It seems to me that a totally different kind of morality and conduct, and an action that springs from the understanding of the whole process of living, have become an urgent necessity, in our world of mounting crises and problems. We try to deal with these issues through political and organizational methods, through economic readjustment and various reforms; but none of these things will ever resolve the complex difficulties of human existence, though they may offer temporary relief. All reforms, however extensive and seemingly lasting, are in themselves merely productive of further confusion and further need of reformation. Without understanding the whole complex being of man, mere reformation will bring about only the confusing demand for further reforms. There is no end to reform; and there is no fundamental solution along these lines.

Political, economic or social revolutions are not the answer either, for they have produced appalling tyrannies, or the mere transfer of power and authority into the hands of a different group. Such revolutions are not at any time the way out of our confusion and conflict.

But there is a revolution which is entirely different and which must take place if we are to emerge from the endless series of anxieties, conflicts and frustrations in which we are caught. The revolution has to begin, not with theory and ideation, which eventually prove worthless, but with a radical transformation in the mind itself. Such a transformation can be brought about only through right education and the total development of the human being. It is a revolution that must take place in the whole of the mind and not merely in thought. Thought, after all, is only a result and not the source. There must be radical transformation in the source and not mere
modification of the result. At present we are tinkering with results, with symptoms. We are not bringing about a vital change, uprooting the old ways of thought, freeing the mind from traditions and habits. It is with this vital change we are concerned and only right education can bring it into being.

To inquire and to learn is the function of the mind. By learning I do not mean the mere cultivation of memory or the accumulation of knowledge, but the capacity to think clearly and sanely without illusion, to start from facts and not from beliefs and ideals. There is no learning if thought originates from conclusions. Merely to acquire information or knowledge, is not to learn. Learning implies the love of understanding and the love of doing a thing for itself. Learning is possible only when there is no coercion of any kind. And coercion takes many forms, does it not? There is coercion through influence, through attachment or threat, through persuasive encouragement or subtle forms of reward.

Most people think that learning is encouraged through comparison, whereas the contrary is the fact. Comparison brings about frustration and merely encourages envy, which is called competition. Like other forms of persuasion, comparison prevents learning and breeds fear. Ambition also breeds fear. Ambition, whether personal or identified with the collective, is always antisocial. So-called noble ambition in relationship is fundamentally destructive.

It is necessary to encourage the development of a good mind - a mind which is capable of dealing with the many issues of life as a whole, and which does not try to escape from them and so become self-contradictory, frustrated, bitter or cynical. And it is essential for the mind to be aware of its own
conditioning, its own motives and pursuits.

Since the development of a good mind is one of our chief concerns, how one teaches becomes very important. There must be a cultivation of the totality of the mind, and not merely the giving of information. In the process of imparting knowledge, the educator has to invite discussion and encourage the students to inquire and to think independently. Authority, as 'the one who knows,' has no place in learning. The educator and the student are both learning through their special relationship with each other; but this does not mean that the educator disregards the orderliness of thought. Orderliness of thought is not brought about by discipline in the form of assertive statements of knowledge; but it comes into being naturally when the educator understands that in cultivating intelligence there must be a sense of freedom. This does not mean freedom to do whatever one likes, or to think in the spirit of mere contradiction. It is the freedom in which the student is being helped to be aware of his own urges and motives, which are revealed to him through his daily thought and action.

A disciplined mind is never a free mind, not can a mind that has suppressed desire ever be free. It is only through understanding the whole process of desire that the mind can be free. Discipline always limits the mind to a movement within the framework of a particular system of thought or belief, does it not? And such a mind is never free to be intelligent. Discipline brings about submission to authority. It gives the capacity to function within the pattern of a society which demands functional ability, but it does not awaken the intelligence which has its own capacity. The mind that has cultivated nothing but capacity through memory is like the modem electronic computer which,

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<td>हमारा मुख्य प्रयोजन एक अच्छे मन के विकास से है, इसलिए इसका बहुत महत्व है। शिक्षक का प्रारंभिक उद्देश्य मन की समस्या का संवर्धन है, न कि मात्र जानकारी प्रदान करना। जानकारी प्रदान करते हुए उसे वातावरण और संवाद की कड़िया देना होगा और इसी तरह खोजबोध तथा स्वतंत्र चिंतन के लिए विषयार्थों को प्रोत्साहित करना होगा।</td>
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| एक अनुशासित मन कभी भी स्वतंत्र नहीं होता और न ही वह मन जिससे इंसानों को दबा दिया है। केवल नहीं मन स्वतंत्र है जो इंसान की समस्त गतिविधियों को भली प्रकार समझता है। अनुशासन मन की ऐसी गतिविधि में बांध देता है जो विचार एवं विश्वासों के धेरे के बीतर होती है। क्या ऐसा नहीं है? ऐसा मन प्रभावीत होने के लिए कठिन स्वतंत्र नहीं है। ऐसा अनुशासन सत्ता के समस्या समर्पण है, वह समाज की विघटन व्यवस्था में कार्य करने की शक्ति देता है, क्योंकि समाज को केवल कार्यवाहीकर्ता की फ़िक्कत है; पर वह उस प्राकृति का अलग नहीं करता जिसकी एक अपनी ही सामान्य है, शक्ति है। जिस मन ने केवल स्वतंत्र पर आधारित शक्ति का संवर्धन किया है वह एक आमुनिक यंत्र, एक कंप्यूटर के समान है, जो शायद अनुस्मृत ढंग से कार्य करने की शक्ति
though it functions with astonishing ability and accuracy, is still only a machine.

Authority can persuade the mind to think in a particular direction. But being guided to think along certain lines, or in terms of a foregone conclusion is not to think at all; it is merely to function like a human machine, which breeds thoughtless discontent, bringing with it frustration and other miseries. We are concerned with the total development of each human being, helping him to realize his own highest and fullest capacity - not some fictitious capacity which the educator has in view as a concept or an ideal.

Any spirit of comparison prevents this full flowering of the individual, whether he is to be a scientist or a gardener. The fullest capacity of the gardener is the same as the fullest capacity of the scientist when there is no comparison; but when comparison comes in, then there is the disparagement and the envious reactions which create conflict between man and man. Like sorrow, love is not comparative; it cannot be compared with the greater or the lesser. Sorrow is sorrow, as love is love, whether it be in the rich or in the poor.

The fullest development of every individual creates a society of equals. The present social struggle to bring about equality on the economic or some spiritual level has no meaning at all. Social-reforms aimed at establishing equality, breed other forms of antisocial activity; but with right education, there is no need to seek equality through social and other reforms, because envy with its comparison of capacities ceases.

We must differentiate here between function and status. Status, with all its

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emotional and hierarchical prestige, arises only through the comparison of functions as the high and the low. When each individual is flowering to his fullest capacity, there is then no comparison of functions; there is only the expression of capacity as a teacher, or a prime minister, or a gardener, and so status loses its sting of envy.

Functional or technical capacity is now recognized through having a degree after one's name; but if we are truly concerned with the total development of the human being, our approach is entirely different. An individual who has the capacity may take a degree and add letters after his name, or he may not, as he pleases. But he will know for himself his own deep capabilities, which will not be framed by a degree, and their expression will not bring about that self-centred confidence which mere technical capacity usually breeds. Such confidence is comparative and therefore antisocial. Comparison may exist for utilitarian purpose; but it is not for the educator to compare the capacities of his students and give greater or lesser evaluation.

Since we are concerned with the total development of the individual, the student may not be allowed in the beginning to choose his own subjects, because his choice is likely to be based on passing moods and prejudices, or on finding the easiest thing to do; or he may choose according to the immediate demands of a particular need. But if he is helped to discover by himself and cultivate his innate capacities, then he will naturally choose, not the easiest
subjects, but those through which he can express his capacities to the fullest and highest extent. If the student is helped from the very beginning to look at life as a whole, with all its psychological, intellectual and emotional problems, he will not be frightened by it.

Intelligence is the capacity to deal with life as a whole; and giving grades or marks to the student does not assure intelligence. On the contrary it degrades human dignity. This comparative evaluation cripples the mind - which does not mean that the teacher must not observe the progress of every student and keep a record of it. Parents, naturally anxious to know the progress of their children, will want a report; but, unfortunately, they do not understand what the educator is trying to do, the report will become an instrument of coercion to produce the results they desire, and so undo the work of the educator.

Parents should understand the kind of education the school intends to give. Generally they are satisfied to see their children preparing to get a degree of some kind which will assure them of a livelihood. Very few are concerned with more than this. Of course, they wish to see their children happy, but beyond this vague desire very few give any thought to their total development. As most parents desire above all else that their children should have a successful career, they frighten or affectionately bully them into acquiring knowledge, and so the book becomes very important; and with it there is the mere cultivation of memory, the mere repetition without the quality of real thought behind it.

Perhaps the greatest difficulty the educator has to face is the indifference of parent to a wider and deeper education. Most parents are concerned only with the cultivation of some superficial
knowledge which will secure their children respectable positions in a corrupt society.

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<th>So the educator not only has to educate the children in the right way, but also to see to it that the parents do not undo whatever good may have been done at the school. Really the school and the home should be joint centres of right education, and should in no way be opposed to each other, with the parents desiring one thing and the educator doing something entirely different. It is very important that the parents be fully acquainted with what the educator is doing, and be vitally interested in the total development of their children. It is as much the responsibility of the parents to see that this kind of education is carried out, as it is of the teachers, whose burden is already sufficiently heavy. A total development of the child can be brought about only when there is the right relationship between the teacher, the student and the parents. As the educator cannot yield to the passing fancies or obstinate demands of the parents, it is necessary for them to understand the educator and co-operate with him, and not bring about conflict and confusion in their children.</th>
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<td>The child's natural curiosity, the urge to learn exists from the very beginning, and surely this should be intelligently encouraged continually, so that it remains vital and without distortion, and will gradually lead him to the study of a variety of subjects. If this eagerness to learn is encouraged in the child at all times, then his study of mathematics, geography, history, science, or any other subject, will not be a problem to the child or to the educator. Learning is facilitated when there is an atmosphere of happy affection and thoughtful care.</td>
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<td>Emotional openness and sensitivity can be cultivated only when the student feels</td>
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secure in his relationship with his teachers. The feeling of being secure in relationship is a primary need of children. There is a vast difference between the feeling of being secure and the feeling of dependency. Consciously or unconsciously, most educators cultivate the feeling of dependency, and thereby subtly encourage fear - which the parents also do in their own affectionate or aggressive manner. Dependency in the child is brought about by authoritarian or dogmatic assertions on the part of parents and teachers as to what the child must be and do. With dependency there is always the shadow of fear, and this fear compels the child to obey, to conform, to accept without thought the edicts and sanctions of his elders. In this atmosphere of dependency, sensitivity is crushed; but when the child knows and feels that he is secure, his emotional flowering is not thwarted by fear.

This sense of security in the child is not the opposite of insecurity. It is the feeling of being at ease, whether in his own home or at school, the feeling that he can be what he is, without being compelled in any way; that he can climb a tree and not be scolded if he falls. He can have this sense of security only when the parents and the educators are deeply concerned with the total welfare of the child.

It is important in a school that the child should feel at ease, completely secure from the very first day. This first impression is of the highest importance. But if the educator artificially tries by various means to gain the child's confidence and allows him to do what he likes, then the educator is cultivating dependency; he is not giving the child the feeling of being secure, the feeling that he is in a place where there are people

विद्यालय, अध्यापक के साथ संबंधों में, अपने को सुरक्षित पाता है। संबंधों में सुरक्षित होने की भावना बच्चों की प्राथमिक मांग होती है। परवर्ती होने और सुरक्षित होने की भावना में बहुत बड़ा अंतर है। बहुत-से शिक्षक जाने-अजाने निर्भरता की भावना का सार्वजनिक कारण होते हैं और इस प्रकार प्रचलित रूप से भय को बड़ा बताते हैं। अध्यापक भी स्नेहपूर्ण या आक्रामक रूप से यही करते हैं। 

बच्चे को ‘क्या होना चाहिए’ और ‘क्या करना चाहिए’ इस बारे में अभिभावकों के तनावशील रूप से हाथ टोलाकर के कारण बच्चे में परवर्तन आता है। परवर्तन के साथ सदैव भय की कार्य करने वाली बच्ची रहती है। और यही भय का भूत बच्चे को हर आशा नुपुराप मान लेने की विवश करता है। यहीं भय उसे समझाने की हर बात को मानने तथा बहुतों के आदेश तथा तुभ्य की स्थितियों को मजबूत करता है। परवर्तन के इस वातावरण में संवेदनशीलता कुछ दी जाती है। किंतु जब बच्चा जानता है और अनुमान करता है कि वह सुरक्षित है, तब असुरक्षा के भय के द्वारा उसका भावनात्मक विकास अवस्था नहीं होता।

बच्चे में असुरक्षा की यह भावना असुरक्षा का उत्पत्ति नहीं है। यह निष्ठुरत बनाने का भाव है, चाहे अपने घर में हो या विद्यालय में, जहां वह अपने सहज स्वाभाविक रूप में ‘जो वह है’ उसी प्रकार रह सके; जहां वह ‘ऐसा होने’ या ‘ऐसा न होने’ को विवश नहीं किया जाता; जहां वह चाहे जब पैड़ पर बड़ा सकता है और गिर जाने पर उसे डांट नहीं पड़ती। असुरक्षा की ऐसी भावना उसमें तभी आ सकती है जब शिक्षक और अभिभावक दोनों की बच्चे के समग्र कल्याण में बड़ी गहरी दिलचस्पी ही।

यह महत्वपूर्ण है कि बच्चा विद्यालय में पहले दिन से ही यह महसूस करने लगे कि वह पूर्ण सुरक्षित है—जैसे अपने घर पर हो। यह पहला इमोशन, पहला प्रभाव ही सबसे ज्वाला महत्वपूर्ण है। किंतु यदि अध्यापक कृत्रिम तरीके से उसका विश्वास प्राप्त करने का प्रयत्न करता है और इस प्रकार बच्छे को अपनी मनमानी करने देता है, तो वह परवर्तन को बढ़ावा दे रहा है और बच्छे को सुरक्षित होने का एहसास नहीं दे रहा—वह भय कि वह एक ऐसी जगह में है जहां लोग पूरे दिल
who are deeply concerned with his total welfare.

The very first impact of this new relationship based on confidence, which the child may never have had before, will help towards a natural communication, without the young regarding the elders as a threat to be feared. A child who feels secure has his own natural ways of expressing the respect which is essential for learning. This respect is denuded of all authority and fear. When he has a feeling of security, the child's conduct or behaviour is not something imposed by an elder, but becomes part of the process of learning. Because he feels secure in his relationship with the teacher, the child will naturally be considerate; and it is only in this atmosphere of security that emotional openness and sensitivity can flower. Being at ease, feeling secure, the child will do what he likes; but in doing what he likes, he will find out what is the right thing to do, and his conduct then will not be due to resistance, or obstinacy, or suppressed feelings, or the mere expression of a momentary urge.

Sensitivity means being sensitive to everything around one - to the plants, the animals, the trees, the skies, the waters of the river, the bird on the wing; and also to the moods of the people around one, and to the stranger who passes by. This sensitivity brings about the quality of uncalculated, unselfish response, which is the morality and conduct. Being sensitive, the child in his conduct will be open and not secretive; therefore a mere suggestion on the part of the teacher will be accepted easily, without resistance or friction.

As we are concerned with the total development of the human being, we must understand his emotional urges, which are very much stronger than intellectual reasoning; we must cultivate emotional capacity and not help to

Sanskrit translation:

आत्मविरामस पर आधारित इस नये संबंध का पहला प्रभाव ही, जिसका अनुभव बच्चों ने शायद ही पहले कभी किया हो--एक साज संवाद में सहायता होगा---जिसमें छोटे, बड़ी की ओर खुद्रे की निगाह से नहीं देखने जिससे डरने की जरूरत ही। जो बच्चा सुरुचित अनुभव करता है उसका आदर देने का एक अपना ही स्वाभाविक ढंग होता है जो सीखने के लिए लाजपत है। इस आदर में किसी सत्ता या भय का कोई स्थान नहीं होता। यह सुरक्षा की भावना में चरित्र तथा व्यवहार बड़ह भ्रोण नहीं जाता, अपितु वह तो सीखने की प्रक्रिया की ही हिस्सा ही हो जाता है। चूँकि बच्चा शिक्षक के साथ अपने संबंधों में खुद की सुरुचित महसूस करता है इसलिए वह अपने आप हर चीज का ख्याल करेगा। केवल ऐसी सुरक्षा के बावरण में ही भावनात्मक खुलेपन एवं संवेदनशीलता का विकास हो सकता है। पर जैसा मानी लिए इस सुरक्षा के बावरण में बच्चा जो चाहता है करता है कितु ऐसा करते हुए वह यह भी जान लेता है क्योंकि उन्होंने क्या है, ठीक वह क्या है, और इस तरह उसका आचरण किसी प्रतिरोध, जिस या देवी हुई भावनाओं या किसी क्षणिक आवेग के कारण नहीं होगा।

संवेदनशीलता का अभिप्राय अपने हर-गिरवर के सभी चीजों के प्रति संवेदनशील होना है। चाहे पौधों हों या पवित्र या पैड़े, चाहे आकाश, जल या उड़ान पक्षी; अपने हर-गिरवर के लोगों के विभिन्न भावों के प्रति संवेदनशीलता और राह चलते किसी अन्यजन राही के प्रति भी संवेदनशीलता। यह संवेदनशीलता उस भावना को लाती है जो हिसाब-किलाब एवं स्वार्थ से परे है, यहाँ है नैतिकता एवं सच्चा आचरण। संवेदनशीलता होने की वजह से उसका आचरण गुन न होकर खुला हुआ होगा। इसलिए अथापक का रंगमान भी सुझाव, बिना किसी संपर्क या प्रतिरोध के, सरलता से स्वीकार कर लिया जाएगा।

चूँकि हम मानव का समग्र विकास चाहते हैं इसलिए हमें उसकी भावनात्मक प्रेरणाओं को, जो कि बीमारत तक़नी से बहुत अधिक बतलाई होती है, समझना चाहिए और भावनात्मक शक्ति का संरचन करना चाहिए न कि उसे दबाना। जब हम
suppress it. When we understand and are therefore capable of dealing with emotional as well as intellectual issues, there will be no sense of fear in approaching them.

<table>
<thead>
<tr>
<th>For the total development of the human being, solitude as a means of cultivating sensitivity becomes a necessity. One has to know what it is to be alone, what it is to meditate, what it is to die; and the implications of solitude, of meditation, of death, can be known only by seeking them out. These implications cannot be taught, they must be learnt. One can indicate, but learning by what is indicated is not the experiencing of solitude or meditation. To experience what is solitude and what is meditation, one must be in a state of inquiry; only a mind that is in a state of inquiry is capable of learning. But when inquiry is suppressed by previous knowledge, or by the authority and experience of another, then learning becomes mere imitation, and imitation causes a human being to repeat what is learnt without experiencing it.</th>
</tr>
</thead>
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<tr>
<td>Teaching is not the mere imparting of information but the cultivation of an inquiring mind. Such a mind will penetrate into the question of what is religion, and not merely accept the established religions with their temples and rituals. The search for God, or truth, or whatever one may like to name it - and not the mere acceptance of belief and dogma - is true religion. Just as the student cleans his teeth every day, bathes every day, learns new things every day, so also there must be the action of sitting quietly with others or by himself. This solitude cannot be brought about by instruction, or urged by the external authority of tradition, or induced by the influence of those who want to sit quietly but are incapable of being alone. Solitude helps the mind to see itself clearly as in a mirror, and to free itself from the vain endeavour of ambition with all its complexities, fears and frustrations.</td>
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<th>में यह समझदारी होगी और इस प्रकार भावनात्मक एवं बीचिक समस्याओं से निपटने की क्षमता होगी तो फिर उनका समान करने में लेखमात्र भी भय नहीं रहेगा।</th>
</tr>
</thead>
<tbody>
<tr>
<td>मानव के सम्प्रभु विकास के संदर्भ में संवेदनशीलता को पूर्णता करने के लिए एकांत परम आवश्यक है। यह जानना आवश्यक है कि एकांकी होना क्या होता है, ध्यान करना क्या है, मरना क्या है। एकांत, ध्यान, मृत्यु—इस सब के बारे में हम तभी जान सकते हैं जब हम इसकी खोज करें। इसके अर्थ को सिखाया तो नहीं जा सकता किंतु सीखा अवश्य जा सकता है। कोई इसका संकेत मात्र दे सकता है, किंतु संकेत के द्वारा सीखना एकांत या ध्यान का अनुभव करना नहीं है। एकांत या ध्यान क्या है, यह जानने के लिए खोजना, अवगत की अवस्था में आना होगा। जो मन खोजनेवाली की अवस्था में होता है वही सीखने में समर्थ है। किंतु जब यह खोजनेवाली किसी पूर्व ज्ञान द्वारा या संस्कृति द्वारा या हृदय के अनुभव द्वारा दया दी जाती है, तो सीखना मात्र अनुकरण बनकर रह जाता है। और अनुकरण या नकल, सीखने की आगमतिक को मात्र न देकर हमें केवल रटटू लोटा ही बना दांगती है।</td>
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| शिक्षण केवल जानकारी प्रदान करना नहीं है बल्कि खोजना मन को तैयार करना है। ऐसा मन ‘धर्म क्या है’ जैसे प्रश्न की गहराई में उत्तर सरकार और केवल स्पष्टित धर्म, मूर्तिया या कर्मकाद द्वारा ही स्वीकार नहीं कर लेगा। ईश्वर की खोज, सत्य की खोज या जो भी नाम अपने देश पर चलता है, वही सच्चा है, न कि केवल सिध्धांत एवं ध्यान कि मान लेना। जैसे विद्यार्थी निजी अपने दांत सफाई करता है, प्रतिदिन स्नान करता है, हर रोज कुछ नया सीखना करता है, उसी प्रकार आत्मोपन्न किसी अपने साथ या स्वयं अकेले ही बैठना निष्काय जुरू है। यह एकांत किसी के सिखाने से या परंपराओं के द्वारा या प्रभाव से नहीं आता, न ही उन लोगों की प्रेरणा से आता है जो शांत बैठना तो चाहते हैं किंतु एकांकी होने में सक्षम नहीं है; एकांत, स्वयं की स्वप्न सुपर से देखने में मन की ऐसी मदद करता है जैसे एक आईना, और साथ ही मन को महत्त्वाकांक्षी की किस्में भाग्योद्धा से और उसके साथ जुड़ी समस्या जीतियां, डरों और शोकों से--जो कि आंकितित किया का नहीं है--आजाद करता है। यह एकांत मन को ऐसी |
which are the outcome of self-centred activity. Solitude gives to the mind a stability, a constancy which is not to be measured in terms of time. Such clarity of mind is character. The lack of character is the state of self-contradiction.

To be sensitive is to love. The word 'love' is not love. And love is not to be divided as the love of God and the love of man, nor is it to be measured as the love of the one and of the many. Love gives itself abundantly as a flower gives its perfume; but we are always measuring love in our relationship and thereby destroying it.

Love is not a commodity of the reformer or the social worker; it is not a political instrument with which to create action. When; the politician and the reformer speak of love, they are using the word and do not touch the reality of it; for love cannot be employed as a means to an end, whether in the immediate or in the far-off future. Love is of the whole earth and not of a particular field or forest. The love of reality is not encompassed by any religion; and when organized religions use it, it ceases to be. Societies, organized religions and authoritarian governments, sedulous in their various activities, unknowingly destroy the love that becomes passion in action.

In the total development of the human being through right education, the quality of love must be nourished and sustained form the very beginning. Love is not sentimentality, nor is it devotion. It is as strong as death. Love cannot be bought through knowledge; and a mind that is pursuing knowledge without love is a mind that deals in ruthlessness and aims merely at efficiency.

So the educator must be concerned from the very beginning with this quality of love, which is humility, gentleness,
consideration, patience and courtesy. Modesty and courtesy are innate in the man of right education; he is considerate to all, including the animals and plants, and this is reflected in his behaviour and manner of talking.

The emphasis on this quality of love frees the mind from its absorption in its ambition, greed and acquisitiveness. Does not love have about it a refinement which expresses itself as respect and good taste? Does it not also bring about the purification of the mind, which otherwise has a tendency to strengthen itself in pride? Refinement in behaviour is not a self-imposed adjustment or the result of an outward demand; it comes spontaneously with this quality of love. When there is the understanding of love, then sex and all the complications and subtleties of human relationship can be approached with sanity and not with excitement and apprehension.

The educator to whom the total development of the human being is of primary importance, must understand the implications of the sexual urge which plays such an important part in our life, and be able from the very beginning to meet the children's natural curiosity without arousing a morbid interest. Merely to impart biological information at the adolescent age may lead to experimental lust if the quality of love is not felt. Love cleanses the mind of evil. Without love and understanding on the part of the educator, merely to separate the boys from the girls, whether by barbed wire or by edicts, only strengthens their curiosity and stimulates that passion which is bound to degenerate into mere satisfaction. So it is important that boys and girls be educated together rightly.

This quality of love must express itself also in doing things with one's hands, such as gardening, carpentry, painting,

| प्रेम का इस गुण पर विशेष जोर देने से मन फिर अपनी महत्वकांश, लोभ तथा परिराज की बुनियाद में ही दूर हुआ नहीं रहता। क्या यह प्रेम अपने चारों ओर ऐसे निर्मलता नहीं फैलाता जिसकी अभिव्यक्ति आदर और सुरूचि के रूप में होती है? क्या उससे मन भी स्वयं-निर्मल नहीं हो जाता? अन्यथा तो मन में अभिमान की प्रवृत्ति मजबूत ही होती चली जाती है। व्यवहार की यह निर्मलता अपने में जोर-जवरदस्ती से सुधार लाना, नहीं है और न ही यह किसी बाहरी मांग का नतीजा है बल्कि यह प्रेम के गुण के साथ स्वतः-आती है। प्रेम की गहरी समझ होने पर काम-वास्तव या अन्य मानवीय संबंधों की पेचीदेंगियों एवं बारीकियों को समझाओ और विवेक से सुलझाया जा सकता है, बिना उत्तेजनाओं एवं आशंकाओं में उलझे। | जिस शिक्षक के लिए मानव का सम्बंध विकास सबसे अहम है, उसके लिए काम-भावना के निहितार्थों को समझना निहायत जरूरी है जो कि हमारे जीवन में इतनी आह्म भूमिका निभाती है, और उसमें एक से ही उसके बारे में बच्चों के भीतर बिकृत दिलचस्पी जगाए बिना उनकी विज्ञान का ठीक से समाजाने करने की क्षमता होनी चाहिए। प्रेम के गुण को महसूस किये बिना किसी दृष्टि से हम बारे में जीव-विज्ञान संबंधी जानकारी देने से वह प्रायोजिक वास्तव का रूप लेता है। प्रेम मन की सारी बुराई को भी दालता है। शिक्षक के भीतर प्रेम और समझ के अभाव में लड़के एवं लड़कियों के बीच की दूरी--चाहे कट्टीली तारी जिन्होंने माध्यम से धीरे धीरे यही हो या कड़े नियमों के जुरिए--लिखत ही उनमें उसूलता तथा वास्तव के आवेग को और भड़काए और फिर मात्र इदारत में, संतुष्टि में उनका पतन होना स्वाभाविक है। इसलिए यह आवश्यक है कि लड़के और लड़कियों को साथ-साथ सही ढंग से शिक्षित किया जाए। |

| प्रेम का इस गुण किसी भी कार्य को अपने हाथों से करने में अभिव्यक्त होगा ही, चाहे वह बागवानी का काम हो या बड़गिस्तर का, चित्रकारी | प्रेम का यह गुण किसी भी कार्य को अपने हाथों से करने में अभिव्यक्त होगा ही, चाहे वह बागवानी का काम हो या बड़गिस्तर का, चित्रकारी |
handicrafts; and through the senses, as seeing the trees, the mountains, the richness of the earth, the poverty that men have created amongst themselves; and in healing music, the song of the birds, the murmur of running waters.

We are concerned not only with the cultivation of the mind and the awakening of emotional sensitivity, but also with a well-rounded development of the physique, and to this we must give considerable thought. For if the body is not healthy, vital, it will inevitably distort thought and make for insensitivity. This is so obvious that we need not go into it in detail. It is necessary that the body be in excellent health, that it be given the right kind of food and have sufficient sleep. If the senses are not alert, the body will impede the total development of the human being. To have grace of movement and well-balanced control of the muscles, there must be various forms of exercise, dancing and games. A body that is not kept clean, that is sloppy and does not hold itself in good posture, is not conducive to sensitivity of mind and emotions. The body is not the instrument of the mind, but body, emotions and mind make up the total human being, and unless they live together harmoniously, conflict is inevitable.

Conflict makes for insensitivity. The mind may dominate the body and suppress the senses, but it thereby makes the body insensitive; and an insensitive body becomes a hindrance to the full flight of the mind. The mortification of the body is definitely not conducive to the seeking out of the deeper layers of consciousness; for this is possible only when the mind, the emotions and the body are not in contradiction with each other, but are integrated and in unison, effortlessly, without being driven by any concept, belief or ideal.
In the cultivation of the mind, our emphasis should not be on concentration, but on attention. Concentration is a process of forcing the mind to narrow down to a point, whereas attention is without frontiers. In that process the mind is always limited by a frontier or boundary, but when our concern is to understand the totality of the mind, mere concentration becomes a hindrance. Attention is limitless, without the frontiers of knowledge. Knowledge comes through concentration, and any extension of knowledge is still within its own frontiers. In the state of attention the mind can and does use knowledge, which of necessity is the result of concentration; but the part is never the whole, and adding together the many parts does not make for the perception of the whole. Knowledge which is the additive process of concentration, does not bring about the understanding of the immeasurable. The total is never within the brackets of a concentrated mind.

So attention is of primary importance, but it does not come through the effort of concentration. Attention is a state in which the mind is ever learning without a centre around which knowledge gathers as accumulated experience. A mind that is concentrated upon itself uses knowledge as a means of its own expansion; and such activity becomes self-contradictory and antisocial.

Learning in the true sense of the word is possible only in that state of attention, in which there is no outer or inner compulsion. Right thinking can come about only when the mind is not enslaved by tradition and memory. It is attention that allows silence to come upon the mind, which is the opening of the door to creation. That is why attention is of the highest importance.

Knowledge is necessary at the functional level as a means of cultivating the mind, and not as an end in itself. We are
concerned, not with the development of just one capacity, such as that of a mathematician, or a scientist, or a musician, but with the total development of the student as a human being.

<table>
<thead>
<tr>
<th>The general discontent which all of us experience, whether young or old, soon finds a way to satisfaction, and thus our minds are put to sleep. Discontent is awakened from time to time through suffering, but the mind again seeks a gratifying solution. In this wheel of dissatisfaction and gratification the mind is caught, and the constant awakening through pain is part of our discontent. Discontent is the way of inquiry, but there can be no inquiry if the mind is tethered to tradition, to ideals. Inquiry is the flame of attention.</th>
</tr>
</thead>
<tbody>
<tr>
<td>By discontent I mean that state in which the mind understands what is, the actual, and constantly inquires to discover further. Discontent is a movement to go beyond the limitations of what is; and if you find ways and means of smoothing</td>
</tr>
</tbody>
</table>
or overcoming discontent, then you will accept the limitations of self-centred activity and of the society in which you find yourself.

Discontent is the flame which burns away the dross of satisfaction, but most of us seek to dissipate it in various ways. Our discontent then becomes the pursuit of 'the more', the desire for a bigger house, a better car, and so on, all of which is within the field of envy; and it is envy that sustains such discontent. But I am talking of a discontent in which there is no envy, no greed for 'the more', a discontent that is not sustained by any desire for satisfaction. This discontent is an unpolluted state which exists in each one of us, if it is not deadened through wrong education, through gratifying solutions, through ambition, or through the pursuit of an ideal. When we understand the nature of real discontent, we shall see that attention is part of this burning flame which consumes the pettiness and leaves the mind free of the limitations of self-enclosing pursuits and gratifications.

So attention comes into being only when there is inquiry not based on self-advancement or gratification. This attention must be cultivated in the child, right from the beginning. You will find that when there is love - which expresses itself through humility, courtesy, patience, gentleness - you are already free of the barriers which insensitivity builds; and so you are helping to bring about in the child this state of attention from a very tender age.

Attention is not something to be learnt, but you can help to awaken it in the student by not creating around him that sense of compulsion which produces a self-contradictory existence. Then his attention can be focussed at any moment on any given subject, and it will not be the narrow concentration brought about through the compulsive urge of
acquisition or achievement.

A generation educated in this manner will be free of acquisitiveness and fear, the psychological inheritance of their parents and of the society in which they are born; and because they are so educated, they will not depend on the inheritance of property. This matter of inheritance destroys real independence and limits intelligence; for it breeds a false sense of security, giving a self-assurance which has no basis and creating a darkness of the mind in which nothing new can flourish. But a generation educated in this totally different manner which we have been considering will create a new society; for they will have the capacity born of that intelligence which is not hedged about by fear.

Since education is the responsibility of the parents as well as of the teachers, we must learn the art of working together, and this is possible only when each one of us perceives what is true. It is perception of the truth that brings us together, and not opinion, belief or theory. There is a vast difference between the conceptual and the factual. The conceptual may bring us together temporarily, but there will again be separation, if our working together is only a matter of conviction. If the truth is seen by each one of us, there may be disagreement in detail but there will be no urge to separate. It is the foolish who break away over some detail. When the truth is seen by all, the detail can never become an issue over which there is dissension.

Most of us are used to working together along the lines of established authority. We come together to work out a concept, or to advance an ideal, and this requires conviction, persuasion, propaganda, and...
so on. Such working together for a concept, for an ideal, is totally different from the co-operation which comes from seeing the truth and the necessity of putting that truth into action. Working under the stimulus of authority - whether it be the authority of an ideal, or the authority of a person who represents that ideal - is not real cooperation. A central authority who knows a great deal, or who has a strong personality and is obsessed with certain ideas, may force or subtly persuade others to work with him for what he calls the ideal; but surely this is not the working together of alert and vital individuals. Whereas, when each one of us understands for himself the truth of any issue, then our common understanding of that truth leads to action, and such action is cooperation. He who cooperates because he sees the truth as the truth, the false as the false, and the truth in the false, will also know when not to co-operate - which is equally important.

If each one of us realizes the necessity of a fundamental revolution in education and perceives the truth of what we have been considering, then we shall work together without any form of persuasion. Persuasion exists only when someone takes a stand from which he is unwilling to move. When he is merely convinced of an idea or entrenched in an opinion, he brings about opposition, and then he or the other has to be persuaded, influenced or induced to think differently. Such a situation will never arise when each one of us sees the truth of the matter for himself. But if we do not see the truth and act on the basis of merely verbal conviction or intellectual reasoning, then there is bound to be contention, agreement or disagreement, with all the associated distortion and useless effort.
some of us are building and others are tearing down, the house will obviously never be built. So we must individually be very clear that we really see and understand the necessity of bringing about the kind of education that will produce a new generation capable of dealing with the issues of life as a whole, and not as isolated parts unrelated to the whole.

To be able to work together in this really co-operative way, we must meet often and be alert not to get submerged in detail. Those of us who are seriously dedicated to the bringing about of the right kind of education have the responsibility not only of carrying out in action all that we have understood, but also of helping others to come to this understanding. Teaching is the noblest profession - if it can be called a profession at all. It is an art that requires, not just intellectual attainments, but infinite patience and love. To be truly educated is to understand our relationship to all things - to money, to property, to people, to nature - in the vast field of our existence.

Beauty is part of this understanding, but beauty is not merely a matter of proportion, form, taste and behaviour. Beauty is that state in which the mind has abandoned the centre of self in the passion of simplicity. Simplicity has no end; and there can be simplicity only when there is an austerity which is not the outcome of calculated discipline and self-denial. This austerity is self-abandonment, which love alone can bring about. When we have no love we create a civilization in which beauty of form is sought without the inner vitality and austerity of simple self-abandonment. There is no self-abandonment if there is an immolation of oneself in good works, in ideals, in beliefs. These activities appear to be free of the self, but in reality the self is still working under the cover of different labels. Only the innocent mind

रहे हों। यदि हममें से कोई बना रहा है और इससे ढ़हा रहा है तो भवन नहीं बनेगा। अतः हममें से प्रत्येक के लिए यह सफल हो जाना चाहिए कि हम इस आवश्यकता को बसतुं देख और समझ पा रहे हैं कि उस शिक्षा का जन्म हो जो एक नयी पीढ़ी का निर्माण करेगी - पैसे और जीवन के प्रश्नों को समाधान करने में समर्थ हो न कि उन्हें ऐसे अलग-अलग खड़े में बांटे जिनका समय से कोई रिश्ता ही न हो।

इस प्रकार सहयोगपूर्ण ढंग से साध-साध कार्य करने के लिए हम लोगों को अकाउंट मिल बैठना होगा, और इस बात के प्रति सावधान रहना होगा कि हम कहीं तक़सील में न खो जाएं। हममें से जो लोग संगीता से तक़सील का शिक्षा को लाने के लिए समर्पित हैं उन पर न केवल यह जिम्मेदारी है कि जो कुछ हमने अभी तक समझा है उसे कार्यान्वयन करें बल्कि उससे कहर भी इस समझ करने में मदद करें। यदि इसे पेशा कहा जा सकता है तो शिक्षण-कार्य सर्वोच्च पेशा है। यह एक कार्य है जिसके लिए केवल विशेष विभिन्न क्षमता की आवश्यकता नहीं है बल्कि अन्य धार्मिक एवं प्रेम की आवश्यकता है। सच्चे अमों में शिक्षित होने का अर्थ है कि हम अपने अस्तित्व के विशाल क्षेत्र में आने वाली सभी चीजों, अर्थात धन, संपत्ति, लोग, प्रकृति आदि के साथ अपने संबंधों की समझ।
can inquire into the unknown. But the calculated innocence which may wear a loincloth or the robe of a monk is not that passion of self-abandonment from which come courtesy, gentleness, humility, patience - the expressions of love.

Most of us know beauty only through that which has been created or put together - the beauty of a human form, or of a temple. We say a tree, or a house, or the widely-running river is beautiful. And through comparison we know what ugliness is - at least we think we do. But is beauty comparable? Is beauty that which has been made evident, manifest? We consider beautiful a particular picture, poem, or face, because we already know what beauty is from what we have been taught, or from what we are familiar with and about which we have formed an opinion. But does not beauty cease with comparison. Is beauty merely a familiarity with the known, or is it a state of being in which there may or may not be the created form?

We are always pursuing beauty and avoiding the ugly, and this seeking of enrichment through the one and avoidance of the other must inevitably breed insensitivity. Surely, to understand or to feel what beauty is, there must be sensitivity to both the so-called beautiful and the so-called ugly. A feeling is not beautiful or ugly, it is just a feeling. But we look at it through our religious and social conditioning and give it a label; we say it is a good feeling or a bad feeling, and so we distort or destroy it. When feeling is not given a label it remains intense, and it is this passionate intensity that is essential to the understanding of that which is neither ugliness nor manifested beauty.

What has the greatest importance is sustained feeling, that passion which is not the mere lust of self-gratification; for it is this passion that creates beauty and,
not being comparable, it has no opposite.

<table>
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<tr>
<th>The hidden mind is far more potent than the superficial mind, however well educated and capable of adjustment; and it is not something very mysterious. The hidden or unconscious mind is the repository of racial memories. Religion, superstition, symbol, peculiar traditions of a particular race, the influence of literature both sacred and profane, of aspirations, frustrations, mannerisms, and varieties of food - all these are rooted in the unconscious. The open and secret desires with their motivations, hopes and fears, their sorrows and pleasures, and the beliefs which are sustained through the urge for security translating itself in various ways - these things also are contained in the hidden mind, which not only has this extraordinary capacity to hold the residual past, but also the capacity to influence the future. Intimations of all this are given to the superficial mind through dreams and in various other ways when it is not wholly occupied with everyday events.</th>
</tr>
</thead>
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<tr>
<td>The hidden mind is nothing sacred and nothing to be frightened of, nor does it</td>
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| ऊपरी, सतही मन चाहे कितना भी शिखित और सामंजस्य बनाने में सक्षम करों न हो, किंतु छिपा हुआ मन उसकी अपेक्षा कहीं अधिक शक्तिशाली होता है; और वह कोई बहुत रहस्यपूर्ण बात नहीं है। यह छिपा, अचेतन मन जातीय स्मृतियों का संग्रह है—भाषा, अर्थविश्वास और प्रतीकों का, किसी विशेष जाति की विशिष्ट परंपराओं का, उसके समस्त, लौकिक और अस्तित्व के साम्राज्य का, उसकी आचार्याओं एवं निरालाओं का, विशिष्ट तीर्थ-तरीकों और भोजन के विविध प्रकारों का—इस सबकी जड़ें अचेतन में हैं। प्रकट तथा गूढ़ इतिहास, जिनमें निहित हैं खास उद्देश्य और प्रेरणाएं, आशाएं एवं मन, दुख एवं सुख और वे विश्वास जो सुख की आकाश्रक की अनेकानेक अभिव्यक्तियों के जरिए पोषित होते रहते हैं—ये सब भी उसी अचेतन मन का हिस्सा हैं। इस अचेतन मन के पास न केवल अंतर्गत के अवशेषों को संभाषित करने की ही असाधारण क्षमता है, बल्कि भविष्य को प्रभावित करने की भी क्षमता है। इस सबको संकेत चेतन मन को स्वप्न के माध्यम से तथा अन्य कई तरीकों से मिलते रहते हैं, जब वह दैनिक घटनाओं में पूर्णतया व्यस्त नहीं होता। |
| यह अचेतन मन न कोई पावक हस्ति है और न ही कुछ ऐसा जिससे भयभीत हुआ जाए, और |
demand a specialist to expose it to the superficial mind. But because of the hidden mind's enormous potency, the superficial mind cannot deal with it as it would wish. The superficial mind is to a great extent impotent in relation to its own hidden part. However much it may try to dominate, shape, control the hidden, because of its immediate social demands and pursuits, the superficial can only scratch the surface of the hidden; and so there is a cleavage or contradiction between the two. We try to bridge this chasm through discipline, through various practices sanctions and so on; but it cannot so be bridged.

The conscious mind is occupied with the immediate, the limited present, whereas the unconscious is under the weight of centuries, and cannot be stemmed or turned aside by an immediate necessity. The unconscious has the quality of deep time, and the conscious mind, with its recent culture, cannot deal with it according to its passing urgencies. To eradicate self-contradiction, the superficial mind must understand this fact and be quiescent - which does not mean giving scope to the innumerable urges of the hidden. When there is no resistance between the open and the hidden, then the hidden, because it has the patience of time, will not violate the immediate.

The hidden, unexplored and un-understood mind, with its superficial part which has been 'educated', comes into contact with the challenges and demands of the immediate present. The superficial may respond to the challenge adequately; but because there is a contradiction between the superficial and the hidden, any experience of the superficial only increases the conflict between itself and the hidden. This brings about still further experience, again widening the chasm.

न इसे चेतन मन के सामने उपाग्ने के लिए किसी विशेषज्ञ की जरूरत है। अचेतन मन के पास वेिति सहित देखी गई होने के कारण ही सत्ती मन इसके साथ जो चाहे सो नहीं कर सकता। अपने अचेतन हिस्से की तुलना में सत्ती मन विज्ञात कर जोर देता है। इस प्रकार जानकर का यह चाहे कितना ही प्रयास क्यों न करे, इसे आकार देने का एवं इस पर नियंत्रण करने का कितना ही प्रयास क्यों न करे, परंतु अपनी तालाकिल सामाजिक मांगों या क्रिया-कारण के कारण यह अचेतन मन को, गुप्त मन को खराब स्वर भर सकता है, और इस प्रकार दोनों दो बीच दरार या परस्पर विरोध बना रहता है। हम लोग इस खाई की अनुपासन से, विभिन्न अभ्यासों से या नियम-नियंत्रण आदि से पाने का प्रयास करते हैं, परंतु इस प्रकार उसे पाया नहीं जा सकता।

चेतन मन मात्र तालाकिल चीजों में, सीमित वर्तमान में व्यस्त है जबकि अचेतन मन युगों के भार के नीचे दबा हुआ है जिसे कोई तालाकिल आवश्यकता यूं ही एक तरफ नहीं सकती। यह अचेतन गहन कला का युग लिये हुए है और तालाकिल संकुलता से युक्त बाहरी मन अपनी क्षणिक उक्त आवश्यकताओं के अनुसार इसका सामना नहीं कर सकता। इसलिए इनके परस्पर विरोध को समूल नष्ट करने के लिए सत्ती मन को इस तथ्य को समझकर मौन ही जाना होगा। इसका अर्थ यह नहीं है कि अचेतन मन की असंख्य प्रवृतियों को अवसर दिया जाए। जब अचेतन और चेतन में प्रतिरोध नहीं होता, तो अचेतन तालाक का उल्लंघन नहीं करता, क्योंकि उसके पास असीम धर्म है।

यह छिपा हुआ मन जिसे जानच-परलोक और समाज नहीं गया है, जिसके गुप्त हिस्से को ही विशिष्ट किया गया है, वह तालाकिल वर्तमान की चुनौतियों और मांगों के संकर्षण में आता है। सत्ती मन चुनौतियों का समृद्धित उत्तर दे भी सकता है, किंतु चूंकि सत्ती और अचेतन के बीच परस्पर विरोध है, इस कारण सत्ती का कोई भी अनुभव उसके और अचेतन के बीच संघर्ष को ही बढ़ाता है। यह आगे और अनुभव लाता है जिससे वर्तमान तथा अतीत के मध्य की खाई और भी चौड़ी हो जाती है। अपने अंतर्गत हिस्से को, अचेतन को
between the present and the past. The superficial mind, experiencing the outer without understanding the inner, the hidden, only produces deeper and wider conflict.

Experience does not liberate or enrich the mind, as we generally think it does. As long as experience strengthens the experiencer, there must be conflict. In having experiences, a conditioned mind only strengthens its conditioning, and so perpetuates contradiction and misery. Only for the mind that is capable of understanding the total ways of itself, can experiencing be a liberating factor.

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<th>समझे बिना सतही मन वाश का अनुभव करता जाता है, जिससे संघर्ष और अधिक गहरा और व्यापक होता जाता है। अनुभव मन की न तो मुक्त करता है और न ही समृद्ध, हालांकि हम लोग सोचते हैं। जब तक अनुभव, अनुभवक्ता को बलशाली बनाता रहता है, तब तक संघर्ष तो होना ही है। संकायनात्मक मन अपनी अनुभूतियों से केवल संकायनात्मकता को ही बल प्रदान करता रहता है और इस प्रकार संघर्ष और दुःख को ही बढ़ाता है। केवल उसी मन के लिए अनुभूति मुक्त का साधन हो सकती है जो अपने समस्त ढंग-ढरे और तीर-तरीके की समझ में समर्थ है।</th>
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<td>अब अचेतन की अनेक पृष्ठों की शक्तियाँ और शक्तियों का अवलोकन और बीच कर लिया जाता है, तब फिर उनके बिस्तर एवं बाराकियों की बुद्धिमानी एवं समझदारी के साथ छानबीन की जा सकती है। जो यात महत्त्वपूर्ण है वह है अचेतन की समझ न कि ज्ञान अज्ञात करने के लिए मात्र सतही मन की शिक्षा, बल्कि ही यह कितना ही आवश्यक क्यों न हो। अचेतन की यह समझ समझे मन को ढंड से मुक्त कर देती है और तबी प्रशा का प्राप्ति होता है।</td>
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<tr>
<td>एक बार जब हमें सतही मन की भस्मादि की क्रियाओं में व्यस्त रहने वाले सतही मन की पूर्ण शक्तियों को जगाना होगा बल्कि अचेतन को भी समझना होगा। क्योंकि अचेतन को समझने में ही समझापुर्वक जीना हो सकता, जिसमें अंतर्विश्लेष और इसके साथ आने वाली दुःख-दुःख की श्रृंखला का भी आंत हो जाएगा। अचेतन मन से परिवर्तित होना और उसके कारणों के स्थल सजा होना बहुत आवश्यक है कितने यह भी उठना ही आवश्यक है कि हम उसी में खो न जाएं और उसे अनुभव महत्व क न दै। जब मन अपने सतही एवं डायरे दोनों ही हिस्सों को समझ लेता है तभी यह अपनी सीमाओं के पार जा सकता है और उस आनंद को जान सकता है जो समय की उपज नहीं है।</td>
</tr>
</tbody>
</table>

Once there is perception and understanding of the power and capacities of the many layers of the hidden, then the details can be looked into wisely and intelligently. What is important is the understanding of the hidden, and not the mere education of the superficial mind to acquire knowledge, however necessary. This understanding of the hidden frees the total mind from conflict, and only then is there intelligence.

| एक बार जब हमें पूर्ण शक्तियों की क्रियाओं में व्यस्त रहने वाले सतही मन ने जगाना होगा बल्कि अचेतन को भी समझना होगा। क्योंकि अचेतन को समझने में ही समझापुर्वक जीना हो सकता, जिसमें अंतर्विश्लेष और इसके साथ आने वाली दुःख-दुःख की श्रृंखला का भी आंत हो जाएगा। अचेतन मन से परिवर्तित होना और उसके कारणों के स्थल सजा होना बहुत आवश्यक है कितने यह भी उठना ही आवश्यक है कि हम उसी में खो न जाएं और उसे अनुभव महत्व क न दै। जब मन अपने सतही एवं डायरे दोनों ही हिस्सों को समझ लेता है तभी यह अपनी सीमाओं के पार जा सकता है और उस आनंद को जान सकता है जो समय की उपज नहीं है। |

We must awaken the full capacity of the superficial mind that lives in everyday activity, and also understand the hidden. In understanding the hidden there is a total living in which self-contradiction, with its alternating sorrow and happiness, ceases. It is essential to be acquainted with the hidden mind and aware of its workings; but it is equally important not to be occupied with it or give it undue significance. It is only when the mind understands the superficial and the hidden that it can go beyond its own limitations and discover that bliss which is not of time.