

HIMALAYAN PEARLS



Vimala Thakar



Himalayan Pearls

Edited by Kaiser Irani

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Editor's Note

Every year in the summer, Vimalaji spends a few months at her Himalayan retreat in Dalhousie. Many friends and enquirers also make it a point to come to Dalhousie during that time for retreat and to join the Satsang sessions.

Since last few years Vimalaji has stopped giving talks but answers questions put by earnest inquirers and considers the sessions as classes for advanced students who have made deep study of the teachings and working on practical application in their lives.

These are the Dialogues of the classes held in Dalhousie in 1987 and 1988 which we offer to our readers and enquirers wishing to share with them also the nectar of the Teachings.

- Kaiser Irani

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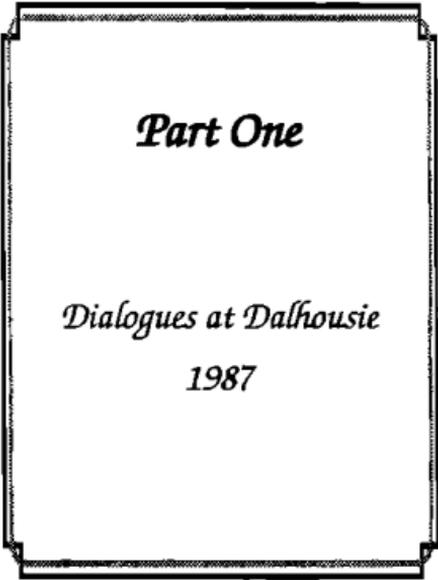
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Part One

Dialogues at Dalhousie

1987

CHAPTER ONE

EXPLODING THE MYTH OF SEPARATE EGO

A child is born of the human parents and it is given a name. That physical body has an appearance of an independent entity separate from other entities, independent of and separate from the trees, the animals, the birds as well as the bodies of other human beings. If you dive deep into physical science, biology, physics and chemistry they will tell you that the appearance of separateness is an illusion. But we are not going to take up that issue this morning.

The physical body is a part of nature. It is a part of the mineral world, the vegetable world, the animal kingdom and it is governed by the laws of nature as other non-human species are governed and controlled. A sapling, a plant needs sunshine, water, food, protection till it becomes a huge tree and can take care by itself. As the non-human species need all this, the same way the human body needs food, water, sunshine, pure air, security. It requires these for its very existence. They are physical needs. They are common to the whole humanity.

And if you allow me to say, they are common to the whole manifest world. We share these needs with non-human species also. They are not very particular to the human race. These are physical needs for the survival of the biological entity which grows in time and space, which is sustained in time and space.

If this is clear, let us proceed and ask ourselves if there is a mental entity called the "I", the "ME" as there is a physical body, a physical entity? You can see the bodies and they are given names to distinguish the "ME" from the others. This myth of a separate psychological entity called the Ego, the Self, the Me has been going on for the last few centuries and the time has come to question the validity of the very assumption that there is a separate "I" and "ME", a separate "EGO".

If you observe the behaviour of the so called "Ego" you will observe that its behaviour is again shaped by the whole humanity. The sex impulse, anger, violence, jealousy, attachment - take any of the human emotions and sentiments and you will find that they are common to the whole humanity. They are so called individual human manifestations of something collective.

Let us take an example. You must have seen a computer or tape recorder. When you produce a thousand tape recorders, they are different manifestations of the same technology, the same material. They have not got any individuality. They are made from the same material though different companies may have their own peculiarity.

Similarly different cultures have their peculiar patterns of conditionings. That does not give an individuality. You won't say that the tape recorder or the computer has an individuality, though they all function the same way. In the same fashion, the so called "mind", the "Ego", the "Self", the "Me" is a manifestation of collective conditionings.

We are manifestations of the human race, part of the human race, educated to behave in certain ways in response to certain challenges. We behave in certain ways when we are overwhelmed by the sex impulse and in other ways when we are victimised by anger or jealousy. We have been taught through languages, through customs, through tradition to behave in a particular way. These are patterns of cerebral, neurological, chemical, glandular, muscular behaviour. Different cultures have slightly different patterns. We have been trained, educated, compelled by socio-economic, political, family and cultural pressures to behave in certain ways. So will you please see with me that what we call anger or jealousy or fear, are only conditionings common to the whole humanity. There is nothing personal about them. There is nothing like "my anger, my jealousy, my fear". There is nothing like "Mine" and "Thine" in that. That is one point.

Secondly there is no entity. The body has at least an appearance of an entity and you call it Vimala or XYZ. You give it a name. That name has no other significance except that it is attached to the body. But inside the body there is nothing like an individual mind. The mind is a

human collective mind. How I wish I can share it with you, how can I bring it to your attention that there is nothing like an individual mind that needs to be protected? The body needs security and protection but we have created a myth about psychological security, of psychological protection. And transferring physical needs into psychological realm we have created parallel wants. Physically they are needs, necessary for the biological survival. We transferred that idea of security to the psychological and we have created wants in the name of psychological security. We feel insecure if we are alone physically and so from that, we have created an idea that if we are psychologically alone we are insecure. We have created ideas of psychological loneliness. Psychological fear and all this is based upon the myth of an individual mind, ego, self. If there is nothing to be protected, then where is the feeling of insecurity ?

We also transfer the idea of continuity from the physical to the psychological field. Physically the body has to continue. It is a tiny child and then it grows up into a boy or girl and then a young man or woman and then an adult, then an old person. It has a continuity. The biological entity has a continuity in space and time. We transfer that idea to the psychological field and we think that it must have a continuity, and in order to continue it must have incentives. So we provide incentives called "ambition" for the continuity. We provide incentives of "acquisition". Physically you acquire money, a house, food - so the acquisitive action has some relevance on the physical level. Psychologically we have created the

acquisitive tendency as an incentive for the continuity of life. You must acquire knowledge, experience - physical, transcendental, religious. Do you see how the acquisitive activity which has some relevance on the physical and biological level, has been transferred to the psychological? And then in the name of survival of the Ego, we have created a network of defence mechanisms. This is the content of our consciousness today.

Obviously there is no psychological entity - the "Me", the "Ego", the "I" - as separate from others. Gigantic collective effort has been made of cultivating new patterns, disciplining old patterns of reactions and putting up defence mechanisms and motivations. We are bogged down, we are tethered to all this and then we say we are not free.

The initial, the basic, the fundamental mistake seems to be to transfer this idea of "entity" from the physical to the psychological. Then you say: "What shall I do about MY anger?", or "I am lustful, what shall I do with the lust?" "I am very violent, what shall I do with the violence?" I say, where are you? What are You?

So my friends, this understanding of the facts of psychological life is very necessary; otherwise facts will get converted into problems unnecessarily. It is the idea that one has to acquire knowledge, or experience, liberation, transformation etc, which creates the whole paraphernalia, in the name of Sadhana.

What I am trying to share with you is that there is NO ENTITY and there is NO CONTINUITY. There is NOTHING LIKE AN INDIVIDUAL MIND. It is all a collective conditioning which goes on repeating itself through different bodies. The conditionings are repeating themselves. And when you ask "what shall I do about the fear, the anger, the violence?" you are trying to deal with one piece of the past with another piece of the past, because you have accepted that you are an entity.

It is a collective conditioning functioning through us, operating through us. It has repetitive, mechanistic ways. It goes on repeating itself and in each century perhaps we go on adding to the repetition.

The Western psychology may not accept that there is nothing like the "EGO", the "SELF", the "ME". This challenge to the Western psychology has been thrown by a person called Krishnamurti. He stood his ground for 75 years of his life by exploding the myth that there is anything like an individual mind, the self, the ego.

Supposing that one does understand that this is only collective conditionings. Again the question arises: "What does one do? There is nothing to do. WHO is going to do? You? The manifestation of the collective conditionings? So when one understands that they are all cumulative, collective conditionings of thousands of years that are struggling to manifest themselves through the so called "ME", through this body, its nervous system, its chemical system, its cerebral organ, then this question

of "what one should do" becomes irrelevant. You realise that it is a wrong question. When you see this fact, what happens to you, to the quality of life inside of you? Is there a despair "Oh, if I'm a part of the collective conditionings of thousands of years, I cannot do anything?" Is there a sense of frustration, despair? Or does one realise that against the momentum of thousands of years of conditionings, which are struggling to manifest through this body, you cannot create a new momentum trying to fight that old one? The human race and all the religions, have been busy trying to create a new momentum to fight the old one and when they find that the momentum of thousands of years cannot be contained, they feel frustrated. Nothing can be done and they create a problem out of the fact of that momentum. The momentum is a fact, it is not a problem.

So if one sees that, one says: "By Joe, no effort has any relevance. No psychological effort, no movement of this psychological structure, struggling through one entity called XYZ has any relevance". Effort to contain, fight or destroy the momentum of thousands of years, has no relevance whatsoever. Please do observe how, all religions have made efforts, have created systems, disciplines, techniques, methods, formulae - going into details of what to do, how to observe fasts, suppressions, repressions, punishments and rewards of heaven and hell. But you know where it has led the human race.

Do you see that no psychological effort has any relevance? Cerebral effort only creates a new piece of

knowledge, developing new experiences - occult, transcendental etc. No effort has any relevance, do we see that?

If we see the irrelevance of all effort then will there not be a relaxation, instead of despair, dispondency, frustration? But if you see that effort itself is irrelevant, then naturally you relax, don't you?

One part of you cannot be destroyed, changed, sublimated. You cannot do a thing to it. It is as it is. The only thing is you understand what it is and how it functions, so it does not get you in the trap. That is all. You are alert and when the movement takes place you do not create a new complication of identifying yourself with it or Life with it.

So what we have seen is basically: There is an appearance of an independent entity; and I'm saying it with a great sense of responsibility, because we see it clearly that even physically, the separateness is a myth. It is all inter-connected. Individuality is a myth even physically, biologically. But we shall not take up that issue today.

So physically there is an appearance of an entity, it has its needs. Biological survival implies and means continuity in space and time, i.e. chronological time. Psychologically there does not seem to be an entity like the body - 5 feet, 200 kgs of weight, fair, black, brown etc. Psychologically there does not seem to be an entity at all which could be called the "I", the "ME", the "EGO". It

does not have any individuality. So psychologically there does not seem to be an entity or an identity.

We transferred the idea of need to this non-existent entity of the "ME" and the "EGO" and said it needs security, it needs this and that. Psychologically there are wants created by us, not needs as part of nature. Am I making it sufficiently clear?

And the last point we covered was, the collective conditionings like anger, fear, jealousy, ambition, possessiveness, dependency, with the momentum of billions of years behind these conditionings, they go on repeating themselves. See them for what they are. Observe and find out how they function, their modus operandi, and be with that understanding. It is only understanding that liberates. So when there is no identification, when you are not busy identifying with that momentum, evaluating it, choosing from it, then there is freedom in you to relate yourself to Life in an entirely new way.

We are not living today. We believe we are living. But our life and living is nothing but allowing the past conditionings to go on repeating through us and surviving through that continuity. We have converted ourselves into instruments of repetition from the past. Do you see?

CHAPTER TWO

OBSERVATION WITHOUT THE OBSERVER

This morning I would like to take up two points for serious consideration of earnest inquirers. An inquirer is a person in whom the questioning is sustained. The person questions the validity of everything that one sees around, hears about, reads in the scriptures, notices in traditions and customs. An inquirer has the humility not to accept anything on belief or tradition. He has the humility to deny the authority and begin questioning. Question not in order to be disrespectful or to discard the known or the past but the questioning is intended for finding out the Truth. An inquiry is an urge to learn and find out personally. To have a first hand, personal intimate contact with the Reality as it is.

What is the function of knowledge, experience and memory in our daily living and also in relation to our inquiry into the meaning of Life?

Brain as an organ contains mind which is conditioned energy, which is consciousness. Brain

contains consciousness and consciousness contains experience, memory, knowledge - both personal knowledge, and knowledge gathered by the family. And deep down is the consciousness of the racial knowledge, experience and memory; memory of the country, the community, the religion.

The content of consciousness is thought, knowledge, memory. And it is here in your body, right in the brain cells, in the blood cells, in the minutest part of your physical structure, in the marrow of the bone you will find the knowledge, the experience, the patterns of reactions, the value structure, the evaluations, the priorities, the prejudices, the preferences, the conclusions. So that cannot be thrown away - the knowledge, the experience, the memory, the conditionings contained in your consciousness which is known as mind, which is an energy contained in your cerebral organ, that cannot be thrown away. It cannot be denied, it cannot be rejected, it is there. What do you do with that? What value has it and what relevance has it?

It seems to me that it has a functional value but not a psychological value. The moment knowledge acquires psychological value, importance and significance, you begin to create images about yourself and project those images in your relationships, so they become obstructions. Because, when you begin to evaluate everything, you begin to compare human beings on the basis of that knowledge. Knowledge is always about the past. With the present, there is understanding.

So in our inquiry, which is called Sadhana in Indian languages, what do we do with this consciousness that is loaded heavily with words, ideas, theories?

With great humility I would like to repeat, it cannot be thrown away, it cannot be discarded or destroyed. You may throw the body into the ocean or burn the body, but what are you going to do with your own being which carries the past? You are condensed human past. So what an inquirer does is, he begins to observe the behaviour of his body and the brain.

After verbal study and investigation, comes the very necessary step of observation.

You observe how the body moves. You have not so far observed what happens to the body when you eat certain kinds of food, or expose yourself to certain kinds of environment. Slightest imbalance and you get disturbed, worried and anxious or run to doctors. Knowledge does not enable you to handle the body and its fickleness or imbalances. Knowledge does not necessarily imply understanding. Understanding does not flower except in the soil of observation, except in the state of observation.

The essence of religion is the personal discovery and intimate contact with the Reality. So instead of looking upon knowledge as an impediment, something to be thrown away, use it as a stepping stone and begin to observe. You have read Patanjali's Yoga Sutras and what it says about the mind. But unless you observe the

behaviour of your mind in daily relationships, there would be no understanding. Do you see the difference between knowledge and understanding?

Reality is not knowable, it is "feelable", if you would allow me to use the word. Understanding makes you "feel" the quality of Reality, the perfume of Reality. One has to observe how one's mind moves. Please begin at the very beginning, learning to observe. Set aside sometime in daily life, half to one hour morning or evening. Sit down quietly in a relaxed alertness. Relaxation of the body and alertness of the sensitivity. If you sit down, it doesn't mean you go into passivity. That is not it. You are sitting in relaxation but you are quite awake and alert. The sensitivity is there.

That is the first thing to learn; to sit quietly. The body is not educated for sitting quietly, peacefully, in certain postures, for over ten to fifteen minutes. It begins to shake and move. Whether you sit on the floor or in the chair it is immaterial. Do what suits the body. But sit with the back straight, with every nerve relaxed. You are not sitting there to do something, to acquire something. You are sitting there to put yourself into a beautiful state of total non-action, of total voluntary non-action. That is the first step to learn; to be steady physically.

The second stage is that, the body is steady but the mind is not steady. Don't worry about that, we will see what happens to the mind. It is not steady, it wanders, it jumps from one topic to another. We know that because

we see that. Watch, observe whatever the mind brings up. Please don't be concerned about what it brings up, just look at whatever is before you. If you do it for couple of days, you will notice that the state of observation is not sustained. As soon as the mind brings up something, the past jumps up and says: "That is good, this is bad. I don't want this, I want that." The mind begins to judge what is brought up in the state of observation, and a reaction-free attentiveness is not sustained. One has to learn by observing oneself, to be in a state of relaxation, one has to learn to be in that state of observation.

First of all, a reaction-free attentiveness has to be there. No reaction whatsoever. You have to learn to put yourself in the state of psychological innocency, where there is no activity of comparison, evaluation, judgement, acceptance or rejection. It is just a simple looking without any reactions, without any resistance. Reaction is a resistance. So without any resistance and reactions you just look. There is no method, no technique there. In looking how can there be a technique? Relaxation does not have any theories. Looking innocently does not require any theory or technique. It has to be done, to see the Reality, the validity of it. The words can only indicate the Truth and nothing more.

If that state of innocent looking is sustained, then the consciousness that "I am observing" disappears. It drops away. In the beginning there is a division: "that I am observing, that I am observing the movement of my mind". But the consciousness merges with the intensity

of the state of observation, and there remains only that state of attentiveness, without someone attending to something, without an observer observing something.

It is a state of observation without the observer, if you would like to use those terms. In the reaction-free, sensitive alertness, not attached to the center as the 'Me', is the direct contact with 'what is'. When the memory about what is, has gone into abeyance then only, there is the space in which you find yourself intimately in relation with 'what is'. The theories about what is, the knowledge about it, prevents this contact. Please do see this.

When it goes into non-action, when it is held in abeyance, then there is the beautiful space of silence in which you are, where your whole being is face to face with 'what is', with the Reality. No words, no verbalisation. You don't look at the Reality then through the experiences of other people, through the theories of the past. You, as an emanation of the present, are with the timeless present in front of you. You, as a part of the totality, are merged into the totality surrounding you.

It all sounds so abstract if one has never done it, if one has never bothered to sit down and observe and put oneself into the state of observation. It may sound abstract, but it is not. Do it and find out. That is the only effort necessary. Perhaps the first and the last step.

CHAPTER THREE

A NEW WAY OF LIVING

Living is an extremely engaging and interesting fun if it is lived choicelessly. Life is worth living because it is a romance between the finite and the infinite, it is a dance of the limited and the limitless.

Knowledge is limited. One may collect the knowledge of the whole world, of all sciences, of all theologies and yet it would be something that is limited and has an uncanny finiteness about it. There cannot be knowledge without words. And the meaning attached to the words is a human invention. So even though one feels that there is progress in knowledge it is really hopping from one limitation to another.

Like knowledge, experience is also limited. The activity of experiencing implies constant reference back to the past. Unless an event happening this moment is referred back to memory, identified, named and recognised according to the memory, the event does not become an experience.

Life is infinite, it is dynamic but the knowledge acquired or the experiences cultivated on various levels, have their own limitations. (We are not saying this in any derogatory sense, we are pointing out facts as they are.)

Now this limited knowledge, experience and the memory thereof (or thought which is the response of the memory,) they have a role to play in our life, however limited they might be, they have a utility. But, is it possible to let that knowledge, experience and memory of the conditionings move without creating a knower? Is it possible to allow the movement of thought to take place in you without creating a thinker? It is going to take place whether you like it or not, is it possible to allow the movement of thought structure to take place in you choicelessly without creating a thinker?

The trouble with us is, instead of letting the thought play its functional role in its relevant field, we attach importance to it- emotional importance to it. We create a sense of possession and ownership about it. We create a sense of pride about it. Unless there is a sense of possession and ownership an image does not get created. We are busy creating images about ourselves, instead of

letting the talents flow freely or the thought structure move according to its own momentum. We introduce choice, selection, a sense of ownership and possession. This leads to a sense of belonging. "They belong to me and I belong to them"-all this is called 'identification' in terms of psychology.

Once that identification of knowledge, experience, memory, conditioning is there, you begin to feel proud about them. You limit yourself by those conditionings, by the process of identification and therefore the act of living does not take place. Every today is pushed into the mould of yesterday. We try to crush the dynamism and the ever-freshness of the today, the now, the this moment, by pushing it into the mould of yesterday. What is a defence mechanism otherwise? It is a mould: pushing the 'todays' into the mould of yesterdays or blocking the movement for tomorrow. That is actually what happens in our life. We don't live. We are afraid of this infinity of Life, of the ever-freshness, the ever-newness of Life. This morning's dawn was not yesterday's dawn. the song the bird was singing unto you, was not a repetition of yesterday's song. There is no repetition of life. It is ever fresh, ever new, ever dynamic. But the eyes that see are stale. The way we look at life stinks of our identifications, and we crush the newness, the dynamism, we nearly kill it to suit our conveniences, to suit our expectations, to suit our ambitions. The today does not remain today. (I was saying it is great fun living if one lives choicelessly.)

Is it possible to let the movement of thought take place in us without this constant identification and sense of owning, possessing and belonging to it? If you belong to the past, if you belong to the dead, how can you live? The past, the yesterday is dead, it is gone. Is it possible to let the knowledge move without imposing the knower? Is it possible to let the knowledge that you have acquired, move without creating a thinker? Play around with these questions my friends.

When one understands that all this inheritance of knowledge and experience has only a functional utility, will there be an effort to create a thinker, a knower, an experiencer and an image about that knower, or create a personality out of him? One is saying something that will shock and astound the Western psychologists and perhaps the Indians too.

If the movement of the thought structure is allowed to pass through you, to operate in you and through you, without creating a thinker, do you know what will happen? There will be quite a different relationship with this limited knowledge, experience and memory - a completely and qualitatively different relationship!

What does the word *relationship* imply? When do we use a car? Because you have a car you don't sit in it for twentyfour hours. You get into the car when you have to drive long distance. You don't cling to the car the whole day and night. In the same way the thought, knowledge, memory is used when it is relevant and the moment the

use is over, you withdraw from it.

One is trying to communicate that it is possible to live without creating a new memory, a new conditioning, new scars on the consciousness of the past. Let the past move without creating new scars and scratches. In other words from morning to night move through the body, the brain, the thought structure without creating a residue, without allowing any residue to remain as memory.

Here we are talking about an entirely new way of living: to live without creating a new memory, to let the old move without creating a new burden. So through out the day, there will be times, there will be moments, when the movement of the old is not necessary, when the movement of the thought structure is not necessary. You may get half an hour, you may get two hours you may get in between five to ten minutes. You know there will be a time, there will be space when the movement of the old is not warranted. What will happen when the movement of the old is not warranted? There will be relaxation. But if there is an addiction, you will try to bring up the dead past and look at it and suck pleasure out of it or ruminate over the pain you have gone through - playing around with the memory, you thus remain busy with that movement. If you are not addicted, if you have not created a psychological relationship with the past, if the past is not treated as an investment for the future, then there will be enough freedom. In the twentyfour hours there will be time when you can be totally relaxed.

It is a new way of living, a new relationship with the known, the limited, the conditioned, the past. You can't wish the past away, you can't deny and reject the past. So when the movement of the old, the past, the conditioned is not necessary, not warranted and, if psychologically you are completely free of any attachment to that movement, then there will be relaxation. That relaxation is the content of silence, in which new energy is getting released and the emergence of individuality becomes possible. Beyond particularity, beyond the periphery and circumference of all the conditioning there is the emergence of individuality which is Individualised Totality; not particularised but Individualised Totality, which cannot be divided, cannot be fragmented, cannot be imitated.

HARMONISING KNOWLEDGE, EMOTIONS AND ACTION

I wonder if you have ever noticed that Life has been compartmentalised in the process of civilization through bygone centuries. Civilization seems to be a process of self-discovery, a kind of discovery that has the capacity to know about things and beings, outside the skin as it were, as well as within the skin. So it made itself busy sophisticating the instrument of knowing - the cerebral organ and the nerves. It developed the art of acquiring information, organising it systematically into what you call ideas, concepts, thoughts - developing ideologies out of the ideas and thought. So the cerebral organ became a store house of what you call knowledge. It acquired information about the things and beings outside of itself

and within itself, organised it in a systematic way and reduced it to conclusions, theories etc. So the cognitive part of the being became marvellously developed and elaborated.

Mankind also discovered the conative part of his being - the sentiments, emotions, feelings, the chemical movement taking place and the question might have been: What to do with the chemical movement that takes place? As I thought, when it moves through the nervous system is monitored by the brain, mankind developed a code of behaviour to monitor the chemical movement that takes place in us - stimulated by the meaning of words, thoughts and ideas. A code of conduct was developed - the oughts and the ought-nots, the norms, the standards - what you call the science of ethics, of morality, might have been thus developed.

This emotive or conative part was not related to the knowledge part of the being. The conation was not based upon cognition.

And briefly let me refer to the third part - the action part - the sensual behaviour. The code of conduct for the sensual behaviour must have been related to social, economic, political pressures.

So we have sensual behaviour which is called action. And conative behaviour which is called emotion, sentiment, feeling. And we have cognitive behaviour which is called knowledge. Without going into any details let us look at it briefly. The sensual, the conative and the

cognitive are developed in our life as water tight compartments. The social sciences - economics, politics, sociology dealt with the sensual behaviour, the action part. Religion and ethics controlling the emotional, the conative part. And what we call knowledge, philosophy controlling and regulating the cognitive part. So there never has been perhaps the growth of our totality in a homogeneous way. In some human beings, you find an acquisition of knowledge and you call them scholars. And in some people you find the sophistication and refinement of the emotional side of the being and in others you might notice the refinement and sophistication of the sensual behaviour.

Now this compartmental growth resulted in one very devastating thing. And that devastation seems to be like this:

Understanding resulting from that knowledge does not flow into the movement of relationship naturally. Action should be the flow of understanding in the movement of relationship but it is not so. If you observe the movement of your whole being in relationships, you will notice these three compartments, and they behave sometimes in contradictory ways, in conflicting ways. You will have to have patience with me, these are things being shared for the first time, and one is rather hesitant and groping for words. So knowledge does not flow into the chemistry of the body or the sensual movement in relationships. For example, we may be knowing truth about facts of life. If life were not compartmentalised, if there were growth of

our homogeneity, we wouldn't conceal the truth about the fact in our movement of relationships. Immediately, the understanding of the Truth would be pushed into the movement of relationships. The emotions would be harmonious with the understanding of the truth. And the action - the sensual behaviour - would also be harmonious. But we say, even if I know the truth let me push it into memory. If I talk about it today it cannot serve my motivation, it would be inconvenient. You see the whole category of motivations in the conative, in the emotional part of the being is unrelated to the knowledge, to the cognitive part. There is no harmony between the knowledge and the emotions. And the sensual part of our being, which is called action in relationships, is governed by something else.

The compulsions, the incentives provided and the motivations, the three parts are quite different and disharmonious with one another; may even be in contradiction to one another. So the knowledge does not flow naturally into action. What do they do then? They provide incentives. If you tell the truth you will go to heaven and if you commit sin you will go to hell. Incentives of reward and punishment were provided. First you had knowledge and then incentives, to push the knowledge into the movement of relationships. Or, you know, you understand and you make a determination - you decide that: I understand this and I shall put it into action - an additional force of will was developed. You know, you understand and then you have the force of the will or will-power as it was called. 'Sankalpa shakti' in Indian

languages. In psychological terms a push of auto-suggestion and then only the understanding flows in the emotional part and the sensual part; otherwise it gets blocked. We have been conditioned this way through civilization. The understanding gets blocked and arrested unless it is provided with an additional flow of will-power, auto-suggestion, determination, dedication, devotion. This stands in between the cognitive and conative, between the conative and the sensual part.

If I have succeeded in making this clear let us proceed. Thought, thinking as a self-conscious energy, looks upon itself. Observation is thought looking at itself. Observation is perception looking at perceiving. Thought looking at thinking, that is observation. So, being a self-conscious energy, it is possible for thought to look at itself, to look at its own movement. Not the thinker looking at the thought. The movement can look at itself. On the physical level, you talk and you listen and you look at your talking, your listening. That is possible because it is a self-conscious energy, it is an evolved energy.

So thought looking at thinking, the preception looking at perceiving, understanding its own organic limitation it goes into abeyance, into non-action.

This a new dimension, civilization has not equipped us this way. The store-house of knowledge about all the scriptures and all the perceptions of saints, yogis etc., they don't mean a thing to us emotionally. Because emotionally we behave according to our temperamental

idiosyncrasies, our habits, our conditioning. And sensually, physically we behave in quite another way. So there are three persons living in one, not two but three.

Religion is a homogeneous growth of the wholeness of your being. The movement of the thought structure, going into total relaxation after understanding its own limitation, is a new thing in the life of you and me. It can happen if there is that urge, if there is that inquiry. It is only inquiry that provides the strength to the understanding to flow into the movement of life. To be religious means to live our wholeness and not become compartmentalised. To brush aside all pressures of society and to dare to live our own understanding - not for gaining something, but because that is the only way you can unfold your being.

FLOWERING OF INTELLIGENCE

The amusing thing about the human species is the lack of love and interest in the act of living. Human beings may spend fifty, sixty, ninety years on this planet without loving life and the act of living, as well as without loving the planet itself. And where there is no love there cannot be reverence, there cannot be respect. So human beings move haphazardly, awkwardly, in uncouth ways - physically, verbally and psychologically through the events of life for years and years. It has become habitual to live disorderly on the physical level. Even after knowing that the physical structure will end some day unpredictably, people behave in a very stupid, disorderly way. Disorder is ugliness. To care for the body, to feed it properly at the proper times, to clothe it decently, aesthetically, to shelter it properly without pampering the body in the sensual pleasure or sexual pleasure, i.e. to have clean, healthy, intelligent behaviour on the physical level is so rare.

An inquirer requires a holistic approach to life. The homogeneity and the wholeness of life is holy. It is sacred.

You cannot afford to trifle with it, to touch it lightly, casually, carelessly. You know carelessness and disorder are really sinning against life. Life is so precious. To be religious is to have a holistic approach. Nothing to be neglected or ignored. When you have an intelligent relationship with the body, when you feed, clothe, shelter and exercise it properly, there is what you call health and beauty.

When the physical structure is thus taken care of, you do not remain preoccupied with matters of diet, clothes and house for all the time. You have a scientific, healthy, and intelligent relationship and there is an end to it. A person who is thinking about the body all the time is incapable of doing anything else. One who is obsessed with the physical and sensual pleasures, preoccupied with providing the means and facilities for the physical pleasures, has no time and energy left to do anything else in life. So an inquirer organises the physical life properly in orderly way and then he is free of it.

Disorder has to be eliminated on the verbal level too. A lie is a verbal disorder. Hypocrisy is verbal disorder. One cannot afford to be careless in speech. Don't you do that? You mean one thing and you say something else. You think of something and you do something else. What an ugly disorder. It is necessary

to create a beautiful order on the verbal level : to say what you mean and to do what you say. A kind of harmonious relationship between the motivation, the words and the deeds. Religion requires this holistic approach. You can't say, "I'm very busy inquiring about religion, meditation, I have no time for the verbal and the physical.' You can't fragment life. Life is a homogeneous wholeness, it is not fragmentable. It is indivisible and it is a sin to fragment life, it is a crime against life.

Now if this is taken care of, then we proceed to create an order in this thought structure, which is moving within us neurologically and chemically all the time. When the thought structure is put into order and you educate yourself to behave through that thought movement properly, efficiently, beautifully, intelligently, then you need not be preoccupied with the thought structure all the time. You need not waste your time playing with memory of the past or hobnobbing with the idea of the future. As you are not preoccupied with the body all the time, in the same way the limited thought structure composed of knowledge, memory and experience, does not keep you preoccupied all the time.

Observation and understanding of the mechanistic, repetitive movement of thought and memory melts away all the pride and vanity about the thought - its values, standards, criteria, preferences. A tape recorder does not feel pride and vanity when it plays back. What is thought but playing back of memory, playing back of experiences and conditionings? The value structure, the evaluations,

preferences, patterns of reactions fed into your neurological and chemical system, year after year and century after century, are repeated to you in the movement of relationship, that is what it is.

So if and when one has observed the repetitive, mechanistic nature, the limitation of the thought structure and its neuro-chemical behavior in your body, then there is no question of getting addicted to it or identifying with it. You don't identify with an electronic computer. In the same way this electro-magnetic apparatus within you is functioning, you know what it is and you use it properly. If and when this is understood through personal observation of the fact, then the movement of thought is exercised when necessary and is in abeyance when not necessary.

When there is no identification, when there is no addiction, then there is no pride and vanity about it, then the movement of thought remains steady, in abeyance, in a state of non-movement spontaneously. I do not understand why people create such a problem of how to silence the mind, how to relax the mind. The mind will never be relaxed as long as you are attached to it emotionally, as long as you are preoccupied with it. It cannot be forced into silence, do what you will. If you see this, and if and when there is no preoccupation with the mental movement, then the whole thought structure, that is to say, the neuro-chemical system in the body, relaxes. Not only during sleep but even during the waking hours, it can be as relaxed or even more than in the sleeping hours. Please do see this. I'm sharing with you

my life blood. It is not dishing out ideas. These sessions for the speaker are acts of worship, and if one may use the words, overflow of love.

So when there is no identification with the thought structure the neuro-chemical system containing the conditionings which you call thought, memory, knowledge, experience is totally and unconditionally relaxed. And we must clarify why the term 'unconditionally' is used. When people use silence and relaxation as means for acquiring occult, transcendental experiences, it is a conditional silence. There is the suspense of the expectation and there is a subtle tension of that expectation. When there is tension of expectation there is no silence. That is why one said, that in the soil of unconditional relaxation there is no expectation, no waiting for something to happen, no calculations of how many hours have gone by and what has happened. You just let go. The limited has served its purpose. You turn to it and you use it whenever its movement is warranted but as soon as you are free and you have no responsibility, no work to be discharged, you are in that relaxation.

If the system is allowed to be in that total relaxation, there is a marvellous emptiness of the consciousness. Then is released the energy of totality, of wholeness, which could be called (for the sake of verbal dialogue) 'Intelligence' - the energy of perceptive receptivity, perceptive sensitivity. It has no conditionings,

it has no contents. Perceptive sensitivity which is the energy of intelligence has no content like thought, knowledge, memory. It is a content-free consciousness. It is an unconditioned energy, if you would like to use that term of psychology. It is individuated totality.

It is only in the release of that energy of totality, of perceptive sensitivity, of Intelligence, that individuality can flower. There would be uniqueness in the movement of the totality through the individual, through the person.

To surrender all mental effort and allow this mutation to happen in us, to allow this quantum-jump of energy, this quantum-jump of consciousness to happen in us, requires tremendous humility.

As in the middle ages people had beliefs, they were very credulous and they believed in superstitions, in the same way we are very superstitious about the power of the mind, about the power of thought. Even after having seen intellectually what the mechanism and chemistry of thought is, somehow we believe, that it is the effort of the mind, of the self, that is going to bring about transformation! It is a superstition of the twentieth century. Mankind is very reluctant to set itself free of this superstition about the ego-centered or self-centered movement, the movement of thought.

People take the voyage, they investigate and explore with the help of words and come to the frontiers of the thought structure - they don't mind investigating

verbally, but when after personal observation, they come face to face with this thought-structure, its limitations and the irrelevance of its movements, suddenly they feel frustrated: "My goodness, thought can't do it, I can't do it with any effort, no method, no technique, nothing is going to help me," and they feel bogged down. Just as a person in the middle ages, got bogged down with the idea that god was angry with him when there was a storm and lightning, so now one naively keeps on saying 'Oh this technique does not help; this master does not help, let me turn to another.' One does not let go into non-action. One does not allow that unconditional relaxation to take place in oneself. It is a tremendous happening - the unconditional, total relaxation, where there is no preoccupation with the movement of thought.

For the meditation to occur, for the flowering of Intelligence to occur, for the flowering of individuality to occur, it is absolutely necessary that there is no psychological preoccupation with the movement of thought structure - which is the movement of the 'I', the 'Me', the 'Ego' - whenever it is not warranted in relationship.

Do you see, it is the first time one has uttered the word '*meditation*'? Meditation is not practising any techniques or methods. How can one nurse such illusions that sitting down for hours, chanting certain mantras, or concentrating on something, is meditating? Can the 'I' ever "meditate"? Can the ego, the self, the

me, ever meditate? It can relax. It can put itself in a state of no-motion, motionlessness. That is beautiful. But thus far and no further. Do you see how we have been clearing the ground for the meditation to occur?

That energy of totality, released in silence is the flower of Intelligence which has the fragrance, the scent of awareness. Then that energy of totality, that energy of awareness, uses the same eyes and the same sight for looking at the so called outer world. But there is a freshness in the quality of the perception. It is the energy of that Intelligence, that flower of non-duality, which responds in relationships. The quality of relationship, the quality of response, goes through a radical transformation. So religion is a holistic way of living. A religious inquiry is an exploration of an entirely new way of living, where there is freedom from attachment and identification.

INDIVIDUALITY AND PARTICULARITY

The issue is one of ending of the particularity of personality, and the emergence of individuality. We have to differentiate the particularity of personality from the uniqueness of individuality.

We are struggling to find words to communicate with you and the words may not be adequate, there is nothing ready-made, here. We are sharing with you something that we have learnt in the last year after we met here.

It seems to me that the physical structure is governed by the laws of nature, by the laws governing matter - but besides the laws of nature of birth, growth, decay, death taking place in space and time, the human race has conditioned the neuro-chemical system in the body by creating a conceptual world.

Perception is a biological activity. Given the sight the eyes shall perceive, the ears shall hear. It is an involuntary, biological activity. One is not referring here to the content of perception, to the movement of perception or audition. But added to these involuntary activities, through culture and civilization, mankind created a conceptual world. It created a concept, an idea about what is perceived, what is heard - an attempt was made to interpret the perception and the audition.

In the body the neuro-chemical system has been trained, has been conditioned. It has been given a framework of logic. Similar to the laws of biological nature, humanity created the laws of causation. The mind cannot think but in terms of cause and effect. It cannot think but in the framework of psychological time, sequence, continuity. It reduced perceptions to theories and conclusions, having finality about them. Every culture created a separate framework of theories about life, norms and criteria about behavior.

So there is a collective racial human mind where the neuro-chemical system containing the movement of thoughts and emotions has been conditioned and programmed to react to words and situations, to react to perceptions and the actions of other people in particular ways. What you call "personality" is the development of these patterns of behavior in a skilful way. With a little choice here and there, with aesthetic selection here and there, you absorb, assimilate, cultivate and develop what is called "personality". A "personality", a particularity of

your psychological behavior, is a manifestation of that collective conditioning.

You know the human mind is organized, standardized, regimented in the name of religion, science, sociology, economics, politics.

So please do see, we multi-dimensional beings are conditioned at different levels in different ways. The biological body, the physical body has an identity, it has a continuity in space and time - the name and the form continues. Now we imagined a psychological entity. For all we know there may not be a psychological entity. But we imagined one and because we have to use the words 'I', 'You', 'Thine', 'Mine', 'His', 'Her' etc for the convenience of communication, we transferred the idea of a particular identity and entity to the psychological world. But that made us believe that there is a psychological entity, whereas in reality it is only the neuro-chemical system that has been organised, standardised, regimented, programmed to behave in a particular way - the Hindu way, the Muslim way, the Catholic way, the Communist way. And it moves automatically, mechanistically. It has been moving that way and we inherit those ways of behaviour from the parents, the caste, the community. Do you see all this programming like in a computer?

So one was saying: there is a personality on the psychological level which is a particular expression or manifestation of the collective, organised, standardised human behavior but there is nothing individual about it. The uniqueness of individuality is not possible on the mental level.

If this movement of the thought-structure functioning through the neuro-chemical system i.e., through the nerves, the chemistry of the body, through the muscles and glands, is allowed to relax completely in waking hours, as the body is completely relaxed in sleep, then the contentlessness of consciousness, the emptiness of consciousness, the silence gets an opportunity to manifest the unconditioned energies. (If you reject or deny the conditionings there will be licentiousness, there will be primitivity about behavior. Rejection is not relaxation.)

If the movement of thought structure is allowed to relax and all the content created by human culture goes into non-action, then in the silence the unconditioned totality of energy begins to manifest.

Individuality is the manifestation of the non-differentiated totality. Please do see this. There is nothing collective about it, because there is no human content - created, sophisticated, cultivated by the human race. All that has gone into abeyance, into non-action.

So the total energy - not-differentiated as the physical and the psychological; not-fragmented as the individual and the collective begins to manifest in that particular body.

If there is no individual mind and there is only a stream of collective human consciousness, where is the individuality?

Individuality is that which cannot be divided or which cannot be fragmented. On the mental level we are fragmented. There is no individuality on the mental level. It is only beyond the mind that there is an individuality. On the mental level there can be peculiarity. You may have your peculiar ways of mental expression, of psychological expression and another person may have his queer ways. The queerness, the particularity does not mean individuality.

There is a particularity on the physical level and there is manifestation of the collective human consciousness on the psychological level. There is no individuality on the mental plane. There is nothing like an individual mind. There is a particular expression of the collective human consciousness. That particularity does not imply individuality.

What is individuality? Individuality is condensed totality. It is indivisible, non-fragmented. There is a uniqueness about it. Individuality is beyond the mind. What is the essence of that individuality, where no division is possible, where no fragmentation is possible? An individual is individualized totality. Individuated totality as a drop in individuated ocean. Do I make any sense?

Now when I say there is particularity but not individuality on the mental level what exactly do I mean by that? I'm not dishing out theories, I'm just sharing my perceptions, I may be wrong but this is what is going on within and one is trying to verbalise it.

The total human knowledge and experience contained in your body has become a particular. You are a particular manifestation of this knowledge and experience. Particularity you cannot avoid. We are going to use some terms very cautiously and yet one would like to share something very interesting.

Particularity does not imply individuality. If you remember one has said that individuality is beyond the mind. On the mental level there is a particularity. We are a particular manifestation of the collective thought structure created, cultivated and sophisticated by the total human race. The material out of which the structure is created is the same for the whole human race. The feelings, the instincts, the tendencies, the aptitudes, the patterns of reactions are the raw materials. And as in the minute chip of silicon, you can feed in thousands of pieces of knowledge and memory, in the same way, in the human body, this knowledge and memory has been fed. So it is going to move. Open the eyes and the sight is going to touch the form. The moment the sight has touched the form, the object, the memory fed into you is bound to bring up a word associated with that object, and the process of naming is going to take place, the process of identifying is going to take place. According to your particular culture - whether the Hindu, the Muslim, the Christian, the American, the English - there would be reactions. The patterns of reactions are also fed into the system. So the process of naming, identifying, recognising, reacting to it emotionally is going to take place. It is a material process. All thinking is a material

process. But what is created out of it, is the thinker, the knower, the experienter as a permanent entity. And there the trouble begins.

Just as you create say an Ambassador or a Maruti car or you buy a Maruti car - there may be thousands of Maruti cars; your car is a particular of those thousands. In the same way, the psychological structure functioning through you, is a particular demonstration of the total and collective thinking process.

We were saying the other day that there is nothing like an individual mind. Particularity has its replicas like millions of television sets, radio sets according to their makes but there is no individuality to that particular television or radio set, it is shared by those thousands and millions. That is what I call particular.

There may be slight differences in the human beings, in the human structure according to the physical and psychological idiosyncrasies and peculiarities but we try to graft upon the peculiarity a concept of personality. Peculiarity, personality are concepts of the mental level. Individuality is something unique. They say Buddha was an individual, he had transcended the periphery of particularity. So you cannot repeat Buddha. A Krishnamurti cannot be repeated. A Ramana cannot be repeated. They were individuals. In the transcendence of the particularity there is an emergence of individuality.

A person who is transformed, is often described as merging in'o oneness. Superficially it appears that the

merging into oneness and the emerging of individuality are in opposition to each other. How do the merging and emerging compliment each other?

Merging into oneness - Personality merges, vanishes, particularity melts away.

Merging and emerging are mere words meant to indicate the qualitative difference in the consciousness. In the non-action of the particular is the manifestation of the Total.

The emphasis on the 'I' and 'Me' disappears. The movement of Life and Living is highlighted. The subjective experiencing and the psychological value attached to it gets replaced by objective approach to events and their appreciation in the context of the total.

Care and concern for the physical becomes as precise as it can be without any psychological fuss about it. Individuality is then the essence of Totality, manifested through the particular psycho-physical structure. Without the sense of owning or possessing it. The uniqueness and homogeneity of the wholeness of Life gets demonstrated through that structure in Time and Space.

Words are so limited, they are a toy of the human mind, they cannot contain the totality of life.

The voluntary relaxation of the conditioned energy, voluntary relaxation of what you call the personality, voluntary relaxation of the whole thought-structure, could be called or might have been called by

some, as the 'merging' of the individual in the total. Even the word 'merge' does not satisfy. There is no conscious effort to merge yourself into something. As long as there is an effort there is the center making an effort. We are talking about relaxation. Relaxation is effortlessness, the sacred state of voluntary effortlessness. No effort in any direction whatsoever. As long as there is consciousness of a direction to go to, and a motivation to move from what is, there can't be relaxation.

So by the term 'merging' at least Vimala understands the voluntary relaxation, voluntary effortless relaxation. It is only in the state of effortlessness that all the conditionings incorporated in the neuro-chemical system, go into non-action. As long as there is an expectation, as long as there is an effort, there is the suspense of expectation. As long as there is a motivation, there is a feel of a direction - there is the desire to obtain. Hence all the conditionings contained in the neurological and chemical system are bound to function. It is the total past that will function.

'Merging' for the speaker does not imply the effect of a particular action or movement. The content would be relaxation. The word 'merging' may perhaps not be the correct word to use, perhaps one could use the word 'manifestation'.

In the ending of the movement of the particular, is the manifestation of the total, and then the person becomes a condensed expression of the totality.

Somebody has asked: "What is the difference between individuality and creativity?"

I wonder if any one of you has ever noticed that Life is a mystery. I wonder if you have felt the wholeness of Life running through the innumerable varieties of expression. The infinite creativity contained in the Life force is sacred, is holy. Life, it seems to me, is infinite creativity. Matter and the innumerable forms of matter contain that creative energy of the Life Force. Before the human race inhabited the planet, the infinite creativity and the mysterious homogeneity and wholeness of Life have made it possible for the cosmos to sustain itself, to recreate itself from time to time. The human race has tried to channelise the creative energy contained in matter, outside the human body as well as the creative energy contained in the matter of his own physical structure. They have tried to create a direction for the flow of that energy, conditioning the flow of that energy. The wholeness of Life has no direction, it has no purpose outside of itself. The movement of the wholeness of Life has no mission, no purpose. It is, because it is.

The human race tried to channel and condition the creative energy. Through the process of conditioning, the human race has arrived at culture and civilization, at language and philosophy. This process of conditioning has developed what you call thought-structure. The thought energy is contained in the cells of the human body, monitored by the brain cells.

In the process of being conditioned, the idea of a separate entity of the 'Me', the 'I', the 'Ego', was created. Exercising of that conceptual entity for the purpose of communication exchange and sharing has its own utility, has its own relevance. It is useful in a very limited sense. When the result of that process of conditioning - the idea of a separate entity from the wholeness of Life - withers away, say in the emptiness of silence, then the life-force of the totality, the creativity of the totality, begins to manifest itself, in an utterly unconditioned way through the form of that person. When the movement of the conditioned thought energy subsides and goes into non-action, the myth of separate entity and identity is no more there.

In order to have a relationship you require the separate existence of two entities. As soon as the myth of the separate 'Me' is exploded, one will see that there are no two entities. There is the form of the human body, but the form of the human body does not imply a person there. The form contains the impersonality of Life. It becomes a container for the creativity of total Life. It becomes a container of the wholeness of Life - unconditioned, unmoulded, unshaped, unpolluted, by the human mind. There is no relationship.

Please, let us not imagine that in the realm of that sacred silence, in the ending of the momentum of the conditioned energy, there comes about a separate or a new entity. Though we have to use the word 'individuality' to connote the nature of that wholeness, the

uncorruptable nature of that wholeness, let us be very clear that there is no entity which you could call individual. We are using the word 'individual' and 'individualistic' to distinguish it from the concept of personality and the fact of particularity which exists on the mental level.

In the sacred emptiness of silence, flows the Life Force, the infinite creativity in the form of the human body without any resistance from any corner of that being. Ordinarily when the creativity of that totality or wholeness whisper in our hearts there is resistance. The 'I', the 'Me' assuming the airs of wisdom, knowledge and experience, retorts back to the wisdom of the Creativity and says: "What you are suggesting is not practical. It is not adaptable in my social life, in my family life". You know the wisdom of the creativity, the wisdom of the totality becomes audible in the life of you and me, the common people, in every day life, but there is a resistance - 'it is not useful, it is not practical, it cannot be implemented immediately' - you know the resistance that we put up to the inner voice. It does not get the scope, the space to activate itself and to mobilise the whole human organism in order to manifest its activation.

When there is the ending of the momentum of the total human past, and there is a release, as it were, from the prison-house of the 'Me' as a separate entity, then the creativity of the whole Life can manifest its activation and can flow through all the layers of that

human form without any obstacle. The idea of the 'Me' and the identification with that idea of the 'Me', is the greatest obstruction to the flow of creativity, to the flow of innocency in our lives.

In the silence, innocency reigns supreme. In the emptiness of silence, there is no obstruction of knowledge, memory. There is no resistance of the 'Me' introducing psychological time and saying to the creative energy "Not now, tomorrow, next year". The 'Me' arrests the flow of creativity and wants to adapt it, wants to pour it into the mould of social norms and value-structures. Then it is only the ashes of creativity that remain there, which the 'Self', the 'Me' holds in its fist and says: 'I had an inspiration, I had a glimpse'. It wants to hold onto that experience.

There is not individuality and creativity as two separate entities. Individuality is really the essence of totality, the essence of wholeness, the essence of that mystery which cannot be captured in the framework of human logic. It cannot be analysed, that is why we call it a mystery. It cannot be measured by any yardsticks created by the human thought, that is why we call it unpredictable. It is unpredictable, that is why we call it a non-rational force. Creativity is not a rational force, neither is it irrational. It is a non-rational force. I hope you don't feel these are mere words. Words are only a pointer, they do not have more power than to point out the fact and the words that are articulated here, are pointers of certain subtle facts of life. With the help of

those words one has to see the facts simultaneously and however refined words you may use, however hard you may grope for words that are not loaded with chisled out meanings and heavy with traditions, the words are still very feeble.

There can be communion with the totality, with the homogeneous wholeness of Life. There can be a feel of that mystery, there can be a feel of the perfume of that sacredness, but sacredness cannot be verbalised. And the mystery of the wholeness cannot be uncovered through words. Life is a mystery.

Words do not touch the essence of that mystery. It is only the sensitivity stimulated by the emptiness of Silence that feels the presence of the mystery of Life. You know thought is matter and therefore thought is gross. Thought cannot feel the mystery, the sacredness. Thought is already corrupted by human motivations and that is why the human race has made **futile efforts** in bygone centuries to impose a direction for the movement of life, and impose a purpose on the Life Force, impose purpose for the creativity. Why on earth should there be directions, purposes, missions, responsibilities - all these concepts, however relevant, only add to the gigantic prison-house which the thought structure is. Without that structure these concepts have no meaning.

So when one tried to distinguish the uniqueness of the indivisible and its non-fragmentable quality, one called it "individuality" and said we are not individuals

on the mental level. We are like the computer, we are like the cars, that are produced on the mass scale, - particular design of the particular culture - and therefore every design has its own peculiarity. The peculiarity of personality does not compose what you call the uniqueness of individuality. We are not individuals, we are samples of the collective conditioning. We are expressions of the collective human conditioning, standardisation, organization and so on. The human civilization and culture expects every human being to cultivate the personality, to sophisticate it, to enrich the personality, develop its peculiar talents. That is what you are expected to do. The science of psychology, the economic and political and social structures - they keep you busy. You move in the frame-work of that thought structure, and if you don't like one particularity, one design, you move from that one to another. But you keep moving within the circumference of becoming, keep moving within the process of conditioning. It keeps you busy making effort, effort and more effort - all your life. First the effort for earning a livelihood and then effort for the process of becoming illuminated, enlightened, transformed. But in the process you don't leave the periphery of thought, don't leave the center of the 'Me'. Move from the center to the periphery and go back and again move to the circumference. Keep moving on the circumference - round and round.

If this is realised and this whole momentum of thought structure is allowed to go into non-action through

non-identification with every movement of the 'Me', then the uniqueness of individuality blossoms in the soil of that emptiness. That is to say the infinite creativity of the Life Force manifests in the form of that human being.

The creativity, the creative energy that you talk of is it contained in the unused parts of the brain cells? Is it within the person or does it pour into the being from outside?

It is well known fact by now, for people who keep up with what is going on in the sciences that the whole of human brain is not exercised. Only certain parts of the brain are used. So maybe, as my friend was pointing out, there are unused parts of the brain and perhaps there are unused parts in each brain cell and unused parts in our other organs of the body also. You and I don't utilise all the energy contained in all the organs of the body. For example when a person studies yoga, then the same human organ begins to manifest infinitely more energy, power, stamina. The study of yoga, which is a process of purification, activates the unused energies in the organ.

The unused energy contained in each brain cell, blood cells, in each cavity of the body, in various parts of the body, gets activated in the ending of the movement of the conditioned energy in silence, in that total relaxation. And when the form is charged with the activation of the creative energy, contained in this limited form, like a magnet it attracts the creative energy existing in the emptiness of space around. When there is no resistance,

when the outer and the inner do not indicate any division, then the form becomes something transparent. The energy outside and the energy inside, perhaps they fuse together. It sounds so abstract, it is not so.

The artificially created division - the psychological division of the inner and the outer, the particular and the total - that division comes to an end with the ending of the movement of thought. So then the person is like a drop of water in the ocean. Where is the outer and the inner then?

We had said that the wholeness of Life runs through every manifestation. As soon as the idea of division, that the thought-structure has created - of the 'ME' and the rest of life, of the 'ME' as a separate entity outside Life - drops, then there is the wholeness. Once you understand its artificiality it drops.

The human form is the manifestation of the unconditioned wholeness, surrounded by the wholeness. A mingling of or blending of energies thus takes place and you know then, in that person, in that form, there is movement of knowledge without the knower. There is the movement of thought without the thinker. There is the manifestation of totality without the center. Let us not imagine that by the use of the word 'individuality' we are implying a new entity like the super-self or super-ego or Atman.

It is a entity-free being, identity-free being. It is the

impersonalness of life, center-freeness of life that vibrates through that being. The flow of creativity through the flesh and bone of that human being is called by us Love.

Creativity and love cannot be separated. Love is the energy of that creativity. A center-free energy. A direction-free and motive-free energy. Surely love has no motive, has it? Love has no motivation. As there is no center, there is nothing to gain and nothing to lose. Attachment has a center, renunciation has a center. Love is center-free, direction-free, purpose-free movement of creativity. Such a human being has no mission and no responsibility. Obviously love has no mission, as the wholeness of Life has no purpose and no mission. Our minds are cluttered with these ideas of mission, responsibility, motivation, purpose and there is a magnificent absence of all these cluttering things. So such a person vibrates with the perfume of sacredness.

CHAPTER SEVEN

PRIMAL ENERGY OF DESIRE

I hope to share something rather interesting this morning. I don't know whether I will succeed in doing so. I would like all of us to look at what Desire is. We are constituted of the biological structure which is a part of the nature around us. We are a part of that, and the biological structure has its needs. Food is a requirement, is a need of the body. Shelter is a requirement of the body. So the biological structure has needs and the mystery of Life has provided the things and beings with which the needs can be satisfied. The being of a tree or plant gives you, with the help of the earth, the skies, the sunlight - fruits, vegetables and grains. So the objects with which the needs can be satisfied are provided for, by nature itself. But only the presence of objects and the existence of needs are not sufficient for the relationship

between the body and the objects to take place. The body is provided with impulse. So the biological structure is provided with impulses which gets activated in a very rhythmical way. There is a cycle, there is a rhythm of appetite, hunger etc. The moment the impulse of hunger is activated, your body creates an inclination to move towards the food, whatever it be. So there is the impulse in the body, the existence of the objects, things or beings that can gratify the impulse, and inter-action between the two.

On the biological level there are needs which are not created by the human mind but are created by the totality. On the psychological level mankind felt that needs must be created. The idea of a psychological need is created by the human mind. If the body needs security, then obviously it felt that the 'I' the 'Me' - the concept, also needs security. The body has an identity, an entity, its needs the shelter, needs the house, the food. So the 'I' felt it also must need something. The 'I' consciousness felt it must need "food" in the form of thoughts, feelings, emotions. If the body requires a house and the house belongs to the person, psychologically also you must need something to belong to. So the idea, the ideology, the theory became 'my theory, my thoughts, my feelings, my values' - you create a 'my-ness out of it - a psychological "shelter", a psychological "enclosure."

The human mind, the human race created these needs but they are not needs like the ones on the biological level. They are wants. The idea of a need was

transferred to the psychological, which got transformed into a want. There is a difference between a need and a want. You take food now and for two hours you don't need any more food. There is not even an inclination to turn to the food unless there is some perversion. So you see that there is a rhythm. But the mind when it creates a want, there is no rhythm, no logic, no cycle. It goes on thinking about the want and creates situations, creates idea of relationship, to satisfy the want.

The wants haunt you, they remain with you and you get possessed by those wants. You lose your freedom. The physical needs do not make you lose your freedom. They do not make you lose your independence. But psychologically when you create wants and you tether yourself to those wants, you create relationships to gratify those wants, then you become dependent upon them.

The wants are not natural. The very idea of physical need has been transferred to the psychological by the human brain. There are physical needs, psychological wants. The 'I', the 'Me' wants this. Now out of these basic wants there grows like weeds in the field: wishes, emotions, sentiments and the whole ordeal, the whole travail of so called relationships that we go through - jealousy, greed suspicion, domination, dependency. So the energy, the vital energy in the body is conditioned by the idea of psychological wants as necessities of life. They are glorified, codified, organised and identified. A vast field is opened which I would like to share with you, to show you - Look at that!

There are wishes and wants. The want is never satisfied, even temporarily, because the artificial relationship born out of the wants is limitless. The physical needs are limited. The body needs a quantity of food at a certain time, that is all. But the wants created by the human race are unlimited, and because they are unlimited, they want repetition of the same pleasure. Keep a plate of delicious delicacies before a person who has had his meal, he will say he is not hungry 'not now'. The mind never says "not now". It wants repetition of pleasure. The physical does not need the repetition of the pleasure. On the physical level, there will be diminishing returns if you insist on providing the same pleasure, but the mind wants repetition. Because of the desire to repeat the pleasure, the idea of security, the idea of creation of wants and the creation of wish, comes into existence.

Wish is the energy directed towards objects out of psychologically created wants. Emotion or sentiment is related to individuals. The wish for the repetition of pleasure creates attachment - I become emotionally attached and if the behaviour of someone displeases me then there is a 'want' to avoid that. The emotions and sentiments move in one direction of attachment, and in the other direction of repulsion. Do you see that the wishes are in relation to objects and emotions and sentiments generally speaking, are in relation to individuals and circumstances. The repetition of pleasure results in attachment, addiction, infatuation, obsession, none of these has anything to do with desire. None of these could be called love.

If this is clear, let us proceed to the primal energy of Life which is Desire. Desire is neither biologically nor psychologically stimulated. It accompanies Life wherever it is. It is an ingredient of Life. (If I may use the word 'ingredient' tentatively.) In the absolute ground of existence, there seems to be this primal energy of Desire which has no motivation, which has no direction, no destination.

The physical impulse has a direction. It has a destination, it has its limitation, it has its cycle of rhythm. The psychological wants have a direction and destination and they have a self-centered motivation also. The needs and wants are governed by these - they move in the periphery of this motivation, direction, destination, in the periphery of pleasure and pain.

But Desire is an energy which is not the result of a motivation. It has no direction, no purpose. In that emptiness of the absolute ground of existence it burns bright as a flame. The word "Desire" here is not being used in the context of 'desire for something' or 'desire for someone'. The word 'desire' is used rather loosely, in common parlance.

Desire, as the essence of Life, is something very sacred. It seems to be the primal energy of Life itself, of existence itself. It does not require motivation for its activation. It does not require an effort, a human motivation for its activation.

I wonder if you have ever looked at your wishes, your sentiments, angers, jealousies, if you have ever really looked at them and observed them? Look, Vimala has done it. Supposing anger comes up in relation to something that has happened. First as a reaction to something that has happened or to something that someone has done. Now, if you do not allow the energy of anger to move in the direction of the person, what happens? If you do not allow the energy of anger to get related to that person, what happens? You let the reaction subside but the energy of anger remains and you look at it. You know it is really fun, to play around with these things inside you. The whole cosmos is condensed in you. If you look at that, what happens to the anger?

One day it struck me, long, long back, I said to myself "what will happen to this anger if I don't allow the anger to move in the direction of the person who has wronged me or who has done something wrong? What is done cannot be undone. What has happened cannot be converted into non happening. It is there." So the energy of anger, not directed away from you towards anything, becomes a very beautiful flame of that primal energy which burns bright in you and gets converted into passion - passion for life. If the energy of Desire is not allowed to move in the direction of any individual of any object outside of you, then that primal energy of directionless, objectless, motiveless desire becomes a flame. It gives you vitality which is neither neurological nor chemical. It gives you a passion which has nothing to do with the silly little emotions and sentiments of the mind.

So one has seen Desire as the primal energy. Life and that energy cannot be separated. The human race tried to exploit this energy, the primal energy of Desire. It started exploiting that energy to satisfy say the sexual obsession. The sex impulse has its own cycle, its own rhythm. But when the mind gets obsessed with it all the time, it is directing that energy of Desire towards the psychological want in relation to sex. It can be in relation to food, it can be in relation to music, it can be relation to anything.

Look there is an energy of electricity. You want to channel it, so that you can use it for your television, refrigerator, lamps. Electricity does not exist for all these purposes. You are exploiting and gearing that energy for serving these purposes. In the same way, there is that primal energy of Desire, without which Life does not exist. The very power of movement is the result of this energy of Desire. There would be no motion in Life if there were no primal energy of Desire. The wholeness of Life has no direction of itself, away from itself, but the human race wanted to tap and exploit this energy of Desire. So they started exploiting the energy of thoughts and idea and ideologies and sex and what have you.

What I wanted to do this morning is to point out to you the sacredness of the energy of Desire. Life vibrates, pulsates with that. If you ask me how does that get activated in Life, I would say I don't know. I only see Life and that Energy, together.

We have tried to distinguish between the biological, the physical needs and the psychological wants - the sentiments, the emotions, the thoughts created in order to gratify those wants on the one hand and this primal energy of Desire, which we call the energy of Love on the other hand. The dynamism of Love is due to this energy of Desire. Love is there as the dimension of your being. It is simply there. Whosoever comes into the orbit feels that. So in the emptiness of the absolute ground of existence, Love blossoms due to the energy of Desire. It is very sacred, very holy.

Those who have moved away from the center of the 'I' and the 'Me' and the artificial movement of the thought structure, those who have moved away from that, their physical structure does not suffer from the wear and tear of emotions, sentiments, thoughts and all that. The psychological wear and tear is much more than the physical one, and you get exhausted. The physical has its own limitations and the psychological, that is artificially created, has its own limitations. But Life is limitless, it is infinite. therefore the energy of Love, the primal energy of Desire, exist without a center, without a circumference, without a motivation, without a direction and without a destination. It is there inexhaustible, infinite.

Somehow religions have tried to kill this Desire, suffocate it, strangle it. And therefore you don't see any vitality or passion in the so-called religious people. Not only in those who have claimed to have renounced the world, but even in the others, there is no vitality, no

freshness, no passion. What is a spiritual life, if the person is not bubbling with that energy, if the person is not bubbling with love, ever fresh, ever-new, ever-vital? Unless you learn yoga the body may get old and wrinkled, that is a different point. The mind, the thought structure may get worn out because it is something artificial, it is grafted, it is a super-structure, it is a fictional world, it has no objective reality, it is a conceptual thing, straining the nerves and the chemistry of the body all the time. But beyond the mind, beyond the centre of the 'Me' and 'I' there is the fountain of primal energy.

In an earlier session, Vimalaji suggested that the absolute ground of existence seems to evidence a desire to manifest or reveal itself. How can the motionless, timeless, mindless manifest "desire" which implies motion, time and mind?

Biological structure is part of nature. It has needs. They are limited and get stimulated in a rhythm or in a cycle. They function as impulses related to material objects. A need stimulates a wish. Psychological structure is man-made - it has no needs - but on the line of physical needs man has created wants. They become unlimited due to the pleasure one gets from their repetition in relationships. Wants are mostly related to persons, environments, relationships and sometimes are felt to be in relation to material objects. Feelings sentiments, emotions are the result of the movement of wants.

Beyond these and behind these, is the primal energy of Desire unrelated to any object. It is the breath of Life. It is inexhaustible - infinite.

Mankind took a wrong turn in employing this energy for satisfying the psychological wants.

"Vimalaji has said that in the state of Meditation there is no movement of the individual mind and the cosmic mind, of the individual consciousness and the cosmic consciousness. She has said that there is no movement of even Intelligence and Awareness, what happens then to Desire in the state of meditation?"

I wish the questioner would dare to have an encounter with the energy of Desire in oneself. But as the question is being asked, one tried to take it up and go into it. Have you touched with your hands the water in a river? Have you ever been inside, swimming in a river or at least sitting by the banks of the river dipping your feet into it and touching the water, playing with the water? Have you done it? There is a coolness in water. You cannot separate the coolness of a mountain stream from the water itself. In the same way you cannot separate Life from Desire.

The individual consciousness has been conditioned to move out towards objects or to move in towards objects. The consciousness has been conditioned to move with a motivation in a particular direction, towards a specific destination. It may move on

its own accord to gratify certain motives or it may move outside, outward as a reaction. The consciousness is conditioned to do that. It cannot exist without relating itself to some object, some action, some reaction - acquiring, experiencing, suppressing, controlling - you know, doing something. It is movement in relation to motivation, direction, destination, in relation to objects.

Is there a consciousness if it is not moving? Are you conscious of yourself if you are not moving into any sensual emotional activity? When do you become conscious that you are? Does the emotional, sensual or neurological movement create the consciousness of the 'I'? If there is no movement, then there is no 'I'. You may create internal movement " I experience silence", you may create that, but the consciousness of the 'I' is related to the movement.

What I was saying is, there is the individual mind or the individual consciousness - not the Individuality we were talking about some time ago. We are using the popular terms. The consciousness is conditioned, Desire has not been conditioned. It is the essence of Life. To indicate the life in it I will use the term "flame", "fire" (if the word 'energy' misleads).

Life and the Fire of Desire cannot be separated. That Desire is not related to anything. It has no inward or outward movement. It is a self-sustained energy. So even in the state of meditation Life would be pulsating. Life in that being would be pulsating with the energy of Desire,

without the horizontal or the vertical movement. And this is not speculation. This is not speculation, please!

You will have to be in a state of total relaxation, where the movement of thought ends completely, and in the sacred emptiness of that relaxation, the presence of the fire of Life is felt - unpolluted, uncorrupted by human thought. The human thought has given a direction to knowledge, to emotions, to sensual behaviour and modified everything, specialised everything. It is a compartmentalised growth. It is lop-sided. It is a one sided, unbalanced, intellectual growth and emotional immaturity. Emotional immaturity - abruptness, chaos and anarchy on the psychological level. Have we not noticed all this in our own lives? To deny the compartmentalisation of life and to begin to live from today, from now, from this moment, with the wholeness of your being, is necessary on one hand and on the other hand it is necessary to feel what Life is.

It seems necessary that one lets the whole movement of conditioning - cognitive, conative and affective - go into non-action. Thought cannot give you an idea of Desire. You cannot imagine it, you have to *feel* it. Thought cannot see that. Thought cannot visualise or imagine it. It is not a mental thing. It is not a construct of the mind. Facts have to be touched just as the beauty of the flower has to be touched by the act of perception, by dimension of proximity, by the quality of attentiveness. Understanding is the result of that direct perception.

Growth happens when there is the movement of understanding, knowledge does not result in growth. Efficiency, competence in repealing the conditioning, repeating the patterns of conditioning does not indicate intelligence, does it?

So what we are saying this morning is that, in the state of Meditation Life is there. And just as the flower implies the existence of the beauty of the petal, the scent of the petal, so also the existence of Life implies the existence of Desire. They are not separate things.

Desire as the pulsation of Life, is something sacred and holy. It has nothing to do with wishes, emotions, the movement of the chemical system in the body, which have been identified as jealousy, anger, fear etc. It has nothing to do with that. It is immeasurable, infinite. May I take one more step and say, Life is capable of movement because of that energy of Desire.

CHAPTER EIGHT

NOTHINGNESS AND NOBODYNESS

Those of you have accompanied the speaker through the phases of organizing the sensual and the verbal into a rhythm of action and relaxation; those who have accompanied me through the phase of observation as movement of the 'I' consciousness, to the point we had reached viz. of observation without the observer, that is to say without the movement of the 'I' consciousness, will notice that the movement of the 'I' consciousness, as a movement in time and space, comes to an end with the growth into the dimension of observation. There remains the movement of perception without the perceiver, the observing without the observer. It is a horizontal and vertical movement of the energy of Silence without any particular direction. We had reached the point of Silence not as a speculation but as a fact of Life.

So in the state of observation there is an emptiness, there is a nothingness within the consciousness. Emptiness implies that there is no content. There is nothing like the container and the content thereof. On the psycho-physical level it is the brain, along with the whole neurological system in the body, which contains the energy. The body, the brain, the brain cells, the neurological system, the chemical system, the plasma, they all contain the energy that is called consciousness which has been conditioned for millions of years. And, with the ending of the movement of that conditioned energy, the movement of thought-structure, monitored by the concept of 'I' the 'Me', there is a sheer emptiness. There is no content and no container. Even the distinction of the container and the contained comes to an end.

It is very necessary to grasp the implication of what is being said, because we are coming to a very crucial point.

The science of physics tells you that the world was created out of nothingness. They talk about matter as only solidified energy. Energy solidified is called matter, which is perceptible to the eyes, touchable to the senses etc. But what we touch is perhaps a hundredth part of that matter. Because they say that what you call as matter is surrounded by shadow-matter. The language of physics is becoming like the language of metaphysics. The distinction between the two has nearly melted away. They say, it is shadow-matter, which has a non-gravitational

force. Matter which is solidified energy has a gravitational force and that is how things seem to be kept in order, in the orbit of the earth. But what we see as the world, and what we see as the matter, is just a fragment of the Reality. This shadow-matter has non-gravitational force and is infinitely more than what is seen by the senses. What we call our solid earth or matter is not even a hundredth part of the essential reality which is nothingness, which is space, which is a charged field of emptiness. The fields of emptiness charged with energy, are not magnetic energies - not the energies we know of.

Nothingness is the substance out of which the world is created. Nothingness is the source and the substance of the world we are living in. We are living in an era when the very perception of the world and life is fast changing.

In the space of silence, in the emptiness of silence, nothingness, the substance of Reality gets highlighted as it were. You have moved away from the things, from the idea of objects, the concepts, the measurements. You have moved away from the artificially created world.

The world we have created is a super structure, grafted upon the Reality of nothingness. The poetry of Reality brings me to tears. We call it *emptiness*, we call it *nothingness* because we have no other words. the idea of 'thingness', of objectivity, is a creation of the human mind. And silence is freedom from that grafted super-structure.

The movement of inquiry ends the moment one is in the state of silence. The question is: "Does one live in that Silence?". The idea that I am somebody, that I am inquiring, that these are the results of my inquiry... does all this disappear or does one want to hide in some corner of that silence, and watch what is happening? My friends, it is extremely difficult to live in the dimension of Silence without the experiencer, without the observer, throughout the day. Not sitting in a room just for an hour but making that emptiness your very abode as it were. Living, as if, a purposeless, directionless life. Please do see this. The movement of inquiry created an appearance of a purpose for which life was worth living. Now there is no direction to the inquiry, there is no purposefulness. You don't fill the nothingness of life with your purposes, your motivations, goals, aims and objectives. It is living without direction or a purpose, even the purpose of being spiritual or religious. It is responding to the needs of life attentively, responding on the physical level, the sensual level, using the storehouse of knowledge and memory wherever and whenever it is necessary, but otherwise or even while using them, one does not move a thousandth of an inch from that nothingness.

You are nothing and you are nobody. You have no image of yourself. After all, when you say you feel that you are somebody you have images of yourself. If you have no image of yourself are you anybody then? The physical body yes, but otherwise psychologically are you somebody?

You feel you are a somebody, as long as you have an image about yourself. In silence there is no movement of those images at all, so you are nothing and nobody. To move in the world without any image of yourself is the crux of innocence. That is what one means when one asks: "Can you move in Life, living in that dimension of silence?" Living in that emptiness, you move into relationship using the structures, the patterns whenever necessary. And yet, where are you? You are nothingness, you are the nobodyness.

What I would like to share is, the movement of silence in relationships. The movement of silence as nothingness and nobodyness in all relationships. I call that religion. That is the inner revolution. Uncluttered by thoughts and memories and experiences is the movement of silence. Thought is not destroyed. The conditioning are not destroyed. But their movement comes to an end. It subsides. They call it humility, they call it egolessness. It is a dimension and not an acquisition of a person. It is an indication of inner growth, of inner maturity.

When there is the dimension of observation without the observer, that is to say, the dimension of silence, one gets reduced to the reality of nothingness and nobodyness. So the nothingness within the human body, and the consciousness and the nothingness outside the body, they mingle into each other.

With the ending of the movement of inquiry there remains only sensitivity and alertness. If, at all, any transformation is to take place, it can take place in this

maturity- the maturity of nothingness- from the idea of somebodyness and someonehood. If radical transformation is to take place it seems that it is possible that it takes place there, in the zero-ness of your consciousness. Any preference, addiction, identification with the particular is a fertile soil of misery and suffering. With the disappearance of identification of the particular, addiction to the particular, what will remain? If the identification with all the particulars disappears completely, what will remain? The wholeness, only the wholeness remains. So the particularness of that individual disappears completely, except in the body, except in the form. The content is not particular. It is a wholeness. So in the form of a human being it is wholeness and the relationships are a movement of wholeness. That is why you call such people holy.

It seems to me that the challenge waiting for the inquirer, in the wings as it were, is the challenge of the willingness to be converted into nothingness and nobodyness - psychologically.

There is no other obstacle for the inquirer, even for transformation to occur, except the hesitation, the unwillingness to let go of the activity of image-making. There has to be the willingness to allow this nobodyness to occur as a fact. It has to occur inside of you. So even your very presence becomes non-assertive. Whenever you speak, there is only communication and no assertion, no aggression, no insistence. Every insistence is a violence. So the presence of that being is like the

presence of a beautiful flower. The flower does not say come and see my beauty and feel my scent. It does not say that. It flows by, unassertive as nature. Such a human being grows into maturity of inner emptiness. Living that emptiness becomes as beautiful, as sacred as the waters of a river or the raindrops of monsoon rain.

The challenge is living with the emptiness and letting the emptiness move in and through you. Emptiness is not an abstraction. It is the absence of identification. It is the absence of the process of becoming. It is the absence of the process of knowing and experiencing. That is emptiness.

Religion is the ending of all fragmentation. Religion is the ending of the obsession with the particulars and their particularity, so that what remains is only the totality which is nothingness and therefore everythingness.

CONSCIOUSNESS WITHOUT CONTENT

Perception without reference to memory, and without the content of thought as knowledge, is an encounter of Intelligence with the Unknown. Perception uninhibited by the content of Experience and Memory, is an intimate contact with the unlimited and unmeasured Reality.

It results in an un verbalized awareness caused by the touch of the totality. It transcends even understanding which is and has to be grounded in words i.e. verbalization. The whole physical body gets permeated by the horizontal - vertical vibrations of Awareness. It is qualitatively different from the sensitivity of alertness. It is unrelated to attentiveness.

· Perception free of Thought, and Awareness free of Attention are manifestations of a new wholistic

consciousness. It has no relation to consciousness as we know it on the mental plane. .

The brain cells, washed by the momentum of deconditioning that is brought about by the energy of Silence, are capable of containing the new awareness.

It is only the thoroughly cleansed neuro-chemical structure, which can contain the tremendously vital new consciousness.

It becomes possible to live beyond thought and to function in utter freedom from the human-past. In fact, the past and future merge into the timeless present, the eternal present.

Transcendence of thought, of "Me", is possible through a thorough cleansing. Emptying the content of "Me" by observing it, seems to be possible. The act of reaction-free observation sets one free of the fetters of the past. Observation, free from the strings of observer, logically results in emptying the "Me". That emptiness is silence. .

It is possible to live in such silence. Movement of psycho-physical activity taking place in that state of silence, becomes a movement of total cleansing from moment to moment. It is dying and getting born from moment to moment. Then you live without a sense of psychological continuity. You live and move in eternity.

Vimalaji has stated earlier that freedom is of duality, and that beyond duality freedom has no meaning. Does this imply that freedom is limited and has an end point?

The word "freedom" implies the idea of a non-free state which is loosely called the state of bondage. Freedom from ignorance, freedom from fear, freedom from the clutches of duality or freedom from the 'I' consciousness etc. Supposing that the sense of being 'I' and the sense of otherness disappear, what would remain? With the fading away of duality the word "freedom" would become irrelevant to life and living. It would perhaps be a state of effortless spontaneity.

What V might have meant last year is - the word "freedom" is relevant to the mental level. Beyond the mind it has no content.

Is all that is within duality conditioned? Is freedom conditioned or is it essential?

The urge for Freedom counteracts the addiction for identification. The moment there is no identification with anything the urge for freedom vanishes away. Freedom is negatively essential.

Are peace, truth, love also within duality? Can they exist without freedom?

Anything that has its psychological opposite is conditioned i.e. relevant to the mind and its functioning.

Peace uncontaminated by the concept of a state of non-peace or anti-peace, Truth unpolluted by the concept of non-truth, Love untarnished by the concept of non-love state, are not conditioned. But if the word "Love" stimulates the idea of non-love then, the content of the word "Love" is definitely conditioned.

For some inquirers, the urge for Freedom is the impetus for a spiritual inquiry. Will an inquiry motivated by the urge for Freedom, mature only to the edge of duality? Is the urge for Freedom an inappropriate motive for spiritual inquiry? What are appropriate motives for Spiritual inquiry - an inquiry that will lead to limitless growth?

Freedom is not the outcome of a process of becoming. Hence the urge for freedom cannot possibly be an acquisitive urge. It is perhaps the inborn aspiration for realising freedom as the nature of Reality. Hence the enquiry motivated by the urge for freedom, shall not leave the enquirer stranded at the edge of duality. Propelling the enquirer over the waves of duality, it will enable one to realize the non-dual ground of all existence.

An urge for motiveless learning and finding out the Truth leads to limitless growth. Motive is a limitation imposed upon the primal energy of Desire. Ego does not move into action without a motivation. Hence an enquirer provides the push through an urge for freedom. Freedom being total absence of bondage, the enquirer pursues the network of bondage and understands that the 'I-ness' has no factual content. It has conceptual reality. The

moment the relative reality of 'I' is understood, the urge for freedom is set free of all conditionings. What remains is the movement of learning. Life being infinite, learning is also endless.

What happens to the urge for Freedom in realised persons? Is it consciously dropped? Do realised persons live without Freedom?

Realization of the ground-of-existence awakens an effortless spontaneity as the dimension of consciousness. In that dimension there is no division of 'I' and 'Thou'. It is a non-individuated consciousness. The word freedom has no content in that realm. There is no centre which could drop anything or hold on to anything. The body of such a person is an entirely pure receptacle, containing the supreme intelligence. It seems to me that realised persons live beyond freedom and non-freedom.

Self-conscious energy seems to make Freedom possible. What is the function of self-conscious energy in living beyond duality, beyond freedom?

Self-conscious energy = Mind

Self-aware energy equal to energy born of emptiness of mind, living beyond duality and therefore in freedom is "self-less" consciousness. There is a stream of consciousness but no person, no centre to control or direct the stream.

A realized life is often described as life free of bondage, yet superficially it appears that while free of

some forms of bondage, other forms of very subtle bondage appear. Is being a tool or instrument of cosmic intelligence, a form of subtle bondage?

Though humanity has visualized and also seen intellectually a state of "life free-of-bondage", we have yet to see a human being who is totally free. Partial transcendence of the ego has been noticed in many a sage. Occasional transcendence which could be called total, has also been noticed in sages and yogis. But a sustained total freedom has yet to be manifested. The human race is progressively voyaging in that direction.

Yes, a human being born of the cosmic energy is susceptible to the rulings of that Intelligence. A person in a truly ego-less state, is thereby a tool for the cosmic intelligence to serve cosmic purposes.

Is freedom an illusion and compassion the reality?

As "Ego" is a concept both "Bondage and Freedom" are illusions. Love, which is felt as compassion in the movement of living, is the Reality. As a river is a stream of water, love is a stream of compassion.

**ANNIHILATION AND
DESTRUCTION
- AN ILLUSION**

We are living in a very fascinating period of world history. One likes to call it fascinating because the very perspective of the world and life, which has been accepted for a number of centuries, is breaking away. The experts in science are baffled by their own discoveries. They find that there is nothing like matter. Those of you who are acquainted with the dominance of materialist philosophy in the world for the last couple of centuries, will be shocked to learn that they say: "There is nothing like a material world. Solid matter is an optical illusion. Matter is only solidified energy. Apart from energy there is nothing like matter". Do you recollect that matter was looked upon as something inert, having no life? And now the scientists find that there is nothing like inert matter. There is much lively energy and there are fields in space, specially charged with the vibrations of energy.

Ordinary people like you and me, find it extremely difficult to accept that there is no material world, that there are no objects separate from one another, that there is no solidity of inert matter. Instead, there is only energy and fields charged with energy. It is a revolution in the perspective of life and in the perspective of the whole cosmos.

Just as science is changing the perspective of life, in the oriental hemisphere of the world there has been quite a different perspective of life and the world. The science of spirituality, which was developed in the oriental parts of the world, says something very interesting. According to the Vedas, the Upanishads, the six systems of Indian Philosophy, the Gita, there is nothing like destruction or annihilation. And you will please check what is being said, in the light of the latest discoveries of Western science.

The word 'destruction' has a finality about it. It indicates ending of something finally. And the spirituality says, there is no ending - there is only changing of form, there is evolution of qualities. The manifestation of energy in form changes. They do not accept even death as destruction. The physical body dies, is buried or cremated, reduced to ashes, the ashes are thrown into water or buried in the ground. They change their form, get mingled with the earth and they become your crops and vegetables and fruits. Have you ever noticed the cycle of Life, how the movement of death enriches the movement of Life?

So there is nothing like annihilation or destruction in nature, except the change in form and along with form, change in the colour, the shape etc. As we find it difficult to accept that there is nothing like matter and there are no objects - they are creations of the human brain in the same way, we cannot accept, generally speaking, that there is nothing like annihilation or destruction. Because our contact with Reality is through the senses. That which the eyes can see, the ears can hear, that which can be touched by the hands, have existence for us. Our contact with Reality is through the visibility, the audibility and the touchability. This reflects upon the limitations of the senses. Due to the process of naming, identifying, recognizing that we have created, we feel a kind of relationship only when that process of naming and identifying takes place. Only when we can touch the Reality through the senses do we feel a sense of being related to Life. This is a limitation.

One has brought up this issue this morning because there is a question : *"Why is it that the time-bound consciousness does not get annihilated when it merges with the unconditioned, the Universal?"* So one wanted to share the fact as one sees it. That even the so called material things are not ended, they are not annihilated, what about consciousness? Consciousness is an energy contained in your physical frame. Consciousness is an energy contained in the physical frame playing through the physical frame, how can it get destroyed?

What is the content of consciousness? Obviously thought, knowledge, memory, experience, patterns of conditionings, patterns of reactions, patterns of defense mechanism. Can you **destroy** a thought? Thought has a vibrational existence. How do you destroy or annihilate a thought? If you hit your head against the wall the cerebral organ cannot function and memory is lost, the flow of that energy gets arrested, it is blocked. And even when the body dies the energy of thought does not get destroyed, it mingles in the ether as vibrations.

Moreover we use the term "time-bound" for understanding the process of conditioning. There is chronological time, and biological evolution taking place through chronological time. Child of one day, of one year, young man of twenty, adult of fifty, old person of ninety. There is the biological world bound by the chronological time and space. But there is nothing like psychological time. Psychological time is a contrivance for the benefit of collective living. You have created a measurement of eternity but there is no time in eternity. Life is time-free.

Now what happens when the consciousness of total humanity, contained in your physical frame due to the faculty of self-consciousness, voluntarily goes into non-action? That is the crux of the issue. You and me contain the consciousness of the whole human race in us and the momentum of that consciousness has voluntarily discontinued itself, that is the beauty of the faculty of self-awareness.

So the movement of the thought structure flowing through the programmed chemistry and the neurological system of the body goes into non-action. It is not destroyed, it is not annihilated. It cannot be destroyed.

All the organised religions were obsessed with the idea of destroying the conditionings, they looked upon it as bondage. They looked upon knowledge as bondage, memory as bondage. They thought the bondage must be destroyed and they played tricks upon themselves. With this time-bound consciousness they created parallel conditionings. Change your clothes, change your name, call yourself a sanyasi. Instead of living in a house build a hut, build an ashram. You see a parallel stream of conditionings in order to cover up the conditionings existing in you. They used denial, they used the process of suppression, repression, physical punishments. Slightest memory of something, slightest recurrence of an impulse, say of the sex impulse - punish yourself by going on fast or torturing the body. And when the memory of the name, the home, the caste etc were completely covered up, when they were buried deep down by the provocation of another set of conditionings they believed it had gone. In the name of celibacy they tried to destroy the sex impulse and felt glorified in calling themselves "brahmacharis", "sanyasis" and what have you. Did anything really get destroyed? As long as celibacy requires physical isolation is not it an indication of the existence of sex impulse? If you are not troubled within or overwhelmed within by the impulse, would you need physical isolation?

So suppressing, repressing, denying - all these juvenile games created an appearance of destruction, but they were not destroyed and they took their toll. Every denial results in perversion, every suppression results in an imbalance. Every denial, every suppression takes its toll upon the human race. Have you not seen the sanyasis, those Mahants sitting in the temples, mosques or gurudwaras with scratched, scared, scorched and mutilated consciousness, dried up lives, stiff and rigid? Every denial stimulates rigidity, every suppression makes you stiff. Life is strangled, life gets suffocated.

What one is trying to share with you this morning is that annihilation and destruction is impossible nor is it needed. What happens is that the self-generated momentum of the thought-structure does not come to an end, it discontinues its movement or let me use the term comes to end, without getting destroyed.

On the mental level we live day to day. It is the movement of the thought structure that is operating through us. The emotions, the sentiments, the feelings, the defense mechanisms, they are operating through our whole physical frame. The frame has been programmed for the expression, the survival and continuity of those patterns - the Hindu, the Buddhist, the Communist patterns - and all human beings are reduced to biological frames repeating and propagating those patterns - organised and standardised by society. Now that has ended, that has stopped, that has discontinued. And the

pure intelligence which has no content because it has not been conditioned, the pure intelligence which is the breath of Life, which is Love, that begins to operate through the physical frame.

As the thought structure is using this hand to indicate certain things, the hand is not using the movement of thought but the movement of thought is using the hand, the eyes, the voice, the whole body, in the same way the Intelligence, an energy born of the sacred emptiness of silence, manifests itself through the time-bound consciousness. As the thought manifests itself through the physical frame, the time-bound consciousness and its contents are used by the energy of Intelligence, which is not a muscular, glandular or cerebral energy, which has no content, which is the breath of the timeless present. It uses the movement of thought.

Spirituality is the flowering of the totality. So one was saying that the energy of Intelligence, which is neither particular nor collective, but the very breath of universal life, intelligence which is the light of the flame of Desire, having the perfume of love, uses this time-bound consciousness to express its own beauty. As the well kept body expresses the beauty of the state of mind, in the same way, the thought content expresses the beauty. It becomes a vehicle to convey the beauty, the pristine beauty, the crystal clarity, the sterling purity of intelligence.

So summing up we can say that annihilation is a myth. There is no destruction even of matter. Scientists

have discovered that the material world is a mental construct. Matter per se does not exist. Matter is solidified energy.

Energy has vibrational existence. Thought energy or Time-free consciousness has vibrational existence.

In the non-motion of this consciousness is the activation of Time-free i.e. content-free consciousness or Intelligence. That energy uses Thought as an abode. It uses Thought as an instrument of expression.

The construction of Thought structure is the content of Human Culture. Full of concepts, measurements and symbols representing them all, it is the wealth of the human race. As it is a self-aware energy, it grasps the truth of its own organic limitations and can relax into a state of non-motion.

The state of non-movement washes away the impurities and corrects the imbalances gathered through the movement in relationship. It loses the vehemence of its momentum and yields to the grip of the unconditioned energy of intelligence, activated in silence.

As mind uses the gross physical frame and its senses for the fulfilment of its motives and purposes, Intelligence uses the thought structure for its manifestation.

CHAPTER ELEVEN

ENDING OF PSYCHOLOGICAL SUFFERING

It seems to me that religion is ending of all psychological suffering. And this morning if you would like to join me let us probe into the roots of suffering. We are not talking about physical pain. Physical pain cannot be avoided. Physical hurts and wounds one might get while working in daily life. It cannot be avoided. The body is apt to suffer and have pain if it is exposed to extreme heat or extreme cold, if you fall down or if you cut your finger. One is not referring to that. One is referring to the ending of this business of getting hurt and wounded every second, every minute, and the ugly business of nursing those wounds, nursing the memory of the so-called offences, cuts, hurts and allowing that memory to release negative energies of self-pity, cynicism, depression and so on. Psychological suffering is something very ugly. It is self-inflicted. It is self-imposed. It is created by the mind, imposed by the mind, nursed and cherished by the mind, as if the mind has some vested interest in it.

We are going to talk this morning about an inner revolution, an entirely different way of living which knows not of getting offended and hurt. It may sound very unusual to say that a religious life is the ending of psychological suffering.

It is quite obvious that on the material plane you have to seek certain things, you have to acquire certain things. You have to acquire a livelihood, you have to seek a place, a house to live in. The motivation of seeking and acquiring has a relevance on that level. Misery and suffering is introduced when the motivation for ambition, seeking and acquiring pollute the consciousness. I must have more than what I have. I must have better than what you have. When competition is introduced in the activity of acquiring the provision for physical needs, then suffering begins.

Ambition is something that is never satisfied in life, more and more and more. Ambition does not feel satisfied till it creates a variety of needs. Quantitatively and qualitatively it goes on creating a demand for more and more. The present consumerist culture we are living in, is developing a psychology where mental demand for variety in the provision of physical needs will be cultivated.

When comparison, competition, ambition are allowed to be mixed up, in the simple process of acquiring and seeking basic physical needs, there also, we can stimulate suffering. But this morning we are referring to psychological suffering apart from the complication we

create on the physical level if we do not allow it to remain simple.

Can there be a seeking on the psychological level? Can you seek love? Can you seek peace, silence? Can you seek god or the divine? Is god, divinity an object that could be sought? Is it something that can be acquired, owned, possessed? Can you seek peace of mind? We have to question the validity of the motivation of seeking and acquiring on the psychological level in human relationships, and our relationship with that which is beyond the human brain. As long as there is seeking and there is the motivation of acquiring - acquisition, there might be suffering. Because you seek something to own it, to possess it, to show it around as your very own. You seek, you acquire something to possess. The desire to own and possess stimulate fear of losing it. The fear of losing it puts you in the defensive and makes you suspicious about everyone. And when fear and suspicion inhibits your behavior, can there be any relationship?

So it seems to me, on the psychological level seeking is the enemy of learning. The acquisitive motivation, the activity of seeking, of acquiring deny learning. Suffering can be ended only through learning and discovering the facts, and never by acquiring information about them. You can read all the scriptures that are available and recite them like a parrot, but does that end suffering? It does not end suffering because we have blocked the passage of learning and personal discovery of the truth of life, we are carried away by words,

we are not concerned with the truth. It is the understanding of the truth that will put an end to suffering.

Learning requires, for a modern person, to brush aside all the knowledge about God and the divinity, collected by the human race. Brushing it aside with great respect, not with cynicism, and begin right from the state of non-knowing. That is one factor.

We have indicated one factor, that we are seeking and not learning. Therefore there is no communion with the truth and it is only the penetrating power of truth that ends suffering. If that is understood clearly, let us proceed.

Secondly what will happen if you and I would live and move in relationship, without creating any images about ourselves? Now we are asking ourselves, 'can we move about and live with people, without having a single image about ourselves?' When I go to the hospital and function as a doctor, I require all the functional knowledge. But the moment the work is over, do I remain in my consciousness still a doctor or just a human being? Is it possible to let the movement of knowledge function in you without creating the knower, without creating the image of an experiencer?

You see, in our daily living, not only do we function and allow the residue of pain and pleasure to be carried over to the next moment, but we extract an image out of every experience about ourselves and about others. Extraction of images out of concrete experience, blocks the passage of learning, because when you carry the

image, the image is going to get hurt. Why is it going to get hurt? Because when you carry the image you expect others to acknowledge that image. You want that image to be recognised and they don't do it. And then I create a reaction which is called a hurt, a wound. They are not facts. My friends, I wish I could show you that it is all self-inflicted pain.

Why am I emphasizing this process of getting hurt and wounded? As long as you carry the memory of wounds and hurts, as long as you can afford to get offended and nurse the memory of those events, there cannot be love. Love blossoms in the emptiness of silence. It blossoms in the nothingness, in the no-beingness, in the image-freeness of consciousness. If the consciousness is clustered with images about others and about ourselves, if the consciousness is cluttered by all these memories of pleasure and pain, how can there be the tenderness of love? Every hurt makes you stiff, every memory of a wound makes you rigid and then your responses to people or to life, are born of that stiffness or rigidity - they also are stiff.

As long as there is psychological suffering there shall not be love. Human relationships are getting drier by the day - on the one hand, by the advance of mechanisation and computerisation of life, and on the other, in the name of religion and spirituality. We have not discovered a way of living where there can be love, humility, tenderness of heart. All the tenderness of heart is getting dried up. Religion is the flowering of the tenderness which

is love, which has the beauty and elegance of humility.

Let me clarify. As long as there is psychological suffering there can be two results: One you can get panicky, you are fearful and you withdraw. Fear inhibits. I might get hurt, so let me withdraw. There is a kind of isolationist attitude. Let me go, they might hurt me, they might wound me. There is an illusion of security in isolation. But as you know very well, in isolation there is no life. There may be biological continuity, and vegetation but life is in relationship. It is the movement of relationship that has the breath of life and not in the bare staticness of isolation. So there is either this fear and withdrawal into isolation or aggression. Before somebody hurts me I will hurt them. One becomes aggressive or one withdraws into isolation.

If there is no seeking of pleasure and pain, if there is no image making and therefore no expectation from anyone whatsoever, what would be left except the alertness or sensitivity to respond from moment to moment to the challenges that come, and to finish with the experience of going through the pleasure and pain that very moment, not taking it over to the next moment?

Seeking denies learning. Learning leads to the discovery of truth and truth liberates you from suffering. Knowledge does not liberate. People have been busy seeking god. Religions have been busy finding out techniques, methods, dogmas because you have to acquire. The act of learning and discovering the truth is

thrown to the background. Can one say to oneself, 'I don't want to acquire god and I don't want to have experiences of the divine, I would like to learn and find out if there is anything like the divine.' Do you see the difference in the motivation of learning and in the motivation of seeking? There is a qualitative difference. And if the very motivation is poisoned, if it is not of learning, if it is of seeking and acquiring, then we are sowing the seeds of misery. If one could, one would like to shout from the house tops and say, that god cannot be sought, the divinity cannot be experienced by the petty little human mind.

A religious life is a life where there is no psychological suffering at any moment of time. There is understanding of the irregularities and imbalances of the behavior of other people, as well as one's own behavior. And there is the deep impersonal sorrow to see the improper, the incorrect, the cruel behavior. Sorrow has no continuity as joy has no continuity, sorrow has none. When the 'I' - consciousness creates a vested interest in the event of sorrow and converts it into "MY" suffering, "MY" pain and gives it a continuity, then the trouble begins.

Can one go through the sorrow and joy of life without converting them into a sense of pleasure and a sense of suffering? If that does not happen, if religion is not an inner revolution which changes the whole way of living, what is the value of religion to humanity? What humanity requires is a new consciousness which does not know suffering, which has that nectar of love and therefore no violence. Can we allow a new human being

to be born out of us? Can we contribute that quality of total revolution of the psyche to the humanity as the gift of our life?

If the source of all universe, if the source of all cosmos is nothing - no-thingness and no-being-ness, if that is the source of creation, if that is the container of all creative energies, obviously we have to learn and find out if we can live as nothingness and no-being-ness, so that the creative energy adds a new dimension to human life. We have used the thought power, the thought energy. We have used everything else. We have nearly exhausted the thought power and transferred it to the computer, to the electronic brain. So knowledge is losing its value. The process of thinking is losing all its charm and grandeur. The scientists are changing the context of our lives, they are mechanising life. We can't go back. But how can we be free of contents?

We are investigating all the obstacles in the path of converting ourselves into no-being, no-thing and live at that source of creation, so that it is only the creative energy that permeates your whole being and expresses itself physically and psychologically, through your thought and knowledge as it expresses itself through your flesh and bone. That is the challenge we have taken up from the very beginning.

CHAPTER TWELVE

ENDING OF PSYCHOLOGICAL INVOLVEMENT

To sit in silence together without expecting any verbal communication is such a joy. The words cannot carry and convey even a thousandth part of the actuality within. The medium of verbalisation is a very fragile and feeble one. The words cannot stand the weight of Reality. So when we sit together without words, inwardly and outwardly and share the Silence together, it is fantastic.

We were talking yesterday about religious life and we had seen that a religious life is ending of psychological suffering. This morning with your cooperation, one would like to look at the religious life from a slightly different angle.

Life is beautiful because it is a mystery. The infinity of Life is the content of that mystery. That is why for thousands of years, mankind has been investigating, probing the nature of Reality, and the angles from which

you can look at the Reality never get exhausted, and they shall not get exhausted.

To me, the religious life is the movement of Love in daily living, daily relationship. A religious life is movement of Meditation in the travail of daily living, in the travail of innumerable relationships through which we have to pass. Meditation is absence of psychological involvement, is it not? It is an absence of psychological involvement with facts, with objects, with individuals, with experiences. It is an unconditional absence of psychological involvement. After all Love is absence of psychological involvement.

Let us find out what is implied by the term "psychological involvement". We are acquainted with attachment. Not the care and concern which would be there for every relationship every moment of life, but we are acquainted with the emotion that is called attachment. Let us take attachment as an instance of psychological involvement. We could take fear too as another example of psychological involvement. A certain object or a certain person stimulates a sense of pleasure in me when I get into contact with the person or object. I want to cherish that sense of pleasure. The 'I' would like to repeat the contact, the inter-change, the inter-action. The agreeability of the behaviour of another person, the pleasure of the contact with objects creates a direction for my psychological behaviour. First there is an inclination to meet that person again and again, to use that object again and again. Inclination is the beginning of the direction.

So my attention, my perception is always inhibited by the direction towards the object, towards the person. When I repeat the contact with the agreeable person/object it develops into a liking and I say " I like it". Not only that I have had a pleasure, but that sense of pleasure gets converted into a positive like and if it had stimulated pain then there is a positive dislike. See how directions are created to the psychological movement. Every direction is a fragmentation, it inhibits the flowering of the totality, it inhibits the manifestation of the wholeness of your life. You cultivate the like, you make a conscious effort to be with that individual, have that individual with you, to own the individual, the object if possible. So you develop a relationship of a like or a dislike. Dodge what you dislike, run after what you like. By continuing and repeating the contacts and inter-actions a like is converted into an addiction. You get addicted to the person and an addiction develops into an obsession. You see the direction. Every like is a mild imbalance. We are looking at the genesis of attachment which is a form of psychological involvement. If I do not get the required attention, acknowledgement, prestige then I keep away, I withdraw which is called fear. Fear is a kind of withdrawal - you close up into your shell.

Attachment is psychological involvement. It has a direction, it stimulates a sense of false security for the object or the person and if you can't be with the person, then you begin to feel insecure. Each one has these likes and dislikes, attachments and obsessions. We can have an obsession for an ideology, for a theory if not for

individuals and that benumbs the sensitivity.

Love is a state of tender sensitivity which has no direction which is not moving towards objects, individuals - it is there irrespective of agreeability and disagreeability of the contacts. Love or meditation is the state of tender sensitivity, tender alertness irrespective of subject and object. There is absence of psychological involvement. A religious life is the movement of love which is a movement of meditation in relationships. Love is not an abstraction nor is meditation an abstraction.

Another kind of psychological involvement that mankind has developed this century is rather more sophisticated. Mankind in the name of civilization and culture has developed a conceptual structure which is grafted upon the perceptive reality. You see some object and you call it a "tree". The invention of language, the discovery of various measurements like psychological time with which you measure the eternity of life as days years and centuries or the notes of music or the numbers of mathematics are created by the human genius - but it is super structure. Life has no time. Life is time-free. Life is free of measurement. Life is free of your kilometers. Life is free of words.

It seems to me that mankind created a very rich heritage which we are not going to discard. But we are going to understand what it is, we are going to understand it as it is. So there is a super structure not only of names like the tree, but we have ideas about the Reality, about the facts. We have measurements for the behaviour of

people as good as bad. That is what we live in - the conceptual, grafted upon the super structure and they appear to be one now, because we have been using the super structure grafted upon the facts for so long that we can't even separate them. If somebody would say : "Can we look at the tree without the word" we would say : "What a thing to ask?" The fact of the object and the name given to it by human culture has been identified now so it appears rather silly or meaningless to talk about a perception without a content of thought and words, consciousness without content and perception without thought. We have vested interests in the ideas, the ideologies the theories.

Religious life, a life of movement of love or meditation in daily relationship has no particular direction. Can you imagine a movement without a direction? It pours itself unto anyone or anything that comes in its orbit without any reservation because nothing is wanted back as a reward, Love does not care for your rewards. Love is its own fulfilment. It feels fulfilled in expressing itself. It does not want anything in exchange. It is not bargaining. Our relationships are counters where we bargain for security, for recognition for domination.

So my friends a religious life is a very austere life. The alertness and the sensitivity is there not for a particular. If you have it for a particular the rest is denied the privilege. If you have it for a particular individual, particular mode of living then there is inner fragmentation

and outwardly there is exclusion. A direction is exclusive, is not it? And when you are engaged in a direction when you are involved in direction, obviously you are not related to the total. To be religious is to be related to the totality.

In love, there is neither acceptance or rejection. It is. The Love knows no ownership. It neither knows indulgence nor your renunciation. Renunciation is kind of psychological involvement.

To be with the wholeness of life, to be with the totality of life without trying to create any exclusive direction for our perception and our responses is meditation. Then there is a grandeur to your being undivided by directions, non-fragmented in response. It is the movement of your totality, not only when you sit here in a room but through out the day, while you are with people. Religion is an inner revolution, it is not playing around casually, lightly with ideas and theories of God - that is a very juvenile thing.

It's going to be extremely difficult for mankind to live with this worn out instrument of human brain and thought. Man has discovered now, even without reading your Vedas, that the movement of thought is mechanistic and repetitive because it has that electronic brain before it and sees its working.

The repetitive movement of thought, feeling, sentiment, emotions - which we used to glorify in the 19th century - are seen for what they are worth. So what more

is there to us? The future of humanity demands it urgently, that we discover an entirely new way of living where thought would be used as an instrument in its relative field. It would be used, it won't be denied. You can't deny your heritage because here the heritage is in the neurological and chemical system. Your whole biological structure is programmed to perceive in certain ways and to respond in certain ways.

Can relationships be a movement of love? That is the challenge that humanity is facing today. If our relationships cannot be a directionless movement of love or the sensitive tender alertness of love, then there is no hope for eradicating the violence that has percolated every layer of our being, every field of social action, every relationship with family and society. They may go on having peace marches and conferences - let them console themselves with it, it may postpone the crisis for a little while. It is only a religious revolution in the psyche which would enable us to live differently. A different mode of functioning not inhibited by memory and thought. So love is absence of psychological involvement, that is why there is no suffering. Suffering is the by-product of psychological involvement.

We are not used even to hear about the naked truth through words, the words are a shadow of reality and yet they bring with them the momentum of "ISNESS" The momentum of beingness of life is much more than any velocity or momentum that you can imagine or think

of. You have measured the movement and velocity of thought and of light and you talk in terms of light years but the velocity of light, of sound, of thought is nothing before the tremendous momentum and dynamism of the REALITY which is vibrating without a direction, which has the horizontal and the vertical movement simultaneously. It has no where to go. There is nothing outside of the totality, the reality, the wholeness. You cannot stand outside the totality and measure it. So the "ISNESS" vibrates with what you call passion or intensity and the words that are soaked in the "isness" when they come they also bring about that intensity and depth to which we are not used. We live on a superficial level<197> thought, ideas, ideologies, feelings, sentiments, emotions, action, reaction, activity-inactivity-all on the surface level. But when the words are born in the depth, in the source of life and they come up and become audible they can make you tremble.

CHAPTER THIRTEEN

ENDING OF PSYCHOLOGICAL KNOWLEDGE

For the ending of all psychological knowledge, inquiry into the nature and mechanism of the biological structure and the observation of the same has a relevance. The biological structure with a form that is limited, which has a beginning and an end, whose survival is bound by space and time, yields to verbal investigation. The structure of knowledge which is thought, has had a beginning in human history and yields to investigation, exploration and observation. But when the state of observation liquidates the observer, the Center, the 'Me', the 'Ego', the movement of inquiry ceases to continue. Please be careful while listening. No theory is being stated here. It is a humble effort to communicate and share what is being perceived as a fact.

So when the limited structure of knowledge, thought, memory, experience and conditionings, have been exposed to the light of observation - which is a perception without the perceiver - the inquiry as a movement originating from the center of the 'Me', comes to an end. I wonder if it could be possible to point out that in relation to that which is beyond the finite, biological and psychological structure, there cannot be any speculative exploration. With the ending of the psychological knowledge, is not there the ending of the idea of Divine? Is not there the ending of positing the infinity or eternity as an entity to be explored? Can there be an exploration without positing, without assuming, without presuming that there is something like God, the divine, the infinite, the eternal? And is not that positing an invention of the mind? I'm asking you very dangerous questions and I'm asking them of myself.

One has talked about the immeasurable, the unnameable and one says : By Jovel supposing they are not posited then what happens? What entitles us to believe, to assume, to presume that a kind of exploration takes place in the realm of Silence, which is emptiness of consciousness? What entitles us to presume that the investigation or exploration is continued on a non-verbal level by the energy of Intelligence? You know I am questioning the validity of what Vimalaji has been speaking for the last few years. And I have questioned the validity of everything that she says and does all this life. Not doubting, not sceptically and yet the love of living

stimulates an inclination to question. It would be difficult for you to imagine how curious this questioning can be or is within the person you call Vimala.

The ending of psychological knowledge is ending of all presumptions, assumptions and the process of positing.

The conditioned energy has relaxed into non-action. There is no movement from the center of the 'Me' in any direction whatsoever, not even in the direction of ascendance. No quantum jumps of the mind. Do you see what devastating things I'm daring to share with you? One has been on that precipice. Nothing ahead and behind you, the bridges are burnt down.

When the positing of the infinite and the eternity is wiped out completely, there is no movement of the psychological knowledge. By psychological knowledge one implies all that the scriptures have told you, all that the teachers dead and alive have told you. You know the ending of the movement of psychological knowledge is something ferociously beautiful. There is no expectation that the Divine is going to descend upon you and bless you with some grace. We have been comforting ourselves with the idea that beyond the brain, in the relaxation of the total emptiness, the benediction, the blessing descends.

There is no tension of expectation, no movement of waiting for something to happen, no tension of waiting for transformation to take place. No time, no continuity

and no speculative relationship with the so-called infinity and eternity. Just for the sake of this conversation if you brush aside all that, what remains? There remains perhaps the sacred effortlessness, alertness. One would not even use the word 'attentiveness' because in a very subtle way "attentiveness" presumes that there is something independent of you, around you, outside of you, to which you are attentive. On a very subtle level, attentiveness implies a subject-object relationship. There is no attentiveness, no attention, no waking consciousness including the dream and the sleep consciousness. There is the existential essence and the effortlessness. And to live in that dimension of spontaneity or effortlessness - an alertness without even the activity of attentiveness - to live in that dimension without presuming the unknown, the unknowable is a benediction.

The conditioned has discontinued and the speculative relationship with the other is gone. That is where courage is needed. That is where the willingness to be vulnerable to Life is required. There is very little insecurity as long as you are inquiring, as long as you nourish and cherish the movement of inquiry on the physical, psychological and speculative level, playing around with those words: 'unnameable', "immeasurable", there is no insecurity there. It is comparatively easy to let the authority of the known get wiped off, but when the authority of the so called holy words like "eternity", "infinity" that have been posited, when that is wiped out, then only there is what you call *real* nothingness, *real* emptiness.

And if what the physicists tell the world: that the universe has been an emanation from the compressed nothingness, and in the process of the expansion of that nothingness, infinite universes have been exploded - if what they say has any truth in it, then what we say about the creative energy of Love contained in this supreme nothingness has also some validity.

Unless there is the emptiness, the absolute creative energy of Love may not emanate from the being. The ending of the movement of inquiry is the ending of the movement of psychological knowledge in relation to the unknown, the unknowable, the infinite and the eternal. Would you allow that to come to an end? Would you allow all the waiting, expecting romantically in relation to those words to come to an end in your being? Would you dare to do that?

There is nothing in the emptiness of Silence, there is nothing except the naked existence and the existential essence.

Let me leave you with that question. Let us ask it of ourselves. Otherwise the movement of the inquiry and the movement of the psychological knowledge about the so called divinity and eternity would be a life long occupation. You turn away from the social, the economical, the political, you turn away from the romance of science and technology, you turn away from the thought structure, the philosophy, the scriptures, and you still create a romantic world of inquiry around yourself.

For the emanation of the razor sharp energy of Love, that perceives without the perceiver, and responds without the center, this wiping out of all that we have posited, all that the human race has posited, is essential. If there is an addiction to those words, identification with those concepts and ideas indicated by the words, then this energy may not operate. We are not rejecting. Rejection is very superficial. Every rejection leaves a parallel acceptance. Every rejection is for something, due to something. So we are not talking about the game of acceptance and rejection. We are saying, would you allow the movement of inquiry, which is the movement of psychological knowledge to end and let there be that naked silence, that naked emptiness? To be filled with that silence, to be filled with the nothingness of that emptiness, is an adventure.

ENDING OF INQUIRY

In order to commune with the immeasurable depth of silence and infinite dimension of love, the majesty of innocency and the grandeur of humility, it seems necessary that one has to see very clearly that the organised and standardised movement of thought, the effort of thought is not the instrument for the perception of Reality, for the communion with Reality.

The vitality of Life, the pulsation of Life which we have called Desire all these days, which could be called Passion, if you like, it cannot be captured by the movement of thought. Thought is not going to lead to the mystery of this life force.

So the challenge that you and I are facing today in this mechanised world, where the outer and the inner, the physical and psychological have been conditioned heavily is: whether it is possible to use the structural part as an abode, to utilise it on the physical level and be entirely free of it in every moment of leisure so that the Other opens out. You cannot reach out to the Other through the movement of thought.

Mostly we are afraid of this dimension, the unknown dimension of love and freedom. And the religious priests and spiritual gurus play up this fear of the unknown and chisel out and carve out blueprints of the unknown for you and claim to guide you through it.

One would like to ask serious minded inquirers whether you see that you cannot be guided beyond thought? Beyond the conditioned part of mind there cannot be guidance. So religion requires the fearlessness of letting the thought movement to go into non-action as regards communion with the essence of life. Can you see with me, that one can investigate verbally trying to understand the mechanism of thought, but there cannot be an inquiry of the beyond? The investigation, the inquiry is limited to the mechanised part of life? You can explore, investigate on the physical level, on the psychological level because there the inquiry requires words, and words are part of the mechanised, the structured part of life. The word is not going to accompany you any further.

There cannot be a movement of inquiry as regards Love, Freedom, Silence.

The movement of inquiry comes to an end when you comprehend totally how mankind has conditioned itself. To observe the conditionings the movement of inquiry is necessary. But beyond thought, beyond the movement of the 'I' consciousness, can there be any inquiry at all? Can there be a movement of inquiry? Or does that movement come to an end?

We have been talking about religious inquiry for years here and now one is talking about the ending of the movement of inquiry. The ending of the movement of thought. The non-action of the movement of thought is the non-movement of the 'I', the 'Me' the 'Self' conducting the inquiry, do you see that? Every investigation presupposes that you are going to walk through the lanes and bylanes of different conditionings, and understand their way of functioning. That is necessary, one has to do it. But one does not go on inquiring all ones life. If the movement of inquiry, if the instrument of thought, is going to be a full-time occupation, through 50-60 years of life, one will never find oneself in the other dimension. The unconditional dimension of life has no patterns, structures, divisions, no subject-object relationships.

To be religious requires that one investigates verbally, intellectually with the conditioned part of the mind

and then lets the ego centered movement of inquiry end gracefully.

What do we do if we don't inquire? You don't do anything. You live. The orderliness that you have got into your physical and psychological life continues. You are alert, you are sensitive, you live without waiting for something to happen, without expecting for some experiences to take place. Can one be awake, alert and sensitive and yet not make any effort? Effort is the movement of the Ego. Whether the efforts are noble or ignoble, they are still the movement of the Ego. Can we be without the 'I' centered, the Ego centered movement of thought even for a day?

Take care of the mechanised and structured part in a competent way, in an orderly way, but every moment that you have of leisure when the mechanistic movement of knowledge is not necessary, what do you do with yourself? Do you create a parallel movement? In the name of religion, do you create different tensions and call them religious, spiritual tensions?

What will happen to the quality of consciousness when it does not move in any direction and keeps away from the mechanistic movement? What will happen to the quality of consciousness? What will happen to the flame of Life, that fire of Desire, of passion, when you do not relate it, even to the idea of God and Divinity? The moment you accept the idea and the concept of Divinity

and try to move in the direction of that divinity you are back in the trap.

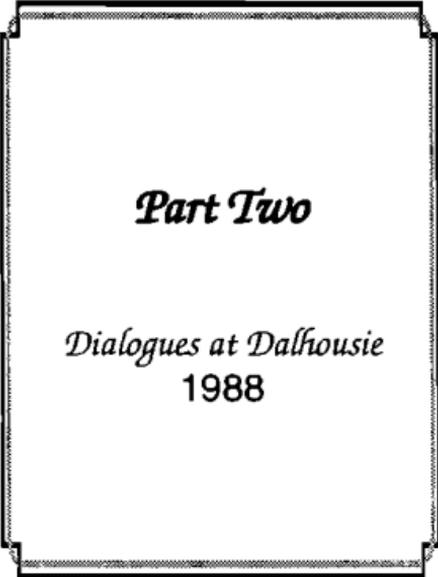
Every mental effort in the name of religious inquiry becomes a new trap of the mind, new trap of the egoistic self-centered activity. And then starts the measuring of how much you have attained, whether you are transformed or not. You can replace the words "God" and "Divinity" by the word "transformation" and create a blueprint of that. Do you see? Mankind has been struggling to capture the immeasurable, the infinite, the unnameable into concepts and ideas. Can you stop and not move in the way mankind has been moving? Can you arrest that movement of humanity in you, towards ideation and conceptualisation of what you call the Divine? This is a crucial question for serious inquirers.

I hope you see the radical, revolutionary aspect of silence, of non-action of the conditioned mind, and the horizons of that dimension. Can we purge our psyche of this superstition that through the movement of thought the Other can be captured?

It is very simple. Thought cannot capture Love, thought cannot create innocency, thought cannot stimulate spontaneity. Look at anything that is unconditioned upto now by the human race. Sex has been organised, standardised, structured. Sex is the tender most energy, and you know the havoc we have created by organising and regimenting it. All sensual pleasures

have been standardised and organised. But how do we find ourselves in relation to that part of our life, which has not been standardised or structured, like humility, innocency, silence, love, freedom? Unless we live in the dimension of Love and Freedom, Silence and Spontaneity, there will not be the perfume of freedom about us and the vitality of love in us.

One has to live that. So is it possible that using the mechanised part, the structured psycho-physical behaviour, in its relative field, one can be free of it during the rest of the time? Can you be free of the movement of inquiry and yet be alert in your daily living? Not passive, not inert, not lethargic. It is worth trying and finding out what happens to you.



Part Two

Dialogues at Dalhousie
1988

**THE SUPREME
INTELLIGENCE**

Today the body is reduced to a field of emptiness where speech seems to have been diluted into soundlessness. For quite sometime now one has been trying to persuade the speech to come back and to gather the words which have gone into hiding.

I do not know if you have ever observed or if it has ever happened in you, to you, that the word begins to melt away into nebulous sound waves and the sound waves fade away into sound-free silence. Your body becomes a field of emptiness? There is a question about *"Whether there are any dimensions in the Supreme Intelligence and if there is a difference of quality in the Order which is the movement of Intelligence, manifested in a blade of grass and in human life?"*

The word "Supreme" indicates, does it not that there is nothing beyond it, The word "Supreme" indicates

that it permeates whatever there be in the cosmos. Unless it is all permeating and absolute, the very ground of beingness, the very ground of all existence, one could not call it Supreme. The Supremeness seems to connote the Absoluteness and all permeatedness.

Intelligence seems to be an energy. Supreme Intelligence means the Supreme Energy - all permeating, absolute, supreme energy - maintaining the harmony in cosmic existence. It being all permeating, there cannot be a difference of quality in the Intelligence itself. The energy of Intelligence, the Energy of Harmony, manifests itself through some substance. Energy solidifies itself into molecules, neutrons and protons. The molecules then become the content of atoms and the atoms get together to organize what we call a substance.

In and through the substance, the energy of Harmony which is order or orderliness, the energy of Intelligence manifests itself. Where there is chaos, there is stupidity. Wherever there is organic, harmonious, spontaneous orderliness there seems to be Intelligence.

We will have to differentiate, as we proceed, between the order that human thought creates in everything it constructs and the order found in the cosmos.

The energy solidifies taking the form of molecules, atoms and then gets together harmoniously, organizing itself into substance. Substance manifests that Intelligence through an inbuilt harmony, built-in spontaneous orderliness. That spontaneous orderliness, that spontaneous harmony, is expressed in a blade of

grass, in the flow of streams and rivers and the growth of trees, the mountains etc. But it is a bounded, limited manifestation of the Supreme. If you have a rose plant in your garden and a friend says why not graft another variety of rose on this beautiful plant you can have a higher variety- when you do it the order changes and you get flowers of different colour, scent, beauty etc. Thus that spontaneous, intelligent order in the rose plant gets conditioned, modified and yields to change of a new order when the human being intervenes with it. It yields to changes, it succumbs to conditionings. You can also do it with crops, animals, birds and now they are doing it with human beings in the name of genetic engineering.

Though the energy of Intelligence is the same it has become bounded, limited as soon as it becomes a substance.

If we take a quantum jump from the simile of a plant to the human species, we might notice two kinds of orders: One contained in the biological structure which is similar to the order in the animal world, the mineral world, the plant world - a beautiful spontaneous harmony and order.

I wonder if you have studied and observed what happens at the moment of conception and how the child is born in the mother, grows there and gets born. It is a marvellous intelligence. The whole human being contained in the small womb of the mother. It is not a man-made order.

Secondly the human species has constructed a psychological order in this biological organism. It has tried to condition and modify the neuro-chemical system in the body. It has tried to condition it by sounds, with the help of words - conferring meaning upon them, constructing thoughts and ideas. Thus the psychological, invisible organism having only vibrational existence, is built up. It has an order but it is a mechanistic order.

The human species has created outside the skin, in the collective life, a variety of orders: from science and technology to the political, economic, ethical, theological orders. Here it is only the energy of thought, that functions. It is being done with the help of brain and it has no intelligence. It is a constructive activity. It has no creativity. There it is the movement of creativity, when the child is born of you- you are partaking of the creative energy of the cosmic intelligence. But here it is a mechanistic order. The car is a cold mechanistic order. And a car cannot produce another car.

We are not talking about the mechanistic order. We are asking if there is a difference in the quality of order manifested in a blade of grass and in human life.

I think the substance of which the human body is constituted is more developed than the blade of grass or the body of the eagle, the horse etc. It has gone through evolution. This formation of substance has been refined and sophisticated. The biological evolution has taken, millions of years after the "big bang".

The human organism has more sensitivity. The energy of Intelligence expressed through the substance of the human body seems to be more eloquent. It is enriched with self-awareness which is not a product of thought. Nobody has to tell you that "you are". You have a feeling that "I am". Somebody may tell you that you are a Hindu, an Indian. That I-amness may be qualified by race, religion, nationality but nobody has to tell you that "you are". You do not take it for granted but there is an awareness of existence. That is why they say it is so precious to be born in the human body.

That Supreme Intelligence can manifest itself in innumerable ways in a human being. There will not be only a one dimensional movement. A human being is a multi-dimensional creature. It is possible for a human being to transcend the orderliness, the individuated energy of intelligence and merge with the unindividuated, non-differentiated cosmic energy of Supreme Intelligence.

Surrounded by the relativity of the human form and entangled in the structure of thought, experience, memory etc, it is still possible to set oneself free of this limitedness, individuatedness and merge into the unlimitedness of that Supreme Intelligence.

FORM AND FORMLESSNESS

Are there formless beings in the Cosmos? What is the relation between the form and the formless?

The form is an idea. Our faculty of perception has been conditioned through centuries to see things in structures. We have an idea of solidity, we have an idea of substance. We have form, we have the measurement of length and breadth, so our eyes cannot see but through the structure of length, breadth, height, mass - that is, four dimensionally. There is that limitation - we have been trained to see things that way.

The scientists in the beginning of this century started uncovering the nature of the atom - the minutest aspect of what you call matter. They asked themselves : "What is the content of an atom? Is it a particle or is it a

wave? Is an atom composed of electrons? When they analysed they found only nebulous light waves and they came to discover the primary element as light. In the 30's they came to a tentative conclusion that the electron can take the form of a wave when it wants to, when it feels the need to and it can be in the form of an atom or electron also. So our eyes do not see the atom, they do not see the atomic energy, the neutron, the proton, they do not see the nebulous light which is really the substance.

Form is an idea, it is a subjective idea. The Reality is formless. Man trying to relate to the Reality created a word in his mind but the essence of Reality is formless. The forms are a creation of the human mind, of the human brain and the trained sense organs. All the forms - their definitions, their names are a creation by civilization. "Solidity" and "substance" these words themselves, these ideas themselves, are a creation of the human race. As far as your friend understands Life, her understanding is tentative and her's is not the last word, but for her Reality is formless.

The question is *"are there formless beings?"*

Well the earth is a being, the sun is a being, the moon is a being and the oceans are a being. In that way there are innumerable beings and they have individuated energy - in the sense that: the energy that the sun has is not possessed by the moon and the energies that the oceans have is not shared by the rivers. The energies of those beings contained in what you call the mountains,

the rivers, the oceans etc is individuated in the sense that you can deal with that energy in a specific way. You take some herbs and you use the energy of the herbs to cure the disease. So for you the energy contained in the herbs becomes individuated energy.

It is in relation to us that we may call the energy contained in the these cosmic beings as individuated energy but they are not particular, they are not fragments of the totality - they are cosmic beings. When human beings put themselves in relation to and want to use the energies it is used as individuated energies. Other than these, one has not noticed any formless beings.

You know "BEINGNESS" and "BEING" are very interesting terms. "BEINGNESS" is the ISNESS without form. ISNESS which has not become a power. ISNESS which holds the energy, which contains the energy-it does not manifest it, may I use the term: it does not exercise it. There is the "Beingness" of the whole cosmos - non-fragmentable, unindividuated energy - I could say ocean of energy but ocean has limitations, it has shores, but this energy even if you use the term cosmos, it has no boundaries in space or time. So there is the cosmic beingness - a formless cosmic beingness - Energy.

There is Beingness in and of the cosmos.

The content of Beingness is Intelligent Energy.

The energy is formless.

But it is capable of unfolding a form or appearing like a formless being.

When a person grows into an uninhibited receptivity, that is, grows into an inner emptiness, the energy may flood his whole being. Otherwise the cosmic energy of Supreme intelligence neither affects nor interferes with the life of the human race.

When the actions of the human race in relation to Nature disturb the ecological, atmospheric or environmental balance, the cosmic forces like the rains, the storm, the floods, the earthquakes, eruption of volcanos, drought etc manifest the sins of the Mankind. By the word "sin", we mean the crime of disturbing the existential balance.

In the Orient they call it relative and absolute Reality. the formless cosmic being or beingness is called Absolute Reality and what the human being notices through their conditioned perception is called Relative Reality.

Beingness is one, but when you call the tree a being or when you call a human animal a being, you are using the word 'being' apologetically, because you do not have any other word to express that.

Innumerable energies are floating in the space, I am using the term 'floating' because I have no better term. Innumerable energies are acting and interacting upon

each other - they fill the cosmos. Now, I don't know if I am making any sense, but let me communicate things as I see them. You see a certain shape and you call it the mountain, if one can relate to the energy contained in that mountain, concealed behind the apparant shape of the mountain, I think that the inter-action between your perception and that energy may cause some help. If you know how to relate with the energies in the rivers, the oceans, the mountains, the trees, the flowers, the herbs, it may cause some help. And if you learn to relate to the emptiness of the space, then the energies floating in the space and your perception of those energies or your feel of those energies through the perceptive sensitivity may result in some help to the enquirer.

The second part of the question is : *"What is the relation between the form and the formless?"*

The same relation as the ripples, as the waves have with the water beneath them. They are made of the water, they are born of the water, they dance upon the water and sometimes they mingle with the waters. You don't see their wave form, you don't see their action as a wave, as a ripple, as a bubble. They don't have any other existence. You take a bubble and you find only water, you try to take a wave in your hand and you find only water. What is the relationship between the wave, the bubble, the ripple that you see on the waters and the water? It is not an optical illusion - for we see them, you can take photograph of them, but if you touch them there is only

water. So you touch the form and you feel the formless reality. If you know how to touch the form you know how to relate with the formless reality. When you touch the ripples, the waves with your hands or with your feet you feel the wetness and you say : "Ah, that is water" but here the relationship has to be through perceptive sensitivity. You will have to *feel*, you cannot touch it like the wetness of water in a ripple or a wave. If you have that sensitivity you can feel it as when you listen to music. Everybody feels the sound waves, but if you have sensitivity you can recognise the notes, the raga, the melody, the character of the raga and your whole neuro-chemical system responds to the recognition of the ragas or the ragini - this inter-action takes place between you and the notes. Fifty persons may be listening to the same piece of music but the inter-action between the sound waves and the listeners would be of fifty different kinds. One listens to the raga and the other listens to the sound notes; one touches the trunk of a tree and feels only the trunk of the tree and the other touches the tree and feels the Reality.

Form and formless Reality is a distinction in the human brain and the more your sensitivity opens up, blossoms up, your whole being becomes perceptive, not only your eyes. You see and you hear with the whole pore of your being, then the distinction disappears. The formless contains the forms as the waters of the ocean contain the waves.

When a serious inquirer is helped from the unknown quarters is it the consciousness of enquirers who have lived before that helps the person or is it the Supreme Intelligence that helps the enquirer?

Life is a mystery and we are going to tread into areas which are like secret paths, secret lanes and by-lanes of the mystery of Life.

One has come across many persons who claim that they are helped by the consciousness of great persons who have lived before. The ancient country of India has a history of 50,000 years if not more and many sages and seers have blessed the land, conducted life long research into the secrets of formless Reality. So it seems possible that the unconsciousness or the conditioned energy of those by-gone enquirers can help a student of spirituality. Because the energy of say Confucius or Jesus of Nazareth that was conditioned by manifesting in the physical body and living in it for 40, 50 or 80 years does not become unconditioned even when the person dies. The conditioned, individuated energy that manifested through those individuals should be existing in the earth, in the space having a vibrational existence. Please do see that Vimala is not a scientist and she is sharing with you her perceptions tentatively, with a great hesitation.

If the enquirer requires help and prays for help, seeks help, even without words wants it, perhaps those beings that have gone before you, put on the forms - as

you put on your coats or clothes - they put on the form and come down to pat you on your shoulder and say "Go ahead."

That is one way of receiving help. As I said it is a secret path and unless the enquirer has been extremely honest and has tried all his talents, gifts and has been through the tunnel of inner emptiness and nothingness or in the dimension of Silence, I think the help is not received. As long as there is reliance on the 'I' consciousness, as long as there is reliance and trust on the mental effort, the cerebral effort then the help is not received. I wonder if an enquirer can get help unless there is that utter receptivity? Unless you have emptied yourself completely from all identification with the known and you can stand stark naked before the cosmic life, one does not receive help. So one has to find out by looking within, if there is a reliance on mental effort, whether there is the reliance upon the known, whether there is the desire to become and not an urge to learn and to discover, because the desire for becoming liberated, for becoming transformed blocks the way. The desire to indulge in the process of becoming does not allow the emptiness to happen. It does not allow you to become innocent, and Emptiness is innocency.

As far as the Supreme Intelligence is concerned, as far as the Cosmic Intelligence is concerned, it does not help. It cannot help, because help requires duality.

The Receiver and the Giver. The Supreme Intelligence, the unconditioned Cosmic Consciousness is enfolded within you as it is enfolded in the Cosmos outside of you. It is within you and it may burst from within our being. It may fill your being. That is not help. It is as if the Cosmic Energy, Cosmic Intelligence, Cosmic Consciousness gives its totality unto you. As a lover gives himself or herself onto the Beloved. It is the eradication of the illusory distance between the individual and the cosmic.

This help from without, from outside of you, is possible in relation to the liberated, enlightened persons that have gone before you. They can come and help you to dissolve and resolve your problems, point out how to get out of the rut in which you were stuck. The conditioned energy can take back the form in which it had existed on the earth and communicate with you. But the Cosmic Intelligence, the undifferentiated, unindividuated Cosmic Intelligence, being the essence of your Being, it may fill your being but it does not help.

I wonder if I can clarify the difference between filling the Being and eliminating duality and helping where the duality is still retained, sustained, maintained.

For even after receiving help from outside the serious religious or spiritual enquirer may find that the quality of his or her life and consciousness has not completely changed or been transformed. As a student

of the mysteries of spiritual life from childhood, one has wondered all over the country and seen sadhaks of high order in tantra, mantra, yoga marg and yet one finds that they are tortured by lust, which is obsession with sex, by anger which is obsession with the ego, by jealousy which is an expression of the obsession with the process of becoming. They are tortured by that. They have been helped occasionally and yet these meetings do not cause the transformation at the Center of their being.

When the emptied inner orbit of the serious enquirer gets filled with the unconditioned energy, when there is no "I-ness" but oneness, when there is no sense of being somebody or something separate from the totality of Life - everything changes. The darkness of Individual consciousness recedes as the darkness recedes at dawn and the rays of the sun fill the consciousness and the night becomes the day.

ENLIGHTENMENT AND LIBERATION

Does the term "enlightenment" used in the traditional religions have any meaning in a scientific approach to spirituality?

"Enlightenment, Liberation" are terms used in the ancient literature. Right from the Hebrew language to the ancient Sanskrit language, the Cosmogogenesis takes us back to the all permeating sense of ISNESS; as if the whole cosmos is resounding with the sense of ISNESS, as if the whole cosmos is a homogeneous, whole sound of HUM or AUM, as if it is proclaiming the truth: I AM, I AM, I AM".

When that sense of "I-AMNESS", when that sense of "ISNESS" gets narrowed down to the form of a human body, and gets imprisoned in the human body, gets bounded and also bonded, when it gets limited in the tiny

human body and the word 'I AM' or the word "ISNESS" for us begins to mean this tiny little body - male or female, Russian or Indian, Hindu or Muslim - it was called "darkness" by the ancients. The primal ignorance according to the Vedas is AHMKAR, this narrowed down sense of identification of the "I-AMNESS" or the "ISNESS" with the body. That is why it is called "darkness". It is imprisoned and the walls are built brick by brick by the sense of "Myness". My house, my family, my parents, my husband, my wife, my children, my knowledge, my belief, my experience, my preferences, my prejudices-the walls are built so thick that no light can penetrate those walls of "Myness" and the human being spends the whole life saying "I" and 'MINE'. Making the walls thicker and stronger, so that nothing can penetrate those walls, can break those walls.

As the sense of "I-AMNESS" imprisoned in the body is surrounded by the invisible walls of "Myness" there is isolation, imprisonment, darkness, there is no freedom. That is how the word "Bondage" must have come about. When a person gets relieved from the sense of "My-ness and "I-ness", when brick by brick the walls of the prison house collapse and there is the understanding that I am not the body, that I am not only the sense organs, that I am not the house, the property, that I am not the values, the preferences, the prejudices which are standardised cerebral and emotional ways of behaviour (I am now using the modern language to describe something ancient), then they said he was liberated. So when one breaks the

walls and when one sees the reality that the "I-AMNESS" permeates the whole universe, that it cannot be identified, it cannot be equated with the tiny body. "I-AMNESS" is there but the 'I' is not the tiny little body - the male, the female etc; it is not the tiny little global human knowledge, it is all permeating; then one is liberated from the prison house of that narrowed down sense of limitedness, boundedness, bondedness.

"I-AMNESS" is the primary light. According to the cosmogenesis the whole universe can be reduced to Light. Some say sound and some say light. These are the two primary energies to which the whole universe gets reduced and therefore the word "Enlightenment". One who has understood the primal source of cosmos, the primal source of light was considered "Enlightened". And one who has liberated himself from the self-created walls of knowledge, experience, values and "My-ness" he was considered "Liberated". Enlightened and Liberated or "Mukti" which means to be liberated was the ancient parlance used. And "Guru" means that person from whose consciousness the darkness of ignorance has receded completely, Guru is one who lives in the light of that primal energy, who lives at the source of the Cosmos.

I do not think modern science would differ much in expressing the thing only the language would be different. For example the science of physics would describe an enlightened person as one who has analysed reality, starting from matter, going to energy, going to the

emptiness beyond energy and also beyond the emptiness to silence - seeing, perceiving the absolute ground of existence. For modern science the language perhaps would be of *perception*. There the language was of Liberation, of Enlightenment from darkness to light, from ignorance to understanding, from death to immortality. That is the language of the Upanishads, the Vedas and the scientists would say one who has arrived at a unified theory of cosmic existence, one who has seen the unifying principle, that absolute ground of existence permeating the cosmos - relating, joining the apparent variety into the unified existence. So enlightenment for modern science would be perception and understanding.

Perception cannot take place through the repetitive, mechanistic activity of the global human mind, of the trained human brain. The brain that has been conditioned by knowledge and experience cannot perceive the primal energy, it cannot perceive the Reality, it cannot perceive independently of words. The perception of brain is limited by word, by knowledge, by experience.

A seer, a sage, a liberated person, an enlightened person would be one in whom the movement of the global human conditionings is discontinued. There is no individual mind as far as you and me are concerned. We in this twentieth century have seen that there is no human mind, no individual mind. There is a global human mind of which there are particular expressions in persons. The brain in you and me has been limited. Like the narrowed

down, limited sense of "Iness", here there is the limited and bonded sense of perception. The brain feels that it knows, that it sees, but it is all in the prison house of words, of verbalisation. Uplift the brain from the orbit of verbalisation and it can't see anything because it requires time, it requires space measurement, it requires words to see. Without a word the brain does not see.

A enlightened one, a liberated one is a person in whom this repetitive, mechanistic conditioned movement has discontinued and an unconditioned energy perceives. So it is a perception including understanding - not two things like seeing and then having knowledge. Perception is understanding and so enlightenment. Here it is perception, there 'liberation' from the sense of "Iness", liberation from the conditioned global mental movement and global human conditionings. It is only different ways of looking at the same thing as long as the ancients and the moderns agree that the primal energy behind creation is Light or Sound. And I don't think that they doubt this now.

So perception as the movement of your totality. Your whole being right from the crown of your head to your big toe, the energy centered in the total being-participates in the act of perception, in the movement of perception, and the sensitivity vibrating in every nerve center causes what you call understanding. The total eradication of the narrowed down sense of "I-ness" and the breaking down of the walls of "My-ness" result in the

sense of unity of life and therefore love and compassion. In modern parlance when there is a movement of the wholeness of your being in relation to the movement of wholeness outside you, the movement results in what you call love and compassion.

Once you see that there is one basic energy permeating the whole cosmos, then the sense of otherness, of 'ME' and the 'OTHER' disappears. Not as a theory of non-duality but as a fact of life. That sense of duality, the tension of duality just drops away like the autumn leaves from the trees without giving any trouble to your mind. You do not renounce. The 'I' does not forego the sense of 'I-NESS', it just breaks away, gets demolished and what remains is the vibrating awareness of the unity of Life and oneness of that all permeating Intelligence. Death is felt like the dropping away of the Autumn leaves and birth is felt like a small bud coming up on a plant or a tree - a movement in the limitless life energy.

SILENCE AND EMPTINESS

What we are going to take up this afternoon pertains to

Silence, Emptiness and Fullness.

If and when a person, a inquirer gets acquainted with the structure, the mechanism and the mode of functioning of thought; when an inquirer has perceived and understood the built-in limitations of the thought structure and has observed the intricacies of the movement of thought, knowledge, experience etc, the inquirer at the end of such observation and understanding can and may arrive at the realisation that the movement of thought which is the movement of the total human past has no relevance what so ever as far as the exploration of the infinite, the immortal, the

unnamable, the limitless is concerned. There is no attachment left in the person's consciousness towards the past. No sense of security is felt in the movement of thought. It is felt as a limitation and therefore it becomes possible for the inquirer to let the whole movement of thought come to an end, to allow the thought structure to discontinue its movement, to go into abeyance, to go into non-action.

The ending of the movement of thought is the content of silence. Please do see with me that silence is not absence of noise. On the physical level when you move away from a very noisy crowded place to a quiet place like Dalhousie you say there is silence. Because there is no crowd, no noise, the senses register absence of noise and crowdedness as silence. That is not what we mean by the word "silence" as we are using it this afternoon. When a person does not verbalise, does not speak we say he is observing silence, that the person is silent. The word "silence" is also associated with absence of speech. But when the person who has observed silence for say 24 hours, begins to talk, to verbalise again perhaps there is all the chaos and stupidity that was present the day before. So the interval between verbalisations is not the content of silence. On the physical level the word is used rather loosely.

You may live alone but that does not mean you are living in solitude. Your mind carries the memories of all the relationships. It carries the memories of your relationships and you go on reminiscing about those

relationships. You play with the memories of the events you had with your wife, your children, your boyfriend. You live with the memories and living with the memories of relationships and relations is much worse than actually living them because you are living second hand, vicariously - filling yourself, your time, your energy - with the memories.

Solitude is not living physically in a solitary place and silence is not absence of speech.

If an inquirer who has sustained seriousness and integrity of inquiry crosses the frontiers of thought movement, then he or she might find themselves in a state of consciousness where thought moves not, where time has come to a standstill. All the measurements - not only time and space measurement but all the measurements disappear completely.

From a different angle you could say: the dimension of silence implies that the knowledge, the experience contained in your neuro-chemical system, imprinted on your neuro-chemical system remains inside you without stimulating a knower. It is only when the flow of the movement of knowledge contained in you creates the illusion of the knower, when the movement of thought creates an illusion of a thinker that the trouble begins. Look, the movement of breathing goes on in us - breathing in, breathing out. When you consciously do it then you say "I was doing pranayama for half an hour, but you don't say "I was breathing for half an hour". There is no "breather" the

movement of breathing is going on, oxidation of blood circulation is taking place. The movement of breath in and out is affecting, changing the quality of your blood cells, your brain cells and yet there is no "breather". You are not consciously doing it, it happens, it goes on.

In the same way in the dimension of silence the movement of thought goes on without creating the illusion of a thinker. What does this mean? This means that when your eyes are open, in the waking state as it is called, the sensations are received by the sense organs. Please do see it, it is very interesting. The sensations are received, the electrical impulses generated by the sensations are created, the stimulation of the electrical impulse and the recognition of those sensations according to previous knowledge and experience also takes place. It is an involuntary cerebral activity like involuntary breathing in and out. A tree is not mistaken for a horse. The reception of the sensation and the interpretation of the objects surrounding you takes place without the interpreter. The movement of thought goes on without the thinker. There is no psychological recording, there is no psychological registering, there is no center to say "I like this and I dislike that, I prefer this and I have a hatred for that".

So there is the involuntary cerebral activity without the psychological recording or registering. It is only when it is psychologically registered that we call it an experience which conditions you. The movement of thought, the movement of knowledge goes on in the body like the movement of breath, of blood. The blood circulation goes

on, you don't say "I am passing it on now from the heart and from the heart to the rest of the body". You don't say that. You may take a meal but you don't sit there and say: "I am going to digest all the food". The digestion of the food is the movement of your totality not of your ego. You don't grow the nails of your fingers or the hair of your head, without the "grower" without the "thinker" the growth takes place. That is how the energy of life moves.

Silence implies the existence of the total human past within you, inside you. It also implies the movement of knowledge, thought etc. without the knower, without the thinker. But do see that there is no experiencing. There is the movement of knowledge and thought without the event of experiencing. Experiencing requires an experiencer. When there is a center looking towards the cerebral interpretation and selecting, choosing, naming, identifying, accepting or rejecting the interpretation, then the experiencing begins, till then there is no experiencing.

The absence of the knower, the thinker, the experiencer, the center - is the essential part of what we call silence. It does not mean that the knower, the thinker, the experiencer was absent yesterday and today the center has come back. It is not an interval between two movements of experiencing or two movements of thought. It is a dimension. Once it is there it is there. And because there is no center, no knower, no experiencer you call it emptiness.

Emptiness does not involve the destruction of knowledge. It doesn't imply destruction of all the

knowledge, experience, conditioning. Why should conditionings be destroyed? They are the content of civilization. Through education you also condition. Through conditioning you sophisticate, you refine you make it more sensitive. Music maybe conditioning the sound energy, what is wrong? So emptiness does not imply destruction.

The question is: *In the dimension of silence when there is such unconditional, total emptiness there is a complete discontinuity of the movement of the known, the past, the limited, the conditioned etc. What happens to the inquirer?* This is not a speculative question, the question is of a serious inquirer who has been not only studying intellectually but has been exploring, experimenting, putting at stake the whole life. This is a dialogue with a very serious inquirer and let us presume that all of us are such serious inquirers who put the whole life at stake for learning and discovering the Truth.

Now obviously when the state of silence enfolds you, takes you in its embrace, the touch is felt very pleasant in the beginning. That state where the enquirer has arrived systematically step by step is something new - this Silence is unprecedented. First thing that happens is the Emptiness gets converted into an experience. The 'I' jumps in, for it has not been destroyed, so it jumps back and says: 'My goodness, there is nothing to name, to identify, to accept, to reject. There is nothing to experience, it is all bare, it is all empty. So from abeyance, from non-action there is a reversal, a temporary reversal. The 'I' wants to use all its measurements to evaluate that state of emptiness, to

recognise it, to weigh it, to find out where it is going to lead it. Maybe it doesn't want to say: "What am I going to get out of it?" It has gone beyond the state of bargaining, wanting to acquire, to own, to possess - all that is left behind. Yet there is the desire to name, to identify, and silence cannot be named. What name can you attach to Emptiness? You can say "Nothingness, nobodyness".

The inquirer has to have the fearlessness to stay in that dimension, where there is nothing to be known, to be experienced, to be named, to be identified. The Center has to be with itself. It cannot convert it into an experience. It may put as much energy as it wants to put into it but it cannot convert it into an experience. It may feel pleasant and then the sensation of pleasantness recedes because in Emptiness there is no stimulation. The senses are used to stimulation caused by the sensations. Ever new sensations, new things to be named, identified, experienced, accepted, rejected, chosen, acquired, owned, renounced - that is the stuff of our life. Now in the Emptiness nothing can be done, so the enquirer sticks it out. Lives in the state where the 'I' says: "I am lost" I Get lost. Where the 'I' says: "I don't know anything" - No need to know! There is no experience - That is very good for you! You have to stick to it. You have to be in the state of being lost. Where you do not have any moorings, no orientation, no direction. Where can you move in Emptiness? So no direction. It has to be at the Center. The 'I' consciousness, the Ego, the Self is obliged to go back to abeyance.

The inquirer has to stick out the sensation of feeling lost, feeling lonely - because without words you feel lonely. You may live away from material objects, but, if the words are snatched away from you, you feel real lonely - frightening thing. If that is sustained, that feeling of being lost - that is to say being merged in the Emptiness, then you get reduced to nothingness. It is a direction-less life, a movement-less life, a thought-less life.

From the Center of the Ego you move to a thought-less, motion-less, experience-less Life. Such an uninteresting and wretched thing - this sensation of being lost! When it is sustained then the sensation, the feeling of being lost disappears, because the 'I' that had jumped from abeyance again into the center, to evaluate etc. finds that it can't do anything with it and therefore goes back into non-action.

Speaking in the terms of dimension of time maybe the inquirer has to spend days, weeks, months in this state. It depends upon the intensity, the depth, the passion - physical and mental, in which the inquirer has lived. This can last for an hour, for a day for a month - that is immaterial. One remains in that marvellous state of getting lost, being lost completely. No initiative is taken in anything. The person carries on the daily routine, taking care of the body etc. but no psychological, no intellectual initiative is taken. No urge to do something is there. My friends it is a big step. There has been no education for it, no training for it.

If that is sustained then the tension of the feeling of being lost disappears and there is total relaxation. Then the unknown, the unconditioned energies concealed in the Emptiness of Silence, concealed in the ending of the thought movement begin to operate.

What your friend here has gone through is not the last word about these matters, but as you ask me a question the only way I can answer is by referring back to what has happened here.

As one has seen it, when this Emptiness is sustained and the relaxation is there the unconditioned energies begin to manifest - first on the physical level.

Is there a warning? How do the cosmic Energies flood through the consciousness?

It is not yet the cosmic energies. It is the healing energies contained in the body that begin to manifest first. The healing energy begins to heal the body and you feel a strange energy which is not glandular, muscular etc. (but is from emptiness). As there is thought energy, as there is energy contained in the atom, there is energy concealed in emptiness, in space, in silence. It has not yet been measured. The energy of the proton, the electron etc. has been utilised, tapped, channelised etc. but this is the energy of Silence, the healing energy.

It is not yet cosmic energy. It is the energy of relaxation. So the person feels joyful in the dimension of emptiness, doesn't feel anymore lost. There is no feeling

anymore of isolation and the senses do not feel starved anymore without thoughts. So there is a kind of feeling of company from within. How to put it? It is a companionship of an energy on the physical and the psychological level. When the body along with its neuro-chemical structure is filled with the sense of healing, sense of relaxation, and does not need anything from outside for the sustenance of the joy and relaxation - then silence or emptiness is ripe.

In the center-free state of joy, relaxation and healing, is the emergence or the descent of the cosmic energy.

We have talked about two to three different stages.

Does the cosmic energy give you any warning, any intimation when it floods the being?

As far as one can see it, it does.

Now the intimations are no more negative. There is a sense of belonging to all. There is a sense of belonging to the whole cosmos. You know it is a strange language one is using. You belong to the trees, to the birds, to the animals. There is a sense of relationship. There is a sense of companionship with the whole cosmos - a sense of companionship with the darkness of night with the lightness of day.

Somebody comes and insults you, hurts you - the damage done by the hurt is registered by the body or the

pain is felt and yet the sense of belonging to that person doesn't disappear. There is no withdrawal from pain, from hurts. So I think the being gets filled with the sense of belonging to the timeless eternity, to the boundary-free, limitation-free space. That person can't read the labels written on the foreheads like blacks and whites, Americans and Russians - those labels on the physical or psychological level become absolutely meaningless for that person because there is a direct perception with the essence, with the Life inside the animal, the bird, the human being. It does not belong to any race, to any religion. It is a different level of communication that opens up and you have a sense of concern for, an equal concern for all the beings - that is called Compassion.

So the being gets filled with what one would like to call; Love and Compassion. The cosmic energy manifests itself through love and compassion. And wherever there is Love there is Intelligence. The energy of Intelligence, the energy of Love - it has no relationship with your heredity. It has nothing to do with the total human past. It is an independent energy. So your being gets filled with a new kind of Intelligence. The whole cosmos is your abode and everything existing there is your fellow being. So when love visits you and compassion envelops you that perhaps is a indication that the cosmic energy is permeating your being.

It permeates your thoughts, your knowledge, your conditioning.

The permeation of your conditioned being by that unconditioned energy is called Transformation.

Physically, biologically there is an individual but inside the individual there is only the permeation of cosmic energy. There is no center.

There is a person without personality. There is an individual without identity. It is not easy to recognise an enlightened person because the enlightened person has no entity, no personality, no identity.

You feel that everything is melting within you, all the rigidity of the ego, the 'I' consciousness, all the sense of identification with the race, the religion, the nationality, knowledge, the experience melts completely. All the knots that the psyche had created begin to melt in that huge furnace of emptiness and you feel as if there are no bones in your body, as if there are no thoughts in your consciousness. You feel vast like the skies, you feel deep like the oceans, you feel lightness like the sunshine, and you feel the peace of the mountains within you. You know the cosmos begins to confer all its qualities with the emergence of cosmic energy. The energy of peace and the energy of clarity, the energy of vastness, the energy of depth they fill the being.

All this may sound like a description and I'm sorry for it. One hardly speaks about these things because they

are too sacred for words. It is an adventure to verbalise that which defies verbalisation. But one wants to share with ones' friends only one thing: that it is possible to live in that dimension. You may be surrounded by dozens of human beings and the presence of the human beings does not damage the wholeness of your solitude within. You may have to speak but the words are born of inner silence. You may have to move from place to place but it is the peace that moves. Now the movement does not disturb the peace. You know that peace is inaccessible and that silence is invincible. So the wholeness confers the holiness upon the person. The person has become whole. From a tiny individual isolated by the ego, fragmented by thought, he has gone beyond. It is only when a person grows into that wholeness that there is a holiness or sacredness about him or her.

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Flame

of Friendship

(Reminiscence of VIMALA THAKAR)



Prabha Merchant

Translated by :
Prof. H. G. Chhikaniwala

FLAME OF FRIENDSHIP
(Reminiscence of VIMALA THAKAR)

By : Prabha Merchant

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*At your
Lotus feet*

- Prabha
- Rajvi Vora



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PREFACE

How can I ever forget my beloved 'Didi' (VMALA) who is very rightly known to the world as a 'Flame of Friendship.'

I have only to state the truth that throughout the long - long span of the years of my life I have experienced the tremendous power of our everlasting relationship which has always tried to burn my deeprooted ego and not only showed the path of self-realization but tirelessly put all her efforts to teach me to walk on that path with utmost patience and loving care.

In my profound experience of that great Friendly Power you may find your reflection and may bless yourself with her everlasting friendship. Please accept this gift of love namely 'Flame of Friendship' booklet and join to celebrate the Festival of Friendship which is the essence of VIMALA'S understanding of Global Love.

Let me bow down and confess in Tagore's words:

*"Didi! (Vimala) on many fleeting moments
Thou has marked an eternity."*

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The whole year has elapsed since the publication of 'Mane Kem Visare Re ?' (How can I Ever Forget ?) Loving insistence of foreign friends is now instrumental in bringing about its English Translation, getting ready for the press.

I am extremely grateful to Prof. chhikaniwala for translating my original Gujarati booklet into English readily and faithfully, inspite of his being hard-pressed by other time-bound assignments. I am also indebted of Shri Shaileshbhai who has initiated the translation.

I am realy touched by the simplicity and modesty of learned Prof. Makarandbhai Brahma whose deep understanding of spirituality has helped the booklet a lot. My gratitude for his friendliness is beyond the words.

I am also thankful of Kirtbhai Ravat and Siddharth Ramanuj for this beautifully printed booklet.

The keen interest of Kartikeybhai and Taralaben has showered the booklet with such an affection that the very mentioning of it fills my heart with joy and content.

I hope that the 'The Flame of Friendship' booklet would enable its reader to experience the everlasting friendship of Vimala Thakar.

—Prabha Merchant



Flame Of Friendship

How can I ever forget the 'Flame of Friendship' namely 'Didi' (Vimala) who is not only 'an ever burning light' in my heart, but also 'an ever shining energy' of my whole life, my very being.

Here in these few pages I will try to reveal my experiences of an unique friendship with Her and you yourself will be able to feel the love and ecstasy of our unforgettable relationship. Memory of that auspicious day of 15th June, 1963, just flashes in my mind, of my first meeting with Didi, bringing with it the rare opportunity of spending one week in her company. In the same year Didi had bade good-bye to Bhoodaan movement and come to live in Mount Aabu. I was totally unaware of who she was and what she had been doing and all that. I used to sit with her, listening to her talks on Upanishad, for hours together in Vivekaanad Garden. Her talks reflected her deep knowledge of various disciplines and her intimate acquaintance with many eminent people. I at once fell in love with her innocent brilliance and a childlike simplicity of nature. Her sweet voice and melodious singing of 'bhajans' stirred the depth of my heart. How that one week passed away I did not know! On the day of our parting, I naturally asked her : "When shall we meet again ?" She replied : "One who really meets, never parts." That answer touched my heart so delightfully that I was convinced of the truth of her words : A true meeting has no parting in it. Before leaving, she also told me : "Seek not, reject not !"

"Prabha, do not turn away or reject what comes spontaneously to you; and never desire or pine for what you do not get !" Both these remarks have been imprinted in my heart. They have illumined my path in life acting as a searchlight, whenever I have had to face challenges or unpleasant experiences in life. My self-education in the school of life began with this. And all this happened surprisingly through a natural friendly relationship ! It was like someone walking ahead, leading by a few steps, speaking to the other friend who was lagging behind, and offering encouragement and advice ! And so it all happened. Her extraordinary nature was veiled, or concealed in a cloak of ordinariness. She never opposed or disapproved of anything I was doing. Instead, she supported me. The rules or pledges I had borne in my mind, were proved futile by themselves to me (during the days I lived with her). The way my understanding developed, those meaningless ideas dropped out of my mind automatically. And how and when it all happened, again, I never knew. Like withered leaves





they fell off the tree.

My frequent journeys to and from Abu began after that. I wrote in a letter : "I have no words to express my feelings towards you." She replied : "When true love touches the depth of your heart, your entire being gets soaked, stimulated and illumined. We are unable to bear its burden and hence

we become baffled and bewildered in our attempts at communication. Our sense organs are unfit and incompetent to express our love. And so, much remains unsaid, unexpressed while we are fumbling for self-expression ! As the love becomes more and more intense, our desire to express it also grows less. Experience alone brings satiety. Thus the process of my education continued. But I never felt at all that Didi was moulding me or training me (It all happened so naturally!).

In 1968, I shifted my residence to Shivakuti. It had the charm and glamour of a wilderness in those days. It had no water tap. We had to fetch water from outside. The toilet and bathroom facilities were also constructed outside the building. With increasing financial assistance, more facilities came to be added one by one. God alone knows how Didi herself spent her days ! In comforts or otherwise. She had the knack of turning adversities into advantages (She rejoiced in the wilderness). She used to wear khadi-cloth, spun by her own hands. Her expenses on clothes were negligible. Shivakuti was managed in those days with expenses not exceeding Rs. two hundred.

Didi said : "My life has been like that of a sannyasi living in a forest " (an ascetic living far away from urban areas). In such an environment there was no room for running aways from life's duties, escaping or

retreating, indulging in excessive sensual pleasures etc. What one found there was self-restraint, good adjustment-management and harmony ! I had the great good fortune of living with her during the dawn or early days of her own self-development, her spiritual awakening ! Those were the days of the dawn of Her consciousness. When her eyes were closed, and a pen was put in her hand, verses flowed spontaneously. How many saintly souls she must have had contacted in myriad mystic ways ! Soul-filling sweet odours and fragrances then filled the air ! Spirits were stimulated and enticed inside ! A play of talents and energies of a new variety was experienced there, too ! In spite of being in the midst of such uncommon experiences, our bond of loving friendship, based on equal mutual respect, remained intact ! It overpowered me ! This novel experiment of friendship sometimes became a source of danger, full of risk, for those who lived with her as well as for outsiders or visitors ! Such a bond of friendship, based on a feeling of oneness and independence, full freedom, was difficult for others to understand, endure and digest. It was rather challenging and unimaginable on the part of those who were nurtured on the tradition of unconditional self-surrender, unquestioning obedience ! Those





who were habituated to live in the rut always sought shelter, who sought support from the classics and old tenets, who lived like parasites on borrowed ideals, found it difficult and perplexing to take any independent decisions of their own ! Here one had to choose the road not taken, to go off the beaten track, to make gigantic efforts to chart out a new course. There were no mandates. So one always suffered from a dilemma of choices, or a state

of indecision !

Friendship is a bond of mutual support, endorsement and co-existence ! Hence whatever time was spent with her, each moment of it, had to be utilised positively and seriously. Then it could be termed as co-operation. Each moment spent in her company revealed the wisdom of life's wholeness, of absolute oneness, its completeness, consistent entirely ! Hence no moment could be spent but towards self-realization, self-reliance and self-enjoyment. (Each moment was a self-enriching experience !) Otherwise it is not a true expression of companionship. It is a meeting ground of souls interested in enlightenment who took existence positively. Unless we were vigilant and alert in understanding our responsibility as soulmates, the individual values might face the risk of degenerating into verbal values. (It could be a case of paying lip-service.)

The Vimal-consciousness roaring at a pinnacle or topmost level of spiritualism was joyfully participating in the give-and-take of companionship. Her fun and frolic, her childlike innocence, her down to the earth

(straight forwardness) as well as disinterestedness contributed to a feast of variegated colours. The nocturnal boat-riding in the Nakhi Lake under bright full moon of Sharad Purnima, the feast of honeyed sweet devotional songs, her sprinkling of water over me through a pipe sent out of a window on the Rang Panchami Day (spring season), the mischief and the childlike play of the days of our companionship, what a sweet period it was ! And her eyes full of love and nectar grew to maturity !

Then came the bright noon of consciousness of her shining sun ! The festival of joy, of self-awareness ! The brilliance of a sword taken out of sheath; Her eloquent fluency of speech – with nuances of meaning penetrating and cutting through one's heart, the edge of the sword that also burnt as it pierced. Such was her Vimal Vaani ! A little slur on our part, even slight sluggishness or indifference or self-indulgence in any manner was surely attacked, and ego or vanity hurt to the extent of being removed. You simply missed the great moment of your life to turn the moment into eternity ! You deliberately let go out of



hand the opportunity to realise your supreme self and express it ! And you betrayed life itself !

Her activities during this peak period of life were multifarious, multifaceted and multi-coloured. The holy sparks of her awakened consciousness that fell out remained shining and scintillating ! They kept her consciousness burning bright alive and acting like a searchlight ! Not a single subject touching human life remained outside her ken, or area of activity. This is her comprehensive, complete, significant contribution to life. Self-restraint, excellent management and harmony were the keynotes of her philosophy of life.

There were many journeys of foreign tours. In India youth-conferences, meditation-shibirs, children's Social Gatherings (Fairs), and Jnaaneshvari Paaraayans ! In Dalhousie she gave her own recitation-renderings of the Upanishads to foreign friends ! There is no counting the gamut of her activities !

Training of the Yogic way of life, and inculcation of culture, perennial values, continued through numerous ways of shibirs, conversations, correspondence, Youth Camps, Meditation Centres, Pilgrimages to holy places, Porbandar anushthan, etc.

She asserted that she would never in any circumstances tolerate or overlook any laps on the part of her inmates in matter of clarity of vision, discrepancy in speech, mis-behavior, or dereliction of duty. She was very clear and firm when she said : "Those who live accordingly, honestly are my dear ones (swajans), inmates. There is only one way to reach out to me, and that is through self-realization. The day you discover your true self, you will achieve intensive and intimate co-existence with me !

I have not claimed any quality of saintliness on my part. Nor have I put on such garments, nor established any ashram also. I have realised fully

within myself the glory of ordinariness !

I have lived as a commonbeing."

Then came the time of disintegration and dissolution. She wound up her ascetic state. She also stopped going abroad as well as travelling within India.

She said : "I do not know my 'abhikram' (self-willed action). I have achieved a total 'sannyas' or 'renunciation'. I have tied my bond of love with the Supreme. I have obtained it. My life has become a daily dance divine in Vrindavan, a daily festival, an act of love divine."

I remember her words : "Now I no longer belong to this earth. I shall exhaust the number of incoming and outgoing breaths."

"I am like a bird flying high in the air, singing and rejoicing for self fulfilment. The bird never leaves its foot-signs on the sky. Similarly, I too never wish to leave my foot-marks anywhere !"

Hundreds of Salutations to Dear Didi !





How Can I Ever Forget ?

I was summoned to write on the day Didi passed away. Inside me ruled stunned silence and everything was insensible. Every pore of my being was sobbing and lamenting. Life had missed a beat. I was just crying to no end. Even now while I am writing, my eyes are wet and humid. Everything seems blurred, vague and misty. All streams of my consciousness which had been in confluence with hers and were one with her, with the spirit of Vimal, are now eager to be transformed into words. Nights after nights have assumed a festive spirit, an occasion to celebrate, flowing into an unprecedented awakening. Let us all bathe in those sacred streams of saintly spirits and purify ourselves. This is the unprecedented story of a soul's pilgrimage, a story of ascendance of Vimal-consciousness.

Vimal's consciousness came into being during the transitional period between **Durgaashtami** and **Ramanavami**. Her maternal grandfather by intuition named her **Durgaa**. Durga symbolizes the powerful source of infinite energy that destroys the devilish forces and crushes terrorists under her foot by trampling upon the evil-doers. It is the blazing light, the Shining Spirit that frightens and dazzles!

The maternal grandfather was a devotee of Rama, the noblest embodiment of self-discipline; and as Didi was born on **Raamanavami**, Baapusaahab and Akkaa proposed the name,

Vimal. Thus the source of stupendous energy came to be garbed under the sober name of Rama, embodiment of supreme discretion.

Her energy was manifested as outstanding in every sphere of life—be it swimming competition, elocution competition, equestrian events, or in the field of education. Her genius shone everytime. She left no field untouched, but embellished whatever she touched, glorified all that she ever attempted, with the unique gift she had.



Shri Raama

Her consciousness at the time was immersed deeply in the repeated chanting of Rama's name. Her maternal grand-father had poured the nectar into her heart, by taking her in his lap, and chanting melodiously the 'chopai'-verses of the Ramayana. She had the vision of Tulasidas at her young age at the grand father's house itself. Thus, in her very childhood were harmonized the stupendous energy of Durga with the supreme sobering influence of Rama. This spirit of harmony was witnessed as alive, during our journeys together, in all her relationships with human beings. Whenever she found anything improper or undesirable in anyone's behaviour – in connection with thought, speech or action – if anything ever appeared to cross the limits of propriety, decency or decorum, her



frightful eyes at once conveyed her strong disapproval silently but effectively. The concerned individual might be a very affluent or influential person, saint or industrialist, statesman or whoever. Her stance would be the same with everyone, no compromise at all. However, I have never seen her falter in giving the deserving their due respect. She has always shown great courtesy in dealing with sadhus, saints, distinguished, realized souls and others. She would always accept a seat lower than that of the revered person in all humility. She has lived in a self-effacing, unassuming manner, with minimum importance to herself. Thus she has taught us in her practical school of life the lesson of lowest self-esteem. While writing this tribute to her memory, the significant lessons of her life are sweetly unrolled, their significance grasped. She has laid the foundation of self-development on the part of those who lived with her, by living an exemplary life.



Shri Krishna

Didi had been to Vrindaavan. Hymns to Raama were being sung in a temple of Shri Krishna. How could the mischievous Kahaan accept it ? While Didi began her ritual circumambulation (Pradakshina), she saw the enticing form of child Krishna preceding her, and singing, dancing and clapping hands joyfully ! "Singing the name of Raama, you'll get sour berries, singing the name of Krishna, you'll get butter with suger." Thus the spirit of Krishna consciousness, Emblem of Perfection, the enticing little one, playful and mischievous, fascinating in form, merged with the spirit of Vimala. Thereafter were witnessed a number of episodes, full of pranks, mischievous tricks filled with fun, quarrels and reconciliations etc. in Shivakuti. I was fortunate enough to witness it all. Sometimes, Didi would ask us about our responses to such events. She would even tell us at times that those were not miracles, but ordinary events occuring casually in the lives of those who trod on that path.



Shri Jnaaneshvar and the Jnaaneshvaari Paaraayan

The Maternal Grandfather who had a premortition about his anticipated demise on the day of Ram Navami itself, went himself to Akolaa to hand over personally to Didi, the sole rightful heir, the book 'Jnaaneshvari (Jnaaneshvar's commentary on the Gitaa) and the silver bowl which he used for partaking of 'prasaad' (sanctified food). Thus she had come upon Saaint Jnaaneshvar, who belonged to the Nath tradition of saints, a special sect. Thus was Vimal's consciousness deeply imbued and impregnated, infused and pervaded by the Avadhoot-type consciousness, a spirit of self-abandon, intoxicated kind of indulgence in matters spiritual, a rough and recluse-type who-cares nature,



devoid of any possessions, resisting even all polite requests or overtures, absolutely unworldly disposition, the unalloyed detachment, selflessness, progenitor of 'Pancham Purushartha (fifth object of human life), and one who glorified the manifested nature by singing its praise, identifying it with nonduality (advait) : "Ye Navhe Navhe Re Maya, Ye Vishva-Prabhuchi Kaya", etc. That consciousness had joined to rejoice in the sweet dance of spring. Jnaneshvar was Didi's choicest companion. Consequently there followed a large number of 'Parayanas" (sessions devoted to reading of scriptures) of 'Jnaneshvari'. Thus was Gujarat introduced to and made familiar with 'Jnaneshvari'. The discourses delivered by Vimal in her own unique style of oratory made many people enamoured of her art. Many unbelievable events occurred also during those sessions ('parayanas'), but she never gave such things any importance at all, nor did she allow others to give such importance too. She only said, "Do not be dazzled, do not be impressed." Such events are common and casual for those who tread on the Path of Spirituality. The discourses by her, on the Second Chapter of 'Jnaneshvari' were held at the residence of Vasantbhai Birla in Kolkata from 23rd to 27th



November, 1981. By coincidence, Shri Akhandanand Saraswati was also present there as a guest of Birlaji. He used to sit there and listen to her (Didi's) discourses. Didi's speech flowed incessantly. Swamiji would often wipe his tearful eyes with a handkerchief. Didi would insist on his sitting on the podium ('Vyas-peeth') but he would politely decline saying that he must occupy a lower seat as a listener. What a unique confluence of loving noble insistence and of extreme humility !

Shri Ramakrishna and Swami Vivekananda

The maternal grand-father used to take every child of the family before it grew to be five years old to Dakshineshvar to offer obeisance. Thus Didi also, before she saw full five years, was fortunate enough to meet her dearest friend Ramakrishnadev at Dakshineshvar. There, they went to Belur Math also, where she occupied her seat on the cot of swami Vivekananda. The grand-father asked, "What have you done ?" But the swamiji in-charge said : "Don't prevent her. It's her right to sit there !" On many occasions at Shivakuti, thereafter, Paramahansadeva's benevolence had rained profusely. Occasionally, Didi's room would be filled with the delicate soft



Sri Ramkrishna

fragrance of the jasmine flowers, favoured by Thakur. One could even hear Didi's dialogue with him. On being asked the next morning, she would chide me for ears-dropping or spying on her. Her loving togetherness has often waylaid me, just made me mad ! I overstepped boundaries of decorum and behaved as I shouldn't have. My conduct could be unbecoming. My dream of visiting Dakshineshvar in her company came true in 1981. The orange glow on Thakur's seat resembled the emerging glow of the rising sun on the snow-clad bright mountain peaks. Didi was showing me the beloved Thakur's seat, with her hand on my shoulder. How can I ever forget such loving friendship ? Didi observed about her dear friend Thakur : "He had proved in his life that there is no other sacred place of pilgrimage than Man himself. Outward devotion, inward knowledge profound, childlike innocence concealing unmatched maturity—It's not easy to understand such a great soul like Ramakrishnadev." Vivekanand used to say that in order to understand a Vivekanand, we'll need another Vivekanand. I feel that in order to understand Didi we'll need another Didi.



Sarani Vivekananda



Tukadoji Maharaj

From her childhood days Didi had been in very close contact with Tukadoji Maharaj. He had taught her word 'Jivan Yoga' (Yogic way of Life). The maharaj said, "You have already seen and understood our 'Jivan Yoga' now see the way we rejoice getting ready to celebrate the event of greeting Death." Once Didi had complimented Maharaj on the many occult powers ('siddhis') to his credit, whereas she herself had none, Maharaj responded saying "you are an 'avadhoot', recluse, clad in khakhi, sans all possessions. 'Siddhis are ever at your command, rolling around your feet. You are already far above them'. It was Didi's friendship that brought to me the great good fortune of Maharaj's blessings. I cannot resist a little indulgence in singing : "With you is my cherished relationship."



Tukadoji Maharaj

Chaitanya Mahaprabhu

It happened to meet Rev. Nathabhai of Gondal, as arranged by Kishansinh Chavada. Nathabhai had then observed that Didi was a contemporary of Chaitanya Mahaprabhu. He could visualize Didi's previous births. He expressed his wonder, saying that since she belonged to Bengal, how come she had been born in Maharashtra ! Didi did not allow the tale of previous births to continue. She did not cherish such significance attached to one's previous births. By some strange coincidence, Didi's departure from this world occurred also on the celebrated birthday of Chaitanya Mahaprabhu, (in full pomp and glory), with the sprinkling of 'gula' (reddish powder). What an unprecedented, but pre-destined event ! The festival of her final journey, to join the immortals, also unravelled the mystery. All such events have played a significant, unique role in contributing to the unprecedented pilgrimage of Vimal's Soul to Supreme Consciousness!



Gandhiji

My consciousness had been deeply influenced and impregnated by Gandhiji's values of simplicity, self-restraint and penance. Therefore, wherever she came across instances of impurity of means, or unrestrained consumption, she would openly express her disapproval. She believed that the money belonged to the society and any questionable or inappropriate use of the resources could expose one's life to blame or shame.



Vinobaji

To Vinobaji, she was Vimalananda. When she expressed her desire to stay in the Himalayas, Vinobaji quipped that Destiny would catch hold of her and bring her back to the plains. Then Didi had politely implored asking whether it was his boon or bane to her. Baba had replied that she was free to interpret his words. When Didi took her leave of him, he quoted a poetic line : "Parting with the gentle can cause you too much pain." His eyes were full of tears. Saying that he would like her to visit him as often as she liked, he could not restrain himself, and cried loudly. Even though she had such an intimate, personal relationship with Baba, Didi had never accepted his standards and practices.



Vinobaji Bhare

Dada Dharmadhikari

Dada Dharmadhikari's spiritual daughter she was. Vinobaji used to call Dada a Yogi of humility, delicacy, decency. Tukadoji Maharaj named him as the Master of ease or effortless. Didi said on his first death anniversary, "How can I speak about one who had always kept his presence as a realized soul concealed under the cloak of effortless, or natural simplicity, who kept his greatness hidden under the guise of ordinariness?" Her consciousness had been imbued with such a dada's humility, delicacy and sweetness of nature. It was because of Didi that I had the good fortune of being requited by Dada's love. His fatherly love made my soul smile. Even now, my heart grieves for the loss.

Dada Dharmadhikari



J. Krishnamurti

"In every sphere of life, unconditional freedom is Man's birth-right." This message was spread by Krishnaji to all corners of the world. It removed the layer of ashes covering the fire blazing in Didi's heart and consciousness and produced an explosion. Streams of oratory and communication burst out. Subsequently, Didi's lecture tours followed at home and abroad. In those days she used to go abroad, alone. Many of us, or almost all of us, were ready to accompany her, but she said: "If any one accompanies me, for the first time, it will be Prabha." Thus, by keeping me with her, she gave me a rare unprecedented opportunity of sharing with her an extraordinary experience and learning how she could expose our spiritual vision in a scientific manner in foreign lands. At the same time she also developed in me the talent to give words to my memory. How can I forget the friendship that led me to my destination in a variety of ways?

J. Krishnamurti



Devaraha Baba

Mahant Shri Avedyanathaji, in the Gorakshanath Temple of Gorakhpur, hailed and greeted her as the Goddess of Learning personified, adored by mankind and also felicitated her by giving a certificate of honour. About the same time, Shri Keshavachandra had organized a convocation program at the Mahamana Malaviya organization in Bhatparrani Nagar. He had come personally to tender a loving invitation. With it, he added that Devaraha Baba had also conveyed his wish that Didi should definitely make it convenient to call on him also if she went there. Thus, we had the opportunity to go for the Baba's 'Darshan' also. It was said that he was over 250 years old. He lived all the time on a wooden 'manch' like structure raised above the ground level. It was



erected on a river-bank, close to the river. For food, he took only curds and 'makhana'. He would not allow anyone to approach his raised wooden contrivance. He was overjoyed to see Didi. He called her near to him and touched her forehead with his right thumb. I can never forget that sight. He addressed her as the "Devotional Aspiration of India." He gave her a sacred piece of cloth and said that the Devi should wrap herself with it. "Let her wear it. Cover her up with this silken cloth." He went on repeating his words that the silken-garment looked fine on her, and that she was the paragon of love in its highest state, calling her "Bhagavati" (Divine Mother). At last, he spoke Marathi, "I have been blessed, blessed by God". That rare, unprecedented sight gave our consciousness a riotous festival of remembrance, Didi's sweet friendship made me fortunate enough to cherish a number of such occasions of spiritual awakening.



Devaraha Baba

Gopinath Kaviraj

Didi was fondly loved by Gopinath Kaviraj also who introduced Anandamayi Ma to the world. While welcoming Didi, he addressed her as Snehamayi Ma, giving her equal status to that of Anandamayi Ma. He also garlanded Didi with 'mala' (a wreath) made of hibiscus flowers, which he had offered to his own Guru. Didi has showered her love equally on everyone. Everyone felt to be blessed and very

fortunate through her experience of being one with supreme Spirit or Cosmic Consciousness.

My heart danced with delight at the sight of such superhuman souls. It felt to be free of all worldly cares and worries. One's purest inner self came to be revealed as a glimpse by removing all outer layers of attachment, requisition etc. All this could continue to happen only because of Didi's compassion and grace. It remained so active for a such a long time that I did not even realize when such layers



Gopinath Kaviraj

casually dropped off.

The stream of consciousness that took shape as Vimala was enriched by a number of life-enriching streams. She had been fortunate to come into contact with a number of saints, sages and others who were advanced in their quest of Truth by following different paths. Didi often said that since her own 'being' was the fruit of love, and disciplined by a number of saints and



realized souls, if she was pricked, she would let out only love and no blood at all. She had been so trained by the loving kindness of saints and learned souls, that anyone who happened to approach her was also loved and trained by the same magic touch. Even a single moment spent in her vicinity was surely turned into her sacred, priceless memory. The moment turned into eternity, an intimation of immortality as it was touched by her all-embracing, spiritual perfection of absolute self-realization. The mystic, profound truth came to be conveyed and communicated in a language easily understood by a layman as well as the masses.

Extremely loving, she told me that she was going to polish me and make me shine to such an extent that there would be nothing but roundness left. It was her sacred speech aiming to eliminate my ego.

Smilingly, she would add that Lord Mahadev had only once taken the poison resulting from 'Samudra Manthan', (the churning of the ocean) by gods(suras) and demons (Asuras), and he came to be called 'Nilakanth', (one with a bluish throat.) whereas, we consume your poison (inadvertent behaviour) daily. We reproach you only once after we suffer from your stings ten times. If we were to indicate or expose your errors each time, you will surely run away from us. That eminent alchemist had surely mastered the clever art of turning poison into nectar, the nectar of Love. She would offer a cup of love to



distinction of rich or poor, literate-illiterate, master or servant etc. Every one was just a human being, pure and simple, and nothing else ! The chorus of singing birds at dawn was our morning melody and the millions of stars at night the cause of our keeping vigil.

And then my heart overflowed, spontaneously with powerful feeling : "you are smiling, but we have begun to weep, to catch your smile (in our tears). You are playing in every atom of our being, but we have begun our search here, with lamps lit in our eyes, to reach out to you. Those who are convinced about your Existence, are now moving ahead step by step, towards realization. Your sweet loving eyes are fixed at this game, looking on us with all your grace and kindness ! My heart is getting impatient to reflect your loving gaze. You are enjoying this game of hide-and-peek, but here our anxiety is heart-breaking and could kill us, too. Will this intense yearning of ours make you manifest ?" (This was penned in 1974.)

A Unique Initiation

It was some time in 1975 or 1976. We were all in Dalhousie then. Didi asked for a big copper utensil to be used for sacrificial fire to be lit. Kishorebhai, my brother and sister-in-law, Sajjanbahen, Krishnabhai – all of us were assigned a specific day each to sit with her in the fire-worship. She used to be dressed in silk, and all of us were also required to do the same. That was the time when our names and all such appurtenances were given up and offered in the sacrifice once for all. One's given name is just an appendage to the body, and all its other appurtenances accruing from the name-status etc. like relationships etc. similar to the garments covering a body are just a convenient device for one's



worldly give-and-take, for habitual daily practices. It was a process or ritual aiming at cancelling such relationships, to get rid of the garments worn by the body. It was an auspicious occasion in celebration of one's entry into the palace of determination ! The mandale or motto manifested therein was "Let the river of deeds flow without the Doer ! It was an invitation to remain continuously and constantly in a state of awareness, alert and vigilant as ever. This was an inner pilgrimage, a soul's journey, towards being a Knower, Seer. On Didi's part, it was a tempestuous trip conducted on our behalf, for all of us. One had to run fast enough to keep in step, to match her pace. We had not evolved enough in maturity then to be able to interpret her hidden signals, to decipher her coded hints. As days pass, and we evolve or attain to spiritual growth, the signals get decoded gradually. Mysteries get resolved automatically. Our hearts are filled with a sense of awe and reverence ! Didi, you showered your grace on us, without our asking... Such a loving relationship has now become a way of life, or life itself.



Bhaiya

Kishensinhbhai suffered heart attack in Dalhousie itself. How can we forget that fateful night also ? Didi's frenetic rush and agitated state at the time are still felt painfully, upsetting me. Bachubhai Sutaria, Motilal Goswami (freedom-fighter, reputed Ayurvedic practitioner) and I were on our toes in Bhaiya's room. All of us requested Didi to retire to her room. We were prepared to keep awake all through the night. We could call her if at all necessary. Didi could not stand anyone's suffering, even a little headache or sore eyes, etc. whereas this was a case of severe heart-attack on Bhaiya's part ! A nation-wide emergency had been proclaimed at that time. Circumstances could even lead to Didi's return from Dalhousie to lower planes. Didi managed to get copies of Jayprakashaji's lecture printed overnight and also arranged for their quick secret distribution to different parts of the country, and came down from Dalhousie. On the one hand was the crisis in the country, and on Bhaiya's fatal sickness the other ! She took an instant decision to quit Dalhousie forthwith. Then could I see her attitude of aloofness, of absolute non-attachment alive in action ! It taught me the precept : "Do whatever is appropriate, wherever and whenever" !



Mai, Loved by All !



While talking about all of Didi's dear and near ones, how can I forget Krishna Mai ? Didi was Krishna mai's god-given son. She was another 'Lala', (name of young Krishna). She was everything to her. The last hours of Krishna Mai are indelibly etched in my heart. Didi was then out on her 'pilgrimage' of mass-discourses. Didi was expected to go to Indore on 31st Aug. 1980. Mai had intensely desired that she must leave this world before Didi's scheduled departure. Didi was to leave at 7.00 a.m. Mai left the world at 6.15. Didi had arrived at Krushnakuti on the 30th August in the morning to meet Mai. But Mai's condition was critical with fatal respiratory disorder. Mai prayed to Didi : "Deva, make my breathing normal." Didi put her hand gently on Mai's back, and moving it softly, consoled Mai. "You are well aware, Mai, that all of us have to suffer the bodily pain that destiny

brings. Even your 'Didi' is not free from it. All great souls, like Ramkrishna Dev, Raman Maharshi, Tukadoji Maharaj, or Krishna-Prem are subject to this painful process of suffering caused by diseases. Then how can we claim any immunity, or become exceptions ?" The same evening when Didi called on Mai, she said to Didi : "you are untouched by the clutches of time. Now you must first set me free from this trouble, and then only you may go anywhere you like." Then Didi put her hand on Mai's head and pathetically implored the Lord : "O Gopal, O Govind, your Mai is now tired of such suffering, she now wants to be liberated from the cage of her present body. O Hari, I am sure you are listening to your devotee's earnest prayers !" This happened on the 30th of August, at 8.00 p.m. And on the morning, about day break of 31st August the devotee discarded her mortal frame and went to join the immortals to be one with her Gopal.

An eminent individual associated with the film Board had



invited Didi to dinner. Didi told me : "You must also come with me". I said : "I can't". Didi inquired : "Why do you refuse to accompany me ? Do you refuse because the person concerned has a questionable moral record ?" And then she added : "We never look into anyone's outward appearance, or physical existence, we enter straight into their souls".

"All souls are made of the same stuff.

But their actions determine their apparent differences;

The curtain of birth and death covers us all,
You alone are the Player who plays".

"We see the same God living in every one". I had refused to go because in those days I was not going anywhere outside for meals. But then I came to learn : The same God inhabits every human being as He dwells in you. Hence never try to judge others by means of your own standards. If you still do so, you will only do injustice by ignoring the live God within the concerned individual. The same God lives in all of us, in all living beings. Saints continue to pray to Him, for such realization only". *"O beloved Lord, let such a day dawn, when I behold you everywhere, let such a day dawn !"*

Such was the cherished, valued treasure of your sweet inspired speech from dawn to dusk, imbued with love. In it one experienced the tender touch, full of warmth of the rays of the rising sun, the festival feast of the seven colours of the lovely rainbow, the sweetness of a cool moonlit night, the splendour



of the monsoon clouds, the dazzling brightness of lightning flashes, the fragrance of flowers and the tender loveliness of the Parijat blossoms. This is not a poet's fancy, or one's idle imagination. It is the story of life lived in your company. It is a concrete proof or heart-felt conviction of being one with you. When the fire of divine yearning flares up into rising flames in life, flowers begin to bloom and spread their fragrance, out of that fire, and make our lives also fragrant. This is the

mysterious exposition of the meaning of living with you. It unveils the mystery of our shared existence. My life continues to rejoice in the memory of moments filled with sorrow. Didi, I am not just singing praise of your manifested existence. I am not engaged in prayers to you. I am experiencing a real rebirth.

All of us are almost infatuated, enamoured of your love, just on the verge of insanity. Everyone is seeking to express his love in his own typical fashion. I am simply dumb-founded seeing this game of communication. We approve wholeheartedly of this outer layer acting as a barrier to your art of communication and we also approve of your 'Leela' or Divine Play and art of innocent love. Even in it we perceive the same piercing brilliance, the same penetrating insight of your loving glances. Maybe, at a proper time, the same penetration will remove the barriers, all the outer layers, and reveal to us the blessed inner Reality. And we are rightly convinced, we fully trust that the Revelation will be there !

Prabha's life is the story of this embodied love,



manifestation of Reality. But Didi herself has taught me to act as a witness to the Realization of the unmanifest. Months ago, she herself has said : "Prabha, continue to live in the spirit of a witness". Now she herself is providing me with the needed strength to continue to live as a witness. In her very words lies the power to motivate and activate us to do so !

In one eye roars the ocean of profound sorrow at Didi's disappearance, the form vanishing from our vision, and in the

other is the overflowing tide of joy of oneness with the formless ! It's quite a festival of joy and sorrow combined on the soil of one's consciousness. It's a rare occasion of union of joy and sorrow. This union is pregnant with promise, giving birth to a sacred stream of bliss of joy and cheer, rejoicing with its own melodious music, and flowing on and emitting bursts of laughter. Now this melody thrills and excites every atom of my being. Eyes overflow with ecstasy. Every particle of existence is as it were squeezed to pour out its essence into it. What a sweet sorrow of mixing agony and ecstasy !

Such an experience was truly lived through during Didi's last days. What a magnificent, aristocratic life it was ! What wealth divine, unseen on earth ! She has a gorgeous, grand, leonine personality, inaccessible to unwholesome, ugly elements; no one dared to use any inappropriate word or unsuitable language in her presence ! During her last days we had heard her say that we were all her own embodied fate, we were her own destiny. She had the infinite energy to discard it



all and break out of it too, if she wished, but she would not like to interfere with Nature, it was not in tune with her achieved status. A realized soul would not tamper with Destiny, or meddle with the unknown. She desired no short cut, but wished to live through whatever was given by Fate. Then I remembered Vivekanand. When he saw an old ruined temple of Ma (Divine Mother) in the Mayawali Ashram he said : "I will get this temple built anew." Ma said : "Who are you to get it

done ? So many such temples have been ruined already, and how many of them could you reconstruct, rebuild ?" I remembered Mahavir as well, who did not meddle with the wheel of Time despite his infinite prowess. I also remembered those last moments of Jesus who wondered for a while what those ignorant souls were doing. The next moment the Light of Knowledge flared up : "Let Thy will be done !" "Alas, from where does this Entity called "I" come from ?" In a similar manner our Didi by her own living example, taught us how to lead a life of detachment and equanimity.

On the 11th, Didi discarded the worn out cage of her mortal frame and rushed out to meet and embrace the Ultimate, the Supreme ! On the 13th we arrived in the Shakli Peeth, (centre of Divine Energy), Ambaji, to offer at the Supreme Power's feet, the priceless 'relics' of our dear Didi. And an unprecedented event occurred there. On our approaching the gate, the massive doors were thrown open automatically. Bugles were sounded. It was as if the Primal



Power of Ma Ambaji, embellished in all her glory, decorated with all the proverbial sixteen arts, rushed out to greet and absorb in Herself Her own other form. Time and place stood still, or say, they sunk into oblivion. The way the Primal Energy proceeded with rhythmic steps, moving melodiously, reverberates still in my memory; I almost hear the sound of her anklets. As we went ahead, doors opened at their own instance, one after the other. No one was there except the

Madhavapur family and Raju Thakkar. We only stared and stared at whatever was happening before us, in broad daylight. We entered the 'Sanctum sanctorum' and offered the relics to the smaller image of Ambaji. 'Aarali' (waving of lights) was performed around the relics. 'Tilak' (red mark) was applied on everyone's forehead. The sacred garment ('Chundadi') was also offered. Ma Ambaji's 'holy sandals' (Paduka) were placed on everyone's head. Sanctified food was distributed. How it all happened, no one could keep count of, none could account for it all. Yes, but it is true, beyond doubt, that it all happened before our open eyes. We only stared and stared. When the Great Soul awakens,





Vinaji with Swami Brahmanandaji and Ramitama in Matharpur, Ghed, Gujarat.

the impossible becomes possible, and it happens all naturally, as if by itself, and Nature abandons its own laws and discipline to worship the Three Supreme Principles of Satyam, Shivam, Sundaram, (Truth, Benevolence, and Beauty). Many such things happened, but how can I command the ability and competence to adequately express in words that event ?

In Ambaji itself, someone was worshipping, sitting near a fire, since long probably, Didi's chosen friend, divine comrade, Ramakrishnadev. We happened to go to his abode. Right in front of the entrance we could see a large portrait of Vivekanandaji, calling "Arise, awake...!" Didi's voice was heard as it were ! Inside was Ramakrishnadev's photograph with his right hand raised to bless. How many signals were thus revealed and their significance explained ! We all stood with lowered heads. And we came to realize the mystery of both the Form and Formless being revealed as Extraordinary ! We had often heard it and sung it too. Now, for once, it came to be revealed, and realized by us. What an unprecedented coincidence ! Didi revealed all such mysteries even as she left.

It was all as if it were pre-planned. Reason or logic has no entry. They are barred here. Didi got us rightly established in full faith in the Formless, by calling it a day, closing her game of the Form ! (As she folded up the play of Form, she propounded our faith in the Formless !)

On the 20th we went to Nareshvar, with the pot of Didi's relics, to the bank of the holy river Narmadaji. Right since we embarked in the taxi, Urmilaben's recitation of the Gita, the Bhagaval and of the stotras (devotional hymns) went on continuously, and we had recollections of the 'Dhyana Shibir' (Meditation sessions) held in Nareshvar. It was Rang Avadhootaji's 'Sadhana-Bhumi', (place of penance), and abode of Realization ! His "Datta Bavani" (a hymn of 52 verses) was inspired there. It was here that Avadhootaji had invoked and implored Revama (the River Narmada) to assume a gentle milder form, singing "Gayati Reva Reva Madhura..." meaning, "The Reva sings melodiously." It was here that Didi had maintained that in true friendship selflessness prevails, and not material considerations. In Nareshvar itself she had made clear her position about true friendship on the basis of disinterestedness. She had observed, "In the Jnaneshvari' (Gita commentary) Shri Krishna tells Arjun that there is only one great objective behind their friendship : know thy own intrinsic interest. If you realize it, my joy will become a hundred fold." Didi said : "Your relationship with me is also equally unique." Urmila let Anjali offer the pot of relics to the rushing waters of the Reva from the boat while chanting the sacred verses in the appropriate sacrificial manner. What a rare occurrence ! Revama stepped out to welcome Didi ! I admit I lack the competence to express this event in appropriate words. I simply bow down, and stop here. I am so very fortunate that Didi so kindly provided me with the opportunity to learn to become insignificant in the festival of her final departure.



Vimalaji's View of LIFE

§ he river-bed is not born before the river flows on it. The bed comes into being as the river flows, not before. Such a bed can be called a canal. The stream that breaks and penetrates through the mountain rocks makes

its own path-way or bed. The stream or rivulet gradually assumes the form of a river, but it has no such timebound, fixed or planned time-table.

The life that follows a heart's inspiration or is so governed by intuition is also like a river. But when such intuition gets a pure, self-less unmotivated intellect as its companion, life becomes all the more colorful,



spreading its unique fragrance and becoming amply enriched.

Vimala's life has embraced the entire cosmic conscious-

ness, all absolute existence. Her spiritualism is all-inclusive, all-embracing. Apart from its scope for compartments, there is no division in it. It is a single front, One only, and based on the will to live with introverted outlook and vision turned inside. The outer world is ruled by the power of God, the Supreme Being; the inner world is soaked by spiritual ecstasy. There is life and there is a Vision too ! But it is like the lovely flowers strewn around the trunk of a 'Parijal' tree. Looking like the blossoms falling from a Borsalli tree.!

It is a vision of life spreading its fragrance in the air all around and being in the process dissipated and consumed.

It is not a vision of life that gets trapped in the frame-work of principles, acts as a hurdle in the path of new visions lying still in the womb of future, not a vision that lies imprisoned in the bottle of empirical endorsement, or evidence.

Just as the river that meets and mingles with the sea loses its own name and identity, it might also apply to Vimal's vision of life, perhaps !



UTRECHT - With Georgia Nestor

The Sacred Lamp

They Say
Truth should not be harsh
It should be gentle and pleasing!

What is the basis to assume that
Truth can be harsh?

The mountain streams tumble down
cleaving the rocks on the way
so, would you say -
the water is harsh?

The faintest flame of
the smallest lamp
shatters the darkness of ages
so, would you say -
the light is harsh?

The innocent smile of the tiny-tot
softens the hardest of
the adamantine hearts
so, would you say -
the golden smile is harsh?

Truth just cannot be harsh
Truth is neither harsh nor cruel
Truth is neither pity nor sympathy

Pity grows
at the edge of harshness and
Sympathy creeps
in the shadows of cruelty

Truth is light
Light from that sacred lamp
lit
by Love

The Flame of Love

The religions for me
 have lost their moorings and
the moralities
 have lost their legs
 and thus
my life has been a-religious and a-moral

The Paths have all slipped away and
all the 'ways' have gone to rest
 and thus
my life has been moving
without a Path and without a Way

Time has come to a standstill
and space is no more
 and Thus
my life has been flowing
beyond space and time

The current of conditionings
 has dried up
the bondage of duties
 has vanished
the flame Love is lit
 and thus
my life is clean and bright



The Friends

Again the clouds gather and
decorate the skies with
the grey canopy,
bringing brimfully
the waters from the seven seas
And the parched earth
spreading its arms
in wait to receive
The thirsty woods
gazing upwards in deep hope
And the winged ones
in their sweet voice
calling out in unison

'Come ye'
our dear friends
Come down in torrents
delay it not
'Come ye', dear friends
shower thine gifts.

Mount Abu
13-7-1989



Losing the Ego

The tavern of the ego has been robbed
The building of 'me' 'ness has collapsed
The roof of 'mine' 'ness is blown away
The walls of dogmas are asunder
The mirror of ideals is shattered

The whole of 'me' is looted (because)
in all the multiplicity
of 'things mine'
was the abode of the 'me'

In the looting away
of all the 'mine'
has been the death of the 'me'

Now who shall climb immortality?
Who shall now raise the empty towers
of 'Being-ness'?

Gone are the stores of all intoxicants
I myself am lost, there was nothing
to remain as remnants - thus
what now is, is nothing!



The Flowering

Does a flowering need any narration?

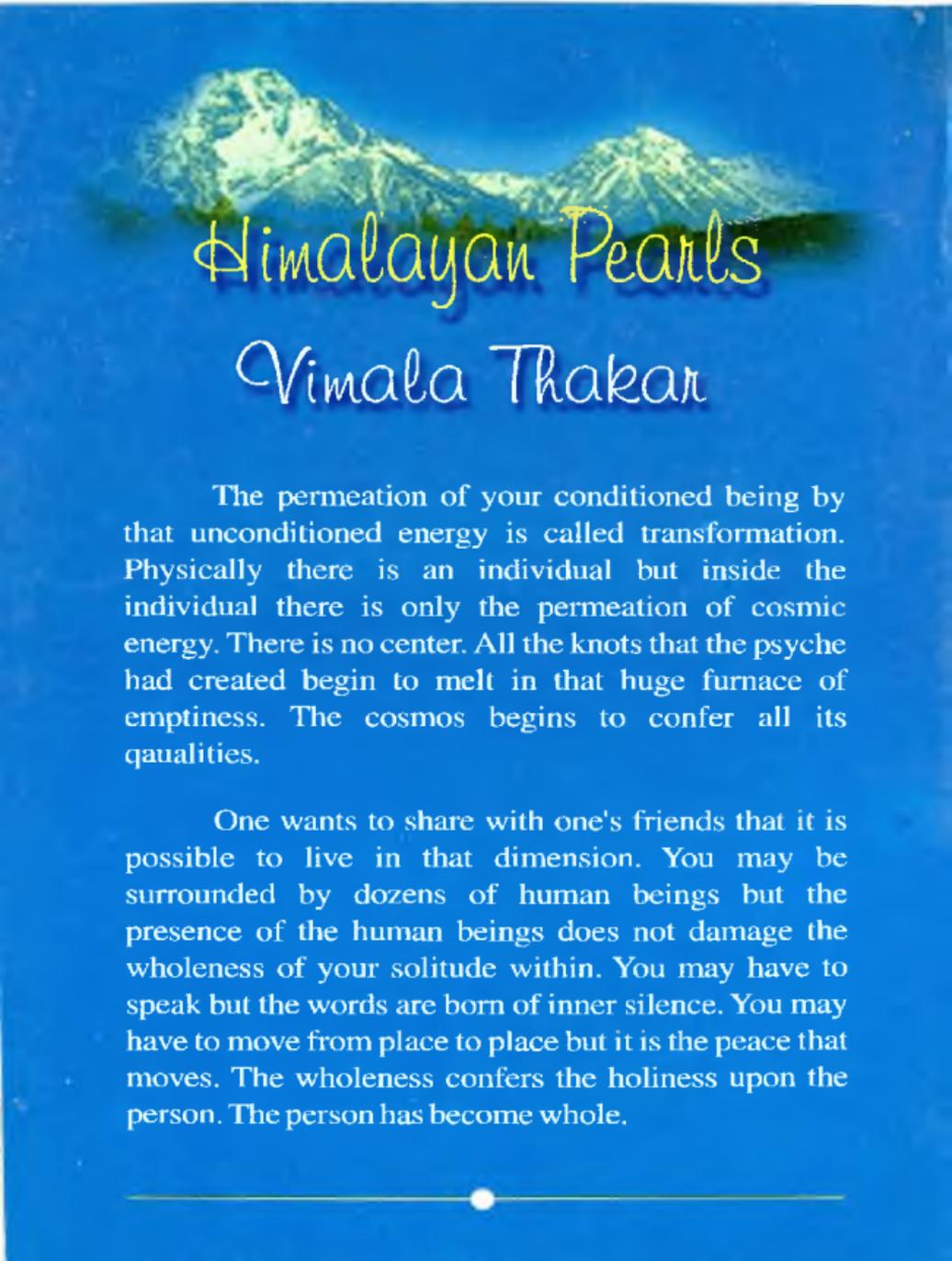
The Explosive Event of
Flowering
Awakens Silence
into Eloquence

It is That
Eloquent Silence
which
Communes
through these words

The Communion
between
One who is a novice in the realm of
Poetry and literature but
is passionately in Love with life
and
her friends, intimate and dear

May these innocent words
please them





Himalayan Pearls

Vimala Thakar

The permeation of your conditioned being by that unconditioned energy is called transformation. Physically there is an individual but inside the individual there is only the permeation of cosmic energy. There is no center. All the knots that the psyche had created begin to melt in that huge furnace of emptiness. The cosmos begins to confer all its qualities.

One wants to share with one's friends that it is possible to live in that dimension. You may be surrounded by dozens of human beings but the presence of the human beings does not damage the wholeness of your solitude within. You may have to speak but the words are born of inner silence. You may have to move from place to place but it is the peace that moves. The wholeness confers the holiness upon the person. The person has become whole.
