

Glimpses of Ishavasya



VIMALA THAKAR

GLIMPSES OF ISHAVASYA

55 / 004

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KAISER IRANI

BY THE SAME AUTHOR:

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SILENCE IN ACTION
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TOWARDS TOTAL TRANSFORMATION
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GLIMPSES OF ISHAVASYA
GLIMPSES OF RAJA YOGA

VIMALA THAKAR

GLIMPSES OF ISHAVASYA

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EDITOR'S NOTES

In 1988 when Vimalaji was in Italy, some Yoga teachers were discussing with Vimalaji about Yogi Yaganavalkya Yoga. Vimalaji explained that in order to understand Yaganavalkya one has to refer to the Upanishads, and the essence of the Upanishadic teachings is contained in one small Upanishad, that is Ishavasya. The group requested that Vimalaji take classes for them on the Upanishad. The group came to India in March 1989 and the talks emerged.

During the talks Vimalaji has mentioned that "Here Vimala is only conveying what the Ishavasya Upanishad says. It is not Vimala's communication". This is the first time such talks have been given in English and we are happy to offer them to our readers and to all enquirers.

--Kaiser Irani

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INTRODUCTION

TO THE ISHAVASYA UPANISHAD

The classes which will be conducted here are for non-Indians who have not studied Sanskrit language or Indian philosophy in detail. If we were to conduct classes for any Upanishad for Indians, the treatment of the subject and the handling of the subject would be different. So the Indians must know these classes have a different nature and they will be relevant to the study of Yoga meant for Yoga teachers.

We will be focusing the energy on explaining how the Vedas, the Upanishads in general and Ishavasya Upanishad in particular look upon the problem with which the human race has been confronted since millions of years, namely : "What is Creation ? What is the universe that we see around us ? What is the source of creation ? How is the source of creation related to the manifested nature of creation ? What is man, the human race doing here ? What is the role of the human race, the human being in relation to the source and the creation - both ? How does a human being relate to the manifest world - the cosmos and the unmanifest source of creation, which

they call God, the Divine ?

These are really two problems not one : What is the nature of creation, what is the source of creation and : what is the role of mankind in this manifest universe, how does one relate to the source that is unmanifest ?

You have come to a country, my non-Indian friends which is very ancient. And when you enter into this room in which you will be spending a few hours every day, you will be with a person that is ofcourse born an Indian, is Indian in culture but global in citizenship and cosmic in consciousness. When you enter the room you are with me in the ancient India and I would love to introduce you to that ancient heritage, that spiritual heritage of India.

THE VEDAS

Let us begin with the Vedas. The four of them- the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda. They are perhaps the first written words in the human literature. The most ancient books, the most ancient written word.

They are marvellous expressions of human genius. They are poetic expressions of personal

perception of Reality, personal experience of that Reality on the psycho-physical level. They are also narrations of the transformation that took place in the life of those who experienced psycho-physically the Reality.

Vedas are not a philosophy. They are not a system of thought. Perhaps they were written in an era by different Rishis, different Sages, different seers. They are poetic expressions of personal perception and experiences. Naturally the experiences are the result of communion with nature, communion with energies combined and concealed in nature. And this communion takes place at different levels of consciousness. But they do not try to reduce these experiences to a crystallised system of philosophy or thought. That was done later on when we come to the six schools of Indian philosophy like Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta. That is a later product.

The first period of the Vedas is a period of geniuses, lovers of life, lovers of nature, lovers of everything - right from matter and mind to the Reality vibrating within every atom: Attempting to relate to the manifest and the unmanifest and expressing what happened in the process of relationship. So Vedas for me are blissful poetry, magnificent poetry.

The Sanskrit language that is used in the Vedas

is not the language that is used today. The Vedic Sanskrit used to be called Arsha Sanskrit. "Arsha" from the word "Rishi", that is Sanskrit that was used by the Rishis. You cannot judge that language by the grammar and the syntax and the rules and regulations of the current Sanskrit language. You cannot judge the ancient Sanskrit. It is quite a different language by itself.

All of us the Indians, can't study the Vedas, and I'll tell you why we can't study them. It is easy to study a school of philosophy like Sankhya or Patanjali's Yoga Sutras, for it is an intellectual collection of systematised and rationalised thought, but the Vedas can be studied only if you have that inquiry within you. What is the nature of creation ? What is the meaning of all this that you see around us as life ? What is the source of all this ? How did it get created ? Why did it get created ? And what am I doing here ? How do I relate to the essence of life and also the manifestation of Life ? Unless that inquiry is there I think reading of the Vedas will be wasted effort. Because when you touch the words of the Vedas you are touching these experiences of an honest seeker of Truth. It's like the words of love that a mother utters when she is with child or a lover expressing to the beloved. The words of Love are not restricted by logic. They are neither rational or anti-rational. Something above that.

The Vedas indicate the height of sensitivity to which a human being can rise. May I call the Vedas the Himalayas of human experience ? An experience depends upon the sensitivity that you have. It is the quality of sensitivity that determines the quality of your communion with another, with Life, with nature, with matter, with animals, with birds, with trees, with yourself. For me as far as I have understood the Vedas it is really the Mount Everest of sensitivity.

In the Vedas we can find broadly speaking two sections : One, the expression of personal experience and the other how to co-relate and co-ordinate that perception and that experience with daily living in relationship. They call the one the ritualistic and the other they call pertaining to Gnanam, to understanding- Gnanatmakam and Karmatamakam.

UPANISHADS

We are coming now to the Upanishads, that is, to the end of the Vedas - the last phase of Vedic expression. Historically also the end of that period. We are not referring to the culmination of Vedic expressions. i.e. Vedanta - "Veda" and "Anta" which means ending. But we are coming to the last phase of the Vedic period which is called the period of the Upanishads.

"Upa" is near, "Sada" is to sit down. A student sits down near the teacher and gets the living word. The ancient Indians did not believe in transcribing the living word to the paper and then passing it over to generations. The Vedas were studied, the Upanishads were studied, teacher and student sitting together. That was the living word and the books they would call the the dead word.

The Upanishad is the understanding resulting from the communion of the teacher and the student sitting together, discussing fundamental issues of Life. Students were not expected to touch books, they were not expected to write notes because then you are transferring your understanding to the paper. It is within you as a substance of the being but once you write it down then you have given the responsibility of memorising it, remembering it, to the paper or the cassette or the video. So the sensitivity to contain the understanding in yourself goes on decreasing. We are becoming poorer and poorer by the day in sensitivity because we are using the means given by science and technology in such a way that we are transferring our jobs of sensitivity to them. Recollection, retaining, reproduction, calculations done by machines. So you lose that sensitivity. You lose the sharpness of memory, you lose the freshness of understanding because that becomes a dead word

for you. Sensitivity becomes benumbed.

In the ancient days it was education through the living word. Education through transmission. With the living word comes the breath of your life, with the living word is the transmission of energy behind the words, the life behind the words.

AN ERA OF UNCONDITIONAL FREEDOM IN INQUIRY

The era of the Vedas and the Upanishads was an era of complete, unconditional freedom in inquiry. It was an era when no religion existed. No institutionalised code of conduct, dogma, sect, ought and ought nots, must and must nots. Nothing of these existed. Institutionalised inquiry, organised systems of thought and crystallised cold conclusions did not exist. That is one peculiarity of the era of the Vedas and the Upanishads.

As it was said earlier this was the era of the living word. The communion between the teacher and the student. But even the relationship between the teacher and the student was not institutionalised. It was not organised. No code of conduct was imposed upon the student and there was no sense of authority in the teacher. This pre-religious era in India, in the sub-continent, this pre-religious era of the human race is

a very romantic and historically authentic period.

What is fascinating about this era is the atmosphere of total freedom between the teacher and the student,- the cordiality, the respect, the love, the affection. The role of the teacher was to help the student to learn, not to impose one's experiences upon the student, not to condition the student by one's conclusions but just help the student to learn by himself or herself.

In one of the Upanishads comes the story of a boy going to a teacher and asking him : Will you please teach me what is the nature of Reality, will you teach me please my Master, what is the essence of Life, the meaning of Life ? The teacher says : "I would love to help you, but look I give you these 200 cows of mine. They used to live in the forest. The culture of the Vedas and the Upanishads was a kind of forest culture. Living in the forests, the mountains, by the banks of rivers, in caves, quite a different way of living. So the teacher says : "Would you take these 200 cows and move away from the place where I am living, enter deep forests, find out a place where you will feel comfortable and live there till the 200 cows become 1000 and while they are becoming 1000 you have to observe, see and watch everything that happens around you. Come back with the 1000 cows, then we shall see about your learning.

And the Upanishad proceeds to disclose how the young boy with 200 weak and lean cows goes far off in the forest having trusted the words of the sage. He lives their serving the cows, living by the cow's milk, alone with the cows. He had to observe, watch and learn from nature, so he observes the movement of the sun, the moon, the stars, the rivers, the movement of cows, the intelligence that they express. He had to learn by observation

And the Upanishad proceeds, when the young man goes back to the teacher's place, the hut with 1000 cows his face is resplendent with the light of understanding. He was joyful, his face was shining, the eyes were full of an inner bliss and peace And so when he stood in the presence of the teacher, the teacher says congratulations, you have learnt by yourself.

We will come across a number of such stories, where the teacher dared to leave the students alone by themselves, just giving him one or two hints and letting him discover by himself.

Then the boy sits down with the teacher, the Rishi Gautama and the boy's name was Bhrigu and he says : "Now I will tell you what you have discovered. The teacher says "Have you not understood that the sun is full of light and there is also light within you. It is the light within you which becomes sight in your

eyes. So the light in the sun and the light in you are one. Haven't you discovered this ?" And the boy says "Yes". And he says : "Haven't you looked at the moon at night and haven't you been drinking the nectar of the light of the moon, teaching you thereby that you also contain the same nectar, as the moon and have the same light as the moon ?" I will not elaborate upon the whole Upanishad, the poetic way of the teaching, confirming what the student had learnt : And then he says; "From today we are equal." That was the way of teaching.

It was a non-authoritarian approach to teaching and education, an approach of absolute freedom. Of course there was love and respect between the student and teacher but there was also absolute freedom to learn and discover for oneself.

The emphasis was not on teaching, the emphasis was on helping to learn, and learning never came to an end with the seers, the Sages, the rishis and it never came to an end with the students also.

And then the student and the teacher part, and he says : "Now you are on your own !" He confirms the liberation or the enlightenment, and blesses the student. So the student goes and he becomes a teacher and lives somewhere in the forest. Again students go to him, as he had gone to his teacher and the cycle of learning and helping to learn

proceeds. It's a marvellous thing.

May I refer to another story. These are the stories contained in different Upanishads. The student comes and asks the teacher : "I have come to learn from you and I would like to find out what is the essence of Life. "Oh, alright, now for four days you are not going to have any food. Let us find out if you and I can live without food." So for four days the teacher and the student together fast completely without any food. And the student becomes very weak and in the fourth day he says : "Oh my master now I have discovered the food, the 'Ana' is Brahma. It is the ultimate reality because look I have not eaten for four days and now I can't walk, sleep, or think, my brain can't function. It seems that "ana" - the food is Brahman."

"Alright, now for four days you are not going to think at all. No thoughts." Next day the student says: "No, no you can't live without thoughts. I think I was wrong yesterday, the mind is the essence, because without thinking you can't live." "O.K. shall we try if we can live without breathing ?" "No, we can't live without breathing. You can experiecn for a couple of minutes. So you say the vital energy, the prana is the Brahman."

Like that the teacher helps the student to discover the hierarchy, the gradiations and leads the discovery

towards the Truth. He does not impose "This is Brahman or Sat Chit Anand is Brahman" He does not give a definition. It is very attractive and fascinating. The ancient teachers never gave any conclusions. If you went to them with problems, they would not give you any ready made solution. They say giving you solution, giving a definition is strangling your inquiry. You are suffocating and strangling the intelligence of another person. Give hints, suggestions, stand by, live with them, but let the discovery happen as an event, as a happening, as an occurrence. So it will be the personal discovery, something belonging to the student.

Because you are students of Yoga, which is a non-authoritarian approach to Truth and Reality I'm emphasising the foundation of the Yoga in the Upanishads. The Yoga does not even talk about God. It starts with the process of purification and education and refers to the illumination, the enlightenment as a by-product of purification. The approach of Yoga is something very difficult to understand unless you know the foundation of Yoga in the Upanishads.

QUEST OF THE NATURE OF REALITY

The second fascinating aspect about the Upanishads is their emphasis on the unity of life. The wholeness, the completeness, the homogeneity of Reality. The Upanishads are a quest of the nature

of Reality, they are concerned with the process of the perception. They are concerned with the process of thinking, they are concerned with the purification of your physical and psychological structure. They are not much concerned with your conclusions. They are concerned with what happens to you, with your life. Because all conclusions are tentative. As the human race progresses and evolves conclusions may go on changing, they may be clothed in different languages but the quality of inquiry and what happens to the inquirer during the process of purification and the act of learning is the most important thing.

Spirituality is the quality of your life. What happens to you while you observe, while you learn and what you do with your learning. So this emphasis on the unity of life, the emphasis on focusing your energies on discovering the ultimate meaning of life. Not concerned with god's, goddesses, temples, mosques, rituals and how you worship and how you build and construct the temples and the class of priests. They are not concerned with anything of these.

The organisation of religion came later on. This institutionalisation of human behaviour and the exploitation through the class of priests and depriving human beings of inner psychic freedom that comes later on. But that the human race did live, did pass through such a period of unconditional freedom in

inquiry and unconditional freedom in the process of learning is something marvellous and that it could happen to the human beings. Whether it happened in India or Norway or Argentina or Poland, it doesn't matter. The geographical land of India is not the main thing. This could happen to the human race and therefore it means, the human race has a potential to let it occur again, to let it happen again-the absolute freedom in inquiry and in discovering the truth for yourself.

ISHAVASYA UPANISHAD

Now we come to Ishavasya Upanishad which I had referred to as the essence of all Upanishadic teachings. There are one hundred and eight Upanishads that are available. Among them ten Upanishads are considered the most important and among the ten important Upanishads, Isha is the first one. It is no use cluttering your consciousness with the names of all the Upanishads and yet I can tell you the names of the ten most important ones : Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brhadaranyaka. These are fascinating Upanishads and we will turn to the first one, the Ishavasya.

Isha is a word that indicates the permeation. You might have heard the word "Ishvara". Even in Patanjali Yoga Sutra "Ishvara Pranidhan" is men-

tioned. The word Ishvara is derived from the root "Isha" - to penetrate, to permeate, to permeate everything. Permeation means to enter it, to flood it with your essence, to fill it with your vitality. That is permeation.

Permeation is not covering up. It is not only enveloping like you put a letter in an envelope the Universe is not enveloped by Divinity. The Divinity permeates - you know entering everything. It becomes the being of every expression. That is the meaning of the word *Isha*. To permeate and to be the essence of that which you permeate. Supposing the Isha or Ishvara as you call it permeates a blade of grass, it means that in a blade of grass you find all the qualities of the Divinity - limited by the shape and the size, the time and the place, but it is permeated by that essential element.

So Ishavasya Upanishad is a Upanishad that talks about the principle, the essence of Reality which permeates everything in the cosmos. "Isha vasyam Idam sarvam yat kin ca Jagatyam jagat." "Jagat" is that which has velocity, momentum. World is called Jagat. Jagat in Sanskrit means that which has energy and momentum, that which is always changing. "Gati Sheelam Jagat" That which has the momentum, the velocity, the energy of constant movement. Movement in various ways, on various fronts. This Upanishad is about the Divinity that permeates everything having

motion in the cosmos. That why it is called Ishavasya Upanishad. I'm talking only about the word "Ishavasya" The principle that permeates everything that you see in the cosmos. When we turn to the Upanishad itself we will have to turn to the mantras. Ishavasya Upanishad has 18 mantras and some versions say 16 mantras.

MANTRA

You are acquainted with the term "Mantra". Mantra is a beautiful word. Mantra is that which helps you to get liberated if you contemplate about it. The word helps your enlightenment, your liberation if you contemplate about its meaning. "Mantra" comes from "mana" - to contemplate. It is that which protects you, that which helps you, that which enhances your salvation, your enlightenment, your liberation.

We will refer now, before we proceed to the mantras of Ishavasya Upanishad, to the Shanti Paatha or the invocation of Peace.

**SHANTI PAATHA
OR
THE INVOCATION OF PEACE**

ॐ पूर्णम् अदः पूर्णम् इदम् पूर्णात् पूर्णम् उदच्यते ।
पूर्णस्य पूर्णम् आदाय पूर्णम् एव अवशिष्यते
ॐ शान्तिः शान्तिः शान्तिः

*Aum purnamadaha purnmidam
purnat purnam udachyate.*

*Purnasya purnam adaya purnam ev'avshishyate.
Aum shantih shantih shantih*

*The source of creation is a infinity, a wholeness.
As the source is infinite, the creation is also infinite.
You cannot divide life into Divine and non-Divine. The
Divinity nevers gets exhausted. Destruction and
creation are not two different events. One is
emergence and the other is merging back. So let
there be peace through the realisation that the whole
life is Divine.*

* * *

Everything in the Vedas begins with Aum. Aum is the imitation by human beings, a vocal imitation by the human beings of the primal sound out of which creation has come into existence. It is an imitation by the human race of the primal sound. That is to say the cosmos is all the time vibrating with this

sound. It is manifest everywhere. It gets manifest in water, in space, in the skies, through the trees, in the birds, in the animals.

This is the primal sound which is not born of any friction. I am talking now and the sounds that I am uttering are the result of friction. The teeth, the tongue, the lips together move and there is a friction out of which sound comes. But the sound AUM is called the primal source of creation, it is not born of any friction. It is a self-generated, whole sound and the human race tries to imitate it and says AUM. You don't have to touch it with teeth to reproduce it. Even by pronouncing it inside you can make that sound, you can hear that sound.

The Shanti Paatha begins with Aum.

Purnamadaha

"Purna" is whole, wholeness. "Madaha" is infinite. It is infinite and whole. What is infinite and whole? The source, the source of creation, the Divine - call it God if you want. The source of creation is an infinity, it is a wholeness, it is homogeneity.

Purnamidam

The cosmos that you see around is also an

infinity. As the source is infinite, the creation is also infinite. This infinity of creation has emerged out of that.

You may be acquainted with the words "manifest" and "non-manifest". That which is invisible, intangible, that which cannot be seen, smelt or touched is called unmanifest. It has no form, no colour, no shape, no size. It is called manifest when it takes upon itself a form. The first is the formless. That is why we call it unmanifest, invisible, imperceptible etc and the Cosmos is visible, perceptible, tangible. It has form, shape, size, it has objectivity.

The first mantra invoking peace says : Please do not look upon the manifest world of matter, of objects, of animals, of birds, of plants as finite. It is also infinite. It is also limitless. And the source of creation is also a limitlessness, an infinity and a wholeness. They are not different. One is manifest and one is unmanifest. One is known and the other is unknown but qualitatively there is no difference between the two.

Qualitatively there is no difference between the two. I am emphasising this because generally people feel that Vedanta says that Brahman is real and the world is an illusion. It is a general conception of Indian philosophy that they call the world "maya" - an illusion, unreal. I am hitting at the very concept. The

Upanishad says the source of creation, the ground of existence, what you call the Divinity, which cannot be seen and touched by your sense organs is an infinity, an eternity, a wholeness. It is an inexhaustibility and out of it has emerged the so called visible, tangible, perceptible world which also has the same infinity.

Purnat - Purnam udacyate

Udacyate I'm interpreting as emergence. Out of the ground of existence, out of the Divinity has emerged what you call the cosmic life. So the cosmic life is Divine. You cannot separate the Divinity and the Cosmos and say the Cosmos is matter and the other is Divine. You cannot separate the two because what you call the cosmic Life, what you call matter has emerged out of the Divinity. Please do see this. Life has not emerged out of matter. The Upanishad says what you call Life has emerged out of that Divinity. Life is Divine.

We will go into the elaboration of the word Divine later on but for the present the mantra for invoking peace is telling the human being : Please look upon every expression of life as Divine and sacred. Your relationship with the Cosmic life is a relationship of sanctity, respect and sacredness because this is as Divine as the other.

What have we learnt so far ? That life cannot be divided into the Divine and non-Divine. Life cannot be divided into mind, consciousness and matter. Life cannot be divided. There is no separation between matter and consciousness, no separation between cosmic life and the Divinity or Godhood. They are not separate. They are not completely independent of each other. They involve one another, one is the emergence of the other. Sometimes it emerges sometimes it goes back and merges into it. Emergence and merging back that is the cycle of birth and death. Death is merging back and birth is emerging out of the Divinity. So let there be Peace, may there be peace through the realisation that the whole Life is Divine.

Since millions of years the unmanifest has been becoming manifest. Trees are born, rivers flow, the oceans are there, the cycle of seasons goes on, so many countries come into existence, universes come into existence, they explode, they get destroyed and yet the infinite cycle of Life goes on.

The expression by the Being, the process of expressing itself, unwinding itself, exposing itself, goes on. Don't think that if this universe gets destroyed that the infinity is going to need something, another emergence will come. Destruction and creation are inseparably related to each other. They are not two different events. Destruction is not a loss.

I'm not talking about man made destruction. I'm not talking about violence, I'm talking about the law of creation - birth, growth, decay and death. That which is natural is the law of nature. So many creations have happened and yet the Infinity, the Absolute ground of existence, the Divinity does not get exhausted. One comes up, it goes back, another comes up and so the universes have been exploding out of the Infinity of Life.

Those of you who are interested can read Morris Nichol, the latest book on science which talks about infinite universes exploding out of the nothingness of emptiness. He says the latest word in physics now is that the source of creation is a emptiness and the exptiness explodes into universes and this has been going on for immeasurable times.

I don't know how to proceed. This is just an introduction. If it is too abstract we can change the style. But I wanted to take you to the ancient country, to the Vedas, to their poetic expression, the conversation and communication between teacher and the student and how he talks about the source of creation, the nature of creation, man's role in this creation and mankind's relationship to the creation. I'm talking to the non Indians so I will be realating the perceptions of the ancient Rishis with the latest discoveries of physics also. How the physicists are now verifying what was seen and written thousands of years ago.

The Vedas and the Upanishads are an odyssey, a huge poetry of harmony. Harmony as the aim of life, harmony as the quality of living, harmony as the foundation of relationship. They are songs of harmony. How to induce harmony in relationships.

In the Shanti Paatha they say, look do not divide Life into matter and Divine. Do not divide it. Do not say, that was the truth and this is an illusion. No, no, no - the ground of existence permeates every expression of life. The quality of the ground, right from a blade of grass to a elephant or a camel or a human being, they contain the same quality of Divinity. Expression may be limited, but the quality is the same. Matter is a limited expression of consciousness. Matter is a conditioned expression of the consciousness but it is consciousness all the same. What you see around, what you call matter is not something negligibles. You are not the master of that. You are all fellow beings living in the Cosmos. So the relationship has to be of perception, understanding and harmony.

FIRST MANTRA

ॐ ईशावास्यम् इदं सर्वं यत् किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद् धनम् ॥१॥

*Isha vasyam idam sarvam yatkin ca jagatyam jagat
Tena tyaktena bhunjitha ma gradhah kasyasvid
dhanam. //1//*

Life is a homogeneous, organic wholeness. It has no parts. There is movement in Life. Every movement contains and is accompanied by the motionlessness, by the stillness within. As Life is a unity, enjoy the essence of Life but renounce the unessentials, the secondaries. Remove your infatuation with that which has limited the Divinity,

* * *

Before we proceed it will be well to remember that Vimala is not teaching anything. Here Vimala is only conveying what the Ishavasya Upanishad says to you and trying to co-relate it to how you live today and where the modern science is today. This is just to help you to study your Raja Yoga. So this is not Vimala's communication. Though Vimala sits here, it is not Vimala's talk. She is teaching here, she is trying to explain to you what the Ishavasya Upanishad says.

That is why I have said to people that you will not find it interesting, it is a academic class, we are studying academically what the Upanishad has said before.

Isha vasyam idam sarvam yetkin ca jagatyam jagat. The first line of the first mantra of Ishavasya Upanishad tells us that everything is pervaded and permeated by the Reality, by the Divinity, by the Supreme Intelligence. Intelligence is contained in every expression of Life. The levels of intelligence contained in a horse, a elephant, a sparrow may be different but no expression of Life is blind or dumb.

As in the Shanti Paatha the Upanishad is trying to tell us that the Unmanifest is whole and the manifest is also whole. The wholeness is a quality which does not get affected by the variety of expressions. The manifest has a variety of expressions. The stars, the planets, the solar systems, the earth, the trees, the birds, the animals are a variety of expressions. But these varieties are not parts, they do not constitute the total. They are expressions. What does that mean ? It means that every expression contains the quality of the wholeness. A gear of the car does not contain the quality of the car - they have no motion or movement by themselves. The quality of Wholeness is contained in every expression of Life. Life is a wholeness.

Do you understand the relation between the Wholeness and the expression of Wholeness ? Every expression contains the quality of the Wholeness but a part of the totality does not contain the quality of the totality.

I would like to attract your attention that the Vedas should be understood precisely, and accurately. We are using the word "Whole" and "Wholeness". Life is a wholeness, the Supreme Reality, the essence of Life is Wholeness. Let us distinguish the word "Whole" and "Wholeness" from the word "Total" and "Totality", otherwise we might confuse the two. When you count in numbers from 1 to 100 for you 100 is a totality, you put 10 + 90 together and you have the sum total as 100. You model a car or bicycle - you have an idea of what you want. You construct, assemble organise the parts according to your needs and the picture you had imagined of a car and you get the sum total - the car. If you remove one part of it, the car cannot function. The totality is the sum total of parts. It is divisible. But Wholeness is not put together, it cannot be divided, it is indivisible. You cannot get the wholeness by putting oceans, mountains and forests together. They are not parts of Reality, they are expressions of the Wholeness. They are emanations of the Wholeness. A drop of water in the ocean is not a part of the ocean, the drop contains the Wholeness, the quality of Wholeness of

water.

Please do distinguish between totality which is divisible, which allows for additions, substractions, which allows for a variety of arrangements, while wholeness is organic, you cannot say I will put my eyes on the thigh, I do not like the eyes here. You cannot change that. The organic wholeness of the body has a inter-relatedness which is itself a expression of the Wholeness. The human body is not like the robot that is assembled and put together and whoes whole structure can be changed.

Please see that Life is a Wholeness. Life is a homogeneous, organic wholeness. It has no parts. Earth is not a part of the Cosmos. The sun or the moon or the stars are not the parts of the wholeness of Life. They are expressions. So there is a difference between Wholeness and totality.

Life is not a totality integrated for a purpose. It has no parts, it is indivisible, it is organic and it has inter-relatedness which is an expression of the Wholeness.

Thirdly the mantra tells us that there is movement. The word "*Jagat*" indicates motion or movement. The movement contains the stillness, the expression contains the quality of Wholeness and every movement, every motion contains the motionlessness. You

cannot separate the movement and the stillness. Every word in your speech contains the silence. Every movement is accompanied by the stillness within.

Tena tyaktena bhunjitha ma grdhah Kasyasvid dhanam We are proceeding with the mantra, taking it for granted that we have discovered the unity of Life, the sacredness of Life, the inexhaustibility of Life. So supposing we have discovered the unity, the sanctity of Life, what do we do with it now ? The mantra says "*Tena tyaktena bhunjitha.....Tene Tyaktena* means renunciation and *Bhunjitha* means enjoy. What do you enjoy ? You enjoy the essence. And what is to be renounced ? Renounce the secondaries.

You are going to renounce your infatuation, your obsession with the form, the object, the colour, the particularity of the object - that which has limited the Divinity. You are going to renounce the limitations, the conditionings. You are going to renounce the obsessions with time and space.

Time and space as emanating from the Divinity are the secondaries that could be renounced. Let me put it to you in your modern language. Time has no reality, psychological time has no factual content. That is how you put it today and the Rishis thousands of years ago said that, in the process of exploding, manifesting, in the process of emergence the Divinity

took the form of space and time, released the space and time. Do not attach importance to the secondary - time and space, shape and size, the colour etc - renounce that and enjoy the essence.

This is not the meaning given by any of the commentators - right from Shankaracharya to Sant Vinoba today. There have been hundreds of interpretations of the Upanishad but somehow the mantra says this meaning to me, and I'm communicating to you not the meaning given by any commentator or by any book, this is a communication between you and me and I have to convey to you my perception.

Persons like Sant Vinoba and other Ved authorities have interpreted *Tena tyaktena bhunjitha* in this way : "Please enjoy whatever you earn or is available to you with the spirit of renunciation." They have interpreted it quite differently and I feel *Tena tyaktena* means: What has to be renounced are the unessentials, that is time and space. When the Divine renounced time and space it became the cover of the finite world. So you again renounce the same which was renounced by the Divinity and you are together.

Renounce the time, the space which are not the essence of Reality, which are only the secondary, which are only like the skin of the fruit to be peeled

and thrown away. When you eat a fruit you don't eat the skin, in the same way time and space are the skin in which are preserved the essence of Divinity, throw them away and then only the essence of Divinity remains.

Contained in the form is the essence. The taste of the mango, the flavour of an orange, apple, grape - that flavour, that sweetness is the essence of Reality, it is the essence of Divinity. Do not go by the outward, the external - that in which the Reality is enveloped. Do not look at the human being with an eye to the colour or language they speak, but look at them and commune with the energy that gets expressed and conveyed through the eyes, through the movements. Commune with that. Relate with that. Do not relate to the externals, to the secondaries.

In the lot of relationship, in the movement of relationship focus your energies on the essence of humaneness contained in the various bodies. This is the secret of relationship which is going to lead us to peace and harmony. The Upanishad says renounce the secondaries - and by the secondaries they are indicating time and space.

Ma gradhah - Do not covet, do not be greedy, do not look with the desire of acquisition. The word *Graha* is related to acquisitive activity. When you try to acquire something with a lust for it, with an infatuation

for it, when you have a craving for it then that acquisitive activity leads to aggression, to competition, to violence.

Enjoy by all means, enjoy the things of life, enjoy the so called material world, whatever it has to give to you, because it is for you, the cosmos is created for you - to live and to be related to it. We are not running away from that but for the enjoyment there will be two things necessary. Renunciation of the secondary, of the unessential and the movement of relationship where there is no infatuation, ambition, lust and obsession.

Modern psychology will say there is nothing like an individual mind. There is nothing like a ego. The self-centered acquisitive activity is the root of all violence. It is acquisitive, it goes on defensive, it always is inhibited by fear and therefore the self-centered movement of the ego in human relationship leads to violence. This is the language of modern psychology and the Upanishads puts it quite differently. The Upanishad says the whole Life is Divine and sacred, how then can you have obsession for anything ? You are a part of it. You have no obsession for your hand or for your eyes. They may be beautiful. You stand before a mirror and you look and you enjoy it but there is no relationship of lust and obsession or infatuation. As soon as the relationship is polluted by those motivations then the

trouble begins. The source of misery and sorrow begins.

Because you yourself are an expression of the Wholeness how can one expression to Wholeness get attached to another expression of Wholeness ? If you understand this then there is no need to get attached to the variety of expressions, to get addicted, to become dependent upon any expression exclusively. By getting attached to objects, to ideas, to situations, to variety of forms, shapes etc. you become dependent upon it, you lose you independence in attachment. As you yourself are an expression of the Wholeness and you are living with the Wholeness in innumerable expressions where is the question of having a relationship of obsession, lust, attachment, addiction ? Enjoy the creation as per your need. Joy is the result of providing the needs to the body, to the mind. Joy is the result of the relationship of appetite and food, of thirst and water. When thirst is provided with water and the thirst is quenched then there is a joy. Joy has nothing to do with pleasure. You convert the joy into pleasure when you say : "Ah it was beautiful, I have had a wonderful drink, let me capture the source of that drink and have it with me, so I can repeat it. The joy gets converted into pleasure when the Center, the Ego says "I would like to repeat the experience." Joy happens in the communion."Joy happens when there is a need and a provision.

The creation is such a marvellous thing. On the

one hand there is thirst and on the other there is water, on the one hand there is sight and on the other there is light. Needs and provisions, needs and provisions. There is a cycle and a rhythm and a beauty about it. What use are the vegetables and fruits and other things of this creation if there were not that sacred appetite which permeates every nerve of yours and creates a obligation for the communion with the fruit or a drop of water.

The Wholeness expresses itself on the one hand in the nature of appetite, thirst or sex instinct and on the other there is a provision for the needs. So in the communion, the Wholeness is realised, the Wholeness is experienced. No need for getting addicted and attached. The moment you convert the joy into pleasure and create an addiction and attachment you sow the seeds of misery.

The Upanishads are a song for the ending of misery, ending of sorrow, for expressing the Supreme Intelligence which is joy, which is bliss, which is love.

As soon as the importance of space and time and the external coverings of matter gets dropped, the relationship with food, clothes, with human beings becomes simple. Then you have no insistance, no dogmatism, no wish to dominate or depend upon others. Then the relationship with objects or with human beings becomes very simple and it can lead

to harmony and peace provided your energies are focussed on the essence and not on the secondary like the shape of the nose, the colour of the eyes, the language and the way the person stands or sits. You may register all that, you may like it or you may not like it, but that does not become the point from which you respond in relationship. The likes, the dislikes, the preferences, the prejudices, the intellectual conclusions, the thoughts, the principles - all that is man-made and secondary, your relationships are not governed by them.

Kasyasvid dhanam-Here the *Kasya* refers to the Divinity and *Dhanam* to all the wealth. This manifestation is called *Dhanam*. The manifestation, the cosmos is *Dhanam* - it is wealth. The whole of the cosmos is wealth. It is the grace of Divine and it is for the human race, it is for the human beings to share. Where is the question of coveting, competing, exploiting. It is a question of sharing whatever exists in the form of cosmos. Whatever you see is the glory of Life. Glory be unto God. The cosmos is a glory, it is the expression of the Divine glory. You are living in the Cosmos. All is for you to share, to enjoy.

So diving deep into the Upanishad we shall proceed tomorrow with the second mantra. Tomorrow there is a hymn to Action. Today we have talked about relationship and the motivation behind relationship and tomorrow we will talk about a life of action, what

is the importance of action and how your actions can be the thread by which the fibre of social life gets woven and how you cannot live without action. They call it Karma.

You can see why the Ishavasya Upanishad is called the fountain head of the whole Indian philosophy. If they not written any other mantram except this first mantra and th mantra of Shanti Paatha, the mantra of invoking peace, I think the human race would have benefited beyond words.

SECOND MANTRA

कुर्वन् एव इह कर्माणि जिजीविषेत् शतं समाः ।
एवं त्वयि न अन्यथा इतः अस्ति न कर्म लिप्यते नरे ॥२॥

*Kurvann ev'eha karmani jijivishec chatam samah
evam tvayi n'anyath'eto'sti na karma lipyate nare*
//2//

You can aspire to live for ceturies. The urge to live gets justified only through your actions. You have no choice but to act, otherwise you will be carried away by the negative, mechanistic movements of the biological impulses and psychological stuff that has gone into your system. It is your responsibility to create a harmony in the various impulses and their involuntary movement. Action is unconditional unfoldment of being. The unfoldment of the being by itself becomes a fulfilment. Such action can never become a bondage.

* * *

Kurvann ev'eha karmani jijivishec chatam samah
The word "Karma" gets repeated in this mantra. We have to distinguish between "Karma" which can be translated in English language into action and "Kriya" or activity. Unless we can distinguish between the two we may not get the whole meaning of the mantra.

What is "Kriya" ? What is Activity ? Wherever there is energy there is activity, energy cannot be idle. In our body or outside our body we see immeasurable variety of activities. There is movement and activity in the earth because of the fertility in the earth. You throw the seed in the earth and the activity begins to function. The seed together with the earth, the water, the heat, the light inter-act and there is germination and again the activity goes on from sprouting, to a plant, to a tree, from a tree to flowers, to fruits, to a seed. Beginning from seed and going back to seed is a cycle of activity. There is similarly activity in the waters, in the oceans. There is a movement in the minerals, in the stones and rocks.

Coming back to ourselves, in the body, in the biological structure there is a movement going on. Appetites, thirst, sex impulse, impulse for sleep. They are not voluntary actions of the human being, these are biological activities contained in the structure and they are going to operate, you do not have to activate them. When the boy or girl reach manhood or womanhood nobody has to preach about the sex impulse, you do not have to read books about it. It gets activated by itself. You may control and regulate the impulses to create a rhythm in them, you may refine and sophisticate them but the activities are there.

Reacting to the biological impulses is not an

action. The movement of impulses is not an action. It is an activity. Action has no part of reaction. Action has no part of repetition. Impulses are repeated day after day. You feel the appetite, the hunger day after day, hour after hour. Activity is always repetitive. Activity is not a voluntary thing, it is an involuntary thing. There is a compulsion behind it. Action is something where there is no compulsion at all.

We have seen the activity of the biological impulses. Besides the biological impulses there are what you call the conditionings, the *sanskaras*, the thoughts, feelings, sentiments, the value structures, the likes and dislikes, preferences and prejudices of centuries behind you. They are stacked in the very marrow of your bones. They have gone into the quality of your blood, they have gone into the neurological system, the chemical system and they go on moving. The thoughts, feelings, sentiments, the goals, the aims are all on the verbal and pictorial level contained within the biological structures and neuro-chemical system. It is there in what you call the mind. The movement of that which has been fed into you, you call a thought, a feeling. But it is an activity, it is not action. The movement of thought is not an action, it is an activity. When you react to a thought coming up in your mind or when you react to a thought coming up in someone else's mind it is not action.

Karma is something qualitatively different from the movement of activities - biological or psychological. The realm of the biological and the psychological is the realm of involuntary movement fed into you by nature or by human civilization. It has nothing to do with Understanding, with Joy, with Love. These are non-moral spheres of movement which is an expression of Life all the same, but it has nothing to do with Karma or action. To act is the privilege of human beings because of highly sensitised intelligence contained in their body.

The Upanishad says you can aspire to live for centuries. *Jijiveshec* is the urge to live, the aspiration of Life. The urge to live gets justified, it becomes meaningful only through your action. You can aspire to live for centuries only through action. It is no use succumbing to the biological movement of impulses and the psychological movement of thoughts and feelings. You may spend centuries indulging in these activities but that is not the quality of Life and Living.

Why do you have to shoulder the responsibility of action ? Because you cannot live otherwise. The responsibility to act is there, the responsibility to understand is there, and then out of your own freedom and initiative to move. Action is a movement but it is a spontaneous movement out of Understanding and out of Freedom.

The Upanishad says you have no choice but to act. Why do they say that ? You have no choice but to act otherwise you will be carried away by the repulsive, the mechanistic movements of the biological impulses or psychological stuff that has gone into your system. You will only become a second hand vehicle for the repulsion of biological impulses and psychological movement of thought.

Creating a harmony in the various impulses and their involuntary movement is a responsibility. Creating a harmony and order in the neuro-chemical stuff, in the psychological stuff - understanding it and creating an orderliness and harmony in it is a responsibility. That is part of your action. If you do not create the harmony and the orderliness than you have not acted.

You have to act first on your biological system. That you can do through Hatha Yoga. You learn the yama, niyama, asanas, pranayama, prathyahara, dharana, dhyana. You learn the eight fold path of Yoga. It is for creating an order and a harmony, so that the body moves harmoniously. What is pranayama but creating a new harmony in the various movements of prana - apana, vāya, udāna, samāna. The movement is not created by you but you act upon the involuntary, biological movement.

You can either create a harmony between the

impulses or you can transcend the biological instincts. When you transcend you are acting upon the impulse.

In the same way you can act upon the thoughts, the feeling the sentiments for creating harmony, for creating order. Action requires preception and intelligence. And it is the privilege of the human beings to have the capacity to act upon the biological and the psychological world.

Your *Jijiveshec* - your urge to live which is an expression of the cosmic urge for unfoldment of the being, becomes justifiable and reasonable only through Karma. Karma is the unfoldment of your being. You are unfolding the inner harmony, you are unfolding the supreme intelligence contained in you. You are unfolding the sensitivity contained in you. The mechanical thought movement has no sensitivity, the movement of impulses has no sensitivity. The impulse is a programmed instinct, the biological impulses are a part of biological programming and the thoughts etc. are a psychological programming fed into you systematically through tradition, philosophy, social system, customs etc. Spontaneity, joy, love can never be programmed. In pleasure and pain there is a possibility of repetition. Love, Joy, Beauty, Freedom Spontaneity, Innocency-they cannot be repeated. They are expressions of the wholeness of life and therefore there is only an expression but not a repetition. There is an emanation but not a mechanistic repetition.

It is your privilege if you want, to live for hundreds of years, if you learn to act. The mantra uses the term *Chatam samaha*, that is for centuries together. Even today there are individuals in the world who have lived 100-140-200 years. They say in the ancient days in India people used to live to thousands of years. I am not asking you to believe that, but the mantra refers to the capacity, to the potential of the human body to last for centuries. It does not say thousands of years but it does say *Chatam samaha*. You can aspire to live for many centuries and the aspiration is fulfilled, justifiable if you learn to act. If you say no I won't take the responsibility of acting, of understanding, of being aware, of being alert and moving into action out of your own freedom and initiative, the Upanishad replies : you have no other choice because there are so many movements, so many energies already fed into your system that you will be destroyed by them unless you act. You will be reduced to a machine. Don't you want to live. Upanishads are addressed to those who want to live, who want to understand what life is, what is living.

The second question that may arise in the mind is : If I act will not that karma become a bondage for me ? Will I not get tainted and polluted by that? That is the question you may ask, and the Sage imagining your question, in the last part of the mantra says : *Na karma lipyate nare*.

Evam tvayi n'anyath'eto'sti na karma lipyate nare

Now see the beauty of it *Na karma lipyate nare* means action can never pollute, contaminate, tarnish, taint the quality of your being.

People think for the sake of realisation, for enlightenment, for samadhi they must run away from the responsibility to act. The Upanishad says no, that is escapism, it is not going to help you. You have to act and act with a sense of responsibility, with awareness and alertness, If you were compelled by your past, if you were compelled by the biological impulses there is no spontaneity or freedom in that action. Action and freedom go together, action and non-attachment go together. The moment you are attached or addicted exclusively to something, you have cut yourself away from the whole, the Wholeness of life. So the Rishis says action can never become a bondage.

In your life from morning to night see that you act and do not react. It is a very austere thing to be aware from morning to night of what you are doing. Whether you are acting or reacting, whether you are moving into relationship with an individual or a situation out of compulsion from society, your past, your family or you are moving into relationship out of understanding. Understanding liberates. When you understand something there is no strain, no stress.

When you do not react out of compulsion there is no burden on you. Spontaneity, freedom, understanding make you light like a feather and therefore your action becomes the unfoldment of your being, living is the unfoldment of your being.

Evam tvayi n'anyath'eo'sti - the Upanishad is very categorical this time. It says there is no other way to live, but through the movement of your relationship that you are going to unfold your being. The movement of relationship is not for becoming, it is for unfolding of what you are. I wish I could co-relate this the unfoldment of being to the process of becoming.

The process of becoming and the unfoldment of being are two different things. When I say something in order to please another, because I want their good opinion I am not unfolding myself. When I do something to please another, because they are helping me I am not acting, I am calculating, bargaining, manipulating. If I am doing something out of fear or inhibition I am not acting because fear has taken away my freedom, it has moved me away from my understanding. The Upanishad emphasises the need for Karma and not Kriya.

Karma is unfoldment of being and Kriya is the process of becoming, gaining, acquiring, possessing, owning, protecting, pleasing. In the process of

becoming there is no joy or bliss of life. In the unfoldment of being there is the joy, the bliss.

Why does not the movement of Karma bind, pollute contaminate the quality of your life, the quality of your being ? This question should be asked. Memory contaminates the quality of your life. The wish to repeat pleasure binds you. If there is memory of pleasure, then I want to own the individual who gave me the pleasure, I want to possess the object that gave me the pleasure. So it creates the relationship of ownership and possession which is pollution. Freedom is lost both ways, you possess the object and objects possess you.

Do you see the evolution of bondage in the repetition of pleasure ? Something has given me pleasure and I say "Ah, I would like to have it tomorrow, I would like to have it again." So there is the bondage of time. I have created a tomorrow in order to repeat the pleasure. The object has to be captured, the individual has to be captured, to be owned and I must keep a watch, otherwise I might lose the individual, the object. So my freedom has been controlled by the ownership and the possession of objects and individuals. The desire to repeat pleasure is the source of suffering and misery.

Karma is acting out of understanding out of spontaneity and awareness. Then you move into a

relationship out of understanding, spontaneity, alertness. Your wholeness has jumped into the movement. Your wholeness is poured in the movement. It may be taking a glass of water or cleaning the floor. When your wholeness is poured into the movement you have moved out of awareness and understanding. There are no inhibitions what so ever and no wish to gain anything by that movement. There is no bargaining, manipulation, manouvering. You have poured your whole being into it.

Unfolding the content of your whole being itself becomes a fulfilment, The movement of Karma becomes its own fulfilment therefore you are not eager to gather anything as memory out of that movement. The act of unfoldment gives you a sense of fulfilment which I cannot describe. You do not hold anything back. There are no reservations, no fears. The action is not a means to an end, it is an end in itself, therefore it does not leave any conditioning behind as memory. You have acted and you are fulfilled by the action, you are enriched by the very movement of action, you are energised by the movement of unfolding and again you are back in the next relationship.

Action is unconditional unfoldment of the being. Nothing repetitive, nothing mechanistic, nothing done under compulsion, you do not bring back any memory of pain, pleasure, success, failure. You do not bring

back any memory at all. You have lived fully and in that timeless action of unfoldment you were with the Eternity, within the Eternity, unfolding the Eternity. Karma becomes the path of liberation, *Na karma lipyate nare* - Action or Karma never stimulates bondage.

You could co-relate the teaching, the communication of the Upanishads to what the people say today. J. Krishnamurti uses the terms "You live and you die to it". And people ask How can you die to it ? You die to it when there is no registration of memory as pleasure and pain. You may have lived through the pleasure or the pain but it is not carried over as a residue of memory. Dying is non-creation of any residue. No psychological residue at all. That is renunciation. Renunciation is the way of living where not a single action creates a residue of memory. When your action is the unfoldment of your being. There is really no question of the result being related to some center called the "Me, the "Self", the "Ego" in terms of success or failure, pleasure or pain, prestige or humiliation - they are all secondary. No cerebral registration and recording takes place in relation to the Ego, the Self, the Me which is only a contrivance to be used like the money that you use. The Rupee, the Dollar is a currency but that is not wealth. The paper notes are useful for exchange and living in society. In the same way the so called "Me", the "I", is the imaginary center from which we have

to function on the physical and psychological level. We have to use the terms "I", "You" and "Thou" - they are verbal currency, they have no factual content and therefore it would be stupid to relate the happenings to the "I" and create memory. Unless it gets related to the Center of the "Me" there will not be memory.

THIRD MANTRA

असुर्याः नाम ते लोकाः अन्धेन तमसा आवृताः ।
तांस् ते प्रेत्य अभिगच्छन्ति ये के च आत्मनः जनाः ॥३॥

*Asurya nama te loka andhena tamasa avrtah
Tams te prety'abhigacchanti ye ke c'atmahano janah
//3//*

Those who do not take cognisance of the Wholeness of Life. Those who identify themselves with the imaginary center of the 'I' and spend hundreds of years catering to the divisive desires and urges of the Self, when the body dies, they are not free, they have put themselves into the subtle form of vibrations and they remain there in the ether.

* * *

Asurya nama te loka - "Surya" literally means the sun. "Asurya" a region where there is no sun, that is to say where there is no light.

"Loka" - region. They call this "Eha Loka" that which can be seen, that which is tangible and "Para Loka" that which cannot be seen, that which is not visible. You know the word "Loka" really refers to regions or orbits. As you talk about the earth orbit where the law of gravitation works, and you say

beyond the orbit of the earth, there is space which has weightlessness. When the Upanishads talk about the *Loka* it is perhaps indicating different orbits where different laws function. In the orbit of the earth one law of gravitation functions, beyond that orbit it does not function at all, there the weightlessness has its own laws and its own compulsions.

Asurya Nama Te Loka. There are regions of utter darkness where there is no light. What is the nature of that darkness ? "*Andhena Tamasa Avrtah*". There are regions pervaded by a very thick darkness, impenetrable darkness. Those who are not aware of Reality, those who are not aware of the nature of the wholeness of Life in the process of living, in the movement of relationship and who go on ignoring the creativity, the wholeness, the homogeneity of Life they thereby enter the regions of utter darkness, impenetrable darkness, where there is no light of the sun.

When does this happen to them ? When they leave the body *Tams Te Prety'abhigacchanti* - They enter of their own the regions of utter darkness when they leave the bodies behind.

Those who ignore the wholeness, the homogeneity, the Intelligence of life in the movement of relationship, they enter the regions of darkness- this is the literal meaning of the Mantra. But as I said

the Vedas and the Upanishads use code language like your telegraphic code or the code language in your computer, you have to decipher the code. The words of the Rishis have to be deciphered, they have to be decoded.

Surya means the sun. What does the word sun stand here for ? It stands for the light of understanding. The word sun used here is to indicate light. When they want to talk about the light of understanding, the clarity of understanding, the penetrability of Understanding, they use the word *Surya* or any parallel word - they say *Surya*, *Aditya*, *Narayana*, *Mitra* - there are so many words for *Surya* and according to the nuance they want to communicate, they will use that word. Here they want to use the word *Surya* for the penetration of Light. Light penetrates darkness, understanding penetrates ignorance. Here the Sage is referring to the darkness of ignorance and the light of understanding, so he uses the words *Andhena Tamasa*. *Tamasa* - darkness.

Asurya nama te loka andhena tamas' avrtah - There are regions of utter darkness where the sun of understanding, the light does not penetrate, cannot penetrate.

Those who ignore the potential Divinity within themselves are killers of *Atma*, killers of Reality. They

have used the term *Atma Janah* - a very strong term, but *Atma* is not like a ball that you can destroy, so I am using the word "Ignore". When you ignore, you have killed it. You see *Atman*, the Reality is not an object which can be destroyed. The Rishi has used the code word *Atma Janah*, and it has to be de-coded, deciphered. These words have not been deciphered so I would never recommend any European to read the translations of Max Muller, Roma Rolla or even the Indian translators who have translated the Upanishads in a very gross way, in a very pathetic way - with all my respect for all the commentators. Before taking your classes I have referred to 22 commentators, so that I do not do injustice to any of them.

The sage says "They enter the region of utter darkness." What does the word "darkness" signify here ? "Atman" stands for Reality and "*Aham*" stands for *Avidya*. "*Aham*" means the Ego, the Self. *Avidya* - that which teaches you about the Ego. The word "*Aham*" or "*Avidya*" stand for darkness and *Atma* stands for Reality. It is the code language of the Upanishads.

They enter the regions of utter darkness of the Self, the Me, the Ego who ignore the presence of the Intelligence, of the Divinity, of the Creativity. Those who ignore the presence of the *Atman* within themselves follow the path of gradual suicide. Self-centeredness is called gradual suicide and Awareness

of the Atman of the Reality, of the Divinity is called living in the realm of light is the region of light, in the region of clarity and understanding. Self-centeredness is the region of total darkness, impenetrable darkness.

We will elaborate about why the Self is called "Avidya", why the Self-centeredness is called darkness and ignorance and why the Awareness of the Reality is called the region of sun, the region of light or clarity.

Reality, Divinity, the essence of creation, God whatever you call it, has no location in time and space. It is everywhere - "*Isha Vasyam Idam sarvam*" It has penetrated, it has permeated, it has pervaded everything, though it is not located in time and space. You cannot say that the Divinity, the Reality, the ground of existence is here and not there. So it has no location, it cannot be captured in time or space. "Time" means now, today, tomorrow and "space" means here and there. So I was saying the Divinity has no center, the Reality has no center.

The self-consciousness that "I am a woman" or "I am a man". The self-consciousness creates a center, it posits a center in the wholeness. The Wholeness has no center, but the Self imagines a center, posits a center, creates a center. It is called the Ego, the self, the me, the 'I' consciousness. As

soon as it creates a center it has divided life into the "Me" and the "not-me"; It has fragmented, it has tried to divide that which is indivisible, it has tried to fragment that which is an organic, homogeneous wholeness, therefore it is called ignorance. Reality cannot be divided, life cannot be divided, it cannot be fragmented. The 'I' consciousness creates an imaginary structure and therefore the 'I' consciousness is called darkness. It is trying to fragment the non-fragmentable, divide the indivisible, it is trying to create a location, a center where there is 'Me', therefore it is called *Tamas*- darkness, ignorance. Ignorance is always referred to in the Vedas and the Upanishads by the word "darkness". Wherever the word "darkness" would come one has to understand that the reference is to the "self-consciousness, the divisive, isolatory self-consciousness.

We were saying this morning that those who become centered in the self and always feel concerned about the preservation of the self, the perpetuation of the self, the acquisition of the self, they enter the region of darkness, the region of division.

When do they enter these regions ? As soon as you identify yourself with this imaginary location in time and space of the Self, the Ego, the Me. By that you have ignored the Reality, the Wholeness of Life, you have ignored the Divinity of the homogeneous Wholeness. It is only when you do not take

cognisance of the presence of the Wholeness within you and outside of you that you call yourself the petty little ego, the 'Me'. Only when you do not take cognisance of the Wholeness around you, surrounding you that you imagine the division of the "Me" and the "not-me". Then there is fear, there is desire for acquisition, there is desire to defend yourself. Acquisitiveness, defensiveness, the idea of security, the idea of fear, all come out of these two things - Identification with the imaginary center and non-cognisance of the all pervading, all-permeating Wholeness of Divinity.

Those who identify with the center of the 'Me' enter the regions of darkness when the body dies. Where does the Upanishad talk about the death of the body? *Tams te prety' abhigacchanti* . After the death of the body, they proceed as if voluntarily towards the region of impenetrable darkness. Why ? Because one was attached to the center of the Me, the Ego, ignoring the existence of the essential Reality, indulging in the preservation, in the perpetuation of the biological impulses and the psychological movement of the thoughts, feelings, sentiments.

Once you are at that center then you have isolated yourself from the Wholeness and you are in the grip of the activity of the biological structure. The movement of the biological and the psychological structure has a continuity. Thought does not die,

emotions, sentiments do not die, the sex impulse does not die even when your body dies. The impulses have a continuity in one form or other once you have voluntarily put yourself into the grip of the biological movement, once you have identified yourself with it, and with the movement of thought. What is the 'Self', the 'Me' the 'Ego but the movement of your Whole past, the past of the humanity? That identification leads you towards the continuity.

Thought does not die, thought has a continuity. It is matter. Thought is emanating from your body and that matter has energy. You can not see thought by your naked eyes, but the emanation of thought from your body is the emanation of vibrations, which you are releasing in to the ether. In the space around you there are many vibrations of thoughts, sentiments, emotions like jealousy, ambition, they are subtle matter.

You are existing in the ether, in the space, in the form of thought vibrations. The lust for sex experience, the lust for possessions, the dependency, the attachment, the addiction - these are all material forces, various forms of thought and you are realising them into the ether. This solid body may die but the vibrations are there and therefore it has a continuity, continuing endlessly - call it the stream of thought, call it the stream of human consciousness - it has no freedom.

The Ishavasya Upanishad Rishis say those who do not take cognisance of the Wholeness of Life, those who identify themselves with an imaginary center and spend hundreds of years, tens of thousands of years catering to the divisive desires and urges of the Self, when the body dies they are not free, they have put themselves in the subtle form of vibrations, they are there in the ether.

The importance of meditation is freedom from the grip of thought structure. To learn to use the thought only when necessary and not be victimised by it through out the whole waking consciousness. Meditation is thought free state of consciousness. It is freedom from the grip of the thought, freedom from the movement of thought. Why is that necessary ? Otherwise the constant emanation of thoughts is creating "You" in a very subtle form in the space and the ether, and after the death of the physical body they find a congenial place to be reborn, the vibrations again materialise and take human form and continue. That is what is called the dark stream of birth and death. The cycle of birth and death continues, there is no freedom from it.

So the death of the body does not prove to be the termination of the thought movement. You see the Upanishads are laying the foundation of the science of Yoga. Yoga has dhyanam and Samadhi as its culmination. You may begin with the Yama-niyama but

progressively you are going towards dharna-dhyan-samadhi. A dimension where it is possible to live in this body and yet be free of its grip. To live in this body which contains the whole cycle of birth and death, which contains the whole fountain of thought structure, to live in the midst of this body and yet be free of its grip. As soon as you do not identify there is freedom. In non-attachment, in non-identification, in non-addiction there is freedom. We were saying this morning that non-attachment, non-addiction, non-identification is the content of renunciation.

Living in this human structure, the biological structure and also the psycho-physical structure of thought movement, it is necessary to be aware of the Wholeness of Life which has no center. You are only an expression of that Wholeness, Like the tree, the moon, the sky is an expression, you also are an expression of that Wholeness. Not an individual separated from the rest of life. You are not a personality. Ultimately, realistically speaking there is the body which you have to feed and clothe, which you have to take care of, like you have to take care of the plants, the trees, the animals. In the same way you take care of this expression of life with reverence, with gentleness, you take care of the biological structure and its needs with very careful consideration and you carefully handle the thought structure which is the cultural heritage. You take care of it, but living

in its midst you are not in the grip of it. You are in it and yet you are not of it. You are in it, born of it but you are not of it.

So we have seen how life has no center, Divinity has no location in space and time. None can say that God is here and God is not there. None can say that Divinity is somewhere and you have to reach towards it. It is already there within you. If it has penetrated every atom of the earth, how can you and me be devoid of it ?

Because there is a variety of expressions, it does not mean there is a division. Because there is a variety of expressions it does not mean that the wholeness is fragmented or divided. You are in the Wholeness, of the Wholeness, why should you create a location in time and space and call it, "My Ego, my Self" ? So the Awareness comes about that you are an expression of the Divinity, that the whole Cosmos is an expression of the Divinity.

It is not easy, but this is how the Upanishad talks about the nature of Reality.

Fourth Mantra

अनेजद् एकं मनसः जवीयः न एनद् देवाः आप्नुवन् पूर्वम् अर्षत्।
तद् धावतः अन्यान् अत्येति तिष्ठत् तस्मिन् अपः मातरिश्वा दधाति
॥४॥

*Anejad ekam manaso javiyo
n'ainad deva apnuvan purvam arshat*

*Tad dhavato'nyan atyeti tishthat
tasminn apo matarishva dadhati //4//*

The Reality being everywhere, penetrating everything, permeating everything, is everywhere simultaneously at one and the same moment.

The Divinity is everywhere, it reaches the other end of the cosmos, it reaches the infinite distance of space much faster than the speed of the mind, the speed of the light. The Wholeness is vibrating within itself. That is the only motion possible in the wholeness of life. The Wholeness moves vertically and horizontally at the same time. So you cannot imagine a spot in the infinity of space and a moment in the infinity of time where it has not reached before your mind has reached.

* * *

Anejad ekam manaso javiyo n'ainad deva apnuvan purvam arshat Now the nebuly, the nature of the movement in the wholeness is being described. What kinds of velocities and momentums, what kinds of motions are we acquainted with ? We know that the fastest velocity, the fastest speed is the speed of light.

Perhaps we are aware of the speed of the mind, that the mind moves perhaps faster than light. We are sitting here and within 100 fractions of a second you can reach Italy mentally. You are here and you can be in Italy before I have finished my sentence. The speed of the mind is faster than the speed of the light.

As I had said the first day, the Upanishads are not a system of philosophy they are poetic expressions of personal experience, of communion with Reality. Look at the sublime poetry in this mantra. If I cannot convey it, it is the poverty of my vocabulary, the English language, but it is marvellous.

*Anejad ekam manaso javiyo
N'ainad deva apnuvan purvam arshat*

It is not possible for any speed, any velocity, any measured motion to compare with the motion, the movement of the Divinity, The Reality being everywhere, penetrating everything, permeating everything, is everywhere simultaneously at one and the same

moment It is here in India and it is the same time in Italy, in America, in Australia.

So poetically the Sage says : Reality travels faster than the mind. It's a poetic, figurative way of putting things. Before any of your gods and goddesses, before any of the lights of the sun and the moon can travel it is at the other end of the cosmos.

In the mantras that have gone before, it talked about the pervasiveness, it talked about the penetration. Now figuratively it talks about the velocity. The Divinity is everywhere, it reaches the other end of the cosmos, it reaches the infinite distance of space much faster than the speed of the mind, the speed of the light. What does that mean ? If you can imagine a cross, the movement of wholeness is horizontal and vertical at the same time. The wholeness is vibrating within itself, it vibrates this way and it vibrates that way too. That is the only motion possible in the wholeness of life. The wholeness moves vertically and horizontally at the same time. So you cannot imagine a spot in the infinity of space, and the infinity of time, you cannot imagine a moment or a spot where it has not reached before your mind has reached.

No gods no goddesses created by the human mind can reach there because the wholeness, the Divinity is the infinity of space and the eternity of time.

I don't know how to explain to you but this is the best I can do about it.

Tad dhavato'nyan atyeti tishthat
Tasminn apo matarishva dadhati

I'll tell you a story from the Upanishad which might make it easier. The story will have to be told in the language of mythology.

The Hindus talk about the god Shiva and the wife of the lord Shiva is Parvati. This couple has two sons, one is Ganesha and the other is Kartekaya. And as the parents do, the boys must have been asking for something, so the parents say : One who will go around the cosmos first will get the prize, whatever it may be. Poor Kartekaya lean and slim, he started running around the cosmos and Ganesha was heavy, so he looked around, and his mother said : "What about you ?" and he turned around himself, and he said : "I have gone around the Cosmos;" and he stood there, When the other son came back Shiva and Parvati had to agree that Ganesh had done it. Just by going around himself, he had gone around the cosmos, do you see ?

The Rishi, the Sage says *Atyeti tisthat the* Divinity is here now before you. You can see it, you can communion with it, you can live with it. It is here and it is there at the same time. There is no time lag.

Time cannot separate the wholeness, the Divinity. The space cannot divide, it is here and simultaneously it is there, *Atyeti tishthat tasminn apo matarishva dadhati*

It is speedier, faster than the breeze, the winds and the gale, faster than the speed of the mind, faster than the speed of light. The wholeness moves it is everywhere simultaneously.

FIFTH MANTRA

तद् एजति तत् न एजति तद् दूरे तद् उ अन्तिके ।
तद् अन्तरस्य सर्वस्य तद् उ सर्वस्य अस्य बाह्यतः ॥५॥

Tad ejati tan naijati tad dure tadv'antike
Tad antarasya sarvasya tadu sarvasy'asya bhayatah
//5//

There is nothing in life but Divinity. Wholeness has niether the inner or outer. It is the matter an it is the essence of the matter. It is the inner essence of everything and it is also the enveloping cover of everything.

* * *

Tad ejati tan naijati tad dure tadv'antike. It moves and it moves not, it is near and it is far at the same time. You cannot be here and at your hotel at the same time because the body is located in time and space, It is limited by time and space. Your mind can be here and it can be there in a fraction of a second but there is a sequence. You see the body cannot be here and in Italy at the same time. The mind can be, but there is a very subtle difference. You are here and the thought flashes across the consciousness and in a fraction of a second you are there. The

fraction of a second is involved. The mind requires a hundred part of second to travel from here to there because the mind travels through the thought, it travels with a word, it travels because of the picture it creates. But the Reality, the Totality, the Sensitivity which is potentially there in you, can be here and there simultaneously. The sensitivity can reach faster than time and light.

This experience of the sensitivity, of the Wholeness I think is there in the life of each human being. It can be felt if an when you are in love. Love is a state of egolessness, there is no center of 'I' wanting something from you. The love transports you psychically into a center-free consciousness, so you are in the wholeness. In love you are back in the wholeness of your being and there is the sensitivity. The lover and the beloved may be separated by continents and at the same time they can feel the same thing. The sensitivity of the one and the sensitivity of the other are tuned, that is to say your sensitivity is here in your body and also thousands of miles away - it is there simultaneously. That is why this language may sound mystical. It is not so mystical. it can be an experience of every human being, if one refines the sensitivity which is potentially there in ourselves. The study of Yoga is the process of purification and sensitising the body and sensitising the mind, the thought structure.

So It moves and it moves not, it is near and it is far at the same time. *Tad Antarasya sarvasya tadu sarvasy'asya bahyatha*".

It is the inner essence of everything and It is also the enveloping cover of everything. The skies, the earth, the emptiness of the space that covers the whole cosmos is enveloped by the Divinity, the Reality, the Godhood, the Essence, the ground of existence - Whatever you call it. It has enveloped everything and it is also the enveloping cover of everything. The skies, the earth, the emptiness of the space that covers the whole cosmos is enveloped by the Divinity the Reality, the Godhood, the Essence, the ground of existence - whatever you call it. It has enveloped everything and it is also the essence. Like the juice of a mango, like the juice of orange, it is there inside as the essence and it is also the skin of the grape. There is nothing in life but Divinity, but that Supreme Intelligence, that Supreme Sensitivity.

How can there be an outer and inner in the Wholeness ? In a body which is located in space and time there is the outer part of the body and the inner part of the body, but the Rishi says the Wholeness has neither the inner or outer. It is the matter and it is the essence of the matter. It is the water and it is the liquidity of water. It is the earth and it is the gravity in the earth. It is in everything. You cannot find any aspect, any layer of the cosmos

that will be devoid of the Supreme Intelligence, It is everywhere.

What we are supposed to do is to take cognisance of the operation of Intelligence in our life. In spite of us, in spite of all our attachments and identifications, like a small voice inside, the Intelligence does function. It may function occasionally without our notice, even without our provocation, sometimes in spite of us, but the Supreme Sensitivity, the Supreme Intelligence does function.

We have to take notice of that sensitivity inside when it whispers, when it shows us a flash of light and floods our being with the light, with the clarity. Take cognisance of it, do not say this is an experience of mind and convert it into a property of the Ego, but look upon it as the movement of the Wholeness within you, as a movement of the Intelligence within you. This is an alternative way of living.

We are conscious of our thought structure, we are conscious of our values, our likes and dislikes - the whole stuff of thought structure and we are conscious of our body. We have identified with it and that has eaten up all our vitality. The Sage asks : "Will you, even for a moment stand aside as an observer, watching and looking at the limitations and conditionings ? As a looker, as an observer, as a free intelligence capable of looking, will you take

cognisance of the Supreme Intelligence within yourself ? "Will you take cognisance of that Sensitivity within ? Will you spend some time for feeling it, feeling the sensivity, feeling the Intelligence ?

Very skillfully and in a very poetic way, in the Upanishads the teacher persuades the student to turn inward, to feel the Reality within him, so that the encounter with the Reality, the touch of the Sensitivity will bring about a qualitative change in the relationship with the body, with the thoughts and with other human beings.

SIXTH MANTRA

यः तु सर्वाणि भूतानि आत्मनि एव अनुपश्यति।
सर्वभूतेषु च आत्मानं तत् न विजुगुप्सते॥६॥

*Yas tu sarvani bhutani atmany'eva anupashyati
Sarva bhuteshu c'atmanam tato na vijugupsate //6/*

The recognition that you share with the whole world - materially and biologically the same instincts and impulses leads you not to have contempt for anyone.

* * *

*Yas tu sarvani bhutani atmany'eva anupashyati
Sarva bhuteshu c'atmanam tato na vijugupsate //6/*
One who perceives that all the objects and creatures are contained in himself and that oneself is contained in all the objects and creatures, never suffers from the feeling of contempt for others or repulsion about anything on anyone.

This is the literal meaning of the mantra. One who sees that in oneself are contained all the objects with forms and all creatures and that one is contained in them never suffers from the feeling of contempt for others or the feeling of repulsion for anyone or anything - that is the literal meaning

We will have to distinguish "Seeing" from "looking"

and "looking" from "perceiving". While you are awake things are seen by you, they are not really seen by you, they are seen by the sight contained in you. You may not want to see them, you may not like to see them, but seeing is an involuntary cerebral activity. You do not see, they are seen. It is a passive and involuntary cerebral movement, you cannot help it, the eyes are open and things are seen, you can not escape seeing.

Then there is another word in English language "Looking" you look at something, you look at someone, you look for someone. That is to say you are using the faculty of sight or seeing for some motivation, for some purpose. Perhaps you want to meet a person, or do something with him or her, then you look for the person, or you look for an object - you are hungry you look for food, you are thirsty, you look for water, you are sleepy you look for a place where you can relax and lie down. So looking is an activity of the 'I' consciousness, with a specific motivation. There may be a need behind it, but it is conditioned by a motivation. The movement of sight conditioned by motivation is "looking".

Then we come to the third word "Perceiving", "Seeing". What is perceiving ? It is the use of the faculty of sight or seeing, not for getting anything back, not for doing anything to the object or the individual that you see, but perceiving or perception

is meant for understanding, learning, discovering - not acquiring or getting something, but for learning and discovering. You want to find out what is, you want to understand what it is. Hearing for discovering is not an acquisitive activity, it is a motivation-free activity, there is no motivation of the Ego. The urge to learn is the unfoldment of the Being, the urge to learn to discover has no contamination of any Ego-centered or Ego-based motivation.

This distinction between "seeing", "looking", and "perceiving" has to be understood because in this mantram the word that is used is "Anupashyati". Pashyati - anupashyati, the word "pashyati" is being translated by Vimala as perception, perceiving, neither looking nor seeing. One who "perceives" that all the objects and all the creatures are contained in oneself.

Now what is contained in oneself ? "*Yas Tu Sarvani Bhutani Atamany'eva'nupashyati*" - they are contained in yourself. Look at the word "contained". A glass contains water, water has separate existence from glass, you can pour the water into the glass or you can throw the water out of the glass - that is one way of containing. Obviously you and I do not contain the whole cosmos, as the glass contains water.

Then there is another way of "containing". You

are in Italy surrounded by ocean - the water of the ocean gets evaporated by the heat of the sun and the evaporation takes the form of steam, that steam rises up becomes clouds and the clouds shower rains back to the earth. This is an event that we have seen. Does the ocean "contain" the clouds ? Are the clouds stocked in the ocean like water contained in the glass ? They are not. If you go deep into the depth of the ocean you will not find any clouds. They are not contained in the ocean but the clouds are the result of an inter-action between the heat of the sun and water of the ocean. In this inter-action the water evaporates and becomes steam. While the water is getting converted into steam another thing has happened, the water of the ocean is salty but when it becomes steam it is de-salinised, when it becomes clouds and it rains the rains are not salty. The rain water like the nectar has its own fragrance. It is something beautiful - the ocean water was salty but the clouds formed out of the water bring the rains that are not salty - do you see the miracle that has taken place ? Just the inter-action between the heat of the sun and the water of the ocean. So in one way the rains that are not salty or sweet are contained in the ocean. The clouds are contained in the ocean and yet they are not contained because you cannot see them in the form of rain or clouds. This is another way of containing. Container - contained. Glass as a container, water as contained. Ocean as the container, rains and clouds as contained.

The other way is like that of a seed of any tree. The little, tiny seed it contains the whole tree - you cannot see, perceive the whole tree in the seed, you may put it under the magnifying glass, even through a microscope you cannot see the whole tree with its branches and buds and flowers and fruits, you cannot see it, and yet the seed contains the whole tree. That is to say there is the potentiality in the seed to take the form of the tree, there is a potentiality in the sea water to become de-salinised, to take the form of clouds and shower rains on the thirsty earth.

We have to see these different shades of "containing" and the relationship between the container and the contained because the Rishi, the Sage says that all the creatures and objects are contained in you and you are contained in them.

We have distinguished between "seeing", "looking", "perceiving" and now we are distinguishing between "contained" and "container."

How does the Rishi, how does the Sage say that all the objects - Bhutas - all that which has taken form, which is materialised, which has solidity, shape, colour is contained in oneself and one is contained in all objects that have a form, that are materialised?

The body contains lights and sounds and scents. The body contains matter. Study of physiology will

tell you that the bones contain the earth element from the cosmos, the blood contains the water element of the cosmos, the breath contains the principle of Agni or fire. the body contains the Akasha the space. Akasha - Vayu - Agni - Aap - Prithvi. All these five maha bhulas, the five principles are contained in the body.

The body contains the instincts and impulses. There is an instinct for security, instinct for survival, instinct for continuity, all these maha bhulas, the five principles are contained in the body.

The body contains the instincts and impulses. There is an instinct for security, instinct for survival, instinct for continuity, instinct for progeny. And there are the impulses like hunger, thirst, sleep all these are existing in the universe. These are shared on the biological level by the human kingdom. You share what is existing outside and the outside shares with you, instincts and impulses, so the poetic way of saying : You are contained in them and they are contained in you.

The whole history of human civilisation or human culture is the history of conditioning the human animal, culturalising the impulsive raw material. The human beings created a conceptual world. They created the concept of man and wife, a concept of mother and father. The impulses remain the same, but they have

been enriched by grafting upon them concepts. Human beings live at the perceptual level also on the conceptual level. The concepts and the percepts are no more separate. The concepts have been built upon, blended into the perceptual world, so we cannot perceive without a concept. Now our every perception is enriched with the conceptual world. Take for example the word "mother", it stirs your neuro-chemical system (as do the) words like my brother my son, my family, my country, my community, Do you see how conditioning was used as a process of refining, sublimating, sophisticating the raw material that was given to us by nature.

These conditionings even from the tribal to the most sophisticated society have been transmitted through biological and psychological inheritance. From one generation to another. You and I contain the conditionings that are shared by the whole human race. Whether it is Japanese or Russian, a mother is a mother and her feeling towards the child is the same. The love between husband and wife, the feeling of oneness, the urge for sharing, the sense of belonging to each other, they are just the same all over the world. You are sharing them with the global human race. The human race shares with you. In a sense, figuratively you are one,- biologically, instinctively, impulsively - there is the unity. You contain the whole and the whole contains you. Psychologically even in the level of conditionings, I think

the expressions are just the same, for example aggression and violence are taking the same form of expression the world over.

Please do remember the Seers of the Upanishads and Vedas were not philosophers, they are not giving us a philosophy, they are sharing with us their perceptions, and figuratively a poet says: Look I contain the whole world and the world contains me, we are just the same. This illusion of separation, the illusion of having a separate identity, being a separate entity and wanting to preserve it is all undesirable and unscientific.

"Yas Tu Sarvani Bhutani Atmany'eve'nupashyate
- So one who perceives that at the biological and psychological level you contain what the rest of the biological world contains and the whole psychological world contains, what does he recognise ?

The word "Pashyati" is perception and "Anupashyati" is recognition, seeing again, 'Anupashyati' seeing second time. Pashyati - perceives and Anupashyati - perception for the second time, perception resulting in recognition, in recognisance. In the first perception there is cognition and in the second perception what is called the Anupashyati there is re-cognition. Perceive this and recognise this, that after all there is no separation, there is no entityness, there is no identityness. On the biological

and psychological level we are just one.

"What does this recognition of having common instincts, impulses, having common conditionings, having the same stuff of thoughts and emotions, sentiments, reactions, same patterns of values and reactions, what does this recognition do to the human being ?

"Sarva Bhuteshu c atmanam tato na vijugupsate"
The perception and recognition results in an attitude where you do not have contempt for anything or anyone and no repulsion for anything or anyone.

"How does this recognition of having common instincts, impulses, having common conditionings, having the same stuff of thoughts and emotions, sentiments reactions, same patterns of values and reactions. What does this recognition do to the human being ?

"Sarva Bhuteshu c atmanam tato na vijugupsate"
The perception and recognition results in an attitude where you do not have contempt for anything or anyone and no repulsion for anything or anyone.

The recognition that you share with the whole world materially and biologically the same instincts and impulses leads you not to have contempt for anyone. You have created a harmony and peace in

your life and supposing another human being has not been able to do so, why should there be a feeling of contempt for him ? In him there is mal-adjustment, there is lack of balance, there is lack of harmony and you have arrived at harmony - how are you entitled to have contempt for him ? How are we entitled to have repulsion for him ?

People have very strong likes and dislikes and I get so suprised travelling around the world, observing people suffering from very strong likes and dislikes which create a psychological stiffness in them. How can there be a relationship of a like and dislike ? There can be a relationship of agreeability and disagreeability - certain colours agree with your sensitivity, certain other colours do not agree, this can be the relationship but when out of agreeability and disagreeability we cultivate likes and dislikes and allow them to crystallise and become attachment or repulsion, infatuation or comtempt, then the Rishi says: "You cannot live anymore because you have moved away from the awareness of wholeness of which you are born in which you are living. You have moved away from the wholeness and you are creating a small center and are getting isolated in the enclosure of your values and theories - this is how we see it."

Preferences, prejudices affect the nervous system of the body. When you dislike someone there is a

feeling of bitterness, and something goes sour in the chemistry, a kind of chemical sourness gets provoked in the body. I have not got any better word at present for sharing with you what happens when dislike takes place, it is a negative attitude. When prejudice takes place there is a kind of stiffness like a blood clot, prejudices are psychic clots they prevent the free flow of consciousness.

Preferences and prejudices, likes and dislikes they become psychic inhibition. When there is blood clot in the system your health is affected, in the same way these affect the psyche, then the movement of psychic relationship is not free, it is inhibited.

"Sarva bhuteshu c'atmanam tato na vijugupsate"
The Rishi says when you perceive that you share with the whole cosmos, the material, biological physical and psychological layers and levels of your being, you feel that the cosmos is contained in you and you are contained in the cosmos. When you proceed to perceive the psychological truth that all the conditionings such as knowledge, experience, value judgements are shared by the whole human race, then you recognise that psychologically there is nothing like an individual entity or identity of the self, the Me. There is nothing like an individual mind. There is an individual body. Relatively you can say "this is my body". But the conditionings that exist in the body, in the form of vibrations are shared by the

total human race, there is nothing like an individual mind, individual self or ego, therefore there is no possibility for *Vijugupsate* - there is no possibility for contempt or a sense of repulsion or a sense of hatred, it gets completely wiped out "*Tato na Vijugupsate*".

It does not mean that you succumb to the harshness, the crookedness of others. Not having any contempt, not having any repulsion does not mean you succumb, that you give in that you yield to the crookedness and cruelties of the world. It does not mean you do not resist the evil, but it means that you do not resist the evil with evil, it means you do not resist the injustice by creating another injustice. You resist the evil with love, you resist cruelty with compassion. It is a way of resisting. When Jesus said "Father forgive them for they know not what they do" He was resisting. It is a new way of fighting evil which Jesus had.

When the Rishi says there is no *Vijugupsate* he means there is no bitterness, there is no repulsion. Please do not misunderstand because Indians have misinterpreted these Upanishads to mean giving in, succumbing to evil. If you find someone is inferior to you or is crooked in behaviour do not have contempt, try to help the other if you can to correct the mal-adjustment, if you don't want to help be quiet but do not cherish contempt because that feeling of

contempt of repulsion of superiority will create psychic pollution inside you. This is all negativity. Once you allow these negative energies to settle down in your psychic system, then you will be creating inhibition, you will be creating psychic clots, you will be polluting the purity of your psychic consciousness.

The sages are concerned with the health in relationships, because the movement of relationship is the only opportunity to act and human beings cannot live without Karma. If they live without karma they are victimised by the Kriyas, the activities, the movements in their body. They have to act so the concern is for the quality of karma, for the quality of relationship and the concern is that the relationship should not be spoiled, imbalanced, polluted because of some negative reaction entering into the psyche and getting crystallised there.

That is the importance of non-attachment, non-identification, non-infatuation, non-addiction, non-bitterness, non-contempt and non-repulsion.

As attachment humiliates you, contempt, repulsion, hatred or bitterness for others also humiliates you, because it is polluting your psyche.

Thus we are the cosmos and the cosmos is we. I am the world and the world is me, where is the possibility of cherishing any violence towards

anyone ? The human race has this direction, we have not reached there, but this is the direction in which the human race has to educate itself. The advance of science and technology, big cities and structures, music and dance, all that is necessary and is a part of life but all that becomes meaningless, all that becomes like ashes in the mouth if this inner sense of peace and harmony, love and compassion is not there. The message of the Upanishad is of love and compassion.

SEVENTH MANTRA

यस्मिन् सर्वाणि भूतानि आत्मा एव अभूद् विजानत।
तत्र कः मोहः कः शोकः एकत्वम् अनुपश्यतः ॥७॥

*Yasmin sarvani bhutani atma'ivabhud vijanatah
Tatra ko mohah kah shoka ekatvam anupashyatah
//7//*

Once you understand that you are contained in the cosmos and the cosmos is contained in you, that biologically, psychologically you share life with the whole world, that you are the same as the world, a qualitative transformation takes place in the consciousness and the sense of otherness disappears.

* * *

In the West knowledge was not looked upon as a luxury or wealth. Knowing was not a partial, compartmental activity separate from the action of living. Knowing was for living what is known. Socrates used to say knowledge is Virtue and Ignorance is vice or sin. Come back with me to India where understanding was meant for transformation. The word knowledge - "Gnan" in Sanskrit also stands for understanding. In English you have two different words "Knowing" and "Understanding". In Sanskrit the word Gnan also means understanding, and understanding

means that which is known by the intellect, has been lived and in the process of living, in the process of movement has got converted into the substance of your being. Knowledge is a property of the mind and understanding is the substance of your being, these are two different things altogether.

Why am I introducing it this way? Because the mantra we are going to take this afternoon is referring to a different dimension.

*"Yasmin sarvani bhutani atma'ivabhud vijanatah
Tatra ko mohah kah shoka ekatvam anupashyatah
//7//*

Here the root, the word "*Vijanatha*" comes, the word "*Aivabhud*" comes and also the word "*Anupashyatah*".

Three very important words are included in this mantra and as we distinguished in the earlier mantra between "Seeing", "Looking" and "Perceiving" we are going to distinguish certain words and meanings from one another. The "Shabdah" - word, was very sacred for the ancient Rishis. The word was a part of the Divinity, so when you touched it, you had to be very careful, like when you touch the food which is compassion of the earth and the skies, it is something sacred, you should touch it with respect. There was reverence for life, manifest and expressed in every movement and every activity.

Now look at what this mantram is saying. In the earlier mantra the Rishi was saying that those who perceived that the whole cosmos is contained in themselves and they are contained in the cosmos, they become free of the feeling of contempt and repulsion and hatred etc. - That was the last mantra. Coming to the next mantra he says, one who has understood the unity of the cosmos and that he contains the cosmos and the cosmos contains him, all the beings in the cosmos become very dear to him as dear to him, as his own being.

"Atmaivabhud Vijanatah." - Because he perceived and he understood, how he and the cosmos are contained in each other, all beings in the cosmos become as dear to him as his own being.

In the earlier mantra as a result of this realisation he was free of revulsion and contempt. In the fifth mantra it was no identification, no addiction, no attachment now the Rishi in this mantra takes a quantum jump. It is no more having no negative energies and having positive energies. He is not speaking of the mental level any more, he says because of the understanding all the beings have become as dear to him as his own being. Is not our being very dear to us ? Nothing should hurt the body - the outer crust of the being. You are careful that nothing should hurt the feet, the eyes - much care and concern is felt and taken spontaneously. You do not

have to argue, you do not have to make an attempt, you do not have to make an effort, the care, the concern the gentleness towards your being is spontaneous as it is so dear to you. Because you love it, because you love your beingness, you love that you are alive and you love to be alive therefore there is spontaneous, gentle, care, concern, affection about your own being.

Once you understand that you are contained in the cosmos and the cosmos is contained in you, that biologically, psychologically you share life with the whole world, you are the same as the world, then what happens to us ? A qualitative transformation takes place in the consciousness, the sense of otherness - disappears. I am there at the center and there is the other. I have to protect myself from the other. The other will take care of himself or herself and I will take care exclusively of myself - that exclusiveness even about one's own being disappears, and all the beings in the cosmos become as dear to him as his own being, he grows into a love for every expression of life.

You may have been to Assisi and read the life of Saint Francis of Assisi. I am not talking about his austerity but I am talking about his love and compassion for birds, for trees, for everything. That compassion is the egolessness of love. Compassion is melting away of the Ego. Because of the

understanding of the unity of life, all the beings become very dear to you. Spontaneously you love them, there is no sense of otherness, there is no sense or division.

The other beings become as dear to you as yourself. The term used is "*abhud*" - not that he know about the unity, not that he appreciates it as a theory, as an abstract thing - no, the consciousness is soaked with the understanding as a piece of sponge is soaked in water, his consciousness is soaked in that understanding and therefore the love, the gentleness, the care, the concern, the compassion is a spontaneous expression of his being.

See the quantum Jump. Knowing, perceiving resulting in understanding and understanding results in a dimension where there is a change in the quality of consciousness. Our consciousness is self-centred. As we have been brought up and trained for centuries our consciousness is self-conscious, we are conscious of the self. The person who has perceived and understood, his consciousness has taken a quantum jump, has ascended to another dimension where it is an all-inclusive consciousness, not self-centred, isolatory, divisive consciousness. The Wholeness of life has no center. Divinity has no center and therefore in the consciousness of such a person who has understood, the center gets dissolved, it is a center-free consciousness.

All the beings become as dear to him as his own being, what does that mean ? It means that the knot of the center as the 'Me', the 'Self', the 'Ego' is completely dissolved. It may sound like an utopia but that might have been a way of living for the ancient wise people. All over the Middle East, China, India, Tibet etc. it was an alternative way or living, a different way of living from the one we know today, and the way we live today. Our dynamics of relationship, our texture of relationship today is such that there are these points of division of the Self, the Ego in each body. The divisive forces are functioning through the Self-consciousness. That is why there are conflicts, there are tensions, there are wars.

Here the Sage says "*Atma' ivabhud. "Abhud"* is "became". All became as dear to him as his own self. In the earlier mantra the change was only in perception and understanding, here understanding has resulted in transformation and therefore in the second line of the mantra the Rishi says : *Tatra Ko Mohah Kah Shoka Ekatvam Anuphashyatah*" With the recognition of the unity, with the recognition of the homogeneity and wholeness of life, the qualitative transformation in the consciosnesss takes place. "Tatra" means in that dimension of consciousness. He did not say *Tasya*. The Rishi does not say that such a person will not have suffering or illusion, the Rishi says in that dimension when the perception is followed by understanding and understanding has

resulted there will not be suffering. Not that understanding has followed, but understanding has resulted in the qualitative change in consciousness, in that dimension. "*Tatra*" is dimension.

"Tatra Ko Mohah Kah Shoka" - In that dimension there is no possibility or any attachment. Mohah- infatuation. I should withdraw the word attachment, I should use the word infatuation. There is no possibility of any infatuation with anything in the cosmos and therefore "*Kah Shoka*" any suffering. In that dimension there is no possibility of any infatuation or misery or suffering due to the perception and recognition of the unity of life, due to the changes that have taken place in the consciousness, and what is the change that has taken place ? There is no center anymore.

Like the Wholeness of Life, like the Supreme Reality in the consciousness of that person there is no center. Look at the content of transformation ! The content of transformation is not some new acquisition but there is the dissolution of the imaginary center of the ego, the me, the self.

So knowing is not only an intellectual activity, knowing is an integral part of life, perceiving is for knowing. Knowing is for understanding. Understanding is for qualitative transformation and with the qualitative transformation in the consciousness the

quality of life and the quality of relationship changes.

The emphasis of the Upanishad is upon the transformation in the quality and content of consciousness. Not only quality it is the content also that changes.

For such qualitative transformation and qualitative change to happen in the content and quality of consciousness what is required ? What was done by the ancient wise people in India or Europe, what did they do ? Why is it that knowing does not result in understanding today ? Why is it that understanding does not result in transformation today and formally it used to happen ? That is the question which could be tackled.

It seems to me that the language of sale and purchase was not known to our ancestors. In the whole way of living, they did exchange things, they shared, they might have bartered but selling and purchasing was not known to them. If you know something today, the knowledge becomes a commodity to be sold, in modern society knowledge is sold as a commodity. As an engineer you sell the knowledge, as a doctor you sell the skill. You sell what you have as you sell any other commodity, like cloth or steel.

In ancient days Socrales was surrounded by the

young people in Athens, he did not sell his knowledge. In the Ashrams where the teachers and students lived together in the days of the Vedas and Upanishads, the knowledge was not sold, there was no bargaining, it was not a commodity for sale. You have taken your meal today and the food is converted into the substance of your being, the substance of your being is not for sale. But today, and by today I mean perhaps a couple of thousands of years ago everything is sold and purchased. More than that life is commercialised - body is sold, your figure is sold, your beauty is sold, your scholarship is sold, religious experiences are sold, everything is bought and sold, bought and sold. Everything is sold - politics, religion, wifehood, husbandhood, motherhood. You can rent the body of a woman for rearing up somebody else's child. Body can be rented, womb can be rented, when I read those articles it was difficult for me to believe that.

So knowledge was acquired and then stored in memory. Like money, acquired and put into the bank. Memory became your bank and scholarship, erudition became the bank balance.

If you are a professor and teach in the university you may teach Vedanta, Zen Buddhism but as soon as you come home from the university classes you put the books on the shelves and the Vedanta you taught has nothing to do with your life. So knowing became unrelated to the art of living. Please do see

this. This is not a class of history where we can go back into history and find out which was the era in which this separation began between knowing and living, when did knowledge become a commodity to be sold.

When knowing and living are separated, when there is no relevance of knowing to the quality of your living, obviously knowledge cannot bring about transformation. You go to school and college and acquire a degree, you read books and gather ideas and knowledge and that is stored in memory.

The fundamental mistake was, not living the understanding. The moment you knew something, you understood something, it was meant to be lived, not to be stored. You see where we go wrong - to allow a time-lag between what we have understood and the living of it. So we read, heard, listened, intellectually understood and we let it sink into the memory. It was not co-related to the living.

My friends, co-relation of understanding to the movement of relationship is the Master Key for the transformation. Everything that you understand has to be instantaneously co-related to the movement of living, to the movement of relationships. It is only in the movement of relationship, in the act of living that the knowing starts percolating to every layer of your being, then your being gets soaked in your

understanding. Otherwise the knowing gets stored in memory, like bank balance you might talk about it, write about it, nothing more.

Today we have touched upon this mantra which says you perceive that you contain the whole cosmos in you and the cosmos contains you - that is to say you are an emanation of the Wholeness of life, you are condensed Wholeness, you are condensed cosmos. Perceiving this, firstly contempt, repulsion, hatred, bitterness and negative energies disappear. They cannot pollute the consciousness any more and afterwards due to the same understanding and perception the quality of consciousness changes, the center is dissolved and you live as an individual with a consciousness which is Wholistic, which is center-free.

One more important point is that in that dimension there is no infatuation, obsession and no misery. You look at something, someone and that perception or that looking gives instantaneously some pleasure. You eat a good dish cooked for you and that gives a pleasure. Nothing wrong with sensual experience, it has its own beauty. You had a sexual relationship and it has given you some pleasure - it is beautiful, healthy way of living. The biological structure has to live on the sensual level but the Ego says "I have had a very pleasant experience, I must repeat it." So you make efforts and secure the person, the object,

the situation where the experience can be repeated. So liking has developed into an attraction, the like has stimulated you to make efforts for procuring, for securing, for owning, for possessing pleasure. You will do anything in the world to have the same experience again - sensual, sexual, psychological. If you succeed in repeating the experience and having the object or the same person around, then the attraction grows into an infatuation because every repetition increases the appetite, the intensity for the pleasure. Every repetition develops into an intensity. So first you are drawn, attracted, then you become infatuated - can't do without and then it becomes an obsession. Please do see it, this is what happens in our life and if we don't get it we create misery, suffering, self-pity.

What happens to the person who has seen the wholeness of life and who looks upon everything as an emanation of the wholeness and also oneself as an emanation of that wholeness ? What happens to him ? The experience of sensual pleasure is there, the joy of communion is there, and the matter ends there. Because the person went through the experience of pleasure - sensual, sexual, psychological pleasure whatever - he went through the experience with the totality of being, without any reservations, without any hesitation, without any fear - poured his whole being into every experience. The wholeness of the being was poured, it was an unfolding of the being in the communion. And because the person

poured his or her whole being into that action there was a great satisfaction and a sense of fulfilment in the act of living. After all what is Divinity doing ? In manifesting it is unfolding itself - Millions of years and still the unfoldment has not ended. So the being is fulfilled in unfolding and because in that action, in that experience, the unfolding of being has taken place, the act of unfoldment itself was the fulfilment, therefore there is no question of getting infatuated or obsessed by the individual or the person. Do you see my point ? I am trying to bring to your notice the qualitative change. The experience is the same. Don't think that a liberated person has no pleasure and no pain. The difference is in what you do with the pleasure and what you do with the pain. Whether you stretch it over or whether you let it end there.

"Tatra Ko Mohah" - There is no possibility of any infatuation of any obsession, because every movement is the act of unfoldment and therefore its own fulfilment, No possibility of attraction, infatuation, possession. There is no wanting It's the desire to repeat the pleasure that is the source of misery. There is nothing wrong with pleasures of life. You go through them with totality, with the wholeness of your being, then the whole thing gets ended there, and no memory gets built up. Unless there is memory, unless there is the building up of memory how can there be suffering ? Suffering is building up of memory, suffering is registering the sense of pleasure and pain.

The registering and the recording is always in relation to the ego, and such registering builds up memory and memory results in suffering.

EIGHTH MANTRA

सः पर्यगात् शुक्रम् अकायम् अव्रणम् अस्नाविरं शुद्धन् अपापविद्धम्
कविर् मनोषी परिभूः स्वयंभूः याथातथ्यतः अर्थान् व्यदधात् शाश्वतीभ्यः
समाभ्यः ॥८॥

*Sa paryagat sukram akayam avranam asna-viram
shuddham apapa-viddham*

*Kavir manishi paribhuh svayambhur- yatha-tathyato
'rthan vyadadhat shashvatibhyah samabhyah //8//*

A person who lives in a dimension of consciousness that has no content but emptiness, his awareness is all pervasive and all inclusive, so he can be everywhere at the same time. His consciousness is always resplendent, bright, uncontaminated and free of sin or imbalance. His perception is never touched by the idea of time or causation. His intelligence is the master of his mind. The Wholeness permeates his whole being from all sides. He is self-born and to such a person the limitless eternity offers all its wealth. All the wealth of the timeless eternity whenever needed and whatever needed flows towards him.

* * *

These classes are meant for the non-Indians whose psyche does not carry the burden of interpretations of Upanishads by a number of commentators. Last 1200 or 1500 years there have been very powerful commentators and interpreters of the Vedas and Upanishads among whom the most powerful was Shankaracharya - the first exponent of Vedanta philosophy, and then came a number of Acharyas, among whom could be mentioned Ramanujacharya who interpreted the Upanishads in a entirely different way than the way of Shankaracharya. And then came a merciless rationalist like Swami Dayananda, the founder of Arya Samaj, a rationalist association, who interpreted the Vedas and Upanishads qualitatively differently from what the Acharyas had done. I mentioned only the two because I do not want to burden the consciousness of the non-Indian friends here. These commentaries were followed by others less powerful, by less well-known people. In modern times commentary and interpretation by Shri Aurobindo has been popular with the non-Indians in French and English. Also Swami Vivekananda had his own way of interpreting, though he mainly followed the line of Shankara. Sectarian and traditional commentators have been many whom I am not going to mention, but recently Sant Vinoba dared to interpret independently, in a line quite different from Swami Vivekananda.

And here comes Vimala after Sant Vinoba who

interprets the Upanishads differently even from Sant Vinoba. I think it is not my fault that I am born after Shankaracharya and Shri Aurobindo and Sant Vinoba. The only common factor among all the commentators and interpreters is the anxiety not to say anything in contradiction to the root meaning of the word. Every word has a derivative meaning, derived from some root or the other. So from Shankaracharya to Sant Vinoba, you will find that they have been extremely careful about the root meaning of the word. But there are ways and ways of interpreting words and a Yogi interprets words of ancient, and modern scriptures according to his or her perception, experience and the quality of awareness in which he lives. You know a human being is essentially what his consciousness is. It is the quality of consciousness and the dimension of consciousness that is the essence of a human being.

It is going to be difficult for the Indians today to understand me, because their psyche is conditioned by so many interpretations that they might have read carefully or casually or which they might have heard about. This precaution is necessary because the mantra we are going to take up this morning has been interpreted by the traditionalists in one way, that is to say the description narrated in the mantra has been applied by Shankaracharya and other Acharyas and commentators to the Atman or to the Divine and what I am going to communicate to you today, this morning

is entirely different. I do not see this mantra as having any relevance to the description of the supreme Reality. I find that it applies to a person whose consciousness has transcended the center of the 'Me', the 'Ego' and has grown and ascended to the dimension of all-inclusive consciousness.

We had seen in mantra six that there is a dimension of consciousness where the center gets dissolved and therefore there is no attachment, no negative feeling of contempt, there is no suffering etc. The previous two mantras - the seventh and sixth referred to the dimension of consciousness of a person who is called enlightened, who is called realised and therefore to the Atman or para-Atman. It has to continue describing the life of the realised or the enlightened person.

There is a fundamental difference in the traditional interpretation you will get in India and what Vimala is going to communicate to you this morning. It is a very great difference.

Before proceeding, there is another point I would like to draw your attention to, the adjectives used in this mantra have a neuter gender and the subject for whom the adjectives are used is masculine. It starts with 'Sa'. 'Sa' means he and then the adjectives proceed in neuter gender. That is the way of ancient Sanskrit. I mention this especially for the

Indians who are sitting here.

*Sa paryagat sukram akayam avranam asna-viram
shuddham apapa-viddham*

*Kavir manishi paribhuh svayambhur- yatha-
tathyato'rthan vyadadhat shashvatibhyah
samabhyah*

This is the mantra we are going to look at this morning and you will need all the patience you have to accompany me this morning.

'Sa Paryagat'-'Sa' means 'he'. 'paryagat' the literal meaning is : 'Goes everywhere.' Obviously a human being limited by the physical body cannot go everywhere at the same time, cannot be everywhere at the same time. So this 'going everywhere' is related to the Awareness. If you have an awareness which is all-inclusive, then you are everywhere at the same time. If you are self-conscious, if you are rooted at the center of the 'Me', the 'Ego' then you get stuck up in time-sequence, and succession, because the Ego, the Self, cannot see everything and be aware of everything simultaneously. The Ego sees through the senses, the senses are limited, the senses can see one thing or hundred things but cannot see infinity. The senses are limited, so the senses see one or two things, then connect them, co-relate them, translate them because they are seen in time. The

mind builds up a sequence between what is seen and also a succession.

One whose consciousness is centred at the point of the Ego, the self, the me cannot have an awareness which is all-inclusive, and all-pervasive.

'*Sa paryagat*'-he goes every where. How can he go physically ? So he goes in his awareness. He is everywhere, his awareness is all - pervasive, is all-inclusive, because it is not rooted, grounded, limited, conditioned by a center, by the imaginary center of the Me, the I, the Self, the Ego etc. The all-inclusive, all-pervasive awareness, is always resplendent, bright with the light of understanding.

'*Sa Paryagat Sukram*' - '*Sukram*' is light, resplendent. The self conscious person whose perceptions are conditioned by the motive of the self cannot be resplendent with the brightness of clarity because the motivation dims his perception, the motivation dims and conditions his perception. The motive allows you to see what it wants to see. The motive allows you to see what it wishes to see and therefore the perception becomes dim but when there is an all-inclusive awareness, whatever is perceived is perceived in the brightness of the clarity.

The word '*Sukra*' means brightness, resplendent-ness. He goes everywhere and he is bright - that

is the literal meaning. '*Sa Paryagat*'. How can a person whose perceptions and responses are self centred be always clear and bright and light ? How can there be light or lightness ?

'*Akayam*' - '*Kaya*' means body, the Upanishad says he who goes everywhere and is resplendent and has no body. '*Akayam Avranam asna-viram*' - He has no body. How can they say that a self-realised person has no body, has no physical structure ? There is no body, that is to say there is no content in his consciousness, the consciousness is always empty.

Please do see this, a man is what his consciousness is - the senses and your speech - which is again a sense expresses what is inside. A person is not what his senses are or his speech is, the essence of his being is the quality of consciousness. The Sage says: the consciousness has no body, there is nothing inside, no body in the consciousness. The sage says 'there is no-thingness' What is the thing ? Thought is the thing, thought is matter and Emptiness is nothingness, no-thing-ness. The consciousness has no content. Today the consciousness in which we live has a content, it has the content of total human heritage. So our consciousness has a very heavy body of thought, experience, knowledge of all sciences, literature and philosophies of the whole human race. It is this body - the thought content which gets hurt, which feels proud, which

feels humiliated, which feels honoured. The consciousness today has a body, but in the state of, in the dimension of enlightenment, the consciousness - the content of consciousness is emptiness, the content of consciousness is silence.

'Sa Paryagat Sukram Akayam' - He lives in the waking consciousness, in the sleep consciousness in that inner silence which is emptiness.

'Akayam Avranam' - *'Avranam'* - un-mutilated. His consciousness has no content, no body, nothing inside and it is un-mutilated. *'Akayam'* can be translated as incorporeal, it is not corporeal. It has no body, it has no matter and by matter he it not referring here to your flesh and bone structure, he is referring to the thought structure. *'No body'* because there it is Silence, because there it is Emptiness. It cannot get hurt - it is the pain of the hurt that mutilates our consciousness. *'I was insulted, I was humiliated, I did so much, I did not get anything back.'* Every hurt mutilates the consciousness, every hurt leaves a scar behind. - *'I wanted this, I did not get it, I wanted to achieve, I wanted to become and I did not.'* If you get it there is a scar of pride, scar of superiority and if you do not get it there is a scar of inferiority, frustration or depression. So consciousness gets scared and mutilated. But when there is Silence inside and you perceive out of the Silence, and you respond out of the silence, what is there

to get hurt or mutilated ?

You can destroy the building, the walls the roof, the windows but can anyone hurt or mutilate the space ? Can you hit the space ? The space is emptiness, can anybody hurt or mutilate the space? You cannot. Therefore a consciousness whose content is Silence, whose content is Emptiness can never be mutilated.

'Sa paryagat Sukram Akayam Avranam Asna-Viram'. *Asna-Viram* Literally it means he has no body and he has no sinews, muscles and glands etc. It is a figurative way. The Upanishadic Rishis always wrote poetically. The consciousness has no body, it is un-mutilated and it has no organs, it has no parts. Our consciousness has powerful organs of thought, aims, objectives, ideals, feelings, sentiments, emotions, patterns of reactions, defence-mechanism - these all constitute our consciousness - they are the sinews. The defence mechanism is a very powerful instrument. Like the hands and feet are to the biological body, the psychological body has defence mechanism, we have aims, we have ideals, we have value structures.

You have to imagine a invisible thought structure that the Rishi is talking about. A person who lives in the dimension of transformation has an empty consciousness and he is not spelling out the meaning

of what is emptiness. Emptiness means you can never be hurt. The modern psychologists cannot see how a consciousness can have no center, no content. Because there is no content how is it possible ever to be hurt and therefore feel insecure ? The people in the Western world are conditioned heavily by the language of psychology as the Indians are conditioned by the spiritual scriptures and their interpretations. So they ask: How can there be a consciousness without any content at all, always empty ? How can you act out of emptiness ? Because they are not aware, because they have not meditated, because they have not come across the innumerable energies concealed in the emptiness, because they have not felt the energies within the space of silence. When there is no resistance, there is no disturbance.

'Asna - Viram' - There are no parts, there is no matter, there is nothingness - that is emptiness, that is silence. Therefore it is unmutated and that which cannot be hurt is pure. Getting hurt is impurity. Hurting others is also imbalance and impurity and getting hurt which results in an imbalance is impurity.

So the sage proceeds to say *'Shuddham.'* *'Shuddham'* is pure. He lives in the dimension of consciousness which knows no impurity, which cannot be made impure, which cannot be hurt and which cannot be polluted by imbalance, which cannot be polluted and contaminated by imbalance.

We have to understand the word '*Shuddham*' - pure, like '*Sukram*' which is light which is resplendant. '*Shuddha*' is that which is incapable of becoming imbalanced.

When do we get imbalanced at the sensual, psychological, verbal level? When do we get imbalanced ? You might notice if you observe that it is only when you want something from outside. In the movement of relationship with nature or with individuals or with so called society, when there is a begging bowl, when mind becomes a begging bowl, begging for the outer world - there is a possibility of getting imbalanced - because there is a possibility of getting or not getting, achieving or not achieving. But when living or the movement of relationship becomes a movement of understanding, then you are unfolding your being, then there is no question of begging anything from man or god, because you are just expressing, manifesting. It was unmanifest it became manifest - that is the evolution of cosmos - it was unmanifest, it became manifest, it was visible it became invisible. So what is invisible in us, what is unmanifest in us becomes manifest through glances, words, speech and at the sensual level the person lives in the state of consciousness which never gets imbalanced.

Why does it not get imbalanced ? It is all-inclusive awareness, it is un mutilated, it is never 'hurt' and

therefore there is no question, no possibility of becoming imbalanced. There is no other impurity in life, there is no other sin in life except getting imbalanced in the movement of relationship because when you move you are meeting eternity and infinity of life. In isolation there is no life, in stagnation there is no peace. Peace is the perfume of the quality of your movement, so there is no possibility of impurity, imbalance. Therefore the consciousness remains pure and empty - the space which has no content, cannot get hurt. It remains pure, that is to say balanced, equipoised. The state of Yoga is the state of inner equanimity. '*Yoga chitta vritti nirodha*' - is the first sutra of Pantanjali's Yoga. The state of yoga is a state of consciousness where there are no ripples or *vrittis* of sentiments, emotions, thoughts etc. The state of Yoga, the life of a Yogi, the inner content of consciousness of a Yogi is that sacred silence or emptiness, which is all-inclusive which has no center, no points to get stuck up in, and therefore the state of silence is the state of purity.

'*Apapa-viddham*' - it has never been pierced by sin. The Rishi uses one word and then spells it out. What is the meaning of '*Shuddham*' ? The Rishi says '*Apapa Viddham*' which has never been pierced by sin. What is sin ? Sin is sensual behaviour resulting from mental imbalance, there is no other sin. When you behave sensually out of a mental imbalance then what you call sin is there. I am not applying any

ethical or religious criteria. What is virtuous action? Relationship out of understanding and clarity. What is sin? Mental imbalance expressed at sensual level beomes sin. What is sin otherwise but mal-adjustment, lack of adjustment, lack of balance which then gets expressed on the sensual level.

This mental equipoise, this spontaneous state of peace and balance and relaxation is all the more important and relevant today. The science of Yoga is a historical necessity today because we are living in a highly sophisticated nuclear age and we are going to use instruments that are tremendously sensitised.

So '*Apapa-Viddham*' is a state of consciousness that has never been pierced by sin.

Thus equanimity of the consciousness, that is to say spontaneous balance has been emphasised in the science of Yoga right from the first mantra by Palanjali to the last mantra.

'Sa paryagat Sukram Akayam Avranam Asna Viram Shuddham Apapa-Viddham'

In the dimension of transformation thus lives the self-realised person. When this is the quality of his life what happens ? '*Kavir Manishi Paribhuh Svayambhur Yatha-lathyato'rthan Vyadadhat Shashvat-*

ibhyah Samabhyah'.

He becomes a *Kavi* - *Kavi* literally means poet. If the parallel English word has to be given, *Kavi* will be translated as poet and so has Max Muller and Roma Rolla translated it. But the *Kavi* has a different meaning in the Vedas.

For a self-realised person they have used the word *Kavi*. It is not a poet in the ordinary sense of the term, but *Kavi* means a person who sees the past, the present, the future, whose perception penetrates through the psychological division of time, whose perception is related to the timelessness of life, his perception is in communion with the eternity. Very few Indians except Shankaracharya have interpreted this word, '*Kavi*' in the sense of a self-realised person.

A person who lives in a dimension of consciousness that has no content but emptiness - is always bright, unmutilated and free of sin. He becomes a *Kavi*, that is to say he sees simultaneously, his sight is free from the limitations of succession, sequence, cause-effect relationship. He has transcended it, like you transcend the orbit of the earth, the orbit of laws of gravitation. His consciousness has transcended the orbit of causation - cause and effect relationship. You look at life today and understand events with the help of the law of causation - this is the cause, this is the effect - that is how we look at life on the physical

level, on the biological level. This cause and effect relationship has a relevance, a utility on the physical level and a justification on the psychological level but then you proceed to apply that law of causation and your logic born out of the law of causation to the Infinity of Life, and you want to find out cause and effect relationship in the domain of spontaneity and simultaneity. You want to divide the Eternity into cause and effect.

The *Kavi* is a person who is transformed in consciousness, his perception is never touched, never polluted, never contaminated by the idea of time, sequence and succession. It is never contaminated by the idea of cause and effect relationship and trying to co-relate the cause to the effect. He sees Life as a whole.

What does this mean in your life, in my life in our daily living ? If somebody speaks very foul language, if somebody behaves in a rude way, the foul word does not cause pain to a person living in the transformed dimension of consciousness, there may be pain to the sensitivity but that does not affect the quality of the response. He sees that the person is conditioned to behave that way, so there is no feeling of retaliation, there is no feeling of hitting back, of taking revenge. He sees how the psyche works in the behaviour of one individual and through that he has seen the behaviour of the whole human psyche and so he is free of it. The response even

of fighting back will have a different dimension as Mahatma Gandhi taught us.

The Rishi is trying to describe the person who sees the wholeness and does not get stuck up in the law of causation and his responses are not based or founded on the immediate cause of provocation. When we are provoked the spontaneity gets blocked, when we are provoked, agitated, disturbed, perturbed then our responses are born of the perturbation, of the disturbance, we are no more whole. But a person who lives in that dimension, lives in such a way that every response comes out of the equanimity of wholeness, out of the peace and relaxation of the wholeness and not out of the immediate cause bringing about an effect, which would be equally imbalanced.

You see in the first line of the mantra they said that the consciousness is never visited by imbalance, never contaminated by impurity and as long as we are governed by the logic, as long as we are governed by the law of causation and look at life only in terms of cause and effect, our responses are bound to be imbalanced.

'Kavir manishi' - The Rishi is spelling out the meaning of *'Kavir'*, he has given you a description of the state in which the person lives. What are the implications of living in that state? In that state a

person is '*Isha*' of his own mind. The Awareness, the Intelligence permeates his mind - like that principle of Supreme Intelligence pervading and permeating the whole universe. A person who is enlightened, liberated, living in the dimension of samadhi in the movement of relationships, in the actual stream of life his intelligence is the master of his mind. Mind is conditioned consciousness, mind is the conditioned neuro-chemical system, mind is the conditioned physical body, the biological body. We have seen that there are tremendous movements going on in the biological and psychological structures - they are involuntary movements. The human culture and civilization has conditioned the body and the thought structure to behave in certain ways, so there is the involuntary movement of instincts and impulses in the biological structure, movement of knowledge, experience in the psychological structure, these are going on. In the life of a person who lives in Samadhi, in the life of a person who has arrived at yoga, who has arrived at transformation, to use the language of the Ishavasya Upanishad there is the principle of *Isha*, principle of supreme intelligence which permeates and pervades the biological and psychological structure like the Supreme Intelligence permeating the cosmos.

Do you understand what the word '*Manishi*' means? Not only one who contemplates, not only one who is a philosopher. '*Manishi*' is the principle of

Intelligence pervading the mind, the unconditioned energy. To use very common language, the unconditioned energy is controlling the conditioned. I do not like the word controlling that is why I use the term permeating, pervading. The conditioned energy in the biological, psychological structure are completely in the hands of the Supreme Intelligence. Intelligence - the energy of silence, the energy of the emptiness of space, the energy of the wholeness. The wholeness releases energies as thought releases tension, as impulses release energies. Wholeness also releases tremendous energies which have a depth and velocity, before which the energies of the conditioned psycho-physical structure are helpless, they give in to the Supreme Intelligence.

'Kavi manishi paribhuh Svayambhur'. *'Paribhuh Svayambhur'* he has become the *Isha* of his mind, of his conditioned energies and what does that mean, it means that *'Paribhuh'* the Supreme Intelligence of wholeness has enveloped his whole being from all sides. *'Paribhuh'* - enveloping. There is not a single aspect of human life, there is not a single level of his life - sensual, verbal, intellectual - or field of action that is outside the reach of his intelligence. Everything gets enveloped on all sides in the energy of wholeness or Supreme Intelligence. How does this come about ?

Svayambhur, - you have to be born of your self,

then only this happens. By observation, by understanding how life moves, how different energies move, awareness is being born of yourself. Such a person is *Svayambhur* - is self born, he is self generated, he is self created - not only that god is self-created and *Svayambhur*, the Indian commentators have attached all these attributes to godhood, but I do not recognise any godhood independent of cosmic life. Cosmos is the body of the Divine.

So *svayambhur* means such a transformed person is born of himself, he no longer belongs to any family, to a caste, a creed, to a country, to a race, to a religion. He is born of himself, through observation, through purification, through co-relation - he is reborn, he is twice born. The word Brahman in Sanskrit means one who is re-born, one who is twice born is Brahmana. This is the second birth. The first birth is the physical birth given by your parents and the second birth is when you are born of yourself by learning from the teacher - with the help of the teacher you get re-born and therefore you become a Brahmin. I'm referring not to the caste etc. I'm referring to the Sanskrit word Brahman which is a dimension of consciousness and one who lives in that dimension is a Brahmin, nothing to do with the caste system of the Hindu which came much, much later than this Vedic period. The Hindu religion and the Hindu community historically came much later than the Vedas and the Upanishads.

The awareness envelopes everything, every layer of his being, every drop of the blood, every field of action and thus he is reborn. He becomes self-born, self-created, Do you understand, this is the definition of a sanyasi? Sanyasi is being born of yourself, therefore you do not belong to any country, race, religion, caste, creed, ideology - nothing you have set yourself entirely free of the total human past, out of the ashes of the past you are reborn in the eternal present.

Yatha tathyato'rthan vyadadhal shashvatibhyah samabhyah - to such a person the timeless eternity offers all its wealth. The gentleness and the tenderness of love, of compassion, the brightness of awareness, the relaxation of wholeness - all this wealth of timeless eternity is offered to such a person, who is born of himself again, and who has set himself free, who has broken away from the shackles, from the chains of the human past, whose intelligence pervades this psycho-physical structure, penetrates it, permeates it, and therefore without getting bogged down by the law of causation or human logic he sees the timeless wholeness of life in every moment, in every relationship and responds out of the relaxation and spontaneity of intelligence.

This mantra gives us, as far as words can give us, a narration of a person who is entirely free of the psycho-physical conditioning, who lives in the

state of Yoga, who lives in the state of meditation, who lives in the state of all-inclusive awareness - and this I say onto you is the alternative way of living. The time is ripe for venturing to explore the avenues of this way of living because psychology has exposed the inner contradictions of the teachings of Freud, Jung, Adler, James, Sartre, Eichart etc. Physics has exposed the limitations and contradictions not only of Einstein and the theory of relativity but of the scientists who proceeded Einstein. And the organisations and institutions of religion have exposed the cruelty of authoritarianism, so time is ripe for the exploration of this unconditional freedom that the Upanishads talked about in their own way.

I have been very careful and watchful, I was afraid that Vimala might impose something that the Upanishad did not say, and I had to be extremely careful to see what the word yields and can yield. Because it is quite a boldness to move away from the traditional interpretations of last 1500 years. To move away from all this, to put it aside and communicate something on your own.

*Sa paryagat sukram akayam avranam asna-viram
shuddham apapa viddham*

*Kavir manishi paribhuh svayambhur yatha
tathyato'rthan vyadadhat shashvatibhyah samabhyah
//8//*

Only one word remains to be explained or

looked at *Vyadadhat*- all the wealth that the timeless eternity has, the spaceless infinity has, flows towards such a person. The Supreme Cosmic Intelligence causes the flowing of all the wealth of equanimity, bliss, relaxation which is love, and the flowing of love is compassion. All this wealth is caused to flow to such a person by the Cosmic Intelligence, according to the psycho-physical needs of that person - adequately and whenever needed.

You know what it means by "the grace of Life" ? The grace of Life is always on such a person when love visits your heart and stays with you. It is the grace of Life when your nervous system can contain the tenderness of love and compassion - it is really the grace of benediction. Minds that are always torn between the 'me' and the 'not me', the 'I' and the 'thou', always torn by acquisitive, possessive, tendencies - that mind getting completely free of all these tensions, conflicts, clashes, contradictions and being in the wholeness, right at the sensual level, not only at the ideational level but at the sensual level also. It is quite a grace, a blessing, a benediction.

Yatha tathyato - adequately, whenever needed, all the wealth of the timeless eternity and infinity is caused to flow towards him - he gets it, he doesn't have to acquire it. In his life there is nothing like acquisition any more, whatever is necessary, whatever is needed, whenever needed, flows towards him. That is how the Supreme Intelligence works.

Nineth mantra

अन्धं तम प्रविशन्ति ये अविद्याम् उपासते ।

ततः भूयः इव ते तमः ये उ विद्यायां रताः ॥९॥

*Andham tamah pravishanti ye avidyam upasate
Tato bhuya iva te tamo ya u vidyayam ratah //9//*

Vidya or knowledge pertaining to the Ultimate Reality and Avidya or knowledge of the objective world are both necessary but when you worship Avidya and the pleasure you get from it and when you get psychologically involved in Vidya then you are in darkness because the desire to turn to the Other is no longer there.

* * *

This mantra has two very significant and crucial words. They are *Vidya* and *Avidya*. Literally speaking *Vidya* means to know, and *Avidya* would mean ignorance, but the Upanishad has not used these terms with their literal meaning. For the Vedas and Upanishads *Vidya* would imply knowledge about Reality - *Brahma Vidya*, *Atma Vidya*, *Adhyatma Vidya* - knowledge pertaining to the ultimate nature of Reality, the nature of Divinity, contained in you and contained outside of you. As we had said previously the words are code languages and the term *Avidya*

does not stand for ignorance here, but it stands for the knowledge of matter, of energy, of the cosmos around you. *Vidya* is knowledge pertaining to what is inside of you and *Avidya* is the knowledge pertaining to what is outside of you. You might be acquainted with the two words in English language - subject and object. *I look at the world or the cosmos* - so the cosmos, becomes the object and 'I' who looks at it is called the subject.

Vidya would be knowledge pertaining to the ultimate nature of the subject and '*Avidya*' would be knowledge pertaining to the object - broadly speaking. We cannot go and deal with all the nuances of these terms but we would take up the fundamentals, the basic indications so that we understand the mantra.

The ancient wise people in this Oriental hemisphere were lovers of Life. If anybody would ask me what is the essence of Oriental culture - Indian or Chinese, without hesitation I would say: 'Love of life and passion for living'.

In order to understand what life is and to discover the mystery of living the ancient people started studying matter - whether outside of them or inside their body, and in order to live they discovered that matter has to be refined, purified, it has to be trained to behave in certain ways. So moulding and shaping and regulating matter, training the matter outside

of you and inside of you became a part of civilization and culture. The gross matter could be trained, moulded, shaped, regulated but you could not train and mould the subtle matter or energies. By training you could not condition the subtle energies the way you could train and condition the gross matter, the invisible, the tangible.

In order to regulate, to mould the subtle matter or the energies the human race discovered the secret of education. Matter could be controlled, shaped, regulated through training, that is it could be conditioned through training. Energies or the subtle matter could be conditioned through education and the instinct, impulses could be conditioned by sublimation.

So we have three courses : physical training, cerebral or psychological education and sublimation. Through these three the ancient people tried to handle the objective world. Training, education, sublimation had the sole aim of refinement, sophistication or purification.

In the training art they had to evolve and develop methods and techniques and every method and technique has its own crystallised rules and regulations. As you have teaching methods for asanas that you do, you may indulge in some secondary variations but the asanas have their own

techniques and methods. The techniques and methods have been evolved, organised and standardised after studying the human body. We cannot say 'I don't like it this way, I'll do it that way.' They are crystallised methodology and techniques. Same way about diet, the kind of food that you take, the frequency of intake, the quantity and quality, they affect the whole matter of your body and also the movement and flow of energies in your body. There are rules and regulations about the quantity and quality, the frequency of intake, the ratio of the liquids, solids etc. and it requires a little training.

There are sciences in India dealing with diet, dealing with physical exercise and they are called *shastra*. *Shastra* can be translated into English language as science, though the word science cannot convey all the nuances of the word *Shastra*. *Shastra* means that which has rules and the word science does not convey what the word *shastra* says. If you violate the rules then you lose your health, you lose your balance, you lose your purity. It is a lovely word. In training you have to repeat certain methods, certain processes, certain techniques. Repetition is involved in the acquisition of methodology and technique.

In education it is not only repetitive physical movements that are involved, but for education you require system of knowledge and organised information. So they developed sciences. I would call Hatha

Yoga Tantra Yoga, Mantra Yoga as a part of training the physical matter. But when you proceed towards the subtle matter and the subtle energies, then you come to the logic, the philosophies, ethics, religion - they come under systematised knowledge and systems of knowledge. If you really want to study Indian culture and philosophy you will find yourself in the vast forest of the *Shastras*. Tantra Yoga, Mantra Yoga, Hatha Yoga, Laya Yoga, Nada Yoga, Karma Yoga, Bhakti Yoga, Gnan Yoga, Raja Yoga, Dhyana Yoga and you can go on innumrating and innumrating.

Right from the moment of conception the conditioning begins. When the child is born they condition the child with a name, there is a ceremony for naming the child. When the child begins to eat food they have a ceremony, repeating certain mantras so that the child grows into a harmonious relationship with the food. This process of conditioning is called Sanskara. Here in India when you take the child to the teacher, and the parents and the teacher and student sit together, they go through certain mantras, launching the process of education, that is also called Sanskara. Same with marriage, same with the moment of conception and so on from birth to death. It is a kind of process of conditioning, in order to refine, to sophisticate and purify the physical and the mental. I do not want to burden you, but all these sciences are called by the Upanishads as *Avidya*.

Vidya is knowledge pertaining to what is Ego, whether Ego has any validity or reality, if there is anything beyond brain, mind, thought, knowledge, is there anything beyond the concepts that you have created like time, space, language and music - so it is a quest of beyond. *Avidya* is the quest of harmonising and regulating the matter and energies that are visible, tangible even invisible and occult etc. If this distinction between the sciences used for training, refining and sublimating the matter and the energies, and the science concerned with the quest of what is beyond - if this distinction is clear, then let us proceed.

Andham tamah pravishanti ye'vidyam upasate

The word *Andham tamah* we are acquainted with it, as it was used in a previous mantra 'Andhena lamasa avrtah Tamas te prely'abhigacchanli....' Andham Tamah - region of blind darkness. Now let us go to the literal meaning of the mantra. Those who worship the sciences and technologies and methodologies given by those sciences pertaining to the training and regulating of matter and energy enter blinding darkness. The meaning of the first line and the second line says: Those who indulge and remain involved in the study of what is the nature of reality enter darkness which is darker than the previous one.

Tato bhuya te tamo ya u vidyayam ratah

In the first line it referred to those who worship the techniques, the methods etc. and in the second line they say those who get psychologically involved and remain psychologically involved in the knowledge about the Supreme Intelligence, the verbal knowledge about the Supreme Reality, they enter still deeper and denser darkness than the one before. This is the literal meaning of that.

Now why does the Upanishad say that they who remain psychologically involved in the verbal knowledge enter denser darkness than those who worship technologies and methodologies and procedures pertaining to the outside objective world ? It is a very interesting question. This mantra and the mantra that follows is the source of Yoga psychology, the root of Yoga psychology.

When you follow techniques and methods for training or conditioning the matter outside of you and within your body that activity produces a result. You condition the clay and build a hut. Unless you condition the clay and the grass and give it a shape etc. you cannot build a hut. You condition the water and create electricity. These are just simple examples of conditioning matter outside of you.

Inside when you condition the matter of your body you are producing certain results. Experience is the result of conditioning. Experience is the result that

gives you pain or pleasure. When you name, you are conditioning, when you identify you are conditioning. It is the naming and identifying that stimulates emotions, sentiments, feelings and memory. That is how a experience gets produced. I do not know if I can communicate to you in language you can understand. We have entered 'in deep waters since yesterday and I had said it is a long way to go and many hurdles to cross, to overcome.

As soon as there is a physical activity, there is a experience. As soon as there is a psychological movement there is an experience. Training or educating matter and energy produces results and those results are experiences which again condition you. First you are conditioning the matter - don't eat raw food, steam it, then you blend the juices in certain ways - you are conditioning and that results in experiences. Experience is either pleasurable or painful and it again conditions.

So the knowledge about the objective matter and the process of refining through training, educating sublimating etc. keeps you in the vicious circle of conditioning, experiencing. You cannot get out of it. It is necessary to give a name to the child, you have to teach methods of cleanliness to the child, you have to teach the child how to eat food, when to eat, when to sleep, how to use the bed. Conditioning is an inevitable part of human life though it may limit your

freedom. Living implies the curtailment of freedom. Conditionings are necessary for refinement and therefore you cannot escape it.

The Upanishad says you cannot escape the process of conditioning and the use of conditioning in your life. You cannot escape education and till the child becomes 8 or 10 years old, training also is necessary. Repetition, using a little coercion, persuading the child, sometimes you have to even force the child. If you say : "I am not going to force the child, it is a question of absolute freedom, I'm not going to condition the child", then the child will be victimised by the animal hangovers, the animal instincts, the uncontrollable impulses in the body. If you are not going to help the child to learn, if you are not going to help the child to control the imbalances created by impulses and the movement of thought, you are doing harm to the child. So training, conditioning is a limitation of freedom in the beginning of life for the first eight to ten years. In India according to the Vedas and Upanishads they say upto the age of 16 the process of conditioning is a must. Even after the age of 16 the discipline in relation to your physical life is necessary. Disciplining, organising, creating an order in your living - when you wake up, when you go to bed, how you speak, how you use the speech, your relation to food, your relation to every movement. Discipline becomes necessary until understanding and spontaneity have emerged. Training leads to

education and involves discipline, in order to help the person so that there emerges an orderliness and spontaneity out of the intelligent discipline.

Please let me clarify the word discipline. When you teach the child in school logic, arithmetic, you are disciplining the intellect, You have to discipline the intellect of the child. Training of the body, disciplining of the intellect and then through ethics, through religion trying to sublimate the instinct part of the being, trying to sublimate the emotive, the emotional part of the being. You create a conceptual world and sublimate the animal instincts, sublimate the impulses contained in the body. Please do so see this, training, education and sublimation require discipline.

All this is necessary, you cannot escape it, and yet the Upanishad calls it *Avidya*, it calls it ignorance. We will turn to the meaning why the Upanishad calls it darkness. To use a method, a technology in its relative field and give it, its own relative importance is one thing and to worship it, to adore it and consider it as the supreme reality, the only reality, the whole reality is quite another thing. We have to distinguish between the two. To use the thought structure to use the knowledge, the experience contained in us is one thing, but to adore it, to worship it, that is another thing. Worship becomes a deivistic force.

The Upanishad calls it the area of darkness when you look at the part as the whole - then you are in darkness. To recognise the part as the part, to recognise the technique or method as a conditioning is one thing but to look upon the conditioning as the spontaneous and natural way of living is another thing. We have not to confuse the two. When you begin to worship Avidya - the knowledge about the objective world and the pleasure that the technique and method of controlling the objective world gives, you are in darkness because then the desire to find out: 'What am I, who am I, who is this who feels pleasure?' is no longer there. These questions do not rise up in the minds of those who get attached to the material, the biological, the psychological pleasures. Or some people begin to verbally investigate and explore what is Atman, what is god, what is Truth what is Reality, what is Ego. They investigate, they study but it remains only on the verbal level. Knowledge gives you pleasure, experience gives you pleasure and you get stuck up there. So there is no desire to turn to the other, and therefore this confusion of the part with the whole is an indication symbolically, of darkness.

When you do not impose your conditionings on others, when you do not become insistent about them, when you do not attach the wholeness of truth to a part, then I think conditionings become the wealth of life instead of proving a bondage, instead of di-

viding they just add to the wealth of human culture. As in the garden you have a variety of flowers you do not say in my garden there should be only roses, because I love roses I will have only roses and not jasmine or other flowers.

In this garden of global human family there will be a variety of conditionings. If the purpose of conditioning is understanding, if they are used properly without insistence and dogmatism, then it may lead to the enquiry of what is beyond conditioning, and you can set yourself free of them.

In the last half of this century there has been a vigorous and vehement force to reject the whole of human culture and go back to the primitive ways in the name of freedom, rejecting even the necessity to think, to discipline. Everything is rejected because they are conditionings. While understanding the mantra I am sharing with you my fundamental point of difference with J. Krishnamurti. That is the point of difference, I had noticed very early in our dialogues, in our communications.

Here they throw everything overboard, this has been done in the universe in the last 50 or 70 years. All over the world there has been a rejection - because it is a conditioning and we want to be with the unconditioned. You cannot be with the unconditioned, the unknown by rejecting the known or re-

jecting the conditioning, you cannot be with the unknowable just by discarding. Ignoring or rejecting never leads to revolution. Rejection never leads to creation.

Those who reject this fate of humanity of being conditioned for the sake of refinement and reject the destiny of humanity to use and handle the conditionings for harmonious relationship - those who reject this, and indulge only in words about freedom, satori, transformation - they enter still denser darkness than before. This verbal knowledge about the Atman, the Paratman, the Reality is more dangerous than conditioning says the Rishi.

The Upanishad says Vidya and Avidya they are both necessary. Life requires both - the sense of freedom and also the process of conditioning, the sense of spontaneous purity which is love and also the necessity of training, regulating, educating - both these together.

I'm trying to find out how to proceed with the mantra. We have in the world two categories - those who convert the techniques and methods into rituals and make them empty repetition and those who throw away the conditionings or the methods and techniques without having touched the truth, the essence as a fact in their life. You can either throw away the disciplines or you can understand the

importance of it.

J. Krishnamurti has tried to take the humanity to the level of: Listen, understand, act instantaneously and be transformed. And I find that transformation cannot take place unless the biological system is purified and the psychological system is cleansed. So sitting in silence is for purification, for cleansing, for merging oneself into the ocean of silence, of non-motion. But a person who reads Krishnamurti's books would say: "Why would you sit in silence day after day? If you sit day after day it's a discipline, it's repeating". You take meals every day, does that become repetitive? You also sleep every night, is sleeping a repetitive, mechanistic activity? Is your breathing a repetitive thing for you? Why should plunging into the state of non-action, non-motion, plunging into the state of thought-free consciousness become a repetitive or mechanistic thing? Unless you merge your psychological system also into the state of non-action and non-movement you cannot be back in the wholeness of your being.

What the Upanishad is trying to say is that *Viidya* and *Avidya* - both are necessary. The verbal knowledge, the verbal exploration of the nature of supreme reality that is also important to give a sense of freedom and fulfilment.

I wonder if I have clarified the point that

conditionings need not become rituals, conditionings need not become repetitive, mechanistic action?

Now what has this teaching of the Upanishad to do with our life? How do I co-relate this to my daily living? I do not allow any dry, empty rapetitive behaviour from morning to night, I do everything out of understanding. This is the lesson one has to learn. No habit pattern, not a single mechanistic, repetitive movement on my part, no habit in my life. This is the lesson we can learn from this mantra. Atleast this is what I have learnt from it. No habit pattern - physically, verbally, psychologically except - and that exception has to be regarding the diet. Once you discover what kind of food agrees with your body, you have to stick to it. If you want to call it a habit pattern, than I think that is inevitable. If you go on changing your food every second, every week it's going to harm the constitution - the physical, the gross matter requires a sense of continuity and the neuro-chemical system requires a stability and therefore I think the food is the region, where after discovering what kind of food suits you, you have to stick to it, whether you call it mechanistic or repetitive, because since childhood the matter of the body gets conditioned very deeply. When it comes to climate, to food, to the quantity of sleep necessary for a person, once you have discovered what is necessary you adhere to that.

I learn when I study this Upanishad that when I live in society and relate myself with human beings certain amount of discipline and orderliness is necessary. That orderliness and discipline comes out of conditioning on the verbal and the physical and also on psychological level. One has to live with this on the psycho-physical level but inwardly there should be a sense of freedom - that is to say you do not become attached to it, you do not begin to worship the conditionings, you do not get insistent about them and impose them upon others.

Your way of relating with others, your way of relating with the outer world has to be an unfoldment of what is within - after all we are concerned with living and living is constant unfoldment - an unfoldment of your intelligence. Intelligence is love. So it is an unfoldment of love.

When you have made an effort to understand why certain things are to be done in certain ways, once you understand that, then your actions out of that understanding are an unfoldment.

I am trying to communicate with you that inner freedom is to do things out of understanding, to do things as an unfoldment and not as a reaction to outer compulsions. You see the whole purpose of yoga is to set yourself free of the sense of compulsion from outside and lead you to an inner unfoldment.

Action is freedom, karma is freedom. Reaction is bondage, to do things out of compulsion is bondage. If you do things spontaneously as an unfoldment of the inner, there is liberation, enlightenment.

When you do things out of understanding there is no effort, after all spontaneity is effortlessness. If you say I must do it because the Vedas or Patanjali has said it, otherwise I'll be committing a sin and I'll go to hell, then there is no freedom. You know whether the compulsion is in the name of hell and heaven or it is in the name of virtue and vice or it is in name of law and order - as long as you do things out of compulsion from outside or because you must follow certain techniques and methods - there is no freedom, freedom is with the other, with the Vidya.

To put the ancient wisdom in a language that a modern human being can understand is quite an ordeal.

Tenth mantra

अन्यद् एव आहुर् विद्यया अन्यद् आहुर् अविद्यया ॥
इति शुश्रुम धीराणां ये नस् तद् विचचक्षिरे ॥१०॥

*Anyad ev'ahur vidyaya anyad ahur avidyaya
Iti shushruma dhiranam ye nas tad vicacakshire //10/*

The teacher helps the student to dispel the darkness of ignorance by indirect perception through words and by direct perception through activating the sensitivity to see the Truth for himself.

* * *

The Upanishads are dialogues between teachers and students. The purpose of the dialogue is uncovering the nature of reality with the help of words, to help the student to have an indirect perception of reality through those words. When the meaning that is understood, penetrates the brain and reaches the sensitivity or organic intelligence contained in the body, then there is a direct perception through the activating of sensitivity. Reality is uncovered partially by the words and the uncovering of revelation is completed by the stimulation and activation of sensitivity. The sensitivity like the intelligence permeates your whole being and therefore the whole being feels the Reality, feels the truth indicated by the words. The

dialogues are meant for indirect and direct perception.

Who can be called a teacher and who can be called a student? The Upanishads say that one who has the urge to see the meaning, to perceive it personally, not rely upon the indirect instruction, not rely upon second hand narration and description of reality but has the urge to let the uncovering or revealing take place in ones' own life, he is the student, the learner, the shishya. The word shishya indicates a willingness to learn - willingness of the brain, willingness of the heart and readiness of the senses - that is the student, that is the shishya, that is the disciple.

And who can be called a teacher? The Upanishad has given us one word *Kavi* - one who penetrates the manifest, who sees the unmanifest and even that which is unmanifestable, who sees the visible, penetrates the invisible and is capable of feeling the infinite is a *Kavi*. What else constitutes the teacher? *Manishi* another word that was given to us. The perception of reality has penetrated his whole mind, the perception of the limitless, the unnameable, the immeasurable, the indescribable - the awareness of that, the perception of that has penetrated the limited, the conditioned, the mind, the thought structure. If the conditioned, the limited, the so called thought structure is not permeated by the awareness of the limitless, the eternal, the infinite then the person is

not called a *Manishi*.

The mantra that we saw the other day and the mantra that we are going to see this morning gives us another word for teacher and in this Upanishad this third word completes the description of what a teacher can be.

What is expected of a teacher ? That word used is *Dhiranam*. *Kavi manashi dhir* - a beautiful word. *Iti shushruma dhiranam ye nas tad vicacakshire*. We are going to look at these two words before we proceed to look at the whole mantram and go deeply and elaborately into it.

The word *Dhira* is a beautiful word. It is related to one who has *Dhi*, which means intelligence. The perception he has of Reality has stimulated the intelligence. Please do see this. A guru, a teacher is not supposed to talk out of knowledge though he may have tremendous knowledge. One who talks out of knowledge or deep study can be called a philosopher, he can be a scholar, he can be a pandit but the vastness and deepness of knowledge which is verbal knowledge, which is only indirect perception, does not enable you to be a teacher, a master, a guru. Intelligence has to be awakened with the perception of meaning that the word has given you.

You read the words, you listen to them and the

words reveal the meaning contained in them - the dictionary meaning, the traditional meaning, the conventional meaning, the root meaning. But when you see the root meaning, the meaning given by traditions and conventions it should stir your intelligence. If knowledge does not stir the intelligence which is a non-cerebral energy, then even the indirect perception does not take place.

Activation of intelligence through knowledge is one meaning of the word *Dhira*, it's a marvellous shade of meaning. The second meaning of the word *Dhira*, which is neglected today and which was the ancient way of living - the intelligence that is activated by the cultivation of knowledge has to percolate right down to the sensual level, it has to be held and contained by the senses - *Dhi* - wisdom, contained and held by your whole biological structure. You come across the word *Dharana* in Hatha Yoga which is derived from the root *Dhirate* - to hold, to contain, to sustain, to retain. The word *Dhira* is related to *Dhi* and *Dhru*. The Intelligence awakened by the cultivation of knowledge, by the indirect perception percolates to all the senses, It percolates to your thought structure and to your sensual level - to the speech, to the sight, to the gesticulations, to your relation with food, to clothing, to sleep, to your behaviour with other people - all this is on the sensual level. So the intelligence percolates, it has to be held and contained by your psycho - physical structure and

what is contained is manifested in behaviour.

The teacher has the indirect perception of Reality through knowledge, and the direct communion with Reality through the activation of intelligence and that communion with Reality, that activation of intelligence, that direct perception, that direct contact and personal encounter is manifested in the behaviour, in the relationship with others. If this does not happen he is not a teacher. One who talks about Reality is not a teacher, one who writes about it, one who sings hymns to it, one who can compose poetry about it, one who can paint pictures or create pieces of sculpture is not a teacher - unless he lives in communion with Reality and it is manifested in his behaviour. The words teacher and the student for the Upanishad has a sacred meaning.

Life is for living and living is uncovering the Divinity within you and around you, uncovering the essence of life through your being, through your verbal behaviour, through your sensual behaviour. How does the teacher reveal the Divinity or Reality in his life? The being, the presence of the teacher has a steadiness and firmness like the mantras rooted in the earth, the being is rooted in peace, in steadiness. The physical presence has a peace, there is no unsteadiness about the physical being, there is a feeling of reliability, of stability. Those of you who are students of life, will you please watch your

physical being for a week or so, and find out if there is a steadiness inside?

The quality of orderliness or order is clarity. When you understand something there is no confusion, there is clarity. Then the presence manifests the steadiness of inner peace, you feel that the person is grounded in peace, that there is not an iota of doubt, of darkness, of confusion - no chaos or disorder of any kind. And the verbal behaviour of the person has precision and accuracy. It is the inner clarity that can force upon the verbal behaviour precision and accuracy - you don't say one thing today and another thing tomorrow, you don't mean one thing and say another word and do still something different. The light of the sun has precision, accuracy. It is the precision and accuracy of the rays of light, the beams of sunshine that pierce the darkness. If there is no precision and accuracy, piercing the darkness of ignorance cannot happen because it is through words that you are causing the dispelling of darkness, like the sunshine dispelling darkness.

The teacher cannot help the student to dispel the darkness of ignorance, if the words are not precise, if the glance of the teacher is not precise, if it is wavering, if it is flickering then the student cannot be helped. Truth does not flicker, the rays of the sun do not flicker. The flame of the lamp that you light may flicker but the light of the sun neither wavers

nor flickers, it has a steadiness, it has a piercing, penetrating nature because there is precision and accuracy. Teacher is a person whose words have that flavour, whose verbal behaviour has that flavour and fragrance of accuracy and precision, therefore, you can rely on the person. There is a reliability in the presence and reliability in the speech.

Can you rely without creating an authority? Ofcourse you can. Because you rely upon the words, you feel that the words are authentic so the reliability and authenticity of the word spoken stimulate an inclination in you to explore. Otherwise why should you waste your precious life in experimentation and exploration if the words are not reliable? If out of reliability and authenticity you create a physical dependency and want to imitate and conform and ape and follow, then reliability has degenerated into authority. But if the reliability and authenticity provokes an urge in you, if it provokes the urge to experiment, to explore and find out the truth behind those reliable words, then the reliability, the authenticity has activated your creative energy.

If the presence of the person and the verbal behaviour of the person is not felt reliable then the urge to inquire, to investigate, to explore, to experiment does not get stirred. You say what a beautiful speech it was and go back and live your lives.

Where do the words get the reliability from? How do they get the authenticity? Not only by accuracy and precision. So we come to the third aspect of the teacher's life, and that is the sensual behaviour which manifests the same peace, relaxation, precision, accuracy and intelligence. A teacher is not a person whose physical behaviour would be imbalanced, confused, chaotic because the intelligence that was awakened percolates right down to the senses. The precision, the accuracy, the steadiness, the peace percolates to the sensual level. At the sensual level there is no chaos, no anarchy, no disorder, the orderliness, the equanimity, the peace is felt in the sensual behaviour.

A teacher whose intelligence is awakened, that intelligence penetrates into the verbal behaviour and percolates to the sensual level. If the intelligence is not lived, if you do not see the intelligence, the clarity, the relaxation of peace, the equanimity, the inner balance expressed in the daily life, in everything that the person does, then the person is not worth calling a teacher.

The actual quality of his life is the test, it is the verification, it is the conformation. If it is not there, then he can be a teacher in a university, teaching academically what is Indian philosophy, he can be a marvellous orator and a propagandist, propagating philosophies - it has nothing to do with the quality

of life. Reality is uncovered by the actual movement of life, not only by cerebral movement, not only by psychological movement or the movement of thought but it is revealed on the sensual level, right here down on the earth, because it is the supreme intelligence that becomes manifest right down to the earth, to the blade of grass. The intelligence is revealed, the order of the cosmos is revealed in the manifest, in the world of forms and therefore the teacher is a person in whom the Supreme Intelligence, the clarity, the holiness, the tenderness of love is manifested, is reflected, is expressed in the being and in the behaviour.

This is very important because all the Upanishads are dialogues between teachers and students, they are not narration of philosophy, they are not systematisation of dry cut knowledge.

We have come to three words *Kavi Manishi Dhirah* the mantra that we saw the other day and the mantra that we are going to see today has another word.

Ye nas tad vicacakshire The word *Vicacakshire* is as important as the word *Dhirah*, the English commentators and the Indian commentators who have translated this word or commented upon it, they say "those who have told us about *Iti sushruma dhiranam* - we have heard about it from the masters, from the

teachers," and they leave it there. No, that is not all - *Sushruma*, we have listened to it. *Iti sushruma* we have listened to it, we have listened to it from *Dhirah*, from the teachers. What kind of teacher? *Ye nas tad vicacakshire* those who helped us to listen to it and to see it for ourselves. The word *Vicacakshire* comes - those who helped us to listen to that and those who helped us to see it for ourselves. If these words of the teacher do not stimulate, awaken, activate the sensitivity to perceive the truth first hand, to have a personal encounter, to have a realisation if you like to use the word, then the dialogue is in vain, it leaves you in the dry world of words and verbalisation and knowledge. Dialogues are not meant for that, books leave you with knowledge, what is more to a dialogue with the teacher if it leaves you only at the level of verbal knowledge ? You need not waste your time and energy in sitting with a person day after day and rubbing your intelligence against his or hers if the dialogues are not going to contribute something more than books. *Vicacakshire* - the sensitivity to perceive it, the sensitivity to perceive by ourselves the truth that was described by word. So the teacher has to do two things in the life of a student, indirect perception through words and then direct perception through sensitivity - these two things have to happen. What is to be perceived ? The mystery of life has to be perceived.

Twelfth Mantra

अन्धं तमः प्रविशन्ति ये असंभूतिम् उपासते ।

ततः भूयः इव ते तमः ये उ संभूत्यां रताः ॥१२॥

*Andham tamah pravishanti ye'sambhutim upasate
Tato bhuya iva te tamo ya u sambhutyam ratah*

//12//

*The manifest and the unmanifest together
constitute the wholeness of life.If you get entangled
with either of the two, your life becomes one sided
and there is bound to be suffering.*

* * *

Sambhutim - manifest, that which has a form, that which has become tangible, visible, that which has clothed itself in the frame of time and space - that is the meaning of the word *Sambhutim*. Manifested - expressed, you have two words impressed, expressed. That which was contained inside becomes expressed, takes a form, becomes visible, it has exposed itself. You know when the contents expose themselves it becomes expression, when the contents conceal themselves it becomes impression. Impression-expression, unmanifest-manifest, formless-form - these three parallel words will travel with us.

Unmanifest which has no form, which is not visible, which is not tangible. Unmanifest has no form, unmanifest is that which is impressed. Dr. David Bhorn has used the words involution and evolution, implicate and explicate. He has written a book about the implicate order and this implicated is the unmanifest, the implicated is the impressed, the formless. The explicated is expressed, exposed, manifest, visible, tangible.

If the distinction between the unmanifest and manifest has become clear, if the distinction between the implicate and the explicate has become clear, you will understand the two words *Sambhuti* and *ASambhuti*. *Sambhuti* is for the manifested world, exposed world, explicated world, explicated life and *ASambhuti* is for the impressed, the formless life. Life has two parts, form, formless, manifest and unmanifest but the word *ASambhuti* in Sanskrit language adds another dimension to this formless or implicate or unmanifest. In English you have two words, unmanifest and manifest, the word *ASambhuti* stands not only for the unmanifest but the unmanifestable - that which can never be manifested completely, that which cannot take forms in totality. So you have manifest-unmanifest and unmanifestable; known-unknown and unknowable; visible-invisible and infinite. In the Western psychology and philosophy you have these two words: the formless-the form, the manifest - the unmanifest but in Sanskrit

language, in the Vedic approach there is a third dimension - the unmanifestable. Now we have them introduced in English language, in psychological and spiritual communications by J.Krishnamurti. He refers to the known, the unknown and the unknowable - that which is beyond naming and understanding. He has created these three categories and since 1930 he has spoken about it. It seems to me that the Western psychology has accepted J. Krishnamurti's visible - invisible-infinite, nameable-unknown-unknown-unknown, finite-infinite and the absolute ground of existence. He used these terms especially between 1980 and 1986, generally conveying what the ancient Upanishad Rishis have conveyed in their own way.

Absolute ground of existence never becomes manifested. So manifest, unmanifest and the absolute ground of existence. These are the terms Dr. David Bohm and J.Krishnamurti had used, they had nearly stumbled across it and you get the whole narration of the dialogues in a small book: "The ending of time" - there are 12 dialogues between Krishnamurti and Dr.Bohm where they deal with space-time, manifest-unmanifest, matter-energy, emptiness and that which is beyond emptiness, and they have called it the absolute ground of existence. Sartre has called it essence of existence and the Upanishadic Rishis call it the ultimate reality. I'm spreading the canvas so that we can work on the canvas this morning. We are dealing with 2 words *Sambhutim* and

Asambhutim - the manifest and the unmanifest.

Andham tamah pravishanti - they entered darkness. *Ye'sambhutim upasate* - those who worship, adore, admire the unmanifest world, those who are attracted and enamoured of the abstract not the concrete, those who are enchanted by the unmanifest, the formless, they enter darkness and it is so applicable to the Indian psyche, who love the abstract, who talk about the gods and goddesses, the Divine. They talk much about Sat Chit Anand, about truth and bliss and are very much enamoured of the invisible, that they have criminally neglected the manifest world. The whole Indian culture has been worshipping the unmanifest, they are fascinated by the innumerable energies working behind the curtain of the manifest world, they have been taken by the idea of the absolute, they get intoxicated even by the word 'god', by the idea of 'god', the idea of absolute, the idea of that which is transcendent and they neglect the manifest. They live in the body, they neglect the body, they live in the material world they neglect the material world. So there is disorder, there is chaos, there is ugliness in the relationship of the Indian psyche, the Oriental psyche and therefore they live in the darkness as far as the manifest world is concerned.

Can you imagine people who have been talking about spirituality, non-duality, advaita, who are temple

goers and mosque goers and church goers living dirty, shabbily - no sense of cleanliness, no sense of civic hygiene. Why? Because they have called the manifest an illusion, they have called it maya, they have insulted the manifest, they have been cruel with the manifest - the world of forms, including their own bodies - leave aside individual gurus like Patanjali or Shankara or Vivekananda or Ramana - leave aside the individuals - I'm talking about the collective Indian psyche, the Oriental psyche. Look at the Buddhists, the Tibetans - why did they have to succumb to the Chinese? Because the whole Buddhist community living not only in Lhasa but the whole of Tibet were living like parasites, the monks they were living like parasites, exploiting the householder and the same kind of parasitical life has existed in India.

Those who get enamoured of the invisible, the absolute powers, the occult powers, the transcendental powers and they run after that, they enter the region of darkness. The capacity of the Oriental person to dedicate to the invisible, the absolute, the non-concrete, the abstract is tremendous. The occidental mind which has developed science cares for the manifest world and therefore they don't run madly after the unmanifest, the impersonal the formless. I'm trying to describe to you the first line of the mantra - they entered the region of darkness who get enamoured of and get obsessed with the unmanifest and begin to worship that.

As I have looked upon the manifest as an illusion, I sit doing some puja at home and my child goes hungry to the school, I talk about *Sat Chit Anand* - truth, bliss etc., sing bajaans and all that and as soon as that is over I go to my kitchen, to my work in office and I can indulge in hatred, in bribery, in corruption, in cruelty. I can indulge in anything because I have looked upon the manifest as an illusion, as maya, as absolutely unimportant. I pay lip service to the absolute, to the non-duality. I turn away from the manifest or I divorce myself from the manifest so it is no more important when I eat, what I eat, because I am intoxicated by god.

Indescribable deep sorrow that one has gone through all ones' life, living in this land - religious and spiritual land of Veda, Upanishad and Gita and one has to witness what the people have done to themselves - the unnecessary, the unwarranted misery, exploitation, starvation, shabbiness, disorder, chaos. The social life is the manifest part of life, the civic life is the manifest part of life. The Rishis have warned and I say the Indians did not care for that, it is very easy to get intoxicated by the inner and there are no ways of verifying what is happening to you. You talk about samadhi, you talk about meditation, you talk about your occult experiences, there is no way of verifying them, so non-reliability, degenerating authenticity, degenerating into authority and avenues of exploitation opening up in the psychic

world, religious world. The Indians, the Tibetians, the Chinese, the Orientals - they have exploited the psychic dimension of life as you find economic and political exploitation in Europe and America but this is more dangerous.

So let us be very careful, the unmanifest, the invisible, the realm of energies that are invisible, the realm of energies that can never take shape completely they are important, but if you begin to worship - *Upasate* and attribute absoluteness to them, if you attribute totality and wholeness to only the unmanifest then you enter the deep and blinding, dense darkness because the manifest gets neglected. You are yourself a manifestation of reality, and you have to live with other expressions of that reality that are manifest, and you have to relate to one another in such a way that you would express together that inner harmony. All the manifested beings together would reveal the harmony, the inner order, the inner beauty. You express and reveal the orderliness of love and compassion that holds the cosmos together but the manifest has not to be neglected.

Andham tamah pravishanti ye asambhutim upasate. Now we are turning to another shade of the meaning of the word *Asambhutim*. *Asambhutim* refers to the human life and also it refers to the phenomenon of devolution.

Life is a cycle of creation and dissolution, emergence and merging back. What you call death is dissolution. Life is a cycle of *Sambhuti* - *Asambhuti*. *Sambhuti* - creation becoming manifest *Asambhuti* - dissolving yourself and going back to the unmanifest.

When a person dies it is a dissolution of that which was manifesting in the body and it dissolves into the formless space. You may try hard, you may create powerful lens to catch the moment of death, to find out what emerges from the body and dissolves into the space. I know that the Japanese upto today have not been able to create such a camera. What is it that in a fraction of a second disappears completely from the body and you have then to declare that the person is dead?

Death is dissolution of - may I say life. The life which in one moment has entered into the genes and gradually the implicate becomes explicate in the womb of the mother. What was just a drop takes the shape of the body, the breathing in the body etc. and the mother delivers the child, and you get a whole human being in a tiny little babe.

It was an emergence of life which was unmanifest in the drop, it was contained there. If it was not contained in that drop it would not have been born. But it was contained in the drop and it became

manifest and at the moment of death that which had become manifest and taken the shape of a whole human being, dissolves in a mysterious way.

So life is a cycle of emergence and merging back, life is a cycle of what you call birth and death. What we call death is not destruction, it is dissolution. It is not destruction, creating a void but it is a dissolution which is merging back into the source.

The word *Asambhuti* - refers to the unmanifest as well as the potential to become unmanifest which is dissolution. Again for the information of the Indians sitting here, right from Shankaracharya upto this date, Vimala has not come across this explanation of the interpretation of the mantra. This is my life blood that I am sharing with you and this revelation of the truth or the uncovering of the meaning Vimala came across while she was studying philosophy at the university. She tried to discuss it with the teachers of philosophy, she had tried to discuss it with a number of people and they told her it was a sheer impertinence on her part to interpret the mantra in this way, and some even went to the extent of saying she was committing a sin against the Vedas by interpreting it this way. But I cannot betray my understanding. I cannot betray my perception. It is after my college days that I am sharing today the perception about this Upanishad. There was no occasion to talk about it before but this Upanishad is the foundation of Yoga. Hatha Yoga,

Raja Yoga and all the branches of Yoga. Unless you capture what the Upanishad has to say about the mystery of life, studying Yoga and even venturing upon meditation would be meaningless.

So the Sage says, the Rishi says that you would be entering darkness if you begin to worship the unmanifest, you have to be aware of it, you have to perceive it, let the awareness be there but if you begin to worship it, to adore it, to admire it, to dedicate yourself to the unmanifest then you are moving away from the manifest which is as sacred, as holy as the unmanifest.

Now turn to the second line of the mantra: *Tato bhuya iva te tamo ya u sambhutyam ratah*. Now comes the blow for those who worship only the manifest, those who do not take the trouble of perceiving that the manifested world, the manifest part of life is only a fraction of the whole. The manifest is not the total, it is not the whole, it is not the complete, it is only one aspect of life. But the manifest gives much more pleasure than the unmanifest, unmanifest gives intoxication - ideas, dedication to the ideas. The manifest gives you sensual pleasure, that gives pleasure to the mind. The thought becomes intoxicated about non-duality - that was invisible pleasure at the psychological level and here you have a concrete sensual pleasure in the manifest world.

They enter still denser darkness, blinding darkness who become attached to the manifest, who get entangled with the manifest and lose the awareness of the unmanifest, the formless the implicate, the transcendental. They get so attached to the manifest that they become afraid of death, they get frightened at the idea of dying, they want to postpone death and dying, they get attached to the form - their own and to the forms around them and they want to suck as much pleasure as possible. As if living becomes a process of sucking pleasures. They become afraid of pain, they become obsessed with the activity of securing pleasure. We have become a pleasure mongering race. That is why there is a craze for capturing the resources out of which you can produce the material things. The fight today going on among the super powers is for capturing the raw materials, the resources of the earth and then capturing the markets. Capturing the resources for production and the markets for selling the produced goods. It is not an ideological fight any more between the communist and the non-communist worlds, it's a sheer material fight. We are calling ourselves nations but are fighting like the old tribes for capturing the resources, exploiting the resources. What is after all the fight between the developed and undeveloped countries, it's a fight for sharing the resources. One day the human race will have to learn to share the resources and build up a non-exploitative economy and proceed towards a one world government and

a global human family.

I was saying that you get attached to the manifest world because it gives you sensual pleasure, it is tangible, it is not like that samadhi which gives you only psychic relaxation, it is a pleasure that can be repeated. Peace, innocence, samadhi cannot be repeated, they have no continuity. In the unmanifest there is no continuity, in the manifest there is an appearance of continuity, sequence, succession - there is an illusion of ownership, possession and you feel so secure with the manifest that you forget that life is a dance of creation and dissolution and what you call the Me, the I which wants to possess, to own, to have pleasure can get dissolved any moment. You forget the presence of death right by your shoulder. You forget it, you forget the wholeness of life which is creation and dissolution simultaneously.

So fear of death, craze for possession, craze for sensual pleasure, the idea of continuity - all these get created when you get entangled in the manifest - *Sambhuti*. And then you get influenced, you get overpowered by what you did with the manifest - with your high technology, your travelling to the moon, to Mars, the space rocket platforms, the living in space, and you will come across by the beginning of the next century we are going to have space colonies and if I am alive by then I won't mind taking a trip there just for the fun of it - we are proceeding

towards that. Some get over powered by the pleasure that the manifest gives and with what they can do with the manifest while other persons get enamoured with philosophies, literature, music - the subtle pleasures of the mind.

Tato bhuva iva te tamo ya u sambhutyam ratah

- You get attached to it because pleasure is visible, what you get back from it is tangible, what you can do with it is concret. Samadhi is nothing concrete. Space is nothing concrete, love is nothing concrete.

So the Rishi says the manifest and the unmanifest together constitute the wholeness of life. If you get entangled with either of the two, your life beomes one-sided, partial, compartmental and therefore there is bound to be misery and suffering. You may go to caves of the Himalayas, you may become a monk, you may go to the monastries, the ashrams etc., your life will slink of incompleteness, partiality and fragmentariness.

Fourteenth Mantra

संभूतिं च विनाशं च यस् तद् वेद उभयं सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्या अमृतम् अश्नुते ॥१५॥

*Sambhutim ca vinasham ca yas ted ved'obhayam
saha
Vinashena mrtyum tirtva sambhutya'mrtam ashnute
//14//*

You have to be aware that life has both creation and dissolution, birth and death, manifest and unmanifest and you have to be aware that there is a transcendental part of life, of Reality which remains beyond the unmanifest and the manifest.

Life does not get exhausted by becoming manifest. What you call Divine is nothing but the inexhaustability of Life. Every death is the energy going back to the transcendental source. Death is just dissolution but not destruction.

• • •

You have to be aware that life has both creation and dissolution - birth and death, manifest and unmanifest and you have to be aware that there is a transcendental part of life, of Reality which remains beyond the unmanifest and the manifest.

Life is immanent in the manifest, life is immanent in the unmanifest and yet it transcends the wholeness. Life is the energy of love, and love transcends all the forms and even the emptiness of formlessness.

The studying of the book 'Ending of Time', may help you understand what is being said because in the discussion, Dr. Bhom and J. Krishnamurti start with matter which is the manifest world, then they discuss energy which is the unmanifest world and then they talk about what is beyond energy and they call it emptiness. All the energies are contained in an emptiness of space. What is beyond the emptiness? Both of them together come upon a point where they say, there is the absolute ground of existence which transcends the energies.

You are immanence and transcendence. The life is immanent in the energy that is formless and in the material world that has a form. Remaining immanent in it, yet transcending it. Life is inexhaustible therefore Life has existed for millions of years, for centuries. So much is born, so much dies and yet the fountain of life goes on, the emergence of life goes on. The inexhaustibility of energy is called Divinity. What you call Divine, what you call God, Supreme Reality is nothing but this inexhaustibility. Life does not seem to get exhausted by becoming manifest. Why does it not become exhausted?

Because death is just dissolution but not destruction.

The ground of existence gets the feed back by the process of dissolution. It expresses into emergence and it goes back into dissolution. Every death is the energy going back to the transcendental source of the absolute ground of existence. In the language of Western religions: 'I go back to my father in heaven.' Death is going back to the father. Through the unpleasant process of dying, you go back to the Creator.

Why is the process of dying unpleasant? Because you know after death the body that you loved very tenderly, that you cared for, you fed, you clothed, has to be cremated - either consumed by flames or buried - either way it is an unpleasant idea - that in one moment there is the complete discontinuity of what is happening today. That is the unpleasant part of death and secondly leaving everyone behind and everything that you had acquired, cultivated, built up, created - there is a moment in which there is a irreversible separation, you can't come back in the same form to them whom you have loved or they can't come back to you. That is the unpleasant part of the idea of getting cremated or buried. You don't like it because you have lived over ground, you don't like to go underground, you have been using fire you don't like to be consumed by fire and so on. Attached to forms, attached to the pleasure and then there is

the separation and not knowing what is happening to the "Me" - there the brain cannot know because there is complete dissolution. How can there be experiencing? So we get frightened of this dissolution. But creation and dissolution they are like the two parts of the peanut. There is a thin skin, you peel it and there are two parts, so there is very thin skin in what you call life and living and you peel it or death peels it. There are two parts creation-dissolution, emergence and merging back, manifest and unmanifest - this is the mystery of life.

Why is this so? Why not only birth and continuity till infinity? Because the inexhaustibility, the eternity, the infinity requires the process of dissolution as much as it requires the process of being born. It's a blending of manifest-unmanifest.

The Rishi says the *Dhiraha* is the master from whom we learn, the teacher who helps us to see the mystery, that life is a dance of the manifest and the unmanifest together and the transcendental energy remaining beyond these two - getting its feed back from the manifest as well as the 'de-manifestation'. Come on let me coin a new word, death as the 'de-manifestation'. You call it conditioning and de-conditioning, why shouldn't I call it 'de-manifestation'?

We have seen what is a teacher, what is a student, what is teaching, what is *Sambhuti* -

manifest, what is *Asambhuti* - unmanifest, what is that which is beyond the manifestation immanent and transcendent, what is death and how dying and being born are two aspects of the same coin. Expression of a form is not the birth, is not the beginning and death is not the end - dying is not ending, it is just a cycle, the cycle goes back completing the circle of life as it were. Life is a wholeness and wholeness is always indicated by a circle.

Life is a cycle, it's a circle - the manifest and the unmanifest never get broken at any point. Manifestation is not breaking away from the unmanifest and dying is not breaking away from the manifest, you are just going behind a screen of visibility.

Fifteenth Mantra

हिरण्मयेन पात्रेण सत्यस्य अपिहितं मुखम् ।
तत् त्वं रे सत्यधर्मा ईशद अपावृणु ॥१५॥

*Hiranmayena patrena satyasy'apihitam mukham
Tat tvam pushann apavrnū satya-dharmaya drshtaye
//15//*

I would like to change this mantra to:

***Hiranmayena Patrena Satyasy'aphitam mukham
Tat tvam re satya-dharma Ishad apavrnū //15//***

The face of Reality is covered up, is hidden from our perception by a charming, golden lid. At the sensual level by the manifest world and the pleasures the senses provide. At the psychological level by thought and at the still subtler level by the process of experiencing or process of becoming which is the Ego.

Oh, my student, you who are dedicated to the Truth, you who are an inquirer of Truth, will you please gently remove the golden lid, just a little, by which the face of Reality is covered.

* * *

We are coming to the end of the Upanishad and this morning I would like to have a few words with the Indian friends before we take up the mantra itself.

Long back when Vimala had wanted to dive deep into the ocean of Vedas and Upanishads, she had studied the Ishavasya Upanishad and a number of other Upanishads like Kena, Katha, Prashna, Mundaka, Mandukya, Taitreiya, Aitareya, Chandogya, Brihadaranyaka. After that long and deep study and contemplation about the Upanishads and the perception of truth that the contemplation and study caused in her life, she dares to say today that the rest of the mantras attached to the Ishavasya Upanishad do not seem to be authentic. There are a number of versions of the rest of the mantras but Vimala sees the mantras quite differently and she is going to tackle the mantras as per her perception and not the version given in the collection of the Upanishads - that is one thing.

Why did she feel it necessary to change the version, the very text of the mantras and what entitles her to do so? Because the remaining mantras as they are given in practically every collection of the Upanishad are said to be an expression of prayer, for example the mantra that we are going to take this morning.

*Hiranmayena patrena satyasy'apihitam mukham
Tat tvam pusann apavru satya-dharmaya drshtaye*
This mantra, if we take the text as it is given in the book becomes a prayer. This mantra and the next mantra and the next still.

Now right from the first mantra of the Ishavasya Upanishad there is no reason and no justification to accept that after having discussed the manifest and the unmanifest, the finite and the infinite, the Rishi, the Sage would turn to his student and ask him to pray. Praying to whom? If in the first mantra the Rishi says *Isha vasyam idam sarvam* whatever there is, is permeated by *Isha* the supreme intelligence. If everything is permeated by it, if the student is permeated by the same energy, then where does prayer come in ? And where is the propriety ?

It is a dialogue between the teacher and the student and therefore the mantras, the text as they are and the prayers indicated by them are completely inconsistent and I will go a step further and say, they are in contradiction to the previous mantras.

So what I am going to share with you is the text of the mantras as Vimala has composed and she is sure the ancient Seers and Sages won't get annoyed by her adventure of joining issues with them and daring to change the text.

***Hiranmayena patrena satyasy'apihitam
mukham***

Tat tvam re satya dharma ishad apavrnū.

This is as Vimalaji has composed it.

Now I'm going to my students who have come from abroad, this was necessary because I'm changing the text, I'm changing the very text of the mantra.

Let us turn to the mantra and first look at the literal meaning of the words.

Hiranmayena patrena - by a golden lid
Hiranmayena patrena apihitam - covered by a golden lid, the face of Reality is covered by a golden lid.
Hiranmayena patrena satysy'aphihitam mukham - The face of Reality is covered by a golden lid, by a golden veil, if you like.

Satya dharma - you my student, thou my student who are dedicated to the truth, whoes only religion is truth, for whom *Satya* is the only *Dharma*.. One who is totally committed to the understanding and living of truth. Whoes religion is truth, that is the meaning of *Satya Dharma*.

Tat tvam the teacher is saying to the student, you are dedicated to the truth will you please *Apavrnū* - remove, *Ishad* - gently a little. Would you please

remove the lid, would you please uncover the face of reality just a little. *Ishad* has two shades of meaning - gently and little.

Tat tvam re satya dharma ishad apavrvnu. Oh my student, you who are dedicated to the truth, will you please remove that golden lid by which the face of Reality is covered.

This is a dialogue between the teacher and the student. Now what does this mantra say to you and me at the end of the 20th century? It was written thousands of years ago.

The word *Apavrvnu* - uncovering, removing is most important to us, it indicates that what you call Sadhana, what you call education in spirituality is a negative process of uncovering, it's not a positive process of acquiring something, obtaining something. It is a negative process of uncovering, discovering.

The process of Sadhana, the process of education is a negative process of uncovering and not of acquiring, of obtaining, of arriving. What are you going to put aside, what are going to remove? You have to remove the golden lid or the golden veil. Some commentators have called it a lid and some some have called it the veil. One prefers the interpretation, the meaning according to the dictionary - the lid. *Apihitam* - a lid covers, a veil conceals, a

veil hides it does not cover.

So the first thing is that the approach would be negative and not positive. Not saying this is the truth and therefore you go and acquire it. It says instead only the lid has to be removed. Now what does the Rishi refer to by the word lid ?

Yesterday we were studying the previous mantra where we were dealing with finite and infinite, manifest and unmanifest, that with form and the formless, expressed and impressed, explicate and implicate - different shades of the same thing.

Now in this mantra that which is expressed in time and space, that which has taken a form, that which has manifested itself as finite, as limited is the lid. The infinite, the inexhaustible, the eternal - it has taken the form of the finite. The diety of the earth, the fertility of the earth, the creative energy of the earth and the creativity in the seed - together, they have taken together the shape of a rose or a lotus or a tiny tender jasmine flower. The flower is not the total beauty contained in the earth, it has become limited when it became a flower, when it became an orange, a grape. The beauty, the flavour, the nectar, the creativity - all got condensed in a tiny grape, in a tiny drop of water, in a tiny flower. The variety, the different expressions is the lid.

Life is not finite but the infinity of Life is covered by the finiteness. The unmanifest accepts the cover of the lid of manifestedness, the formless accepts the lid of forms, shapes, sizes, the beauty accepts the limitedness of becoming a beautiful thing. There is no thingness in the formless, in the infinite, in the eternal. It is no thingness, but willingly out of love, compassion or out of intelligence, it accepts to express itself in finiteness, in forms, in the shapes of things, objects etc.

The wholeness, the indivisibility, the homogeneity has expressed itself in small objects, imprisoned itself in time and space. The time, the space, the objectness, the thingness, the finiteness that we see in the objective expression is the lid with which the face of reality is covered. The finite world around us, the manifest world of objects and things, creates an illusion as if the whole life is manifest, as if the totality of life is only the manifest. The manifest is only a part of the unmanifest, the expressed is only a part of that which is impressed, the time and space are only a part of the timelessness and spacelessness things are only expression and parts of nothingness,

The finite life outside which we touch by our sense organs is the golden lid with which the face of reality, the eternity, the infinity is covered. A child is born and the life contained in the shape of the

child twinkles through the eyes and looks at you. It is the life that is looking at you - that life is neither male nor female, life is neither tiny nor big, but you see the body and you give it a name. You are giving the name to the body according to its maleness and femaleness, and you call it a baby girl or baby boy, and you treat it as such. The face of reality, the face of life contained in the child peeping through the eyes, expressing through the movements of spontaneity - that is the life eternal, but because of the finiteness of the shape and because of its characteristics you think it is a baby boy and you treat it as such. You don't look upon it as a manifestation of the eternity, you do not look upon it as an expression of the wholeness. You look upon it as an individual, as a particular and you compare and evaluate, you like and you dislike, you praise and condemn - you know the whole game of relationships begins and continues till the end.

If there is a recognition that behind this cover up of finiteness is the throbbing of the infinity, behind the screen of flesh, bone, blood etc. is the throbbing of the unnameable, behind the name is the unnameable, behind the form is the formless, behind the finite is the infinite then we see the face of Reality. If we can psychologically with our sensitivity remove the cover of the finiteness, then we see the face of reality - even in a tiny child, in a blade of grass, in a tiny flower by the way side.

Do you see the Upanishad is concerned with the qualitative change in our relationships to the finite, the manifest, to the objective world. Religion is transformation in the quality of relationship. Because we look at the body as finite and we think it is going to die we get attached to it, we want to own it, to possess it. If we know that these expressions have been there before and they would be there even when we depart from the world - that this rippling of the infinity in the form of objects and things, these words of birth-growth-decay and death they have been always there, then you are aware of the infinity and you deal with the finiteness in a non-attached way.

No attachment but there is love, care, concern, affection - a relationship of harmony with it on the sensual level. The golden lid is the variety of manifestations, the golden lid is the sensual pleasure that is derived in the relationship with the manifest world. If there had been no manifest world we would not have the sensual pleasure which is very beautiful. The sensual pleasure, the tickling of the pleasure in the senses is a marvellous thing, we would never have had it, had it not been for the senses and the objects outside.

So the sensual, the physical, the material, the biological - the world of matter and various energies contained in it, is the only covering of Reality, it is a beautiful covering, it is shining like anything

therefore the Rishi calls it the golden lid, not to be thrown away but to be cared for.

I don't know where the unfortunate community of the Hindus got it into their heads that the world is an illusion, not a single Upanishad that Vimala has come across says that the world is an illusion or maya, it is the commentators who have interpreted the Vedas to mean it. I do not find a single mantra which says the world is an illusion. But it refers to the limitedness, finiteness, transitoryness and changeableness.

We have to uncover the lid even on the sensual level when we are relating to the material world, to objects, to things, to individuals, to situations, to the earth, to the sky - respecting the finiteness and the limitedness we are aware that it is only a lid, a cover, behind which is the infinity, the eternity. The clothes that cover your body do not only cover it and protect it, but they also can beautify, they also can enrich the form. You know you wear clothes, they cover your body, they protect your body, they keep your body comfortable, and they can enrich the beauty, they can protect the health. You never look upon the clothes as the body, you love them, you care for them, and wear them but you never mistake the clothes for the body because you are aware that behind the clothes you are wearing, your body is there.

In the same way when we can be aware that behind this body of flesh, there are bones, muscles, glands, behind even the fluidity of blood and the movement of breathing there are various energies moving in the body and there is something qualitatively different about them. As the body is qualitatively different from the clothes that you cover it with, the energies contained in the body are qualitatively different from the blood and bones the body is made of.

So understanding is a process of uncovering, removing, there is nothing to obtain, nothing to acquire, no goal to reach. It is a negative approach of removing.

Proceeding further, you can say that thought is the golden lid that hides the quality from your sensitivity, as the objective world hides reality, the senses and the objective world covers up reality from our perception on the psychological level, thought covers up reality. As we feel we get cheated by the variety, the beauty, by the pull of the manifest world and we think: "Ah this is it - eat, drink and be merry, enjoy life, there is nothing more to it and it keeps us imprisoned to the gross level, those who crossed the gross level and go to the psychological level and get fascinated by literature, by fine art, by sciences, by social sciences - you know the whole realm of thought, they forget that the world is not the thing,

the thought itself, the philosophies themselves, the religion and the religious scriptures themselves, they are only the lids, they cover up - they may indicate, but the finger that indicates the microphone is not the microphone, you never confuse the finger with the microphone, you look at this as a pointer, in the same way all the words of the Vedas, Bible, Zen Avesta, Koran Sharief, Dhamapada - every word that has been written up to now, is only a pointer, an indicator - but we have mistaken the thought for the Reality, we get attached to the Vedas. The way the Hindus are attached to the Vedas, the Upanishads, the Catholics are attached to their Bible and people go on creating new Bibles and creating the authority. They invest authority in the thought and never remove the word or look at the face of Reality.

So on the psychological level thought and the words that constitute thoughts is the golden lid. What does the word cover up? The sound - sound is the primary source of creation, word is human creation. In the beginning there must have been sound and light, out of sound the word was created and people started looking upon the word as the whole thing.

Let us take a step further, in the beginning there was sound and word was created out of it so this is the golden lid. Are we willing to remove the cover of words - be they be of the Vedas, the Bible, all the shastras? Are we willing to brush aside the au-

thority and even the word and dare to look at the reality which is wordless, word-free, thought free.

You assume thought is the lid that hides the reality from our perception otherwise the students of Yoga would never proceed towards meditation. The process of Yoga is Yama-niyama-asana-pranayama-pratayahara-dharana-dhyana-samadhi. Why does the study of yoga have to culminate in meditation which is a thought-free consciousness? Because thought covers the reality, the descriptions the definitions no matter how enchanting, enobling, sublimating the descriptions might be, after all they are all words and the screen of words has to be brushed aside.

Still another level - but before we proceed to the other level to the deeper level let us be with this thought level for a minute longer. One does not have to acquire new thought. I am a Christian and I feel that the Hindu thought is better so I turn away and I go to India and I acquire a new conditioning, I give up the old and I acquire the new. Changing conditionings, changing the thought patterns has nothing to do with spirituality. One has to see that thought itself, by itself, descriptions and narrations can become obstacles and hurdles, knowledge can be the greatest hurdle in the path of understanding and realisation. So the movement of thought patterns, of various value structures has to be brushed aside if you are dedicated to truth and the perception of

truth and the living of truth.

Tat tvam re satya dharma ishad apavru. Please remove it just a little, very gently not arrogantly, not impertinently, not accusing the ancestors that they have told us lies, nothing of that. It is just a covering up. Why don't you remove the veil? Why don't you remove the lid gently? Oh my student you who are dedicated to the perception and the living of truth please just remove that and you are with the reality.

We have seen these two levels, the sensual and the psychological, explaining to us what the lid is, what the screen is, what the veil is, the nature of that which keeps us away from Reality, if we have seen these two let us proceed.

Those who can turn away even from thought they still get stuck up with the realm of experiencing and experiences. We are coming to the third variety of golden lid, the golden cover, the golden screen. We have brushed aside the material, the gross. We have seen the repelitive nature of pleasure, we have seen that everything changes and we have seen that death awaits for us at the end of the road, so infatuation obsession with the material, the sensual is gone. Then we came to the world of thought, knowledge, philosophy - there also we saw how the word is not the thing. We brushed it aside and then comes the third obsession - let us experience the reality - Hatha

yoga, Tantra yoga, Mantra yoga - all these are realms of stimulating experiences in your body. Experiences of the awakening of Kundalini, experiences of different occult, transcendental powers. Brushing aside the material and the psychological powers, we come to the subtle region of occult and transcendental powers or the experiences at the non-sensual level. People are very attracted by it and if you sit down for silence for a few months and you see lights or hear sounds or you feel certain movements in the body - movement of chakras etc. then one feels: "Ah this is spiritual, I have had an experience."

Now who gets the experience ? What is the essence of what you call experience? What is the stuff of which an experience gets constituted? It is the "Me", the 'I', that experiences. There has to be an experiencer, a center who can convert an event into an experience. How do you convert an event into an experience? When an event takes place there is a neurological movement, a neurological reaction to the movement, a chemical reaction to the movement. You name the chemical reaction, you name the neurological reaction and you call it an experience. An event takes place in the biological structure according to the culture, the education, the upbringing. And according to the conditioning you name and identify: this is jealousy, this is anger, this is pelliness, this is ambition. - they are neuro-chemical movements, they have been named and identified by our

ancestors.

When in relation to the sensual world or in relation to thought or in relation to matter there is a neuro chemical movement in the body I give it a name, I identify it with something that has gone before in the life of other human beings and I recognise it. But it is only a movement of energy, there is only energy that is operating functioning in us. As there is only one energy operating when you switch on the fan or you switch on the light. The bulb gives you the light and the fan gives you the breeze but there is not an energy of breeze inside the fan and there is no source of light inside the bulb - it is one energy. In the same way there is one energy in the body, expressions are different in the neurological and chemical system of the body and you call one movement anger, another movement jealousy or envy. One movement you term as sex impulse, as sex instinct and another you identify and recognise as fear, but it is just one energy moving in hundreds and hundreds of ways.

Experience requires an experiencer, experience requires reference to memory - individual memory, collective memory. In order to identify you have to refer it back to your knowledge, your experience. If you cannot name it, you say: "Oh, I don't know, what happened I just can't say." Because you cannot identify, you cannot name. Experiencing requires rec-

ognition, identification and naming. Therefore experiencing requires a center as the experiencer, as a monitor and the fountain of memory to which you refer - then only an event gets converted into an experience.

Experiencing is the neuro-chemical reaction towards situations, challenges and so on. It is a neuro- chemical reaction. Experience is a neuro-chemical movement that is to say naming, identifying recognising the movement of particular words, particular standards, norms, criteria - calling it good or bad, sin or virtue.

So this experiencer, the monitor, the center, the self, the me, the ego, which has been created by the human civilization is the third lid of gold that covers up the Reality. The holiness is covered by imaginary individuality, particularity, so we are always stuck at the center, we do not pierce the center and go to the wholeness of our being. The I, the Me, the self is always becoming, changing, giving up something, acquiring something else - it is busy with the process of becoming, it is always unsteady, it is always unstable, it is oscillating between likes, dislikes, desires, ambitions.

It wants to become a Sanyasi, a Ramana, a Krishnamurti, it wants to become transformed, it creates an idea of what transformation is and then

it runs in that direction. I want to get transformed, I want to get enlightened, I want Samadhi. The center, the me, the self is another name for this process of becoming - always unsteady, always on the move, and we mistaken this process of becoming as the essence of our life, whereas the essence of our life is Beingness. The steady, the stable, the unchangeable, the absolute, the unnameable, the unmeasurable, the eternal - that is the essence.

Our essence is being, beingness, isness, suchness. It is what it is, but the being is covered by this process of becoming, which is a golden lid. "Oh I want to become rich, I want to become a scholar, I want to become a sage, I want to become this that the other". This process of becoming is so attractive and there is gratification. I was that, I have become this. The process of becoming is the golden lid that covers up the essence of beingness. Do you see *Hiranmayena patrena satysy'apihitam mukham* The face of Reality is covered up, is hidden from our perception, is hidden from our sight by a beautiful, charming, bright, golden lid. At the sensual level by the manifest world and the pleasure the senses provide. At the psychological level by the thought. And at the still subtler level by the process of experiencing or becoming which is the ego.

And what has a person, who wants to see the truth and live the truth to do? *Ishad apavrrnu* - just

remove this. That is all you have to do. The first and the last step. By perception, by observation, by understanding remove the cover and you are there, or it is there.

Tat tvam re satya dharma ishad apavrnū. The mantra as it is written in the books says it is *tat tvam pusann apavrnū satya dharmaya drshtaye.* which translates into; As I am dedicated to truth, you the universal cosmic intelligence, please remove the lid for me.

The mantra as it is written in the book is a prayer addressed to the god and I say it can't go with the whole previous mantras. Where does the prayer come in?

It is the *Satya dharma* it is the inquirer of truth who has to uncover Reality through a negative inquiry and not a positive approach. The positive approach is one of saying there is a god and he is personal or he is impersonal, of building temples and creating codes for worship, chanting the name, singing and dancing. The positive approach is again a trap, the positive approach is an approach for the sensual and the psychological world. The positive approach is the approach for creating authority and sects and dogmas and philosophies and so on.

*Hiranmayena patrena satyasy'apihitam mukham
Tat tvam re satya dharma ishad apavrnũ*

If this is sufficiently clear, may I attract your attention to a very important suggestion given by this mantra to us who are inquirers of truth. The removing of the covering, what does that mean ? How do you remove it ? It is not a physical thing like the microphone or tape. To drop the unreal is being with the real. Once you understand what is false, to let the falsehood drop from your life altogether. We cling to the false even after perceiving the truth, that is the difficulty. To understand truth is not difficult, even to perceive the truth is not difficult, but we cling to the false. It may give us sensual pleasure, it may give us psychological security, it may give us gratification of the ego and so we cling to the unreal, we cling to the false and therefore the uncovering, the revealing does not take place. It is just touch and go.

So in inquiry, really speaking there is nothing positive to be acquired, to be attained. Inquiry is negative and in Sanskrit they say Sadhana is for perceiving the obstacles and hurdles and removing them, there is nothing to acquire.

So Sadhana or spiritual inquiry is for the removal of hurdles and obstacles in your path not for getting anything, acquiring anything. The courage is neces-

sary, not for seeing the truth, it is there inside and outside - you are surrounded by it, you are enveloped by it, you are permeated by it, but the senses, the words, the thought, the ego creates the screen, the covering up. The lids and veils, are very pleasant and we get stuck up in the sensual pleasure and security or psychological thought and security or the pleasure of experience.

Let there be the movement of knowledge and experience in the psycho-physical structure without imagining and creating the crystallisation of a knower. Let there be the movement of experiencing but no experiencer, let there be the movement of the thought structure but no thinker.

SIXTEENTH MANTRA

वायुर् अनिलम् अमृतम् अथ इदम् भस्मान्तं शरीरम् ।
तेजो यत् रूपं कल्याणतमं तत् देव त्वं असि ।
यः असौ असौ पुरुषः तत् देव त्वं असि ॥१६॥

*Pusann ekarshe yama surya prajapatya vyuha
rashmin samuha
Tejo yat te rupam kalyana-tamam tat te pashyamii
yo asav asau purushah so'ham asmi //16//*

and

*Vayur anilam amrtam ath'edam bhasm'antam shariram
Om krato smara krtam smara krato smara krtam
smara //17//*

Have been changed and condensed to:

***Vayur anilam amrtam ath'edam bhasm'antam
shariram
Tejo yat rupam kalyana-tamam tat deva tvam asi
Yah asau asau purushah tat deva tvam asi
//16//***

*The form, the manifestation gets reduced to
ashes but the energy that was the vitality of the body,
that caused the breathing system to work, that caused
all kinds of manifestations in your body, that goes*

back to its own source. There is nothing like destruction. Death does not destroy.

The light contained in that energy which was the source of well-being, which is the content of ISNESS, which is the substance of your life, is not the form of your body which has to end one day. But my child, the substance of your being is that auspicious, nectarous energy which is concealed and contained in the emptiness of space, and you are that.

* * *

We had seen yesterday that the face of Reality gets covered up and hidden from our sight because of the golden and shining nature of the manifested world of organised thought and by the movement of experiences. The variety of manifested world, the variety of colours, forms, scents flavours, tastes etc. and the inter-action with that variety through the senses causes immense pleasure. The inter-action with the variety of knowledge as literature, poetry, music, philosophy, religion, metaphysics etc., the inter-action of the brain, the inter-action of the neurological system with this variety of organised thought causes immense pleasure. And the inter-action of the senses with innumerable energies contained in the invisible, in the occult, in the transcendental, in the non-sensual world results in experiencing and experiences which cause immense

pleasure. Their is new pleasure every minute if you like sensual pleasure, psychological pleasure, non-sensory pleasure. Pleasure is the golden, shining lid that hides the face of Reality from our perception and the Rishi of the Ishavasya Upanishad is asking his students to deny the authority of pleasure, to deny the claim of the finite world to be the infinite. The pleasure that the finite world gives, the world of manifestations gives us, creates an illusion that the finite world, the world of manifestation, the malterial world is the totality of life,. that, there is nothing more to life than the world you see around, that you can touch with your senses and that can give you pleasure by seeing it, by touching it, by inter-acting with it.

The finite world claims to be the infinite, and the Rishi says when you deny the authority of the golden veil of pleasure caused by the manifested world, then the infinite peeping through the finite world reveals itself onto us. if the claim of supremacy by the finite world disappears, then the infinite peeping through the finite reveals itself unto us. You have to deny the false, the Reality has not to be acquired. When you deny the authority of thought to be the thing indicated by it, when you deny the authority of knowledge and philosophy to be the absolute truth then there is nothing in between Reality and yourself. The measurement is not the thing, it measures time, but time cannot be the Eternity. The measurement can never

be the thing, the word can never to be the thing. It points out. So when the authority of the pleasure caused by the word and the claim of knowledge and thought to be the ultimate reality is denied, when the way of knowledge is removed, then there is nothing in between the Reality and yourself. Then the authority of pleasure caused by the process of experiencing, which is the constant activity of the 'I' consciousness, the 'Ego', the 'Self', the 'Me', cannot survive. When one can remove this constant movement of experiencing than the Reality behind the experiencer and its movement of experiencing gets exposed to our perception.

I do hope we have seen together yesterday, that the unconditional denial of the limited, the conditioned, the finite, the manifest, the organised is the door. Unconditional negation, unconditional denial of its supremacy, of its authority. Denial not of its existence, denial of the authority, of the supremacy, that is the only door that opens to the Reality. The door is closed today, when the door is opened you are with the Reality, you are in the Reality and of the Reality.

If this message of yesterday's mantra *Hiranmayena patrena satyasy'apihitam mukham tat tvam re satya dharma ishad apavrn* If that is clear please proceed with me to the next and the last mantra of the Upanishad.

*Vayur anilam amrtam ath'edam bhasm'antam
shariram*

*Tejo yat rupam kalyana-tamam tat deva tvam asi
Yah asau asau purushah tat deva tvam asi* As far as one can see this could be the last mantra of the Upanishad. Now what does this mantra want to share with us? What is this teaching of the Rishi, that he is eager to share with us?

First, Edam bhasm'antam shariram. Sharira-the body in which you live is going to end in death, do what you will, you can increase the longevity of the body from 100 to 150 to 500 years, if you like, but at the end of the journey there is the culmination of the biological structure. As a tree dies some day and you see that the animals and birds die someday, which is the dissolution of the structure, even so our bodies are going to die one day. The teacher says to the student, one day my son, one day my child, the body has to end do what you will.

Edam bhasm'antam shariram *Bhasma* means ashes - one day the body has to get reduced to ashes. Since ancient days in India the dead bodies have been cremated, consumed by fire. You may have loved the body, you may have cared for it and helped it to grow properly, helped it to remain pliable, sharp, subtle, elastic to the last breath - it's a beautiful structure, but it has to end. Do not forget that death accompanies every breath of yours

Bhasman antam shariram. The body was kept alive, throbbing with vitality and vigour, with the capacity to renew its energy every morning by the nectar of immortality - that unlimited vitality which was in the body does not die. The body is mortal like any other material manifestation, the body is mortal but *Vayur* or *Prana* is immortal. *Vayur* refers to prana and the students of yoga are acquainted with what prana is. When you study pranayama it is not just biological inhaling and exhaling but with every breath that you inhale, you are inhaling the immortality, the inexhaustible energy which has ever been and which shall ever be. So through the process of breathing, there is the entering of the nectar of immortal energy. Energy does not die, matter changes its forms but the energy content in your body - not the muscular, the glandular, the neurological or chemical energy - but that which was moving in your body, which had kept the body alive, merges back into the emptiness of space from where it had come. According to the sages of ancient India cosmos is born of the emptiness of space, it is not created by some creator - male/female, the cosmos is an explosion of the energies contained in the emptiness of space which they call *Askasha*. The word for space, for the emptiness of space is *Akasha*.

The body dies, the nectar of energy which had kept the body alive in the form of prana goes out of your limited body. It can go out through your eyes,

it can depart through the nose, through the skull - from some opening which is there in the body. The vayur, the prana like the exhaling of breath, it exhales itself from the body and merges back to its source. *Amartam* - it goes back to its source where death touches it not.

What was there before the manifestation of the cosmos? There is a beautiful mantra in Rig Veda *N tatra sat aaseet n asad aaseet* There was neither truth nor false before the cosmos manifested itself. *N tatra ratri aaseet* - there was neither the darkness of night nor the light of the day. There was neither death nor the absence of death. There was neither thingness nor the emptiness. You know the Vedas and Upanishads are poetic communications.

In this mantra in the Ishavasya Upanishad the teacher is telling the student that the energy has no death, the energy which has the nectar of life does not die, it is only the manifestation of the energy which is your body, which like any tree, animal, bird etc. has an end, which you call death and the body gets reduced to ashes.

One has to realise, says the Rishi, that *Tejah* - *tej* is the light - is not the form of your body. Light was contained in the energy which was in your body and which goes back from the body into the emptiness of space *Tejo yat rupam kalyana-tamam..*

The light contained in that energy, which was the source of well being, which is the content of *ISNESS tat deva tvam asi* - which is the substance of your life - is not the form of your body which has to end one day. But my child, the substance of your being is that auspicious, nectarous energy which is concealed and contained in the emptiness of space which had maintained the well being of the body. You are that. *Tat tvam asi tat deva tvam asi* - You are that.

Vayur anilam amrtam ath'edam bhasm'antam shariram . The form, the manifestation, gets reduced to ashes, the energy that was the vitality of the body, that caused the breathing system to work, that caused all kinds of manifestations in your body, that goes back to its own source. There is nothing like destruction. Death does not destroy - that is what the teacher wants to tell the child, the student.

Yah asau asau purushah tat deva tvam asi Can there be any container of that energy? Can you imagine a container of emptiness - the container of all energies, the ground of existence? You are: *tat a deva tvam asi* - you are that. Do you remember one day we had looked at the relationship between the contained and container - a glass of water containing water, the ocean containing the clouds and the seed containing the tree or the seed of life in the human body containing another human being - that is not the relationship between the manifest and

the unmanifest.

The potential in the ocean to get converted into steam, into clouds, the potential to shower itself upon the thirsty earth, flowing in the form of rivers getting back to the ocean again - that potential is contained in the ocean water. If you understand the simile then you can understand that you are the energy potential contained in the emptiness of space, you get converted in to the seed of life, you get born in the form of a human body through the inter-action with the world around you, you share that energy like the river sharing their waters with the people living on their banks and like the water of the river getting back to the ocean, the energy which was contained in your body at the termination of your body gets back to the source.

Vayur anilam amrtam ath'edam bhasm' antam
shariram
Tejo yat rupam kalyana-tamam tat deva tvam asi
Yah asau asau purushah tat deva tvam asi

Do you see it is the negation or the denial of the authority of the supremacy of the finite world, do you see it is the negation of all measurements claiming supremacy and absolute truth, do you see how death is present in every breath of ours? So it is really meaningless and futile to get attached to anything though we have to inter-act with things and

beings, constantly we have to live in the world of experiencing we have to handle thought and knowledge. The Rishi says; to live in the manifested world, to move with the movement of thought and to pass through the movement of experiencing can be a joyful event if you are aware that one day this is going to terminate, as it had a beginning which you called the birth, it has also a point of termination in time and space. So meet it, use it, live through it but do not get attached, do not become dependent upon the manifest, upon the thought, upon the movement of experiencing. The exponents of the Vedas and Upanishads were lovers of life and living, the manifested world is a means to live. The purpose of living is not for acquisition of experiences. They are means to live, they are not the end of life, they are not the purpose of life. The purpose of life is to recognise the false as false, to recognise the symbol as the symbol, to recognise the limitedness of the conditioned things and then live in their midst. Living becomes a great fun, the tears of pain, the jerks of agony, the sorrow of separation, the joy of meeting, the joy of love and inter-action with the person you love all becomes one movement - not sorrow pitched against joy, not the tension between pain and pleasure, not the silly juvenile game of owning individuals, possessing things, but using things which come your way.

*Isha vasyam idam sarvam yatkin ca jagatyam jagat
Tena tyaktena bhunjitha ma grdhah kasyasvid
dhanam //1//*

Let us go back to the first mantra from where we had started. What you see around, feel around yourself, whatever is seen as moving, all the manifestations of energy around you are pervaded and permeated by the ISNESS of life. There is neither time nor space there is nothing which could measure the ISNESS of life, there is no question of continuity, sequence and succession in the ISNESS of Life, it is permeated by *Isha vasyam*.

They have given the name *Isha* to the Supreme Intelligence which is orderliness, which is love, which is compassion.

Whatever you see around you or hear around yourself is permeated by Supreme Intelligence. The creator cannot be separate from the creation. That Supreme Intelligence is not living on its own, separated from the world. It permeates, it pervades the life. The life around you has two aspects that which permeates and that which is permeated. Matter is permeated by energy, energy is permeated by Intelligence. And the matter, the energy, the intelligence are contained in the emptiness of space. The emptiness of space is the container of life - that was the first mantra.

This is the secret of all Yoga. This Upanishad is the master key to all the 108, Upanishads that are available. The first sutra among the Yoga sutras is; *Yoga chitta vritti nirodhah* which can be understood in the light of the teachings of the Ishavasya Upanishad. *Chitta* is the consciousness, *Vritti* is the movement of thought, the movement of experiencing caused by thought and Yoga is the dimension of consciousness as well as living. *Yoga*, the word *Yoga* indicates two things: the dimension of consciousness and the dynamics of living together, not a dimension of consciousness separated from the dynamics of living. The dimension of consciousness becomes the dynamics of *Yoga*. What is that dimension of consciousness ? *Chitta vritti nirodhah* - It is a dimension in which the consciousness is not limited or conditioned by *Vritti*- by thought, by what you call sentiments, emotions, feelings, etc. *Vritti*- is that which goes round and round, goes on repeating itself. *Vrata* is a circle, *Vritti*- that which goes round and round, repeating itself.

A dimension of consciousness which does not get conditioned by the movement of thought. Generally the word *Nirodhah* is translated, is interpreted, as controlling, they say there should be no thought, it should be controlled, it should be wiped out completely, not suppressed. Some people translate it as suppressed. But generally they say elimination of thought.. You prevent the movement of thought, you

eliminate the movement of thought and today with your permission I am going to say something quite different. It is neither controlling nor suppression nor elimination nor wiping thought out. There is only the flow of consciousness, it does not get conditioned by the movement of thought, it does not get polluted, contaminated, limited by the movement of thought.

Yoga Chitta vritti Nirodhah - This dimension of Yoga is the dimension where consciousness does not get affected, polluted, contaminated by the ripples of thought, sensation, feeling, emotions etc., it does not get mutilated, it does not get damaged, its purity does not get affected. Why and how can this happen ? Because in the dimension of Yoga you are aware of the limitations of the manifested world, limitations of the thought movement, limitations and nature of the process of experiencing - because you have seen it, you have observed it, you have understood what it is. You have seen the false, the limited, the measurements for what they are and so they have no more the power to damage, to mutilate, to contaminate your consciousness.

Do you see what I am doing ?

I am connecting the word *Vritti* with *Nirodhah* and separating the word *Chitta*, generally they say *Yoga Chitta Vritti Nirodha* they keep these three words separate and what I am doing is joining *Vritti* and

Nirodha - *Yoga Chitta Vrittinirodha*. The Chittam does not get *Nirodhah*, does not get contaminated, damaged, mutilated by *Vritti*. Because as long as you breathe, the past is going to breathe through you. The process of naming, identifying, recognising can not be ended even if you become a Yogi. The impulse of thirst, appetite, sleep, that is not going to end, the movement of thought is not going to end, your interaction with the material world and the pleasure that it causes you is not going to stop. If Yoga or Samadhi requires stopping of the inter-action of thought with the world and denying pleasure, my goodness, life will not be worth living. If Yoga means denying the pleasure of looking at a flower, denying the pleasure of loving a person, denying the pleasure of having good food, good clothes, then life would not be worth living. It is not the pleasure that has to be denied but the authority of pleasure that has to be negated, the supremacy that pleasure claims and says that there is nothing more to life and the feeling that there is nothing beyond the finite world, that it is the totality of life. That has to be denied. You have to deny the authority of pleasure, the supremacy of pleasure. That supremacy has to be negated, denied - not the pleasure.

Life would not be worth living if there were no pleasure - music has pleasure dance has pleasure, sculpture has pleasure, communication has pleasure, food, clothes have pleasure, you can not just go on

dressing shabbily and wear anything you like because the body is going to die one day why clothe it properly, why feed it properly ? After all words are not the truth so why not use the words shabbily, what is the need for precision and accuracy ? You know life will not be worth living, the process of inter-action which is the movement of relationship will become completely ugly and shabby.

The Rishis were the lovers of life and living therefore they say recognise measurements but do not mistaken them for the Reality. Time is not the timelessness which it tries to measure. You have measured the earth by kilometers and miles, they are in your mind, in your brain, the earth has no kilometers and miles. You measure it for your own sake. If you need it go ahead and use all the measurements, but measurements are not the reality. The reality is free of your measurements as life is free of time. You have created it and you measure it. Sound is free of all your languages however beautiful they might be. Life is free of languages which are symbols. Life is free of your time which is a measurement.

Recognise the limitedness, the conditionedness of the manifest, recognise the psychological divisions that are necessary, such as your house and my house, your clothing and my clothing - the differences, the distinction, the divisions they have their own

beauty, you can not have a steam roller of uniformity and say everything must be the same but do not mistaken them for the Reality.

So the variety, the differences, the distinctions, the psychological division of you and me, the languages, the innumerable variety of expressions, that is the wealth of life. Limitedness has its own beauty, symbols have their own utility and measurements make it possible for us to relate to one another but if we confuse them with the substance of reality, if the measurements are mistaken for substance of reality, if the symbols are confused with that which they represent, which they are meant to represent if words are mistaken for the reality which they are pointing to, then the trouble begins, then all the quarrels, the competitions, the wars begin.

You have to educate your brain, you have to train your body, you have to earn a livelihood, you have to have a house, you have to have a family if you want to raise children and create a nice little enclosure of what you call your family, you go through all this, if you want, if you like it - the only condition the Upanishad says and the science of Yoga says is that there is a way of living which enables you to go through all this without getting stuck up in the imbalance of attachment, which will make you exclusive, which will create preferences and prejudices which will make you dependent. Life is absence

of dependency, freedom is absence of slavery, love is absence of attachment, joy is absence of addictions to pleasure, peace is absence of addiction to tensions, wholeness is absence of addiction to contradictions, divisions. It is so simple, it is so simple.

One wonders why the human race has converted living into such a big ordeal. In the neurotic society that we have created, in the clumsy civilization that we have created, the psyche is cluttered with divisions, distinctions, inferiority- superiority complex, addiction to ownership, possession, pleasures etc. In the midst of all this you and I as students of Yoga, as students of Upanishads have to find out an alternative way of living, so that we are living cells of love, joy and peace wherever we move. The dimension of yoga as a transformed consciousness, the dynamics of yoga as a movement of relationship full of harmony, peace and joy has to be manifested. The dimension of yoga as spontaneous attention has to be manifested in the movement of relationship wherever you go - in the family, in the job situation

Vayur anilam amartam ath'edam bhasm'antam

shariram

Tejo yat rupam kalyana-tamam tat deva tvam asi
Yah asau asau purushah tat deva tvam asi

Om purnamadah purnamidam
Purnat purnam udacyate
Purnasya purnam adaya
Purnam ev'avashisyate

Let there be peace says the Rishi. Even this manifested world is as sacred as the unmanifest because the manifest breathes the flavour of the unmanifest, it contains the energy of the unmanifest. The world of knowledge, thought and experience has relevance because it points to that which is beyond itself and the pointer cannot be ignored, it points to something which is beyond it. If you can use the thought as a pointer then thought also has a role to play, knowledge also has a role to play in life, measurements have a role to play in life. With due apologies to J. Krishnamurti, knowledge and thought is also sacred to me, it is nothing to be thrown away, to be neglected, condemned, and the movement of experiencing is also sacred - if at the moment of experiencing you are aware of the limitations of the manifest and the existence of the unmanifest. Every experience which is an inter-action between energies can be a moment of sacredness and holiness - be that experience sensual or sexual.

Life is sacred, Life is holy and our job is to learn to live using all that is created for us, using all that which is seen and touched as means, instruments, implements. Matter, energy - everything is a means

of realising the sacredness of life. Life is a motive-free, motiveless movement of spontaneity. If you ask me at the end of the Ishavasya why did creation come into existence? I would say the question why reflects the habit of the mind to act always out of some motive, the why is related to motive, because we cannot act without motivation, we are used to have a motive and then the motive moves towards action. We are asking the why of creation. The emergence of the manifest out of the unmanifest has no motivation, the breathing process in your body has no motivation, it is a motive free spontaneity, the child is born with the breathing process so the question 'why?' seems to me a wrong question. I know the people have created theories depending on this question. The real gets clothed in time and space and appears to be unreal, the whole emanates into tiny expressions, there is no why in spontaneity, there is no why. Do we ask why is there love in life ? Love is life, the nature of life is not fulfilled without love.

Life is a motivation free movement, no motivation, no cause-effect, no logic - it's a wholistic movement of the wholeness and we have to discover our wholeness within our bodies, minds etc. and our living should be the movement of our wholeness. As the movement outside is the movement of the wholeness. That is religion, that is religiousity - not to move fragmentarily, partially, compartmentally but to move with the wholeness of your being.

The movement of wholeness is attention, the movement of wholeness is silence, the fragmentation leads to noises, the fragmentation leads to tensions, to conflicts.

Life is holy, Life is sacred and the act of living is an offering, a worship to the sacredness of Life.

The act of relationship between two persons would be inter-action on the physical level, inter-action on the psychological level therefore inter-action based on division, respecting the division and yet there is a communion through this inter-action which is the communion of the non duality. The non-duality in persons meets through the inter-action of the duality. When there is a communion out of love, friendship etc., then it is the non-duality between the two persons that gets manifested through the inter-action of the division and duality becomes a means to express non-duality, division becomes a means to express and manifest the unity. You cannot avoid division, differences, distinctions, you cannot avoid limitedness, conditionings. You have to condition your children when you educate them, you have to even train them till they come to the age where through words they can understand. Training, educating these are the processes of refining, purifying.

The whole of Ishavasya Upanishad is a song which wishes to tell us that life is a wholeness, all

the divisions and distinctions exist in the wholeness, they are an expression of the wholeness and interaction with them is the way to respect the manifestation because they make us aware of the unmanifest.

Since the 15th of March we have been trying to understand the essence of the Ishavasya Upanishad which is the foundation of Vedanta, it was not as easy as perhaps Vimala had imagined it, but your receptivity without credulity has helped me, receptivity without a sense of authority has helped me. When there is credulity, belief, a sense of authority - both on the part of the speaker and listener then the reception can not take place, communication also cannot take place, transmission gets obstructed.

As far as the mantras are concerned they are over, the Upanishad is over. I found the last mantras were an unwarranted addition, somebody had thousands of years ago, perhaps played around with the Upanishad. So I had to cut the mantras, and see them as they might have been, before they were tampered with. So a number of the mantras have become less, instead of 18 they have become 16. We have worked with the 16th mantra today as Vimala has seen the mantras in her meditation.

Our pilgrimage together with the Rishi of the Upanishad, into the forests of ancient India and the journey back has ended today. We went back

thousands of years and put myself in the position of the Rishi and the students, and spent ten days together in a great joyful experience. Like the space rocket taking you to Mars or moon, the mantras transported you back into the ancient era, the timeless past and you were actually there.

These talks are emergences, something has emerged, they were not prepared. When I referred to the commentaries I was not satisfied with a single one. I did not feel that any of those commentaries did justice to the mantras, so I kept them aside, and started communion with each mantra. In a non-authoritarian way I went into the mantras and shared with you. It is quite a responsibility.

GLIMPSES OF ISHAVASYA

There are
one hundred and eight
Upanishads that are available,
and among them, ten Upanishads
are considered the most important,
among which Isha is the first. Ishavasya
Upanishad is a Upanishad that talks about
the principle, the essence of Reality which
permeates everything in cosmos. It emphasises
the unity of Life, the wholeness, the completeness,
the homogeneity of Reality. The Upanishads
are a quest of the nature of Reality, they
are concerned with what happens to
you, with your life. The Upanishads
are a song for ending the misery,
for ending the sorrow, for
expressing the Supreme
Intelligence which
is Joy, which is
Bliss, which
is Love

VIMALA THAKAR