

روشنایی برای زندگی ۱۰۰٪

Enlightenment for Life @ 100%

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تنها چیزی که باید یادت بماند

Preface

One of the world's most inspirational and dynamic leader's, His Holiness Sri Sri Ravi Shankar, is also one of the most original thinkers of our times. Emphasizing practical wisdom, he has transformed millions of lives all over the globe. His talks are a blend of knowledge and guidance, delivered with simplicity and humor-a powerful unbeatable combination that touches lives and hearts, wherever heard. It is with great joy that I am translating this inspiring collection of talks on enlightenment given by Sri Sri over a period of time. With effortless wisdom and grace, he shines a light for us to follow and move, all the while deepening our understanding as we move along this path.

مقدمه

شری شری راوی شانکار یکی از تاثیرگذارترین و پویاترین راهنماهای جهان و همچنین یکی از بزرگترین اندیشمندان زمان شناخته شده است. با اهمیت دادن به خرد کاربردی، زندگی میلیون‌ها نفر بهبود یافت. سخن‌های او ترکیبی از دانایی و راهنمایی است که با سادگی و شوخی بیان می‌کند. این موضوع باعث موفقیت او شده است. باعث

افتخار است که من گفتارهای این بزرگوار را ترجمه کنم. او با فیض نوری را می‌تاباند که برای ما قابل درک و فهم بیشتر باشد.

Steps to Enlightenment

There are three ways to address people – in the first person, second person or third person. Most are so comfortable addressing God in the third person, as ‘He,’ that then it becomes difficult to address God as ‘I.’ Intellectually, we understand this, but inside the consciousness does not let you do it because it sees imperfection. In coming from ‘He’ to ‘I’ you pass through ‘you.’ This means having a direct relation or direct relativity. What happens then is that the limited knowledge about ‘me’ opens up and dissolves. You are not just your mind or your body complex. You are a field. You are all over. Everyone is in you. The whole world is in you. But what you think of as being ‘you’ is only your little mind, thoughts and concepts. How do you come out of that? Through a connection and that is only through love. What is love? You! You are everything and everything is love. When you love somebody, what do you say to them? “You are my life. I love you more than my life. You are part of me. You are my breath.” That ‘you’ means that the ‘I’ – the small ‘I’ or ego ‘I’ – dissolves. When the ego dissolves, all discomforts go away with the ego. Discomfort is not because of something. It is because of the ego, the separateness. What does ego mean? Just separation, i.e. “I am different.” While sitting in satsang, you are part of everybody and you are nobody. Enlightenment or evolution has two steps. The first step is becoming ‘nobody’ from being ‘somebody.’ I want to be somebody ‘important.’ Many people are stuck

here. Even teachers get stuck here. If you don't give them a proper seat, it pushes their button. No matter that they may have won everything else over, but they will become attached to the seat, to their position. This is getting stuck in being 'somebody.' What difference does it make if I sit on the sofa, or if I sit out there on the carpet? It doesn't make any difference! I remain what I am. Someone asked me why there are so many flowers all around me. I said, "It is for you to look at so that you don't get bored by looking at me all the time. If it was for me, then it would be in front of me so I can look at them. I don't see any of the decorations behind me here; I only see your faces. I know so many people who feel very uncomfortable and ask why I have the big high chair. I have it so I can see everybody. You get stuck by being 'somebody.' Either I am too special or I am hopeless or I am nasty, I am useless or I am no good. This is also being 'somebody.' Therefore, being 'nobody' is 'the thing.' Going from being 'somebody' to being 'nobody' is the first step. Then the second step is going from being 'nobody' to being 'everybody' – 'part of everyone' – and that is love. Meditation is becoming 'nobody' from being 'somebody.' Dissolving the ego is the first step, i.e. from being 'somebody' to 'nobody.' From 'nobody' to 'everybody' is the second step and then you really start loving everybody. And then it is love, not just as an act, but you realize that you are part of everybody. "They are part of me, they are part of me and they are part of me." Look at anybody or any pair of eyes and you will see they are not any different than you. They are part of you, like your own limbs. That is the reason Jesus said, "If you have to go to my Father, there is no other way. You have to go through me and me alone." And this is exactly what all the other teachers, from all over the globe, right from Buddha to Jesus to Krishna have said. Krishna said the same thing to Arjuna. He addressed him three times in

three terms. First he said, "Surrender to Him, the God who lives in everybody's heart." And then he said, "Just surrender to Me." And finally he said, "Surrender to the Divinity that is deeper within your Self, and get out of this illusion of you and me and this separation." The universe is one organism. The world is one organism, one living Being, and each mind is just a part of that. This is the highest knowledge and all knowledge has to lead to this universal truth. Where are you? Everywhere! Just like space, you are here, you are there, you are in everybody. Once you realize this, only then service begins and that is truly authentic service. When you see someone suffering, you feel you are suffering there too. You might have experienced this? When you see somebody getting hurt, you also feel the pain, don't you? You see an accident or someone breaking their limbs or blood coming from their knees, you feel that pain in you too. There is so much suffering in the world and that is why we need to be very active in giving the knowledge to as many people as possible. So, invite your friends for satsangs. Don't tell them too much about the course. Tell them to just come and do it! Just tell them that, "We'll sing, do some reading, meditate together, eat together and share our lives together." This would bring so much harmony into our lives. As a group, even you can get together and call all those who learned meditation and those who have not learned meditation, do a short meditation and eat together once every fifteen days or once a month. Have a sort of community life and talk about knowledge. Everyone is fond of talking. When you gossip, you talk about inane things, "Where did you buy these clothes, which movie did you see?" Or talk about politics and the weather. We spend too much time talking about such trivial things. Why not talk about knowledge at those times? What life has given me, how have I accepted life? Have all the points given to

me worked or not? Is my mind in the moment or not? Put your mind into something that is eternal, like knowledge and wisdom. That is worth doing. The body is decaying. Whatever you do, your body moves toward perishing. Your soul should be moving toward the immortal, the non-changing, the imperishable. As you grow older, your mind should mature and look towards that eternal something that is undying; that something that does not age, that is deep in you – the spirit. Mind going towards the spirit is the right thing and body going towards the earth is a natural phenomenon. Instead of that, we are so stuck with the perishable body. Day and night we only think about the body and the mind gets stuck there. There is so much suffering in the world and that is why we have to get together and do some solid work and service. It's very essential. If we sit and keep thinking, "What about me, what about me?" Then life becomes hell. It is a foolproof technique of getting depressed. Whenever you are happy and if you want to get depressed, just sit and think, "What about me?" I can guarantee you that within an hour you will be depressed! We need to improve the quality of life that we are leading. Just look at the children. When they are in kindergarten, in nursery school, there is so much joy, happiness and celebration in their lives. But as they grow older, when they go to high school, see how they are. Do they grow in joy, bliss and celebration, or are they going towards violence, frustration, agitation and dullness? Is this what we are doing to our children? Children are bestowed with the best qualities on this planet. They come into this world with such innocence, smile, friendliness, laughter and such pure love. But we give them tension, violence, hatred, unfriendly behavior, stress and agitation. Look at the faces of all the college students. You won't find any joy there, only pain and suffering. We spend so much money in bringing this suffering upon us and call it

education. Losing all human qualities is called education! It's ridiculous. What do you say? Is it only to me that it appears to be like that or do you also see that? Don't you see the children's faces? Don't you see that in their behavior? Children used to respect their parents very much. Now when they go to college or when they come out of college, they seldom respect their parents. They have no respect for anybody let alone their parents. Isn't it? This is not only an instance here or there. It is widespread, all over the globe. It is almost the same everywhere. Maybe not so much in developing countries, but especially in the developed countries and metropolitan cities, there are absolutely no human qualities being expressed. I wouldn't say that it has died out. It is there but never expressed. Therefore, there is such frustration, such pain, such suffering all over and we need to do something about it.

روش‌های روشنایی

به سه طریق می‌توانیم با آدم‌ها صحبت کنیم: شخص اول، شخص دوم و شخص سوم. اکثر آدم‌ها راحت‌ترند خدا را به شخص سوم صدا کنند، چون سخت است که او را به شخص اول شناخت. منطقی است ولی هوشیاری درون ما به آن اجازه نمی‌دهد، چون ناقص است. رسیدن از "او" به "من" از طریق "شما" است. به این منظور می‌شود رابطه‌ای نسبتاً مستقیم داشت. چون دانش محدود از "من" ذهنی "درک و حل می‌شود. شما فقط ذهن یا جسمات نیستی. شما یک زمینه هستی که در جهان هستی پخش است. همه در شما هستند. کل جهان در وجود توست. اما ما اغلب خودمان را از فکرها و

عقاید "من ذهنی" می‌بینیم. چطور می‌توان از آن فراتر رفت؟ فقط از طریق اتصال عشق و حال. عشق چیست؟ خود شما! شما همه چیز هستی و همه چیز عشق است. وقتی عاشق شخصی هستی، به او چه می‌گویی؟ می‌گویی: «تو زندگی‌ام هستی، جزئی از وجودم هستی، مثل نفسم.» پس آن "تو" و "من ذهنی" در هم حل می‌شوند. ناراحتی به خاطر چیزی نیست، جز به علت غرور و جدایی است. غرور یعنی چه؟ صرفاً جدایی و متفاوت بودن. در جمع ما جزئی از جمعیت می‌شویم و مفهوم بودن را بیشتر حس می‌کنیم. روشن‌فکری یا سیر تکاملی دو مرحله دارد. مرحله اول عبور کردن از "شخصیت به بی‌شخصیتی" است. خیلی‌ها این جا درگیر می‌شوند چون فکر می‌کنند ارزش‌شان به این ربط دارد. ما در "شخصیت" گیر می‌کنیم چون فکر می‌کنیم مهم‌تر یا بی‌اهمیت‌تر هستیم. بنابراین، باید هم‌رنگ جماعت شد تا رسوا نشویم. یعنی "ما" شدن راه دوم است. رسیدن به درک وحدت و جزئی از کل بودن باعث لذت جان می‌شود. تعمق یعنی سیر از "شخصیت به بی‌شخصیتی". یعنی حل کردن غرور که ما را گمراه و از هم دور کرد. یا سفر از "من هو الله به ماشالله" است. با آن بینش، عاشق وجود هستی. چون خودت را در همه کس و در همه چیز می‌بینی و می‌شنوی. محو شو. به این دلیل حضرت عیسی مسیح فرمود: «راهی که به پدر می‌رسد فقط از طریق خودم است.» و همین را معلمان دیگر مانند بودا و کریشنا گفتند. کریشنا اول به ارجونا گفت به خالق تسلیم شو که در کل هستی است. بعد گفت فقط تسلیم من شوید. و سرانجام گفت تسلیم خداوند هستی شو که فقط در وحدت وجود دارد، و رها کن این

توهم جدا بودن را. عالم یک سازمان است یک وجود زنده که هر ذهن یک تکه آن است. این دانش وسیع را در حقیقت فرا می‌گیرد. کجا هستی؟ همه جا مثل فضا، هم اینجا و هم آنجا، در همه موجودات. فقط زمانی که به این درک رسیدیم می‌توانیم به صورت واقعی خدمت کنیم. چون وقتی شخصی را در رنج می‌بینی انگار که خودت داری رنج می‌کشی. اینجا است که به گفتار سعدی می‌رسیم: «بنی آدم اعضای یک پیکرند که در آفرینش ز یک گوهرند»... چون به قدری رنج در جهان است که ما باید فعال باشیم و درک و فهم را افزایش داد. در جمع دوستان برای صلح و صفای بیشتر آواز خواندن، خوردن و تعمق را تجربه کنیم. چرا به جای غیبت و قضاوت، در مورد علم و خرد حرف نزنیم؟ حضرت بودا فرمود: «ارزشمندتر از هزار حرف که باعث تفرقه است، یک کلام و سلام است.» با جسمی که رو به فرسودگی است روح باید به سوی فناپذیری و جاودانگی برود. طبیعتاً ذهن به سمت روح می‌رود و جسم به سوی زمین. باید در هر محیطی مفید و به فکر خدمت بود که آن عبادت واقعی است. مادر ترزا گفت: «دستانی که خدمت می‌کنند مقدس‌تر از دهان‌هایی است که دعا می‌کنند.» اگر خودخواه و طلبکار باشیم زندگی تبدیل به جهنم می‌شود. خودخواهی و طلب داشتن ما را افسرده، ناامید و ناراحت می‌کند. چه بذرهایی کاشته‌ایم و با چه کود و نوری به کودکان مان غذا می‌دهیم. چرا آن قدر در باروری و باربری غم و غصه کوشش می‌کنیم اگر انتظار داریم شاد باشیم.

Dispassion or Dejection

Once a person came to King Janaka's court and he said to Janaka, "Everybody calls you a wise man. They say you are the enlightened one. But you wear silk clothes and sit in the court happily. You eat on silver plates. You have all types of pleasures around you. Who calls you enlightened? Are you really enlightened? How can you ever be enlightened?" So, Janaka told this poor critic, a Brahmin (in most of the Indian stories there is a poor Brahmin in the town, this is how most Indian stories begin, this story has a poor Brahmin too), that he would be hanged in one week. King Janaka called his soldiers and told them that the Brahmin was to be hanged in one week, but he was to be given good food, comforts and all the pleasures. He told them, "Give him all that he wants. If he wants to be paraded around the town in the golden chariot, then fulfill that wish also. But he should be hanged seven days from now. This is his punishment." As the days passed, all types of pleasurable objects were brought and placed in front of the Brahmin every day. The day before he was to be hanged, Janaka went to see him. The Brahmin had become weak and worn out. Janaka asked him, "How is it that in spite of all the good food and pleasures placed in front of you, you have become so weak? Why are you like this? You should have been healthily enjoying all these pleasures." The critic replied, "I have lost interest in everything. Anyway I am going to die. You are going to hang me tomorrow. Every passing day takes away one day of my life. I am counting every minute now. So, I could not have any interest in any of these things." King Janaka told him, "I am also living my life in a similar manner. Once you have knowledge of death, then you will not have interest in anything. I am the King of this Kingdom and even though I am the King, I am not lost or touched by any

of these pleasures. Do you understand this now?" The Brahmin repented and fell at Janaka's feet, begged his pardon and said, "You are truly the enlightened one." The King released him and sent him away. There are people who assume that the one who carries his Kamandalu (water pot) and walks naked all the time is enlightened. What is the sign of the enlightened? All of you wonder, "How can a person who travels in a car be enlightened? How can a person be enlightened when he is wearing good clothes?" You all think this way. They tell us to live untouched by objects, to do all your family duties well, to behave well and to love people. But do not take all the things they say as it is. Isn't it the height of foolishness to sit and worry day and night about who said what to you? Aren't you being stupid? The memory of the event is making you foolish. When you remember that all of us are going to go away one day, it will bring down all the fights in the family. Fights between son and son-in-law, daughter-in-law and mother-in-law, will all decrease and go away. All the unwanted complaints will vanish and the mind will become pleasant. What does memory do? It pulls you on either side. It is a skill to arrange the memory towards yourself and move towards ecstasy.

بی طرفی یا دلمردگی

یک روز شخصی آمد پیش پادشاه و از او پرسید: «چرا همه شما را خردمند می‌شناسند. شما با لباس ابریشم در ظرف‌های نقره غذا می‌خورید و نعمت‌های فراوان دارید، چطور می‌توانید روشن‌فکر باشید؟» آن گاه شاه به او گفت که در یک هفته به دار آویخته

خواهد شد. سپس به سربازان خود گفت و سفارش کرد که برای این یک هفته تهمت‌زن را در وفور نعمت قرار دهند و به تمام خواسته‌هایش بپردازند. آخرین روز پادشاه رفت پیش او و دید که او پژمرده شده است. شاه پرسید: «چرا با وجود وفور نعمت ضعیف و نحیف شدی؟» جواب داد: «علاقه و میل به زندگی کم شد چون می‌دانم که فردا قرار است بمیرم. پس نمی‌توانستم دل به این ماجرای گذرا ببندم.» شاه در جواب گفت: «حالا فهمیدی خودم چطور دارم زندگی می‌کنم. چون وقتی فهمیدی که مرگ حتمی است آن وقت طبیعتاً وابسته نمی‌شوی و به قضیه بی‌طرفانه نگاه خواهی کرد.» با شنیدن آن سخن تهمت‌زن افتاد به پای پادشاه و درخواست توبه کرد و گفت: «حق و انصاف این است که شاه بزرگوار و والایی هستی!» بعضی‌ها بر این باورند که انسان کامل حتماً باید لخت و فقیر باشد. نشانه روشن‌فکری چیست؟ بی‌تعلق بودن، دهن‌بین نبودن و هوشیاری به این که این دنیا فانی است و در گذر است.

Signs of A Sadhguru

In the presence of a Sadhguru the following happens: Knowledge flourishes, misery diminishes, joy wells up for no reason, lack diminishes, prosperity increases, and all talents manifest. All these qualities manifest in your life depending on how close you are to the Guru. Sit with your eyes closed. Feel the connection between you and the Master. Start preparing your own knowledge. Everybody should take part in a seva activity. The more you give, the more you get, the highest and the best. All of you do this

exercise right now. Sit with your eyes closed. Surrender your name right now. Do it right now. Close your eyes and say, "I surrender my name this very moment. I do not have a name." Become nameless. How do you all feel now? Don't you feel free? See the freedom you experience the moment you surrender your name. All your feelings, memories, cravings, aversions, all of them associated with your name vanish. Your personality dissolves. Awareness is dissolving your name. Dissolving your form is meditation. World is names and forms. Bliss means transcending name and form. There are five signs of a Guru. Once you come to the Master and get connected to Him, knowledge gets protected. This means that the knowledge in you is retained, it gets protected. The second is the diminishing of sorrows. Even if you are carrying the biggest sorrow in you, once you arrive in the presence of a Master, the greatest sorrow too diminishes. Misery flies far from you. The third is the springing up of joy. Joy wells up in you for no reason. The mind is very happy. You must have all experienced this. You feel happy for no reason the moment you enter the ashram. There is a springing up of joy. You cannot experience this joy elsewhere. You cannot experience this by vision, smell, taste, touch or hearing. A transcendent joy which cannot be experienced anywhere else. Such a joy can be experienced only from the Master, only from a Sadhguru. The fourth is prosperity. All that you need, you get. There is no lack of anything. This happens here all the time. If food is prepared only for four people, ten people can eat and many times even 25 people can eat that food. Such incidents are a common occurrence here. You get everything. Before you ask, all that you want is provided to you. You get all that you want. Having no lack is prosperity. The fifth quality is an all-around blossoming. All varieties of talents in all people begin to manifest. People who have never sung begin to sing well.

Those who have never spoken well begin to speak. People sitting with a sad and defeated face begin to look bright and beautiful, talent and sweetness in voice increases. There is melody in music. Those who have the ability to draw, draw very well and even better. Those who cook, cook even better. Similarly, people who are with us, who argue and debate, can do so very well. People who scold can scold well. All talents manifest like this. People who eat will continue to eat well. This is a trait since birth. There is no need to come to the Sadhguru for this. They continue to eat well. This is because it is a trait that has come to them from many births. They keep chewing like a cow all the time from morning to evening. A donkey does not eat so much. It carries weight and keeps quiet, but the cow is not like that. The cow keeps eating the whole day. We have not seen any donkey eating the whole day. It is lazy even to eat. So, we compare lazy people to donkeys. It keeps sleeping all the time. Look at the cow. It keeps eating all the time. That is why people are chided by asking, "Are you a buffalo? Grazing like a buffalo all the time." All the talents that you already possess will flourish. Count how many qualities you have in you. Then you certify yourself as to whether you have really come to satsang. If you have really come to satsang and have developed a communication, a relationship with the Guru, then all these qualities will blossom in you. The extent to which they manifest in you depends on how deep and strong your connection is with the Master. Understand this well. This world is filled with names and forms. We say, "Flower." The moment you can say flower you can recognize it. You can recognize a lotus as a lotus. You see an object. If you need to know what an object is, it needs a name. Name and form is a feature of this world. Name will dissolve. Form, too, will dissolve. When you sit down to meditate, think of anything which you like the most. Think

of the Master when you meditate. Then everything will brighten as you continue to meditate. That is meditation. In meditation, form becomes formless. In knowledge, name melts away. When you see a beautiful object, you experience that beauty. The moment you say, "Oh, this is so beautiful!" the knowledge decreases. That is why the ancient Rishis said, "*Vachaaramba vikaro namadhyeya.*" The moment you describe something, the real knowledge in it diminishes. All of you adopt a seva project. Go to the slums and sing some bhajans, do some work there. Keep doing some public service activity. If there is garbage in your street, clean it up. It is very difficult to progress in life if you do not take up some public service activity. Think about the type of seva you would like to do. One day in a week is sufficient. There is no need to do service every day. Every day serve yourself. That itself is big service. Ask yourself – what seva have I done today? "Today I have not spoken rudely to anyone. I have not ill-treated anyone." That itself is a big service. Make an intention to do public service one day in a week. The fruits of service are great. That does not mean that you should do service to get a reward. Service should be done to make you feel grateful for your birth. Reserve three to four hours, one day for doing service, come here to the ashram as soon as you finish your morning sadhana or go to the slum nearby or go to old-age homes and talk to people. All of you form seva groups of four to five people and do seva. You will see that as you are doing seva, the progress in your life will be upwards. If you just earn for yourself, eat and sit in front of the television for the whole month, why should God do anything for you? The more people benefit from you, the more returns will come to you. Whatever you desire or need will begin to happen. Therefore, make a resolution to get involved in a service project. Only 4 hours on a Saturday or Sunday will do. All of you get together and go

to the villages. Talk to them about hygiene. Give them something. You usually trade all the old clothes in your home for new stainless steel vessels. Collect such old clothes or even if you trade the old clothes for new stainless steel vessels, give those vessels itself to the farmers. See how the cost of living has risen. But the farmer continues to work in the same way and lives as before. He is not earning much profit. So, go to the villages and give them clothes or vessels and help them. If in a society, everybody only thinks about themselves, then will it be a good society? Let us take the example of a house. If all the members of a household only think about themselves, then will that really be a home? In the same way, if all the people living in a street think only about themselves and dump all the garbage in the street or next to their houses without bothering about their neighbors, will that place be fit for living? Every living person on the streets need to think about others, too. We cannot sing loudly at 12o'clock at night, the neighbors would be sleeping. Everybody being concerned about everybody else is the hallmark of a society. That is a good society, a divine society. Teach the villagers and dwellers about healthy ways of living and show them that you are concerned about them too. This expression of love will go a long way. Sing some bhajans and create a sense of belongingness. Decide this in your mind today, "I drop my name this week." Give up your name. What do we do? We hold onto our names very tightly, too often. There is one famous person with my name – Pandit Ravi Shankar. Some of my devotees who met him once said that we are learning knowledge from Guruji. It seems he became very angry. He asked, "Why has Guruji kept his name as Pandit Ravi Shankar. I have struggled for 70 years to earn this name. Now he has my name. Wherever I go, I see his name.He has used this name in Europe, America and everywhere." He was very

depressed about this. The devotees told him, “Guruji’s name was his name since birth. He has not changed his name later. What can be done about it now?” I told my devotees that I will drop my name if it makes him happy. In spite of having obtained such fame; this man was not happy at all! We worry about trivial matters and make our lives miserable. Therefore, have a broad vision. Name and form is world. Soul is beyond name and form.

نشانه‌های استاد الهی

در حضور پیر طریقت این اتفاق‌ها پیش می‌آید:

- علم و دانش افزایش پیدا می‌کند، بدبختی کاهش می‌یابد.

- وجد و لذت بی‌دلیل سبب لبریزی می‌شود.

- کمی و کاستی از بین می‌رود. سرمایه و ثروت افزایش می‌یابد.

- تمام استعدادها به سرانجام می‌رسد.

تمام این صفات بستگی به نزدیکی و ارتباط با مرشد دارد. به صورت نشسته و با چشمان بسته اتصال بین خودت و استاد الهی را احساس کن. خودت را برای کسب اطلاعات از این ارتباط آماده کن. خدمت بی‌توقع باید جزئی از برنامه باشد. هر چقدر بیشتر می‌بخشیم یا می‌دهیم برای گرفتن بهترین‌ها حاضرتر می‌شویم. الان با چشمان بسته هویت خود را با اسمت از دست بده. بگو به نام بی‌نام از جان جانان با زمان بی‌زمان از مکان بی‌مکان، بعد تضاد را بشکاف. استاد الهی پنج نشانه دارد: اول، زمانی که به او وصل می‌شوید علم و خردت به صورت امانت در حافظه‌ات حفظ می‌شود. دوم، کاهش غم

و غصه است تا حدی که بدبختی‌ها به دور خواهند ماند. سوم، سرور و لذت بی‌سبب و بی‌دلیل لبریز می‌شود. یعنی بی‌خودی شاد بودن در حضور مرشد بیشتر ظهور می‌کند. چهارم، تمام نیازهایت برآورده می‌شود، یعنی هیچ کمی و کاستی نیست، و آن هم موجب خوشبختی است. پنجمین صفت رشد و ترقی است، به صورتی که بالقوه‌ها تبدیل به بالفعل می‌شوند. یعنی استعدادهای نهانی یا پنهانی عنوان و ابراز می‌شوند. و علاقه‌های ذاتی با مهارت شکوفا می‌شوند. تعمق با توجه و تنفس و تمرکز نسبت به آن چیز و جا یا افرادی که بیشتر از همه دوست‌شان دارید مهم است. شاهد بی‌شکلی شکل‌ها با دانشی که اسم‌ها را بی‌اسم می‌کند. در لحظه‌ای از توضیح یا توجیه دانش واقعیات از دست می‌رود. برای نزدیک‌تر شدن به روزی رسان (الله) به خیریه‌ها کمک کن و دادن خمس و زکات خیلی خوب است. این جهان شامل اسم و شکل است، اما روح فراتر از اسم و شکل است.

The Higher Self

A commonly asked question is: "If the Self (atma) is the form of the Higher Self (paramatma), then how do we offer ourselves to the Divine?" First of all, what is that which you consider as your Self? Are you thinking that the body is the Self? This is highly mysterious. Once a student came to the Master and asked him, "Who am I?" The Master said, "Come with me, look at the water in this pond. Look at your face in the water. That is you." That student then believed that he was his reflection. People who stopped at this level and did not bother to inquire further were known

as *rakshasas* (demons). Some said, “No, no, this is just a reflection, it changes!” So, the student pondered over this and went back to the Master and asked him, “Who am I?” The Master said, “You are the prana, the breath.” The student then believed that his breath was his Self and put all his focus on the breath. As he continued to meditate on the breath, even the breath stopped. Then the student thought, “I cannot be the breath, the breath changes! There is a long breath, slow breath, and rapid breath. The breath varies at different times and keeps changing. The Self does not change. Therefore, I am not the breath. I am different from the breath.” He went back to the Master and asked him again, “Please, tell me. Who am I?” He did not go and blame his Master. “You said the wrong thing.” He did not tell his Master, “You taught me wrong.” Until you have known fully about your breath, it is not possible to know your mind. Master said, “Your mind is yourself.” Whatever you consider to be your Self, until and unless you surrender that, that delusion will overpower you and will not go away from you. If you have earned a lot of knowledge. Then that knowledge itself becomes ignorance. What does the wise one say? “Whatever you have learnt, offer all that to the Divine and whatever you consider to be your Self, offer all that to Divine.” Why? Then the one offering becomes different from the offered. We consider our ego as our Self. There is a very subtle difference between the Self and the ego. That is why they say, “When you offer, whatever is ego will be truly offered and whatever is the Self will be the true Self.” To clean grain, we put it in water and all the dirt and stones separate and the grain becomes pure. The pure grain can be then separated. In the same way, when we surrender to our Divine consciousness, then all the impurities, which are not the Self, go away from us. Another thing – surrendering is our nature. What is the nature of water? To flow

downwards. What is the nature of fire? To burn, to go upwards. Fire moves the water upwards and water brings the fire down. When seen from far, both are opposites. The nature or quality of both are opposites, but one cannot exist without the other. Water gives up its nature if there is absolutely no heat. Water freezes if all the heat is removed. When water freezes, it loses its nature. Doesn't it? In the same way, if there is no oil in the fire, how can the fire burn? For the fire to burn, hydrogen and oxygen are necessary. Combination of both is water. Another form of water, after being split into atoms helps the fire to burn. In this manner, even though everything appears opposite to one another in nature, all function as one. All the elements are complementary to one another. Whatever remains after surrender is what I really am. That is me. That is all of you. You will not experience any trauma if you surrender. Self-surrender means immersing your Self totally into it. There is no need to have any separate identity by labeling something as the 'Self.' Offering everything and being in bliss. In the language of the devotees it is known as Self-surrender. The learned say, "Stay firm in the Self and be loyal to it." Devotees ask where to be firm and what to be loyal to? What is the need to learn or read about it? Just immerse in it. Forget everything and just sing and dance. See how opposite they seem? All the scriptures say, "May you remember, remember who you are." On the other hand, devotees say, "What is there to remember? Forget everything." Forget and remember, even though both are opposite, both are one. Only when you forget, can you remember. When you remember, you forget everything else. This is how the opposite thoughts exist.

خود برتر

سوال خیلی‌ها این است: «اگر جان خود برتر است چطور می‌توانیم خودمان را فدای الهی کنیم؟» اول اینکه خودت چستی؟ فقط به این فکر کرده‌ای که جسمات هستی یا شکلات؟ این خیلی اسرارآمیز است. یک زمان شاگردی نزد معلم‌اش آمد و پرسید: «من کی هستم؟» مربی‌اش گفت: «بنگر در این جوی آب تو همانی.» شاگرد باور کرد که انعکاس خود واقع‌اش بود. بعد فهمید که انعکاس هم تغییر می‌کند. باز از مرشد پرسید: «کی هستم؟» جواب داد: «تنفس هستی.» او با تعمق روی تنفس توجه و تمرکز کرد. ولی وقتی که نفس‌اش را حبس کرد فهمید که فراتر از آن است. برگشت و باز هم از مرشد پرسید، او این بار گفت: «ذهنات هستی.» حضرت مولانا هم در این باره سروده است: «ای برادر تو همان اندیشه‌ای، ما بقی خود استخوان و ریشه‌ای.»

ما اکثر موقع‌ها اسیر تعلقاتمان می‌شویم و این ابهام ایجاد می‌کند. چه ناشی از علم باشد و چه به علت عقده. تا زمانی که از آن باورها رها نشویم و تسلیم هوش و شعور الهی نشویم به خالق نزدیک‌تر نخواهیم شد. چنان چه آب به سمت پایین می‌رود و آتش به سوی بالا. آتش آب را بالاتر و آب آتش را پایین می‌برد. از دور که مرور می‌کنیم به نظر متضاد هم هستند، ولی بدون هم نمی‌توانند باشند. آب بدون گرما یخ می‌زند. همچنین اگر در آتش نفت نریزیم نمی‌سوزد. برای سوختن آتش ترکیبی از هیدروژن و اکسیژن لازم است که به شیوه‌ای دیگر ترکیب آب هم می‌شود. تمام عناصر تعریف

هم هستند. پس از تصمیم و تسلیم، چیزی که می ماند من هستم و تمام. چون به تعلق فردی نیازی نیست. چون همه چیز را در تصفیه نفس قرار می دهیم، از قصد و غرض و مرض آن در امان می مانیم.

The Higher States of Consciousness

At any given time in the waking state of consciousness one of our senses dominate, i.e. sight, smell, touch, hearing, or taste. What is the purpose of each of these senses? What do we want from the senses? It is a feeling of elevation and joy. We only want to look at something if it is joyful. We only want to look at something if it is joyful. We won't look at something that is not joyful, that doesn't bring us joy. The same is true with good music and tasty food, it gives us joy and satisfaction. We lead three states of consciousness whether we like it or not. It's routine: waking, dreaming and sleeping. During the waking state, we experience the world through the five senses. Our mind or our Self is much bigger than the senses. If one of our senses is missing, then you lose a whole dimension of that sense. Suppose we can't hear, we are bereft of the whole arena of sound. Similarly, if we can't see, then we miss out on all the wonderful sights and all the beautiful colors. So, the senses are more important or much bigger than the object of the senses. Each of the five elements is connected with a particular sense. The water element is connected with the sense of taste. If there was no saliva or water in your mouth, then you would not be able to taste. The liquid is responsible for taste. The earth element is connected with smell, fire with sight, and air with touch or prana. And ether, space or *akasha* with the sense of sound. The senses are more powerful than the objects of the senses. When we feel cold while sleeping at night, we want a soft, warm

blanket, but when you are hot, the same blanket becomes useless to you, even though the blanket is the same in both cases. It is the same with people. We like to touch those whom we love but we keep away from those we dislike. Similarly, with sight, we like to look at something pleasing to the eye but walk away from something that is not. It is the same with the sense of hearing. When we hear someone snoring, we would like to put on earplugs but when the same breath or wind comes through a flute, it is harmonious. We get drawn to it and want to listen to it. So, even though the same breath has come out of the flute in one case and the mouth in the other, there is harmony in the former and discord in latter. Hence, more than the sense objects, senses are important. Rated higher than the senses is the mind, because our senses have a limited capacity to enjoy. How much can one see, touch, smell or hear? Each sense gets tired within a short period of time. However beautiful a sight is or a view is, you cannot keep looking at it. After a while the eyes close and you want to get back to yourself because every experience is an expense of energy. The mind is infinite. Its desires are more but the capacity to enjoy by the senses is small. This imbalance in the system will remain. What is greed? Greed is wanting more and more objects. For example, more food or more chocolates. Even though a person can only eat so much, he or she wants all the chocolates in the world. Similarly, the mind wants all the money in the world even though the amount an individual can spend in a lifetime is limited. But greed is wanting plenty of money. What will you do with plenty? You will keep it in a bank and die. And somebody behind you will fight for the money you left. This is what is happening in the world today. Giving too much importance to the objects creates greed. Giving too much importance to the sense creates lust and giving too much importance to the mind and its desires creates

delusion. We hang on to the concepts in the mind and we want things to happen in a certain way. So, your imagination and your concepts prevent you from experiencing the infinite consciousness that we have. I'm not saying that the senses, the world or the mind is bad. This is what is called *viveka* – to discriminate, to know what is happening, and then a clarity dawns within you. This is the first step towards the higher states of consciousness, wherein we don't just live in the three common states (waking, dreaming and sleeping). In the waking state, we experience and in the dream state, the experiences are manifested. Deep sleep is the only time we get a really good rest. There is a fourth state of consciousness we all know from our meditation, which is neither waking nor sleeping nor dreaming but something in between. Wherein we know 'we are' but we don't know where we are. This knowledge of 'I am here but I don't know where I am or what I am but I am,' this is the fourth state or a glimpse of it. This state gives the deepest possible rest that we can ever have. The mind becomes so fresh, delicate and beautiful by taking a dip in that fourth state. This fourth state is what is called *Shiva*. This fourth state, wherein we are awake but at the same time we are at complete rest together. What we usually do in the waking state of consciousness is to keep ourselves constantly engaged in activity, either in looking, seeing, eating, smelling or hearing – continuously working our senses. The other extreme is when you are asleep. We are completely cut off. You are so dull. The dullness and heaviness lingers on even after you wake up. The more you sleep, the duller you feel because you have spent a lot of energy in that sleep. *Turiya* or the fourth state of transcendence is where we just touch, chant the mantra, then drop the mantra. Then we find that there is no mantra and there is no thought and we experience a few moments

of very peaceful deep rest. Meditation is like a seed, the more we cultivate it the more it grows. Similarly, in meditation, the more we do it regularly (not that one day you do and the next day you don't, then it doesn't help), the more it cultures the whole nervous system, the whole body and our physiology undergoes a change. Every cell of the body gets filled with *prana*, and the more *prana* there is in the body, the more we are filled with bubbling joy and love. Each cell in our body has the capacity to hold the infinity. There are no limitations, not living like worms. A worm also eats, sleeps and does its daily activities. There is no point in doing that. Utilize the full potential nature has bestowed upon our system, to hold the infinity in every cell of our body. For that, we need to practice meditation regularly. It takes a few minutes every day. Once it gets set in our daily routine, then we feel fine about it. It is no longer a burden or something that needs to be done. It becomes part of our life, giving us more time and feels just right. The culturing of meditation into our system is normal. What some people would call a 'higher state of consciousness,' I would call a normal state of consciousness. Because we are endowed with the ability to live that state. Everyone is endowed with this capacity. Two things happen because of meditation. First, it prevents stress from getting into the system and second – it releases deep-rooted stress. They start happening simultaneously. And we tap the source that we are, the joy we are. You are happy and fulfilled. As this state consumes us more and more, anything we see, feel or look at, becomes more intense and more beautiful. Each of our senses then does the job of all the other senses too. You are no longer just looking, you are also hugging, you are also smelling! Your knowledge becomes clearer and more intuitive. We no longer feel that our body is 'some' body, but part of the whole, part of the entire creation and the entire creation is

part of you. When the fourth state becomes more and more imbibed into our daily lives, that is when the fifth state of consciousness, 'cosmic consciousness,' dawns. It means being aware of the whole cosmos as part of oneself. When the world is so much a part of you, then love flows between the whole world and you. Again, love is not an emotion. It is a state of our being. It is not a melodrama expressed by endearments alone. It is our very existence, you realize that. And you are then able to cope with the opposing forces in our life. You are able to deal with the things that disturb or upset, disgust or disappoint you. Anger and disappointments all become fleeting emotions that linger for a few seconds and then go away. You don't hold on to them and let them fester. Usually what happens is that you let go of pleasant emotions and you are so fond of unpleasant emotions that when they come, you just grab them and hold onto them. You don't let go of them! Ninety-nine percent of the population in the world is used to feeling this way and holding onto the negative. Now, when the consciousness gets cultured and is freed more and more, this habit of holding onto negative emotions is the first thing to disappear. We get used to living in the moment and letting go of things because no matter how good the people we interact with are, there are bound to be misunderstandings. This happens in any relationship. Once there is a little misunderstanding or some feelings get distorted in you, then a whole lot of other things follow them. What if we were able to let go and focus on this ability of the consciousness, to play and display its glory every moment? Then we would be safe from all the above. In higher states of consciousness, intuition develops and the ability to see and perceive grows. We don't have to sit and dream about what state of consciousness we are going to get to. The highest is the simplest. All that needs to be done is to learn to let go. If you let go, then you will see

that the simplest and most beautiful state of our being has been with us all the time. It has never left us! It is just clouded. Through knowledge, grace and wisdom, those clouds disappear. They come down as showers and help you grow. So, we must take every moment, every instant, as supportive and complementary for our growth. When we do that, we will not sit and regret the past and accumulate more stress in our system. We feel that a person in a higher state of consciousness should know everything. The mind, 'consciousness,' has the ability to know everything all the time but it need not know everything. For example, you know that you have hair on your head but do you know how many there are? But if even one single strand is pulled, you become aware of it. You can feel it. So, even though you know that there is so much hair, you don't know how many. But if even one strand is in trouble, you know about it. It is the same with your consciousness. 'All-knowing' just means knowing the essence of all you know. Then you have the ability to know various different things. Here, both knowledge and ignorance coexist, e.g. suppose you are playing a game. If you knew the result of the game beforehand, would it be interesting? No. You wouldn't play sincerely, as you already know the outcome. In this case, your knowledge about the result takes the charm and the joy out of the game. So, not knowing the result makes the game real, sincere and lots of fun. Let's take another example. If you know a friend will let you down in ten years, then you won't be friends with that person today. If everything in life goes smoothly, then there won't be any fun in life. The fun or joy of a story is in its suspense. If you know the end of the story right at the beginning, then there is no fun in reading the story at all. Similarly, this entire universe and this world, our human life is a drama. It's fun. You may know something about the future but take that knowledge

with a pinch of salt for the director can change it at any point without notice. Any act of the play can be re-scripted. What is the big deal about this life? Just 60 or 80 years. It's nothing! You have had so many such comings into this world in so many bodies. You have done so many things. Just look from this perspective, then one life is nothing! It is very small. When you realize this and feel it, little things here and there won't bother you because every up and down in life is there to make your life more wonderful and joyful, to make this play of life more interesting, if not for you, then at least for somebody else. The more we are concerned with the game, the less we are able to play with enthusiasm. For example, if people playing a football match get very concerned about the outcome of the match, they will stop enjoying themselves and will not be able to play properly. Those who don't mind that it's a big game, enjoy themselves and play with full enthusiasm, kicking the ball around here and there. When we open ourselves to the consciousness, to any particular moment, we become aware of the innumerable activities that are taking place right now at this moment in this universe. If you look from God's eye at what's happening at this moment in His creation, then millions of things are happening. People are waking up, sleeping, preparing for bed, eating, driving or working. Chickens are hatching, frogs croaking, mosquitoes are being born and many are being liberated from their earthly forms. Viruses and bacteria are infecting people making them take antibiotics. Rats, snakes, birds, are waking up or sleeping. Zillions of things are happening right at this moment in this infinite creation. In that you are one, sitting and listening to the universe, or pretending that you are listening. But the consciousness knows everything. Deep inside, each person knows about everything in this world. Knowledge is present in every person. You are part of this whole phenomenon. There is no division in the

world like – this is spiritual life and that is material life – it is all one life. A life regarding life is a spiritual life. Reverence to life on this planet is a spiritual life. Life becomes more important than matter. When your values are more important to you and you grow in them, then you start leading a life worth living, a life for which you were born. The simple technique of meditation will help you if you continue to practice it every day and going for a four or five-day retreat at least twice a year. Seeking silence during that time and going deeper into meditation, you will find your whole system elevated physically, mentally and spiritually. Elevated to the highest state that is already present within you. A higher state of consciousness will not drop on your head from heaven one fine day. It will never happen. It is all within you. The sapling of consciousness within you just needs more nurturing, more manure, water and sunlight, and it will start growing. Some palm trees yield in three years, some in ten years and those not supplied with manure are never looked after, never yield! They simply exist. Hence, knowledge and practice! Practice alone does not help, it creates conflict. But all together – practice, understanding, knowledge – will make your life beautiful! So, when you grow in higher states of consciousness you will see that you are no longer so easily gullible and thrown off-balance by different situations, events and disturbances. It makes you stronger and more beautiful. A soft, delicate and beautiful blossom capable of accommodating different values in life without any conditions.

حالت‌های هوشیاری برتر

در هر لحظه حالت هوشیاری و بیداری یکی از حس‌های برتر است: بینایی و استشمام و لمس و شنوایی و چشایی. هدف این حس‌ها چیست؟ با این‌ها دنبال چه چیزی هستیم؟ احساس علو و سروری است. دوست داریم فقط به چیزی نگاه کنیم که لذت بخش است. دوست نداریم به چیزی که زیبا نیست نگاه کنیم. همین‌طور موزیک خوب و غذای خوشمزه به ما احساس لذت و رضایت می‌دهد. ما سه نوع هوشیاری داریم: بیداری، روی‌پردازی و خوابیدن. در بیداری ما دنیا را با پنج حس تجربه می‌کنیم. ذهن خودمان خیلی بزرگ‌تر از حس‌های پنج‌گانه است. اگر یکی از حس‌ها را از دست بدهیم یکی از ابعاد آن حس را نخواهیم داشت. فرض کنید کسانی را که نمی‌شنوند و فاقد آن ابعاد شنوایی هستند. همچنین کسانی که نابینا هستند و فاقد از دیدن رنگ و منظره‌اند. بنابراین، حس‌ها بزرگ‌تر و مهم‌تر از چیزهایی‌اند که احساس می‌کنند. هر کدام از پنج عنصر با یکی از حس‌های پنج‌گانه مرتبط هستند. عنصر آب به حس چشایی ربط دارد چون اگر ما بزاق یا آب دهان نداشته‌ایم نمی‌توانستیم مزه کنیم. عنصر خاک وصل به استشمام است. عنصر آتش به بینش ربط دارد. عنصر هوا با لمس و عنصر فضا با حس صدا ارتباط دارد. حس‌ها از چیزهایی که احساس می‌کنند قوی‌تر هستند. وقتی سردمان می‌شود می‌خواهیم خودمان را بپوشانیم. ولی وقتی گرممان می‌شود می‌خواهیم کمتر بپوشیم. همین‌طور است با آدم‌ها، دوست داریم آن‌هایی را که عاشق‌شان هستیم لمس کنیم و از آن‌هایی که

دوست نداریم پرهیز کنیم. حس بینایی هم دوست دارد به چیز لذتبخش توجه کند و به چیز ناخوشایند توجه نکند. شنوایی هم همین‌طور. مثلاً زمانی که کسی خُر خُر می‌شنود می‌خواهد گوش‌هایش را ببندد، ولی دوست دارد به همان نفس وقتی که در ساز دلنواز مثل نی دمیده می‌شود گوش بدهد. چون در یکی هماهنگی و در دیگر ناسازگاری است. باز هم برتر از احساس ما ذهن‌مان است، چون حس‌ها ظرفیت کمتری از لذت بردن دارند. چه قدر و تا چه حد می‌توانیم ببینیم، بشنویم، بو کنیم و لمس کنیم؟ هر کدام از حس‌ها در زمانی نسبتاً کوتاه خسته می‌شوند. هر چقدر یک منظره زیبا است نمی‌توانیم بیش از یک حد آن را ببینیم، چون چشم‌ها خود به خود بسته می‌شوند. چون با هر تجربه نیاز به نیروی دوباره دارد. ولی ذهن اندازه‌اش نامحدود است. خواسته‌هایش زیادتر از ظرفیت لذت حس‌هاست. این بی‌تعادلی خواهد ماند. طمع چیست؟ بیش از حد خواستن است. زیاد از حد اهمیت دادن به چیزها طمع به وجود می‌آورد. بیش از حد اهمیت دادن به حس‌ها باعث شهوت می‌شود. و بیش از حد اهمیت دادن به خواسته‌های ذهن توهم ایجاد می‌کند. ما به باورها و آرزوهای مان پای‌بندیم و آن از تجربه کردن هوشیاری بی‌حدمان جلوگیری می‌کند. این ویژگی ممتاز باعث آگاهی و خرد بیشتر است. این نخستین مراحل هوشیاری برتر است که فراتر از سه مرحله بیداری، رویاپردازی و خوابیدن است. در بیداری تجربه می‌کنیم و در رویاپردازی تجربه‌ها شکل می‌گیرند. فقط در خواب عمیق است که خوب استراحت می‌کنیم. در تعمق با حالت چهارم هوشیاری آشنا می‌شویم که بین

خواب و رویاپردازی است. جایی است که می‌دانیم "هستیم" ولی نمی‌دانیم کجاییم. این فهم که "اینجا هستم ولی نمی‌دانم کجایم یا چی‌ام، ولی هستم" حالت چهارم هوشیاری است. این حالت عمیق‌ترین استراحت ممکن را به ما می‌دهد. ذهن با تجربه کردن آن حالت چهارم تازه، ظریف و زیبا می‌شود. در اینجا ما هوشیارانه در آسایش کامل قرار می‌گیریم. در ضمیر خودآگاه ما مرتب خودمان را سرگرم فعالیت می‌کنیم. چه از لحاظ دیدن، شنیدن، بو کردن و خوردن دایم احساساتمان مشغول‌اند. حد نهایی‌اش خواب است. وقتی کاملاً جدایییم سنگینی‌اش را حس می‌کنیم، حتی بعد از بیداری. هر چقدر بخواهید حس کندی بیشتر می‌کنید، چون در خواب انرژی زیادی مصرف کرده‌اید. حالت چهارم هوشیاری حال متعالی است. جایی است که ذکر را فقط یاد و سپس رهاش می‌کنیم. در آنجا نه ذکر و نه فکر ولی حس آرامش جاری است. تعمق مثل بذر است که هر چقدر بیشتر ترویج‌اش کنیم رشد می‌کند و پرورش می‌یابد. مثل سلسله عصب‌مان تا حدی که کل بدن‌مان تغییر می‌کند. زمانی که تمام سلول‌های ما پر از اکسیژن می‌شود سرشار از سرور و شور زندگی خواهیم شد. هر سلول ظرفیت بی‌نهایت را دارد چون محدود نیست. این روش تعمق بالقوه را به بالفعل تبدیل می‌کند. هر روزی بیست دقیقه برای این کار وقت بگذار. چون حیات بخش و به نفع هستی است. بنابراین، چیزی که دیگران "حالت هوشیاری برتر" می‌نامند به نظر من حالت عادی آگاهی است. چون به ما توانایی زیستن عالی را می‌دهد که در توان همه ما نهفته است. تعمق متعالی دو تا حسن دارد: کاهش وارد شدن

اضطراب و افزایش خارج کردن اضطراب. این‌ها به صورت همزمان پیش می‌آیند. وقتی ما به منبع نشاط می‌رسیم راضی می‌شویم. هر چقدر در این حال بیشتر و عمیق‌تر می‌رویم هر چه که می‌بینیم به نظر زیباتر می‌آید. هر کدام از حس‌های مان کار حس دیگر را هم می‌کند. دیگر فقط نگاه نمی‌کنیم، بلکه می‌بینیم که همزمان در آغوش او هم هستیم. واضح‌تر تفکیک می‌کنیم و قاطع‌تر تصمیم می‌گیریم. چون دیگر احساس نمی‌کنیم که جسم‌مان جداست، بلکه جزئی متصل مثل یک عضو در خلقت خدا است. بعد از اینکه حالت چهارم در زندگی پایدار می‌شود، حال پنجم هوشیاری که هوشیاری کیهانی است، طلوع می‌کند. یعنی آگاه بودن از اینکه در بدن آدم کل عالم هستی جاری است تا حدی که دنیا پر از مهر می‌شود. دوباره می‌گوییم، عشق عواطف نیست بلکه حالت بودن است که توأم با گفتار و کردارمان است. کمک می‌کند که راحت‌تر با نیروهای تضاد رو به رو شویم. چیزهایی که ناراحت کننده به نظر می‌آیند آسان‌تر حل می‌کنیم. عصبانیت و ناامیدی مانند ابرها در آسمان در گذرند، رهای‌شان می‌کنید، چون فهمیده‌اید که به نگهداشتن‌شان نمی‌ارزد. ولی اکثریت عادت کرده‌اند که زود از عواطف خوش بگذرند و به عواطف ناراحت‌کننده بچسبند. حالا وقتی این هوشیاری پرورش و توسعه یابد بیشتر تجربه زیستن در لحظه حال را داریم و مسأله و مشکلات ناراحت‌کننده را رها خواهیم کرد. چه می‌شد اگر می‌توانستیم توجه به این مهارت هوشیاری را داشته باشیم که می‌دانیم انعکاس تجلی جمال و جلال پروردگار است. در هوشیاری‌های بالاتر حس ششم یا چشم سوم قوی‌تر و بیشتر

می‌شود. دیگر نیاز به رویاپردازی درباره هوشیاری مورد علاقه نداریم. چون به ساده‌ترین که برترین است، رسیده‌ایم. فقط باید یاد بگیریم که رها کنیم. قدیمی‌ها می‌گفتند "این نیز بگذرد!" انجام این کار یعنی طبیعی‌ترین و زیباترین همیشه با ما بود. گنج حضور است. فقط الماس وجودمان تیره شده است. که باید از طریق علم و فیض و خرد صیقل داده شود. به عبارتی می‌بارند که ما شکوفاتر بشویم. بنابراین، هر موقع و در هر مکان می‌شود از آن محیط به نحو احسن استفاده کرد. احساس می‌کنیم که شخص با هوشیاری بیشتر باید همه چیز را بداند. ذهن هوشیار توانایی آن را دارد ولی نیاز ندارد. بر فرض می‌دانید که روی سر مو دارید ولی نمی‌دانید چند تا. ولی اگر یکی کشیده شود آن را حس خواهی کرد. همین‌طور است با هوشیاری. منظور "همه دان" به شناخت ذات هستی مفهوم دارد. بعداً توانایی دانستن موضوعات مختلف را خواهی داشت. زندگی آدم‌ها ماجرای لذت‌بخشی است. هرچند شاید در مورد آینده چیزی را بدانیم ولی همه چیز در فرمان و اراده خالق هستی ارایه می‌شود. هر پستی یا بلندی برای این است که از جذابیت زندگی بیشتری بهره و سود را کشف کنیم، اگر نه برای خودت حداقل برای یکی دیگر هست. هر چه در این عشق بازی زندگی پیروزتر شویم با اشتیاق بیشتر ادامه خواهیم داد. زمانی که با شعور کیهانی هم فاز می‌شویم می‌فهمیم که به علت‌های بسیار زیاد زنده بودن ما در کهکشان راه شیری یک استثناست و به همین دلیل مانند معجزه است. در جهان بین زندگی مادی و معنوی فاصله وجود ندارد تا پایان آن یکی است. محترم داشتن و دانستن زندگی، زندگی‌مان را

معنوی می‌سازد. آن موقع زندگی پر اهمیت‌تر از ماده می‌شود. زمانی که معیارها ارزشمندتر می‌شوند و تحول و تکمیل زندگی‌مان ارزشمندتر می‌شود آن وقت رسالت و ماموریت خودمان را انجام خواهیم داد.

Nature of Enlightenment

Enlightenment is like a joke. It is like the fish searching for the ocean. The fish are in the ocean. Once upon a time there was a congregation of fishes. As all the fishes got together and they all had a discussion. One said, "Now let us see, who has seen the ocean?" None of them said, "I have seen the ocean." Then one of them said, "I think my great grandfather had seen the ocean." Then another one agreed and seconded that opinion, "Yes, yes I also heard about it." And then a third fish said a little later, "Yes, yes certainly! My great grandfather has seen the ocean." So they built a nice, big temple and made a statue of that great grandfather fish. Enlightenment is the very core of our being, our life. We go into the very core of the Self and live from there. We are all gifted with that innocence. But then gradually we lose that innocence. As we become more intelligent, we lose that innocence. We were born with silence. As we grew up, we lost the silence as words entered into our heads. We were born with the heart. We lived in our heart but as time went by we moved to our head. The reversal of this journey is enlightenment. Journey from the head back to the heart; from words back to the silence; getting back to our innocent nature in spite of our intelligence; maintaining the words, at the same time not losing the silence, is a great achievement though it is very simple. So, the purpose of knowledge is ignorance.

Knowledge should lead you to a point where you feel, ‘I don’t know.’ If knowledge leads you to a point – ‘Oh I know, I know all about it’ – then it has not completed its journey. It has left you somewhere half in the motorway and the car has broken down. Completion of any knowledge will lead you to amazement and wonder. It will lead you to a place of not knowing. It makes you aware of the mystery of existence. Mysteries are to be lived, not understood. We cannot understand them. No one can understand what life is, but one can live life fully in its completeness, in its totality. The purpose of words is to create silence. Do our words create silence in the minds of others? Silence means joy and love. Silence is joy, love, pleasantness and peace. Every word that moves from our lips and catches someone’s ears, what does it do? Does it create turbulence there or does it calm them down? Does it create a soothing, cooling influence? The purpose of words is fulfilled when they create silence. Enlightenment is a natural state that becomes so concrete, mature and unshakable at any circumstance; come what may, nothing can shake the smile from your face and also from your heart. Feeling one with everyone; not identifying oneself as ‘I am just this’ or ‘only this belongs to me,’ I am from this tradition, ‘I am from this country’ or ‘I am from this region.’ No! Break all the barriers and boundaries and feel, “All that exists in the universe belongs to me.” Feel that ownership of the universe. Now what is ‘unenlightenment’ is easy to define. You know, thinking only this belongs to me; I am from this part of America or California or San Francisco, or just because I am from this place, that is why it is special. I am from Germany, so Germany is very good, it’s the greatest country in the world. I am a Hindu so Hinduism is the greatest religion. I am a Muslim so Islam is the greatest religion. You think that your country or religion or culture or whatever civilization is very great not

for what it is but because you identify with it. This is 'unenlightenment.' All over the world what are people up to? 'This is great because I come from there.' Somebody asked a scholar from India, "Is there any reference to know where the first man on this planet was born?" This man replied "Oh yes, I know. Oh it is in India of course." "Where in India?" "Oh, it is from the state of Punjab. I can be more precise and even give the name of the town where he was born." People were a little astonished. They thought he is a historian. His words were carrying some weight. He continued, "From this particular street, because I was born there." So we attribute glory to something just because we are from there. A Buddhist would say, "Buddhism is great." A Christian would say, "Christianity is the only way to be civilized." Muslims would then say, "The Quran is the final word of God. God was so kind to this to us." People are ignorant, that's why they claim such limitations. It is like children... "My mum is better than your mum, my teacher is better than your teacher, my school is better than your school." You know, all our cultures and civilizations around the globe are stuck in this. Their mental age is stuck. I would say, if one could stand up and take credit or own all that has happened in the past, in totality, is maturity. One who says, "All in the world, whether born in China, Japan, Russia, India or America, anywhere in the world, all belong to me. This is all my wealth, because I belong to that Divine." According to time and space, different knowledge is given to different people. Having the ownership of the universe and seeing all as beautiful, seeing that all are from God, having that belongingness. You know, when you were a very small child, you had a lot of belongingness. Have you observed? If you put 50 kids in one room and even if one kid starts crying, then all the rest follow, for no reason. There is a sense of belongingness, unity and oneness. But as we grew up and

as we became intelligent, we seem to have lost our innocence and have become more crooked. An intelligent person becomes crooked; an ignorant person does not become crooked, he remains innocent. But the innocence of the ignorant has no value and the crookedness of the intelligent also has no value. Enlightenment is a rare combination of innocence and intelligence. One is intelligent and at the same time innocent. One has the words to express and the same is very silent. So silent that nothing can shake that silence from within. What happens with this? The mind comes to the present moment, it stays so much in the present moment and then everything is revealed to you. All is revealed in a natural and spontaneous way, without any effort. You just sit and the song just flows through you. *Question:* I was listening to a tape where you spoke about prayer and I was fascinated by your description. Could you please share your thoughts on prayer with us? *Sri Sri:* Long silence – that is it. Whatever you do, your whole life becomes prayerful. You look at a tree, listen to a bird, watch the waves in the ocean; you are overwhelmed with gratitude, gratefulness. This gratefulness in you leads to a fuller state and makes you so full. What to ask from the Divine which is already doing everything? We need not ask or give any recommendation about something. He is not asleep; He is not less intelligent either. We need not suggest, “God heal this man or that man.” To feel the supreme prayer is just to be in that gratefulness; being grateful for this very life. You can’t really pray with words. Words dissolve. What can words say? Can you say ‘thank you’? Not possible. Prayer arises in you when you feel helpless, when you become aware of your insignificance. What is your life after all? Not even a drop in the ocean. Millions of years have passed and millions of years will follow. Our lifespan is what – 40, 50, 60, 100 years? You may live for 150 years by miracle! So

what? It is nothing. It is just a drop in this vast infinite ocean of existence. See, everything is so orderly – the flower blooms, the birds sing, the rain comes, the globe moves and many such universes, with so many systems. When you become aware of this enormous magnitude of creation, the mind becomes calm, quiet and silent. When you become aware of all that has been given to you, all this grace, all the gift, you are overwhelmed by gratefulness. When these two things simultaneously happen, when you feel helpless and insignificant in this creation, the feeling grateful, prayerfulness simply happens. An atheist has a question – whom to pray to? He says, “Show me the God, then I will pray.” Believers say, “I believe in the God, but now show me the God.” Both are saying the same thing, but a little differently. But the one who prays says, “Whatever is happening, I am fine with it. ‘Let thy will be done.’ I have seen enough of your forms – you are in the sand, you are in the moon, you are in the planet, you are in the stars, you blow in the wind, you burn as sun, you are the coolness in the ocean, you are kindness in everyone’s heart, and you are the love yourself.” With this, one just ‘lets go’ of everything. I think that is prayer. *Question:* It is really easy to have a strong spiritual experience when you are in an environment like this. But when I go to work, when I go to downtown, I feel that I lose that experience. Can you talk a little bit about how you maintain that experience in the outside environment? *Sri Sri:* First of all, remove this concept from the mind that they are against each other. We think this is world and that is spirituality. No! They are the same. Someone was saying this morning, “I used to be bothered by noise from the traffic and the trucks.” This morning when we had a meditation session, this gentleman said, “You know, today I listened to it like music. It is my willingness to accept it, as it is.” Act however you should act at that point to that situation – this

is spirituality. The present is inevitable. Whether in a work situation or some other place, you may be required to get angry, so you get angry. Don't think it is anti-spiritual. You getting angry consciously is fine. But when you resist, you become angry. You lose in the process of not being angry. So, look at all the situations and you will see that they are all complementary. What happens in the initial stages for a practitioner, who has just started on the spiritual path – he meditates and feels peaceful and good. Then he gets disturbed due to some reason, maybe because he had an argument with somebody. Then he starts regretting for having lost his peace. No doubt he lost his peace at that moment, during the argument. Even afterwards, when that is finished, he keeps regretting about it. This moment also he makes himself unhappy, regretting about the experience, "Oh I lost my peace, my balance, yesterday." So, you carry on that experience to the next moment. So, this goes on in circles and cycles, over and over. Because you are regretting you don't feel happy, and then you are angry and again you regret. Then one gets frustrated about oneself, "I am bad, I am not fit for this. I don't know how long it will take for me to get better." Then in a very subtle way you start blaming yourself and you lose your confidence to be on the path. Meditation and awareness that this moment 'I am fine' will take you out of this. Surrender every moment's happening as an offering. This is one of the rules of Divine Love. Divine Love is – offering every moment's happening, whatever has happened. Then there is no regret and you are in the moment. *Question:* What is the important thing in educating children? *Sri Sri:* Innocence. *Question:* When did people start listening to you? *Sri Sri:* Oh! This you must ask them. I can tell you when I started speaking. *Question:* Could you talk to us about marriage? *Sri Sri:* See, if you have observed your life, your emotions are 10

times stronger than your intellect or your thinking. You may commit, “Okay, I will not do this.” But then when the time comes, your emotions become powerful like a tornado and just wash away all that you had thought about. Marriage is not a job of your upper chamber. It is somewhere deep inside, you feel attracted, and you fall in love with someone. Then you decide to be together. Now when you are together, what happens? You examine this situation. Then somehow being together more and more, the attraction dies out. The attraction which brought you together is no more. Love manifests in three forms: first is attraction; then at the mental level; little higher is love, the emotional attachment; then the spiritual dimension of it is surrender – culmination of love from attraction to surrender. Now what happens when you are attracted? You are so much together that your attraction dies out and then you think you love but there is no love. Love somehow seems to have disappeared somewhere. Now, not only love disappears but another question of respect arises. You respect something which is a little away from you. But as you come together, you don’t seem to respect each other. Love brings intimacy but in that intimacy respect is lost. But every individual is striving to have respect in life. This is the main problem in marriage. You may still have love, but you have difficulty in maintaining your respect or you feel you have been less respected. So, to live love one has to understand love. Understanding is not intellectual; it is knowing and being aware of all the dimensions. Then life blooms and takes a different turn. Without that, marriage will definitely not be what it promises to be or what you think it would be – to remove the loneliness and make you fuller and more supportive, more enriching. All this won’t be there. *Question:* You talk a lot about the surrender and yet I know it is a difficult topic for people in the West, for lots of Americans to talk about. Can you help me

understand this topic? *Sri Sri*: I will tell you a story. There was a man who used to cut wood for his living. One day he met a saint. They became friends. For a couple of days he saw the person doing the same job every day. The saint said out of compassion, "Go a little further up and you will find a copper mine." The woodcutter thought, "Okay, let me go and see." He went reluctantly as he had never imagined that he could own a copper mine. He found a lot of copper there, which he sold and became rich. Now things became very easy for him as he did not have to cut wood to make a living. Life became much better. Now once in 2-3 days he would go to that mine, bring the copper and sell it and could make a better living, much better than what he was getting from the wood. The saint again met him after a couple of years and said, "Go a little further and you will find a silver mine." This time he said, "No, copper is okay." He was not fully confident that he could own a silver mine. But then he thought, "All right, I found a copper mine, maybe this is also true. So, let me go ahead and see." He went ahead and found a silver mine. He became much richer and a very well-to-do man. A couple of years passed, the saint met him again and said, "Why did you stop there? You should go a little further; you'll find a gold mine." He went further and found a gold mine, and he became an extremely rich man. He thought that's the end of it as he had made a very good life out of it. The saint again came to him and suggested, "Why did you just stop there? Go a little further." Then he asked, "What? Is there anything better than gold?" The saint said, "Yes. There is a diamond mine." So, he went and found a diamond mine. After 2 years he met the saint again and he advised, "Go a little further." He replied "That's it, I have everything. What else could be there better than diamonds?" The saint said, "No, go a little further." He asked "What is there?" The saint said, "You go beyond the

diamond mine, you'll find my hermitage. You know beyond that is real joy." So, the man went to the hermitage and he got enlightened. Right there! So, that is the story. One has to go. He said, "Don't stop because you get great joy here. Go a little further to the House of God." This is an old story but teaches you that is how it is. You'll find that which is so wonderful. But you have to go beyond and finally you'll see the essence and that is surrender. Not negating anything; everything is okay. Copper is okay, but move on to gold, and keep moving. *Question:* What I want to know, what is the best way to live with physical pain? *Sri Sri:* Accepting the pain. Don't try to be peaceful. When you have physical pain, you want to be peaceful and that creates more disturbance. Pain is there. Okay, let it be. Let it be painful. Be with the pain, cry, yell, and you will be relieved. When children feel pain, they cry. The cry releases their pain. Once they have cried, it doesn't seem as painful. Have you noticed this? They fall down, get a scratch, get hurt and then they cry for maybe 10-15 minutes. The wound has not yet disappeared, it is still there, but the crying has reduced the pain. You can also do some breathing techniques. In pain, this is also very helpful. *Question:* Can you tell us something about the *Sudarshan Kriya*? *Sri Sri:* See, there is a rhythm in creation and there is a rhythm in the body. You feel hungry at a certain time, you feel sleepy, you go for nature calls... There is a rhythm in the body; there is a rhythm in the breath too; there is a rhythm in your thought patterns. If you observe your thoughts, sometimes you feel frustrated or you get angry or you are happy or you are unhappy, and the same is with your emotions. There is a set rhythm. There is an innermost rhythm of the Being – the silence in you. In *Kriya*, a harmony is brought between all these rhythms, from the outermost to the innermost. So, when all these rhythms are not in harmony you get disturbed. You

feel miserable. When the harmony is brought between all these rhythms by various techniques – going deep into the breath, meditation – there is bliss, there is joy and you feel more alive from every cell of your body. Anytime you feel upset or when you don't feel very good, you do *Kriya* and immediately you come to the present moment, become very alive. It has helped so many people.

طبیعت روشنایی

روشنایی شاهد بودن این لطیفه الهی به نام زندگی است. مثل ماهی که دنبال دریا می‌گردد. ماهی داخل دریاست. روشنایی منبع وجودمان است و زندگی از آنجا مانند انعکاس ذات است. این هدیه پاکی و بی‌گناهی به همه بخشیده شده چون با آن وارد این جهان شده‌ایم. ولی هر چه هوشمندتر شده‌ایم آن را از دست دادیم. وقتی واژه وارد مغزمان شد سکوت را از دست داده‌ایم. ما با قلب به دنیا آمده‌ایم ولی با گذشت زمان غرق فکر شده‌ایم. بازگشت و سیر در قلب یا قبله آدم روشنایی است. از صدا تا سکوت، از فکر به حس بازگشت به پاکی است با وجود هوش و کلام. البته با حفظ کردن سکوت روشنایی است. بنابراین، هدف دانایی نادانی است. اگر به خاطر دانش حس کردید که عقل کل شدید، وظیفه خودش را انجام نداده است. انتهای هر دانش حیرت است و ما را از معمای زندگی آگاه می‌سازد. ابوسعید ابوالخیر گفته است:

"اسرار ازل را نه تو دانی و نه من

وین حرف معما نه تو خوانی و نه من

هست از پس پرده گفت‌وگوی من و تو
چون پرده در افتد نه تو مانی و نه من"

شاید نتوانیم رموز زندگی را بفهمیم ولی می‌توانیم زندگی کامل را تجربه کنیم. هدف کلام رسیدن به سکوت است، که اینجا علامت رضاست. آیا حرف شما حس مهر و آرامش به دیگران می‌دهد. از دهان تا گوش از روشن تا خاموش این سفر عشق ورزیدن است. روشنایی حالت نهاده طبیعی است که حس یگانگی و یکسانی و یکپارچگی با همگی و همه چیز در هستی است.

Turn Inwards

Our senses always look outward. The mind through the senses captures the world around us and then whatever the senses capture is stored inside. You look at any scenery and the scenery gets imprinted in your mind. You taste coffee and the coffee's taste, flavor, fragrance; everything gets imprinted in your consciousness. You taste apple pie or chocolate and that gets imprinted in your mind. Similarly, with sound and touch, you touch a certain part of the body and that creates a sensation and the mind starts craving for those sensations. So, these impressions in the mind are like a screen between you and the world outside. The more impressions, the more stifling it is for the life force or life energy, the *prana*. Just imagine you go and sit and watch a movie in the morning, afternoon and evening; do it for three days and then see what happens. Your brain loses balance, you go haywire. So many impressions, three movies a day and for three days, that's it, you are ready to get into a mental hospital. Then on the fourth day if you are asked to watch, you will say, "Oh, no, please, I want to

shut my eyes.” The ability of the senses to enjoy is limited but the hunger of the mind could be unlimited. Bulimia is one such solid example, your stomach says, “please, no,” but your heart says, “No, I want more.” So you stuff in more and when there is no place, you throw up and then again eat. So, it is an imbalance between the capacity to enjoy and the desire to enjoy. *Nirvana* is bringing the balance and having no desire. You know, desire means a lack, desire indicates lack. If it is all there with you, then why would you desire? You desire a car because it is not there right now with you. You desire something that which you don’t have. When your consciousness is fulfilled, it says, “I want nothing, I am satisfied, I am fulfilled,” and that is ‘*Nirvana*.’ Even hankering for enlightenment is an obstruction for enlightenment. Lord *Buddha* was in search of the knowledge. He did everything that everybody advised. Someone told him to do *japa*, he did that; someone else told him to fast, he fasted. At that time there was another enlightened person called *Mahavira*, who had attained enlightenment and he rarely ate food. The whole Jain tradition started with control on food. They used to eat every other day or didn’t eat at all for a few days because the propounder of the Jain philosophy *Mahavira* ate very little food. In several days he ate just once because he was in bliss, he didn’t need food. So, *Buddha* copied *Mahavira*, did fasting in the hope that he may get enlightened. But he became so weak that he could not even walk. He could barely pull himself up, so he sat under a tree and almost collapsed. Then someone brought him a bowl of milk pudding which he drank and broke all the vows of fasting. He had a good sleep that night. In the morning when he woke up the last star was going down the horizon, the dawn was breaking and something happened within him. Suddenly he realized that’s it; there is nothing left to seek. He had been looking for joy here and there. Now, there is

nothing to look for. He just sat. That moment total freedom dawned on him. That freedom is called *Nirvana*, the freedom from everything. In the life, from childhood we keep hanging on to something or other. As a child you are hanging on to little toffees and toys. When you grow up a little older, it is toys and friends. When you grow a little older and you are hanging onto friends and later your children and grandchildren...Something or other kept your mind occupied, you got lost in outer relationships. My son, my daughter-in-law, my grandchildren, my this, my that; your whole life. You started caring for this and that; you were worried for the world. Something or other occupied your mind. So, your mind could never reflect on – who am I, what am I, what do I want, what is life? Even all the religious prayers we did were to get something, for the welfare of something. You sat and prayed, let my son be okay, my daughter be okay, let my life be comfortable, let me have money, let me have fame, let me have something or you thanked God for giving you this or that. Our prayers are all geared for getting something or thanking for what we have already got. That means we are still latching onto objects, people and relationships. Nirvana is that freedom, when the mind is free, it says, “I want nothing, I have everything, this is all mine anyway. I don’t need anything now.” This state is called *Nirvana*, *Samadhi* or *Moksha* (Sanskrit) means freedom, liberation, salvation from all the mental hang-ups. Suppose you are taken from here and sent to Mars, where you don’t know anybody and nobody is with you, how would you feel? Just imagine, you are taken and thrown on a distant planet! What happens? You go blank, there is nothing! All our emotions are linked with people, objects and concepts. When you get freedom from impressions of people, different events, emotions, objects and when your mind is free from all concepts, even the concept of *Nirvana* – that state of nothingness is *Nirvana*.

Last obstruction is hankering onto *Nirvana* – I want to be free. This wanting to be free can also become bondage. In simple terms it is freedom from sorrow. Sorrow is because of the sense of mine. Someone loses their purse or cell-phone, you are not affected but when you lose your own cell-phone or your purse, you are affected. What is the difference? There is a story, a father gave his home on the valley to his son and asked him to take care of the house. Father left for a long pilgrimage, trekking on the mountains. After a month or so when he returned, he saw his house in the Kashmir valley had burnt down to ashes. The father became miserable and started crying, “Oh, my God, everything is gone, everything!” By that time his son returned from the field and saw the father beating his chest and yelling, crying and howling. He asked dad, “What happened?” “What happened! See my life saving, everything is gone, everything is finished, my home is burnt down.” The son informed, “Dad I had already sold this house. A very good offer came; someone from another town was willing to pay double the money.” Suddenly the tears turned to a smile on the father’s face. The situation was the same, it was his house. First, he felt it was my house burning down and now it was somebody else’s house. Then he said, “Anyway it is an old house, maybe it was purposefully burnt down. Now they can build a nice new bungalow.” He started talking the other way around. It is mine because of that I get more pain. ‘Me’ is lost in mine. *Nirvana* is getting back to me from mine. Instead of mine, mine, you go back to ‘me.’ Who am I? When *Buddha* searched, ‘Who am I?’ he found nothing! He said, “I could not find an *atma* (soul). All this is nothing, there is no Self, no soul, there is nothing. But the one who is experiencing ‘this nothing’ is ‘Me.’” I experience nothing – I experience *Moksha*. *Nirvana* happens to whom? To ‘Me.’ It is not the ego ‘me’ but the ‘Me’ as a

consciousness, which is 'Is-ness,' which is everywhere. So, the 'Me' is not an individual person but 'Me' is a field of consciousness. This is what exactly *Vedanta* says: 'Atma is not an entity, it is a field.' The being without impression is *mukti*, liberation. To say it in a very simple manner – from mine to the 'Me.' 'Me' is lost in mine and that is why it is miserable. The seer is lost in the scenery. Everything is scenery including our body. Withdraw the mind from the scenery to the seer. First, become aware of the body. Behind the body there is the mind, behind the mind is the intellect and then is the ego. Pass one layer after another and go deep. *Nirvana* is like the peeling of an onion. An onion has many sheets or layers. Not seeing this and not that; going deep inside to the center core. What do you find in the center core of an onion? Nothing! Mind asks, "What is the use of finding this?" It is the freedom from sorrow and misery. Lord *Buddha* gave four principles. The first principle – there is sorrow, don't deny it. Life is miserable; married people are miserable; unmarried people are also miserable; people with children are miserable; people without children are also miserable; people who have fame are miserable; people who are hankering for fame are miserable; people who have power and position are miserable; those who don't have it are also miserable. People who have money are more miserable than those who do not have. You have friends and you are miserable, or you don't have friends and you are miserable. When you don't have any friends, you are miserable because you are missing something, but when you have friends and you consider your friends as the cause of your misery, this is even worse. Life is sorrow. There is misery everywhere. So, there is misery and there is a cause for misery. There are underlying reasons for our misery. If you are sad, you cannot be sad for no reason. The second principle by Lord *Buddha* – there is a cause for misery; your sadness is

connected to something. The third principle – there is a way out; it is possible to eliminate misery. It is impossible because it is not your nature. If it is your nature, there is no way you can eliminate it. Like you cannot eliminate sweetness from sugar because sweetness is the nature of sugar, you cannot eliminate heat from fire because the nature of fire is heat. In the same way it is possible to eliminate misery as it is not your nature. There are methods and techniques for it. So, the cause of misery is – the seer got stuck in the scenery. You notice the innocent villagers watching any movie. If the hero is crying, they too cry. They don't realize it is only in the movie the villain is victorious. In the past people used to get so angry that they used to throw tomatoes and stones at the screen. Even while watching dramas, people were getting so much engrossed that they were throwing things at the screen. The seer got engrossed in the scenery! This is the cause of the misery and it is possible for the seer to retrieve back. However miserable you are, you cannot be miserable for 24 hours. You take some rest, you sleep and your mind gets back from the scenery. However beautiful or ugly, pleasurable or painful, the scenery might be, the seer cannot be with the scenery all the time. In sleep you retrieve and the mind comes back to the seer. Consciously when the mind leaves the scenery and gets back to the seer, then it sees that all of this is temporary, everything is changing. Everything is impermanent, including our own body. When this becomes very clear that everything is impermanent, all relationships impermanent, people are impermanent, our body is impermanent, our feelings are impermanent, then the consciousness or the mind which was hanging onto things and was becoming miserable, turns back to one's 'Self,' 'Me,' that 'I am.' Return from mine to 'Me,' from the scenery get back to the seer and reposing in the seer is called *Nirvana*. When you are

reposing and content, you find that the seer is all joy, all love, and all that we have been seeking for. It is said that Buddha didn't utter a word for seven days after he attained total contentment, the experience of *Nirvana*. He didn't utter a word. He just moved several steps up and down. It is said that the angels came and prayed for him to speak. Then *Buddha* said, "People who know, they know it, and people who don't know, they don't know it. By speaking, it is not going to help." But the angels persuaded him, "There are people who are on the borderline and if you speak to them they will immediately catch it and it will help them. You should speak." *Brahma*, the creator, also came and told him to speak. It is said that then *Buddha* started speaking. You know there are a lot of stories to that effect. The main idea is freedom from misery; that is 'Nirvana' – totally free from desires, freedom from pleasures and hankering for pleasures. You see it is the hankering for pleasure which causes misery. Not knowing this is all ephemeral, everything is dissolving, disappearing, everything is changing, the cause of all sorrows. However nice something is, however ugly something is, both will disappear in the thin air. Knowing this, you get back to the Self.

رجوع کن به درون

حس‌ها همیشه به بیرون رجوع می‌کنند. حس‌ها از طریق ذهن دنیا را مشاهده می‌کنند و به درون می‌آورند. مثلاً وقتی به منظره نگاه می‌کنید در ذهن حک می‌شود، یا وقتی قهوه می‌نوشید طعم و اثرش در هوشیاری حس می‌شود. همچنین با صدا و لمس در هر جای بدن آن احساس در ذهن ایجاد می‌شود. ذهن میل به آن احساس‌ها دارد.

پس تاثیر آن‌ها در ذهن مانند پرده بین خودت و دنیاست. هر چه اثرها بیشتر باشند نیروی حیاتی خاموش‌تر می‌شود. بر فرض سه فیلم در روز ببیند و پس از روز سوم ببیند چه حسی دارید. اگر روز چهارم به شما بگویند فیلم تماشا کن احتمالاً قبول نخواهی کرد. برای اینکه چشم هم نیاز به برطرف کردن خستگی دارد. روشنایی به معنای تعادل را حفظ کردن است. چون می‌فهمد که میل به کمبودی اشاره می‌کند. ولی وقتی هوشیاری سیر می‌شود چیزی یا ابزاری دیگر در کار نیست. حضرت بودا دنبال دانش بود و دست به هر کاری زد که دیگران پیشنهاد کردند. گفتند روزه بگیر و گرفت، شبیه حضرت مهاویرا یک انسان روشن دیگر در هند. در دین "جین" کم‌خواری مرسوم است. بنابراین، بودا آن را انجام داد تا به حد وسط رسید، یعنی تعادل که باعث تکاملش شد. در زندگی ما به خاطره تعلقات مان اسیر یا زندانبان ذهن مان هستیم. حتا نماز و دعا می‌خواندید یا می‌خوانید که به چیزی برسید یا برای بهبودی خود و دیگری. یعنی در زمان نیاز با خدا صحبت می‌کردید ولی وقتی نیاز نداشتید آیا به یادش هستید یا صدایش می‌کنید؟ روشنایی یعنی رهایی، وقتی ذهن دیگر میل به چیزی ندارد. به عبارت دیگر، رسیدن به قناعتی که آگاه است که مالک و صاحب حال است. در ضمن وقتی که ذهن از اثرات شخصیت‌ها، حادثه‌ها، عواطف و اشیا رها شد حتی از تصور روشنایی - آن حالت بدون تصدی - روشنایی است. به عبارت دیگر رها شدن از منفی‌ها مانند غم، جهل، حسد، طمع، تنبلی و نفرت باعث روشن‌فکری است. همچنین عدم "من" و

"من ذهنی" در "هستی ما" و "ماها" به روشنایی می‌رسد. بودن بدون اثر یا خیال رهایی است.

حضرت بودا چند اصل دارد: ۱. نارحتی جزئی از تجربه زندگی است، انکارش نکن. ۲. هر نارحتی دلیل دارد. ۳. در هستی راهی به رهایی هست.

The Universal Spirit

Life needs to be a perfect balance between sound and silence, between dynamic activity and stillness, between being witty and being serious. If one aspect is missing, life is incomplete. If you are only serious and not funny, then it's not complete. If you are only funny, you become superficial, you are not deep. Silence is our ability to switch between them, this is most important – your ability to be busy yet being relaxed, your ability to be concerned yet completely dispassionate. If you are deeply attached to something, you are prone to get angry, upset or frustrated. At the same time if you are only detached, you will become careless, uncaring and uncommitted. This beautiful combination of commitment and dispassion is the most important thing. There are five aspects that make the individual soul different from the Divine: ignorance, ego, craving, aversion, fear. So, how will you know whether you have grown in life? How do you know if you have come closer to God? Examine these five aspects. These keep you separate from God. How ignorant were you five years ago, ten years ago, a year ago? How much more knowledgeable are you now? Is there an improvement? Just imagine how you were before your first *Sudarshan Kriya*, and how you are now. Isn't there a difference? *Audience*: Yes! Your ignorance has reduced. That is

asmita. How unnatural were you before and how much more natural are you now! How much more at ease are you? Aren't you less egoistic now? Are you thinking less about 'me, me, me, me'? Are you freer? *Audience*: Yes! The aspects of *avidya* and *asmita* have reduced. You are more with the nature. You are more natural. There is less of "I,I." The third aspect: 'cravings.' How strong were your cravings before and how much have they reduced? Is it less? *Audience*: Yes! Aversion. How much is the aversion now? Anything that gives pleasure creates craving; anything that gives pain or displeasure creates aversion. Is it not less now? And fear. Is it less? As you practice, it reduces further. These practices are meant to reduce these five things in life and keep you close to Divinity, the Universal Spirit – that is enlightenment. Achieving enlightenment is reducing all these things to negligible, one percent – as long as the body is there, this one percent has to remain – from 99 percent to 1 percent. From the time of your birth up to three years, these aspects are in a very small proportion. From the third year onwards, all these things increase, up to 99 percent. Through education and *sadhana*, you reduce them again. A baby of two-three months doesn't have much of these aspects – they are not afraid. Have you seen fear in a baby? Only when the baby grows older – six months, one year – he acquires the qualities of the mother. Cravings and aversions appear when the baby turns a year old. If the baby eats something sweet, then craving appears. When someone unfamiliar comes near, the baby pushes him away. Gradually, the individual spirit becomes more prominent. Before that, it is only God, the Universal Spirit. Universal Spirit becomes individual spirit, like air inside a balloon. When the balloon bursts, the air is released. In life, when these five things are reduced – ignorance, ego, craving, aversion, and fear – then the consciousness, the

scintillating energy moves up. It is *satchidanand:sat* – truth; *chit* – consciousness; *anand* – bliss. That is the balance – have fun, but in the next moment have the ability to be still, to be serious. Serious people get annoyed when a joke is cracked. You should have the ability to switch and tolerate more. Similarly, music and silence – feel at home in silence. Some are always in silence and some always listen to music. Life is complete when you can switch between the spectrum. That is the *Shiva* element, *Shiva* dance. When *Shiva* dances, the world shakes; it is such a powerful and dynamic dance. Yet *Shiva* can be absolutely still. These two aspects are expressed: one that is very innocent and at the same time in the highest knowledge. There are people who are ignorant and innocent. *Shiva* is wise and innocent, the complete range of life, consciousness – so alive.

روح جهانی

زندگی باید بین صدا و سکوت، بین فعالیت و آرامش، بین شوخی و جدی بودن تعادل داشته باشد تا کامل باشد. اگر فقط شوخی کنید عمق ندارید و سکوت چابکی بین این دو تا است. توانایی مشغول بودن در حین آرامش و علاقه‌مند بودن با خونسردی است. اگر زیادی وابسته هستی احتمال عصبانیت یا ناراحتی بیشتر می‌شود. ولی اگر همزمان بی‌تعصب باشید، آن قدر درد و رنج نمی‌کشید. این راه رسیدن به حد وسط و بین جبر و اختیار است. پنج صفت باعث متفاوت بودن روح از خدا است: جهل، غرور، طمع، نفرت و ترس. پس چطور می‌توان فهمید که رشد کرده‌ایم؟ و از چه لحاظ به خدا

نزدیک تر شده ایم؟ به این پنج عامل مراجعه کن. چون اینها شما را دور از خدا می کند. برای رسیدن به روشنایی کم کردن اینها تا یک درصد است. تا وقتی که بدن داریم طب بشر هست. با آگاهی و بودن در جمع سالکان کاهش پیدا می کنند. به بچه نگاه کن، می فهمی که طبیعت مان همین است. ترس، طمع و نفرت ندارند. کم کم روح فردی نزدیک تر به روح جمعی می شود. وقت یکی شدن به خدا یا خود "آیه" می رسد. با از بین بردن آن پنج صفت به شعور و هوشیاری می رسیم که نیرویش به سوی بالا می رود. حضرت مولانا گفت: "بالا بودم بالا روم" این هوشیاری سرورآمیز است. تعادل همان است، لذت ببر ولی توانایی جدی بودن را حفظ کن. باید انعطاف پذیر شد.

Let Go

When we were babies, we communicated without words. One glance conveyed all that was in our heart and soul. Some people can talk about love but they do not feel it. Just a glance from a baby and you can feel the whole message. If someone is angry or upset, you can feel it. Their eyes do not smile. Presence can convey a lot. Presence speaks, but we do very little to clean our presence. We must meditate and relax. When we allow the mind to expand, we lose all the negativity. When we are stressed, we feel restricted and crushed. In happiness, our consciousness expands. When we are happy, there is something deep in us that expands. It's worth knowing. So, who are you? Mind, body or emotion? These are changing all the time. Mind is changing, body is changing, and emotions are changing. Yet there is something that doesn't

change, that is you. It is very simple and easy. You don't have to go somewhere else. For meditation, there are three golden rules. When you sit to meditate, remind yourself, "For the next 15 minutes, I want nothing." If you want enlightenment, you are not going to get it. Second one, "I do nothing" – any thoughts, just give them a hug and they will disappear. Third, "I am nothing." If I think I am rich, I am not; if I think I am poor, I am not. You remember these three key principles, just let go.

رها کن

زمانی که بچه بودیم بدون کلام صحبت می‌کردیم و یک نگاه منظورمان را می‌رساند. بعضی افراد در باره مهر صحبت می‌کنند اما آن را حس نمی‌کنند. فقط با یک نگاه به بچه می‌فهمی داستان از چه قرار است. اگر کسی عصبانی و ناراحت است حس‌اش می‌کنیم. چشم‌های‌شان نمی‌خندد. حضور چون گویاست خیلی از منظوره‌های‌مان را می‌رساند. ای کاش بیشتر انجام می‌دادیم که حضورمان را پالایش بدهیم. تعمق و آرامش به ذهن وسعت می‌دهند و در نتیجه کمک به از بین بردن منفی‌ها هستند. در شادی چیزی عمیق در ما گسترش پیدا می‌کند که شناخت آن خیلی ارزشمند است. حالا کی هستی؟ ذهن، جسم یا عواطف؟ این‌ها در حالت تغییرند ولی آن چیزی که تغییر نمی‌کند چیست؟ برای رسیدن به آن جایی نباید رفت، فقط باید حالت را مشاهده کنید.

سه تا اصول اصلی برای تعمق است که باید گفته شود: ۱. برای این ۲۵ دقیقه هیچ چیزی نمی‌خواهم. ۲. برای این ۲۰ دقیقه کاری

۶۲ روشنایی برای زندگی

نمی‌کنم. ۳. برای این ۲۰ دقیقه کسی نیستم. از این‌ها یاد کن و رها شو.

زندگی در ۱۰۰ درصد
Life at 100%

Introduction

Sri Sri Ravi Shankar is a walking example of what it means to live "Life @ 100%."

A global humanitarian and spiritual leader, Sri Sri inspires millions of people worldwide with his indelible wit, wisdom and love.

His brilliance lies in his simplicity.

Sri Sri makes profound truths accessible – and relevant – to people of every age, race, religion and culture; and he provides practical ways to apply this wisdom in everyday life.

This book is no different. A compilation of talks by Sri Sri, it touches on topics at the center of young lives: success, relationships and how to make a difference in the world.

مقدمه

شری شری راوی شانکار یک نمونه از شخصی است که ۱۰۰٪ هوشیار و آگاه است.

دوست بین‌المللی و رهبر معنوی بشر است. شری شری باهوش، خرد و عشق جاودانش بر روی میلیون‌ها نفر تاثیر می‌گذارد. درخشندگی‌اش در سادگی‌اش است. شری شری حقایق ژرف را در دسترس مردم با هر سن، نژاد، مذهب و فرهنگ می‌گذارد و روش‌های کاربردی منطقی روزمره این خرد را هم واگذار می‌کند. این کتاب گردآوری صحبت‌های شری شری است که اشاره می‌کند به موضوعات اصلی جوانان: موفقیت، ارتباط و این که چه طور باید در دنیا اثر گذاشت.

The Purpose of Knowledge

The purpose of knowledge is to make you feel you don't know.

If knowledge makes you feel like you know it all, then it has not fulfilled its goal.

The more you know, the more you become aware of the unknown.

Being in an innocent state of wonder, of "I don't know!", you feel the mind becoming quiet. This makes life simple and wonderful.

هدف دانش

هدف دانش این است که حس کنید نمی‌دانید. اگر دانش باعث بشود که شخص باور کند همه چیز را می‌داند، آن موقع به مقصدش نرسیده است. چون هرچه بیشتر بدانیم، از آگاه شدن ناشناخته است. در حالت بی‌گناه بودن، با حیرت "من چه می‌دانم؟" احساس آرامش ذهن می‌کنید. این زندگی را ساده و فوق‌العاده می‌سازد.

Part 1

قسمت اول

Success at 100%

موفقیت در ۱۰۰٪

What is Success?

Success is measured by the strength of your smile. It is the confidence you have to face challenges.

When everything goes well, it is easy to smile.

True success is smiling even when everything falls apart.

موفقیت چیست؟

ما به قدری موفقیم که می‌خندیم، چون آن رویه بهتری می‌دهد که با چالش‌ها روبه‌رو شویم.

وقتی همه چیز خوب پیش می‌رود، لبخند زدن راحت است.

موفقیت حقیقی لبخند را حفظ کردن است، حتی وقتی همه چیز از هم پاشیده است.

Secret of Success

Success requires you to focus on others, not yourself.

This may contradict what you understand to be success. Usually you think of success as getting what you want out of life. However, if you look at any successful entrepreneur, athlete or social leader, they are successful because they understand what others want. Success is a byproduct of considering the needs of people.

If you only think of yourself, your vision, creativity and motivation will always be restricted by your personal

situation. It is easy to get frustrated when you are only thinking about yourself. However, you will move toward lasting success if you step back and ask, "What is needed in the world? What do others need to be happy, more comfortable and content?" When you think of others, your focus expands, vision broadens and creativity grows. And success – no matter how you define it – will come to you on its own.

رمز موفقیت

برای موفقیت باید روی دیگران تمرکز کرد، نه خودت. این شاید بر عکس تصاوری باشد که از پیشرفت داشتی‌ای، یعنی رسیدن به خواسته‌های مان. ولی اگر به هر اقتصاددان، ورزشکار یا رهبر جامعه‌ای نگاه کنی، خواهی دید موفق‌اند. برای این که فهمیده‌اند که به خواسته‌های دیگران بپردازند. چون موفقیت نتیجه در نظر گرفتن نیازهای بشریت است. اگر فقط با فکر و دید، خلاقیت و انگیزه خودت پیش بروی همیشه محدود به شرایط شخصی خودت خواهی بود. اگر فقط به فکر خودت هستی، طبیعی است که ناامید شوی. ولی به سمت موفقیت ابدی می‌روی، وقتی می‌پرسی: «چه چیزی در دنیا مورد نیاز است؟ دیگران چه نیاز دارند که شادتر، راحت‌تر و راضی‌تر باشند؟» زمانی که در باره دیگران فکر کنی، تمرکز و توجه و خلاقیت‌ات افزایش می‌یابد. و موفقیت را هر طوری که معنایش کنی، خود برای شما می‌آید.

Limit-Less

When you do something beyond your perceived limits, you claim it as an achievement, a success. You do not celebrate success when something is well within your capability.

You do not say you successfully drank a glass of water because it is within your capabilities. But when you do something that is beyond your perceived limits, you claim it as success. If success means crossing a limit, it assumes you have a limit. Yet, assuming a limit is underestimating yourself. You are creating your own roadblocks and obstacles. When you realize your unbounded potential, no action is really an achievement. All your gains and achievements can only be smaller than you.

Anyone who claims to be successful only reveals his limitations. If you feel very successful, it means that you have underestimated yourself. Focus on possibilities rather than achievements. And realize you are beyond the limits placed on you by society, friends and even yourself.

There is no question of success if you have nothing to gain. There is nothing to gain if you have only come to give and serve. When you realize you are limitless, no action is an achievement.

بی حد

وقتی چیزی را فراتر از توان خود انجام می‌دهی، می‌گویی پیروز و موفق هستی، نه این که وقتی برای تو کاری راحت و عادی به نظر می‌آید. برای مثال، نمی‌گویی موفق شدم آب بنوشم چون کار عادی است. اگر معنای موفقیت فراتر از حد رفتن است، پس فرض کرده‌ای حد داشتی، ولی احساس کردن این که حدی داری، یعنی خودت را

دست کم گرفته‌ای، و این موانع را در جاده زندگی به وجود می‌آورد. وقتی حد نامحدود خود را شناختی، هیچ کاری به نظر تو موفقیت شمرده نمی‌شود، چون همه چیز جزئی از کل است. هر کسی که فکر می‌کند موفق است فقط حد محدودیت‌هایش را نشان می‌دهد. به امکانات تمرکز و توجه کن تا موفقیت‌ها، و بدان که تو فراتر از حد و مقیاسی هستی که جامعه، دوستان و خودت گذاشتی. پیروزی بی‌معنی است، بدون چیزی برای گرفتن. و هیچ چیز برای گرفتن نیست وقتی که می‌آییم فقط به خلق خدمت کنیم. زمانی که بفهمی بی‌حد هستی، هیچ کاری به نظر تو موفقیت حساب نمی‌شود.

Be Fearless

When you take actions based only on convenience, you compromise the quality of your work. Often you say, "I just don't feel like doing this." Then, when it has to get done, you rush and cut corners to finish.

The most successful people in the world do things regardless of how they feel. They move based on their commitments, and they strive to get things done right. However, there is a balance. If you are totally trapped by a commitment, if it is too inconvenient too often, you get frustrated and burn out.

When you are adventurous, creative or truly passionate about a goal, it breeds commitment. You cannot even consider convenience. Your commitment comes naturally. Whatever you are committed to brings you strength.

If you are committed to your family, then your family supports you. If you are committed to society, you enjoy the support of society. If you are committed to God, God gives you strength. If you are committed to Truth, Truth brings you strength.

Often you are not aware of this and hesitate to commit to a greater cause. You are afraid commitment will weaken you or take away your freedom. Your commitment to a cause will bring you greater comfort in the long run.

بی باک باش

وقتی ما کاری را انجام می‌دهیم، صرفاً به خاطر راحت‌تر بودنش انجام می‌دهیم. خیلی وقت می‌گویید: «حس انجام دادن این کار را ندارم». وقتی که باید کار تمام شود، عجله می‌کنید که به هر طریقی آن را تمام کنید. موفق‌ترین آدم‌ها در هر حالی که باشند کار می‌کنند. آن‌ها بر اساس تعهد حرکت می‌کنند و کوشش می‌کنند که کار را درست انجام دهند. البته یک تعارضی هست. اگر تو کاملاً درگیر یک تعهد شدی، و اگر زیادی از حد نامناسب است، زودتر ناامید و خسته می‌شوی. وقتی در باره یک هدف ماجراجو، خلاق یا مشتاق هستی، اصلاً به نظرت هم مناسبت نمی‌آید، چون تعهد به طور طبیعی می‌جوشد و از هر تعهد قوت می‌گیریم. چون به خانواده، جامعه، خدا یا حق تعهد داریم، از تمام‌شان حمایت و نیرو می‌گیریم. خیلی وقت‌ها ما از این آگاه نیستیم و صبر می‌کنیم که به یک جنبش بزرگ‌تر پای‌بند شویم. می‌ترسیم که تعهدمان جلوی آزادی‌مان را خواهد گرفت، ولی در درازمدت به ما راحتی بیشتر خواهد داد.

Education: What's the Big Idea?

Is education only about getting good grades to get a good job? Or is it about laying the foundation for long-term prosperity of society as a whole? True education is more than what lies in books. It gives you the life skills

necessary to attain your dreams. A truly well educated person is friendly, compassionate and capable of selfless action. A complete education incorporates knowledge about the world's cultures and religions, as well as knowledge about the mind and how to manage negative emotions. A complete education empowers you to play the role of a global citizen, making the local community stronger and the world a safer and happier place to live.

آموزش، چه نقشی را ایفا می‌کند؟

آیا آموزش گرفتن فقط برای نمره خوب و کار خوب گرفتن است؟ یا کلاً برای بنیان‌گذاری درست گذاشتن در جامعه است. آموزش واقعی فراتر از کتاب است، چون مهارت‌های زندگی را به شما یاد می‌دهد که به رویاهای‌تان برسید. یک شخص واقعاً با سواد پر مهر و رحم و سخاوتمند است. تحصیل کامل شامل دانش، فرهنگ و مذاهب جهان و افکار و کنار آمدن با عواطف منفی است. تحصیل کامل توانایی نقش شهروند بین‌المللی می‌بخشد و جامعه و جهان را جایی امن‌تر و شادتر برای زیستن می‌سازد.

The Strong Can Work for a Fool

A lot of people do not want to work under someone. The general notion is that when you work under someone, you lose your freedom. People often want to start their own business out of a desire to be their own boss. Yet, to succeed in business, you are accountable to everyone you deal with. If you cannot be accountable to even one person, how can you be accountable to many? This is the paradox.

Refusing to work under someone is a sign of weakness, not strength. A strong person feels comfortable working under someone because he knows his strength. The weak and poor in spirit do not like to work under anyone else because they are unaware of their own strength. They cannot be successful in business nor in any profession. The same is true even in community service. Often volunteers do not want to work under someone else. This is merely an exhibition of their weakness. With such an attitude, they achieve very little. One who is timid and weak in spirit would be uncomfortable to work even under a wise one, but one who knows his own strength can work effectively even under a fool.

قدرتمندان می‌توانند برای یک احمق کار کنند

خیلی از آدم‌ها نمی‌خواهند زیر دست کسی کار کنند، چون آزادی تصمیم و عمل آن‌ها گرفته می‌شود. مردم شرکت خودشان را باز می‌کنند که رییس خودشان باشند. وقی که در اقتصاد موفق هستی باید مسوولیت دیگران را بپذیری. اگر نمی‌توانی مسوول یک نفر باشی چه طور می‌توانی مسوول جمع باشی؟

تضاد این‌جاست! قبول نکردن این که زیر دست کسی کار نکنی ضعف حساب می‌شود نه قدرت. آدم قوی راحت زیر دست دیگران کار می‌کند، چون قدرتش را می‌شناسد. ضعیفان و فقیران دوست ندارند زیر دست کسی کار کنند، چون خودشان را نشناخته‌اند و نمی‌توانند در هر شغل یا کاری موفق باشند.

این هم حتی در پاکسازی محیط زیست مطرح است. معمولاً آدم‌ها نمی‌خواهند "برای" دیگران کار کنند، ولی حاضرند با "دیگران کار

کنند. آنهایی که ضعیفاند حتی با یک خردمند نمی‌توانند کار کنند، و کسی که قدرتش را شناخت حتی در کنار یک احمق هم کار می‌کند.

Doing vs. Happening

Only one who is 100% in action can recognize life is a happening. The healthiest way to live is to see the whole past as a happening and the present as doing. If you see the past as doing, then ego and regret come along. When you see the present as happening, it brings laziness and a lack of awareness. If you see action in the future, it brings tension and worry. If you apply “happening” to the future, it brings some confidence and also some lethargy. Let “everything is a happening” apply to the past. Let action be in the present. The future is a mix of both.

The wise will see the doing in happening and the happening in doing simultaneously. One who does a lot of work will never say they did a lot. When someone says they did a lot of work, it usually means they can do more. They haven't done enough. Being humble is less stressful than constantly showing everyone what you have accomplished. “Doer-ship” is tiring.

Remember, all of your talents are for others. If you have a good voice, it is for others. If you are a good cook, it is for others. If you write a good book, it is for others. You don't sit and read your own book. You cannot perform surgery on yourself. All of your work and talents are for others.

انجام دادن، مقایسه با پیش آمد

فقط کسی که ۱۰۰٪ در فعالیت است می‌فهمد که زندگی یک پیش‌آمد است. سالم‌ترین روش آگاهی این است که کل گذشته به عنوان یک پیش‌آمد (جبر) و لحظه حال کاملاً اختیاری است. چون اگر فکر کنی گذشته را اختیار داشتی، شاید غرور و پشیمانی وارد شود. وقتی کنش در آینده ببینی، تنش و نگرانی ایجاد می‌کند. اگر "پیش‌آمد" را به آینده اختصاص دهی، هم اعتماد به نفس و هم تنبلی می‌آورد. بگذار "همه چیزهای پیش‌آمدن" به گذشته ربط داشته باشد. در لحظه قرار بگیر که از نیروی حیات جاری باشی. آینده مخلوطی از این دو است. خردمندان همزمان انجام کار با اتمامش و اتمامش با انجام دادنش را تصور می‌کنند. کسی که خیلی کار می‌کند هرگز نمی‌گوید زیاد کار می‌کند و وقتی کسی گفت یعنی می‌تواند بیشتر انجام بدهد. فروتن بودن آسایش بیشتری دارد تا این که مدام به مردم نشان داد که چه کاری انجام داده‌ای. خسته کننده است نقش "عمل کننده". یادت باشد تمام استادهایت برای دیگران است. اگر آشپز خوب هستی برای دیگران است و یا اگر همان‌طوری که نمی‌توانی بر روی خودت عمل جراحی انجام بدهی. به همین عبارت تمام شایستگی‌ها را برای دیگران است.

Part 2

قسمت دوم

Health at 100%

سلامتی در ۱۰۰٪

A Perfect State of Health

What does it mean to be healthy? We hear about physical and dental hygiene, but rarely about mental hygiene. Our mind is like a container. We are simply dumping things into it and not attending to its cleanliness. Stress accumulates, and in turn, depletes our health. If your mind is stiff, you are not mentally healthy. When your emotions are rough, you are not emotionally healthy. To attain a perfect state of health, you have to be mentally calm and steady. Mental well-being manifests in clear perception, observation and expression. Clear the system of stress and keep your energy level high through the mind-body activities such as breathing techniques, meditation and yoga.

The practice of yoga releases tension and negative emotions, and helps you live in the present moment. Meditation is food for your soul and it brings forth an inner wealth. Meditation is a hundred times more refreshing than sleep. It effortlessly brings you to the present moment, freeing you from anger about the past and worry about the future. Practices such as yoga, pranayama (breathing practices) and meditation provide physical, emotional and mental health. This is true wealth, true health. One very simple way to relax and get more energy is to practice alternate nostril breathing. Here you use your right hand to plug one nostril at a time. Using the inside of your ring finger plug your left nostril and breathe out through your right nostril. Then breathe in through your right nostril, plug it with your thumb, and breathe out through your left nostril. You can continue for a few minutes taking relaxed long breaths in one nostril, plugging it, and then out the other nostril. Afterward just sit for a minute or two with eyes closed, or meditate for longer if you wish. Health is not merely the absence of disease. It is the dynamic expression of life.

وضعیت سلامت کامل

معنی سلامتی چیست؟ ما سلامتی جسمی و بهداشت دندان را شنیده‌ایم ولی خیلی کم از سلامتی ذهنی می‌شنویم. مغز مثل یک

ظرف است که داخل آن ریخت و پاش فراوان می‌شود. بدون فکر تمیز کردن آن، تنش جمع می‌شود و سلامتی‌مان را از بین می‌برد. اگر سرسخت، کله شق یا احساسات خشن داریم، سلامتی روان نداریم.

برای رسیدن به وضعیت سلامت کامل، ما باید ذهن آرام و مداوم داشته باشیم. سلامتی روان در ادراک روشن، مشاهده و بیان است. پاک کن سیستم خودت را از تنش و بالا نگه دار درجه نیرویت را با تکنیک‌های تنفسی، تعمق و یوگا. یوگا تنش و عواطف منفی را از بین می‌برد و کمک می‌کند که در لحظه زندگی کنیم. تعمق غذای روح است و باعث ثروت درون است و صد برابر با طراوت‌تر از خواب است. بدون زحمت در لحظه قرار می‌گیری، رها از خشم گذشته یا نگرانی از آینده. تمریناتی مانند یوگا، تکنیک‌های تنفسی و تعمق کمک به سلامت جسم، عواطف و ذهن هستند. این ثروت و سلامتی حقیقی است. یک روش برای آرامش و نیروی بیشتر، تمرین تنفس متناوب از سوراخ بینی است. اول با دست راست سوراخ بینی چپ را می‌بندی و با یک بازدم و دم از سوراخ راست نفس می‌کشی. سپس با شست دست راست سوراخ راست را می‌بندی، و با یک بازدم و دم از سوراخ سمت چپ نفس می‌کشی. این کار را می‌توانید با نفس‌های آهسته و کشیده در یک سوراخ و خارج کردنش از سوراخ دیگر برای چند دقیقه ادامه بدهید. بعداً برای چند دقیقه می‌توانید در آن حالت نشسته و کم کم چشمان را باز کرد. سلامتی نه تنها عدم بیماری است، بلکه بیان پویای زندگی است.

Sources of Energy

Stress and tension obstruct human values. When you are tense, your perception, observation and expression suffer. You can be free of tension either by lessening your workload or increasing your energy level. Lessening your workload is often not an option, so how can you increase energy?

There are four main sources of energy:

- **Food:** Food influences your mind, thoughts and behavior. It is important to get the right type and right amount of food.
- **Sleep:** When you sleep too little, you tend to be cranky and slower mentally. When you get too much sleep, you feel dull. A good amount of sleep, not too much and not too little, is important.
- **Breath:** It is the most important, yet the most overlooked source of energy. The breath releases most of the body's impurities and toxins, and purifies the blood. Breath is the link between body and mind. If you can understand the power of the breath, you can manage your thoughts and feelings, and control anger and negative moods.
- **Happy, meditative mind:** A meditative mind gives you so much energy. Have you ever noticed that you can work around the clock without getting tired when you are working on projects you love? But when you are at the office or doing homework, even two hours exhaust you? The state of your mind plays an important role in your energy level.

منابع نیرو

تنش مانع ارزش‌های انسان است. در تنش قدرت ادراک، مشاهده و بیان کاهش می‌یابد. ما می‌توانیم یا از طریق کم کردن بار کاری یا با بالا بردن درجه نیرو از تنش آزاد باشیم. چون معمولاً کم کردن بار کاری اختیاری نیست، پس چهار منبع اصلی انرژی:

- **غذا:** روی ذهن، فکر و رفتار تاثیر می‌گذارد. مهم است که مقدار غذای درست بخوریم.
- **خواب:** اگر کم بخوابیم بی‌حوصله‌تر می‌شویم و مغز یواش‌تر کار می‌کند و اگر زیاد بخوابیم احساس کسل‌کنندگی می‌کنیم. ولی تعادلش مهم است. نه کم نه زیاد.
- **نفس:** مهم‌ترین ولی کم توجه‌ترین منبع نیرو است. نفس بیشتر ناپاکی‌ها و سمومات بدن را خارج می‌کند و خون را تمیز می‌کند. تنفس رابط بین بدن و ذهن است. اگر این قدرت را درک کنید، بر افکار و احساسات خود غلبه کرده تا حدی که خشم و حال منفی را کنترل می‌کنید.
- **ذهن، شاد و تعمق:** این طور ذهن خیلی نیرو بخش است. مثل انجام دادن کاری که خیلی دوست دارید. وضعیت ذهن شما نقش مهمی در سطح انرژی شما ایفا می‌کند.

Promise of Pleasure

What lies behind every desire? A wish to be happy. Happiness is the goal of every desire. But how often does a

desire lead you to your goal? Desires only postpone happiness. They indicate this moment is not okay, and joy is somewhere off in the future. But joy is never tomorrow; it can only be experienced now, in this moment. Desires only appear to lead you to happiness. They are just a promise of pleasure. You have no control over desires. Even if you say, “Oh, I shouldn’t be desiring...” that is another desire! Asking, “When will I be free of desires?” is another desire. Recognize your desires as they come and let go. This will help you remain centered. Then nothing can shake you. Otherwise small things can upset you or make you sad. You become upset over what? A few words from here or there, or some insult makes you sad?

(Fragile peace is of no use.)As long as desires linger in your mind, your mind cannot be at total rest. Recognizing how small desires really are, seeing they are nothing to be bothered by – this is maturity. As a child, you got tired of your toys and wanted new toys. Then you got tired of playing with the new toys, and wanted to play with people. As a teenager, it was about something else, like watching a movie or wearing the coolest clothes. Later, you start searching for a spouse, a companion. You get married. You make a very good couple. Then what? You want your own home, children, family. Those who are single think married people are better off. Those who are married think single people are better off. Look at your whole life. It is the desire that tires you, the ‘want’ in the mind. Your mind tires you more than physical work. If you are willing to do some work, even 15 hours at a stretch will not tire you. However, if you are not willing and you have to work for even two hours, it will tire you.

- Thinking you need rest makes you restless.
- Thinking you have to work hard makes you tired.
- Thinking you have worked hard brings self-pity.

When you are tired, small things can irritate you and can throw you off balance. Our peace is so fragile that anything even a phone call, can throw it off. Our sense of peace breaks into a thousand pieces with just a few words from someone. Fragile peace is of no use. The peace and love in our life should be so solid, like a diamond. Nothing should be able to shake it.

نوید لذت

در باطن هر خواستن چیزی نهفته است؟ یک آرزوی خوشحالی. خوشحالی هدف هر خواستن است. ولی چه قدر آن خواستن ما را به هدف خوشحالی می‌رساند؟ چون خواسته‌ها فقط شادی را تغییر می‌دهند. می‌گویند این لحظه کافی نیست و لذت جای دیگری در آینده است. ولی لذت هیچ وقت فردا نیست و فقط می‌تواند حالا و در لحظه تجربه شود. تمایل‌ها فقط به نظر ما را به خوشحالی می‌رسانند. ولی آن‌ها فقط قول لذت هستند، ما بر خواسته‌هایمان کنترل نداریم. از خواسته‌هایت آگاه باش و رها کن. این باعث می‌شود راه متعادل را پیدا کنی و آن وقت هیچ چیزی تو را تکان نمی‌دهد. وگرنه چیزهای کوچک می‌توانند تو را ناراحت کنند. به خاطر چه چیزی آرامشات را از دست دادی؟ چند کلام از اینجا یا آنجا و توهین غمگینات کرد؟ (صلح شکستنی به درد نمی‌خورد) تا در ذهن خواسته هست نمی‌توانیم در آرامش کامل باشیم. با فهمیدن این که چه قدر خواسته‌ها کوچک هستند، در واقع می‌فهمیم که نباید به خاطرشان ناراحت شد، این پختگی است. در دوران کودکی از اسباب‌بازی‌هایت خسته می‌شدی و اسباب بازی جدید می‌خواستی.

بعداً از اسباب بازی نو خسته شدی و خواستی با آدم‌ها بازی کنی. زمان نوجوانی به چیزهای دیگر توجه می‌کردیم، مثل فیلم دیدن یا لباس شیک پوشیدن. سپس دنبال همسر و شریک زندگی می‌رویم و ازدواج می‌کنیم. زوج خیلی خوبی برای هم هستید. خانه، بچه و خانواده می‌خواهید. آن‌ها که مجرد هستند خیال می‌کنند متاهل‌ها خوشحال‌تر هستند. آن‌هایی که متاهل‌اند فکر می‌کنند مجردها خوشحال‌تر هستند. خواست‌های مان در زندگی ما را خسته می‌کند. ذهنیت کلیدی است. اگر با خواست و اراده خود باشد شاید ۱۵ ساعت کار هم خسته کننده نباشد. ولی اگر تحمیلی و اجباری باشد همان دو ساعت کار هم خسته کننده است.

- فکر کردن به این که نیاز به استراحت داری، بی‌قرارت می‌کند.

- فکر کردن به این که باید سخت کار کنی، خسته کننده است.

- فکر کردن به این که زیاد کار کردی، دلسوزی به حال خود می‌آورد.

وقتی خسته هستیم چیزهای کوچک می‌توانند ما را ناراحت کنند و تعادل مان را از بین ببرند. صلح‌مان خیلی شکستنی است. هر چیزی می‌تواند بر او نفوذ کند. احساس صلح ما با یک هزار قطعه فقط با چند کلمه از کسی شکسته می‌شود. به صلح و عشق در زندگی نیاز داریم که مثل الماس استوار باشد که هیچ چیزی نتواند تکانش دهد.

Overcoming Addiction & Obsessions

There are three ways to overcome addiction.

Love: By promising your parents, close friends or yourself that you will quit the habit – you will be able to get rid of it. This is the best way.

Greed: If you were promised a million dollars to quit for six months, will you still be addicted?

Fear: The fear of an ailment, debilitation, etc. will not allow you to stay addicted.

Along with these three ways, practice yoga and pranayama (breathing techniques). And take a vow you will not indulge in addictions. This vow should be time bound, and consider the appropriate time and place to take the vow. Suppose someone has a habit of smoking cigarettes and says, "I will quit smoking," but cannot do it. He can take a time-bound vow for 90 days with Chantix. If you have a habit of cursing and swearing, take a vow not to use bad language for 10 days.

Do not take the vow for a lifetime or you will break it immediately. If you happen to break it before the time has elapsed, don't worry. Just begin again. Slowly increase the duration until it becomes your nature. Your inability to do something, like break a habit, causes a pinch and when you are deeply pained by something, the pain will rid you of that habit. If you are pained by your shortcomings, then you are a seeker. Pain takes you out of addiction.

ترک اعتیاد و وسواس

ترک کردن اعتیاد سه راه دارد.

عشق: با قول دادن به والدین، دوستان نزدیک یا خودت که اعتیادت را ترک می‌کنی، ترک خواهی کرد. این بهترین روش است.

طمع: اگر قول پرداخت یک میلیون دلار به تو می‌دادند که برای شش ماه ترک کنی، هنوز معتاد بودی؟

ترس: ترس از بیماری و ناتوانی نمی‌گذارد که معتاد و محتاج بمانید.

همرا با این روش‌ها تمرین یوگا و پرانایاما یا تکنیک‌های تنفسی کمک می‌کنند و قول بده که ترک کنی. این عهد باید ضمانت داشته باشد. تصور کن کسی عادت دارد سیگار بکشد و می‌گوید ترک می‌کنم ولی نمی‌تواند. ولی راحت‌تر می‌شود با عهد ۹۰ روزه با چنتخ. اگر عادت لعنت کردن داری عهد ۱۰ روزه بردار، عادت از بین برود. عهد نباید عمری باشد وگرنه زود شکسته می‌شود. اگر زودتر از زمان عهد را شکستی نگران نباش. دوباره شروع کن. کم‌کم ضمانت را بیشتر کن تا طبیعت تو شود. ناتوانی در انجام ندادن کاری مثل ترک عادت، دردآور است و آن درد باعث ترک می‌شود. اگر به خاطر کمبودهایت می‌رنجی آن وقت سالک هستی.

Know the Impermanence of the World

Many people are anxious about how to deal with their anxiety. Here are some ways you can manage your anxiety:

- **Sing, dance and celebrate.** The very intention to celebrate will pull you away from anxiety to a more harmonious state.
- **Think about what you can do for others rather than just yourself.** Energize yourself with some community service.
- **Practice yoga, breathing and meditation.**
- **Know the impermanence of the world.** See that everything is changing.
- **Have faith and surrender to the Divine.** Know there is a supreme power who loves you. The supreme power is behind you and accepts you totally. This sense of security comes with the sense of belonging.

- **Invoke your valor/courage.** Invoke the lion within you and have an attitude of sacrifice. This will rescue you from anxiety.
- **Remind yourself that you are committed to a greater goal.**
- **Be unpredictable for a while.** Anxiety is always related to some anticipated action. Do something completely irrelevant and unpredictable.
- **Be willing to face the worst.** This will leave you with stability in the mind.
- **Remember a similar situation in the past when you were able to overcome your anxiety.**

فهمیدن فانی بودن جهان

خیلی از آدم‌ها اضطراب دارند. با اضطراب‌شان چه کار کنند. چند روش برای کمک است:

- آواز، رقص و جشن گرفتن. نیت جشن محافظت می‌کند از اضطراب به حال متعادل‌تر.
- فکر خدماتی که می‌توانید برای دیگران فراهم کنید تا فقط برای خودت. به خودت نیرو بده از طریق هر خدمات داوطلبانه به جامعه.
- تمرین یوگا، تنفس و تعمق.
- بفهم فانی بودن جهان را. ببین که همه چیز در حال تغییر است.
- ایمان داشته باشیم و تسلیم خدا شویم. دانستن اینکه قدرت مطلق عاشق تو است و این قدرت تو را حمایت می‌کند و همه جور تو را می‌پذیرد. این حس امنیت از حس یگانگی است.

- شیر درون را فرا بخوان. شیر درون را فرا بخوان و حالت فداکاری داشته باش که تو را از اضطراب نجات می‌دهد.
- به خودت یادآوری کن که به یک هدف برتر تعلق داری.
- برای مدتی غیر قابل پیش‌بینی باش. اضطراب معمولاً به یک اقدام پیش‌بینی شده ربط دارد. یک کار کاملاً بی‌ربط و غیر قابل پیش‌بینی انجام بده.
- آماده باش که مواجه کنی با بدترین. این به شما استواری ذهنی می‌بخشد.
- به یاد بیاور خاطره‌ای مشابه را که با موفقیت از اضطرابت عبور کردی.

Part 3

قسمت سوم

Relationships at 100%

روابط در ۱۰۰٪

Love is Your Nature

Know that love is a gift. You can't force anyone to feel love. Your craving to feel love becomes a hindrance to feeling love. Just relax. When you want love, the want itself can delay love from manifesting. All you need to do is let go and relax. You will see your nature is love. Love is always there when you are relaxed and easygoing. And it will manifest when it should. For instance, the sun is always there, but it rises at its own time right? The sun does not shine here all the time, even though it exists 24/7 and is shining in some part of the world at every moment. In the same way, all the beautiful feelings in your life are there with you all the time. You can't forcefully manifest them. They will manifest at different times in life. Relax and take them as they come.

عشق طبیعت‌مان است

بدان که عشق یک هدیه اختیاری است و خواستن عشق مانع تجربه آن می‌شود. آرامش خود را حفظ کن. وقتی عشق می‌طلبیم، خود طلب می‌تواند مانع تجربه حال عشق باشد. که اینجا مولانا می‌فرماید:

تا در طلب گوهر کانی، کانی
تا در هوس لقمه نانی، نانی
این نکته رمز اگر بدانی، دانی
هر چیزی که در جستن آنی، آنی

تنها کاری که باید انجام بدهیم رها کردن است و در آرامش بودن است، و خواهی دید طبیعت تو عشق است. عشق همیشه جاری است، زمانی که در آرامش و آسان گیر هستی، و در زمان خودش جلوه می‌کند. برای مثال خورشید همیشه آنجاست، ولی به زمان خودش بلند می‌شود؟ خورشید همیشه نمی‌درخشد ولی ۲۴ ساعت، هفت روز هفته هست و هر لحظه یک گوشه جهان می‌درخشد. همین‌طور، تمام حس‌های قشنگ زندگی شما همیشه همراه‌تان هستند و نمی‌توانید به زور ظهورشان کنید. آن‌ها در زمان‌های مختلف عنوان می‌شوند. با آرامش بگذار زمان‌شان برسند که لذت عظیمی است در وقت شناسی.

Sustaining Relationships

Here are a few tips to make your relationships stronger and more successful:

- **In every relationship, there is give and take.** Give more and take less. If you only give, you will make the other person feel obligated and they will feel uncomfortable being with you. If you only take, you will become like a parasite and relationship will die a quick death. See to it that you give. And when you give, don't give half-heartedly. Give generously. And remember to take anything given to you graciously. This will ensure the other person will never feel obligated to you. Your relationship will be healthy. Both people in the relationship should come from a place of giving. If both only want to take, then there will be fights and rifts. Both should focus on giving.
- **Focus on the positive aspects of the relationship.** In any relationship, there will be negative and positive things. For

the relationship to grow, keep your focus on the good things. Remember the reasons why you came together in the first place, and keep coming back to those in difficult times. Your relationship will bloom and blossom.

- **When one of you becomes angry or upset, the other should keep their cool.** Let the other person blow off their temper. Be compassionate and considerate. If both people in the relationship simultaneously lose their cool, then the relationship will break up very fast. When both people in the relationship meditate regularly, this happens very rarely.
- **Don't ask for proof that the other person loves you.** Take it for granted that the other person loves you. If they have to prove their love to you over and over again, it is exhausting. For a seed to sprout, you cannot leave it on the surface or bury it too deep in the ground. It needs to be just at the right place below the surface to sprout and grow. In the same way, expressing your love too much or too little will hamper the growth of your relationship. Keep the dignity of your love.
- **Keep your focus on something big, not on each other.** If you only focus on each other, you will start to find faults in no time. And "I cannot live without him" will quickly change into "I cannot live with him!" Many couples start to fight once their children grow and become independent. Until then, they both focused on the well-being of their children. Once that is no longer needed, the focus shifts to each other and they begin to find faults. Keeping the focus on something bigger helps heal a stressful relationship tremendously.
- **Sometimes heartbreak is inevitable.** Move on. There will be pain and time will heal it. Meditation will give you strength. Doing community service will also help you get out

of the pain much faster. It can heal you sooner than you expect.

نگهداری روابط

چند نکته که روابط را مقاوم‌تر و موفق‌تر می‌کند:

- در هر روابط داد و ستاد است. بیشتر بخشنده باش تا در انتظار گرفتن. اگر فقط یک طرف دهنده باشد، احتمال دارد طرف دیگر موظف شود و احساس راحتی نخواهند داشت. اگر فقط گیرنده باشی، بعداً مثل پارازیت می‌شوی و روابط به زودی تمام می‌شود. ببین که نه نیمه دلخواه بلکه سخاوتمندانه، بخشنده و با مهربانی نعمت‌های الهی را بپذیر. این باعث می‌شود که طرفم قابل حس موظف بودن نکند. روابط تو سالم خواهد بود. هر دو طرف در هر روابط باید با فکر بخشش بیایند. اگر هر دو فقط توقع گرفتن دارند، اختلاف پیش می‌آید. هر دو طرف باید به دادن تمرکز کنند.
- **تمرکز و توجه به نکات مثبت در روابط.** در هر روابط، نکات منفی و مثبت خواهد بود. برای رشد روابط، در درجه اول تمرکز به صفت‌های مثبت و توجه به دلایل ارتباط، و به آن رجوع کردن در زمان‌های سخت و تاریک. با این روش روابط پر شکوه و شکوفا خواهد بود.
- **وقتی که یکی عصبی می‌شود، آن طرف دیگر باید خونسرد باشد.** بگذار آن شخص عصبی خودش را خالی کند. دلسوز و دل‌رحم

باش. اگر هر دو طرف عصبی شوند، روابط زود از هم می‌پاشد. وقتی هر دو طرف در روابط تعمق کنند این اتفاق کمتر رخ می‌دهد.

- **از کسی که با او در ارتباطی نخواه که عشق‌اش را ثابت کند.** فرض کن که طرف مقابل عاشق توست. اگر باید عشق‌شان را بارها و بارها ثابت کنند خسته کننده است. برای کاشتن و رشد یک بذر نمی‌توانیم آن را روی سطح بگذاریم، بلکه باید زیر زمین عمیق و در خاک باشد. همان‌طور ابراز کردن عشق زیاد یا کم جلوی پیشرفت روابط را می‌گیرد. حد را نگه دار.

- **تمرکز کن به چیزهای فراتر از خود رابطه نه صرفاً به همدیگر.** اگر فقط تمرکز کنید به همدیگر، عیب پیدا خواهید کرد. برای مثال، زمانی که فرزندان استقلال پیدا می‌کنند، والدین اختلاف پیدا می‌کنند. تا آن زمان توجه به سلامتی رشد فرزندان‌شان بود. تمرکز و توجه کردن به چیزی بزرگ‌تر از روابط، کمک کردن به حل روابط پر تنش است.

- **در بعضی موارد دل شکستگی اجتناب‌ناپذیر است.** باید گذشته‌ها را رها کرد. درد خواهد بود ولی زمان هم شفا دهنده است. تعمق قوت می‌دهد. نیکوکاری برای درمان زودتر درد و به سلامتی کامل رسیدن کمک می‌کند.

Smile in the Face of Rudeness

What do you do when someone is rude to you?

- Get annoyed
- Be rude to them
- Get upset
- Run away from and avoid the person or the situation
- Blame the person
- Preach to the person

None of these will strengthen you.

Instead, see rude behavior in a different light:

- It indicates the intensity of their commitment
- It indicates their stress and insensitivity
- It projects their upbringing
- It indicates a behavioral pattern
- It shows a lack of understanding
- It shows a lack of observation of their own mind
- It shows you behavior to avoid
- It is an opportunity for you to welcome and absorb the rudeness
- It strengthens your mind

The next time someone is rude to you, make sure you don't get upset. Just smile back. If you can digest the rudeness, then nothing whatsoever can shake you.

لبخند بزن به بی ادبی

چه کار می کنید وقتی کسی به تو بی ادبی کرد؟

- عصبانی می شوید.
 - به آن ها بی ادبی می کنید.
 - ناراحت می شوید.
 - دور می شوید از شخص و شرایط.
 - مقصر دانستن طرف.
 - نصیحت کردن به طرف.
- هیچ کدام از این ها به شما قدرت نمی دهد.
- به جایش، بی ادبی را در نوری دیگر ببین:
- نشان دهنده شدت تعهدشان است.
 - نشان دهنده تنش و بی تفاوت بودنشان است.
 - نشان دهنده بار آمدنشان است.
 - نشان دهنده کمبود درک.
 - نشان دهنده کمبود اشراف لازم به ذهنشان.
 - نشان دهنده رفتاری که باید انجام نداد.
 - فرصتی است که رفتار و کردار منفی را جذب کرده و آن را به غذای ذهنی تبدیل کنید.
 - بار دیگر که کسی بی ادبی کرد، با اطمینان عصبی نشوید. فقط بخندید.
 - اگر بتوانید بی ادبی را حذف کنید، بعداً هیچ چیزی شما را ناراحت نمی کند.

Coping with Loss

Isn't the mind ruling your body? When you drive a car, what is moving the car: the body or the mind? If the mind is not in the body, the body alone cannot do anything. The body, without the mind, will be six feet underground. The formless is ruling your life. The formless is ruling the world. And there is a greater formlessness that is ruling the entire universe. Call it whatever you want: God, Consciousness or Energy. You are the center of that greater formlessness. In many cultures, when someone dies, people take 10 days to be totally in that void and meditate. Meditation happens easily during this time period. Meditation is very similar to this experience of void. In meditation, you realize you are not just the body. You are more than the body. Meditation has the ability to annihilate the fear of death. Meditation is like cleaning the slate. Your slate, your consciousness, has so many things written on it. If you are going to write on it again, you have to wipe it clean. Otherwise, you begin to overwrite, and overwrite, and overwrite, and then you cannot read anything on it! Life is a mess when your mind has been overwritten so many times, with one impression on top of the other.

Clean your slate with meditation.

مقابله با از دست دادن

مگر ذهن بدن را هدایت نمی‌کند؟ وقتی رانندگی می‌کنید، محرک ماشین بدن یا مغز است؟ اگر مغز در بدن نبود بدن هیچ کاره است. بدن بدون مغز مرده است. هستی حکم‌فرمای کل کاینات است. به هر نام و نشانی: خدا، هوشیاری یا انرژی. تو مرکز این وجود هستی. در

خیلی فرهنگ‌ها وقتی کسی می‌میرد، آدم‌ها ۱۰ روز تعطیل می‌کنند که تعمق کنند. آن زمان تعمق طبیعی پیش می‌آید. چون شبیه این حالت خلوت است. در تعمق می‌فهمی که فقط این بدن نیستی بلکه بیشتری. تعمق توانایی را دارد که ترس از مرگ را نابود کند. تعمق مثل لوح سنگ تصفیه می‌ماند. لوح سنگ آگاهی خیلی چیزها رویش نوشته شده است. اگر می‌خواهی دوباره رویش بنویسی باید لوح سنگات را پاک کنی، وگرنه روی همان نوشته دو مرتبه می‌نویسی و می‌نویسی و می‌نویسی تا چیزی دیگر معلوم نباشد. سنگ لوحات را با تعمق پاک کن.

Fools Get Together

People with similar tendencies come together. Intelligent people group together, fools get together, happy people get together, ambitious people get together and disgruntled people also group together glorify their problems. When disgruntled people get together, they complain about everything and pull each other down. A frustrated person cannot be with someone happy because they are not on the same wavelength. A wise person feels at home with the disgruntled as well as the happy, foolish and intelligent. Similarly, people with all of these tendencies also feel at home with the wise. Take a look around and see what goes on in your group of friends – are you grateful or grumbling? Take responsibility to uplift the people around you. A wise person is like the sky where all the birds fly.

احمق‌ها با هم جمع می‌شوند

آدم‌ها با گرایش‌های مثل هم به هم می‌پیوندند. آدم‌های باهوش با باهوش، احمق با احمق، شاد با شاد، هدفمند با هدفمند و ناراضی با ناراضی جمع می‌شوند که شکایت کنند و همدیگر را بیاورند پایین. یک آدم ناراضی نمی‌تواند با یک آدم راضی باشد، چون در دو قطب مخالف هستند. ولی یک خردمند می‌تواند با تمام آن‌هایی که ذکر شده‌اند، باشد و کسی که تمام این گرایش‌ها را دارد با شخصی که آگاه و دانا است احساس راحتی دارد. نگاه کنید در گروه دوستان خود، آیا شما شکرگذار یا ناشکر هستید؟ مسوولیت افزایش مردم را در اطراف خود بپذیرید. یک شخصیت هوشیار مانند آسمانی است که تمام پرندگان در آن پرواز می‌کنند.

Humor and Humiliation

Humor is a buffer that saves you from humiliation. If you have a good sense of humor, you can never be humiliated. Humor brings everyone together, while humiliation tears them apart. In a society torn by humiliation and insult, humor is like a breath of fresh air. A good sense of humor relieves you from fear and anxiety. Humor should be coupled with care and concern. Humor without care and concern, as well as appropriate action, often irritates those who come to you with serious problems. The wise use humor to bring wisdom and to lighten every situation. The intelligent use humor as a shield against humiliation. The cruel use humor as a sword to insult others. The irresponsible

use humor to escape from responsibility. And fools take humor too seriously!

How do you cultivate a sense of humor?

- Humor is not just words, it is the lightness of your being. You do not have to read and repeat jokes. Being cordial and lighthearted brings out authentic humor.
- Don't take life too seriously (you will never come out of it alive!)
- Have a sense of belonging with everybody, including those who are not friendly
- Practice Yoga and Meditation
- Have unshakeable faith
- Be in the company of those who live in knowledge and are humorous
- Be willing to be a clown

شوخی طبیعی و حقارت

شوخی طبیعی سپری است که از حقارت نجاتمان می‌دهد. اگر حس شوخی خوبی داشته باشید هیچ وقت نمی‌توانید دچار حقارت شوید. شوخی طبیعی وصل می‌کند در حالی که حقارت فصل می‌کند. در جامعه‌ای پراکنده از حقارت و حماقت، شوخی طبیعی مثل نفس تازه است که ترس و اضطراب را از بین می‌برد. البته شوخی طبیعی باید توأم با همدردی و همدلی باشد. به فکر دیگران نبودن و رفتار درست نداشتن، کسانی را که مشکل‌دار هستند و به شما رجوع می‌کنند، ناراحت می‌کند. خردمندان و حکیمان با شوخی نور را بر تاریکی می‌تابانند که راه و راه‌حل را ببینیم. عاقلان شوخی طبیعی را به عنوان سپر حقارت به کار می‌برند. ظالمان شوخی را مانند شمشیر استفاده می‌کنند که

دیگران را کوچک کنند. بی‌مسوولان شوخ طبعی را استفاده می‌کنند که از مسوولیت بگریزند. و احمق‌ها شوخی را زیادتر از حد جدی می‌گیرند!

چطور شوخ طبعی را پرورش دهید؟

- شوخ طبعی فقط حرف نیست، سبکی وجود و روح‌مان است. لازم نیست که جوک بگویند، ولی خون‌گرم و زنده دل بودن شوخ طبعی می‌آورد.
- زیاد زندگی را جدی نگیر (هیچ کس زنده در نیامد).
- احساس یگانگی از طریق متعلق بودن حتی با کسانی که نامحربان‌اند.
- تمرینات یوگا و تعمق را انجام بده.
- ایمان محرمانه داشته باش.
- در حضور آن‌هایی که آگاه و عاقل و شوخ طبع هستند، باش.
- آماده باش دل‌تک باشی.

Part 4

قسمت چهارم

Life at 100%

زندگی در 100%

Every Day is New

When you are full of prana, or energy, you see:
All that happened until this moment is gone – finished. The past is gone. Everything that happened, happened. Your mind is in the present moment, and you are able to think of what to do now. Sometimes 100% of your actions will be successful. Other times, not. A farmer knows that not every seed he sows will sprout. He throws the seeds into the field anyway. He doesn't worry that this seed will sprout and this one won't sprout. From now on, today is a new chapter. Every day is a new chapter. Bring up this awareness again and again.

هر روز تازه است

زمانی که پر از نیروی حیاتی، می بینید:
که همه چیز که تا به حال پیش آمد، تمام شد. گذشته، گذشته و دیگر برنمی گردد. هر آنچه اتفاق افتاد، افتاد. ذهن در لحظه است و می تواند درباره کارهایی که می خواهد انجام بدهد فکر کند. گاهی اوقات ۱۰۰٪ کارهای مان موفق هستند، وقت های دیگر خیر. کشاورز می داند که هر دانه که می پاشد، شکوفه نمی کند، ولی هنوز بذر می پاشد، بدون فکر اینکه کدام در می آید و کدام به ثمر نمی رسد. از حالا به بعد، امروز و هر روز فصل جدیدی است. به خودتان این را یادآوری کنید.

The Essence of Religion

There is a crisis facing the world today. It is primarily one of identification. People identify themselves with limited characteristics such as gender, race, religion and nationality, forgetting their basic identity as part of the entire existence. These limited identifications lead to conflict on both a global and personal level.

Every individual is much more than the sum of these limited identifications. The highest identification we can make is that we are part of Divinity (pure energy or whatever you choose to call it). And secondly, we are human beings and members of the human family. In divine creation, the human race, as a whole, is united.

Religion has three aspects: values, rituals and symbols. Moral and spiritual values are common to all traditions. The symbols and practices – those rituals and customs that form a way of life within a religion – distinguish one tradition from another and give each of them a unique charm. Symbols and practices are like the banana skin. The spiritual values – the quest for truth and awareness of our divinity – are the banana. However, in every tradition, most people have thrown away the banana and are holding onto the banana skin.

ذات دین

امروز جهان در یک موقع بحرانی است. مشکلی اصلی که دارد از شناسایی است. آدمها با صفتهای محدود مانند جنسیت، نژاد، مذهب و ملیت از یاد می‌برند که جزئی از کل هستی‌اند. این شناسایی محدود در روابط شخصی هر فرد در جامعه و کلاً در جهان باعث مشکل

می‌شود. هر انسان خیلی بیشتر از جمع این چیزهاست. برترین شناسایی که می‌توانیم داشته باشیم این است که جزئی از الهیات هستیم یا نیروی مطلق.

بنی آدم اعضای یکدیگرند
که در آفرینش ز یک گوهرند

سعدی

دین سه قسمت دارد: ارزش‌ها، تشریفات و نشانه‌ها. ارزش‌های اخلاقی و معنوی در هر سنت شبیه هم هستند. نشانه‌ها و تمرینات- آیین دینی و زندگی در چارچوب یک مذهب را شکل می‌دهد - و تفاوت‌شان را نشان می‌دهد. نشانه‌ها و تمرینات مثل پوست موز هستند. ارزش‌های معنوی- طلب حقیقت و آگاهی الهیات‌مان- خود موز است. ولی در هر سنت، بیشتر آدم‌ها موز را دور انداختند و به پوست‌اش آویزان هستند.

The Greatest Wealth

Faith is a great wealth. It is a blessing. If you lack faith, you have to pray for faith. But to pray, you need faith. This is a paradox. There are three types of faith: faith in yourself, faith in the world, and faith in something higher. You need to have faith in yourself. Without faith, you think, "I can't do this. This is not for me. I will never be free in this life." You must have faith in the world. Without this, you can't move an inch in the world. Banks give you loans with the faith that you will pay them back. You deposit money in the bank with the faith it will be returned. If you doubt everything in the world, nothing will happen. The same is the case with faith in the Divine. Have faith in the Divine and you will

evolve. All these faiths are connected. You must have all three for each of them to be strong. On the other hand, people have faith in the world, but the whole world is just a soap bubble, an illusion in which everything is changing all the time. People have faith in themselves, but they don't know who they are. People think that they have faith in God, but they have no idea of God. In science, faith follows knowledge. In spirituality, knowledge follows faith. For example, the knowledge that pesticides and chemical fertilizers are good for plants came from science, so people had faith in them and used them all over the world. Then, new knowledge said they were not good and people's faith shifted to organic farming. Knowledge brought faith, the knowledge changed and then the faith changed. The knowledge and faith of science is of "happening." In spirituality, faith is first and knowledge comes later. For example, if you do yoga faithfully then you attain knowledge of the significance of yoga. If you do your meditation faithfully, the knowledge of a greater consciousness follows. Even an illiterate person, through faith, can attain deep wisdom. If you think you are doing God a favor by having faith in God, you are mistaken. Faith gives you strength instantaneously. Faith brings you stability, clarity, calmness and love. When you lack faith, you cannot find happiness in the inner or outer world.

بزرگ‌ترین ثروت

ایمان ثروت بزرگی است. یک نعمت است. اگر ندارید باید برایش دعا کنید. ولی برای دعا کردن به ایمان نیاز داریم. این یک پارادکس است. سه نوع ایمان است: ایمان به خودت، ایمان در دنیا و ایمان در چیزی برتر.

فکر می‌کنید بدون ایمان نمی‌توانید این کار را انجام بدهید و دل‌تان می‌خواهد رها شود. ولی باید در دنیا ایمان داشت چون بدون آن یک قدم هم پیش نمی‌رویم. بانک‌ها به ایمان پول قرض می‌دهند که شما پول را پس می‌دهید. شما با ایمان در بانک پول می‌گذارید که اگر آن را درخواست کنید به شما داده می‌شود. اگر به همه چیز شک داشته باشید هیچ اتفاقی نمی‌افتد. همین‌طور است با خدا، ایمان داشته باشد تا به تکامل برسید. تمام این ایمان‌ها به یکدیگر وصل‌اند و هر کدام برای قوی بودن‌شان نیاز است. از طرف دیگر، آدم‌ها به این دنیا ایمان دارند به اینکه یک توهم است، چون همه چیز در حال تغییر است. آدم‌ها در خودشان ایمان دارند، ولی خودشان را نشناخته‌اند. همان‌طور که آدم‌ها ایمان به خدا دارند ولی آن را هم نمی‌شناسند. در دنیای علم، ایمان بعد از دانش می‌آید. در معنویت، ایمان قبل از دانش می‌آید. برای مثال، دانش تولید آفت‌کش‌ها که برای گل‌ها خوب بودند از علم آمد، و بعداً فهمیدند که برای سلامتی بد است. پس به کشاورزی ارگانیک تغییر دادند. دانش ایمان را ایجاد کرد، که تغییر کرد و ایمان را عوض کرد. دانش و ایمان علم در "رخ دادن است". در معنویت، ایمان اول می‌آید بعد فضیلت. برای مثال، اگر یوگا را مرتب انجام بدهید اهمیت یوگا را خواهی فهمید و اگر با ایمان تعمق کنید، آگاهی هوشیاری برتر را پیدا خواهی کرد. حتی یک بی‌سواد از طریق ایمان می‌تواند به خرد عمیق برسد. اگر فکر کردید که به خدا لطف می‌کنید که ایمان دارید، اشتباه می‌کنید. ایمان همان لحظه قدرت، راحتی، آرامش و عشق را می‌دهد. بدون ایمان، در دنیای درونی یا بیرونی نمی‌توانید شادی و خوشحالی پیدا کنید.

What is Meditation?

A mind in the present moment is meditation. A mind without agitation is meditation. A mind that moves beyond thought is meditation. A mind that has no hesitation and no anticipation is meditation. A mind that has come back home to its true source is meditation. Total rest is meditation. Only when the mind settles down can total rest happen. Restlessness, agitation, desire and ambition stir up the mind and keep it busy planning for the future or being regretful and angry about the past. Real freedom is from the past and future. Wakefulness is a state of consciousness in which there is alertness but no rest. If you stay awake too long, you feel tired. Sleep is a state of consciousness in which there is rest, but no alertness. Dreams are a state of consciousness in which there is neither rest nor alertness. If you have too many dreams, you wake up and say you didn't have a very deep sleep. There is a fourth state of consciousness: the meditative state. In a meditative state, there is full alertness and deep, deep rest. Meditation is like a flight to outer space where there is no sunset and no sunrise, nothing but a void. The delicate art of doing nothing is meditation. You may sit with eyes closed, but if desires keep arising, you are only fooling yourself into thinking you are meditating. You are just daydreaming. Letting go of thoughts and desires as they arise is a skill that needs to be learned from an expert teacher. When you can learn to let go, you will be joyful. As you start being joyful, more will be given to you. That is meditation. Rest and activity are opposite values, but they compliment each other. The deeper you are able to rest, the more dynamic you can be in activity. Hanging on to planning can hold you back from diving deep in meditation. Just this understanding is good enough. Let go, sit and see how a few days of meditation practice can change the quality of your life.

تعمق چیست؟

ذهن در لحظه حال بدون تلاطم و فراتر و در تعمق است. ذهنی که بی‌درنگ رجوع کرد به منبع‌اش در تعمق است. استراحت کامل تعمق است، فقط وقتی مغز ساکت می‌شود، این امکان دارد. بی‌قراری، تلاطم، تمایل و جاه‌طلبی مغز را به هم می‌زند که برای آینده ناراحت و در باره گذشته عصبانی است. آزادی واقعی هم از گذشته و هم از آینده است. بیداری حالت هوشیاری است که توجه است اما استراحت نیست. اگر زیاد بیدار بمانید، خسته خواهید بود. خواب حالت هوشیاری است که استراحت است، اما بدون هیچ توجهی. خواب دیدن حالت هوشیاری است که نه استراحت و نه توجه است. اگر کسی زیاد خواب ببیند، می‌گوید زیاد عمیق نخواهیدید. چهارمین حالت هوشیاری، تعمق است. در حالت تعمق توجه و استراحت کامل است، مثل یک پرواز به فضا، بدون طلوع و غروب، فقط یک کار در خلأ بودن. در آن حال، توجه کامل و آرامش عمیق. هنر زیبا و لطیف، هیچ کاری نمی‌کند. شاید چشم بسته بنشینید. ولی اگر ذهن پر خواسته باشد در تعمق نیست، بلکه رویاپردازی می‌کند. رها کردن، شناسایی کردن با فکرها و خواسته‌ها وقتی می‌آیند هنری است که از معلم ماهر باید آموخت. وقتی رها شدید، آن موقع شادتر می‌شوید. وقتی لذت بیشتر می‌شود، بیشتر داده می‌شود. این است تعمق، استراحت و فعالیت. ارزش‌های متضادند ولی مکمل هم هستند. هرچه عمیق‌تر استراحت کنیم بیشتر فعالیت می‌کنیم. مکث کردن یا برنامه‌ریزی کردن مانع تعمق می‌شود.

هم این درک کافی است، رها کن و ببین چقدر تعمق تاثیر مثبت در زندگی تان دارد.

Silence is the Goal

Some questions can be answered only in silence. Silence is the goal of all answers. If an answer does not silence the mind, it is not an answer. Thoughts are not the goal. The goal of all thoughts is silence. When you contemplate on the question, "Who am I?", you don't get an answer, there is silence. That is the real answer, for your soul is solidified silence. This solidified silence is wisdom; it is knowledge. The easy way to silence thoughts is to arouse feelings. For through feelings peace, joy and love dawn. And they are all your very nature. To the question "Who am I?", the only relevant answer is silence. You need to discard all other answers and hold on to the question: "Who am I?" All other answers are just thoughts. Thoughts can never be complete. Only silence is complete.

سکوت هدف است

بعضی پرسش‌ها فقط با سکوت جواب داده می‌شوند. سکوت هدف تمام پاسخ‌هاست. اگر پاسخی مغز را خاموش و ساکت نکند، پاسخ داده نشده است. افکار هدف نیستند. هدف تمام افکار سکوت است و خلصه. وقتی پرسش می‌کنید "من کی هستم؟" پاسخ سکوت است. چون آن پاسخ واقعی است. روح سکوت انجماد است یا هوشیاری. راحت‌ترین راه برای ساکت کردن فکر پر حس شدن است. چون از طریق احساس صلح، عشق و لذت رشد می‌کنند، و همه طبیعی هستند. به پرسش

"من کی هستم؟" فقط باید سکوت کرد، چون تمام پاسخ‌های دیگر فقط افکارند و ناقص هستند. تنها سکوت کامل است.

The Only Thing You Must Remember

The only thing you must remember is how fortunate you are. When you forget how fortunate you are, it leads to sadness. The purpose of sorrow is to bring you back to the Self. And the Self is all joy. But coming back to the Self is possible only through knowledge or self-awareness. Knowledge or awareness leads sorrow toward the Self. Without knowledge, the same sorrow multiplies. With the power of knowledge, you transcend sorrow. We have this beautiful knowledge which has all the flavors in it – wisdom, laughter, service, silence, singing, dancing, humor, celebration, caring, complaints, problems, complications and some chaos (to add color). Life is so colorful. Be grateful.

تنها چیزی که باید یادت بماند

تنها چیزی که باید یادت بماند این است که چقدر خوش شانس هستی. وقتی یادت می‌رود غمگین می‌شوی. مقصد غم این است که ما را به خودمان برگرداند که پر نشات است. ولی آن فقط با خودشناسی و خرد امکان دارد. خرد یا خودشناسی غم را به ذات برمی‌گرداند. بدون دانش غم بیشتر می‌شود. با فضیلت ما فراتر از غم می‌رویم. ما این دانش زیبا را داریم که تمام طعم‌ها را دارد: خرد، خنده، خدمت، خاموشی (سکوت)، خواندن، رقصیدن، شوخی کردن، جشن گرفتن، به

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