seven categories of man there must be,

correspondingly, seven categories of everything that belongs to man. We do not know about man No. 5, 6 and 7, but we know the difference between man 1, 2 and 3, and so we can easily understand that religion of man No. 1, whatever it may be called, will be a primitive religion, simplified in all senses. Gods are simple, virtues are simple and sins are simple-everything is simple, because man No. 1 does not like to think much. Sentimental, emotional religion, full of illusions and imagination, will be the religion of man No. 2. And religion composed of theories, words and definitions for everything will be the religion of man No. 3. These are the only kinds of religion we know, although if men of higher levels exist, there must also be religion of man No. 5, religion of man No. 6 and religion of man No. 7. It is the same with art - there is art No. 1, art No. 2 and art No. 3, and we know nothing else. But there are some works of art remaining from very old days which evidently belong to men of higher consciousness. If we find such works of art, we will see that we do not understand them, they are beyond our level. From this point of view all ordinary art, art of man No. 1, 2 and 3, is called subjective art, for it is based only on a subjective understanding or subjective feeling of things. In science it is even easier to understand the difference. Certainly science No. 1, 2 and 3 is all we know. It uses man's present state of consciousness and present functions as an instrument for getting certain results. .

Nothing is more contradictory, more paradoxical than a man *absorbed in activity*. We are so used to 'man' that his extraordinary perversions do not strike us as strange. Violence in the name of freedom. Violence in the name of love. Preaching Christianity sword in hand. The stakes of the Inquisition to the glory of a God of Mercy. The oppression of the freedom of thought and speech on the part of ministers of *religion*. All these are utter absurdities of which only men are capable.

A right understanding of morality, not as it is but as it should be, could save us to a great extent from such perversions of thought. Altogether, there is very little morality in our life.

How much time and labour would be saved, and how much useless suffering humanity would be spared, if it could understand the simple fact that truth cannot be expressed in our language. Then men would cease to think that they possessed truth, would cease to force other people to accept their truth at any cost. They would think then that others may approach truth from another side, just as they themselves approach it from their own side. How many arguments, how many religious conflicts, how much coercion of the thought of others would be unnecessary and impossible if men realized that no one has the truth, but that all are seeking it, each in his own way.

If you can understand, you do not need faith.

You must try to verify it, and base your attitude on facts, not on belief. If you do even one-tenth of what is suggested, very soon you will have facts, and then you must base your attitude on these facts, not on theories. Faith is a passive thing. We have to verify everything, accept nothing on faith. For faith there are other ways, but in the Fourth Way faith would be weakness - trying to escape work. Instead of trying to know, we would believe. Only what man himself finds to be true can serve as a sufficient foundation. We must understand that faith, in the true sense, is a certain state that is more than emotional. It is a positive emotion and, taken in this sense, it means a higher level which we, being men 1, 2 and 3, have not reached, and so we do not know what faith means-it is only a word for us. **Faith must be directed to big things, not applied to small things of ordinary life. When people use what we call 'faith' in cases when they must know- it is just laziness.** There can be one faith and another faith-it can be on different levels. According to the division of men into seven categories there can be seven kinds of faith, so it is difficult to speak in these terms.

Real faith is a higher emotion, belonging to the higher emotional centre. In our ordinary emotional centre there can only be imitation faith. Real faith means not only emotion, but also knowledge.

Man can be conscious, but at present he is not. It must be recognized that man lives below his legitimate level. There are also other things man may attain,. . .

European culture has followed the path of intellectual development. The intellect invented and organized without thinking of the moral meaning of its activity, and this led to the result that the crown of European culture is the 'Dreadnought'. European thought has produced much that is useful and valuable, much that makes life easier. The working out of principles of freedom and justice; the abolition of slavery (though nominal); in many spheres, victory over hostile nature; means of disseminating thought, the press; the miracles of modern medicine and surgery - all these are undoubtedly real achievements and must be taken into consideration. But there is no morality in them, i.e. no truth but, on the contrary, a great many lies. We are satisfied with principles as principles, lulled by the thought that one day they will be applied to life, and we are in no way surprised or disturbed by the fact that, while we evolve beautiful principles, the whole of our life (i.e. the life of cultured humanity) goes in the opposite direction. A cultured European invents with equal ease a machine-gun and a new surgical apparatus. European culture started with the life of a savage . . . . . without thinking of their moral value.

A man who does not strive towards evolution, who is not conscious of its possibility and is not helping it, will not evolve. And an individual who does not evolve does not remain in a static state, but goes down, degenerates (i.e. certain of his elements begin their own evolution, hostile to the whole). This is a general law.

Reason cannot conquer feeling, because feeling can only be conquered byfeeling. Reason can only provide thoughts and images which would evoke feelings, and these conquer the feeling of the given moment. Spirituality is not something opposed to intellectuality' or 'emotionality'. It is only THEIR HIGHER FLIGHT. Reason has no bounds. Limitation is a characteristic that belongs only to the human 'Euclidean' mind - the intellect separated from emotions.

The possibility of manifestation of cosmic consciousness cannot be artificially grafted. A man is born with it or without it. This possibility may be suppressed or developed, but it cannot be created. Not everyone can learn to distinguish the true from the false. But even those who may have this ability will not get it as a free gift. It is the result of great labour, great work, demanding daring both in thought and feeling. But free thought cannot be confined within any limits. The true motion which lies at the basis of everything is the motion of thought. **True energy is the energy of consciousness. And truth itself is motion and can never come to rest, to the end of seeking.**

To begin self-study it is necessary to study methods of self-observation, but that again must be based on a certain understanding of the divisions of our functions. Our ordinary idea of these divisions is quite wrong. We know the difference between intellectual and emotional functions. For instance, when we discuss things, think about them, compare

them, invent explanations or find real explanations, this is all intellectual work; whereas love, hate, fear, suspicion and so on are emotional. But very often, when trying to observe ourselves, we mix even intellectual and emotional functions; when we really feel, we call it thinking, and when we think we call it feeling. But in the course of study we shall learn in what way they differ. For instance, there is an enormous difference in speed, but we shall speak more about that later.

Many people came very near to self-remembering in practice, others came very near to it in theory but without practice-either theory without practice, or practice without theory-and neither from the one nor from the other did they come to the real truth. For instance, in the so-called Yoga literature there are many near approaches to self-remembering. For example, they speak about 'I am' consciousness, but they are so theoretical that you cannot get anything out of it. Self-remembering was never mentioned in any literature in an exact, concrete form, although in a disguised form it is spoken about in the New Testament and in Buddhist writings. For instance, when it is said, 'Watch, do not sleep', this is self-remembering. But people interpret it differently.

Awakening is not for those who are afraid of unpleasant things, it is only for those who wish to awake and realize what being asleep means and that much help is necessary, a great deal of shaking. This is the real point: how to provide perpetual shaking for oneself and how to agree to it.

So there were formed three ways corresponding to the division of man into man No. 1, No. 2 and No. 3. The first way is the way of the Fakir. It is a long, difficult and uncertain way. A fakir works on the physical body, on conquering physical pain. The second way is the way of the Monk. This way is shorter, more sure and more definite. It requires certain conditions, but above all it requires faith, for if there is no faith a man cannot be a true monk. The third way is the way of the Yogi, the way of knowledge and consciousness. When we speak about the three ways we speak about principles. In actual life they are seldom met with in a pure form, for they are mostly mixed. But if you know the principle, when you study school practices you can separate which practice belongs to which way. When we speak of yogis we really take only Jnana-Yoga and Raja-Yoga. Jnana-Yoga is the yoga of knowledge, of a new way of thinking. It teaches to think in different categories, not in the categories of space and time and of causality. And Raja-Yoga is work on being, on consciousness. Although in many respects these ways are very efficient, the characteristic thing about them is that the first step is the most difficult. From the very first moment you have to give up everything and do what you are told. If you keep one little thing, you cannot follow any of these ways. So, although the three ways are good in many other respects, they are not sufficiently elastic. For instance, they do not suit our present mode of life. The Fakir is an exaggerated No. 1 man with a heavy predominance of instinctive-moving centre. The Monk is an exaggerated No. 2

man with the emotional centre developed and the others under-developed. The Yogi is an exaggerated No. 3 man with the intellectual centre developed and the others not sufficiently developed. If only these three traditional ways existed, there would be nothing for us, for we are too over-educated for these ways. But there is a Fourth Way which is a special way, not a combination of the other three. It is different from others first of all in that there is no external giving up of things, for all the work is inner. A man must begin work in the same conditions in which he finds himself when he meets it, because these conditions are the best for him. If he begins to work and study in these conditions, he can attain something, and later, if it is necessary, he will be able to change them, but not before he sees the necessity for it. So at first one continues to live the same life as before, in the same circumstances as before. In many respects this way proves more difficult than the others, for nothing is harder than to change oneself internally without changing externally. **Then in the Fourth Way the first principle is that man must not believe anything; he must learn; so faith does not enter into the Fourth Way. One must not believe what one hears or what one is advised, one must find proofs for everything. If one is convinced that something is true, then one can believe it, but not before. This is a brief outline of the difference between the four ways.**

Q. Why is it wrong to believe? - A. People believe or disbelieve when they are too lazy to think. You have to choose, you have to be convinced. You are told that

you must remember yourself, but it would be wrong for you to remember yourself because you are told. First you must realize that you do not remember yourself and what it means, and then if you really realize that you need it and would like to remember yourself, you will do it in the right way. If you do it simply by copying somebody, you will do it in a wrong way. You must realize that you are doing it for yourself, not because somebody told you.

Q. Is the Fourth Way for any special type of man?

A. Yes, if you like-for a type of man who cannot follow the other ways.

Q. Positive means not negative?

A. Yes, and much more besides. An emotion that cannot become negative gives enormous understanding, has an enormous cognitive value. It connects things that cannot be connected in an ordinary state. To have positive emotions is advised and recommended in religions, but they do not say how to get them. They say, 'Have faith, have love'. How? Christ says, 'Love your enemies'. It is not for us; we cannot even love our friends. It is the same as saying to a blind man, 'You must see!' A blind man cannot see, otherwise he would not be a blind man. That is what positive emotion means.

. The three inner circles are called Esoteric, Mesoteric and Exoteric. The fourth is the outer circle where men 1, 2 and 3 live. Schools act as gates through which man No. 4, who is between the outer and the Exoteric circle, can pass. Man No. 5 belongs to the Exoteric circle, man No. 6 to the Mesoteric and man No. 7 to

the Esoteric or the innermost circle. The outer circle is also called the circle of the confusion of tongues, for in this circle people cannot understand one another. Understanding is possible only in the inner circles. All this means there are degrees.

Q. Is suffering, apart from physical pain, possible without false personality?
A. Certainly, but it does not become so insistent. When false personality begins to enjoy it, it becomes dangerous. Most of our suffering depends on identification, and if identification disappears, our suffering disappears too. One must be reasonable, one must realize that it is no use suffering if it is possible not to suffer.

Many men cannot be pushed by anything but love to crime, to treason; only love can bring forth in them deeply hidden feelings which they considered long extinct in themselves. In love there is concealed a tremendous amount of egotism, vanity and self-pride. Love is a great force that tears off all masks. And people who run away from love, run away in order to keep their masks.

Love is a creative force. And the creative force of love manifests itself not in one but in many varied directions. Perhaps it is precisely by this force of love, Eros, than mankind is incited to fulfil its main function, which we do not know and only sometimes dimly feel.

And we can trace how the energy of love passes into instincts, into the power of ideas, into creative

force on different planes of life, into imagesof art, into songs, sounds, music, poetry. And we can easily imagine the same energy passing into intuition of a higher order, into higher consciousness which will open up for us a mysterious and miraculous world. In all living nature (and maybe even in that which we regard as dead) love is a force inciting creative activity in the most varied directions.

I have dwelt so long on the question of the understanding of love, because it is of the most vital importance; for to the majority of people approaching the threshold of the mystery, it is precisely from this side that much becomes opened or closed and because for many precisely this question constitutes the greatest obstacle. **The most important thing in love is that which is not, which is completely nonexistent from an ordinary everyday materialistic point of view. In this sensing of that which is not, and in the contact thus reached with the world of the miraculous, i.e. the truly real, lies the principal meaning of love in human life.** It is a well-known psychological fact that at moments of very intense experience, great joy or great suffering, everything happening around seems to a man unreal, a dream. This is the beginning of the awakening of the soul. When a man begins to be aware, in a dream, that he is asleep and that what he sees is a dream, he awakes. In the same way a soul, when it begins to realize that all visible life is but a dream, approaches awakening. And the stronger, the more vivid the experiences of a man,

the quicker may come the moment of consciousness of the unreality of life. It is very interesting to examine love and men's attitude to love, using the same method and the same analogies as those applied to the comparative study of different dimensions.

Q: Can conquering negative emotions, like fear, create energy?
A: Very much so. This is one of the best means of collecting energy. All possibilities of development are contained in conquering negative emotions and transforming them. A man with negative emotions will never do anything

Take envy, fear, suspicion we think the emotion is produced in us by something outside, when in reality it is in us, we only look for an object afterwards, and in this way we justify it.

Thus the problem of right emotional knowledge is to feel in relation to people and the world from a point of view other than the personal. And the wider the circle for which a given person feels, the deeper the knowledge which his emotions give. But not all emotions are capable in equal measure of being freed from self-elements. There are emotions which by their very nature divide, estrange, alienate, make a man feel himself as someone apart, separate; such are hate, fear, jealousy, pride, envy. These are emotions of a material order, making one believe in matter. And there are emotions which unite, bring together, make a man feel a part of some large whole; such are love, sympathy, friendship, compassion,

love of one's country, love of nature, love of mankind. These emotions lead a man out of the material world and show him the truth of the world of fantasy. Emotions of the second order are more easily freed from selfelements than emotions of the first order. Although at the same time there can be quite an impersonal pride - pride in some heroic deed performed by another man. There may even be an impersonal envy, when we envy a man who has conquered himself, conquered his personal desire to live, sacrificed himself for something which everybody considers to be right and just and yet which other people cannot bring themselves to do; dare not even think about through weakness, through attachment to life. There may be an impersonal hatred -hatred of injustice, violence, anger against stupidity, against dullness; aversion to foulness, to hypocrisy. These feelings undoubtedly lift up and purify man's soul and help him to see things which he would not otherwise see. Christ driving the money-changers out of the temple or expressing his opinion of the Pharisees was not at all meek or mild. And there are cases where meekness and mildness are not a virtue at all. **Emotions of love, sympathy, pity are very easily transformed into sentimentality, into weakness.** And in this form they naturally serve only absence of knowledge, i.e. matter. The difficulty of dividing emotions into categories is increased bythe fact that all emotions of the higher order, without exception, can also be personal, and then their effect is no different from that of the other category. The psychology of our ordinary conversational

language knows very well that malice, hatred, anger BLIND a man, DIM his reason; it knows that fear DRIVES ONE INSANE, and so on and so on. But we also know that every emotion may serve knowledge and absence of knowledge. Let us take an emotion, valuable and capable of a very high evolution, such as pleasure in activity. This emotion is a powerful moving force in culture, it serves the perfectioning of life and the development of all the higher capacities of man. But the same emotion is also the cause of an endless series of errors and faux pas which mankind commits and for which it has afterwards to pay bitterly. In the excitement of activity man easily tends to forget the aim for the sake of which he started to act; to take the very activity for the aim; and for the sake of preserving the activity to sacrifice the aim. This can be seen especially clearly in the activity of various religious trends. Having started in one direction a man, without noticing it, turns in the opposite direction and very often heads towards the abyss thinking that he is scaling the heights.

If one gets being or knowledge so to speak undeservedly, it is generally incomplete and worse than nothing, with the exception of very rare cases in the objective way; but the latter happens so seldom that it is no use speaking about it. Certain examples of wrong ways will be explained later, because in understanding the wrong way we can understand better the right way. For instance, efforts can be made on the basis of fear, but it will not be a right effort, because right effort should be based on understanding, not on fear.

There is no side of life which does not reveal to us an infinity of the new and the unexpected if we approach it with the knowledge that it is not exhausted by its visible side, that behind this visible side there lies a whole world of the 'invisible', a whole world of new and incomprehensible forces and relations. The knowledge of the existence of the invisible world is the first key to it. **Especially many new things are revealed to us in the most mysterious aspects of our existence, in those aspects through which we come into direct contact with eternity - in Love and in Death.**

Speaking generally, the new world gives the sensation of light, of life, of all-pervading consciousness, of joy. . . . But to a mind which is not prepared the same world will give a sensation of infinite darkness and terror. Moreover, the sensation of terror must come from the loss of everything real, from the disappearance of this world. **In order not to experience the terror of the new world, it is necessary to know it beforehand, either emotionally - through faith and love, or intellectually - by reason. And in order not to experience terror at the loss of the old world, one should renounce it voluntarily beforehand, also either through faith or reason.** It is necessary to renounce voluntarily all the beautiful bright world we live in, to admit that it is a mirage, a phantom, an unreality, deceit, illusion, maya. One should become reconciled to this unreality, not be afraid of it but rejoice in it. One should be stripped of everything. One should become POOR IN SPIRIT, i.e. make

oneself poor by an effort of one's spirit. real, actually leading the soul to the very doors of the new world, and opening these doors at the moment of initiation. But external rites and ceremonies could not by themselves create initiation. The chief work had to go on within the soul and the mind of man.

No tyranny is more fierce than the tyranny of morality. Everything is sacrificed to it. And, naturally, nothing blinds one more than such a tyranny, such a 'morality'. And yet humanity needs morality, but of quite a different kind - a morality based on real data of higher knowledge. Humanity is passionately seeking it and perhaps will find it. Then, on the basis of this new morality a great division will take place, and the few who will be able to follow it will begin to rule the others, or will go away altogether. In any case, owing to the new morality and the forces it will bring in, contradictions of life will disappear and the biped animal, constituting the majority of mankind, will no longer be able to pose as man. The organized forms of intellectual knowledge are: science, based on observation, calculation and experience, and philosophy, based on the speculative method of reasoning and deduction. The organized forms of emotional knowledge are: religion and art. Religious teachings, taking on the character of 'cults' and thus departing from the original 'revelation' upon which they were founded, are entirely based on the emotional nature of man. Majestic temples, the gorgeous vestments of priests and clergymen, the pomp of religious rituals, processions, sacrifices, singing, music, dances - the aim of all these things is

to incite a certain emotional state, to evoke in man certain definite feelings. Religious myths, legends, stories of the lives of godsand saints, prophecies, apocalypses, when they lose their original purpose of serving knowledge, pursue the same aim - they all act on imagination, on feeling. The purpose of all this is to give man a God, to give him morality, that is, to make accessible to him a definite knowledge of the hidden side of the world. Religion may deviate from its true aim, it may serve earthly interests and aims. But its origin lies in the search for truth and for God... . The search for beauty is the aim of art, just as the search for God and truth is the aim of religion. Like art, religion no longer progresses when it ceases to seek God and truth and begins to think that it has found them. This idea is expressed in the Gospels: 'Seek . . . the kingdom of God and his righteousness. . . .'It does not say you will find, but only, seek. If we want to leave the three-dimensional world behind and advance further, we must first of all evolve some fundamental logical principles which would enable us to observe the relationships of things in the world of many dimensions and see in them a certain orderly interdependence rather than complete absurdity.

All life, by all its facts, events and accidents, agitations and attractions always leads us to the KNOWLEDGE OF SOMETHING. All life experience is KNOWLEDGE. The strongest emotion in man is a yearning for the unknown. EVEN IN LOVE, the strongest attraction to which everything else is sacrificed, is the attraction of the unknown, the NEW - curiosity.

If we enter there with logical principles of the three-dimensional world, they will drag us back, will not allow us to rise above the ground. We must first of all, throw off the fetters of our logic. This is the first, the great and the principal liberation towards which humanity should strive. A man who has thrown off the fetters of 'three-dimensional logic', has already passed in thought into another world. And this transition is not only possible but is being constantly accomplished. Unfortunately, we are not entirely aware of our rights to the 'other world' and often lose these rights, considering ourselves locked into this terrestrial world. And yet ways leading there exist. Poetry, mysticism, idealistic philosophy of all ages and peoples preserve traces of such transition. Following these traces we also can find the way. Ancient and modern thinkers have left us many keys with which we can unlock the mysterious doors, and many magical formulae before which these doors open by themselves. But we failed to understand the purpose of either the keys or the formulae; and we have lost the understanding of magical ceremonies and rituals of initiation in the Mysteries, which pursued only one aim - to help this transition in man's soul.

Whoever is capable of seeing beyond 'facts' begins to see many new things precisely in love and through love.

Moreover, it should be borne in mind that the very division of science, philosophy, religion and art shows their incompleteness. A complete religion embraces

religion, art, philosophy and science; a complete art embraces art, philosophy, science and religion; complete science, complete philosophy will embrace religion and art. A religion contradicting science and a science contradicting religion are equally false. This tells us that NEW HUMANITY is near at hand. We build, without taking into account the fact that a NEW MASTER must come who may not approve at all of what we have built. Our 'social sciences', sociology, etc., have only man in view. Yet, as I have already pointed out many times, 'man' is a composite concept, including in itself different categories of men whose paths are completely different. And the future belongs not to man but to superman, who is already born and lives among us. A higher race is rapidly arising from the bulk of humanity, and it is arising through its own peculiar, understanding of the world and of life. It will truly be a HIGHER RACE - and there will be no possibility of any falsification, any substitution, any usurpation. Nor will it be possible for anything to be bought, nor appropriated by deceit or force. And not only is this race coming, but it is already here. Men approaching the transition to this new race are already beginning to recognize one another; watchwords, signs and countersigns are already being established. . . . And maybe the social and political problems, so acutely thrust forward by our times, will be solved on quite a different plane and in a totally different manner than we think-namely, by the appearance on the stage of a new race, CONSCIOUS OF ITSELF, which will then judge the old race.

LOVE

James Allen
1864-1912

Names, religions, personalities pass away, but the Law of Love remains. To become possessed of a knowledge of this Law, to enter into conscious harmony with it, is to become immortal, invincible, indestructible.

You can learn what you will, can remain as ignorant as you choose. If you love knowledge you will obtain it; if you love wisdom you will secure it; if you love purity you will realise it. All things await your acceptance, and you choose by the thoughts which you entertain.

To dwell in love always and towards all is to live the true life, is to have Life itself. Knowing this, the good man gives up himself unreservedly to the Spirit of Love, and dwells in Love towards all, contending with none, condemning none, but loving all.

Let men, therefore, cease from vain and passionate arguments about Truth, and let them think and say and do those things which make for harmony, peace, love, and good-will . Let them practice heart-virtue, and search humbly and diligently for the Truth which frees the soul from all error and sin, from all that blights the human heart, and that darkens, as with unending night, the pathway of the wandering souls of earth. **There is one great all-embracing Law which is the foundation and cause of the universe, the Law of Love. It has been called by many names in various countries and at various times, but behind all its names the same unalterable Law may be discovered by the eye of Truth.**

From the spirit of self-love proceed egotism, lust for power, and disparagement and contempt. Self-love worships the personality in which it moves; it is lost in the adoration and glorification of that "I", that "self which has no real existence, but is a dark dream and a delusion. It desires pre-eminence over others, and thinks, "I am great," "I am more important than others"; it also disparages others, and bestows upon them contempt, seeing no beauty in them, being lost in the contemplation of its own beauty.

All the great spiritual teachers have denied themselves personal luxuries, comforts, and rewards, have abjured temporal power, and have lived and taught the limitless and impersonal Truth. Compare their lives and teachings, and you will find the same simplicity, the same self-sacrifice, the same humility, love, and peace both lived and preached by them. They taught the same eternal Principles, the realization of which destroys all evil. Those who have been hailed and worshiped as the saviors of mankind are manifestations of the Great impersonal Law, and being such, were free from passion and prejudice, and having no opinions, and no special letter of doctrine to preach and defend, they never sought to convert and to proselytize. Living in the highest Goodness, the supreme Perfection, their sole object was to uplift mankind by manifesting that Goodness in thought, word, and deed. They stand between man the personal and God the impersonal, and serve as exemplary types for the salvation of self-enslaved mankind.

The world is filled with men and women seeking pleasure, excitement, novelty; seeking ever to be moved to laughter or tears; not seeking strength, stability, and power; but courting weakness, and eagerly engaged in dispersing what power they have. Men and women of real power and influence are few, because few are prepared to make the sacrifice necessary to the acquirement of power, and fewer still are ready to patiently build up character. To be swayed by your fluctuating thoughts and impulses is to be weak and powerless; to rightly control and direct those forces is to be strong and powerful. **Men of strong animal passions have much of the ferocity of the beast, but this is not power. The elements of power are there; but it is only when this ferocity is tamed and subdued by the higher intelligence that real power begins; and men can only grow in power by awakening themselves to higher and ever higher states of intelligence and consciousness.** The difference between a man of weakness and one of power lies not in the strength of the personal will (for the stubborn man is usually weak and foolish), but in that focus of consciousness which represents their states of knowledge. The pleasure-seekers, the lovers of excitement, the hunters after novelty, and the victims of impulse and hysterical emotion lack that knowledge of principles which gives balance, stability, and influence. A man commences to develop power when, checking his impulses and selfish inclinations, he falls back upon the higher and calmer

consciousness within him, and begins to steady himself upon a principle. The realization of unchanging principles in consciousness is at once the source and secret of the highest power.

By the right choice and true application of thought man ascends to the Divine Perfection; by the abuse and wrong application of thought he descends below the level of the beast. Between these two extremes are all the grades of character, and man is their maker and master. As a being of Power, Intelligence, and Love, and the lord of his own.

You will become as small as your controlling desire; as great as your dominant aspiration.

Sweet are companionships, pleasures, and material comforts, but they change and fade away. Sweeter still are Purity, Wisdom, and the knowledge of Truth, and these never change nor fade away. He who attained to the possession of spiritual things can never be deprived of his source of happiness; he will never have to part company with it, and wherever he goes in the whole universe, he will carry his possessions with him. His spiritual end will be the fulness of joy.

Train your mind in strong, impartial, and gentle thought; train your heart in purity and compassion; train your tongue to silence, and to true and stainless speech; so shall you enter the way of holiness and peace, and shall ultimately realize the immortal Love.

He who has yielded up that self, that personality that men most love, and to which they cling with such fierce tenacity, has left behind him all perplexity, and has entered into a simplicity so profoundly simple as to be looked upon by the world, involved as it is in a network of error, as foolishness. Yet such a one has realized the highest wisdom, and is at rest in the Infinite. He "accomplishes without striving," and all problems melt before him, for he has entered the region of reality, and deals, not with changing effects, but with the unchanging principles of things. He is enlightened with a wisdom which is as superior to ratiocination, as reason is to animality. Having yielded up his lusts, his errors, his opinions and prejudices, he has entered into possession of the knowledge of God, having slain the selfish desire for heaven, and along with it the ignorant fear of hell; having relinquished even the love of life itself, he has gained supreme bliss and Life Eternal, the Life which bridges life and death, and knows its own immortality. Having yielded up all without reservation, he has gained all, and rests in peace on the bosom of the Infinite.

The selfishness must be discovered and understood before it can be removed. It is powerless to remove itself, neither will it pass away of itself. Darkness ceases only when light is introduced; so ignorance can only be dispersed by knowledge, selfishness by love.

To re-become one with the Infinite is the goal of man. To enter into perfect harmony with the Eternal Law is Wisdom, Love and Peace. But this divine state is, and must ever be, incomprehensible to the merely personal. Personality, separateness, selfishness are one and the same, and are the antithesis of wisdom and divinity. By the unqualified surrender of the personality, separateness and selfishness cease, and man enters into the possession of his divine heritage of immortality and infinity. Such surrender of the personality is regarded by the worldly and selfish mind as the most grievous of all calamities, the most irreparable loss, yet it is the one supreme and incomparable blessing, the only real and lasting gain. The mind unenlightened upon the inner laws of being, and upon the nature and destiny of its own life, clings to transient appearances, things which have in them no enduring substantiality, and so clinging, perishes, for the time being, amid the shattered wreckage of its own illusions.

If you love people and speak of them with praise until they in some way thwart you, or do something of which you disapprove, and then you dislike them and speak of them with dispraise, you are not governed by the Love which is of God. If, in your heart, you are continually arraigning and condemning others, selfless Love is hidden from you. He who knows that Love is at the heart of all things, and has realized the all-sufficing power of that Love, has no room in his heart for condemnation.

Meditation, in the spiritual sense in which I am now using it, is the secret of all growth in spiritual life and knowledge. Every prophet, sage, and savior became such by the power of meditation. Buddha meditated upon the Truth until he could say, "I am the Truth." Jesus brooded upon the Divine immanence until at last he could declare, "I and my Father are One."

In every soul the battle is waged, and as a soldier cannot engage at once in two opposing armies, so every heart is enlisted either in the ranks of self or of Truth. There is no half-and-half course; "There is self and there is Truth; where self is, Truth is not, where Truth is, self is not." Thus spake Buddha, the teacher of Truth, and Jesus, the manifested Christ, declared that "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."

Men, not understanding the divine simplicity of a profoundly unselfish heart, look upon their particular savior as the manifestation of a special miracle, as being something entirely apart and distinct from the nature of things, and as being, in his ethical excellence, eternally unapproachable by the whole of mankind. This attitude of unbelief (for such it is) in the divine perfectibility of man, paralyzes effort, and binds the souls of men as with strong ropes to sin and suffering. Jesus "grew in wisdom" and was "perfected by suffering." What Jesus was, he became such; what Buddha was, he became such; and

every holy man became such by unremitting perseverance in self-sacrifice. Once recognize this, once realize that by watchful effort and hopeful perseverance you can rise above your lower nature, and great and glorious will be the vistas of attainment that will open out before you. Buddha vowed that he would not relax his efforts until he arrived at the state of perfection, and he accomplished his purpose. What the saints, sages, and saviors have accomplished, you likewise may accomplish if you will only tread the way which they trod and pointed out, the way of self-sacrifice, of self-denying service.

Only that Love that seeks no personal gratification or reward, that does not make distinctions, and that leaves behind no heartaches, can be called divine. Men, clinging to self and to the comfortless shadows of evil, are in the habit of thinking of divine Love as something belonging to a God who is out of reach; as something outside themselves, and that must for ever remain outside. Truly, the Love of God is ever beyond the reach of self, but when the heart and mind are emptied of self then the selfless Love, the supreme Love, the Love that is of God or Good becomes an inward and abiding reality. And this inward realization of holy Love is none other than the Love of Christ that is so much talked about and so little comprehended. The Love that not only saves the soul from sin, but lifts it also above the power of temptation. But how may one attain to this sublime realization? The answer which Truth has always given, and will ever give to this question is,-

"Empty thyself, and I will fill thee." Divine Love cannot be known until self is dead, for self is the denial of Love, and how can that which is known be also denied? Not until the stone of self is rolled away from the sepulcher of the soul does the immortal Christ, the pure Spirit of Love, hitherto crucified, dead and buried, cast off the bands of ignorance, and come forth in all the majesty of His resurrection. You believe that the Christ of Nazareth was put to death and rose again. I do not say you err in that belief; but if you refuse to believe that the gentle spirit of Love is crucified daily upon the dark cross of your selfish desires, then, I say, you err in this unbelief, and have not yet perceived, even afar off, the Love of Christ. You say that you have tasted of salvation in the Love of Christ. Are you saved from your temper, your irritability, your vanity, your personal dislikes, your judgment and condemnation of others? If not, from what are you saved, and wherein have you realized the transforming Love of Christ? He who has realized the Love that is divine has become a new man, and has ceased to be swayed and dominated by the old elements of self. He is known for his patience, his purity, his self-control, his deep charity of heart, and his unalterable sweetness. Divine or selfless Love is not a mere sentiment or emotion; it is a state of knowledge which destroys the dominion of evil and the belief in evil, and lifts the soul into the joyful realization of the supreme Good.

To the divinely wise, knowledge and Love are one and inseparable.

The measure of a man's truth is the measure of his love, and Truth is far removed from him whose life is not governed by Love. The intolerant and condemnatory, even though they profess the highest religion, have the smallest measure of Truth; while those who exercise patience, and who listen calmly and dispassionately to all sides, and both arrive themselves at, and incline others to, thoughtful and unbiased conclusions upon all problems and issues, have Truth in fullest measure. The final test of wisdom is this, - how does a man live? What spirit does he manifest? How does he act under trial and temptation? Many men boast of being in possession of Truth who are continually swayed by grief, disappointment, and passion, and who sink under the first little trial that comes along. Truth is nothing if not unchangeable, and in so far as a man takes his stand upon Truth does he become steadfast in virtue, does he rise superior to his passions and emotions and changeable personality. **Men formulate perishable dogmas, and call them Truth. Truth cannot be formulated; it is ineffable, and ever beyond the reach of intellect. It can only be experienced by practice; it can only be manifested as a stainless heart and a perfect life.** Who, then, in the midst of the ceaseless pandemonium of schools and creeds and parties, has the Truth? He who lives it. He who practices it. He who, having risen above that pandemonium by overcoming himself, no longer engages in it, but sits apart, quiet, subdued, calm, and self-possessed, freed from all strife, all bias,

all condemnation, and bestows upon all the glad and unselfish love of the divinity within him. He who is patient, calm, gentle, and forgiving under all circumstances, manifests the Truth. Truth will never be proved by wordy arguments and learned treatises, for if men do not perceive the Truth in infinite patience, undying forgiveness, and all-embracing compassion, no words can ever prove it to them.

It is given to the world to learn one great and divine lesson, the lesson of absolute unselfishness. The saints, sages, and saviors of all time are they who have submitted themselves to this task, and have learned and lived it. All the Scriptures of the world are framed to teach this one lesson; all the great teachers reiterate it. It is too simple for the world which, scorning it, stumbles along in the complex ways of selfishness. **A pure heart is the end of all religion and the beginning of divinity. To search for this Righteousness is to walk the Way of Truth and Peace, and he who enters this Way will soon perceive that Immortality which is independent of birth and death, and will realize that in the Divine economy of the universe the humblest effort is not lost.**

The divinity of a Krishna, a Gautama, (Buddha) or a Jesus is the crowning glory of self-abnegation, the end of the soul's pilgrimage in matter and mortality, and the world will not have finished its long journey until every soul has become as these, and has entered into the blissful realization of its own divinity.

THE REALIZATION OF PERFECT PEACE

In the external universe there is ceaseless turmoil, change, and unrest; at the heart of all things there is undisturbed repose; in this deep silence dwelleth the Eternal. Man partakes of this duality, and both the surface change and disquietude, and the deep-seated eternal abode of Peace, are contained within him. As there are silent depths in the ocean which the fiercest storm cannot reach, so there are silent, holy depths in the heart of man which the storms of sin and sorrow can never disturb. To reach this silence and to live consciously in it is peace. Discord is rife in the outward world, but unbroken harmony holds sway at the heart of the universe. The human soul, torn by discordant passion and grief, reaches blindly toward the harmony of the sinless state, and to reach this state and to live consciously in it is peace. **Hatred severs human lives, fosters persecution, and hurls nations into ruthless war, yet men, though they do not understand why, retain some measure of faith in the overshadowing of a Perfect Love; and to reach this Love and to live consciously in it is peace**. And this inward peace, this silence, this harmony, this Love, is the Kingdom of Heaven, which is so difficult to reach because few are willing to give up themselves and to become as little children. “Heaven's gate is very narrow and minute, It cannot be perceived by foolish men Blinded by vain illusions of the world; E'en the clear-sighted who discern the way, And seek to enter, find the portal barred, And hard to be unlocked. Its massive bolts are pride and passion, avarice and lust.”

Men cry peace! peace! where there is no peace, but on the contrary, discord, disquietude and strife. Apart from that Wisdom which is inseparable from self-renunciation, there can be no real and abiding peace. The peace which results from social comfort, passing gratification, or worldly victory is transitory in its nature, and is burnt up in the heat of fiery trial. Only the Peace of Heaven endures through all trial, and only the selfless heart can know the Peace of Heaven. Holiness alone is undying peace. Self-control leads to it, and the ever-increasing Light of Wisdom guides the pilgrim on his way. It is partaken of in a measure as soon as the path of virtue is entered upon, but it is only realized in its fullness when self disappears in the consummation of a stainless life. "This is peace, to conquer love of self and lust of life, to tear deep-rooted passion from the heart to still the inward strife." If, O reader! you would realize the Light that never fades, the Joy that never ends, and the tranquillity that cannot be disturbed; if you would leave behind for ever your sins, your sorrows, your anxieties and perplexities; if, I say, you would partake of this salvation, this supremely glorious Life, then conquer yourself. Bring every thought, every impulse, every desire into perfect obedience to the divine power resident within you. There is no other way to peace but this, and if you refuse to walk it, your much praying and your strict adherence to ritual will be fruitless and unavailing, and neither gods nor angels can help you. Only to him that overcometh is given the white stone of the regenerate life, on

which is written the New and Ineffable Name. Come away, for awhile, from external things, from the pleasures of the senses, from the arguments of the intellect, from the noise and the excitements of the world, and withdraw yourself into the inmost chamber of your heart, and there, free from the sacrilegious intrusion of all selfish desires, you will find a deep silence, a holy calm, a blissful repose, and if you will rest awhile in that holy place, and will meditate there, the faultless eye of Truth will open within you, and you will see things as they really are. This holy place within you is your real and eternal self; it is the divine within you; and only when you identify yourself with it can you be said to be "clothed and in your right mind." It is the abode of peace, the temple of wisdom, the dwelling-place of immortality. Apart from this inward resting-place, this Mount of Vision, there can be no true peace, no knowledge of the Divine, and if you can remain there for one minute, one hour, or one day, it is possible for you to remain there always. All your sins and sorrows, your fears and anxieties are your own, and you can cling to them or you can give them up. Of your own accord you cling to your unrest; of your own accord you can come to abiding peace. No one else can give up sin for you; you must give it up yourself. The greatest teacher can do no more than walk the way of Truth for himself, and point it out to you; you yourself must walk it for yourself. You can obtain freedom and peace alone by your own efforts, by yielding up that which binds the soul, and which is destructive of peace.

The angels of divine peace and joy are always at hand, and if you do not see them, and hear them, and dwell with them, it is because you shut yourself out from them, and prefer the company of the spirits of evil within you. You are what you will to be, what you wish to be, what you prefer to be. You can commence to purify yourself, and by so doing can arrive at peace, or you can refuse to purify yourself, and so remain with suffering. Step aside, then; come out of the fret and the fever of life; away from the scorching heat of self, and enter the inward resting-place where the cooling airs of peace will calm, renew, and restore you. Come out of the storms of sin and anguish. Why be troubled and tempest-tossed when the haven of Peace of God is yours ! Give up all self-seeking; give up self, and lo! the Peace of God is yours! **Subdue the animal within you; conquer every selfish uprising, every discordant voice; transmute the base metals of your selfish nature into the unalloyed gold of Love, and you shall realize the Life of Perfect Peace.** Thus subduing, thus conquering, thus transmuting, you will, O reader! while living in the flesh, cross the dark waters of mortality, and will reach that Shore upon which the storms of sorrow never beat, and where sin and suffering and dark uncertainty cannot come. Standing upon that Shore, holy, compassionate, awakened, and self-possessed and glad with unending gladness, you will realize that **"Never the Spirit was born, the Spirit will cease to be never; Never was time it was not, end and beginning are dreams; Birthless and deathless and changeless remaineth**

the Spirit for ever; Death hath not touched it at all, dead though the house of it seems." You will then know the meaning of Sin, of Sorrow, of Suffering, and that the end thereof is Wisdom; will know the cause and the issue of existence. And with this realization you will enter into rest, for this is the bliss of immortality, this the unchangeable gladness, this the untrammeled knowledge, undefiled Wisdom, and undying Love; this, and this only, is the realization of Perfect Peace. O thou who wouldst teach men of Truth! Hast thou passed through the desert of doubt? Art thou purged by the fires of sorrow? The fiends of opinion cast out of thy human heart? Is thy soul so fair That no false thought can ever harbor there? O thou who wouldst teach men of Love! Hast thou passed through the place of despair? Hast thou wept through the dark night of grief ? does it move (Now freed from its sorrow and care) Thy human heart to pitying gentleness, looking on wrong, and hate, and ceaseless stress? O thou who wouldst teach men of Peace! Hast thou crossed the wide ocean of strife? Hast thou found on the Shores of the Silence, Release from all the wild unrest of life? From thy human heart hath all striving gone, Leaving but Truth, and Love, and Peace alone?

And so suffering and sorrow continue, and must continue until the world, taught by its self-inflicted pains, discovers the Love that is selfless, the wisdom that is calm and full of peace.

LOVE

Mikhail Naimy
1889-1988

THE BOOK OF MIRDAD

**If you would see let love be in
the pupil of the eye. If you would hear,
let love be in the drum of the ear.**

**Love is not a virtue. Love is a necessity;
more so than bread and water; more so
than light and air. Let no one pride himself
on loving. But rather breathe in love and
breathe it out just as unconsciously and freely
as your breathe in the air and breathe it out**

**You live that you may learn to love.
You love that you may learn to live.
No other lesson is required of Man.
And what is it to love but for the lover
to absorb forever the beloved
so that the twain be one?**

Mikhail Naimy completed his secondary education in the Baskinta school, studied at the Russian Teachers' Institute in Nazareth and the Theological Seminary in Poltava, Ukraine. He moved to the United States where he received degrees in Law and Liberal Arts at the University of Washington and began his writing career in Walla Walla, Washington in 1919. After graduation he moved to New York, where along with Khalil Gibran and eight other writers he formed a movement for the rebirth of Arabic literature, the New York Pen League. He was the Vice President and Khalil Gibran was President. In 1932, having lived in the States for 21 years, he returned to Baskinta, where he lived for the rest of his life. He died of pneumonia at the age of 98 on February 28, 1988 in East Beirut. Among his best known books is **The Book of Mirdad,** a mystical text first published in Lebanon in 1948, about which the mystic Osho said: "There are millions of books in the world, but *The Book of Mirdad* stands out far above any book in existence." . . . "And it is a book to be read by the heart, not by the mind. It is a book not to be understood, but experienced. It is something phenomenal. Millions of people have tried to write books so that they can express the inexpressible, but they have utterly failed. I know only one book, The Book of Mirdad, which has not failed; and if you cannot get to the very essence of it, it will be your failure, not the author's." And now-choice of texts from the book.

This is the Book of MIRDAD as recorded by **Naronda** the youngest and the least of his companions, a lighthouse and a haven for those who yearn to overcome.
Let all others Beware of it!

Micaster: show us the way.
MIRDAD: This is the way to freedom from care and pain: So think as if your every thought were to be etched in fire upon the sky for all and everything to see, for so, in truth, it is. So speak as if the world entire were but a single ear intent on hearing what you say. And so, in truth , it is. So do as if your every deed were to recoil upon your heads. And so, in truth, it does. So wish as if you were the wish. And so, in truth, you are. So live as if your god Himself had need of you His life to live. And so, in truth, He does.

- ***As easy it is to attract the good as to attract the evil. As easy to be turned to Love as to be turned to Hate***. Out of the boundless Space; out of the vastness of your hearts draw blessings on the world. For everything that is a blessing to the world is to you a blessing. Pray for the good of all the creatures. For every good of every creature is a your good as well. Likewise the ill of every creature is your ill as well. Are you not all as moving rungs in the infinite ladder of Being? Those who would mount to holy Freedom's sphere must mount perforce upon the other's shoulders. And they, in turn, must make their shoulders rungs for the others to mount upon.

- Do not will of any man a pleasure that is to him

a pain, lest your pleasure pain you more than pain. Nor will of anything a good that is to it an evil, lest you be willing evil to yourselves. But will of all men and all things their love; for with it only shall your veils be lifted, and Understanding drawn within your heart and thus initiate your will into the wondrous mysteries of The Omniwill. Till you grow conscious of all things you cannot be conscious of their will in you, nor of your will in them. Till you are conscious of your will in all things and of their will in you, you cannot know the mysteries of the Omniwill.

No love is possible except the love of self.
No self is real save the all-embracing Self.

Love neither lends nor borrows; Love neither buys nor sells; but when it gives, it gives it s all; and when it takes, it takes its all. Its very taking is a giving. Its very giving is a taking. Therefore is it the same to-day, tomorrow and forevermore. Just as a mighty river emptying itself in the sea is e'er replenished by the sea, so must you empty yourselves in Love that you may be ever filled with Love. The pool that would withhold the sea-gift from the sea becomes a stagnant pool. There is nor 'more' nor 'less' in Love. The moment you attempt to grade and measure Love it slips away leaving behind it bitter memories. Nor is there 'now' and 'then', nor 'here' and 'there' in Love. All seasons are Love seasons. All spots are fit abodes for Love. Love knows no boundaries or bars. **A love whose course is checked by any obstacle whatever is not yet worthy of the name of Love.** I often hear

you say that Love is blind, meaning that it can see no fault in the beloved. That kind of blindness is the height of seeing. Would you were always so blind as to behold no fault in anything. Nay, clear and penetrating is the eye of Love. Therefore, it sees no fault. When Love has purged your sight, then would you see nothing at all unworthy of your Love? Only a loveshorn, faulty eye is ever busy finding faults. Whatever fault it finds are only its own faults. Love integrates. Hatred disintegrates. This huge and ponderous mass of earth and rock which you call Altar Peak would quickly fly asunder were it not held together by the hand of Love. Even your bodies, perishable as they seem, could certainly resist disintegration did you but love each cell of them with equal zeal. Love is peace athrob with melodies of Life. Hatred is war agog with fiendish blasts of Death. Which would you: Love and be at everlasting peace? Or hate and be at everlasting war? The whole earth is alive in you. The heavens and their hosts are alive in you. So love the Earth and all her suckling if you would love yourselves. And love the Heavens and all their tenants if you would love yourselves.

Love will not be hared. Light will not be shared. Love and see. Light and be.

Love is the sap of Life. While hatred is the pus of Death. But Love, like blood, must circulate unhindered in the veins. Repress the blood, and it becomes a menace and a plague. And what is Hate but Love repressed, or Love withheld, therefore

becoming such a deadly poison both to the feeder and the fed; both to the hater and to that he hates? **You do not know the joy of Love so long as there is hatred in your hearts**. Were you to feed all things the sap of Life except a certain tiny worm, that certain tiny worm alone would embitter your life. For in loving anything, or anyone, you love in truth but yourselves. Likewise, in hating anything, or anyone, you hate in truth but yourselves. **For that which you hate is bound up inseparably with that which you love, like the face and the reverse of the same coin. If you would be honest with yourselves, then must you love what you hate and what hates you before you love what you love and what loves you**. Love is not a virtue. Love is a necessity; more so than bread and water; more so than light and air. **Let no one pride himself on loving. But rather breathe in love and breathe it out just as unconsciously and freely as your breathe in the air and breathe it out. For Love needs no one to exalt it. Love will exalt the heart that it finds worth of itself.**

You are the Tree of Life. Beware of fractioning yourselves. Set not a fruit against a fruit, a leaf against a leaf, a bough against a bough; nor set the stem against the roots; nor set the tree against the mother-soil. That is precisely what you do when you love one part more than the rest, or to the exclusion of the rest. You are the Tree of Life. Your roots are everywhere. Your boughs and leaves are everywhere. Your fruits are in every mouth. What ever be the fruits upon that

tree; whatever be its boughs and leaves; whatever be its roots, they are your fruits; they are your leaves and boughs; they are your roots; if you would have the tree bear sweet and fragrant fruit, if you would have it ever strong and green, see to the sap wherewith you feed the roots. Love is the sap of Life. While hatred is the pus of Death. But Love, like blood, must circulate unhindered in the veins. Repress the blood, and it becomes a menace and a plague. And what is Hate but Love repressed, or Love withheld, therefore becoming such a deadly poison both to the feeder and the fed; both to the hater and to that he hates? A yellow leaf upon your tree of life is but a Love weaned leaf. Blame not the yellow leaf. A withered bough is but a Love-starved bough. Blame not the withered bough.

Set not on anything a price lest you be setting prices on your lives. No dearer is Man's life than that which he holds dear. **Take care that you hold not your priceless life so cheap as gold.** That is Man's destiny - to fight and bleed and faint, and in the end to wake and bind the cleavage in the I with his own flesh and seal it with his blood. So long as men are what they are, so long shall there be thefts and robberies among them, and lies and wars and murders and every kind of dark and evil passions. But woe to the thief and the robber; and woe to the liar and the warlord, and to the murderer, and every man who harbors dark and evil passions in his heart. For they, being full of woe, are used by the Omniwill as messengers of woe.

But you, my Companions, must cleanse your hearts of every dark and evil passion that the Omniwill may find you fit to carry to the suffering world the joyful message of relief from suffering; the message of overcoming; the message of Freedom through Love and Understanding.

Believe, O monks, that no authority is worth the flutter of an eyelash, except the authority of Holy Understanding which is priceless. For that no sacrifice is great. Attain it once, and you shall hold it to the end of Time. And it shall charge your words with more power than all the armies of the world can ever command; and it shall bless your deeds with more beneficence than all the world authorities combined can ever dream of bringing to the world. For Understanding is its own shield; its strong arm is **Love. It neither persecutes nor tyrannizes, but like unto dew it falls upon the arid hearts of men; and those who reject it, it blesses no less than those who drink it in.** Because too certain of its inner force, is has recourse to no external force. Because too fearless, it shuns the use of fear as a weapon for imposing itself on any man**. The world is poor - ah, so poor – in Understanding. Therefore does it seek to hid its poverty behind the veil of counterfeit authority. And counterfeit authority strike defensive and offensive alliances with counterfeit forces; and the two put Fear in command. And Fear destroys them both. Has it not always been that the weak would combine to protect their weakness? Thus world's authority and world's**

brute force go hand in hand under the lash of Fear and pay their daily tad to Ignorance in wars and blood and tears. And ignorance benignly smiles on all and says to them, 'Well done!'

Invest the blind with a semblance of authority, and they will pluck the eyes of all the seeing, even the eyes of those who labour hard to make them see. Give a slave his way but for a day, and he will turn the world into a world of slaves. The first he would flail and fetter would be the ones who toil incessantly to set him free. All world authority, whatever be its source, is counterfeit. Therefore it clicks its spurs, and brandishes the sword, and rides in boisterous pomp and glittering ceremony that none may dare look into its false heart. Its shaky throne it mounts on gun and spears. Its vanity-swept soul it decorates with fear-inspiring amulets and necromantic emblems that the eyes of the curious may not behold its wretched poverty. Such an authority is both a blind and a curse to the man who craves to exercise it. It would maintain itself at any cost, even the fearful cost of destroying the man himself and those who accept his authority, and those who oppose it as well. Because of their lust for authority men are in constant turmoil. Those in authority are ever fighting to maintain it. Those out of authority are ever struggling to snatch it from the hands of those who hold it. While Man, the God in swaddling-bands, is trampled under foot and hoof and left on the field of battle unnoticed, unattended and unsolved.For the yearners know that the life of flesh is but the bridge to the fleshless Life**.**

A trinket is all world authority. Let those who are yet babes in Understanding amuse themselves with it. But you must not impose yourselves on any man. For that which is imposed by forces is soon or late deposed by force. Seek no authority over the lives of men; of that the Omniwill is master. Nor seek authority over the goods of men; for men are chained so much to their goods as to their lives, and they distrust and hate the meddlers with their chains. **But seek a way into the hearts of men through Love and Understanding; for once installed therein you can and better work to loose men of their chains. For love will guide your hand, while Understanding holds the lantern.**

When your main concern is with the pocketbooks of men, how can you find your way into their hearts? And save you find your way into men's hearts, how can you hope to reach the heart of God? And save you reach the heart of God, what life have you? If that which you esteem a profit be a loss, how very great must be the loss! Vain, indeed, is all your trading except the profits be accounted Love and Understanding.

A crown of gold, studded with diamond, ruby and sapphire, sits very cumbrous, sad and ill at easy upon the head swollen with vainglory, ignorance, and lust for power over men. Aye, such a crown, so pedestalled, is but a stinging mockery of its own pedestal. . . Examine well your heads.
Would you be rulers of men?
Learn first to rule yourselves.

The Overcomer do I preach - Man unified and master of himself. Man made a prisoner by the love of a woman, and a woman made prisoner by the love of man are equally unfit for Freedom´s precious crown. But man and woman made as one by love, inseparable, indistinguishable are verily entitled to that prize. No love is Love that subjugates the Lover. No love is Love that feeds on flesh and blood. No love is Love that draws a woman to a man only to breed more women and men and thus perpetuate their bondage to the flesh.

An Overcomer's life touches the life of every man on every side; for it contains the lives of all men

The Overcomer do I preach - The Phoenix-Man who is too free to be a male, too sublimated to be a female. As in the denser spheres of Life the male and the female are one, so are they in Life's rarer spheres. The interval between is but a segment in eternity dominated by the illusion of Duality. Those who can see neither before nor aft believe this segment of eternity to be itself Eternity. They cling to the delusion of Duality as if it were of Life its very core and essence, not knowing that the rule of Life is Unity. A stage in Time is Duality. As it proceeds from Unity, so does it lead to Unity. **The quicker you traverse this stage the sooner you embrace your freedom.** And what are man and woman but the single Man unconscious of his singleness and so cloven in twain and made to quaff the gall of Duality that he may yearn for the nectar of Unity; and yearning, seek it with a will; and seeking,

find it and posses it, conscious of its surpassing liberty? Let the stallion whinny to the mere, and the doe call to the buck. Nature herself urges them on and blesses and applauds their act, for they are conscious of no higher destiny as yet than that of self-reproduction. Let men and women who are yet not far from the stallion and the mare, and from the buck and the doe, seek each the other in the dark seclusions of the flesh. Let them alloy the licentiousness of the bedchamber with the license of wedlock. Let them take joy in the fertility of their backs and the fecundity of their wombs. Let them propagate the species. Nature herself is glad to be their sponsor and midwife; and Nature spreads them couches of roses forgetting not the pricks. **But men and women yearners must realize their unity even while in the flesh; not by communion of the flesh, but by the Will to Freedom from the flesh and all the impediments it places in their way to perfect Unity and Holy Understanding.** You often hear men speak of 'human nature' as if it were a rigid element; well measured, well defined, exhaustively explored and firmly bounded on all sides by something they call *Sex*. To gratify sex passions is human nature. But to harness their turbulent onrush and use it as a means for overcoming sex is to go decidedly against human nature, and suffer in the end. So they say. Lend not an ear to their prattle. I know that you and many more like you throughout the world have taken vows of celibacy. Yet are not far from being celibate, as witnesses

Zamora's last night's dream. Not celibate are they who wear monastic garb and shut themselves away behind thick walls and massive iron gates. Many a monk and nun are lewder than the lewdest, thought their flesh swear – and very truthfully – that it never communed with any other flesh. But celibate are they whose hearts and minds are celibate, whether they be in cloisters, or in the public marts.

Dark passions breed and prosper in the dark. Allow them the freedom of light if you would decrease their brood. **The Overcomer feels his blood related to all blood. Therefore he is tied to none.** Let the non-yearners reproduce the race. The Yearners have another race to propogate - even the race of overcomers. **The race of overcomers descends not from back and womb. Rather does it ascend from celibate hearts whose blood is commanded by an dauntless will to overcome?**

The love of man for woman is not love. It is thereof a very distant token. The love of parent for the child is but the threshold to Love's holy temple. Till every man be every woman's lover, and the reverse; till every child be every parent's child, and the reverse, let men and women brag of flesh and bone clinging to flesh and bone, but never speak the sacred name of Love. For that is blasphemy.

So long as you are pained by Love, you have not found your real self, nor have you found the golden key of Love. Because you love an ephemeral self, your love is ephemeral.

I say to you, Shamadam, and to all, the servant is the master's master. The master is the servant's servant. Let not the servant bow his head, let not the master raise it high. Crush out the deadly master's pride. Root out the shameful servant's shame. Remember that the Word is one. And you, as syllables in The Word, are in reality but one. No syllable is nobler than the other, nor more essential than the other. The many syllables are but a single syllable - even the Word. Such monosyllables must you become if you would know the passing ecstasy of that unutterable self-Love which is a love for all - for everything.

No love is possible except the love of self. No self is real save the all-embracing Self. Therefore is God all Love, because he loves Himself.

The ultimate growth, therefore, is the outgrowing of Space; and the ultimate progress is the outstripping of time, thus merging into Macro-God and reaching His freedom from bounds of Time and Space, which is the only freedom worth the name. And that is the destiny set for Man.

Be still that you may be clear.
Be clear that you may clearly see the world.

Life is a fever of varying intensity and kinds, depending on each man's obsession; and men are ever in delirium. Blessed are they who are delirious of Holy Freedom which is the fruit of Holy Understanding.

Aye, Man invites his own calamities and then protests against the irksome guests, having forgotten how and when and where he penned and sent out the invitations. But time does not forget; and Time delivers in due season each invitation to the right address, and Time conducts each invitee to the dwelling of the host. I say to you, protest not any guest lest he avenge his slighted pride by tarrying too long, or by making his visits more frequent than otherwise he would consider meet. Be kind and hospitable to all your guests whatever be their mien and their behavior; for they in truth are but your creditors. Give the obnoxious ones in particular even more than is their due that they may go away thankful and satisfied, and should they visit you again, they would come back as friends and not as creditors. Treat every guest as if he were the guest of honour, that you may gain his confidence and learn the hidden motives of his call. Accept a misfortune as if it were a fortune. For a misfortune, once understood, is soon transformed into a fortune. While a fortune misconstrued quickly becomes a misfortune. You choose your birth and death, their time and place and their manner as well despite your wayward memory which is a mesh of falsehoods with glaring holes and gaps. The would-be wise declare that men have no part whatsoever in their birth and death. The indolent who squint at Time and Space through the narrow socket of the eye would readily dismiss most happenings in Time and Space as accidents. Beware of their conceit and deceit, my Companions.

Micayon: Is it not lawful, Master, to kill to eat?
MIRDAD: Tree of Life feed on Death is to become food for Death. To live by other's pain is to become a prey for pain. So has decreed the Omniwill. Know that and choose your course, Micayon.
Micayon: If I had my choice,
I would choose to live, like a phoenix,
on the aroma of things, not on their flesh.
MIRDAD: An excellent choice, indeed. Believe, Micayon that the day is coming in which men shall live by the aroma of things, which is their spirit, and not by their flesh and blood. And that day is not far off for the yearners. For the yearners know that the life of flesh is but the bridge to the fleshless Life And the yearners know that the course and inadequate senses are but the peepholes into the world of the infinitely fine and adequate sense. And the yearners know that every flesh they tear they must inevitably repair, soon or late, with their own flesh; and every bone they crush they must rebuild with their own bone; and every drop of blood they spill they must replenish with their own blood. For that is the law of flesh. And the yearners would be free of bondage to this law. Therefore do they reduce their bodily wants to the lowest minimum, reducing thereby their debt to the flesh which is , in truth, a debt to Pain and Death. The yearner is inhibited by his own will and yearning; while the non-yearner waits on others to prohibit him. A multitude of things, which are, to the non-yearner, lawful, the yearner makes unlawful for himself. While the non-yearner grasps for more and yet more things to put in his

pocket or belly, the yearner walks his way without a pocket, and with a belly clean of any creature's blood and convulsions. What the non-yearner gains or thinks he gains - in bulk the yearner gains in lightness of spirit and sweetness of understanding.

Abimar: Since all living things are doomed to die, through one cause or another, why should I have any scruples if I be the cause of any animal's except it find him fit as an instrument for killing.
MIRDAD: While it is true that all the living are condemned to die, yet woe to him who is the cause of death of any living thing. As you would not commission me to kill Naronda , knowing that I love him much and that no blood lust is in my heart, likewise the Omniwill would commission no man to kill a fellowman, or an animal, except it find him fit as an instrument for killing.

Believe, Shamadam, that the life men live and the death they die are but a hibernation. And I am come to stir men from their sleep and call out of their dens and holes unto the freedom of Life undying. Believe me for your sake and not for mine.

You have no friends so long you can count a single man as foe. The heart that harbors enmityhow can it be a safe abode for friendship? You do not know the joy of Love so long as there is hatred in your hearts.

Disdain no man. Better to be disdained by every man than to disdain a single man. For to disdain a man is to disdain the Micro-God

within him. To disdain the Micro-God in any man is to disdain Him in yourselves. How shall he ever reach his heaven who scorns his only pilot to that heaven? Look up to see what is below. Look down to see what is above. Descend as much as you ascend; else you lose your balance.

God's Word is Life unborn, therefore, undying. Wherefore is yours beset with birth and death? Are you not living by God's life alone? And can the Deathless be the source of Death? God's word is all-inclusive. Nor barriers nor fences are therein. Wherefore is yours so rent with fence and barriers?

Set a beacon aloft and go not about calling men to see it. Those who are in need of light need no invitation to light.

A faith that is borne upon a wave of Fear is but the foam of Fear; it rises and subsides with Fear. True Faith does not bloom save on the stalk of Love. Its fruit is Understanding. If you be afraid of God believe not in God.

Not a ringing furnace is Hell to be escaped with much praying and incense burning. But a state of the heart is Hell experienced as well on the Earth as anywhere in this uncharted immensity. Where would you flee the fire whose fuel is the heart unless you flee the heart? Vain is the search for Heaven, and vain the evasion of Hell so long as Man is held by his shadow. For both Heaven and Hell are states inherent in Duality. Except man become single of mind, single of heart and single of body; except he be shadow less

and single of will, he shall always have on foot in Heaven and another in Hell and that is Hell indeed. Aye, it is more than Hell to have wings of light and feet of lead; to be buoyed up by hope and dragged down by despair, to be unfurled by fearless faith and furled by fearful doubt. No heaven is heaven which is to others hell. No hell is hell which is to others heaven. And since one's hell is oft another's heaven, and one's heaven if oft another's hell, then Heaven and Hell were not enduring and conflicting stages, but stages to be passed on the long pilgrimage to Freedom from both.

When you say I, say forthwith in your heart,'God be my refuge from the woes of I and be my guide unto the bliss of I'. For in that word, albeit so very slight, is locked the soul of every other word. Unlock it once, and fragrant is your mouth, and sweet the tongue therein; each word of it shall drip with Life's delights. Let it remain locked up, and foul is the mouth, and bitter is the tongue; from every word of it shall ooze the pus of Death.

Your I is but your consciousness of being, silent and incorporeal, made vocal and corporeal. It is the inaudible in you made audible and the invisible made visible that, seeing, you may see the un-seeable; and hearing, you may hear the un-hearable. For eye- and ear - bound yet are you. And save you see with eyes, and save you hear with ears, you see and hear nothing at all.

As beneath, so on high - Die to live, or live to die.

In saying I, Man cleaves the Word in twain; his swaddling-bands, the one; God's deathless self, the other. Does Man in truth divide the Indivisible? God forbid. The indivisible no power can divide - not even God's. Man's immaturity imagines the division. And man, the infant, girds himself for battle and wages war upon the infinite All-self believing it to be the enemy of his being.

Since Adam sowed himself in Eve men have been reaping whirlwinds and floods. When passions of a kind preponderate, then is the life of men thrown out of balance, and then are men engulfed in one flood or another in order that a balance be established. And never shall the balance be adjusted till men have learned to knead all their desires in the kneading trough of Love and bake of them the bread of Holy Understanding.

The ebb and flow are but one tide.
The guideless has the surest guide.
The very great is very small,
And he has all who gives his all.

Every stumbling block is a warning.
Read the warning well, and the stumbling
block shall become a beacon.

Keep equipoise, and you shall be the standard and the scales for men to measure and to weigh themselves.

Anoint your hearts and minds with forgiveness that you may dream anointed dreams.

Remember the Creative Word and the Perfect Balance. When you have reached that Balance through Holy Understanding, than only shall you have become overcomers, and then shall your hands collaborate with the hands of God.

For the nature of Duality is to make all things dual, and to beget for everything a shadow. So Adam begot his shadow in Eve; and both begot for their life a shadow called Death. But Adam and Eve, though shadowed by Death, continue to have shadow less life in the life of God. A constant friction is duality; and the friction gives the illusion of two opposing sides bent upon self-extermination. **In truth the seeming opposites are self-completing, self-fulfilling and working hand in hand to one and the same end - the perfect peace, and unity, and balance of Holy Understanding, but the illusion is rooted in the senses, and it persists so long as the senses persist.**

Would you be masters of Duality? Treat is as neither good nor evil. Has not the milk of life and death turned sour in your moths? Is it not time you rinsed your mouths with something that is neither good nor bad because surpassing both? Is it not time you yearned for the fruit which is nor sweet nor bitter because not grown upon the tree of Good and Evil? Would you be free from the clutches of Duality? Then pluck its tree - the tree of Good and Evil - out of your hearts. Aye, pluck it root and branch that the seed of Life Divine, the seed of Holy Understanding which is beyond all good and evil, may germinate and sprout instead thereof.

You need no lip or tongue for praying. But rather do you need a silent, wakeful heart, a Master-Wish, a Master-Thought, and above all, a Master-Will that neither doubts nor hesitates. For words are of no avail except the heart be present and awake in every syllable and when the heart is present and awake, the tongue had better go to sleep, or hide behind sealed lips. **Nor have you any need to temples to pray in. Whoever cannot find a temple in his heart, the same can never find his heart in any temple.** Yet this I say to you and to the ones like you, but not to every man. For most men are derelict as yet. They feel the need of praying, but know not the, way. They cannot pray except with words, and they can find no words except you put them in their mouths. And they are lost and awed when made to roam the vastness of their hearts, but soothed and comforted within the walls of temples and in their herds of creatures like themselves. Let them erect their temples, let them chant their prayers. But you and every man I charge to pray for Understanding. To hunger after anything but that is never to be filled. Remember that the key to Life is the Creative Word. They key to Creative Word is Love. The key to love is Understanding. Fill up your hearts with these and spare your tongues and pain of many words, and save your minds the weight of many prayers, and free your hearts from bondage to all gods who would enslave you with a gift; who would caress you with one hand only to smite you with the other; who are content and kindly when you praise them, but wrathful and

revengeful when reproached. Who would not hear you save you call, and would not give you save you beg; and having given you, too oft regret the giving; whose incense is your tear; whose glory is your shame. Aye, free your hearts of all those gods that you may find in them the only God who, having filled you with Himself, would have you every full. **You pray in vain when you address yourselves to any other gods but your very selves. For in you is the power to attract, as in you is the power to repel. And in you are the things you would attract, as in you are the things you would repel. For to be able to receive a thing is to be able to bestow it also.**

Remember that the key to Life is the Creative Word. They key to Creative Word is Love . The key to love is Understanding. Fill up your hearts with these and spare your tongues and pain of many words, and save your minds the weight of many prayers, and free your hearts from bondage to all gods who would enslave you with a gift; who would caress you with one hand only to smite you with the other; who are content and kindly when you praise them, but wrathful and revengeful when reproached. Who would not hear you save you call, and would not give you save you beg; and having given you, too oft regret the giving; whose incense is your tear; whose glory is your shame. Aye, free your hearts of all those gods that you may find in them the only God who, having filled you with Himself, would have you every full.

You pray in vain when you address yourselves to any other gods but your very selves. For in you is the power to attract , as in you is the power to repel. And in you are the things you would attract, as in you are the things you would repel. For to be able to receive a thing is to be able to bestow it also.

If out of a thousand hypocrites you Succeeded in reclaiming one to simple honesty, then great, indeed, is your success.

Be steady, Make ready. Keep your eyes, and ears, and tongues on fast so that your hearts may know that holy hunger which, once appeased, leaves you forever full. You must be ever-full that you may fill the wanting. You must be ever strong that you may prop the wavering and the weak. You must be ever ready for the storm that you may shelter all the storm-tossed waifs. You must be ever luminous that you may guide the walkers in the dark.

The weak are burdens to the weak. But to the strong they are a pleasant change. Seek out the weak. Their weakness is your strength. The hungry are but hunger to the hungry. But to the full they are a welcome outlet. Seek out the hungry. Your fullness is their want. The blind are stumbling blocks to the blind. But they are mileposts to the seeing. Seek out the blind. Their darkness is your light.

Anoint your hearts and minds with forgiveness that you may dream anointed dreams.

When in doubt about the next step, stand still.

So does Unity unconscious of itself beget duality, that through the friction and the opposition of Duality, it may be made to understand its unity. In that also is Man the faithful image and the likeness of his God. For God – the Primal Consciousness - projects of Himself the Word; and both Word and Consciousness are unified in Holy Understanding. Not a punishment is Duality, but a process inherent in the nature of Unity and necessary for the unfolding of its divinity.

Yea, it is time. But few only shall heed. The others must await another call - another dawn.

Preach Life to the dying, and to the living, Death. But to those who yearn to overcome preach deliverance from both.

No strangers are you to the Earth; nor is the Earth to you a stepmother. But a very heart of your very heart are you, and a very backbone of her every backbone. Glad is she to bear you on her sturdy, broad and steady back. Why do you insist on bearing her upon your puny, fallen chests and moan, and puff and gasp for breath in consequence? Flowing with milk and honey are the udders of the Earth. Why do you let both sour with your greed by taking of them more than you need? Serene and comely is the face of the Earth. Why would you mar and ruffle it with bitter strife and fear? A perfect unit is the Earth. Why do you persist in disremembering her with swords and boundary-marks? Obedient and carefree is the Earth.

Why are you so full of care and insubordination? Yet more enduring are you than the Earth, than the Sun and all the spheres in the heavens. All shall pass away, but you shall not. Why tremble you as leaves in the wind? If nothing else can make you feel your oneness with the Universe, the Earth alone should make you feel it. Yet Earth herself is but the mirror wherein your shadows are reflected. Is the mirror more than the mirrored? Is the shadow cast by a man more than the man? Rub your eyes and be awake. For you are more than earth. Your destiny is more than to live and die and to provide abundant food for the ever-hungry jaws of Death. Your destiny is to be free from living and from dying; from Heaven and Hell and all the warring opposites incumbent on Duality. Your destiny is to be fruitful vines in the eternally fruitful vineyard of God. As a living branch of living vine, when buried in the ground, strikes root and ultimately becomes an independent, grape-bearing vine like its mother with which it remains connected, so shall Man, the living branch of the Vine Divine, when buried in the soil of his divinity, becomes a god, remaining permanently one with God. Shall Man be buried alive that he may come to Life? Yea, and yea again. Except you be buried to duality of Life and death you shall not rise to singleness of being. Except you be fed with the grapes of Love you shall no be filled with the wine of Understanding. And except you be drunk with the wine of Understanding you shall not be sobered by the kiss of Freedom. Not Love do you eat when you eat of the fruit of the earthly vine. You eat a greater hunger in

order to appease a lesser one. Not Understanding do you drink when you drink the blood of the earthly vine. You drink but a brief forgetfulness of pain the which, when spent, doubles the keenness of your pain. You flee from an irksome self only to meet that self around the corner. The grapes that Mirdad offers you are not exposed to mould and rot. To be once filled with them is to remain forever full. The wine he has distilled for you is too strong for the lips afraid of being burnt, but quickening to the heart

No hells or heavens has Mirdad to offer you, but Holy Understanding which lifts you far beyond the fire of any hell and the luxuriance of any heaven. Not with the hand, but with the heart must you receive the gif. For that the heart must needs be disencumbered of every stray desire and will, save the desire and will to understand. No strangers are you to the Earth; nor is the Earth to you a stepmother. But a very heart of your very heart are you, and a very backbone of her every backbone. Glad is she to bear you on her sturdy, broad and steady back. Why do you insist on bearing her upon your puny, fallen chests and moan, and puff and gasp for breath in consequence? Flowing with milk and honey are the udders of the Earth. Why do you let both sour with your greed by taking of them more than you need? Serene and comely is the face of the Earth. Why would you mar and ruffle it with bitter strife and fear? A perfect unit is the Earth. Why do you persist in disremembering her with swords and boundary-marks? Obedient and carefree is the Earth.

Why are you so full of care and insubordin ation? Yet more enduring are you than the Earth, than the Sun and all the spheres in the heavens. **All shall pass away, but you shall not.** Why tremble you as leaves in the wind? If nothing else can make you feel your oneness with the Universe, the Earth alone should make you feel it. **Yet Earth herself is but the mirror wherein your shadows are reflected.** Is the mirror more than the mirrored? Is the shadow cast by a man more than the man? Rub your eyes and be awake. For you are more than earth. Your destiny is more than to live and die and to provide abundant food for the ever-hungry jaws of Death. **Your destiny is to be free from living and from dying; from Heaven and Hell and all the warring opposites incumbent on Duality.** Your destiny is to be fruitful vines in the eternally fruitful vineyard of God.

As a living branch of living vine, when buried in the ground, strikes root and ultimately becomes an independent, grape-bearing vine like its mother with which it remains connected, so shall Man, the living branch of the Vine Divine, when buried in the soil of his divinity, becomes a god, remaining permanently one with God. Shall Man be buried alive that he may come to Life? Yea, and yea again. Except you be buried to duality of Life and death you shall not rise to singleness of being. Except you be fed with the grapes of Love you shall no be filled with the wine of Understanding. And except you be drunk with the wine of Understanding you shall not be sobered by the kiss of Freedom. Not Love do you eat when you eat of the fruit of the earthly vine. You eat a greater hunger

in order to appease a lesser one. Not Understanding do you drink when you drink the blood of the earthly vine. You drink but a brief forgetfulness of pain the which, when spent, doubles the keenness of your pain. You flee from an irksome self only to meet that self around the corner. The grapes that Mirdad offers you are not exposed to mould and rot. To be once filled with them is to remain forever full.

A god-bearing cloud is Man. Save he be emptied of himself, he cannot find himself. Ah, the joy of being empty! Save you be lost forever in the Word you cannot understand the word which is you - even your I. Ah, the joy of being lost! Again I say to you, Pray for Understanding. **When Holy Understanding finds your hearts, there shall be naught in God's immensity that shall not ring to you a glad response each time you utter I. And then shall Death himself be but a weapon in your hands wherewith to vanquish Death. And then shall life bestow upon your hearts the key into her boundless heart. That is the golden key of Love.**

Shipbuilders are you all. And sailors are you all. That is the task assigned you from eternity that you may sail the boundless ocean, which is you and therein find that voiceless harmony of being whose name is God. All things must have a center from which to radiate and round which to revolve. If life - Man's life - be a circle, and God-finding be thereof the centre, than all your work must be concentric with that centre, else where it loitering,

though it be drenched in crimson perspiration.
But since to lead Man to his destiny is the business of Mirdad, behold! Mirdad has fitted out for you a wondrous Ark, and Ark well built and well commanded. Not one of gopher wood and pitch; nor one for ravens, lizards and hyenas. But one of Holy Understanding which shall indeed be a beacon for all who yearn to Overcome. Her love for everything and all. Nor shall her cargo be lands and chattels, or silver, gold and jewels, but souls divorced from their shadows and mantled in the light of freedom of Understanding. Let those who would break their moorings from the Earth; and those who would be unified; and those who yearn to overcome themselves let them come aboard.
The Ark is ready. The wind is favoring
The sea is calm. So taught I Noah So I teach you.

Micayon: I would be weaned away forever from the Earth. How can I do it, Master?
MIRDAD: By loving the Earth and all her children. When Love is the only residue of all your accounts with the Earth, then will the Earth acquit you of her debt.
Micayon: But Love is attachment, and attachment is bondage.
MIRDAD: Nay, **Love is the only freedom from attachment. When you love everything, you are attached to nothing.**

You live that you may learn to love. You love that you may learn to live. No other lesson is required of Man.

LOVE

Ralph W. Emerson
1803-1882

From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the facade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not as we know him, represent himself, but misrepresent himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intelect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love.

We are very near to greatness:
one step and we are safe;
can we not take the leap?

Love and you shall be loved.
All the world loves a lover.

The sentiment of virtue is a reverence and delight in the presence of certain divine laws. It perceives that this homely game of life we play, covers, under what seem foolish details, principles that astonish. The child, amidst his baubles, is learning the action of light, motion, gravity, muscular force; and in the game of human life, love, fear, justice, appetite, man, and God, interact. These laws refuse to be adequately stated. They will not be written out on paper, or spoken by the tongue. They elude our persevering thought; yet we read them hourly in each other's faces, in each other's actions, in our own remorse. The intuition of the moral sentiment is an insight of the perfection of the laws of the soul. These laws execute themselves. They are out of time, out of space, and not subject to circumstance. Thus; in the soul of man there is a justice whose retributions are instant and entire. **He who does a good deed, is instantly ennobled. He who does a mean deed, is by the action itself contracted. He who puts off impurity, thereby puts on purity. If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God do enter into that man with justice. If a man dissemble, deceive, he deceives himself, and goes out of acquaintance with his own being. A man in the view of absolute goodness, adores, with total humility.** Every step so downward, is a step upward. The man who

renounces himself, comes to himself. Ali things proceed out of the same spirit, and all things conspire with it. Whilst a man seeks good ends, he is strong by the whole strength of nature. In so far as he roves from these ends, he bereaves himself of power, of auxiliaries; his being shrinks out of all remote channels, he becomes less and less, a mote, a point, until absolute badness is absolute death.

The reason why all men honor love is because it looks up, and not down; aspires and not despairs. **Life will be imaged, but cannot be divided nor doubled. Any invasion of its unity would be chaos.**

Never can love make consciousness and ascription equal in force. There will be the same gulf between every me and thee as between the original and the picture. The universe is the bride of the soul. **All private sympathy is partial.** Two human beings are like globes, which can touch only in a point, and whilst they remain in contact, all other points of each of the spheres are inert; their turn must also come, and the longer a particular union lasts the more energy of appetency the parts not in union acquire.

Heaven is large, and affords space
for all modes of love and fortitude.

**Everything is superficial, and perishes,
but love and truth only.**

**Every violation of truth is not only
a sort of suicide in the liar, but is
a stab at the health of human society.**

Money often costs too much.

A man in debt is so far a slave.

On the brink of the waters of life and truth, we are miserably dying.

What is it we heartily wish of each other? Is it to be pleased and flattered? No, but to be convicted and exposed, to be shamed out of our nonsense of all kinds, and made men of, instead of ghosts and phantoms. We are weary of gliding ghostlike through the world, which is itself so slight and unreal. We crave a sense of reality, though it come in strokes of pain. I explain so,- by this manlike love of truth,- those excesses and errors into which souls of great vigor, but not equal insight, often fall.

A great part of courage is the courage of having done the thing before.

As soon as beauty is sought, not from religion and love but for pleasure, it degrades the seeker.

When science is learned in love and its powers are wielded by love, they will appear the supplements and continuations of the material creation.

Those who are capable of humility, of justice, of love, of aspiration, stand already on a platform that commands the sciences and arts, speech and poetry, action and grace. The world belongs to the energetic. Nothing great was ever achieved without enthusiasm

No love can be bound by oath or covenant to secure it against a higher love. We are always getting ready to live,

but never living. Without ambition one starts nothing. Without work one finishes nothing. The prize will not be sent to you. As to methods there may be a million and then some, but the principles are few. The man who grasps principles can successfully select his own methods. The man who tries methods, ignoring principles, is sure to have trouble.

Self-trust is the first secret of success.

Shallow men believe in luck, wise and strong men in cause and effect.

Our greatest glory consists not in never falling, but in rising every time we fall.

Give all to love; obey thy heart.

Life is not so short but that there is always time enough for courtesy.

What lies behind us and what lies before us are small matter compared to what lies within us. If you would lift me you must be on a higher ground. Finish each day and be done with it. You have done what you could; some blunders and absurdities have crept in; forget them as soon as you can. Tomorrow is a new day; you shall begin it serenely and with too high a spirit to be encumbered with your old nonsense.

Write it on your heart that every day is the best day in the year.

Once you make a decision,

the universe conspires to make it happen.

Intellect annuls fate. So far
as a man thinks, he is free.

**It is impossible for a man
to be cheated by anyone but himself.**

People do not seem to realize that their opinion
of the world is also a confession of character.
**A man must consider what a rich realm he
abdicates when he becomes a conformist.**

**Let me never fall into the vulgar mistake
of dreaming that I am persecuted
whenever I am contradicted.**

An empire is an immense egotism.

To be great is to be misunderstood.

Only so much do I know, as I have lived.

An eye can threaten like a loaded and levelled
gun, or it can insult like hissing or kicking;
or, in its altered mood, by beams of kindness,
it can make the heart dance for joy.

One of the most wonderful things in nature
is a glance of the eye; it transcends speech;
it is the bodily symbol of identity.

Fame is proof that people are gullible.
We can love nothing but nature. The most wonderful
talents, the most meritorious exertions really avail
very little with us; but nearness or likeness of nature,
- how beautiful is the ease of its victory!
Persons are supplementary to the primary teaching

of the soul. In youth we are mad for persons. Childhood and youth see all the world in them. But the larger experience of man discovers the identical nature appearing through them all. Persons themselves acquaint us with the impersonal. In all conversation between two persons tacit reference is made, as to a third party, to a common nature. That third party or common nature is not social; it is impersonal; is God. **The mind is one, and the best minds, who love truth for its own sake, think much less of property in truth.** They accept it thankfully everywhere, and do not label or stamp it with any man's name, for it is theirs long beforehand, and from eternity. The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly. We owe many valuable observations to people who are not very acute or profound, and who say the thing without effort which we want and have long been hunting in vain. The action of the soul is oftener in that which is felt and left unsaid than in that which is said in any conversation. It broods over every society, and they unconsciously seek for it in each other. We know better than we do. We do not yet possess ourselves, and we know at the same time that we are much more. I feel the same truth how often in my trivial conversation with my neighbors, that somewhat higher in each of us overlooks this by-play, and Jove nods to Jove from behind each of us. To truth, justice, love, the attributes of the soul, the idea of immutableness is essentially associated.

You remember the story of the poor woman

who importuned King Philip of Macedon to grant her justice, which Philip refused: the woman exclaimed, "I appeal:" the king, astonished, asked to whom she appealed: the woman replied, "From Philip drunk to Philip sober."

A sufficient measure of civilization is the influence of good women.

As it is present in all persons, so it is in every period of life. It is adult already in the infant man. In my dealing with my child, my Latin and Greek, my accomplishments and my money stead me nothing; but as much soul as I have avails. If I am wilful, he sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will and act for the soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reveres and loves with me. The soul is the perceiver and revealer of truth.

I fear to breathe any treason against the majesty of love, which is the genius and god of gifts, and to whom we must not affect to prescribe.

Nature is loved by what is best in us. It is loved as the city of God, although, or rather because there is no citizen. The sunset is unlike anything that is underneath it: it wants men. And the beauty of nature must always seem unreal and mocking, until the landscape has human figures that are as good as itself. The lover seeks in marriage his private

felicity and perfection, with no prospective end; and nature hides in his happiness her own end, namely, progeny, or the perpetuity of the race.

We do not believe that any education, any system of philosophy, any influence of genius, will ever give depth of insight to a superficial mind.

The secret of Education lies in respecting the pupil. It is not for you to choose what he shall know, what he shall do. It is chosen and foreordained, and he only holds the key to his own secret.

We have no pleasure in thinking of a benevolence that is only measured by its works. Love is inexhaustible, and if its estate is wasted, its granary emptied, still cheers and enriches, . .

The love of beauty is mainly the love of measure or proportion. . . If you wish to be loved, love measure.

We love characters in proportion as they are impulsive and spontaneous. The less a man thinks or knows about his virtues the better we like him.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide.

Nothing is at last sacred but the integrity of your own mind.

Nothing astonishes men so much as common sense and plain dealing.

But our tokens of compliment and love are for

the most part barbarous. Rings and other jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself. Thou must bleed for me. Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing. This is right and pleasing, for it restores society in so far to its primary basis, when a man's biography is conveyed in his gift, and every man's wealth is an index of his merit. But it is a cold lifeless business when you go to the shops to buy me something which does not represent your life and talent, but a goldsmith's. This is fit for kings, and rich men who represent kings, and a false state of property, to make presents of gold and silver stuffs, as a kind of symbolical sin-offering, or payment of black-mail. The law of benefits is a difficult channel, which requires careful sailing, or rude boats. It is not the office of a man to receive gifts. How dare you give them? We wish to be self-sustained. We do not quite forgive a giver. The hand that feeds us is in some danger of being bitten. We can receive anything from love, for that is a way of receiving it from ourselves; but not from any one who assumes to bestow.

No love can be bound by oath or covenent to secure it against a higher love.

The hearth and soul of all men being one.

Thus are we put in training for a love which knows not sex, nor person, nor partiality, but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom. We are by nature observers, and thereby learners. That is our permanent state. But we are often made to feel that our affections are but tents of a night. Though slowly and with pain, the objects of the affections change, as the objects of thought do. There are moments when the affections rule and absorb the man and make his happiness dependent on a person or persons. But in health the mind is presently seen again,- its overarching vault, bright with galaxies of immutable lights, and the warm loves and fears that swept over us as clouds must lose their finite character and blend with God, to attain their own perfection. But we need not fear that we can lose any thing by the progress of the soul. The soul may be trusted to the end. That which is so beautiful and attractive as these relations, must be succeeded and supplanted only by what is more beautiful, and so on for ever.

So of cheerfulness, or a good temper, the more it is spent, the more it remains.

We but half express ourselves, and are ashamed of that divine idea which each of us represents.

Cijelo čovječanstvo voli onoga tko voli.

God offers to every mind its choice between truth and repose. Take which you please-you can never have both.

Let me admonish you, first of all, to go alone; to refuse the good models, even those which are sacred in the imagination of men, and dare to love God without mediator or veil.

Let a man believe in God, and not in names and places and persons.

I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints**. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own.** I do this not selfishly, but humbly and truly. It is alike for our interest, and mine, and all men's, however long we have dwelt in lies, to live in truth. The populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism; and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. If any man consider the present aspects of what is called by distinction *society,* he will see the need of these ethics. The sinew

and heart of man seem to be drawn out, and we are become timorous, desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent, cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and do lean and beg day and night continually. Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion, we have not chosen, but society has chosen for us. We are parlour soldiers. We shun the rugged battle of fate, where strength is born.
It is easy to see that a greater self-reliance must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

The secret of fortune is joy in our hands. Welcome evermore to gods and men is the selfhelping man. For him all doors are flung wide: him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitiously and apologetically caress and celebrate him, because he held on his

way and scorned our disapprobation.
The gods love him because men hated him.
"To the persevering mortal," said Zoroaster,
"the blessed Immortals are swift."

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakspeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is a unique. The Scipionism of Scipio is precisely that part he could not borrow. Shakspeare will never be made by the study of Shakspeare. Do that which is assigned you, and you cannot hope too much or dare too much.

We but half express ourselves, and are ashamed of that divine idea which each of us represents.

The wise man in the storm prays God not for safety from danger, but for deliverance from fear.

Fear always springs from ignorance.

All infractions of love and equity in our social relations are ... punished by fear.

Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories, and criticism. The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe?

The faith that stand on authority is not faith.

The history of hierarchies seems to show that all religious error consisted in making the symbol too stark and solid, and was at last nothing but an excess of the organ of language. Into every intelligence there is a door which is never closed, through which the creator passes. The intellect, seeker of absolute truth, or the heart, lover of absolute good, intervenes for our succor, and at one whisper of these high powers we awake from ineffectual struggles with this nightmare. We hurl it into its own hell, and cannot again contract ourselves to so base a state.

Our love of the real draws us to permanence, but health of body consists in circulation, and sanity of mind in variety of facility of association. We need change of objects. Dedication to one thought is quickly odious. We house with the insane, and must humor them; then conversation dies out.

If I have lost confidence in myself, I have the universe against me.

Society does not love its un-maskers.

Let man then learn the revelation of all nature and all thought to his heart; this, namely; that

the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there. But if he would know what the great God speaketh, he must 'go into his closet and shut the door,' as Jesus said**. God will not make himself manifest to cowards.** He must greatly listen to himself, withdrawing himself from all the accents of other men's devotion. Even their prayers are hurtful to him, until he have made his own**. Our religion vulgarly stands on numbers of believers.** Whenever the appeal is made,- no matter how indirectly,- to numbers, proclamation is then and there made that religion is not. He that finds God a sweet enveloping thought to him never counts his company. When I sit in that presence, who shall dare to come in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say? It makes no difference whether the appeal is to numbers or to one. **The faith that stands on authority is not faith. The reliance on authority measures the decline of religion, the withdrawal of the soul. The position men have given to Jesus, now for many centuries of history, is a position of authority. It characterizes themselves. It cannot alter the eternal facts**. Great is the soul, and plain. It is no flatterer, it is no follower; it never appeals from itself. It believes in itself. **Before the immense possibilities of man all mere experience, all past biography, however spotless and sainted, shrinks away.** Before that heaven which our presentiments foreshow us, we cannot easily praise any form of life we have seen or read of. We not only affirm that we have

few great men, but, absolutely speaking, that we have none; that we have no history, no record of any character or mode of living that entirely contents us. The saints and demigods whom history worships we are constrained to accept with a grain of allowance. Though in our lonely hours we draw a new strength out of their memory, yet, pressed on our attention, as they are by the thoughtless and customary, they fatigue and invade.

We are full of mechanical actions. We must needs intermeddle and have things in our own way, until the sacrifices and virtues of society are odious. Love should make joy; but our benevolence is unhappy. Our Sunday-schools and churches and pauper-societies are yokes to the neck. We pain ourselves to please nobody. There are natural ways of arriving at the same ends at which these aim, but do not arrive. Why should all virtue work in one and the same way? Why should all give dollars?

We live in a transition period, when the old faiths which comforted nations, and not only so, but made nations, seem to have spent their force. I do not find the religions of men at this moment very creditable to them, but either childish and insignificant, or unmanly and effeminating. The fatal trait is the divorce between religion and morality. Here are know-nothing religions, or churches that proscribe intellect; scortatory religions; slave-holding and slave-trading religions; and, even in the decent populations, idolatries wherein the whiteness of the ritual covers scarlet indulgence.

Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the positive, the ritual. It has dwelt, it dwells, with noxious exaggeration about the *person* of Jesus. The soul knows no persons. It invites every man to expand to the full circle of the universe, and will have no preferences but those of spontaneous love. Men have come to speak of the revelation as somewhat long ago given and done, as if God were dead. The injury to faith throttles the preacher; and the goodliest of institutions becomes an uncertain and inarticulate voice. It is very certain that it is the effect of conversation with the beauty of the soul, to beget a desire and need to impart to others the same knowledge and love. If utterance is denied, the thought lies like a burden on the man. Always the seer is a sayer. Somehow his dream is told: somehow he publishes it with solemn joy: sometimes with pencil on canvas; sometimes with chisel on stone; sometimes in towers and aisles of granite, his soul's worship is builded; sometimes in anthems of indefinite music; but clearest and most permanent, in words. . . .**The spirit only can teach. Not any profane man, not any sensual, not any liar, not any slave can teach, but only he can give, who has; he only can create, who is. The man on whom the soul descends, through whom the soul speaks, alone can teach. Courage, piety, love, wisdom, can teach; and every man can open his door to**

these angels, and they shall bring him the gift of tongues. But the man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush.

The wave of evil washes all our institutions alike.

Character is higher than intellect... A great soul will be strong to live, as well as to think.

No institution will be better than the institutor. I knew an amiable and accomplished person who undertook a practical reform, yet I was never able to find in him the enterprise of love he took in hand. He adopted it by ear and by the understanding from the books he had been reading.

For every Stoic was a Stoic;
but in Christendom where is the Christian?

In how many churches, by how many prophets, tell me, is man made sensible that he is an infinite Soul; that the earth and heavens are passing into his mind; that he is drinking forever the soul of God?

Hence the remedy for all blunders, the cure of blindness, the cure of crime, is love. "As much love, so much mind," said the Latin proverb. The superiority that has no superior; the redeemer and instructor of souls, as it is their primal essence, is love. The moral must be the measure of health. If your eye is on the eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival.

God enters by a private door into every individual.

**Make the most of yourself,
for that is all there is of you.**

**We estimate the wisdom of nations by seeing
what they did with their surplus capital.**

**The true test of civilization is, not the census,
nor the size of the cities, nor the crops, but
the kind of man that the country turns out.**

**The power of love, as the basis of a State,
has never been tried.**

**We love force and we care
very little how it is exhibited.**

We live in a very low state of the world, and pay unwilling tribute to governments founded on force. There is not, among the most religious and instructed men of the most religious and civil nations, a reliance on the moral sentiment and a sufficient belief in the unity of things, to persuade them that society can be maintained without artificial restraints, as well as the solar system; or that the private citizen might be reasonable and a good neighbor, without the hint of a jail or a confiscation. What is strange too, there never was in any man sufficient faith in the power of rectitude to inspire him with the broad design of renovating the State on the principle of right and love. All those who have pretended this design have been partial reformers, and have admitted in some manner the supremacy of the bad State. I do not call to

mind a single human being who has steadily denied the authority of the laws, on the simple ground of his own moral nature. Such designs, full of genius and full of fate as they are, are not entertained except avowedly as air-pictures. If the individual who exhibits them dare to think them practicable, he disgusts scholars and churchmen; and men of talent and women of superior sentiments cannot hide their contempt. Not the less does nature continue to fill the heart of youth with suggestions of this enthusiasm, and there are now men,-if indeed I can speak in the plural number, - more exactly, I will say, I have just been conversing with one man, to whom no weight of adverse experience will make it for a moment appear impossible that thousands of human beings might exercise towards each other the grandest and simplest sentiments, as well as a knot of friends, or a pair of lovers. It is bad enough that our geniuses cannot do anything useful, but it is worse that no man is fit for society who has fine traits. He is admired at a distance, but he cannot come near without appearing a cripple. The men of fine parts protect themselves by solitude, or by courtesy, or by satire, or by an acid worldly manner, each concealing as he best can his incapacity for useful association, but they want either love or self-reliance. Is it that every man believes every other to be an incurable partialist, and himself a universalist?

It is handsomer to remain in the establishment better than the establishment, and conduct that in the best manner, than to make a sally against evil by some single improvement, without supporting it by a total

regeneration. Do not be so vain of your one objection. Do you think there is only one? Alas! my good friend, there is no part of society or of life better than any other part. All our things are right and wrong together. **The wave of evil washes all our institutions alike.** Do you complain of our Marriage? Our marriage is no worse than our education, our diet, our trade, our social customs. Do you complain of the laws of Property? It is a pedantry to give such importance to them. Can we not play the game of life with these counters, as well as with those? in the institution of property, as well as out of it? Let into it the new and renewing principle of love, and property will be universality. No one gives the impression of superiority to the institution, which he must give who will reform it. It makes no difference what you say, you must make me feel that you are aloof from it; by your natural and supernatural advantages do easily see to the end of it,- do see how man can do without it. Now all men are on one side. No man deserves to be heard against property. **Only Love, only an Idea, is against property as we hold it.**

I cannot afford to be irritable and captious, nor to waste all my time in attacks. If I should go out of church whenever I hear a false sentiment I could never stay there five minutes. But why come out? the street is as false as the church, and when I get to my house, or to my manners, or to my speech, I have not got away from the lie. When we see an eager assailant of one of these wrongs, a special reformer, we feel like asking him, What right have you, sir, to

your one virtue? Is virtue piecemeal? This is a jewel amidst the rags of a beggar. In another way the right will be vindicated. In the midst of abuses, in the heart of cities, in the aisles of false churches, alike in one place and in another,-wherever, namely, a just and heroic soul finds itself, there it will do what is next at hand, and by the new quality of character it shall put forth it shall abrogate that old condition, law or school in which it stands, before the law of its own mind. The world is awaking to the idea of union, and these experiments show what it is thinking of. It is and will be magic. Men will live and communicate, and plough, and reap, and govern, as by added ethereal power, when once they are united; as in a celebrated experiment, by expiration and respiration exactly together, four persons lift a heavy man from the ground by the little finger only, and without sense of weight. But this union must be inward, and not one of covenants, and is to be reached by a reverse of the methods they use. The union is only perfect when all the uniters are isolated. It is the union of friends who live in different streets or towns. Each man, if he attempts to join himself to others, is on all sides cramped and diminished of his proportion; and the stricter the union the smaller and the more pitiful he is. But leave him alone, to recognize in every hour and place the secret soul; he will go up and down doing the works of a true member, and, to the astonishment of all, the work will be done with concert, though no man spoke. Government will be adamantine without any governor.

Without a rich heart, wealth is an ugly beggar.

Love and nature cannot maintain the assumption;
it must be executed by a practical lie, namely
by force. This undertaking for another is
the blunder which stands in colossal ugliness
in the governmnts of the world.

**We think our civilization near its meridian,
but we are yet only at the cock-crowing and
the morning star. In our barbarous society
the influence of character is in its infancy.
As a political power, as the rightful lord who
is to tumble all rulers from their chairs,
its presence is hardly yet suspected.**

**In the latest race, in man, every generosity,
every new perception, the love and praise he
extorts from his fellows, are certificates of advance
out of fate into freedom. Liberation of the will
from the sheaths and clogs of organization which
he has outgrown, is the end and aim of this world.**
Every calamity is a spur and valuable hint;
and where his endeavors do not yet fully avail, they
tell as tendency. The whole circle of animal life, -
tooth against tooth, - devouring war, war for food,
a yelp of pain and a grunt of triumph, until, at last,
the whole menagerie, the whole chemical mass is
mellowed and refined for higher use,
- pleases at a sufficient perspective.

Men walk as prophecies of the next age.

Human character evermore publishes itself.

Let us learn the meaning of economy. Economy is a high, humane office, a sacrament, when its aim is grand; when it is the prudence of simple tastes, when it is practised for freedom, or love, or devotion. Much of the economy which we see in houses, is of a base origin, and is best kept out of sight.

But there will dawn ere long on our politics, on our modes of living, a nobler morning than that Arabian faith, in the sentiment of love. This is the one remedy for all ills, the panacea of nature. We must be lovers, and at once the impossible becomes possible. **Our age and history, for these thousand years, has not been the history of kindness, but of selfishness.** Our distrust is very expensive. The money we spend for courts and prisons is very ill laid out. We make, by distrust, the thief, and burglar, and incendiary, and by our court and jail we keep him so. An acceptance of the sentiment of love throughout Christendom for a season, would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service. See this wide society of laboring men and women. We allow ourselves to be served by them, we live apart from them, and meet them without a salute in the streets.

Democracy becomes a government of bullies tempered by editors.

We are reformers in the spring and summer, but in autumn we stand by the old. Reformers in the morning, and conservers at night.

Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good. Love would put a new face on this weary old world in which we dwell as pagans and enemies too long, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies, and navies, and lines of defence, would be superseded by this unarmed child. Love will creep where it cannot go, will accomplish that by imperceptible methods, - being its own lever, fulcrum, and power, - which force could never achieve.

We will walk on our own feet; we will work with our own hands; we will speak our own minds... A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men.

He who knows that power is inborn, that he is weak because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head. So use all that is called Fortune. Most men gamble with her, and gain all, and lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancellors of God. In the Will work and acquire, and thou hast chained the wheel of Chance,

and shalt sit hereafter out of fear from her rotations. A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other favorable event, raises your spirits, and you think good days are preparing for you. Do not believe it. **Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.**

Whenever a mind is simple, and receives a divine wisdom, old things pass away, means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour.

The moment the doctrine of the immortality is separately taught, man is already fallen. In the flowing of love, in the adoration of humility, there is no question of continuance. No inspired man ever asks this question or condescends to these evidences. For the soul is true to itself, and the man in whom it is shed abroad cannot wander from the present, which is infinite, to a future which would be finite.

With the past, I have nothing to do; nor with the future. I live now.

He who is not everyday conquering some fear has not learned the secret of life.

For knowledge will brighten the sunshine; right is more beautiful than private affection; and love is compatible with universal wisdom.

The simplest words, - we do not know what they mean except when we love and aspire.

.

LOVE

Love and Wisdom of Native Indians

- It was then when he remembered what Great-grandfather Coyote Thunder had told him about being alone and loneliness. He had said, "The chasm between being alone and loneliness is deep. The way you begin to be alone and at peace without being lonely is to know that you are with your best friend. When you are at peace with yourself and love yourself, you can never be lonely. Only when one learns to love himself can he love another. You must find that love for yourself before you can touch the purity of aloneness. Love of self, without being selfish, will not allow loneliness to exist. Love of self also creates a love for everything else and brings us closer to the sacred oneness."
Tom Brown, Jr. - GRANDFATHER

O Great Spirit of our Ancestors, I raise my pipe to you. To your messengers the four winds, and to Mother Earth who provides for your children. Give us the wisdom to teach our children to love, to respect, and to be kind to each other so that they may grow with peace in mind. Let us learn to share all the good things you provide for us on this Earth. Native American Prayer for Peace

”O my children! my poor children! Listen to the words of wisdom, from the lips of the Great Spirit, from the Master of Life, who made you!" "I am weary of your quarrels, weary of your wars and bloodshed, weary of your prayers for vengeance, of your wranglings and divisions; all your strength is in your union, all your danger is in discord; therefore be at peace henceforward, and as brothers live together." (To the lament of the Great Spirit in Hiawatha)

I am poor and naked, but I am the chief of the nation. We do not want riches but we do want to train our children right. Riches would do us no good. We could not take them with us to the other world. We do not want riches. We want peace and love. Chief Red Cloud (Makhipiya-Luta) Sioux Chief

I love a people that have always made me
welcome to the very best that they had.
I love a people who are honest without laws,
who have no jails and no poorhouses.
I love a people who keep the commandments
without ever having read or heard
them preached from the pulpit.
I love a people who never swear or take
the name of God in vain.
I love a people "who love their neighbors
as they love themselves."
I love a people who worship God without
a Bible, for I believe that God loves them also.
I love a people whose religion is all the same,
and who are free from religious animosities.
I love a people who have never raised
a hand against me, or stolen my property,
when there was no law to punish either.
I love and don't fear mankind where God has
made and left them, for they are his children.
I love the people who have never fought a battle
with the white man, except on their own ground.
I love a people who live and keep
what is their own without lock and keys.
I love a people who do the best they can.
And oh how I love a people who don't
live for the love of money.
The artist George Catlin, who lived for
eight years, 1831-1838, among 48 North
American Plains Indian tribes, wrote this
narrative.

Wakan Tanka, Great Mystery,
teach me how to trust
my heart, my mind,
my intuition,
my inner knowing,
the senses of my body,
the blessings of my spirit.
Teach me to trust these things
so that I may enter my Sacred Space
and love beyond my fear,
and thus Walk in Balance
with the passing of each glorious Sun.
According to the Native People, the Sacred Space
is the space between exhalation and inhalation.
To Walk in Balance is to have Heaven
(spirituality) and Earth (physicality) in Harmony.

O' GREAT SPIRIT
help me always
to speak the truth quietly,
to listen with an open mind
when others speak,
and to remember the peace
that may be found in silence.
Cherokee Prayer

A Hopi Prayer for Peace

"Great Sprit and all unseen, this day we pray and ask you for guidance, humbly we ask you to help us and fellow men to have recourse to peaceful ways of life, because we ask You to help us and

fellow men to have recourse to peaceful ways of life, because of uncontrolled deceitfulness by humankind. Help us all to love, not hate one another. We ask you to be seen in an image of Love and Peace. Let us be seen in beauty, the colors of the rainbows. We respect our Mother, the planet & our corn fields, with our loving care, from Her breast we receive our nourishment. Let us not listen to the voices of the two-hearted, the destroyers of mind, the haters of self-made leaders, whose lusts for power and wealth will lead us into confusion and darkness. Seek visions always of world beauty, not violence not battlefields. It is our duty to pray always for harmony between man and earth, so that the earth will bloom once more. Let us show our emblem of love and goodwill for all life and land.
Pray for the House of Glass, (United Nations) Pray for within it are minds clear and pure as ice and mountain streams. Pray for the great leaders of nations in the House of Mica who in their own quiet ways help the earth in balance. We pray the Great Sprit that one day our Mother Earth will be purified into a healthy peaceful one. Let us sing for strength of wisdom with all nations for the good of all people. Our hope is not yet lost, purification must be to restore the health of our Mother Earth for lasting peace and happiness,
Techqua Ikachi - for Land and Life!
"Together with all Nations we Hold
this World in Balance"
Hopi elders, Hotevilla, USA

“Beyond man’s island of ego, his prison, lies the world of the spirit-that-moves-in-all-things. It is a world that communicates to all entities of creation and touches the Creator. It is a circle of life that houses all of man’s instinct, his deepest memory, his power to control his body and mind, and bridges the world of flesh. It is a world that expands man’s universe and help him to fuse himself to the Earth. Most of all, it is a world that brings man to his higher self and to spiritual rapture.“ I remember Grandfather’s words back then, saying, “The power of the shaman, the power of the spirit world, is given only unto those whose love is strong for his fellowman. To know the spirit-that-moves-in-all-things is to know that if one part of that spirit is sick, lost, or searching, then all is sick. To work only for the self is to know not the spirit-that-moves-in-all-things. If one does not know that spirit, one does not know love, and thus cannot transcend self.”

Tom Brown, Jr. - THE JOURNEY

Grandfather Indian Apache shaman - Stalking Wolf

“When I met him by the river, Grandfather was then eighty-three and I was seven. The age and cultural differences had little effect on our friendship. Though he could hardly speak English, we understood each other well. For most of the ten years that followed, he taught me to survive in the wildernes slavishly, making all my own tools, shelter, clothing, and gathering food. He taught me how to track and observe the wilderness and to become part of its life force, a process he called “oneness.“ Most

of all, he taught me the spiritual laws of creation. His lessons every day taught me the things of the unseen and eternal, to the degree that the spiritual life became more real than the life of the flesh. After Grandfather went back to his people I began to wander this country for ten years.“ Tom Brown, Jr.)

Grandfather sat for a long time gazing at the cross, then he finally spoke the words that still resound in my mind and life. He said, “I am in awe of this man called Jesus. He was a man of purity, of wildemess, a prophet and a teacher, a man who walked close to the spirit. He healed the sick, raised the dead, and fed the masses. His life was so full of truth, and he lived that truth: His life is the example of what we all should strive to become. This Jesus was so full of love for his people that he gave up his life for them. Yet death had no power over him, and he was taken home to the Creator. The evil ones could kill his flesh but not his spirit. Thus this man has inspired more nations and healed more people than I could ever dream of. Yet what we do to his name and teachings today has distorted that truth. “Jesus was such a simple man. He had no real home, for like the place of his birth, he preferred the wild places. His temples were the gardens, the mountains, the shore of the sea, and the wilderness. To him, whenever two or three were gathered with him, then that was his church, his temple. His clothing was simple, he carried no supplies, and he let the Creator and Nature take care of his every need. His teachings were simple, yet they were profound truth. To him there were no customs, traditions, or ceremonies to imprison him. Nor did

he pass down in his teachings much in the way of ceremony. Instead, what he taught and worshiped was a simple purity. Why today have his teachings become so complicated? Why are there so many ceremonies and customs surrounding his name, when all he taught was simplicity? “The distortion of truth lies in man’s quest to complicate all that is simple and pure. Doctrine and ceremony are argued, churches and temples are separated, and man strives to complicate more. What should be, is a striving to bring back the simple truths, unadulterated by man’s ceremonious crutches. “What man seems to have done is to pick the Bible apart to make each part to fit his own personal needs and religion. By taking the Bible apart, man has removed each part from the context of the whole and has lost the true meaning of things. I have even heard that modem man has argued the translation of the Bible and has argued over the meaning of one single word. The single word, or the single passage, is now what is important. What is really important is the overall meaning and the basic truth. Man must stand back from the Bible and read it as a whole. For only when man soars like the wingeds and looks down upon the Earth from the lofty heights will he understand his place upon the Earth. Man must do the same with the Bible, or, for that matter, all religion and religious works.” Grandfather paused for a long moment, probably to collect his thoughts and to give us time to think. He spoke with a passion and a conviction, at times almost appearing angry at what man had done to the teachings of Christ. There was a profound truth in what he was saying,

for so many times I had witnessed the same thing happening to those teachings. I had seen people pick apart the Bible and use one verse or passage to fit their needs. Yet by removing that passage or verse from the whole, they distorted the meaning and twisted the teaching. I had seen a verse used to illustrate a point, then several weeks later the same verse was used to illustrate the opposite truth. This way, by taking a verse from the context of the entire teaching, man has enabled himseif to use the teaching as a weapon against those who oppose his beliefs. It seemed to me that most disagreements came from the interpetation of the verse rather than from the entire context of the truth in the writings. So then the separation in the churches and temples of man lay in these interpretations of the verse or passage. The overall truth should not be misinterpeted or distorted. . . . - For what man has done to the Bible and the teachings of Jesus he has done with so many other religions and philosophies. In essence there is a common thread that binds all religions and beliefs together. From that thread of truth man has complicated his world with doctrine and ceremony, and man becomes detached from that truth. His interpetations stand in the way of that truth and obscure the similarities in all beliefs. Then there is conflict, not in the truth but in the doctrines.
Tom Brown, Jr. - THE QUEST

How smooth must be the language of the whites, when they can make right look like wrong, and wrong like right. Black Hawk, Sauk

This bothered us a good deal until we saw that the white man did not take his religion any more seriously than he did his laws, and that he kept both of them just behind him, like Helpers, to use when they might do him good in his dealings with strangers. . . . We have never been able to understand the white man, who fools nobody but himself.
Plenty Coups, Chief of the Crows, published 1962

"Beware of false prophets, for they may distort the truth. . . .Some false prophets are obvious, yet others are obscure. They come as prophets, religious leaders, teachers, and officials. Beware of their teachings if it conflicts with your hearth."
Tom Brown, Jr. - THE QUEST

In most pre-Columbus American cultures, the political structure resembled a democratic society. In contrast, Christian Europe was a feudal system with an economic class, controlled by the tyrannic church....
Dave Fisher, "Violent Christian Europe vs. the Americas"

So tractable, so peaceable, are these people that I swear to your Majesties there is not in the world a better nation. They love their neighbors as themselves, and their discourse is ever sweet and gentle, and accompanied with a smile, and though it is true that they are naked, yet their manners are decorous and praiseworthy.
Christopher Columbus, letter to Ferdinand and Isabella, 1493

James Axtell analyzed documents of Europeans who fled the tyrannic "Christian" life and lived with the Indians. He concluded that "whites chose to remain part of the Indian culture" because they had: A strong sense of community, abundant love for all, even for the Christian invaders at first Uncommon integrity, compared to Christians Ease of living A lack of deteriorating solicitude (i.e., had continuing solicitude) However, the Christian leaders didn't like the idea that some of their people would favor a "heathen" life like this. One without the hatred, racism, and malice towards others, even towards those within the same community. Therefore, laws were made to control people with fear if they chose to live a life filled with love. The penalty was, of course, severe for those who sought to leave the evils of Christian settlements. They were hunted down, caught, and faced many different forms of punishment, depending on how religious the Christians felt. They could be flogged, shot, or burned alive. - "The Christian Invasion of North America by the English"

It is necessary that we should not lose sight of an important truth which continually receives new confirmations, namely, that the provisions heretofore made with a view to the protection of the Indians from the violences of the lawless part of our frontier inhabitants are insufficient. It is demonstrated that these violences can now be perpetrated with impunity, and it can need no argument to prove that unless the murdering of Indians can be restrained by bringing the murderers to condign punishment, all the exertions of

the Government to prevent destructive retaliations by the Indians will prove fruitless and all our present agreeable prospects illusory. The frequent destruction of innocent women and children, who are chiefly the victims of retaliation, must continue to shock humanity, and an enormous expense to drain the Treasury of the Union. George Washington, Seventh Annual Address, December 8, 1795

One great difference in our ways is that, like the early Christians, the Indian was a socialist. The tribe claimed the ground, the rivers and the game; only personal property was owned by the individual, and even that, it was considered a shame to greatly increase. For they held that greed grew into crime, and much property made men forget the poor. Our answer to this is that without great property, that is, power in the hands of one man, most of the great business enterprises of the world could not have been; especially enterprises that required the prompt action impossible in a national commission. All great steps in national progress have been through some one man, to whom the light came, and to whom our system gave the power to realize his idea. The Indian's answer is, that all good things would have been established by the nation as it needed them; anything coming sooner comes too soon. The price of a very rich man is many poor ones, and peace of mind is worth more than railways and skyscrapers. In the Indian life there was no great wealth, so also poverty and starvation were unknown, excepting under the blight of national disaster, against which no system can insure. Without a thought of shame or mendicancy, the young,

helpless and aged all were cared for by the nation that, in the days of their strength, they were taught and eager to serve. And how did it work out? Thus: Avarice, said to be the root of all evil, and the dominant characteristic of the (European) races, was unknown among Indians, indeed it was made impossible by the system they had developed. Dr. Charles A. Eastman, born Ohiyesa (Santee Sioux), Chapter 4: Barbarism and the Moral Code, The Soul of the Indian: An Interpretation, 1911

Morality and virtue I venture to say the civilized world need not undertake to teach them. George Catlin, 1832

We do not want schools....
they will teach us to have churches.
We do not want churches....
they will teach us to quarrel about God.
We do not want to learn that.
We may quarrel with men sometimes
about things on this earth,
but we never quarrel about God.
We do not want to learn that.
Heinmot Tooyalaket (Chief Joseph),
Nez Perce Leader

Trouble no one about their religion; respect others in their view, and demand that they respect yours. Chief Tecumseh (Crouching Tiger) Shawnee Nation

Seek ye always to aspire for the highest of the high, the mightiest of the mighty, the eternal and immortal power of love and creation. Ted Ollikkala

I am convinced that those societies (as the Indians) which live without government enjoy in their general mass an infinitely greater degree of happiness than those who live under European governments. Among the former, public opinion is in the place of law, and restrains morals as powerfully as laws ever did anywhere. Among the latter, (European and Colonial) under pretence of governing, they have divided their nations into two classes, wolves and sheep. Thomas Jefferson to Edward Carrington, January 16, 1787

Before our white brothers arrived to make us civilized men, we didn't have any kind of prison. Because of this, we had no delinquents. Without a prison, there can be no delinquents. We had no locks nor keys and therefore among us there were no thieves. When someone was so poor that he couldn't afford a horse, a tent or a blanket, he would, in that case, receive it all as a gift. We were too uncivilized to give great importance to private property. We didn't know any kind of money and consequently, the value of a human being was not determined by his wealth. We had no written laws laid down, no lawyers, no politicians, therefore we were not able to cheat and swindle one another. We were really in bad shape before the white men arrived and I don't know how to explain how we were able to manage without these fundamental things that (so they tell us) are so necessary for a civilized society. John (Fire) Lame Deer, Sioux Lakota - 1903-1976

Among the Indians there have been no written laws. Customs handed down from generation to generation have been the only laws to guide them. Every one might act different from what was considered right did he choose to do so, but such acts would bring upon him the censure of the Nation.... This fear of the Nation's censure acted as a mighty band, binding all in one social, honorable compact. George Copway (Kah-ge-ga-bowh) Ojibwa Chief

Being Indian is an attitude, a state of mind, a way of being in harmony with all things and all beings. It is allowing the heart to be the distributor of energy on this planet; to allow feelings and sensitivities to determine where energy goes; bringing aliveness up from the Earth and from the Sky, putting it in and giving it out from the heart. Brooke Medicine Eagle

To love is to live in God. Loving is activity in God, so that every thought and action is in God not in the world. When you love you no longer respond to the vibrations of destruction and death, but to those of the more abundant life. THE QUIET MIND - Sayings of White Eagle

I do not think the measure of a civilization is how tall its buildings of concrete are, but rather how well its people have learned to relate to their environment and fellow man. Sun Bear of the Chippewa Tribe

When a white army battles Indians and wins, it is called a great victory, but if they lose it is called a massacre. Chiksika, Shawnee

A Warrior.....

Listen to me carefully and remember every word.
A warrior is not a soldier. A soldier is trained
to fight and follow orders.
A warrior is trained to think for himself
and fight only as a last resort.
A warrior is the first to begin and the last to quit.
He laughs the hardest and loves the best.
Stand your ground in all things and o
nly give ground out of kindness.
A warrior is not a follower, nor is he a leader
except at great need.
A warrior learns from the animals,
the hills, and the rivers.
He respects all things of the earth
as if they were his own heart.
All men and all spirits are equals.
A warrior never begs or pleads, nor does he
give in to hopelessness and despair.
Whether the warrior is successful or tries valiantly
only to have failed, he thanks the Great Spirit
for the opportunity and the lessons.
A warrior cares for the weakest and least of his
brothers, humbling himself in their service.
He seeks wisdom in all things and learns
from even the dullest, for all are his teachers.
A warrior leaves judgment of his brothers and
sisters to the Great Spirit, but does not tolerate
disrespectful behavior in his presence.
A Grandfather Teaching

An old Grandfather said to his grandson, who came to him with anger at a friend who had done him an injustice... "Let me tell you a story." "I too, at times, have felt great hate for those who have taken so much, with no sorrow for what they do. But hate wears you down, and does not hurt your enemy. It's like taking poison and wishing your enemy would die. I have struggled with these feelings many times." "It is as if there are two wolves inside me; one is good and does no harm. He lives in harmony with all around him and does not take offense when no offense was intended. He will only fight when it is right to do so, and in the right way." "But...the other wolf... ah! The littlest thing will send him into a fit of temper. He fights everyone, all of the time, for no reason. He cannot think because his anger and hate are so great. It is helpless anger, for his anger will change nothing." "Sometimes it is hard to live with these two wolves inside me, for both of them try to dominate my spirit." The boy looked intently into his Grandfather's eyes and asked, "Which one wins, Grandfather?" The Grandfather smiled and quietly said, "The one I feed."

All things in the world are two. In our minds we are two, good and evil. With our eyes we see two things, things that are fair and things that are ugly.... We have the right hand that strikes and makes for evil, and we have the left hand full of kindness, near the heart. One foot may lead us to an evil way, the other foot may lead us to a good. So are all things two, all two.
Chief White Eagle (? – 1872) of the Pawnee

Any good thing you say to me shall not be
forgotten. I shall carry it as near to my heart
as my children, and it shall be as often on
my tongue as the name of the Great Spirit.
Chief Ten Bears 1792-1873 of the Comanche

Peace and happiness are available in every moment.
Peace is every step. We shall walk hand in hand.
There are no political solutions to spiritual problems.
Remember: If the Creator put it there, it is in
the right place. The soul would have no rainbow
if the eyes had no tears. Tell your people that,
since we were promised we should never be
moved,we have been moved five times.
An Indian Chief, 1876

If you talk to the animals they will talk with you
and you will know each other. If you do not talk to
them you will not know them and what you do not
know, you will fear. What one fears, one destroys.
Chief Dan George, Tsleil-Waututh Nation,
British Columbia, Canada

Through your work on earth you can make
your contribution to the happiness of all.
White Eagle - THE QUIET MIND

Treat the earth well.
It was not given to you by your parents,
it was loaned to you by your children.
We do not inherit the Earth from our Ancestors,
we borrow it from our Children.
Ancient Indian Proverb

The President in Washington sends word that he wishes to buy our land. But how can you buy or sell the sky? the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them? **Every part of the earth is sacred to my people.** Every shining pine needle, every sandy shore, every mist in the dark woods, every meadow, every humming insect. All are holy in the memory and experience of my people. We know the sap which courses through the trees as we know the blood that courses through our veins. **We are part of the earth and it is part of us.** The perfumed flowers are our sisters. The bear, the deer, the great eagle, these are our brothers. The rocky crests, the dew in the meadow, the body heat of the pony, and man all belong to the same family. The shining water that moves in the streams and rivers is not just water, but the blood of our ancestors. If we sell you our land, you must remember that it is sacred. Each glossy reflection in the clear waters of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father. The rivers are our brothers. They quench our thirst. They carry our canoes and feed our children. So you must give the rivers the kindness that you would give any brother. If we sell you our land, remember that the air is precious to us, that the air shares its spirit with all the life that it supports. The wind that gave our grandfather his first breath also received his last

sigh. The wind also gives our children the spirit of life. So if we sell our land, you must keep it apart and sacred, as a place where man can go to taste the wind that is sweetened by the meadow flowers. Will you teach your children what we have taught our children? That the earth is our mother? What befalls the earth befalls all the sons of the earth. **This we know: the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.**
One thing we know: our God is also your God. The earth is precious to him and to harm the earth is to heap contempt on its creator. Your destiny is a mystery to us. What will happen when the buffalo are all slaughtered? The wild horses tamed? What will happen when the secret corners of the forest are heavy with the scent of many men and the view of the ripe hills is blotted with talking wires? Where will the thicket be? Gone! Where will the eagle be? Gone! And what is to say goodbye to the swift pony and then hunt? The end of living and the beginning of survival. When the last red man has vanished with this wilderness, and his memory is only the shadow of a cloud moving across the prairie, will these shores and forests still be here? Will there be any of the spirit of my people left? We love this earth as a newborn loves its mother's heartbeat. So, if we sell you our land, love it as we have loved it.

Care for it, as we have cared for it. Hold in your mind the memory of the land as it is when you receive it. Preserve the land for all children, and love it, as God loves us. As we are part of the land, you too are part of the land. This earth is precious to us. It is also precious to you.
One thing we know - there is only one God. No man, be he Red man or White man, can be apart. We ARE all brothers after all.
Chief Seattle 1786-1866
Chief of the Suquamish Indians wrote letter to the American Government in the 1800's

When all the trees have been cut down, when all the animals have been hunted,when all the waters are polluted, when all the air is unsafe to breathe, only then will you discover you cannot eat money. Cree Prophecy

"The earth can no longer be healed on a physical Level, only a spiritual healing can change the course of the probable futures of mankind." (Grandfather) / There can be no rest for those of us who love the Earth, our children, and our grandchildren. There is no running away for those who really love, for love is the greatest power. We are part of life force of this world, and when one part is sick, all is sick.
Tom Brown, Jr. - THE QUEST

Keep your feet on the earth but lift your face towards the heavens, for the light which floods into you. White Eagle - THE QUIET MIND

Don Juan's voice was very clear. It seemed to trigger something in me and I began to write. "Genaro's love is the world," he said. "He was just now embracing this enormous earth but since he's so little all he can do is swim in it. But the earth knows that Genaro loves it and it bestows on him its care. That's why Genaro's life is filled to the brim and his state, wherever he'll be, will be plentiful. Genaro roams on the paths of his love and, wherever he is, he is complete." Don Juan squatted in front of us. He caressed the ground gently. "This is the predilection of two warriors," he said. "This earth, this world. For a warrior there can be no greater love." Don Genaro stood up and squatted next to don Juan for a moment while both of them peered fixedly at us, then they sat in unison, cross-legged. "Only if one loves this earth with unbending passion can one release one's sadness," don Juan said. "A warrior is always joyful because his love is unalterable and his beloved, the earth, embraces him and bestows upon him inconceivable gifts. The sadness belongs only to those who hate the very thing that gives shelter to their beings." Don Juan again caressed the ground with tenderness. "This lovely being, which is alive to its last recesses and understands every feeling, soothed me, it cured me of my pains, and finally when I had fully understood my love for it, it taught me freedom."Carlos Castaneda - TALES OF POWER
Although I am an anthropologist, this is not strictly an anthropological work. Yet it has its roots in cultural anthropology . . . . I was interested at that time in studying the uses of medicinal plants among

the Indians of the Southwest and northern Mexico. My research evolved into something else over the years as a consequence of its own momentum and of my own growth. The study of medicinal plants was superseded by the study of a belief system which seemed to cut across the boundaries of at least two different cultures. The person responsible for this shift of emphasis in my work was a Yaqui Indian from northern Mexico, don Juan Matus, who later introduced me to don Genaro Flores, a Mazatec Indian from central Mexico. Both of them were practitioners of an ancient knowledge, which in our time is commonly known as sorcery, and which is thought to be a primitive form of medical or psychological science, but which in fact is a tradition of extremely self-disciplined practitioners and extremely sophisticated praxis. (*praxis - translating an idea into action) Carlos Castaneda

"For example, seers have to be methodical, rational beings, paragons of sobriety, and at the same time they must shy away from all of those qualities in order to be completely free and open to the wonders and mysteries of existence." His example left me baffled, but not to the extreme. I understood what he meant. He himself had sponsored my rationality only to crush it and demand a total absence of it. I told him how I understood his point."Only a feeling of supreme sobriety can bridge the contradictions," he said. "Could you say, don Juan, that art is that bridge?" "You may call the bridge between contradictions anything you want - art, affection, sobriety, love, or even kindness." Carlos Castaneda

The True Peace

The first peace, which is the most important,
is that which comes within the souls of people
when they realize their relationship, their oneness,
with the universe and all its powers, and when
they realize that at the center of the universe dwells
Wakan-Taka (the Great Spirit), and that this center is
really everywhere, it is within each of us. This is the
real peace, and the others are but reflections of this.
The second peace is that which is made between two
individuals, and the third is that which is made
between two nations. But above all you should
understand that there can never be peace between
nations until there is known that true peace,
which, as I have often said, is within the souls of men.
Black Elk, Oglala Sioux 1863-1950)

If the white man wants to live in peace
with the Indian, he can live in peace...
Treat all men alike. Give them all the
same law. Give them all an even chance
to live and grow. All men were made by the
same Great Spirit Chief. They are all brothers.
The Earth is the mother of all people, and
all people should have equal rights upon it....
Let me be a free man, free to travel, free to stop,
free to work, free to trade where I choose my own
teachers, free to follow the religion of my fathers,
free to think and talk and act for myself, and
I will obey every law, or submit to the penalty.
Heinmot Tooyalaket (Chief Joseph),
Nez Perce Leader

Upon suffering beyond suffering: the Red Nation shall rise again and it shall be a blessing for a sick world. A world filled with broken promises, selfishness and separations. A world longing for light again. I see a time of Seven Generations when all the colors of mankind will gather under the Sacred Tree of Life and the whole Earth will become one circle again. In that day, there will be those among the Lakota who will carry knowledge and understanding of unity among all living things and the young white ones will come to those of my people and ask for this wisdom. I salute the light within your eyes where the whole Universe dwells. **For when you are at that center within you and I am that place within me, we shall be one.** Crazy Horse, Oglala Sioux Chief (This statement was taken from Crazy Horse as he sat smoking the Sacred Pipe with Sitting Bull for the last time, four days before he was assassinated.)

I like the frank declaration of the Red Indian chief who wanted to attack the little Quaker meeting house of Easton township, in the State of New York, one bright summer morning in the year 1775 - "Indian come white man house," he said, pointing with his finger towards the settlement, "Indian want kill white man, one, two, three, six, all!" and he clutched the tomahawk at his belt with a gruesome gesture "Indian come, see white man sit in house, no gun, no arrow, no knife; ali quiet, all still, worshipping Great Spirit. *Great Spirit inside Indian, too,"* he pointed to his breast; "then Great Spirit say: - "Indian! no kill them! " Paul Brunton - THE SECRET PATH

The greatest service that anyone can give is continually to think aright-continually to send forth love, to forgive. White Eagle - THE QUIET MIND

I am a red man. If the Great Spirit had desired me to be a white man he would have made me so in the first place. He put in your heart certain wishes and plans, in my heart he put other and different desires. Each man is good in his sight. It is not necessary for Eagles to be Crows. We are poor... but we are free. No white man controls our footsteps. If we must die...we die defending our rights. Sitting Bull, Hunkpapa Sioux

"Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agreed, as you can all read the Book?" - Sogoyewapha, "Red Jacket,"

The North American Indian is everywhere, in his native state, a highly moral and religious being, endowed by his Maker with an intuitive knowledge of some great Author of his being, and the Universe, in dread of whose displeasure he constantly lives, with the apprehension before him of a future state, where he expects to be rewarded or punished according to the merits he has gained or forfeited in this world. Morality and virtue I venture to say the civilized world need not undertake to teach them. I never saw any other people of any color who spend so much of their lives in humbling themselves before and worshipping the Great Spirit. - Catlin's "N. A. Indian,"

And while I stood there
I saw more than I can tell,
and I understood more than I saw;
for I was seeing in a sacred manner
the shapes of things in the spirit,
and the shape of all shapes as they
must live together like one being.
Black Elk - BLACK ELK SPEAKS

- White Eagle says "the ancient wisdom upon which the teachings are based 'manifests again and again in every great spiritual teaching the world has known from the ancient Egyptians and Zoroaster to the Buddha and Jesus Christ". This wisdom is grounded in love. "The whole point of human life,"says White Eagle, "is to bring love into every possible human situation". White Eagle says that Jesus displayed "one of the most perfect examples of true brother-hood or divine love" when he took on Judas Iscariot's karma, "so that he might return love for hate".
- You could be as "kings", he says, "ruling supreme over all negative conditions in your lives; but too often you can succumb to the negative forces instead of releasing, with your own master key, the power and light stored up within you to combat these forces". He also says that spirit has the power completely to change the body. "You are spirit. The real you, the consciousness, is spirit. "Develop from the heart, meditate on love, live love, absorb love, give love, and your soul will become alight. The divine magic will rest in your hands, enabling you to heal the sick, to comfort the bereaved, to bless the sorrowful, to beautify

everything you touch, and to bring peace and happiness to the lives of men and women".
"Life is mystery, sweet and beautiful, not a drudgery and misery but a joy abounding...and the way to this realisation is to lift heart and mind to the sunlight, to respond and grow under the sun as the seed or bulb does; to know that all imperfection moves to a definite end, to a continual perfecting".
- "We want you to realize that this Lodge has a fine purpose. Its purpose lies far in the future - that of bringing to the earth a standard of life in harmony with infinite love…to introduce to humanity the truth of God within, the light within".
- "There is no restriction on a person's soul other than that which it places upon itself.....
Therefore think of having a pair of wings on your shoulders, of a winged disc, the latter being the symbol of the sun; and the sun, of course, being the Christ Spirit; the wings, indicating the power of the soul to fly - to rise above your limitations".
White Eagle - Chief among the six tribes of the Iroquis - The White Eagle Lodge, founded in 1936, was set up in order to bring to ordinary people the vision of the spiritual life in which we live, and which gives us life. Through becoming increasingly aware of this interpenetration of matter and spirit, we learn that death is not the end, but a return home to a greater reality; and that we can, each through our own spirit, be instruments of healing and peace for the world. White Eagle, who spoke through the mediumship of Grace Cooke, describes himself as a spokes-person for a wiser Brotherhood in spirit, who help humanity to

understand their true spiritual nature, and to grow in wise love for all life. Always encouraging, loving and strong, he is a friend to thousands of people all over the world and a spiritual guide in a path of gentle unfoldment. Thus he has taught us a safe method of meditation, how to pray with acceptance, how to serve others through healing and through the radiation of the Christ light, and how to lead a life where love - the motivating force of the cosmos - is the key-note. Through White Eagle's teaching we learn that love works, because it is the power and wisdom behind all, and how to bring that love to bear in all our ordinary, daily encounters. The White Eagle Lodge is non-profit making, non-proselytising, and has great respect for all religions and spiritual groups. For example, White Eagle has referred often to the inspiration and wisdom of Buddha, as well as other spiritual teachers and masters. When he uses the word "Christ", therefore, he is not limiting what he means to the Christian tradition. Instead, he uses it in its ancient and mystical sense, as the divine essence of the Light - God. Through White Eagle, the Lodge also sees God as both "mother" and "father". It is with great respect for the angelic influence and for animal life, that the White Eagle's teaching also helps us to work for an end to cruelty, and for harmony in and with our natural world. The Lodge is a worldwide organization, with centres in Europe, America, Australia and elsewhere, and a Mother centre in England.

There is no death. Only a change of worlds.
Chief Seattle, Suquamish Chief

When you were born, you cried and the world rejoiced. Live your life so that when you die, the world cries and you rejoice. White Elk

So live your life that the fear of death can never enter your heart. Trouble no one about their religion; respect others in their view, and demand that they respect yours. Love your life, perfect your life, beautify all things in your life. Seek to make your life long and its purpose in the service of your people. Prepare a noble death song for the day when you go over the great divide. Always give a word or a sign of salute when meeting or passing a friend, even a stranger, when in a lonely place. Show respect to all people and grovel to none. When you arise in the morning give thanks for the food and for the joy of living. If you see no reason for giving thanks, the fault lies only in yourself. Abuse no one and no thing, for abuse turns the wise ones to fools and robs the spirit of its vision. When it comes your time to die, be not like those whose hearts are filled with the fear of death, so that when their time comes they weep and pray for a little more time to live their lives over again in a different way. Sing your death song and die like a hero going home. Chief Tecumseh 1768-1813 (Crouching Tiger) Shawnee Nation

May the stars carry your sadness away,
may the flowers fill your heart with beauty,
may hope forever wipe away your tears,
and, above all, may silence make you strong.
Chief Dan George

"You're more alone than ever, because without an unwavering love for the being that gives you shelter, aloneness is loneliness. Only the love for this splendorous being can give freedom to a warrior's spirit; and freedom is joy, efficiency, and abandon in the face of any odds. That is the last lesson. It is always left for the very last moment, for the moment of ultimate solitude when a man faces his death and his aloneness. Only then does it make sense." Don Juan Carlos Castaneda - THE TEACHINGS OF DON JUAN

Do not stand at my grave and weep
I am not there. I do not sleep.
I am a thousands winds that blow.
I am the diamond glints on snow.
I am the sunlight on ripened grain.
I am not there. I did not die.
I am the gentle autumn rain. When
you awaken in the morning's hush,
I am the swift uplifting rush
Of quiet birds in circled flight.
I am the soft stars that
shine at night.
Do not stand at my grave and
I am not there. I did not die.
From tradition of native Indian

Forget the self and you will fear nothing,
in whatever level of awareness
you find yourself to be. Don Juan
Carlos Castaneda - THE ACTIVE SIDE OF INFINITY

LOVE

Leo Tolstoy
1864-1910

There is no greatness where there
is no simplicity, goodness and truth.

All, everything that I understand, I understand
only because I love.

The sole meaning of life is to serve humanity.

Everyone thinks of changing the world,
but no one thinks of changing himself.

The hero of my tale, whom I love with all the power of my soul, whom I have tried to portray in all his beauty, who has been, is, and will be beautiful, is Truth.

Error is the force that welds men together; truth is communicated to men only by deeds of truth. *My Religion* (1884), Ch. 12

Joy can only be real if people look upon their life as a service and have a definite object in life outside themselves and their personal happiness.

A man can live and be healthy without killing animals for food; therefore, if he eats meat, he participates in taking animal life merely for the sake of his appetite. *Writings on Civil Disobedience and Nonviolence* (1886)

If a man aspires towards a righteous life, his first act of abstinence is from injury to animals. *The First Step* (1892)

One of the first conditions of happiness is that the link between Man and Nature shall not be broken.

Government is an association of men who do violence to the rest of us.

War is so unjust and ugly that all who wage it must try to stifle the voice of conscience within themselves.

Love is the only way to rescue humanity from all ills, and in it you too have the only method of saving your people from enslavement… Love, and forcible resistance to evil-doers, involve such a mutual contradiction as to destroy utterly the whole sense and meaning of the conception of love.

In all history there is no war which was not hatched by the governments, the governments alone, independent of the interests of the people, to whom war is always pernicious even when successful. The government assures the people that they are in danger from the invasion of another nation, or from foes in their midst, and that the only way to escape this danger is by the slavish obedience of the people to their government. This fact is seen most prominently during revolutions and dictatorships, but it exists always and everywhere that the power of the government exists. Every government explains its existence, and justifies its deeds of violence, by the argument that if it did not exist the condition of things would be very much worse. After assuring the people of its danger the government subordinates it to control, and when in this condition compels it to attack some other nation. And thus the assurance of the government is corroborated in the eyes of the people, as to the danger of attack from other nations. *Christianity and Patriotism* (1895),

I know that my unity with all people cannot be destroyed by national boundaries and government orders. *My Religion* (1884), as translated in *The Human Experience : Contemporary American and Soviet Fiction and Poetry* (1989) by the Quaker US/USSR Committee

The greater the state, the more wrong and cruel its patriotism, and the greater is the sum of suffering upon which its power is founded.

The truth is that the State is a conspiracy designed not only to exploit, but above all to corrupt its citizens … Henceforth, I shall never serve any government anywhere.

Every one who has a heart and eyes sees that **you, working men, are obliged to pass your lives in want and in hard labor**, which is useless to you, **while other men, who do not work, enjoy the fruits of your labor**-that **you are the slaves of these men, and** that **this ought not to exist.**
To the Working People

The two most powerful warriors are patience and time.

All violence consists in some people forcing others, under threat of suffering or death, to do what they do not want to do. . . Understand then all of you, especially the young, that to want to impose an imaginary state of government on others by violence is not only a vulgar superstition, but even a criminal work. Understand that this work, far from assuring the well-being of humanity is only a lie, a more or less unconscious hypocrisy, camouflaging the lowest passions we posses.
The Law of Love and the Law of Violence (1908)

There can be only one permanent revolution - a moral one; the regeneration of the inner man.

Boredom: the desire for desires.
It is amazing how complete is
the delusion that beauty is goodness.

The changes in our life must come from the impossibility to live otherwise than according to the demands of our conscience not from our mental resolution to try a new form of life.

Without knowing what I am and why I am here, life is impossible.

True life is lived when tiny changes occur.

Truth, like gold, is to be obtained not by its growth, but by washing away from it all that is not gold.

I sit on a man's back, choking him and making him carry me, and yet assure myself and others that I am very sorry for him and wish to ease his lot by all possible means - except by getting off his back.
Don't seek God in temples. He is close to you. He is within you. Only you should surrender to Him and you will rise above happiness and unhappiness.

Freethinkers are those who are willing to use their minds without prejudice and without fearing to understand things that clash with their own customs,

privileges, or beliefs. This state of mind is not common, but it is essential for right thinking.

Let us forgive each other - only then will we live in peace

If so many men, so many minds, certainly so many hearts, so many kinds of love. The happiness of men consists in life. And life is in labor.
What Is To Be Done? (1886)

The more God's manifestation in man (life) unites with the manifestations (lives) of other beings, the more man exists. This union with the lives of other beings is accomplished through love. God is not love, but the more there is of love, the more man manifests God, and the more he truly exists...

God is the same everywhere.

Seize the moments of happiness, love and be loved! That is the only reality in the world, all else is folly.

To love life is to love God. Harder and more blessed than all else is to love this life in one's sufferings, in undeserved sufferings.

The only thing that we know is that we know nothing and that is the highest flight of human wisdom.

Yes, love, ...but not the love that loves for something, to gain something, or because of something, but that love that I felt for the first time, when dying, I saw my enemy and yet loved him. I knew that feeling of love which is the essence of the soul, for which no object is needed. And I know that blissful feeling now too. To love one's neighbours; to love one's enemies. To love everything - to Love God in all His manifestations. Some one dear to one can be loved with human love; but an enemy can only be loved with divine love. And that was why I felt such joy when I felt that I loved that man. What happened to him? Is he alive? ...Loving with human love, one may pass from love to hatred; but divine love cannot change. Nothing, not even death, can shatter it. It is the very nature of the soul. And how many people I have hated in my life. And of all people none I have loved and hated more than her.... If it were only possible for me to see her once more... once, looking into those eyes to say.

Man cannot possess anything as long as he fears death. But to him who does not fear it, everything belongs. If there was no suffering, man would not know his limits, would not know himself.

War and Peace

The one thing is necessary, in life as in art, is to tell the truth.

Everything I know, I know because of love.

Human science fragments everything
in order to understand it, kills everything
in order to examine it.

Here's my advice to you: don't marry until
you can tell yourself that you've done all you
could, and until you've stopped loving the women
you've chosen, until you see her clearly, otherwise
you'll be cruelly and irremediably mistaken. Marry
when you're old and good for nothing...Otherwise
all that's good and lofty in you will be lost.
Everything depends on upbringing.
War and Peace

Here I am alive, and it's not my fault, so
I have to try and get by as best I can without
hurting anybody until death takes over.

Wrong does not cease to be wrong
because the majority share in it .

Respect was invented to cover the empty
place where love should be.

When you love someone, you love the person
as they are, and not as you'd like them to be.

Only people who are capable of loving
strongly can also suffer great sorrow,
but this same necessity of loving serves
to counteract their grief and heals them.

You say: I am not free. But I have raised and lowered my arm. Everyone understands that this illogical answer is an irrefutable proof of freedom.

If you want to be happy, be.

Love is life. All, everything that I understand, I understand only because I love. Everything is, everything exists, only because I love. Everything is united by it alone. Love is God, and to die means that I, a particle of love, shall return to the general and eternal source.

The difference between real material poison and intellectual poison is that most material poison is disgusting to the taste, but intellectual poison, which takes the form of cheap newspapers or bad books, can unfortunately sometimes be attractive.

A thought can advance your life in the right direction only when it answers questions which were asked by your soul. A thought which was first borrowed from someone else and then accepted by your mind and memory does not really much influence your life, and sometimes leads you in the wrong direction. Read less, study less, but think more. Learn, both from your teachers and from the books which you read, only those things which you really need and which you really want to know.

A scholar knows many books; a well-educated person has knowledge and skills; an enlightened person understands the meaning and purpose of his life.

There are a limitless number of different sciences, but without one basic science, that is, what is the meaning of life and what is good for the people, all other forms of knowledge and art become idle and harmful entertainment.

We live a senseless life, contrary to the understanding of life by the wisest people of all times. This happens because our young generations are educated in the wrong way-they are taught different sciences but they are not taught the meaning of life.

The only real science is the knowledge of how a person should live his life. And this knowledge is open to everyone.

If all knowledge were good, then pursuit of every sort of knowledge would be useful. But many false meditations are disguised as good and useful knowledge; therefore, be strict in selecting the knowledge you want to acquire.

Every person has only one purpose: to find perfection in goodness. Therefore, only that knowledge is necessary which leads us to this.

If you see that some aspect of your society is bad, and you want to improve it, there is only one way to do so: you have to improve people. And in order to improve people, you begin with only one thing: you can become better yourself.

Beware of false knowledge. All evil comes from it. Knowledge is limitless. Therefore, there is a minuscule difference between those who know a lot and those who know very little.

Ignorance in itself is neither shameful nor harmful. Nobody can know everything. But pretending that you know what you actually do not know is both shameful and harmful.

There are two very clear indications of real science and real art: the first inner sign is that a scholar or an artist works not for profit, but for sacrifice, for his calling; the second, outer sign is that his works are understandable to all people. Real science studies and makes accessible that knowledge which people at that period of history think important, and real art transfers this truth from the domain of knowledge to the domain of feelings. Creating art is not as elevated a thing as many people guess, but certainly it is a useful and kind thing to do, especially if it brings people together and arouses kind feelings in them.

POWER is the collective will of the people transferred to their ruler. POWER over others in its real meaning, is only the greatest dependence on them.

In historical events great men - so-called - are but labels serving to give a name to the event, and like labels they have the least possible connection with the event itself. Every action of theirs, that seems to them an act of their own free will, is in an historical sense not free at all, but in bondage to the whole course of previous history, and predestined from all eternity. Leo Tolstoy *Biography, Pictures & Quotes 'Confessions and Other Religious Writings.'*

What am I? A part of the infinite. It is indeed in these words that the whole problem lies. ... And the cause of everything is that which we call God. To know God and to live is the same thing. God is Life.

. . .True religion is that relationship, in accordance with reason and knowledge, which man establishes with the infinite world around him, and which binds his life to that infinity and guides his actions . . . and leads to the practical rules of the law: do to others as you would have them do unto you. (Leo Tolstoy, Confessions)

As I turned my attention to what is done in the name of religion I was horrified and very nearly repudiated Orthodoxy. A further thing was the Church's attitude to life with regard to war and executions. At the time Russia was at war. And, in the name of Christian love, Russians were killing their fellow men. It was impossible not to think about this. It was impossible to avoid the fact that killing is evil and contrary to the most basic principles of any faith. And yet prayers were said in the churches for the success of our armies, and our religious teachers acknowledged this killing as an outcome of faith. And this was not only applied to murder in time of war, but, during the troubled times that followed the war, I witnessed members of the Church, her teachers, monks, and ascetics condoning the killing of helpless, lost youths. As I turned my attention to all that is done by people who profess Christianity, I was horrified.

Confessions

As a result of my interest in religion, I had come into contact with believers of various denominations: Catholics, Protestants, Old Believers, Molokans, and others. Among them I met many deeply moral men with sincere belief. I wished to be a brother to these people. And what happened? The teaching which had promised me unity of all through one faith and through love, that very teaching, speaking through its highest representatives, told me that all these people were living a lie, that the thing which gave them

strength of life was a temptation of the devil, and that it is we alone who are in possession of the only possible truth.

And I saw that the Orthodox Church regarded as heretics all those who did not profess an identical faith to theirs, just as the Catholics and the others consider the Orthodox followers to be heretics. And I saw that the Orthodox, although they may try to hide it, regard with hostility all those who do not practice their faith by using the same external symbols and words as themselves. And this could not be otherwise, first of all because **the assertion that you live in falsehood and I in truth is the most cruel thing that one man can say to another** and secondly, because a man who loves his children and his brothers cannot help feeling hostile towards those who want to convert his children and his brothers to a false belief. And this hostility increases in proportion to one's knowledge of theology**. And assuming that truth lies in union by love, I was struck by the fact that theology was destroying the thing it should be advancing. (Which is Humanity! By love, we understand love of self – universe. We should use love for social harmony.) Inequality between people, not just between lay and clergy, but between rich and poor, and masters and slaves, was established by the Church Christian religion in the same clear cut manner as in other religions.** And yet, judging by what we know of the original conditions of

Christianity from the teachings expressed in the Gospels, it would appear that the chief methods of distortion used by other religions had been foreseen and that warnings against them had been clearly stated. It was straightforwardly said against the priestly caste that none could be the teacher of another ('Do not call yourselves fathers and teachers'). Christianity was perverted in the same way as all the other religions with the single difference that precisely because Christianity voiced its fundamental doctrine of equality between all men with such clarity, it was necessary to use special force to distort the teaching and conceal its basic clause. With the help of the concept of a Church this was done to a greater extent than in any other religion. **Indeed no other faith has ever preached things so incompatible with reason and contemporary knowledge, or ideas so immoral as those taught by Church Christianity. The basic principle of all religions - the equality between all men - has been forgotten, neglected and buried under so much ridiculous dogma put forward by the religion, and in science this same inequality (expressed in the theory of the struggle for the existence and survival of the fittest) is acknowledged as such a necessary condition of life, that the destruction of millions of human lives for the convenience of the ruling minority is regarded as a most commonplace and necessary facet of living, and happens continually.**

The principles of this true religion are so appropriate to man that as soon as people discover them they accept them as something they have known for a long time and which stand to reason. ..The principles are very simple, comprehensible and uncomplicated. They are as follows: that there is a God who is the origin of everything; that there is an element of this divine origin in every person, which he can diminish or increase through his way of living; that in order for someone to increase this source he must suppress his passions and increase the love within himself; that the practical means of achieving this consist in doing to others as you would wish to do to you. All these principles are common to Brahmanism, Hebraism, Confucianism, Taoism, Buddhism, Christianity and Mohammedanism. (If Buddhism does not provide a definition of God, it nevertheless recognises that with which man unites and merges as he reaches Nirvana. And that something is the same origin which the other religions recognise as God.) **Thus, in order to accept the Christian teaching in its true meaning, the people of the Christian world, who have, to a greater or lesser extent, understood the truth of Christianity, must free themselves not only from their belief in the false forms of a perverted Christian teaching, but also from belief in the necessity and inevitably of that system of government that was founded on this false**

Church religion. Thus, although liberation from false religious forms is taking place ever more frequently, the people of our time, having rejected belief in dogmas, sacraments, miracles, the sanctity of the Bible and other institutions of the Church, are nevertheless unable to free themselves from those false teachings of the State, founded on a perverted Christianity and hiding the true one.

And therefore just as a brigand caught in broad daylight in the act cannot persuade us that he did not lift his knife in order to rob his victim of his purse, and had no thought of killing him, we too, it would seem, cannot persuade ourselves or others that the soldiers and policemen around us are not to guard us, but only for defense against foreign foes, and to regulate traffic and fêtes and reviews; we cannot persuade ourselves and others that we do not know that men do not like dying of hunger, bereft of the right to gain their subsistence from the earth on which they live; that they do not like working underground, in the water, or in stifling heat, for ten to fourteen hours a day, at night in factories to manufacture objects for our pleasure. One would imagine it impossible to deny what is so obvious. Yet it is denied. Still, there are, among the rich, especially among the young, and among women, persons whom I am glad to meet more and more frequently, who, when they are shown in what way and at what

cost their pleasures are purchased, do not try to conceal the truth, but hiding their heads in their hands, cry: "Ah! don't speak of that. If it is so, life is impossible." But though there are such sincere people who even though they cannot renounce their fault, at least see it, the vast majority of the men of the modern world have so entered into the parts they play in their hypocrisy that they boldly deny what is staring everyone in the face.

The good cannot seize power, nor retain it; to do this men must love power. And love of power is inconsistent with goodness; but quite consistent with the very opposite qualities-pride, cunning, cruelty. Without the aggrandizement of self and the abasement of others, without hypocrisies and deceptions, without prisons, fortresses, executions, and murders, no power can come into existence or be maintained.

Leo Tolstoy - THE KINGDOM OF GOD IS WITHIN YOU

In the year 1884 I wrote a book under the title "What I Believe," in which I did in fact make a sincere statement of my beliefs. In affirming my belief in Christ's teaching, I could not help explaining why I do not believe, and consider as mistaken, the Church's doctrine, which is usually called Christianity. Among the many points in which this doctrine falls short of the doctrine of Christ I pointed out as the principal one the absence of any commandment

of non-resistance to evil by force. The perversion of Christ's teaching by the teaching of the Church is more clearly apparent in this than in any other point of difference. I know--as we all do--very little of the practice and the spoken and written doctrine of former times on the subject of non-resistance to evil. I knew what had been said on the subject by the fathers of the Church--Origen, Tertullian, and others--I knew too of the existence of some so-called sects of Mennonites, Herrnhuters, and Quakers, who do not allow a Christian the use of weapons, and do not enter military service; but I knew little of what had been done by these so-called sects toward expounding the question. My book was, as I had anticipated, suppressed by the Russian censorship; but partly owing to my literary reputation, partly because the book had excited people's curiosity, it circulated in manuscript and in lithographed copies in Russia and through translations abroad, and it evolved, on one side, from those who shared my convictions, a series of essays with a great deal of information on the subject, on the other side a series of criticisms on the principles laid down in my book. . . Leo Tolstoy, Yasnaïa poliana, May 14/26, 1893. Part from Preface for his book Kingdom of God is Within You

The Church preachers never point out cases in which the command against fornication can be broken, and always teach that we must avoid

seductions which lead to temptation to fornication. But not so with the command of non-resistance. All church preachers recognize cases in which that command can be broken, and teach the people accordingly. And they not only do not teach that we should avoid temptations to break it, chief of which is the military oath, but they themselves administer it. The preachers of the Church never in any other case advocate the breaking of any other commandment.

English writer and preacher--Farrar--who, like many learned theologians, is a great master of the art of circuitously evading a question. The article was published in an American journal, the FORUM, in October, 1888. After conscientiously explaining in brief the contents of my book, Farrar says: "Tolstoy came to the conclusion that a coarse deceit had been palmed upon the world when these words 'Resist not evil,' were held by civil society to be compatible with war, courts of justice, capital punishment, divorce, oaths, national prejudice, and, indeed, with most of the institutions of civil and social life. He now believes that the kingdom of God would come if all men kept these five commandments of Christ, viz.: 1. Live in peace with all men. 2. Be pure. 3. Take no oaths. 4. Resist not evil. 5. Renounce national distinctions. . . (read the rest in the book) - and Tolstoy answer the following: ”And of this kind,

without exception, are all the criticisms of educated believers, who must, as such, understand the danger of their position. The sole escape from it for them lies in their hope that they may be able, by using the authority of the Church, of antiquity, and of their sacred office, to overawe the reader and draw him away from the idea of reading the Gospel for himself and thinking out the question in his own mind for himself. And in this they are successful; for, indeed, how could the notion occur to any one that all that has been repeated from century to century with such earnestness and solemnity by all those archdeacons, bishops, archbishops, holy synods, and popes, is all of it a base lie and a calumny foisted upon Christ by them for the sake of keeping safe the money they must have to live luxuriously on the necks of other men? And it is a lie and a calumny so transparent that the only way of keeping it up consists in overawing people by their earnestness, their conscientiousness. It is just what has taken place of late years at recruiting sessions; at a table before the zertzal--the symbol of the Tzars authority--in the seat of honor under the life-size portrait of the Tzar, sit dignified old officials, wearing decorations, conversing freely and easily, writing notes, summoning men before them, and giving orders. Here, wearing a cross on his breast, near them, is prosperous-looking old Priest in a silken cassock, with long gray hair flowing on to his cope; before a lectern who wears the golden cross and

has a Gospel bound in gold. They summon Iran Petroff. A young man comes in, wretchedly, shabbily dressed, and in terror, the muscles of his face working, his eyes bright and restless; and in a broken voice, hardly above a whisper, he says: "I--by Christ's law--as a Christian-I cannot." "What is he muttering?" asks the president, frowning impatiently and raising his eyes from his book to listen. "Speak louder," the colonel with shining epaulets shouts to him. "I--I as a Christian--" And at last it appears that the young man refuses to serve in the army because he is a Christian. "Don't talk nonsense. Stand to be measured. Doctor, may I trouble you to measure him. He is all right?" "Yes." "Reverend father, administer the oath to him." No one is the least disturbed by what the poor scared young man is muttering. They do not even pay attention to it. "They all mutter something, but we've no time to listen to it, we have to enroll so many." The recruit tries to say something still. "It's opposed to the law of Christ." "Go along, go along; we know without your help what is opposed to the law and what's not; and you soothe his mind, reverend father, soothe him. Next: Vassily Nikitin." And they lead the trembling youth away. And it does not strike anyone --the guards, or Vassily Nikitin, whom they are bringing in, or any of the spectators of this scene-that these inarticulate words of the young man, at once suppressed by the authorities, contain the truth, and that the loud, solemnly uttered sentences of the

calm, self-confident official and the priest are a lie and a deception. Such is the impression produced not only by Farrar's article, but by all those solemn sermons, articles, and books which make their appearance from all sides directly there is anywhere a glimpse of truth exposing a predominant falsehood. At once begins the series of long, clever, ingenious, and solemn speeches and writings, which deal with questions nearly related to the subject, but skillfully avoid touching the subject itself."

By precisely the same means, i. e., by murder and torture, obedience to the decision of the higher authorities was to be secured.

The time will come and is inevitably coming when all institutions based on force will disappear through their uselessness, stupidity, and even inconvenience becoming obvious to all.

Hypocrisy in our day is supported on two sides: by false religion and by false science. And it has reached such proportions that if we were not living in its midst, we could not believe that men could attain such a pitch of self-deception. Men of the present day have come into such an extraordinary condition, their hearts are so hardened, that seeing they see not, hearing they do not hear, and understand not.

Men have long been living in antagonism to their conscience. If it were not for hypocrisy they could not go on living such a life. This social organization in opposition to their conscience only continues to exist because it is disguised by hypocrisy. And the greater the divergence between actual life and men's conscience, the greater the extension of hypocrisy. But even hypocrisy has its limits. And it seems to me that we have reached those limits in the present day. Every man of the present day with the Christian principles assimilated involuntarily in his conscience, finds himself in precisely the position of a man asleep who dreams that he is obliged to do something which even in his dream he knows he ought not to do. He knows this in the depths of his conscience, and all the same he seems unable to change his position; he cannot stop and cease doing what he ought not to do. And just as in a dream, his position becoming more and more painful, at last reaches such a pitch of intensity that he begins sometimes to doubt the reality of what is passing and makes a moral effort to shake off the nightmare which is oppressing him. This is just the condition of the average man of our Christian society. He feels that all that he does himself and that is done around him is something absurd, hideous, impossible, and opposed to his conscience; he feels that his position is becoming more and more unendurable and reaching a crisis of intensity. It is not possible that we modern men, with the

Christian sense of human dignity and equality permeating us soul and body, with our need for peaceful association and unity between nations, should really go on living in such a way that every joy, every gratification we have is bought by the sufferings, by the lives of our brother men, and moreover, that we should be every instant within a hair's-breadth of falling on one another, nation against nation, like wild beasts, mercilessly destroying men's lives and labor, only because some benighted diplomatist or ruler says or writes some stupidity to another equally benighted diplomatist or ruler. It is impossible. Yet every man of our day sees that this is so and awaits the calamity. And the situation becomes more and more insupportable. And as the man who is dreaming does not believe that what appears to him can be truly the reality and tries to wake up to the actual real world again, so the average man of modern days cannot in the bottom of his heart believe that the awful position in which he is placed and which is growing worse and worse can be the reality, and tries to wake up to a true, real life, as it exists in his conscience.

Humanity! Where is the definition of humanity? Where does it end and where does it begin? Does humanity end with the savage, the idiot, the dipsomaniac, or the madman? If we draw a line excluding from humanity its lowest representatives,

where are we to draw the line? Shall we exclude the negroes like the Americans, or the Hindoos like some Englishmen, or the Jews like some others? If we include all men without exception, why should we not include also the higher animals, many of whom are superior to the lowest specimens of the human race. We know nothing of humanity as an eternal object, and we know nothing of its limits. Humanity is a fiction, and it is impossible to love it. It would, doubtless, be very advantageous if men could love humanity just as they love their family. It would be very advantageous, as Communists advocate, to replace the competitive, individualistic organization of men's activity by a social universal organization, so that each would be for all and all for each. Only there are no motives to lead men to do this. The Positivists, the Communists, and all the apostles of fraternity on scientific principles advocate the extension to the whole of humanity of the love men feel for themselves, their families, and the state. They forget that the love which they are discussing is a personal love, which might expand in a rarefied form to embrace a man's native country, but which disappears before it can embrace an artificial state such as Austria, England, or Turkey, and which we cannot even conceive of in relation to all humanity, an absolutely mystic conception. "A man loves himself (his animal personality), he loves his family, he even loves his native country.

Why should he not love humanity? That would be such an excellent thing. And by the way, it is precisely what is taught by Christianity." So think the advocates of Positivist, Communistic, or Socialistic fraternity. It would indeed be an excellent thing. But it can never be, for the love that is based on a personal or social conception of life can never rise beyond love for the state. The fallacy of the argument lies in the fact that the social conception of life, on which love for family and nation is founded, rests itself on love of self, and that love grows weaker and weaker as it is extended from self to family, tribe, nationality, and slate; and in the state we reach the furthest limit beyond which it cannot go. The necessity of extending the sphere of love is beyond dispute. But in reality the possibility of this love is destroyed by the necessity of extending its object indefinitely. And thus the insufficiency of personal human love is made manifest. And here the advocates of Positivist, Communistic, Socialistic fraternity propose to draw upon Christian love to make up the default of this bankrupt human love; but Christian love only in its results, not in its foundations. They propose love for humanity alone, apart from love for God.
But such a love cannot exist. There is no motive to produce it. Christian love is the result only of the Christian conception of life, in which the aim of life is to love and serve God. The social conception of life has led men, by a natural transition from love of self

and then of family, tribe, nation, and state, to a consciousness of the necessity of love for humanity, a conception which has no definite limits and extends to all living things. And this necessity for love of what awakens no kind of sentiment in a man is a contradiction which cannot be solved by the social theory of life. The Christian doctrine in its full significance can alone solve it, by giving a new meaning to life. Christianity recognizes love of self, of family, of nation, and of humanity, and not only of humanity, but of everything living, everything existing; it recognizes the necessity of an infinite extension of the sphere of love. But the object of this love is not found outside self in societies of individuals, nor in the external world, but within self, in the divine self whose essence is that very love, which the animal self is brought to feel the need of through its consciousness of its own perishable nature. The difference between the Christian doctrine and those which preceded it is that the social doctrine said: "Live in opposition to your nature [understanding by this only the animal nature], make it subject to the external law of family, society, and state." Christianity says: "Live according to your nature [understanding by this the divine nature]; do not make it subject to anything--neither you (an animal self) nor that of others-and you will attain the very aim to which you are striving when you subject your external self." The Christian doctrine brings a man to the elementary

consciousness of self, only not of the animal self, but of the divine self, the divine spark, the self as the Son of God, as much God as the Father himself, though confined in an animal husk. The consciousness of being the Son of God, whose chief characteristic is love, satisfies the need for the extension of the sphere of love to which the man of the social conception of life had been brought. For the latter, the welfare of the personality demanded an ever-widening extension of the sphere of love; love was a necessity and was confined to certain objects-self, family, society. With the Christian conception of life, love is not a necessity and is confined to no object; it is the essential faculty of the human soul. **Man loves not because it is his interest to love this or that, but because love is the essence of his soul, because he cannot but love.** The Christian doctrine shows man that the essence of his soul is love-that his happiness depends not on loving this or that object, but on loving the principle of the whole-God, whom he recognizes within himself as love, and therefore he loves all things and all men. In this is the fundamental difference between the Christian doctrine and the doctrine of the Positivists, and all the theorizers about universal brotherhood on non-Christian principles. **Such are the two principal misunderstandings relating to the Christian religion, from which the greater number of false reasonings about it proceed**. The first consists in the

belief that Christ's teaching instructs men, like all previous religions, by rules, which they are bound to follow, and that these rules cannot be fulfilled. The second is the idea that the whole purport of Christianity is to teach men to live advantageously together, as one family, and that to attain this we need only follow the rule of love to humanity, dismissing all thought of love of God altogether. The mistaken notion of scientific men that the essence of Christianity consists in the supernatural, and that its moral teaching is impracticable, constitutes another reason of the failure of men of the present day to understand Christianity.

It is better to know less than necessary than to know more than necessary. Do not fear the lack of knowledge, but truly fear unnecessary knowledge which is acquired only to please vanity.

The inherent contradiction of human life has now reached an extreme degree of tension: on the one side there is the consciousness of the beneficence of the law of love, and on the other the existing order of life which has for centuries occasioned an empty, anxious, restless, and troubled mode of life, conflicting as it does with the law of love and built on the use of violence. This contradiction must be faced, and the solution will evidently not be favourable to the outlived law of violence, but to the truth which has dwelt in the hearts of men from remote antiquity:

the truth that the law of love is in accord with the nature of man. But men can only recognize this truth to its full extent when they have completely freed themselves from all religious and scientific superstitions and from all the consequent misrepresentations and sophistical distortions by which its recognition has been hindered for centuries. To save a sinking ship it is necessary to throw overboard the ballast, which though it may once have been needed would now cause the ship to sink.

What are wanted for the Indian as for the Englishman, the Frenchman, the German, and the Russian, are not Constitutions and Revolutions, nor all sorts of Conferences and Congresses, nor the many ingenious devices for submarine navigation and aerial navigation, nor powerful explosives, nor all sorts of conveniences to add to the enjoyment of the rich, ruling classes; nor new schools and universities with innumerable faculties of science, nor an augmentation of papers and books, nor gramophones and cinematographs, nor those childish and for the most part corrupt stupidities termed art **- but one thing only is needful: the knowledge of the simple and clear truth which finds place in every soul that is not stupefied by religious and scientific superstitions - the truth that for our life**

one law is valid - the law of love, which brings the highest happiness to every individual as well as to all mankind. Free your minds from those overgrown, mountainous imbecilities which hinder your recognition of it, and at once the truth will emerge from amid the pseudo-religious nonsense that has been smothering it: the indubitable, eternal truth inherent in man, which is one and the same in all the great religions of the world.

Writing to Gandhi again on September 7, 1910 eight weeks before he took his final breath. "The longer I live - especially now when I clearly feel the approach of death - the more I feel moved to express what I feel more strongly than anything else, and what in my opinion is of immense importance, namely, what we call the renunciation of all opposition by force, which really simply means the doctrine of the law of love unperverted by sophistries. Love, or in other words the striving of men's souls towards unity and the submissive behavior to one another that results therefrom, represents the highest and indeed the only law of life, as every man knows and feels in the depths of his heart (and as we see most clearly in children), and knows until he becomes involved in the lying net of worldly thoughts… **Any employment of force is incompatible with love."**

LOVE

Nisargadatta Maharaj

1897-1981

Love is boundless. What is limited to a few cannot be called love.

The search for reality is the most dangerous of all undertakings for it will destroy the world in which you live. But if your motive is love of truth and life, you need not be afraid.

Stop imagining yourself being or doing
this or that and the realization that you are
the source and heart of all will dawn upon you.
With this will come great love which is not choice
or predilection, nor attachment, but a power
which makes all things love-worthy and lovable.

You want peace, love, happiness, and work hard
to create pain, hatred and war. You want longevity
and overeat, you want friendship and exploit. See your
net as made of such contradictions and remove
them - your very seeing them will make them go.

My world is an open world, common to all, accessible
to all. In my world there is community, insight, love,
real quality; the individual is the total, the totality
- in the individual. All are one and the One is all.

Desires that destroy their subjects, or objects,
or do not subside on satisfaction are self-contradictory
and cannot be fulfilled. Only desires motivated by
love, goodwill and compassion are beneficial to both
the subject and object and can be fully satisfied.

There is the material world *(mahadakash)*
and the spiritual *(paramakash)*. Between
lies the universal mind *(chidakash),*
which is also the universal heart *(premakash)*.
It is wise love that makes the two one.

Which God are you talking about? What is God?
Is he not the very light by which you ask the question?
'I am' itself is God. The seeking itself is God.
In seeking you discover that you are neither
the body nor mind, and the love of the self
in you is for the self in all. The two are one.
The consciousness in you and
the consciousness in me, apparently two,
really one, seek unity and that is love.

What we call the will of God is not a capricious
whim of a playful deity, but the expression
of an absolute necessity to grow in love and
wisdom and power, to actualize the infinite
potentials of life and consciousness. Just as
a gardener grows flowers from a tiny seed to
glorious perfection, so does God in His own
garden grow, among other beings, men to supermen,
who know and love and work along with Him.

Does love act deliberately? Yes and no.
Life is love and love is life. What keeps the body
together but love? What is desire, but love of the self?
What is fear but the urge to protect? And what is
knowledge but the love of truth? The means and
forms may be wrong, but the motive behind is
always love - love of the me and the mine. The
me and the mine may be small, or may explode
and embrace the universe, but love remains.

The world is the abode of desires and fears. You cannot find peace in it. For peace you must go beyond the world. The root cause of the world is self-love. Because of it we seek pleasure and avoid pain. Replace self-love by love of the Self and the picture changes.

To see myself in everybody and everybody in myself most certainly is love.

Love is the meaning and purpose of duality.

All suffering is born of desire. True love is never frustrated. How can the sense of unity be frustrated? What can be frustrated is the desire for expression. Such desire is of the mind. As with all things mental, frustration is inevitable.

Love is a state of being. Sex is energy. Love is wise, sex is blind. Once the true nature of love and sexs is understood there will be no conflict or confusion.

Q: What about love?
M: When it turns to lust, it becomes destructive.
Q: What is lust?
M: Remembering - imagining - anticipating. It is sensory and verbal. A form of addiction.

In marriage you are neither the husband nor the wife; you are the love between the two.

Q: Is *brahmacharya*, continence, imperative in Yoga?

M: A life of constraint and suppression is not Yoga. Mind must be free of desires and relaxed. It comes with understanding, not with determination, which is but another form of memory. An understanding mind is free of desires and fears.

As long as you pay attention to ideas, your own or of others, you will be in trouble. But if you disregard all teachings, all books, anything put into words and dive deeply within yourself and find yourself, this alone will solve all your problems and leave you in full mastery of every situation, because you will not be dominated by your ideas about the situation. Take an example. You are in the company of an attractive woman. You get ideas about her and this creates a sexual situation. A problem is created and you start looking for books on continence, or enjoyment. Were you a baby, both of you could be naked and together without any problem arising. Just stop thinking you are bodies and the problems of love and sex will lose their meaning. With all sense of limitation gone, fear, pain and the search for pleasure - all cease. Only awareness remains.

Without love all is evil. Life itself without love is evil.

You are love itself - when you are not afraid.

You can spend an eternity looking elsewhere for truth and love, intelligence and goodwill, imploring God and man - all in vain. You must begin in yourself, with yourself - this is the inexorable law. You cannot change the image without changing the face. First realize that your world is only a reflection of yourself and stop finding fault with the reflection. Attend to yourself, set yourself right - mentally and emotionally. The physical will follow automatically. You talk so much of reforms: economic, social, political. Leave alone the reforms and mind the reformer. What kind of world can a man create who is stupid, greedy, heartless?

Meet your own self. Be with your own self, listen to it, obey it, cherish it, keep it in mind ceaselessly. You need no other guide. As long as your urge for truth affects your daily life, all is well with you. Live your life without hurting anybody. Harmlessness is a most powerful form of Yoga and it will take you speedily to your goal. This is what I call *nisarga yoga,* the Natural yoga. It is the art of living in peace and harmony, in friendliness and love. The fruit of it is happiness, uncaused and endless.

On the contrary, compassion and love are my very core.Void of all predilections, I am free to love. Love is not a result, it is the very ground of being. Wherever you go, you will find being, consciousness and love. Why and what for make preferences?

When you are hurt, you cry. Why? Because you love yourself. Don't bottle up your love by limiting it to the body, keep it open. It will be then the love for all. *When all the false self-identifications are thrown away, what remains is all-embracing love. Get rid of all ideas about yourself, even of the idea that you are God. No self-definition is valid*.

Go beyond, go back to the source, go to the self that is the same whatever happens. Your weakness is due to your conviction that you were born into the world. In reality the world is ever recreated in you and by you. See everything as emanating from the light which is the source of your own being. You will find that in that light there is love and infinite energy.

When you realize that you are the light of the world, you will also realize that you are the love of it; that to know is to love and to love is to know.

Of all the affections the love of oneself comes first. Your love of the world is the reflection of your love of yourself, for your world is of your own creation. Light and love are impersonal, but they are reflected in your mind as knowing and wishing oneself well. We are always friendly towards ourselves, but not alwayswise. A Yogi is a man whose goodwill is allied to wisdom.

Unselfish work leads to silence, for when you work selflessly, you don't need to ask for help. Indifferent to results, you are willing to work with the most inadequate means. You do not care to be much gifted and well equipped. Nor do you ask for recognition and assistance. You just do what needs be done, leaving success and failure to the unknown. For everything is caused by innumerable factors, of which your personal endeavour is but one. Yet such is the magic of man's mind and heart that the most improbable happens when human will and love pull together.

Realize that you are the eternal source and accept all as your own. Such acceptance is true love.

Transform desire into love.

You are yourself, you know yourself, you love yourself. Whatever the mind does, it does for the love of its own self. The very nature of the self is love. It is loved, loving and loveable. It is the self that makes the body and the mind so interesting, so very dear. The very attention given to them comes from the self.

By all means love yourself - wisely. What is wrong is to love yourself stupidly, so as to make yourself suffer. Love yourself wisely.

That which you are, your true self, you love it, and whatever you do, you do for your own happiness. To find it, to know it, to cherish it is your basic urge. Since time immemorial you loved yourself, but never wisely. Use your body and mind wisely in the service of the self, that is all. Be true to your own self, love your self absolutely. Do not pretend that you love others as yourself. Unless you have realized them as one with yourself, you cannot love them. Don't pretend to be what you are not, don't refuse to be what you are. Your love of others is the result of self-knowledge, not its cause. Without self-realization, no virtue is genuine. Where you know beyond all doubting that the same life flows through all that is and you are that life, you will love all naturally

and spontaneously. When you realize the depth and fullness of your love of yourself, you know that every living being and the entire universe are included in your affection. But when you look at anything as separate from you, you cannot love it for you are afraid of it. Alienation causes fear and fear deepens alienation. It is a vicious circle. Only self-realization can break it. Go for it resolutely.

A most worthy way of being selfish! By all means be selfish by foregoing everything but the Self. When you love the Self and nothing else, you go beyond the selfish and the unselfish. All distinctions lose their meaning. Love of one and love of all merge together in love, pure and simple, addressed to none, denied to none. Stay in that love, go deeper and deeper into it, investigate yourself and love the investigation and you will solve not only your own problems but also the problems of humanity. You will know what to do. Do not ask superficial questions; apply yourself to fundamentals, to the very roots of your being.

Be interested in yourself beyond all experiences, be with yourself, love yourself; the ultimate security is found only in self-knowledge.

Just stop thinking you are bodies and the problems of love and seks will lose their meaning.

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. Realize 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 fulness 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. Because you did not go down to the very roots of your being. It is your complete ignorance of yourself, that covered up your love and happiness and made you seek for what you had never lost. Love is will, the will to share your happiness with all. Being happy - making happy - this is the rhythm of love.

In dream you love some and not others. On waking up you find you are love itself, embracing all. **Personal love, however intense and genuine, invariably binds; love in freedom is love of all.**

Freedom from all desire is eternity. All attachment implies fear, for all things are transient. And fear makes one a slave. This freedom from attachment does not come with practice; it is natural, when one knows one's true being. Love does not cling; clinging is not love.

You cling to the idea that you were born into a world of pain and sorrow; I know that the world is a child of love, having its beginning, growth and fulfilment in love. But I am beyond love even.

I find that somehow, by shifting the focus of attention, I become the very thing I look at and experience the kind of consciousness it has; I become the inner witness of the thing. I call this capacity of entering other focal points of consciousness - love; you may give it any name you like. Love says: 'I am everything'. Wisdom says: 'I am nothing' Between the two my life flows. Since at any point of time and space I can be both the subject and the object of experience, I express it by saying that I am both, and neither, and beyond both.

In my world love is the only law. I do not ask for love, I give it. Such is my nature.

When you are love itself, you are beyond time And numbers. In loving one you love all, in loving all, you love each. One and all are not exclusive.

Without love, and will inspired by love, nothing can be done. Merely talking about Reality without doing anything about it is self-defeating. There must be love in the relation between the person who says 'I am' and the observer of that 'I am'. As long as the observer, the inner self, the 'higher' self, considers himself apart from the observed, the 'lower' self, despises it and condemns it, the situation is hopeless. It is only when the observer *(vyakta)* accepts the person *(vyakti)* as a projection or manifestation of himself, and, so to say, takes the self into the Self, the duality of 'I' and 'this' goes and in the identity of the outer and the inner the Supreme Reality manifests itself.This union of the seer and the seen happens when the seer becomes conscious of himself as the seer; he is not merely interested in the seen, which he is anyhow, but also interested in being interested, giving attention to attention, aware of being aware. Affectionate awareness is the crucial factor that brings Reality into focus.

The Universal Mind *(chidakash)* makes and unmakes everything. The Supreme *(paramakash)* imparts reality to whatever comes into being: To say that it is the universal love may be the nearest we can come to it in word. Just like love it makes everything real, beautiful, desirable.

Love will give you the courage.
When you meet somebody wholly admirable, love-worthy, sublime,
your love and admiration
will give you the urge to act nobly.

When you meet a worthy man, you will love and trust him and follow his advice. This is the role of the realized people - to set an example of perfection for others to admire and love. Beauty of life and character is a tremendous contribution to the common good.

Rare are the people who are lucky to find somebody worthy of trust and love. Most of them must take the hard way, the way of intelligence and understanding, of discrimination and detachment *(viveka-vairagya)*. This is the way open to all.

Give up the bondage of self-concern and be what you are - intelligence and love in action.

When the mind is kept away from its preoccupations, it becomes quiet. If you do not disturb this quiet and stay in it, you find that it is permeated with a light and a love you have never known; and yet you recognize it at once as your own nature. Once you have passed through this experience, you will never be the same man again; the unruly mind may break its peace and obliterate its vision; but it is bound to return, provided the effort is sustained; until the day when all bonds are broken, delusions and attachments end and life becomes supremely concentrated in the present.

Your personal body is a part in which the whole is wonderfully reflected. But you have also a universal body. You cannot even say that you do not know it, because you see and experience it all the time. Only you call it 'the world' and are afraid of it.

Knowing yourself as the dweller in both the bodies you will disown nothing. All the universe will be your concern; every living thing you will love and help most tenderly and wisely. There will be no clash of interests between you and others. All exploitation will cease absolutely. Your every action will be beneficial, every movement will be a blessing.

What is to be universal - not as a concept, but as a way of life? Not to separate, not to oppose, but to understand and love whatever contacts you, is living universally. To be able to saytruly: I am the world, the world is me, I am at home in the world, the world is my own. Every existence is my existence, every consciousness is my consciousness, every sorrow is my sorrow and every joy is my joy - this is universal life. Yet, my real being, and yours too, is beyond the universe and, therefore, beyond the categories of the particular and the universal. It is what it is, totally self-contained and independent.

Either you are body-conscious and a slave of circumstances, or you are the universal consciousness itself - and in full control of every event. Yet consciousness, individual or universal, is not my true abode; I am not in it, it is not mine, there is no 'me' in it. I am beyond, though it is not easy to explain how one can be neither conscious, nor unconscious, but just beyond. **I cannot say that I am in God or I am God; God is the universal light and love, the universal witness: I am beyond the universal even.**

To love and worship a god is also ignorance. My home is beyond all notions, however sublime.

The desire to be is the strongest of all desires and will go only on the realization of your true nature.

**All experience is necessarily transient.
But the ground of all experience is immovable.
Nothing that may be called an event will last.
But some events purify the mind and some stain it.
Moments of deep insight and all-embracing love purify the mind, while desires and tears, envies and anger, blind beliefs and intellectual arrogance pollute and dull the psyche.**

You can have all the emotions you want, but beware of reactions, of induced emotion. Be entirely self-determined and ruled from within, not from without.

Merely giving up a thing to secure a better one is not true relinquishment. Give it up because you see its valuelessness. As you keep on giving up, you will find that you grow spontaneously in intelligence and power and inexhaustible love and joy.

Question: In all the universe is there one single thing of value? Nisargadatta: Yes, the power of love.

Being - awareness - love will shine in full splendour. Liberation is never of the person, it is always from the person.

All these attributes; being, consciousness, love and beauty are reflections of the real in the world. No real - no reflection.

Leave the desirables to those who desire. Change the current of your desire from taking to giving. The passion for giving, for sharing, will naturally wash the idea of an external world out of your mind, and of giving as well. Only the pure radiance of love will remain, beyond giving and receiving.

Q: In love there must be duality, the lover and the beloved.
Nisargadatta: In love there is not the one even, how can there be two? Love is the refusal to separate, to make distinctions. Before you can think of unity, you must first create duality. When you truly love, you do not say: 'I love you'; where there is mentation, there is duality.

Awareness is dynamic, love is being. Awareness is love in action. By itself the mind can actualize any number of possibilities, but unless they are prompted by love, they are valueless. Love precedes creation. Without it there is only chaos.

To be free in the world you must be free of the world. Otherwise your past decides for you and your future. Between what had happened and what must happen you are caught. Call it destiny or *karma*, but never - freedom. **First return to your true being and then act from the heart of love.** What you are describing is not awareness at all, but only thinking about the experience. True awareness *(samvid)* is a state of pure witnessing, without the least attempt to do anything about the event witnessed. Your thoughts and feelings, words and actions may also be a part of the event; you watch all unconcerned in the full light of clarity and understanding. You understand precisely what is going on, because it does not affect you. It may seem to be an attitude of cold aloofness, but it is not really so. **Once you are in it, you will find that you love what you see, whatever may be its nature. This choiceless love is the touchstone of awareness. If it is not there, you are merely interested - for some personal reasons.**

Without the light and the screen there can be no picture. To know the picture as the play of light on the screen, gives freedom from the idea that the picture is real. All you have to do is to understand that you love the self and the self loves you, and that the sense

'I am' is the link between you both, a token of identity in spite of apparent diversity. **Look at the 'I am' as a sign of love between the inner and the outer, the real and the appearance.**

You are really in search of yourself, without knowing it. **You are love-longing for the love-worthy, the perfectly lovable. Due to ignorance you are looking for it in the world of opposites and contradictions. When you find it within, your search will be over.**

There are levels in consciousness, but not in awareness. It is of one block, homogeneous. Its reflection in the mind is love and understanding. There are levels of clarity in understanding and intensity in love, but not in their source. The source is simple and single, but its gifts are infinite. Only do not take the gifts for the source. **Realize yourself as the source and not as the river; that is all. All you need is already within you, only you must approach your self with reverence and love**. Self-condemnation and self-distrust are grievous errors. Your constant flight from pain and search for pleasure is a sign of love you

bear for your self; all I plead with you is this: make love of your self perfect. **Deny yourself nothing - give your self infinity and eternity and discover that you do not need them; you are beyond.**

The witness of birth, life and death is one and the same. It is the witness of pain and of love. For while the existence in limitation and separation is sorrowful, we love it. We love it and hate it at the same time. We fight, we kill, we destroy life and property and yet we are affectionate and self-sacrificing. We nurse the child tenderly and orphan it too. Our life is full of contradictions. Yet we cling to it. This clinging is at the root of everything. Still, it is entirely superficial. We hold on to something or somebody, with all our might and next moment we forget it; like a child that shapes its mud-pies and abandons them light-heartedly. Touch them - it will scream with anger, divert the child and he forgets them. **For our life is *now*, and the love of it is *now.*** We love variety, the play of pain and pleasure, we are fascinated by contrasts. For this we need the opposites and their apparent separation. We enjoy them for a time and then get tired and crave for the peace and silence of pure being. **The cosmic heart beats ceaselessly. I am the witness and the heart too.**

We love what gives us pain. Such is our nature. For me the moment of death will be a moment of jubilation, not of fear. I cried when I was born and I shall die laughing.

But it is in the nature of love to express itself, to affirm itself, to overcome difficulties. Once you have understood that the world is love in action, you will look at it quite differently. But first your attitude to suffering must change. Suffering is primarily a call for attention, which itself is a movement of love. More than happiness, love wants growth, the widening and deepening of consciousness and being. Whatever prevents becomes a cause of pain and love does not shirk from pain. *Sattva*, the energy that works for righteousness and orderly development, must not be thwarted. When obstructed it turns against itself and becomes destructive. Whenever love is withheld and suffering allowed to spread, war becomes inevitable. Our indifference to our neighbour's sorrow brings suffering to our door. **You must not separate the inseparable.** Words do not create facts; they either describe them or distort. The fact is always non-verbal.

Just trust me and live by trusting me. I shall not mislead you. **You are the Supreme Reality**

Identity is Reality, Reality is identity.

Beyond the world and its creator, beyond consciousness and its witness, beyond all assertions and denials. Remember it, think of it, act on it. Abandon all sense of separation, see yourself in all and act accordingly. With action bliss will come and, with bliss, conviction. After all, you doubt yourself because you are in sorrow. Happiness, natural, spontaneous and lasting cannot be imagined. Either it is there, or it is not. Once you begin to experience the peace, love and happiness which need no outer causes; all your doubts will dissolve. **Just catch hold of what I told you and live by it.**

But if you stay with the idea that you are not the body nor the mind, not even their witness, but altogether beyond, your mind will grow in clarity, your desires - in purity, your actions - in charity and that inner distillation will take you to another world, a world of truth and fearless love.

Truth and love are man's real nature and mind and heart are the means of its expression. For nothing can be done without love. Love your self wisely and you will reach the summit of perfection. Everybody loves his body, but few love their real being.

Life is Love and Love is Life

Love creates its own necessities, even of becoming a person.

Your real being is love itself and your many loves are its reflections according to the situation at the moment.

Q: We are selfish, we know only self-love.
M: Good enough for a start. By all means wish yourself well. Think over, feel out deeply what is really good for you and strive for it earnestly. Very soon you will find that the real is your only good.

Circumstances and conditions rule the ignorant. The knower of reality is not compelled. The only law he obeys is that of love.

To act from desire and fear is bondage, to act from love is freedom.
You will not act against your desires. Clarity is not enough. Energy comes from love - you must love to act - whatever the shape and object of your love. Without clarity and charity your age is destructive. People at war are often wonderfully courageous, but what of it?
The realized man lives on the level of the absolutes; his wisdom, love and courage are complete, there is nothing relative about him.

The search for reality is the most dangerous of all undertakings for it will destroy the world in which you live. But if your motive is love of truth and life, you need not be afraid.

Do not be afraid of freedom from desire and fear. It enables you to live a life so different from all you know, so much more intense and interesting, that, truly, **by losing all you gain all.**

Learning words is not enough. You may know the theory, but without the actual experience of yourself as the impersonal and unqualified centre of being, love and bliss, **mere verbal knowledge is sterile.**

All you need is to be aware of being, not as a verbal statement, but as an ever-present fact. The awareness that you *are* will open your eyes to what you are. It is all very simple. First of all, establish a constant contact with your self, be with yourself all the time. Into self-awareness all blessings flow. Begin as a centre of observation, deliberate cognizance, and grow into a centre of love in action. **'I am' is a tiny seed which will grow into a mighty tree - quite naturally, without a trace of effort.**

At the root of our being we are one.

It is the sphere of love, in which everything is perfect. What happens, happens spontaneously, without intentions - like digestion, or the growth of the hair. Realise this, and be free from the limitations of the mind.

The inclusive mind is love in action, battling against circumstances, initially frustrated, ultimately victorious.

Love is not selective, desire is selective. In love there are no strangers. When the centre of selfishness is no longer, all desires for pleasure and fear of pain cease; one is no longer interested in being happy; beyond happiness there is pure intensity, inexhaustible energy, the ecstasy of giving from a perennial source.

The acceptance of the unreal as real is the obstacle; to see the false as false and abandon the false brings reality into being. The states of utter clarity, immense love, utter fearlessness; these are mere words at the present, outlines without colour, hints at what can be. You are like a blind man expecting to see as a result of an operation-provided you do not shirk the operation! **The state I am in words do not matter at all.** Nor is there any addiction to words. Only facts matter. **But real communication between people is not verbal.** For establishing and maintaining relationship affectionate awareness expressed in direct action is required. Not what you say, but what you do is that matters. Words are made by the mind and are meaningful only on the level of the mind. The word 'bread': neither can you eat nor live by it; it merely conveys an idea. It acquires

meaning only with the actual eating. In the same sense am I telling you that the Normal State is not verbal. I may say it is wise love expressed in action, but these words convey little, unless you experience them in their fulness and beauty. Words have their limited usefulness, but we put no limits to them and bring ourselves to the brink of disaster. Our noble ideas are finely balanced by ignoble actions. We talk of God, Truth and Love, but instead of direct experience we have definitions. Instead of enlarging and deepening action we chisel our definitions. And we imagine that we know what we can define!

Experience cannot be conveyed through words. It comes with action. A man who is intense in his experience will radiate confidence and courage. Others too will act and gain experience born out of action. Verbal teaching has its use, it prepares the mind for voiding itself of its accumulations. A level of mental maturity is reached when nothing external is of any value and the heart is ready to relinquish all. Then the real has a chance and it grasps it. Delays, if any, are caused by the mind being unwilling to see or to discard. When you desire and fear, and identify yourself with your feelings, you create sorrow and bondage. When you create, with love and wisdom, and remain unattached to your creations,

the result is harmony and peace. But whatever be the condition of your mind, in what way does it reflect on you? It is only your self-identification with your mind that makes you happy or unhappy. **Rebel against your slavery to your mind, see your bonds as self-created and break the chains of attachment and revulsion. Keep in mind your goal of freedom, until it dawns on you that you are already free, that freedom is not something in the distant future to be earned with painful efforts, but perennially one's own, to be used! Liberation is not an acquisition but a matter of courage, the courage to believe that you are free already and to act on it.**

Along with courage will emerge wisdom and compassion and skill in action. You will know what to do and whatever you do will be good for all.

You know so many things about yourself, but the knower you do not know. Find out who you are, the knower of the known. Look within diligently, remember to remember that the perceived cannot be the perceiver. Whatever you see, hear or think of, remember - you are not what happens, you are he to whom it happens. Delve deeply into the sense 'I am' and you will surely discover that the perceiving centre is universal, as universal as the light that illumines the world. All that

happens in the universe happens to you, the silent witness. On the other hand, whatever is done, is done by you, the universal and inexhaustible energy.

Before you can know anything directly, nonverbally, you must know the knower. So far, you took the mind for the knower, but it is just not so. The mind clogs you up with images and ideas, which leave scars in memory. You take remembering to be knowledge. True knowledge is ever fresh, new, unexpected. It wells up from within. **When you know what you are, you also are what you know. Between knowing and being there is no gap.**

By all means use your mind to know your mind. It is perfectly legitimate and also the best preparation for going beyond the mind. Being, knowing and enjoying is your own. First realize your own being. This is easy because the sense 'I am' is always with you. Then meet yourself as the knower, apart from the known. Once you know yourself as pure being, the ecstasy of freedom is your own. Words indicate, but do not explain. What I teach is the ancient and simple way of liberation through understanding. Understand your own mind and its hold on you will snap. The mind misunderstands,

misunderstanding is its very nature. Right understanding is the only remedy, whatever name you give it. It is the earliest and also the latest, for it deals with the mind as it is. Nothing you do will change you, for you need no change. You may change your mind or your body, but it is always something external to you that has changed, not yourself. Why bother at all to change? Realize once for all that neither your body nor your mind, nor even your consciousness is yourself and stand alone in your true nature beyond consciousness and unconsciousness. **No effort can take you there, only the clarity of understanding. Trace your misunderstandings and abandon them, that is all. There is nothing to seek and find, for there is nothing lost. Relax and watch the 'I am'. Reality is just behind it. Keep quiet, keep silent; it will emerge, or, rather, it will take you in.**

All change affects the mind only. To be what you are, you must go beyond the mind, into your own being. It is immaterial what is the mind that you leave behind, provided you leave it behind for good. This again is not possible without self-realization.

Liberation is not the result of some means skilfully applied, nor of circumstances. It is beyond the causal process. Nothing can compel it, nothing can prevent it.

Self-realization definitely comes first.
The mind cannot go beyond itself by itself.
It must explode.

The explosive power comes from the real. But you are well advised to have your mind ready for it. Fear can always delay it, until another opportunity arises.

In practice a situation must arise, when all the factors necessary for self-realization are present. This need not discourage you. Your dwelling on the fact of 'I am' will soon create another chance. For, attitude attracts opportunity. All you know is second-hand. Only 'I am' is first-hand and needs no proofs. Stay with it.

Inviting, or compelling to suffer contains in it violence and the fruit of violence cannot be sweet. There are certain life situations, inevitably painful, and you have to take them in your stride. There are also certain situations which you have created, either deliberately or by neglect. And from these you have to learn a lesson so that they are not repeated again. The world itself is a miracle. I am beyond miracles - I am absolutely normal. With me everything happens as it must. I do not interfere with creation. Of what use are small miracles to me when the greatest of miracles is happening all the time? Whatever you see it is always your own being that you see. Go ever deeper

into yourself, seek within, there is neither violence nor non-violence in self-discovery. The destruction of the false is not violence. Before you can accept God, you must accept yourself, which is even more frightening. The first steps in self-acceptance are not at all pleasant, for what one sees is not a happy sight. One needs all the courage to go further. What helps is silence. Look at yourself in total silence, do not describe yourself. Look at the being you believe you are and remember- you are not what you see. 'This I am not - what am I?' is the movement of self-enquiry. There are no other means to liberation, all means delay. Resolutely reject what you are not, till the real Self emerges in its glorious nothingness, its 'not-a-thing-ness'.

You are free from what you have understood.

The outer expressions of freedom may take time to appear, but they are already there. Do not expect perfection. There is no perfection in manifestation. Details must clash. No problem is solved completely, but you can withdraw from it to a level on which it does not operate. Self-betrayal is a grievous matter. It rots the mind like cancer. The remedy lies in clarity and integrity of thinking. Try to understand that you live in a world of illusions, examine them and uncover their roots. The very attempt to do so will make you earnest, for there is bliss in right endeavour.

M: Where can it lead you if not to its own perfection? **Once you are well-established in the *now*, you have nowhere else to go. What you are timelessly, you express eternally. Love is boundless. What is limited to a few cannot be called love.** To realize the immovable means to become immovable. And the purpose is the good of all that lives. Moods are in the mind and do not matter. Go within, go beyond. Cease being fascinated by the content of your consciousness. When you reach the deep layers of your true being, you will find that the mind's surface-play affects you very little.

M: A quiet mind is not a dead mind. But a *gnani (sage)* commands a mode of spontaneous, non-sensory perception, which makes him know things directly, without the intermediary of the senses. He is beyond the perceptual and the conceptual, beyond the categories of time and space, name and shape. He is neither the perceived nor the perceiver, but the simple and the universal factor that makes perceiving possible. Reality is within consciousness, but it is not consciousness nor any of its contents. The limited is bound to be painful and pleasant in turns. If you seek real happiness, unassailable and unchangeable, you must leave the world with its pains and pleasures behind you.

Q: How is it done?

M: **Mere physical renunciation is only a token of earnestness, but earnestness alone does not liberate. There must be understanding which comes with alert perceptivity, eager enquiry and deep investigation. You must work relentlessly for your salvation from sin and sorrow.**
Q: What is sin? - - M: All that binds you.

You are the god of your world and you are both stupid and cruel. Let God be a concept - your own creation. Find out who you are, how did you come to live, longing for truth, goodness and beauty in a world full of evil. Of what use is your arguing for or against God, when you just do not know who is God and what are you talking about. The God born of fear and hope, shaped by desire and imagination, cannot be the Power That Is, the Mind and the Heart of the universe.

Only by denying can one live. Assertion is bondage. To question and deny is necessary. It is the essence of revolt and without revolt there can be no freedom. There is no second, or higher self to search for. You are the highest self, only give up the false ideas you have about your self. Both faith and reason tell you that you are neither the body, nor its desires and fears, nor are you the mind with its fanciful ideas, nor the role society compels you to play,

the person you are supposed to be. Give up the false and the true will come into its own. **You say you want to know your self. You *are* your self - you cannot be anything but what you are.** Is knowing separate from being? Whatever you can know with your mind is of the mind, not you; about yourself you can only say: 'I am, I am aware, I like it'.

In death only the body dies. Life does not, consciousness does not, reality does not.

Once you know that death happens to the body and not to you, you just watch your body falling off like a discarded garment. The real you is timeless and beyond birth and death. And the life is never so alive as after death.

What has been attained may be lost again. Only when you realize the true peace, the peace you have never lost, that peace will remain with you, for it was never away. Instead of searching for what you do not have, find out what is it that you have never lost? That which is there before the beginning and after the ending of everything; that to which there is no birth, nor death. **That immovable state, which is not affected by the birth and death of a body or a mind, that state you must perceive.**

Nisargadatta Maharaj - I AM THAT

LAST DAYS OF NISARGADATTA MAHARAJ
(Here is my compilation - I put some sentence in bold letters, not in original book)

From the book CONSCIOUSNESS AND THE ABSOLUTE - The Final Talks of Sri Nisargadatta Maharaj - by Jean Dunn, 1994

If you are certain of your death, why suffer a lowly death? Die nobly and honorably. Before death, be the Highest, be the Infinite, the Absolute. Nisargadatta Maharaj

Now his talks were short, terse, during the pain-filled days of the illness (cancer). It was abundantly clear that although the body was in terrible pain, he knew he was not that body. We knew his body was suffering because he told us; yet we never heard a moan or a whimper from his lips. It was awe-inspiring simply to watch him. Jean Dunn

Maharaj: **I don't have any identity arising out of consciousness.** Presently this body is undergoing a lot of agony: dizziness, pain; all these things are happening at the physical level. In spite of this state, the talk comes out inspiringly. . . **Consciousness is subtler than space. You are bent on having knowledge at the most mundane level, but whatever knowledge you collect is bound to disappear**. There is only one truth in the world, and that is that everything is unreal. I am the Unmanifested

talking through the Manifest. When the body, the mind, the vital breath drop off, nothing happens; only I, the Absolute, prevail always. No knowledge is called for to understand this truth, because that knowledge is innate. What you have learned here will be your guide. The sprouting will take place. February 12. 1981

- The very idea that you are the body is ridiculous; the consciousness is experiencing its manifestation. A rare being will realize this.

The worldly life of a jnani (sage) means the total functioning of consciousness.

- When your problems are solved, you are also solved. **I want you to dwell on that borderline of consciousness, no-consciousness.**

- The Absolute state cannot be explained by words. Words are only pointers. You are that absolute, unchanging. Consciousness, or the knowingness, is homogeneous and one only. When you are in that state of consciousness, it is all one, ali the same, only the expressions are different. Everything which gets consumed, exhausted, is unreal. Your knowingness will, in due course, be consumed, will disappear, so it cannot be real; but you can't just dismiss it, you must understand it fully.

- Your questions are regarding the concepts of others. Ask questions only regarding yourself.

- Your true being exists prior to the arising of any concept.

- Any knowledge based on a concept is not true knowledge.

- What I am expounding does not relate to worldly knowledge. You do not want to give up either worldly knowledge or so-called spiritual knowledge, and yet, through these worldly concepts, you want to understand the riddle of your existence, and that is precisely why you are not able to understand.

- Maharaj: Doctors have diagnosed that this body has cancer. Would anyone else be as joyful as I am, with such a serious diagnosis? The world is your direct experience, your own observation. All that is happening is happening at this level, but I am not at this level. I have dissociated myself from Sattva Guna, beingness.

The Ultimate state in spirituality is that state where no needs are felt at any time, where nothing is useful for anything. That state is called Nirvana, Nirguna, that which is the Eternal and Ultimate Truth. The essence and sum total of this whole talk is called Sat-guru Parabrahman, that state in which there are no requirements. After the dissolution of the universe, when no further vestige of creation was apparent, what remained is my perfect state. All through the creation and dissolution of the universe, I remain ever untouched. I have not expounded this part: my state never felt the creation and dissolution of the universe. **I am the principle which survives all the creations, all the dissolutions. This is my state, and yours, too, but you don't realize it because you are embracing your beingness. Realizing it is only possible when**

one gets support from invincible faith, from that eternal Sat-guru Parabrahman. This state, this Parabrahman principle, is eternal and is also the Sat-guru. It is the eternal property of any devotee of a Guru. May 14. 1980

M: This sickness gave the confirmation that there is no personality, no individual. Sickness to whom? Sickness is part of the functioning of the entire manifest, dynamic Chiaitanya; it is the play of consciousness. **My true state is prior to this consciousness. That state does not depend on the consciousness.** December 5. 1980.

People think that they are coming here of their own volition, but it is the consciousness which is bringing them here, because the consciousness wants this knowledge. My talks are addressed to the consciousness, **"You have identified with the body, but you are not the body."** It is knowledge which must understand its own nature, and merge with the knowledge which is its source. **People come here and ask for blessings; they don't understand that the knowledge that one is not the body, but the consciousness within, is the blessing.** December 22. 1980.

M: You did not have this concept "I Am" in the course of the months in the womb. Understand this state of affairs; the concept "I Am" comes spontaneously and goes spontaneously. . . You did not know your own existence after

you were born. Nine months in the womb and for sometime afterwards that "I am so and so" is absent. When you start recognizing your mother, then you also come to be aware of your own existence. That "I Amness" comes sometime later. Mother teaches you, in ignorance, that you are the body and you begin to believe that. Your mind also starts slowly to develop**. So right from the beginning, because of ignorance, the Absolute does not know itself;** and because of ignorance, the Absolute does not know itself; and because of the body, it started knowing that it is - I AM. Because of the ignorance, you had to ask somebody "who am I?" otherwise, you would not have asked anybody. June 28. 1981.

M: All knowledge is like the son of a barren woman. Presently there are only beingness and the functioning. The individuality and personality are thrown overboard. There is no personality, so there is no question of birth, life, or death. Prior to the birth and after the death. How do you know me? You know me only on the acquisition of body form, name and form. Do you really see me as I am? I doubt it. Now the conclusion is that the unborn is enjoying the birth-principle. That principle that is born took so much time to understand this, and it is the unborn only which prevails. It took so much time for the Self to understand the Self**. We have tied around our necks so many concepts; death, this "I Am", etc. Similarly, concepts of good and evil**

are unnecessary. We have developed these concepts and are caught in them. - How does one think about the Self knowledge? Do you abide in the Self or in the process do you think of something else as the Self? **You are wrapped up and lost in your concepts.** For instance, you have a concept about friendship. How long do you keep your friends? You keep them so long as they are useful to you. So long as a friend is of some benefit to you, that's how long you would like to keep that friendship. Now, how can I actually derive benefit out of a friend? I, as an individual, am not there, so how can there be a question of benefit? Benefit to whom? How can there be a question of friendship at all. Anybody who comes here can sit. I will allow him to sit for some time, but later on I will say, "You may leave." Why? Because I have no intention or purpose of having any friendship with that person. Ordinarily, there is some purpose for deriving certain benefits out of an association with another. When you meet someone in friendship, there may be some intention to serve one another. But I have no friends. Even this "I Amness" will not remain as my friend. I am not able to talk any longer-the spirit is willing but the flesh is weak. Previously I used to welcome people but now I am not in a position to welcome them. They come, they sit and they go by themselves. I cannot even extend my hospitality. **All my knowledge has gone into liquidation. I am unconcerned.** Jun 30. 1981.

Ramana Maharshi 1879-1950

UPADESA SARAM
(30 Verses)
The Essence of Teaching

1. By the law/will of the Creator, the fruits of actions are realized. How is action then supreme? It is not. It is inert.

2. The results of actions are impermanent and pass off. Yet, their seeds form an ocean of *Action* which becomes a barrier in the progress of a seeker.

3. Work which is performed as an offering to the Almighty, and done without any expectation of the fruits thereof, helps in purification of the mind and thereby leads one to Liberation or Realization.

4. Among the actions performed by the body, voice and mind -
- (ritualistic worship), (chanting) and contemplation (inner meditation) - each is superior to the other in an ascending order.

5. Worshipping any of the eight forms, thinking they are all forms of God, is good worship of God.

6. Singing the Lord's praises is good,
but better than that is loud chanting.
However, best of all is silent,
mental contemplation.

7. Like an unbroken flow of oil, or a
stream of water, continuous meditation
is better than that which is interrupted.

8. Meditation without duality, that is
meditating as 'I am that', is superior to
meditation which assumes dualistic thought.

9. A state of void, free from thought,
is gradually attained, making abidance
in the background state of 'I AM'
complete. This is supreme devotion.

10. Fixing the mind in the Heart (Source) is
true action, devotion, unity and knowledge.

11. Through breath-control, the movement
of the mind is contained, just as a bird is
restrained when caught in a net.

12. The mind and breath, which carry out
various thought processes and actions within
the body, emerge from one common source.

13. Mind control can be achieved
Through two modes - either through

absorption/abeyance or through complete destruction. In the case of the first mode, the mind emerges again as it is merely absorbed in the void and hence temporarily held in abeyance. In contrast, through the second mode, when the mind is destroyed, it can never emerge again.

14. When the mind is held in suspension through breath control, it must then be completely destroyed through one-pointed attention to that one thought.

15. What action remains for an exalted Yogi whose mind has been completely destroyed and who is ever established in the Self ?

16. When attention is withdrawn from objects and focused exclusively on the Self, Truth is revealed.

17. When one inquires: “What is the mind?”, he finds out that there is no mind. This is the direct path to Reality.

18. Mind is nothing but a bundle of thoughts. These thoughts depend upon the I-thought alone. Hence the mind is nothing but this I-thought.

19. Ask the question: “From where does
this I-thought arise?”On inquiring deeply,
the I-thought will vanish. This is Self-Inquiry.

20. When the I-thought or Ego is destroyed,
the real I springs forth on its own
in the spiritual Heart and
shines as ‘I-I’, in all its fulness.

21. And this unbroken continuous ‘I-I’
is the real I, as the I-thought (egoic I)
disappears and dissolves in deep sleep.

22. This real ‘I-I’ is the only Truth
or Reality. Neither the body, nor
the senses, nor the vital air, nor breath,
nor intellect, nor ignorance may be
considered real as they are all gross,
inert, insentient and illusory.

23. Is there any other thing apart from
Consciousness that illumines existence?
Indeed, existence itself is Consciousness
and Consciousness is ‘I AM’.

24. Between the the individual
and Unity, there is a difference
only with respect to the body and
the intellect (gross and subtle bodies),
but from the standpoint of True Nature,
the Absolute Reality alone is.

25. When the various conditionings
of body-mind and identifications with
name and form are shed, the Self is
realized. The vision of the Lord as
Self is true Self-Realization.

26. Since the Self is non-dual, establishing
oneself in the Self alone is the vision
of the Self, and that alone
is abidance in the Self.

27. Consciousness transcends all dualities
and is devoid of the thought of knowledge,
as well as the thought of ignorance. Is there
any knowledge other than Self
Awareness itself, to know the Self ?

28. "What is the nature of 'Me' - the Self ?"
Thus inquiring one realizes the Self as
Indestructible, Unborn, Perfect and
of the nature of Consciousness and bliss.

29. The individual who has realized
the Divine State (his own real nature)
gains supreme happiness and bliss,
beyond bondage and freedom,
here, in this very world.

30. Self-Inquiry, devoid of ego,
is a great penance
This version found on internet

Ramana Maharshi 1879-1950

SAT-DARSHANAM
Forty Verses on Reality

Invocatory

i. If Reality did not exist, could there be any knowledge of existence? Free from all thoughts, Reality abides in the Heart, the Source of all thoughts. It is, therefore, called the Heart. How then is one to contemplate it? To be as it is in the Heart, is Its contemplation.

ii. Those who know intense fear of death seek refuge only at the feet of the Lord Who has neither death nor birth. Dead to themselves and their possessions, can the thought of death occur to them again? Deathless are they.

Verses

1. From our perception of the world there follows acceptance of a unique First Principle possessing various powers. Pictures of name and form, the person who sees, the screen on which he sees, and the light by which he sees: he himself is all of these.

2. All religions postulate the three fundamentals, the world, the soul, and God, but it is only the one Reality that manifests Itself as these three. One can say, 'The three are really three'only so long as the ego lasts. Therefore, to inhere in one's own Being, where the 'I', or ego, is dead, is the perfect State.

3. 'The world is real."No, it, is a mere illusory appearance."The world is conscious."No."The world is happiness."No.'What use is it to argue thus? That State is agreeable to all, wherein, having given up the objective outlook, one knows one's Self and loses all notions either of unity or duality, of oneself and the ego.

4. If one has form oneself, the world and God also will appear to have form, but if one is formless, who is it that sees those forms, and how? Without the eye can any object be seen? The seeing Self is the Eye, and that Eye is the Eye of Infinity.

5. The body is a form composed of the five-fold sheath; therefore, all the five sheaths are implied in the term, body. Apart from the body does the world exist? Has anyone seen the world without the body?

6. The world is nothing more than an embodiment of the objects perceived by the five sense-organs. Since, through these five sense-organs, a single mind perceives the world, the world is nothing but the mind. Apart from the mind can there be a world?

7. Although the world and knowledge thereof rise and set together it is by knowledge alone that the world is made apparent. That Perfection wherein the world and knowledge thereof rise and set, and which shines without rising and setting, is alone the Reality.

8. Under whatever name and form one may worship the Absolute Reality, it is only a means for realizing It without name and form. That alone is true realization, wherein one knows oneself in relation to that Reality, attains peace and realizes one's identity with it.

9. The duality of subject and object and trinity of seer, sight, and seen can exist only if supported by the One. If one turns inward in search of that One Reality they fall away. Those who see this are those who see Wisdom. They are never in doubt.

10. Ordinary knowledge is always accompanied by ignorance, and ignorance by knowledge; the only true Knowledge is that by which one knows the Self through enquiring whose is the knowledge and ignorance.

11. Is it not, rather, ignorance to know all else without knowing oneself, the knower? As soon as one knows the Self, which is the substratum of knowledge and ignorance, knowledge and ignorance perish.

12. That alone is true Knowledge which is neither knowledge nor ignorance. What is known is not true Knowledge. Since the Self shines with Nothing else to know or to make known, It alone is Knowledge. It is not a void.

13. The Self, which is Knowledge, is the only Reality. Knowledge of multiplicity is false knowledge. This false knowledge, which is really ignorance,

cannot exist apart from the Self, which is Knowledge-Reality. The variety of gold ornaments is unreal, since none of them can exist without the gold of which they are all made.

14. If the first person, I, exists, then the second and third persons, you and he, will also exist. By enquiring into the nature of the I, the I perishes. With it 'you'and 'he'also perish. The resultant state, which shines as Absolute Being, is one's own natural state, the Self.

15. Only with reference to the present can the past and the future exist. They too, while current, are the present. To try to determine the nature of the past and the future while ignoring the present is like trying to count without the unit.

16. Apart, from us where is time and where is space? If we are bodies, we are involved in time and space, but are we? We are one and identical now, then, and forever, here, and everywhere. Therefore we, timeless, and spaceless Being, alone are.

17. To those who have not realized the Self, as well as to those who have, the word 'I'refers to the body, but with this difference, that for those who have not realized, the 'I'is confined to the body whereas for those who have realized the Self within the body the 'I' shines as the limitless Self.

18. To those who have not realized (the Self) as well as to those who have the world is real. But to those

who have not realized, Truth is adapted to the measure of the world, whereas to those that have, Truth shines as the Formless Perfection, and as the Substratum of the world. This is all the difference between them.

19. Only those who have no knowledge of the Source of destiny and free-will dispute as to which of them prevails. They that know the Self as the one Source of destiny and free-will are free from both. Will they again get entangled in them?

20. He who sees God without seeing the Self sees only a mental image. They say that he who sees the Self sees God. He who, having completely lost the ego, sees the Self, has found God, because the Self does not exist apart from God.

21. What is the Truth of the scriptures which declare that if one sees the Self one sees God? How can one see one's Self? If, since one is a single being, one cannot see one's Self, how can one see God? Only by becoming a prey to Him.

22. The Divine gives light to the mind and shines within it. Except by turning the mind inward and fixing it in the Divine, there is no other way to know Him through the mind.

23. The body does not say 'I'. No one will argue that even in deep sleep the 'I'ceases to exist. Once the 'I'emerges, all else emerges. With a keen mind enquire whence this 'I'emerges.

24. This inert body does not say 'I'. Reality-Consciousness does not emerge. Between the two, and limited to the measure of the body, something emerges as 'I'. It is this that is known as *Chit-jada-granthi (the knot between the Conscious and the inert), and also as bondage, soul, subtle-body, ego, samsara, mind, and so forth.*

25. It. comes into being equipped with a form, and as long as it retains a form it endures. Having a form, it feeds and grows big. But if you investigate it this evil spirit, which has no form of its own, relinquishes its grip on form and takes to flight.

26. If the ego is, everything else also is. If the ego is not, nothing else is. Indeed, the ego is all. Therefore the enquiry as to what this ego is, is the only way of giving up everything.

27. The State of non-emergence of 'I'is the state of being THAT. Without questing for that State of the non-emergence of 'I'and attaining It, how can one accomplish one's own extinction, from which the 'I' does not revive? Without that attainment how is it possible to abide in one's true State, where one is THAT?

28. Just as a man would dive in order to get something that had fallen into the water, so one should dive into oneself, with a keen one-pointed mind, controlling speech and breath, and find the place whence the 'I' originates.

29. The only enquiry leading to Self-realization
is seeking the Source of the 'I'with in-turned mind
and without uttering the word 'I'. Meditation on
'I am not this; I am That' may be an aid
to the enquiry but it cannot be the enquiry.

30. If one enquires 'Who am I?' within the mind,
the individual 'I' falls down abashed as soon
as one reaches the Heart and immediately
Reality manifests itself spontaneously as 'I-I'.
Although it reveals itself as 'I', it is not the ego
but the Perfect Being, the Absolute Self.

31. For Him who is immersed in the bliss
of the Self, arising from the extinction of the ego,
what remains to be accomplished? He is not
aware of anything (as) other than the Self.
Who can apprehend his State?

32. Although the scriptures proclaim 'Thou art That',
it is only a sign of weakness of mind to meditate
'I am That, not this', because you are eternally That.
What has to be done is to investigate
what one really is and remain That.

33. It is ridiculous to say either 'I have not realized the
Self'or 'I have realized the Self'; are there two selves,
for one to be the object of the other's realization?
It is a truth within the experience of everyone
that there is only one Self.

34. It is due to illusion born of ignorance that men fail to recognize That which is always and for everybody the inherent Reality dwelling in its natural Heart-centre and to abide in it, and that instead they argue that it exists or does not exist, that it has form or has not form, or is non-dual or dual.

35. To seek and abide in the Reality that is always attained, is the only Attainment. All other attainments (*siddhis) are such as are acquired in dreams. Can they appear real to someone who has woken up from sleep? Can they that are established in the Reality and are free from maya, be deluded by them?*

36. Only if the thought 'I am the body'occurs will the meditation 'I am not this, I am That', help one to abide as That. Why should we for ever be thinking, 'I am That'? Is it necessary for man to go on thinking 'I am a man'? Are we not always That?

37. The contention, 'Dualism during practice, non-dualism on Attainment', is also false. While one is anxiously searching, as well as when one has found one's Self, who else is one but the tenth man?[1]

38. As long as a man is the doer, he also reaps the fruit of his deeds, but, as soon as he realizes the Self through enquiry as to who is the doer his sense of being the doer falls away and the triple karma[2] is ended. This is the state of eternal Liberation.

(2 - *Sanchita, Agami and Prarabdha.*)

39. Only so long as one considers oneself bound, do thoughts of bondage and Liberation continue. When one enquires who is bound the Self is realized, eternally attained, and eternally free.
When thought of bondage comes to an end, can thought of Liberation survive?

40. If it is said, that Liberation is of three kinds, with form or without form or with and without form, then let me tell you that the extinction of three forms of Liberation is the only true Liberation.

Notes

1 - This refers to a traditional story of a party of ten fools who were travelling together. They had to cross a river and on reaching the other shore wanted to check up whether all of them had got safely across. Each one counted in turn, but each one counted the nine others and forgot himself. So they thought the tenth man had been drowned and began to mourn him. Just then a traveller came past and asked them what was the matter. He at once saw the cause of their mistake and in order to convince them he made them walk past him one by one, giving each one a blow as he passed and telling them to count the strokes.

From The Mountain Path, Volume 1, #4, October 1964, Sri Ramanasramam, Tiruvannamalai, Edited by Arthur Osborn

信心銘
HSIN HSIN MING

Seng-t'san

II. ON BELIEVING IN MIND

(SHINJIN-NO-MEI)[2]

1. The Perfect Way knows no difficulties
Except that it refuses to make preferences;
Only when freed from hate and love,
It reveals itself fully and without disguise;

[1. Since this translation from the *Transmission of the Lamp*, two Tun-huang MSS. containing the text have come to light. The one is in the *Masters and Disciples of the Lanka* (*Leng-chia Shihtzu Chi*), already published, and the other still in MS., which however the present author intends to have reproduced in facsimile before long. They differ in minor points with the translation here given.

2 By Seng-t'san (Sosan in Japanese). Died 606 C.E. Mind = *hsin*. *Hsin* is one of those Chinese words which defy translation. When the Indian scholars were trying to translate the Buddhist Sanskrit works into Chinese, they discovered that there were five classes of Sanskrit terms which could not be satisfactorily rendered into Chinese.

We thus find in the Chinese Tripitaka such words as *prajna*, *bodhi*, *buddha*, *nirvana*, *dhyana*, *bodhisattva* , etc., almost always untranslated; and they now appear in their original Sanskrit form among the technical Buddhist terminology. If we could leave *hsin* with all its nuance of meaning in this translation, it would save us from the many difficulties that face us in its English rendering. For hsin means "mind", "heart", "soul", "spirit"-each singly as well as all inclusively. In the present composition by the third patriarch of Zen, it has sometimes an intellectual connotation but at other times it can properly be given as "heart". But as the predominant note of Zen Buddhism is more intellectual than anything else, though not in the sense of being logical or philosophical, I decided here to translate *hsin* by "mind" rather than by "heart", and by this mind I do not mean our psychological mind, but what may be called absolute mind, or Mind.]

A tenth of an inch's difference,
And heaven and earth are set apart;
If you wish to see it before your own eyes,
Have no fixed thoughts either for or against it.

2. To set up what you like against what you dislike-
This is the disease of the mind:
When the deep meaning [of the Way]

is not understood
Peace of mind is disturbed to no purpose.

3. [The Way is] perfect like unto vast space,
With nothing wanting, nothing superfluous:
It is indeed due to making choice
That its suchness is lost sight of.

4. Pursue not the outer entanglements,
Dwell not in the inner void;
Be serene in the oneness of things,
And [dualism] vanishes by itself.

5. When you strive to gain quiescence
by stopping motion,
The quiescence thus gained is ever in motion;
As long as you tarry in the dualism,
How can you realize oneness?

6. And when oneness is not thoroughly
understood, In two ways loss is sustained:
The denying of reality is the asserting of it,
And the asserting of emptiness is the denying of it.[1]
[1. This means: When the absolute oneness of things is not properly understood, negation as well as affirmation tends to be a one-sided view of reality. When Buddhists deny the reality of an objective world, they do not mean that they believe in the unconditioned emptiness of things; they know that there is something real which cannot be done away with. When they uphold the doctrine of emptiness this

does not mean that all is nothing but an empty hollow, which leads to a self-contradiction. The philosophy of Zen avoids the error of one-sidedness involved in realism as well as in nihilism.]

7. Wordiness and intellection-
The more with them the further astray we go;
Away therefore with wordiness and intellection,
And there is no place where we cannot pass freely.

8. When we return to the root, we gain the meaning;
When we pursue external objects, we lose the reason.
The moment we are enlightened within,
We go beyond the voidness of a world confronting us.

9. Transformations going on in
an empty world which confronts us
Appear real all because of Ignorance:
Try not to seek after the true,
Only cease to cherish opinions.

10. Abide not with dualism,
Carefully avoid pursuing it;
As soon as you have right and wrong,
Confusion ensues, and Mind' is lost.

11. The two exist because of the One,
But hold not even to this One;
When a mind is not disturbed,
The ten thousand things offer no offence.

12. No offence offered, and no ten thousand things;

No disturbance going, and no mind set up to work:
The subject is quieted when the object ceases,
The object ceases when the subject is quieted.

13. The object is an object for the subject,
The subject is a subject for the object:
Know that the relativity of the two
Rests ultimately on one Emptiness.
[1. The Mind = the Way = the One = Emptiness.]

14. In one Emptiness the two are not distinguished,
And each contains in itself all the ten thousand things;
When no discrimination is made
between this and that.
How can a one-sided and prejudiced view arise?

15. The Great Way is calm and large-hearted,
For it nothing is easy, nothing is hard;
Small views are irresolute,
The more in haste the tardier they go.

16. Clinging is never kept within bounds,
It is sure to go the wrong way;
Quit it, and things follow their own courses,
While the Essence neither departs nor abides.

17. Obey the nature of things,
and you are in concord with the Way,
Calm and easy and free from annoyance;
But when your thoughts are tied,
you turn away from the truth,
They grow heavier and duller and are not at all sound.
18. When they are not sound, the spirit is troubled;

What is the use of being partial and one-sided then?
If you want to walk the course of the One Vehicle,
Be not prejudiced against the six sense-objects.

19. When you are not prejudiced
against the six sense-objects,
You are then one with the Enlightenment;
The wise are non-active,
While the ignorant bind themselves up;
While in the Dharma itself
there is no individuation,
They ignorantly attach themselves
to particular objects.
It is their own mind that creates illusions—-
Is this not the greatest of all self-contradictions?

20. The ignorant cherish the idea of rest and unrest,
The enlightened have no likes and dislikes:
All forms of dualism
Are contrived by the ignorant themselves.
They are like unto visions and flowers in the air;
Why should we trouble ourselves
to take hold of them?
Gain and loss, right and wrong-
Away with them once for all!

21. If an eye never falls asleep,
All dreams will by themselves cease:
If the Mind retains its absoluteness,
The ten thousand things are of one Suchness.[1]

22. When the deep mystery

of one Suchness is fathomed,
All of a sudden we forget the external entanglements;
When the ten thousand things
are viewed in their oneness,
We return to the origin and remain
where we ever have been.

23. Forget the wherefore of things,
And we attain to a state beyond analogy;
Movement stopped and there is no movement,
Rest set in motion and there is no rest;
When dualism does no more obtain,
Oneness itself abides not.
[1. *The Masters and Disciples of the Lanka* also quotes a poetical composition of So-san on "The Mysterious" in which we find the following echoing the idea given expression here:
"One Reality only-
How deep and far-reaching!
The ten thousand things-
How confusingly multifarious!
The true and the conventional
are indeed intermingling, but essentially
of the same substance they are.
The wise and the unenlightened
are indeed distinguishable,
But in the Way they are united as one.
Desirest thou to find its limits?
How broadly expanding! It is limitless!
How vaguely it vanishes away!

Its ends are never reached!
It originates in beginningless time,
it terminates in endless time."]

24. The ultimate end of things
where they cannot go any further
Is not bound by rules and measures:
In the Mind harmonious [with the Way]
we have the principle of identity,
In which we find all strivings quieted;
Doubts and irresolutions
are completely done away with,
And the right faith is straightened; There is
nothing left behind, There is nothing retained,
All is void, lucid, and self-illuminating;
There is no exertion, no waste of energy-
This is where thinking never attains,
This is where the imagination fails to measure.

25. In the higher realm of true Suchness
There is neither "self" nor "other":
When direct identification is sought,
We can only say, "Not two".[1]

26. In being "not two" all is the same,
All that is is comprehended in it;
The wise in the ten quarters,
They all enter into this Absolute Reason.

27. This Absolute Reason is beyond
quickening [time] and extending [space],
For it one instant is ten thousand years;

Whether we see it or not,
It is manifest everywhere in all the ten quarters.

28. Infinitely small things are
as large as large things can be,
For here no external conditions obtain;
Infinitely large things are as small
as small things can be, for objective limits
are here of no consideration.
[1. I.e. Tat tvam asi.]

29. What is is the same as what is not,
What is not is the same as what is:
Where this state of things fails to obtain,
Indeed, no tarrying there.

30. One in All,
All in One-
If only this is realized,
No more worry about your
not being perfect!

31. Where Mind and each believing
mind are not divided,
And undivided are each believing
mind and Mind, This is where words fail;
For it is not of the past, present, and future.
Seng-t'san

Daisetz Teitaro Suzuki 1870 -1966
- MANUAL OF ZEN
BUDDHISM

No other lesson is required of Man. Mikhail Naimy

Neither a lofty degree of intelligence nor imagination nor both together go to the making of genius. Love, love, love, that is the soul of genius. Wolfgang Amadeus Mozart

Your task is not to seek love, but merely to seek and find all the barriers within yourself that you have built against it. Rumi

I offer you peace. I offer you love. I offer you friendship. I see your beauty. I hear your need. I feel your feelings My wisdom flows from the Highest Source. I salute that Source in you. Let us work together for unity and love. Mahatma Gandhi

The search for reality is the most dangerous of all undertakings for it will destroy the world in which you live. But if your motive is love of truth and life, you need not be afraid. Nisargadatta Maharaj

Any life no matter how long and complex it may be, is made up of a single moment. The moment in which a man finds out, once and for all, who he is. Jorge Luis Borges

You live that you may learn to love. You love that you may learn to live.

Love is compatible with universal wisdom. Ralph W. Emerson