

EGO

Emergence and Merging Back
of the "I" Process.

I have been asked 'What is the ego?
Is it entity or a process?
When does "I" consciousness emerge?
How is it formulated?

"So we are going to deal with
the emergence of the "I" consciousness
and the merging back of the "I" consciousness.
We are going to take this joint pilgrimage
in consciousness towards our Home.
Meditation is Home Coming.
The pilgrimage is from the illusion of
Manyness to the reality of
Oneness.

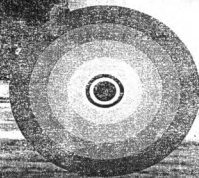
Vimala Thakar

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**EMERGENCE AND MERGING BACK
OF THE I-PROCESS**

VIMALA THAKAR

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For Indian Orders:

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Near Gurukul, Drive-in Road, Ahmedabad 380 052.

For Foreign Orders:

Shiv Kutli, Mt. Abu, Rajasthan 307 501.

EUROPE

1. Bookfund Vimala Thakar, Hopstraat 12, 2611 TC Delft, Holland.

NORTH AMERICA

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VIMALA THAKAR

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EMERGENCE AND MERGING BACK OF THE I-PROCESS

VIMALAJI'S INFORMAL COMMUNION WITH BOMBAY INQUIRERS DURING FRIENDSHIP FESTIVAL AT MOUNT ABU

23 - 27 NOVEMBER, 1993

INDIA

VIMAL PARIVAR, BOMBAY

1995.

FOREWORD

PRICE IN INDIA Rs. 65

@ 1995 VIMAL PRAKASHAN TRUST

Maitri, 6 Sunset Row House
Near Gurukul, Drive-in-Road
AHMEDABAD 380 052

Books Available At:
VIMAL PRAKASHAN TRUST
"SANTKRUPA", 103, RATNAM TOWER,
B/H. CHIEF JUSTICE'S BUNGALOW,
JUDGE'S BUNGALOW ROAD,
BODAKLIFY, AHMEDABAD-380015.
PHONE NO : (079) 6854991.

PUBLISHERS :

VIMAL PARIVAR, BOMBAY
C/O Y. R. RAJGURU & CO.
CHARTERED ACCOUNTANTS
1, Alankar, Gr. Floor,
251, Sion Main Road,
Sion (W), Bombay - 400 022.

PRINTED IN INDIA BY :

RITE - PRINT - PAK,
opp Phoenix Mills,
Senapati Bapat Marg,
Lower Parel, Bombay - 400 013.

Vimal Parivar, Bombay is happy to publish Vimalaji's informal and friendly communion with its members during a week long friendship festival at Mount Abu in November, 1993. Vimalaji's previous communion of November, 1992 had been published as 'Pilgrimage Within', which has received an overwhelming acceptance from readers all over the world. This response has enthused us in publishing this book, the third one in the series being published by Vimal Parivar.

'Ego' has puzzled the human race from time immemorial. Is the ego, the self, the me, an entity or a process? Is it an exclusive separate entity or is it only an expression of a universal human process taking place in a particular body? Vimalaji has explored such basic questions during these discourses and has taken us on a joint pilgrimage in consciousness, leading us to our Home. Meditation is Home coming.

Spirituality is a science of life and living. Life is a holistic phenomenon which is endowed with various processes both at the physical and the psychological levels. Vimalaji explains that the emergence of the 'I' consciousness is one such psychological process. The reader is bound to get more and more interested and involved while sharing Vimalaji's penetrating insights and launch upon his own pilgrimage to realize the merging back of his own 'I' process. May such a benediction bless all readers.

Vimalaji's talks and the responses to the participants' questions were recorded during the Mount Abu gathering. The task of transcribing these tapes was indeed tremendous. Ms. Kaiser Irani, not only recorded the discourses but as a special gesture towards Vimal Parivar, undertook to transcribe them. We are indeed very grateful to her for this dual assistance. The talk on

'Meditation' was carefully transcribed by Mrs. Indutai Bellare for which we are thankful to her.

The cover photograph was made available to us by Shri Suresh Mehta towards whom we express our sincere gratitude. Shri Sudarshan Dheer, the world renowned graphic designer and a friend of Vimal Parivar has prepared the excellent artwork for the cover page and Vimal Parivar will remain ever thankful to him. Our sincere thanks are also due to Prof. Abhijit Padte, Miss Samita Parab and Miss Trupti Worlikar for computer processing of the text for preparation of master printouts.

May we now urge our readers to undertake their pilgrimage in consciousness so that the emergence of the 'I' process can be observed and its merging realised by Vimalaji's blessings.

15th August, 1995

Vimal Parivar, Bombay.

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LIFEINVESTIGATION AND EXPLORATION

I hope we are meeting here together as investigators of Truth and explorers of Reality. Investigation is an indirect process - it is a psychophysical process, taking place in the realm of duality. It is a cerebral process which requires the help of knowledge, experience, memory, whereas exploration is a holistic movement - it does not require the help even of verbalisation. If investigation is an indirect contact with Truth, exploration is a fearless action of direct perception of Reality, with a willingness to be soaked into that Reality without any inhibition whatsoever.

So I do hope that we are meeting here together as investigators of Truth, probing into the realm of duality, where the subject-object relationship does exist, where the thought movement and the thought structure have relevance, where the time-space framework has a relevance. So there are the indirect and the direct movements. We will begin with the indirect and proceed towards the direct-the non-cerebral, the non-psychophysical movement.

Secondly, we are meeting here together & we shall share through communication together. Communication is a reciprocal movement. It is an informal sharing. Sharing takes place through speech, through verbalisation. Sharing also takes place through listening. Listening is as important a factor in sharing and communication as the verbalisation and speaking are. There will be no discourses or formal lectures on my part. There will be an informal sharing, communication, a heart-to-heart dialogue. In a formal discourse or lecture there is a very subtle propagation either of theories and ideologies or an

Emergence and Ending of "I" Process

aggressive assertion of one's views and opinions. But in a simple, friendly communication, there is neither the aggressive assertion nor is there a subtle inclination towards the propagation of a philosophy or of a theory. If the difference between communication and a discourse or lecture is appreciated, it will transform the relationship among all of us radically. There is no speaker and there are no listeners. There is only the movement of sharing.

This radical transformation in our relationship will have another important by-product. There is no authority here, no propagation, no inclination to convert you to any particular point of view or to a particular pattern of behaviour. Authority accepted by the speaker or by the listeners restricts the freedom of both and as investigators and explorers, I do hope all of us are lovers of freedom. I respect your freedom and you respect my freedom-not to bind one another or get attached to one another, but to join together in investigation of Truth and exploration of Reality.

This has been, your friend Vimala's approach to life, her approach to her own verbalisations. She has been moving throughout the world for the last fifty years of her life, as a non-entity, as a non-authority, as a friend to all, as a lover of life and mankind.

SPIRITUALITY - A SCIENCE OF LIFE AND LIVING

We shall be communicating about spirituality, about Life in general and about the challenges that present themselves to a person who is living and not only drifting on the waves of time. We will be communicating about all these things. But let us clarify in the first session of meeting together, what we mean by spirituality or Adhyatma.

Life, Investigation And Exploration

Spirituality, as I understand it, is a science of Life and Living. Science has two aspects, two dimensions also. It is a method of investigation with tentativeness, with humility, with openness, and with a comprehensive receptivity. It is an investigation of Truth. That is one dimension of science. Perhaps, it is an investigation on the psychophysical level of life. There is another dimension, where the science and the scientific explorer is left with a feel of the real. The feel is indefinable, the feel is unanalysable. In the 19th and 20th centuries, when scientists started exploring what is matter, they had presumed that there is a division between matter and spirit, and they imagined that they could deal with matter-the tangible, the visible, the physical. And to their great surprise they arrived at the perception that matter is nothing but energy-currents of energy, solidified energy-acting and interacting with one another.

So the exploration of matter landed them into the dimension of energies. Many a precious decade has been spent in the definition, analysis and investigation of different energies, including atomic or nuclear energy, the energy of thought, the energy of feeling, the energy of sound etc. While analysing the energies and exploring the source of energies, they were stunned to discover that energies are emanations out of emptiness. Even the Universe, or the Cosmos is an emanation out of that condensed emptiness. That emptiness is unanalysable, indefinable. So even natural sciences are confronted by a dimension which defies the rational process of definition, description and analysis.

In the same way, spirituality is a science of Life dealing with realms and dimensions where definition, description, analysis, synthesis are possible and also a dimension where these processes are entirely irrelevant to the very exploration, to the very perception.

When I say spirituality is a science of Life and Living, please do not limit the connotation of the term 'science', to the law of causation, to the science of Logic-inductive or deductive and so on. The word 'science' is used as a parallel word to 'Vignyanam'. The Sanskrit term, 'Gnyanam' means verbalised knowledge. 'Vignyanam', means scientifically verbalised knowledge. The word 'Vignyanam', also means 'Vishista Gnyanam', which is the product of direct perception for which we have the word 'Darshanam'. It is a direct perception, a non-cerebral perception, a non-psychophysical event. May I use the word 'communion' instead of 'perception'?

So spirituality is a science, a holistic science which deals equally with the dimension of duality and the dimension of non-duality-duality concealed in non-duality and non-duality manifested in duality. Life is an ancient phenomenon, much more ancient than your human species of which the human beings feel very proud. So spirituality, the science, the 'Adhyatma', will deal with the biological, the physical, the psychological through a systematic investigation and might take a quantum leap into another dimension of 'Darshanam', seeing, perception.

LIFE - A HOLISTIC PHENOMENON

We said, "Life is an ancient phenomenon". It is an all inclusive, holistic phenomenon, which seems to have the characteristic of wholeness, homogeneity, indivisibility, non-fragmentability. Is this a theory? For the communicator it is not a theory. It is a simple perception of Life around oneself. Your friend Vimala, has loved Life passionately and the act of living has been her way of worshipping Life. When she sees in the rays of the Sun, which is visible, perceptible light, warmth, when she sees the creativity in the Sun, she feels the holistic Divinity behind the Sun. Sun seems to be an emanation of the

wholeness of that Cosmic Life. It is not a part of the invisible, unmanifest, non-duality. As the steering wheel of your car is a particular part of the total structure, the Sun is not a part of the universe. It is an emanation of the wholeness of that Life.

The Moon with the nectar contained in its rays has the coolness that is required for life. It is a different kind of nourishment that the rays of the Moon give. You see the beauty in the water, in those tiny gentle drops of water, capable of piercing through the rocks of mountains, flowing, quenching your thirst, giving life to flora and fauna. When you see the creativity of Life in the drops of water, in the rays of the Sun, in the rays of the Moon, you understand that the non-dual, the holistic, the homogeneous creativity of Life is manifested in the so called realm of duality in various forms, various shapes and sizes. A tiny seed of a tree, is capable of sprouting through the earth, growing into a sapling, blossoming into a tree, giving us flowers, fruits, and nourishing us. If it were only matter, if it were only a particular part, from where did it get its holistic energy?

So Life seems to me to be an indivisible, non-fragmentable, homogeneous wholeness. It is a wholeness while it is unmanifest, invisible, formless and it is equally a wholeness when it emanates into a variety of forms-when it willingly enters the trap of space and time, may be out of love and compassion which is the nature of Life, which is the character of Life. So the Oneness manifests into manyness and the manyness merges into Oneness.

This ancient phenomenon has fascinated me all my life. It seems to be moving in a circular form. There is no end to it. There is no beginning and there is no end. Emanation of forms and their merging back into their own source. The visible, the perceptible, the tangible, the experiential surrounded by the formless.

Emergence and Ending of 'I' Process

So Life is an ancient phenomenon and in this phenomenon, there seems to be the beauty of motion. This phenomenon is not static. It is a movement going on, as if innumerable energies are the content of the emptiness. These innumerable energies act upon one another, interact with one another. Their interaction, their getting related with one another, causes the formation of substances or of so called objects.

So this ancient phenomenon, as it is constituted of a homogeneous wholeness, is not an integrated totality, not an assembly of the five principles of Life: earth, water, fire, air, space. It is not an integrated, not a synthesised whole. The ISNESS of Life is a beautifully complex, fascinatingly, majestically complex homogeneity, containing motion.

THIS MOVEMENT IN LIFE HAS PROCESSES

So this action and inter-action of innumerable energies taking place in life-both in the visible and the invisible, in the formless and in that which is with the form, this movement has processes. For example, when we are born, we are born with the process of breathing. The process of breathing is not created by man. Being born means manifesting the process of breathing. It is a movement. If you observe your own body, you will observe that there are innumerable movements taking place-the blood circulation, the breathing, the digestive organs moving, analysing the food that you have consumed, converting them into various chemicals, nourishing the plasma, the tissues, the muscles, the glands, vitalising the flesh and making possible the movement of hearing, seeing, touching, walking, running etc. We are miniature cosmoses.

So in this ancient phenomenon of Life there is movement, there is interaction and therefore constant change taking place. When you mix any two colours, it produces a third colour.

Life, Investigation And Exploration

The two colours are not destroyed. The movement of mixing them causes the emergence of the third. Similarly when the positive and negative currents are brought together, they do not get destroyed but they produce light.

So, we are born with certain processes, certain movements which are not only simultaneous with Life but perhaps, which are symptoms of being alive. Life can be equated with those movements, those processes.

PHYSICAL PROCESSES

Now, on the physical level we organically share the laws of biology with all the other species. We are now entering into the investigation of Truth. Biologically, we are organic parts of the whole planet. In the biological realm a kind of programming is involved. A gene has a potential of surviving for 50, 80, 100 years. With the plants, the birds, the animals and the human beings there is a kind of programming on the biological level. That is one kind of programming.

There is another kind of programming-every biological organism has certain impulses involved in its existence and survival. The movement of appetite, the movement of thirst, the movement of sleep, the urge for sex-they are not voluntary movements and motions. They are parts of the biological dimension of Life. There is the male and the female in the mineral world, in rocks, even in water, in the trees, in the birds, the animals and the human beings. So the biological life seems to be programmed by the Intelligence concealed in the wholeness of Life. Intelligence seems to be the property of Wholeness.

Emergence and Ending of 'I' Process

So we are born with these processes of appetite and digestion, breathing in and out, blood circulation, with the movement of thirst, sex, sleep and so on. We are not the creators of these processes. The mind is not the creator. They are not born of your volition. You are born with them. You are them perhaps. With the help of the brain, with the help of consciousness, you may regulate them, direct them, channelise them, but you are not the creator. You are not the source. What you call the 'I', the ego, the self, the me, the mind is not the creator of all that. We are born with them. We are destined to work with them. We are destined to be operated upon by them and to operate upon them.

PSYCHOLOGICAL PROCESSES

Why am I starting at the very first step ? Because for all we know, thinking is a process with which we are born. Thinking, knowing, memorising, drawing conclusions from the information fed into us-all these may be involuntary processes with which we are born. They are psychological processes. The first were the physical processes and the second could be termed the psychological processes. Is 'I', the ego, an entity or is it a process ? Is it a process with which we are born or is it something limited by the body, having the characteristic of an entity ? These are some of the questions we will have to ask ourselves.

So is the mind an entity ? Is the self, the ego an entity having an identity ? Has it a particularity ? Or is the 'I', the self, a natural process, a part of life ? As there are biological processes, there are psychological processes.

Now, a person born in Africa will have a different physical structure, a different bone structure, a different glandular structure. As the flora and fauna in different parts of

Life, Investigation And Exploration

the planet have different characteristics, human species born in different parts of the planet have different characteristics, physically speaking. You call them races, so racial characteristics. You must have noticed the differences, the variety of the physical structures, the biological structures. Characteristics are different. Even the character of the appetite, the thirst, and the quantity or the quality of the food required for quenching the thirst or the appetite-they vary. In the same way, the expression of the movement of knowing, experiencing, verbalising, gesticulation, reaction to words, to situations, to challenges-they are different, collectively different and individually different.

IS THE EGO AN ENTITY OR A PROCESS ?

So, is what we call the ego, the self, the me, only an expression of a universal human process taking place in my body, or is it an entity exclusively belonging to me, or I belonging to it ?

The group is interested in understanding if the I, the self, the me, the ego, gets born and has an individuality, an exclusiveness ? Or does it emerge as a movement of the evolution of Life ? Is there an emergence and merging back or is there the birth of an ego and the death of an ego ?

If the ego is a process, it is a universal process applicable to the whole human race without exception. The movement of knowing has been happening in the life of the human race with the help of words. The movement of naming and identifying has given rise to languages. With the help of languages, with the help of words you try to know about an object-it is an indirect knowledge. Knowledge is always indirect, and therefore partial, therefore limited. This activity of knowing takes place in your life and my life involuntarily as we are

Emergence and Ending of 'I' Process

brought up and as we move around in society. Our bodies contain the words, innumerable words of one language, two languages-it depends upon where you are born. The neuro-chemical system contains the impressions of that sound energy, the words being manipulated sound energy. Languages are constructed by engineering sound energy. Those who created the languages were engineers of sound energy. You channelise the sound energy, you mould it, you direct it and you construct a word. Then join the words together and you have your grammar and syntax. Thus those who created languages were architects of sound energy.

Our neuro-chemical system contains innumerable impressions of those moulded and channelised words, sound energies. Every sensation provokes a word inside and I say 'I know it'. It is the response of memory. It is the response of conditioning. But that conditioning has been going on for millions of years. So it is a process. Not that 'I know', but the knowing has taken place here in this body. As the blood circulation takes place here, as the breathing takes place here, the digestive process takes place here in this body, knowing also takes place here, experiencing takes place here-that is the beauty of life.

In the non human species it is an instinctive feel. Some non-human species have also intuition, instinctive inclinations, trends, drives. To some extent they have even memory. I could really use even the word wisdom with them-in animals like elephants, horses, dogs, the cats, practically every animal. But they do not have languages. They have sound, they have expression, they have sensitivity, but not language. But here in the human species, we are products of not only conditioned energy but cultivated, moulded, directed, channelised energies.

Life, Investigation And Exploration

So if the 'I', the 'me', the 'self', the 'ego' is constituted of knowing, and memory, and experience and reproduction of that experience etc., then are we the doers of all that or are we only the conveyors of all that ?

So as there are biological or physical processes, there also seem to be psychological processes on which an entityness or an identityness has perhaps been imposed. We transfer what is happening on the biological level and extend it to the psychological level. Because the body has a form, it is given a name. It lives in a certain location. It belongs to a certain family, parents etc. So we imagine that within the body there is an 'I', an 'ego', a 'self'. And then we feel that, particular 'ego' or the 'self' or the 'me', is to be liberated.

We are dealing with something very serious because if the 'I' is not an identity, not an entity, then the whole conventional spirituality, its techniques, methods, traditions will collapse. They will have no relevance.

Is there anything like an individual mind at all? As far as my observation has gone and my understanding through living has gone, one has seen it as a process, as a movement. One has not come across a localised entity, a 'Jivatma', to be liberated, with the aspiration of 'Moksha'. One has not come across the identityness or entityness.

As the biological is programmed, it is limited, because it is composed of earth, water, fire, air, space etc. It has a form, it has a solidification, a solidified form. So it has birth and it has death. Disintegration, decaying and dying, which you call the last action of living, takes place. So the individual is born and the individual dies. Does that happen to the stream of thought? Does that happen to the movement of knowing that has been occurring here ?

UNDERSTANDING THE NATURE OF BONDAGE

Or is there a comprehension-an intellectual, verbal comprehension of the process, an understanding of the built-in limitations of that process? Is reconciliation to living with the limitations on the psychological level, is that what you call the emancipation, the liberation, the 'Moksha', the 'Mukti'? Is that the name given to the comprehension, the understanding, the reconciliation, so that there is no clash, no tension, no conflict?

As verbal knowledge liberates you from ignorance, this non-verbal comprehension, this appreciation of the limitations, may be a liberating force by itself. As knowledge dispels ignorance, understanding may be dispelling what you call bondage. That is to say, bondage is the reluctance to reconcile with the fact of limitations. Mind is limited, knowledge is limited. The cerebral activities are limited. We would like them to be unlimited. We do not like to accept the limitations. Perhaps understanding liberates-understanding of the nature of bondage, willingness to play the game of human life in the field of those limitations, handling those limitations harmoniously without inconsistencies, without contradictions, harmonising the energies of those limitations as you harmonise the impulses on the physical level. You do not allow the appetite to become wild. You do not allow the sex to go wild. In the same way the energy of thought, knowledge, memory, experiencing-they could be harmonised, not dragging you, pushing you, pulling you in different directions simultaneously, but operating cohesively, harmoniously. In that very cohesion, in that very harmony, may be what you call liberation takes place.

We began this morning by looking at the ancient phenomenon of Life, its homogeneity, its wholeness. Life is whole and there is wholeness in the unmanifest and the manifest both. There is non-fragmentability and indivisibility in both the formless and that which is with the form.

We have looked at the majesty of the phenomenon of Life having movement, having innumerable energies. We started looking at ourselves, the miniature field, the human field, outside the cosmic field. We are a field for the operation of all those energies. Through investigation we have known about certain energies. We have known about the biological energies to some extent and we have known about the psychological energies to some extent.

We have looked at the phenomenon of Life expressing itself in human form-that is in you and me. The human form is the field for the operation of the energies. Through investigation we got to know about certain energies - about the biological and psychological energies. We have to learn and educate ourselves in operating with them and living with them in harmony - for in harmony there is no tension. It is only when there is disharmony and disorder, then there is tension. So on the physical and the psychological levels there will be harmonisation of energies-which is the essence of the science of Yoga and Ayurveda.

Mount Abu
23 November, 1993

II

SILENCE AND A SUPPORTIVE WAY OF LIVING

We have seen how spirituality is a science of Life and Living, how it is necessary to re-educate ourselves in order to grow into an alternative way of living, which could be called a spiritual way of living. We have also seen that the psycho-physical structure, which mistakenly is equated with the wholeness of our being, is programmed and conditioned to move in certain grooves and certain patterns. The built-in limitations of the physical structure and the psychological structure have to be perceived, understood and reconciled with. We have also appreciated the necessity of exploring the dimension of non-motion which is as much the substance of Life, as movement is the substance and characteristic of Life.

STEPPING OUT OF THE STREAM OF THOUGHT

Those of you who took the journey and went through the investigation of the movement on the psycho-physical level, will please accompany me this morning on an exploration of the dimension of non-motion which is a substance of our being as well as the being of the Cosmos around us. I wonder if you recollect that we had talked about education in silence. We had also talked about allotting time in our daily living where there is an utter relaxation from the movement of thought. We will proceed with that exploration rather in an elaborate way this morning.

If we allow ourselves to be unconditionally relaxed physically and psychologically, if we allow ourselves to enter into a state where we are not eager to know anything, to do anything, to experience anything, to change anything, then we step out, as it were, of the stream of thought. If we allow

ourselves the privilege of that inner unconditional relaxation, then there is a tension-free state of the nervous system and a pressure-free state of the chemical system of our being. I wonder if you have noticed that throughout the day and perhaps even during the night we are tortured by tensions and pressures. Every movement of thought, wish, desire, imagination, memory, generates a tension. We may be conscious of it, we may not be conscious of it. But the movement of the thought structure, the psychological structure - let me call it the movement of the 'I', the 'Ego', the 'self' - whether monitored or not monitored generates tensions. It is worth observing which tensions are generated by the movement of thought and how they affect our every sense organ.

Relaxation as a fact and not as an idea, generates a state where there is no tension or pressure whatsoever. It may not be easy because we are heavily addicted to the movements. We like the movements. We like the pleasure or the pain caused by the movements. We like to indulge in memory, in the idea of the future and so on. That is why I said, 'If we allow ourselves the privilege of total relaxation'. Then the tension-free and the pressure-free state will give the feeling of aliveness, which neither depends upon your association with any material object outside the body nor on any thought or idea or piece of knowledge on the psychological level. Aliveness does not depend upon a subject-object relationship and has no reference to the duality. This aliveness, this essence of existence, independent of association and relationship with any objects, beings, challenges, circumstances, is a very fascinating event.

SILENCE - THE EMPTINESS OF CONSCIOUSNESS

When we expose the psycho-physical structure to silence, to the emptiness of consciousness, that emptiness gives you a personal, intimate feel of aliveness.

You call it emptiness because thoughts do not move. We have equated the whole consciousness and the content of consciousness with thought, knowledge, experience, memory. So when that movement is discontinued, we call the other empty. It is a relative term. In that aliveness and alertness there is the flavour of awareness, which is not attention, attentivity.

That alertness is not dependent upon yourself creating a subject, and trying to relate to the world as an object. It is a non-subjective and non-objective state. It is a non-attentive alertness where there is no observation and no attentivity. The alertness perhaps is the vitality of being in the cosmic life. Alertness has no movement on the horizontal level. It has no movement vertically. It is just a vitality vibrating within itself.

So there is aliveness and alertness and in that silence, perhaps, one gets the feel of aloneness. All our waking hours are spent in the cognition of relationship with others-relationship with the human species and the non-human species, by whom we are surrounded. The state of being awake, is the state of being conscious of the network of relationships and of the sense of belonging to those relationships. It is being conscious of the network of patterns of behaviour, physical, verbal and psychological. We are never alone. You are never in that magnificent solitude of aloneness where you are neither a male nor a female, neither an Indian nor a Britisher, neither a son

nor a daughter, nor a father, nor a husband, nor a wife, nor a brother, nor a sister. You are neither a Hindu nor a Muslim. You just are an expression of Cosmic Life. You are an expression of that majestic wholeness where every expression is related organically with the other expressions while retaining its uniqueness.

THE DIMENSION OF NON - DUALITY

The silence, the emptiness gives the feel of aliveness, alertness and aloneness.

Life is a homogeneous wholeness, where every expression is organically related to the other and the interaction among the expressions produces the music of harmony. When we educate ourselves in the grace of non-motion, in the beauty of relaxation then this dimension of aloneness, alertness and aliveness becomes a fact for us. It is a personal encounter with the dimension which makes it a reality. We are exploring Reality through non-motion. The investigation with the help of the brain, with the help of the word, the knowledge, the experience, the past, that was taking place on the psychological level and the physical level is left behind. It is a non-cerebral, non-psychological exploration of the Reality. An investigation of the Truth on the psycho-physical level and an exploration of Reality on the non-psychological level.

This aloneness or alertness or aliveness does not require the duality, the division of your life into the subject and the object, the observer and the observed, the doer and the action, the experiencer and the experience. It is a flower born of non-duality. Silence that blossoms in the non-duality of relaxation, energises the being. Please do see this. When you do exercises on the physical level - Yogasanas, pranayama, your body gets energised. When you do pranayama and

oxidise the whole blood system you feel fresh. There is a freshness, there is an energy on the physical, the muscular, the glandular, the neurological level. One is talking this morning about a non-physical and non-psychological freshness and vitality that comes about when one allows the exposure of oneself to the emptiness, the silence, the relaxation.

SPIRITUALITY IS AN EXPERIMENTAL SCIENCE

Spirituality is an experimental science and everyone can experiment with it. There is no technique or method for relaxation. One has to allot time, one has to have patience with oneself, because this dimension of non-motion, this dimension of silence is something we are not acquainted with. Our educational system never introduced this dimension to us in our childhood. But if we get acquainted with it and we go through this process of getting energised and vitalised on a non-psycho-physical level, may be, we will introduce that into the educational process for our children. We can introduce them to the anatomy of mind, the physics of consciousness, the biology of cognition, the chemistry of thought. These subjects could be introduced into the school curriculum, so that the fear of mind disappears. The slavery of thought can be eliminated and an individual will no more be afraid of that inner freedom-freedom from thought, from thinking, from the 'I', from the 'Ego', which is the monitor of the thought stream, and freedom from the fear of emancipation. The human race can thus liberate itself from the clutches of this addiction to enclosures, of belonging to exclusive enclosures of race, religion, creed, ideologies and so on. You know, freedom is the perfume of Divinity. Freedom is the essence of creativity where there is no manipulation.

One thus exposes oneself for a sufficiently long time to this dimension of silence, educates oneself and grows into that state of aloneness, alertness and aliveness. In the beginning one sets aside some time in the morning and some time in the evening and then increases the duration of that exposure, so that silence gets established as a dimension and does not remain an experience, a state of consciousness but becomes a dimension, a normal dimension of one's being.

If that is done, then while you move into relationships and you go through the daily travail of your responsibilities and commitments, may be that alertness and aliveness, that vitality of aloneness will use the thought stream, will use the physical and psychological energies and express itself. Today our actions are the movements of the thought structure. Our wishes, our desires, our inclinations, our perversions, our distortions get expressed at the physical and the psychological level. But when that silence settles down as a dimension of consciousness, out of which you move into the relationships, then may be the perfume of that silence, the perfume of that aloneness will express itself through all that you do, at the physical, the verbal and the psychological level.

SILENCE - THE DYNAMICS OF HUMAN RELATIONSHIPS

We are talking about an alternative culture, where the human being will relate with others in a different way. Meditation, as a dimension of consciousness and silence as a dynamics of human relationships. Today we move into relationships out of tension, out of inner conflicts, out of inner clashes, inner contradictions. We are disturbed, distracted, upset and our words and our deeds stink of that inner disturbance, inner chaos, inner disorder, inner imbalances. Is not our society a neurotic society today ?

May be, if silence is allowed to settle down as a dimension of consciousness, the texture of our relationship with others will change. You cannot change it by laws, by legislation. You cannot change it at the point of a gun, or a bullet. It has to change from within.

The crisis of human psyche today is that we want to live in peace and we suffer from a confrontationist psychology. There is a mild schizophrenic state within each one of us. There is a division. Intellectually we want harmony. Intellectually and emotionally we are attracted towards it, but our psyche stinks of a confrontationist attitude, because we have accepted that there is a struggle for existence in the whole universe. We have accepted 'struggle for existence' as a metaphysical theory. We have accepted 'the survival of the fittest or the mightiest' as a metaphysical theory. If you accept the authority of the theory of the survival of the mightiest, you are bound to become acquisitive, aggressive, competitive, ambitious. This assertiveness, is the source of all wars in the world. Verbal assertion leads to psychological aggression. Psychological aggression creates inner compulsions for creating an outlet for that. So we become aggressive among the members of our family, verbally aggressive, physically aggressive. We want to dominate one another, possess one another, because it is 'survival of the mightiest' and it is a struggle.

Confrontationist psychology obviously cannot bring about world peace. If we want a new culture, a culture of peace and harmony, then we have to have a new quality in our consciousness itself. The exploration of silence or meditation, the exploration of that aloneness, that aliveness which does not depend upon your association with material objects, may give us an outlet towards a peaceful way of living. You cannot

accommodate spirituality in the present consumerist culture, confrontationist psychology, assertive and aggressive economic ways of living. Please do see this.

We have become pathetic self-inquirers because we are trying to accommodate spiritual truths and spiritual culture with the consumerist way of living. We have accepted the authority of this and we want to accommodate and adjust spirituality into this. It can never be done.

LIFE - A MANIFESTATION OF HARMONY

The ancient wise seers in this ancient land had proclaimed the indivisibility, the non-fragmentability, the homogeneous wholeness of Life through the Vedas, the Upanishads. They had talked about emancipation or liberation from all sense of belonging and from all enclosures when they talked about 'Moksha' as the last 'Purushartha'. The consummation of human growth is freedom from all sense of belonging materially, physically, verbally, psychologically. But we are obsessed with the idea of security, we are addicted to verbal and psychological enclosures and then we also want to dive deep into meditation, we want to find out what is Samadhi. They are not static destinations to be reached. They are alternative ways of living. Samadhi is not a location, meditation is not a static location to be arrived at, to be achieved, to be attained, to be obtained. It is a consummation of holistic growth, which results in a different texture of our being, a different quality of our relationship, a different culture altogether.

The ancient sages had proclaimed that life is not a struggle for existence. Life is a manifestation of harmony. It is a manifestation of an inner order and harmony among the five principles of life-earth, water, fire, air and the emptiness of space. There is an in-built harmony among 'Sattva', 'Raja'

and 'Tamas'. They appear to be contradictory but they form a harmonised wholeness, not an integrated totality but a harmonised wholeness. Life is a harmony, the cosmic life is harmony and human beings are born to manifest that harmony on the human level, to radiate the creativity and the order of the organic inter-relatedness. Do you see the challenge awaiting mankind at the end of the 20th century ?

It seems to me that when silence settles down in the consciousness as a dimension and not as a fleeting experience, not as a state of being which requires to be protected through isolation, but as a dimension which does not get damaged by the movement of relationship, which does not get mutilated by the onslaught of pain and pleasure, birth and death, but which retains its pristine glory and purity in the midst of all that, then our relationships will have a different quality.

It is within the reach of every one of us to go into the retreat of inner silence, inner emptiness in every leisure hour that you have at your disposal while living in society. First you begin with half an hour in the morning, half an hour in the evening. Then you go on increasing the duration so that silence settles down as a dimension of consciousness. Then you move out of it into society and discharge your responsibilities, doing justice to the commitments with a dignity, with a decency, not as an obligation towards others, not even claiming that you are doing service to others, but just as an extension of your being, naturally and spontaneously. This education begins in the retreat in the morning and the evening, then it goes on in increased durations. Then it does not require sitting down, it is there throughout the day.

This is one part of the education we were talking about. May I turn, with your consent and cooperation to the other aspect of this education ?

CREATING A SUPPORTIVE WAY OF LIVING

A person who is exploring the dimension of Meditation, exploring the dimension of non-motion, motionlessness, silence, emptiness, will have to turn to the other aspect of daily living-that is, what you do during the day for 10, 12, 16 hours. You will have to create a supportive way of living, a way of living that is supportive to the establishment of inner silence.

What will we do to create a supportive way of living ? We will minimise socialisation as far as possible. We will minimise verbalisation as far as possible. This is the way we will have to educate ourselves.

While communicating if you can communicate in one sentence then you will not use ten sentences for that. Because every verbalisation is the emanation of sound energy from your body which carries with it the fire energy also. Sound and light go together. It is an emanation of Prana-the fire principle and also Nada-the sound principle. With excessive verbalisation, that vital energy is spent and consumed recklessly. So you do not verbalise unless verbalisation is necessary, unless sharing is necessary, unless expression of inner happenings is necessary. When you do verbalise you are very careful-you say what you mean and you mean what you say. The misuse and abuse of this faculty of verbalisation is the source of untold misery, confusion and misunderstanding.

As an educator of myself, as a sadhaka, as a self inquirer, I will minimise the outgoing activity. The energy is scattered today. It is in all the sense organs and the movement is outgoing. All outgoing activity will be minimised. For example, seeing will take place but not looking at individuals, not looking at objects, unless it is necessary to do so for the body-feeding it, clothing it, taking care of it. Every looking has a motivation

behind it and seeing is the vitality. The sight is the vitality of alertness. It is the quality of alertness. You look but Life sees. Life is a perceptive sensitivity. So you do not focus that sight, that Divine energy of seeing, that perceptive sensitivity unnecessarily, out of cheap curiosity, looking at objects, looking at individuals.

So the out going energies are restricted but they are not suppressed. We are educating ourselves, not training ourselves to follow any pattern. Every individual will educate himself or herself in his or her unique way. It is said, 'There are as many paths of self-inquiry as there are individuals'. Truth cannot be organised and exploration of Truth cannot be organised into a pattern, a dogma, a sect. How can you deprive another human being of inner freedom? Minimum guidelines can be provided, but the actual Sadhana has to be conducted with utter inner freedom, unconditional freedom, uninhibited freedom. Unless you conduct it out of your freedom there will not be a sense of responsibility. You will throw the responsibility on the teacher, the master, the Guru, and you will lapse into the sluggishness of insensitivity. You may lapse back into psychological inertia and mistake it for humility. 'Pramado Vai Mrutyuhu', (A Blunder is death itself).

So there will be a minimisation of outgoing activities of each sense organ. When the energies that are permeating the sense organs do not indulge in any outgoing movement unnecessarily, unwarrantedly, they are retained in the sense organs and because of silence they are inclined towards their own source of non-motion. I hope you are aware of what the physicists say today about the explosion of the universes out of the emptiness of space. At the end of the 20th century, they say the emptiness of space is the source of innumerable

universes. So the energies go back to their source. They are inclined towards being in non-motion, in silence. They go back to their own source of creation.

So you take meals, when it is necessary. The activity of taking meals is related to the necessity of the body and not the indulgence of the tongue or the mind. You clothe the body according to its needs and not try to decorate it. When silence settles down, in that beauty of aloneness and aliveness, you come to see for yourself that your aliveness does not require any dependency or any association with material objects or individuals.

Thus the out-going energies go back to the source. That is what I mean by developing a way of living which supports your spiritual inquiry. If you indulge in a contradictory way of living, a non-supportive way of living to the inquiry, obviously you will have no vitality, no passion left for that non-cerebral, non-psychological probing and exploration. All the energies are spent and you are always tired, exhausted. Why should you be exhausted if the work is done properly, if the actions are gone through peacefully, if they are gone through with an inner sense of equanimity? If you do not torture your consciousness with unnecessary imbalances which are impurities, then living is a fascinating phenomenon.

The wear and tear of the movement of living disappears when you sleep profoundly or when you spend some time in the retreat of meditation, in the cave of silence. That is the cave we carry within ourselves. So the wear and tear in the movement and the revitalisation, the replenishment of the energy through silence and meditation take place - like breathing in and breathing out. Then you do not have to escape from the relationships. You go through the pain, the pleasure, the humiliations, the honours, the birth and the death - you take

them in your stride. You are aware that they are part of the game. You do not make a fuss about the pleasure or the pain or the sickness of the body - you go through all that.

So living acquires a new glory, living acquires a new perfume. This is not a theory, this is how it has been observed. Nothing will be shared here which has not been lived. The sanctity of informal communication will never be violated by dry theories borrowed from books or grafted upon one's psyche. I respect my friends who come to listen to me.

Education requires developing a way of living - economically, politically, socially which is supportive to the inner inquiry. The inner and the outer have to be harmonised. You cannot be licentious in physical living, disorderly in mental living, imbalanced in psychological behaviour and then inquire about meditation, transformation and mutation. If the way of living is not supportive to the inquiry then the hands will remain empty in the evening of life. Memory will have the shells of empty words and a sense of frustration comes about. Let us not go that way. Let us re-learn, re-educate ourselves. Nobody is going to do that for us in this consumerist, corrupt society. We have to do it ourselves. And do you know why it is difficult? Because we accept the authority of the social value structure. We are part of it. We like the consumerist culture. We like acquisition, ownership, possession and so on. Having seen intellectually, theoretically, that this craving for more and more, this aggressive way of living economically is harmful to the inner health, having understood all that, we are reluctant to let it go.

THESE QUESTIONS MUST BE ANSWERED

When you understand what is Truth, when you perceive what is untruth and you do not allow the untruth to drop away, then it is a sin against Life. The untruth has no

strength to overpower you, but we are reluctant to let the untruth drop away. Having seen what is false and what is true, when we do not allow the false to drop away, and we cling to it, then we create a division in our being. We become schizophrenic, we become neurotic.

So let us ask ourselves, do we want to inquire into what is the Truth? Do we want to understand what is the Truth, explore the Reality? Do we really want to probe into what is freedom, emancipation? Are we really willing for a dimensional transformation in our lives? Let us ask ourselves these questions. Let us conclude this session with this proposal for introspection and finding out where one stands in the pilgrimage.

Mount Abu
24 November 1993.

III

OPERATION OF PERCEPTIVE SENSITIVITY

In the theme that we were communicating about this morning, we were exploring together how a supportive way of living, supportive to our religious or spiritual inquiry can be developed, in our individual lives. We had arrived at a point where it was said that the minimisation of the out-going activities of all sense organs can be helpful to the sustenance of vitality, to the sustenance of the intensity and integrity of our inquiry. One would like to probe this point a little further.

MINIMISING OUT - GOING ACTIVITIES

What happens in the out-going activity at the sensual level? The out-going movement cannot be discontinued completely. The survival of the physical organism requires nutrition - both to the sense organs themselves and to the body itself holistically. The eyes can not be starved of their contact with the material world - with the innumerable variety of shapes, sizes, colours, with the beauty, self generated by Life and the beauty structured by man's thought and hand. This inter-action between the beauty in the world and the aesthetic sensitivity within us is necessary. A cultured life requires the inter-action.

The music of the rocks, the rivers, the oceans, the birds and the music developed by the human race is a nutrition by itself, not only to the aesthetic sensitivity but to the Intelligence, the Chaitanya, the Atma Tatvam. Satyam, Shivam, Sundaram. The beauty of music, the grandeur of the objective material world, the joy that one experiences through the capacity of touching, the faculty contained in the various layers of our skin, is nutrition. I wonder if you have noticed that what we call our

skin has nearly seven different layers, one within the other. The touch of the soft earth, the hard earth, when you climb the rocks, the mountains, the touch of water, the touch of the space, of the air, of the light and so on - it is a very subtle nutrition for Life. We cannot starve the body of it. As the body requires solid and liquid nutrition, it also requires this kind of nutrition.

But the interesting factor is that the relationship between these objects that provide nutrition and ourselves, who need the nutrition, neither remains simple nor grows into a scientific temperament. It does not develop into a scientific relationship with accuracy and precision, nor does it remain simple in its spontaneity. The elegance of spontaneity becomes complicated.

Let us see how it gets complicated. Something gives me the sensation of pleasure - nothing wrong with that. It is quite natural to feel the pleasure of that sensation. But we do not allow it to terminate there. The joy, the sorrow, the pleasure, the pain that come up in the inter-action can end there completely, but we impose upon them a conceptual continuity. With the help of the idea of time we impose continuity upon those events of inter-action which are beautiful, which have a sacredness, a purity of their own, which are a part of Life. So we get attached to the object that provide the sensation of pleasure. We get attached to individuals who give us a sense of protection and security. So attachment comes in. It can develop into an infatuation. It can get further complicated and become an obsession.

The energy in the particular sense organ is not only located in that sense organ but it becomes nearly a prisoner of that sense organ. We want to use it more and more, again and again. If the relationship with the outerworld - the objects,

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the individuals - remains at the simple spontaneous level of inter-action, nutrition, a sense of fulfilment in that nutrition, then it is over. Then the freedom is not hampered.

So when we minimise this out-going activity of each sense organ, not only is there a conservation of vital energy but there is every possibility that we will spend more time in freedom than in the travail of attachment, addiction, dependency, obsession. Anything that causes the loss of inner freedom is anti-religious and anti-spiritual.

PERCEPTIVE SENSITIVITY

This is not the time nor is it perhaps relevant to go into further depth of the subject. But those of you who might be interested in probing further the depth, will kindly look at what is called celibacy. The sex energy is the expression of creativity that we share with Divinity. When that energy is exercised with a self-restraint, a healthy and sane self-restraint then that energy is not only retained locally, it permeates the whole being. Then that vital energy-the essential creativity, the existential essence of our being-is communicated through the eyes, through the speech and through the sex. If there is an education in a sense of restraint and aesthetically responsible exercise of these energies, then those energies going back to their source of silence and emptiness, permeate the whole being, permeate every drop of the blood. The person becomes vital, sharp and alert like the blade of a sword. The organic, perceptive sensitivity which may be the essence of Divinity, Chaitanya, Atman, that becomes operative through every drop of the blood, every word of the mouth and every glance of the sight.

Operation of Perceptive Sensitivity

So it seems to me that developing an alternative way of living, an alternative culture, a spiritual culture, radically different from the materialistic, consumerist culture, is the content of new education, call it self-education, and introduce it in the schools right from the pre-primary stage.

Mount Abu
25 November, 1993.

IV

THE EMERGENCE AND CRYSTALISATION OF THE 'I' CONSCIOUSNESS

PILGRIMAGE IN CONSCIOUSNESS

This is our joint pilgrimage in consciousness that we are taking towards our Home. Meditation is Home coming. The pilgrimage is from the illusion of manyness to the reality of oneness. It is a pilgrimage from knowledge to understanding. It is a pilgrimage from the addition to the unreal to the awareness of the Real. Living becomes great fun and an interesting phenomenon when you look upon it as a sacred pilgrimage.

Most of you come from big cities. So you are aware of the grim challenges the human race has created for itself. It is a psychic challenge that we have created for ourselves. Every growth, every advance, confronts us with fresh challenges. Life is worth living because there are challenges. The psychic challenge with which we have presented ourselves, is the challenge of developing a planetary consciousness, a sense of belonging to the global human family and cosmic awareness. In the last few years, perhaps a decade, the human race is rushing towards globalisation of economy and politics. Science and technology are already globalised. We have created a commercialised civilization for ourselves. The globalization of economy and politics, the liquidation of sovereign nation states etc. will create havoc, wars and violence, on an unprecedented level if the consciousness - individually and collectively - is attached to localisation, if it is imprisoned in caste consciousness, ethnic, linguistic, racial enclosures, if it is imprisoned in national consciousness or the consciousness of a mono super power that U.S.A has become.

There will be a contradiction because the Reality demands the expansion of consciousness, a sense of belonging to the whole human family, sharing the resources and the production. It is a historical, a material necessity that we develop a planetary consciousness and become conscious of our global abode, that is, the planet. If we go on plundering the planet and make it uninhabitable, then we will be heading towards racial self-extinction, extinction of the human species from the planet. The cosmos is the environment of the planet. We have to develop a sense of belonging to the whole global human family, a sense of sharing life with the whole human family, a planetary consciousness and cosmic awareness. And this cannot happen unless there is an inner psychic mutation. You may call it spiritual revolution, you may call it religious revolution, but a mutation in the very mutant, in the human consciousness, in the content of consciousness itself, is required.

So we are dealing with the emergence of the 'I' consciousness, the merging back of the 'I' consciousness and the meditative consciousness. We are now taking this pilgrimage from the three fold consciousness like the conscious mind, the sub-conscious mind and the unconscious mind towards the fourth dimension of consciousness which is called Meditation.

Please do see why we are engaged in such a serious endeavour-not for the personal, petty minded ambition of developing certain occult or transcendental powers. It is not a self centered or ego centered endeavour. We are embarking upon a pilgrimage which is a noble pilgrimage, which is a sacred pilgrimage. We are doing it on behalf of the whole human race, on behalf of the whole human family.

THE PERCEPTUAL LEVEL OF EXISTENCE

This morning, with your cooperation let us look at the various phases and levels of living that the human race has gone through. There is a perceptual level of existence-through the senses we perceive and we respond. I wonder if some of you are acquainted with the life of the tribal people in India and other countries? By the grace of Life, I have had occasions of living with the tribal people during the Bhoodan days, those ten happy years of wandering throughout India, living with the tribal people in Bihar, in Nagaland, in Mizoram, in the South, also in Australia- actually living with them in their huts, in their caves, sharing their meals and so on.

The tribal phase of human existence is at the perceptual level. Their responses to the perceptions are governed by the needs of the body-the physical needs-there is hunger which has to be satisfied and they go hunting. Their whole existence of perception and response is governed by the requirements of the biological structure-whether it is appetite, whether it is thirst, whether it is sex, whether it is sleep, whether it is some shelter for their bodies. It is a crude, simple, primitive life. The simplicity is a crude simplicity, not a sophisticated simplicity, that has the flavour of elegance in it. At that level of perception and response there seems to be another factor that regulates and controls the responses and that could be called instinct. The responses are governed by the bodily needs, the biological requirements and then there is the organic instinctive energy.

We who are living in the cities, are uprooted from our communion with the earth, the skies, the woods, the waters, the birds the trees etc. We are an uprooted humanity. So perhaps, today we are not capable of feeling a genuine appetite-not provoked, not artificially manipulated-but a real, genuine appetite, thirst, the purity and integrity of a sex urge,

the beauty of it. Perhaps, we are far away from all that, but those simple natives living in the jungles, they have that purity of the bodily requirements and also the integrity of instinctive wisdom. Living with them, one has noticed how they can tell when the rains are to come. They have a premonition not only hours before the rainfall, but days before the rainfall. One has watched them communicating with the birds, with the trees. So there is the source of instinctive energy and even intuition. The premonition is there, the instinctive wisdom is there, the intuitional energy is there - one has observed them among the tribal people in India, in Norway, in Australia. Those have been the happy days of my life-living with those people, the children of the earth. There is a source of instinctive energy and even intuition.

THE CONCEPTUAL LEVEL OF EXISTENCE

The 'I' consciousness has not crystallised in the tribal people. They are not acquainted with the image-making profession with which we are busy throughout our life. For them it is just a challenge and a response, a need and response, a feel and a response-it is a perceptual level. But the human race developed agriculture, which eventually domiciled the human race. With agriculture the quality of consciousness also changed. The quality of consciousness gets affected by what you do - your actions, your physical, your verbal, your mental movements affect and determine to a very great extent the quality of consciousness.

With the development of agriculture, the human race getting domiciled, the need for developing tools and implements arose. The need for storage of food, the need for organising relationships between men and women, between groups of people arose. Perhaps in that phase of human existence, the science of engineering sound energy into words

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and languages came about. So the process of naming, specifying, classifying, identifying started. This naming and identifying is minimum in the life of the tribal people-the wanderers, the gypsies, if you have watched them move in Rajasthan-Vanjaras as they are called. One has walked with them around Jaisalmer, years back, just watching how they live. If you love human beings, you watch how they live, how they respond, how they move about, how they handle their bodies, how they handle their meals. It is a fascinating phenomenon. If you love life, if you love living, then you watch, you observe and you learn. You know, living and learning are synonymous. Learning keeps you fresh. It does not allow you to become stale. Though the body advances in years, the virgin freshness is sustained and enriched as the years advance.

From the perceptual level of existence mankind seems to have grown into a conceptual level of existence. On every perception must have been grafted a concept. When you name a thing with the help of words for the sake of identifying it, for returning to it time and again, for storing it, owning it, for sharing the use of it, then you have to have the ideational or the conceptual level. You convert the concrete inter-action with an event into an abstract idea. All the languages are the development of the ideational and the conceptual level of human existence, and we are in the thick of it now. We have concepts about everything. We have named, we have identified, and this process of naming and identifying has been extended from the material, the physical to the psychological level.

THE EMERGENCE OF THE 'I' CONSCIOUSNESS

See the critical turning point that has taken place in the life of the human race! A child is born and you give it a name. According to the male and the female body, you give it

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a name. You repeat the name, you call the child ten times a day by that name and the sub-conscious process of identifying with the name begins in the child. You describe the qualities of the body of the child and the brain of the child, the expressions of the cerebral movement and the physical movement. The child absorbs those judgements, those descriptions, the adjectives conferred upon him or her. So the identification goes on in various ways with the name, the attributes, the qualities.

Somebody has asked me: "when does the 'I' consciousness emerge? How is the 'I' born? How is the Ego consciousness formulated?" So let us watch it. Nobody tells the child that the name is given to its body. Life pulsating in the body is unnamable, it is immeasurable. You can measure the qualities, compare them, have a value judgement about them, but how can you measure the Life pulsating in the body?

'That, which is not revealed by speech, but, by which speech is revealed, know that alone to be Brahman, and not what people worship as an object.

'That, which man does not comprehend with the mind, but by which, they say, the mind is comprehended, know that to be Brahman, and not what people worship as an object.

'That, which man does not hear with the ear, but by which the ears are able to hear, know that to be Brahman, and not this that people worship as an object.' (Kenopanishad, Part I, Slokas 4,5 and 7).

Brahman is the unindividuated wholeness of Life and the child is the individuated manifestation of the wholeness of Life. It is Brahman which has compassionately manifested Itself in a limited form and keeps on vibrating inside. It is the

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dance of the manifest and the unmanifest. Fritz of Capra may call it the Dance of Shiva-the dance and the interaction of the innumerable energies in the field of cosmos is called by that scientist - the Dance of Shiva, the Tao of Physics. All the physicists are standing at the threshold of metaphysics today. It may be metaphysics and mysticism today and may be the crux of spirituality tomorrow.

So nobody tells the child that along with the body which is named, along with the qualities of the conditionings inside you which are measurable, you are also something unnameable, immeasurable. May be that is the essence of your being. The body is the outer crust. The brain or the mind is the inner enclosure - the 'Garbha Griha' in the temple of the body. But within that abode is the unnameable, immeasurable, indescribable wholeness of Life, which has the light, the warmth, the motion and the creativity of expressing itself in very many ways. After all what is your Cosmos ?

'That Wholeness, that complex Wholeness wanted a mirror to look at itself and the Oneness took the form of manyness. ' (Sah Ekaki Na reme. Ekoham Bahusyam-Upanishad) There is no dichotomy in the Oneness and Manyness. Asking the forgiveness of the Rishis, I might say 'Ekata Aham, Bahuta Syam'. The words 'Eka' and 'Bahu' may create an illusion of a dichotomy between the two. The Oneness, the Wholeness is fulfilled by covering Itself into manyness.

You know, in this ancient land the Whole, 'VISHWA' is called 'Chhanda'. The root 'Chhanda' in Sanskrit language means to cover up. (Chhاندansi Yasya Pamani-Gita, Chapter 15) So the Cosmos, the manifested world is a 'Chhanda' of the Divine. Playfully It covers Itself with the manyness, the innumerable variety of forms, shapes, sizes etc. So we are

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coming to the conceptual level of human existence where every percept has been converted into a concept, an idea. Life is enriched. Consciousness is enriched.

The agricultural society that must have existed did not require so much image-making of oneself and others as the industrial society requires. So we see, how the tribal civilization, the agricultural civilization and the industrial civilization, affect the quality of consciousness and the preoccupation of human beings with themselves. Sale, purchase, profit, loss, calculation, manipulation, bargaining-those were not important factors in the agricultural societies. Even human beings had a different character, which you will come across if you visit such agricultural societies not only in India, but in Chile, in South America, in Peru, in Brazil, in the interiors of California, in Canada, in New Zealand and so on. It is a different character of consciousness, expressed in their behaviour, gesticulation etc.

EGO - CRYSTALLISED IMAGES ABOUT ONESELF

With the industrial civilization and the advance of science and technology, say 200 or 250 years ago in Europe and gradually all over the world, human beings must have been trained in the image-making profession. With the idea you create an image. With the help of the word, you build up an image because the crystallization of the image is necessary for you as an industrialist, as a businessman, for the trading community. When your life becomes centrally managed, manipulated, then you require these images of oneself. What is ego but crystallized images about oneself ? The images cannot be allowed to remain scattered so they are collected in memory and we have to decide which image to project when-that is how you can be successful in the world, economically and socially. So you become very clever and you train yourself

not only in the formulation of images and storing them but using them. The projection of images became the content of our relationships. Please do see this. Even in family life, the words husband, wife, are concepts, ideas, implying norms and criteria-how a husband should behave, how a wife should behave, how a son or a daughter should behave towards the parents and so on.

Thus we have naming, image-making, training in the use of images and building up patterns of behaviour and sets of criteria and norms around those ideas. Do you now see the emergence of the ego as an entity ?

You helped the 'I' consciousness, which had a fluidity in the child, to crystallise. You helped the child to identify and to let those identifications become static in him or her. That is what we call education. Perhaps for the real education to begin, all the schools and colleges will have to be closed. Divinisation of humanity is the purpose of education. As Divinity has descended towards its own humanisation, humanity has to ascend towards the divinisation of its own consciousness and its relationships.

So the 'I' consciousness, the ego consciousness has been formulated gradually in the so-called civilized society. Now we are born with it. We are the products of millions of years of human history. The ego has become nearly an instinct with us and development of personality has become a necessity of the modern society. That personality has been equated with the unnameable, the immeasurable, individuated cosmic Life in us.

PLAYING ROLES WITHOUT ATTACHMENT

Develop the personality by all means, develop the

talents and play the different roles that society requires. We play different roles according to our needs, do we not ? For example, a human being in young age feels the need for marriage and becomes a husband or a wife. It is a role that one has taken upon oneself. You become parents and you take upon yourself the role, the responsibility, the commitment of parents. We have taken those roles upon us. But you are a human being primarily. You have accepted willingly the limitation of a role, the commitment and the responsibility which comes with it. You become a lawyer, an engineer, a doctor according to your talents and for earning a livelihood, you exercise those talents. But you are not primarily a doctor, an engineer, a lawyer. That is a role that is played in the economic field. You may play a political role, an economic role but you are primarily the comprehensiveness of humanness within us which ought not to get damaged and mutilated by the various roles that one has to play in life.

So the ego consciousness is limited to the personality phase, the phase that is required for living in a society. You are born in a society, in a family. You are born in the midst of various relationship. So you have to play with them.

If these roles are played, if you can function as a lawyer, without allowing your consciousness to get polluted all the time by the legal approach, if you can function as a doctor without damaging your primary basic humanness, and the quality of humanness that goes with it, then there are no problems. The ego clashes, the tensions, the contradictions, the conflicts come about when the limited role of a personality, the limited role of commitments and responsibilities is equated with the wholeness of human life. As you pass from childhood into youth, into adulthood, into old age, in the same way you take upon yourself different roles and develop different personalities which fulfill their development by playing the role.

But one does not like to leave the role. For example, children grow up, are educated and married. They can take care of themselves and yet I want to dominate them as a mother. I want to dominate my daughter-in-law. I want to dominate everyone. Your role is over. You are available there, accessible, at their disposal if they need you. But- No, I want them to do everything as per my understanding, my knowledge. I would like to dominate their lives. There is attachment to the role which is no more necessary. So what you call the ego, the 'I' consciousness, the staticness of the 'I' consciousness is a mal-adjustment with the movement of life. Please do not imagine that the Ego and the 'I' consciousness are incurable diseases or problems. It is a mal-adjustment with reality. You have to use the 'I' consciousness for taking care of your body. You have to use the terms 'I' and 'me' and 'mine' and 'you' and 'thou'. The Sanskrit words 'Asmad', 'Yushmad' are very beautiful. The very term 'Pratyaya' clarifies the limitations of the 'Asmad', 'Yushmad' and their field-'I' and 'thou', the 'me' and the 'not me'.

Thought is necessary, conceptualization is necessary and thought, knowledge, memory are to be used on the material level in the frame-work of time and space. But when the mental movement is not necessary then one should have the elasticity to go into the retreat of silence and not keep on brooding, worrying, repeating what you have done, playing with the memory of what has happened. That is a misuse and abuse of thought, knowledge and memory. It is a misuse of the roles that you have to take up, misuse of the responsibility and the commitment that you have to go through in life. Then only what you call the 'I' consciousness becomes a problem.

Otherwise 'I' consciousness is a beautifully developed tool or implement to be used in social, biological and physical life- you cannot do without it.

In the '60s, the youth of the world had a craze for expanding consciousness with the help of drugs, by returning to primitivity. They wanted to run away from rationality, reason. They had their communes all over the world, trying to pretend to be primitive. You cannot go back to primitivity. You cannot go back from the complexity of the conceptual level to the crude simplicity of the perceptual level. From the sophisticated, sharpened enriched tool, the brain, the cerebral organ, you cannot go back to the crudeness or the naiveness of the instinctive life of the tribals.

THE TRANS - CONCEPTUAL LEVEL

It seems to me that the challenge is to transcend the perceptual, the conceptual and go to the trans-conceptual level. You use the ideas, the concepts, the symbols, the measurements where they are necessary and you are free of all those concepts, ideas, symbols, when their use is not necessary. Time, as a measurement, space, as a measurement are necessary. You and I gather here together at 9.30. But, time, like the word, is something contrived by human ingenuity for use in social life. There is no time in Life, really speaking. Time has no reality. It has a conceptual reality. It has no factual reality. Your kilometres and miles and furlongs with which you measure space are for your own use collectively. But space is infinite and Life is eternal.

We try to relate to the Eternity and we create time. We try to relate to the Infinity and we create measurements in space. It's the beauty, the complexity of conceptual life, which requires all the measurements. But the word is not the thing. I may say a cow or a horse. I may show you a picture. But the word cow or the picture of a cow is not the cow. The picture of a river or the word river is not the river-unless you go to the river, take a dip into it. Unless you go near a cow or a horse

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and handle them, touch them, love them, get acquainted with them, you will not know what a cow is, what a horse is.

The word is not the thing. The symbol is not the reality. Have the symbols by all means-not only because you need them but also because you relish them. Have we not built temples and have idols in them to represent the omnipresent, the omnipotent Reality ? Those who cannot relate to the abstractness of the formless, the wholeness, have created the symbols as representatives. You do not go to a temple to say I am worshipping a three inch idol. You say, 'You are omnipotent. You are omnipresent. You know what is happening'. You are saying that because you are relating to the Divine, the Wholeness, to the complexity of that Wholeness through the representation of that Wholeness. All the images are symbols, not only the idols in the temples - but even your words are symbols. All verbalisation is a phase of the symbol.

Our conceptual level of life is tremendously complex. It has words, ideas, concepts, symbols, measurements and priorities in using them. In this complexity now we have to live simply. We have to discover the majesty and elegance of simplicity while living in the complexity. We cannot run back. There is no escape and surely, spirituality is not a network of escapes. We are lovers of Life.

The Rishis sing in the Vedas-they say that 'Vasanta', the spring, is beautiful. 'Grishma', the summer, is beautiful. The rainy season is beautiful. Born in this country, we have inherited love of life and love of living. No escape!

We have travelled this morning from the perceptual to the conceptual and now we are to take a quantum jump from the conceptual into the trans-conceptual or a non-conceptual level which is not anti-rational but transcending reason, not

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anti-emotional but transcending the emotions, not suppressing the mind, but using the mind as a stepping stone, as a spring board.

I hope the complexity and the inevitability of the conceptual level of human existence is appreciated by us. If we realise the inevitability for the human race to move from this conceptual level, then only the term 'Meditation', the term 'Silence', the term 'Emptiness of consciousness', will have some meaning. The 'Mind', the 'Ego', the 'I' consciousness must be understood as they are. I would not call them bondages at all. I have not come across any bondage in life-maladjustment, incapacity to adjust, ignorance - yes. Momentary, transitory, temporary imbalances, aberrations, one has seen. But there is nothing in life that can function as a bondage for a person who is concerned about living and learning.

When we meet again, with your cooperation, we will look into the issue of the pilgrimage from knowledge to understanding, from thinking to awareness, from steadiness, quietness and peace to Silence and from conscious, sub-conscious and unconscious to meditative consciousness.

This morning we have seen the 'I' consciousness getting localised in the body, then getting tethered to concepts and ideas. It has been a part of growth, not a problem, not a hurdle, not an obstacle. If we do not know how to use the 'I' consciousness properly then we call it an obstacle, a limitation. All the limitations in which we are destined to live can be converted into the wealth of life. They need not be barriers. It is our attachment to them, it is our getting stuck up with them, that creates the illusion of they being problems.

Mount Abu
25 November, 1993.

KNOWLEDGE AND UNDERSTANDING

THE MOVEMENT OF KNOWLEDGE

We shall continue our pilgrimage together with the help of verbal communication. I would like to probe the issue of knowledge and understanding-the movement of knowledge or thought that goes on within us, involuntarily. It is an experience of most of us that even when we would love to relax and dive deep into silence, the mental movement continues. The chattering of the mind, the play of memory, the wandering of imagination, the dance of wishes, desires, ambitions continues. Even when physically we sit in a relaxed posture or lie down in Shavasana, inwardly the movement goes on. And as long as the movement of thought continues in some form or the other in the body, the body is not free of neurological tension or chemical pressure. The mental movement is the movement of words or verbalization contained in our body, in our physical structure. Impressions of millions and billions of words are contained in the muscles, the sinews, the glands, the blood, the nerves, the arteries and so on. So the movement of thought is the movement of those impressions. The meaning of each word that memory brings up has a meaning, an association of ideas, an association of an emotion. And emotion does create a pressure on the chemical system, whether it is an emotion of fear, jealousy, anger, hatred, contempt or any other emotion. So why does this movement go on, why does it continue when honestly, generally we are interested in its abeyance, its non-movement, its non-motion ? This is the question one would like to take up this morning because most of us find this difficulty.

Does that movement of knowledge or thought in us continue through all the waking hours from morning till night ? We will have to find out what happens in the body, to the body, to the brain throughout the day. The way we live goes a long way in affecting the quality of consciousness and the content of consciousness. So how do I live ? Do I live by knowledge and rely upon knowing for relating to life, relating to people, relating to challenges ? And what is knowledge after all ? Have I accepted the authority of knowing and knowledge as the supreme authority in my life ? Do I live by knowledge ? That is the question which we might have to ask of ourselves.

AUTHORITY OF KNOWLEDGE ON THE PHYSICAL LEVEL

Knowledge has invariably to do with words and verbalisation. It is a verbalised version of organised, systematised information, acquired by those who had lived before us on the whole planet. Will there be knowledge without words ? Can knowledge exist without words ? So it has something to do with verbalisation. Those who lived before us, in ancient days or the recent past, exercised the activity of knowing-that is to say with the cerebral organ operating through the auditory nerves and the instrument of audition, through the optical nerves and the optical instrument-they dealt with words. Languages are ancient. Sanskrit, perhaps is the most ancient language. But Greek, Latin, Arabic, Hebrew are also very ancient languages.

So when one tries to relate to an object through an idea, through a word, we say that person has acquired knowledge. He has acquired only a word, a verbal information about an object. So this verbalisation, which is the process of naming and identifying, which is the content of civilisation, has given us a vast fund, a storage, a heritage of information about the material world, information about psychological structures

through words. So we read them, we hear them, they are repeated and the result is that I say I have knowledge. This way of relating to life is inevitable with us. We cannot escape it altogether. When we have to relate to matter as matter at the material level, when we have to relate to society, its laws, rules, regulations, then we have to rely on this verbalised information. So it seems to me that the cerebral activity of acquiring and storing organised information about the material world or the man made structures around us, is necessary for human life. There the knowledge is an authority, perhaps to a great extent, an unquestionable authority.

I am not going to question the rules and regulations when I drive a car in India or in Europe. I can't say that in our country it is left hand then in the other country I will not drive right hand. I have to accept the authority of that country, of that society. If I want to learn engineering, law, medicine, mathematics, physics, chemistry, I cannot escape accepting the authority of existing knowledge about that subject. If I want to conduct research, I may take the fund of information and start my quest. That is a different matter. But for living as a citizen in society, moving about in the modern technologically advanced, scientifically advanced society, this authority of knowledge on the physical level to a very great extent, is inescapable. We acquire knowledge in schools, colleges and we utilize it. If I want to put some money in the bank, I go to the bank. I do not sit down and study the whole banking system. Living would be impossible. We are products of human civilisation. We are products of so many organised, systematised processes. So it seems to me, that authority of knowledge and exercising the thought process, the mental movement is unavoidable. It has to be utilised. It has to be accepted.

From the physical, we move to the psychological, a subtler dimension. Our life is a multi-dimensional phenomenon and all dimensions are equally important. One cannot say that the trans-psychological dimension is more important than the biological or the biological is more important than the psychological. All are equally important. All are equally sacred and all are equally the expressions of Life, the wholistic phenomenon, the homogeneous complexity or what you call the cosmic Life, the universal Life. So when we come to the psychological, do we accept the authority of knowledge? What will happen if I accept the authority of what has been known about the mind, the psychological structure without trying to understand?

On the physical level, on the social level, repetitive action, use of memory, skill in using knowledge, are inescapable, unavoidable processes. There knowledge is power and has to be used. We cannot run away to a primitive way of living, where that knowledge would not be necessary. A three year old or a four year old tot knows how to use television, telephone and so on-so many gadgets. They can play around with them. We did not know anything about them twenty years ago. So with the advance of science and technology and the complex life that we live even on the physical level, knowledge is power. The brain must be sharpened, refined, sophisticated and we have to acquire the skill in using that knowledge. We have to live with robots and computers and electronic brains. The tenth generation of computers now is being equipped with the emotional or the psychological aspect of it. People in Japan, USA, and some countries in Europe are extremely busy with the latest generation of computers, exploring if the emotional aspect can be introduced in them. If the silicone chips do not help, then which other material could be used, which would be nearest to the human organism, comparable, parallel to the

human organism ? It is a very thrilling period for human evolution through which we are passing. So knowledge is power. Knowledge is authority. Thought structure has to be enriched as far as possible. It has to be kept sane, sound, solid and sharp.

AUTHORITY OF KNOWLEDGE IN THE PSYCHOLOGICAL DIMENSION

We now come to a very critical dimension of our life—the psychological dimension. There knowledge can be referred to but knowledge perhaps, cannot be used as an authority. For example, we may have general information about what a family is, what a marriage is, what married life is, what kind of relationships exist in a Hindu society, in a Muslim society, in a Jewish society, in a Buddhist or Jain society or in country-wise societies. But I will have to understand my wife or husband in daily life. I cannot say I have known what a wife should be, what a husband should be, what a son should be and therefore my son will be fixed in that iron framework of the definition of a son or a daughter or a wife or a husband and that's that. There you refer to knowledge and through direct encounter with human beings, you try to understand.

Psychology is not a static thing. A motor-car, a missile are things which will not change. But as human beings grow biologically, physically and their characteristics change from childhood to youth to adulthood to old age, chemically, neurologically, psychologically human beings also change every hour, every minute. You have to be very alert. In knowledge, you do not need that alertness. You need the skill, as you need skill with machines, for driving a car, driving an aeroplane or for handling a space rocket, handling a computer, extremely sensitive scientific tools, electronic gadgets and so on. For all these you have to be sensitive, you have to be alert

to some extent. But with human beings, you have to be much more alert than with machines. If I accept the authority of knowledge, of patterns of behaviour, of what people have done in the past, then that acceptance of the authority of the past ways of living would prevent me from pursuing the present. Here authority will become a hindrance in the perception of that which is. Knowledge refers to the past but in psychological relationships the past does not have a very important role to play. You can refer to it. Reference is one thing, acceptance of authority, is another.

Suppose I have accepted the authority, say of the 'Manusmriti' in which men are considered superior to women in some respects. Then I live in a democratic society where women are equal to men and they are citizens. Not only do they have the right of franchise but they are equal human beings, in every field. How will I relate to that equality of men and women if I have accepted the authority of the Manusmriti? Do you see that in psychological relationships, you have to be alert every moment and commune with the present as it is. Acceptance of the past, of the authority of the past patterns of behaviour, will perhaps disable me for this communion. Then my mind will be full of expectations about other people, how a neighbour should behave, how a husband must behave, what a wife ought to do. You know the acceptance of authority at the psychological level generates many expectations from other people. With that authority come rigid norms and criteria of human behaviour.

So it seems to me that you have to move from knowledge to understanding at the psychological dimension, which is a very important dimension of our life. Dealing with a typewriter is not dealing with the members of your family. They are living human beings. Chemical changes, neurological changes may be going on in their bodies all the time. So now

what do I learn ? I learn to understand the known without accepting the absolute authority of the past, of the known, of the thought, of the memory. I say, this is what has been. Let me see what works today because the present is the only expression of eternity available to us. The timeless present, the now and the here, is the only opportunity to relate with that which is. The past is past. It has gone. It is relevant at certain levels, in certain dimensions. But here, at the psychological level, it is only useful as a reference and not as an authority. But this is self-evident. So we need not elaborate upon it.

If throughout the day, I keep sticking to the authority of the past, the knowledge and do not proceed towards understanding that which is, the movement of the mind will go on. The past will try to project itself upon the so-called present. It will try to control, regulate, mould and it can be a source of misery and suffering, psychologically speaking. But let us proceed to the dimension of religion and spirituality.

AUTHORITY OF KNOWLEDGE IN THE DIMENSION OF SPIRITUALITY

What is the use of knowledge in a spiritual quest ? How far is knowledge useful and relevant ? Is God an idea ? Is it a thought ? Is it a verbalised abstraction ? Is it a localised destination where one can reach through physical or psychological movements ? Is it something to be experienced chemically and neurologically by me ? The biological, the psychological interaction with objects, individuals, situations outside of the body gets converted into an experience and the mind identifies it as an experience based on the authority of the past. Without the authority of the past no event can be converted into an experience. Is God experienceable ? Is it something to be attained, to be achieved ? That is the question we have to ask ourselves. Is it a localised form, static something

which never changes ? Or is it something dynamic ? Is there a difference between the meaning of the words 'God' and 'Divinity' ? Why have I raised these questions ? Because there has been an effort on the part of the whole human race to reach towards the unknowable, the unnamable, the immeasurable content of Life with the help of a word, with the help of an idea. As one tries to interpret the behaviour of another person with the help of a word, the human race has tried to reach out, because it wanted to find out. This is not a new aspiration that we are experiencing. It is a very ancient aspiration in the heart of human beings in some form or other to reach out towards the Reality as it is, to be related to it in some way or the other, if not physically then at best psychologically intellectually, emotionally to relate to it. And for relating to it, the nearest that the human race could go was to use word as an idea. The word 'God' is not the reality of 'God' or 'Divinity'.

So in our spiritual quest, we may be under an illusion that let me read all the books, all the scriptures of all the religions, collect information, integrate it, organise it and that acquisition of the information will enable me to realize the Divinity. We may be under the illusion that such a realisation can be the product of that equation, the result of that effort. Please do see with me. All the people have described their experiences. So let me imitate, let me approximate my behaviour, let me imitate the way they had lived physically, they had spoken verbally and stimulate those experiences. Let me manipulate those experiences of the all permeating and all-pervading Reality with the help of the mind, the thought, the knowledge, the word. And experiences have been repeated because certain manoeuvring and manipulation go on. There are sciences existing in India and perhaps in other countries for manipulating experiences through Mantra Yoga, Tantra Yoga, Hatha Yoga, Bhakti Yoga. And in the West, manipulating,

manoeuvring experiences is done through administering certain chemicals, consciousness expanding drugs and chemicals like LSD and Mescaline- all sorts of drugs. And they did succeed in manoeuvring and manipulating those experiences. You have verification and confirmation from a person like Aldous Huxley who experimented with those drugs. This is not communicated with you on the authority of any book. I have had personal talks and discussions with Aldous Huxley when he used to visit Sannen to listen to Krishnaji in the sixties. So consciousness expanding drugs and other methods have been used for manoeuvring, manipulating, experiences of sound, of forms, of emptiness, of revitalising the pre-natal experiences, projecting the contents of the racial unconscious and the experience of seeing a Buddha, a Confucius, a Jesus, a Rama, a Krishna etc. It is possible. There are sciences which mention the disciplines through which that is done.

So our minds really, inwardly accept the authority of those processes, techniques, formulae. If inwardly I have accepted the authority of those experiences, those descriptions, those indications and I cherish an ambition to acquire those, then obviously a quest or an exploration cannot take place. A projection can take place and if that satisfies me, by all means, one can have those experiences. They are transcendental experiences and one is not belittling them. They may be bringing about peripheral changes in the behaviour of the persons who go through such experiences. Does all that result in emancipation from the known, in freedom from the clutches of the thought process? That one has to find out for oneself. What I am trying to point out is, if we have accepted the authority of the mental movement, the authority of the thought process, the authority of the experiencing activity for the exploration of the Divine, then you may sit down in a relaxed way for ten hours a day and the mind will continue its

movement because the authority has been accepted. Ambition is cherished. In some corner, in some recesses of the psychological structure, there is the ambition, there is the expectation, there is the tension of waiting for it to happen.

So where do we stand? Would we like to explore the content of Reality? It may be emptiness. It may or may not have any forms. It may or may not have any name. It may be like space which is formless. So, is there a willingness to explore or is there an ambition to acquire? I want to acquire freedom. I want to acquire transformation, if that is the latest fashionable word used in spiritual parlance. Dimensional transformation, if you like, because I have fixed in my mind the idea of a dimensional transformation. I have certain specimens in mind, like this person, like that person and I want to become like that. I want to become. Do you see ambition creating neuro-chemical inclination towards the process of becoming? Exploration is arrested. It is blocked. It does not allow the space of emptiness, the space of silence. What if Divinity is no-thing-ness or all thing-ness? If it is nothingness what will we experience? If we have presumed that it is going to be an experience, then the mind is bound to chatter with itself. The thought process is bound to continue in spite of our physical relaxation. The mind will not relax. The verbal enquiry, the intellectual enquiry, does not come to an end. It goes on. There is a dream that is cherished. There is a vision that is cherished-that it will happen to me. I am waiting for that to happen to me. Please do see this.

Acceptance of the authority of the thought process, the experiencing process, the acquisitive process, through the brain or through the neuro-chemical system keeps you tethered to the centre, the monitor that you call the ego or the 'I' consciousness, very quietly, very stealthily in a subtle way, without expressing its sting of pride and vanity. If pride and

vanity do not work, I will cultivate humility. It will be a cultivated attitude. I will cultivate 'Sakshitvam'. I will cultivate it. I will surrender. Surrender will be my voluntary action. The attitude of surrender will be cultivated. The attitude of being a witness will be cultivated. 'I' will hide itself, the ego will hide itself behind the mask of surrender. So many masks can be manipulated by us.

So let us be very honest with ourselves. Are we out for an exploration or are we out for reaching somewhere, acquiring something, attaining something? One is a conventional path, a traditional path of spiritual life not only in India but perhaps in every country-the Indian way, the Hindu way, the Muslim way, the Sufi way, the Buddhist way-the Hinayana, the Mahayana, the Jain way-the Shvetambara, the Digambara, - the Catholic way, the Protestant way, the Unitarian way, the Methodist way. One is a traditional, a conventional way, accepting the authority of the past, may be the authority of an individual, may be the authority of a scripture, may be the authority of sciences that deal with the occult, the invisible, the transcendental and enable you to have spiritual experiences through Shaktipat, through Kundalini yoga. One is then concerned primarily with spiritual power or spiritual experiences. My friends, in spirituality, experiencing and experiences have no value, no relevance at all.

FROM KNOWLEDGE TO UNDERSTANDING

So could it be that we learn to understand and rely upon our understanding rather than upon the past, the known, the knowledge? The known is not always understood. Many times the known is not even something with which we are acquainted, because for understanding you have to observe, you have to have a personal encounter in the intimacy of observation. You have to watch the movement of the mind,

observe how it behaves throughout the day, in relationship with one's own people or with strangers or with objects, with food, with sleep, with everything. For the known to be understood, one has to observe, watch and get acquainted with it. How can there be understanding without acquaintance? And how can you get acquainted with something which is invisible, intangible like consciousness, unless you observe the movement, your own or the movement of others. So please do see with me that if we are not victimised by the authority of knowledge, then we learn to get acquainted. The word acquaintance indicates the truth, the truth behind a fact, the truth behind an object. So in order to get acquainted with it, I have to observe, I have to expose myself personally to that act of observation. I have to learn to be with it, to spend some time with the fact. So that the fact opens up its contents and the steady flame of observation illumines that which is observed. So we proceed from knowledge to acquaintance through observation, to a personal encounter with the fact through observation. It is only the personal encounter, the interaction between that which is and your alertness and sensitivity which results in understanding, without allowing the past to come in between the fact and yourself. That requires the austerity of learning. If there is an urge to learn, to discover, and not the acquisitive movement of an ambition to acquire then only there would be the freedom to observe, to understand.

So knowledge and understanding are two different things, perhaps two different dimensions. Because once you understand you do not remain the same person. When truth is understood as truth and the false is seen as the false, your hold on the false is relinquished without any effort. Otherwise what is the use of understanding? Once you understand that a certain path that you were walking upon does not take you to the village or the town to which you wanted to go, you do

not keep on that path, do you ? Or you are walking in the woods. You have been walking and walking for hours together and you say, 'By Jove, I am not there yet. I have walked for hours, I have spent all my life and I am not there. What is wrong?' And suddenly you notice that is not the way, that is not the path. Do you not immediately move away ? In the same way if knowledge of all the scriptures of all the religions and experiences of all the enlightened persons in the world have not caused any mutation or any transformation in the quality of consciousness and the dynamics of my behaviour, then I have to stop and question myself if knowledge is the way. And when you discover that knowledge is not the way then all addiction to the mental movement disappears. It is the psychological attachment to knowledge and thought and ambition to exercise it, which do not allow the mental movement to discontinue when you sit down in silence. The sitting down is not at fault. The relaxation is not at fault.

As we have seen the other day, the way of living must be supportive of the religious or the spiritual quest. Also the way we handle knowledge and the thought movement is either supportive or non-supportive. So knowledge is limited. It is bound to remain limited whether it is knowledge about God, about the unknown factors of life, or it is knowledge about the human beings I live with. It is still limited. And the limited cannot open the door to the limitless. It is very simple. The verbal enquiry, the intellectual enquiry taken upon consciously has to discontinue before the mental movement will go into abeyance voluntarily in the movement of silence and relaxation. Consciously, subconsciously if there is an attachment and I am convinced that the mind or the thought can take me there, then the dimension of silence remains only a fiction for me.

Moreover, when the movement of the word, which is the movement of thought, continues, the word moves in my nervous system. The word travels through my chemical system. It is not moving in a vacuum. It is moving through my psycho-physical structure and that movement is bound to produce a result, a tension, a pressure, a sensation of pleasure, a sensation of pain. It is bound to release sensations which have been identified by us as good, bad, vice, virtue, pleasure, pain. So the thought movement causes some experience or the other, some sensation or the other. And modern life encourages us to become sensation-mongers, pleasure-mongers. The dimension of silence permeating your being may not be a pleasant sensation. But if we are very much fascinated and attracted by the sensation of pleasure then the emptiness of silence, that denudation of the psyche, will immediately be named as something unpleasant, uncomfortable, insecure. If we have equated security with pleasure, with agreeable sensations, then please do see what we do with our life. Pleasure is security. Enclosure is security. If we have equated security with all these and the discontinuity of the mental movement does not release any of these sensations, then we say 'I am afraid', 'I feel insecure'. So the mind is not to be blamed if it does not discontinue the movement. It is our attitude and approach to thought, to knowledge, to the past that is responsible. Either they can be used as a reference in our exploration or we can get stuck up with them if we have converted them into an authority.

ALONENESS

It seems to me that somewhere we do not realize that the quest for Reality is conducted in the solitude of aloneness. You are alone with Life as if you are looking at it for the first time. Every exploration is virgin. Explorations conducted in the past were virgin efforts. And we are conducting it for the first

time in our life-to be alone with Life with its immensity, with its infinity, with its timeless eternity. We are afraid to be with it. We would not like to be in the midst of that immensity, that immeasurability, but we would like someone to be with us, by us. So we would love to have aliveness, alertness, but not aloneness. We want some intermediary between Life and ourselves. This psychological aloneness is the content of Sanyasa, renunciation. The denudation of the psyche is the beginning of renunciation. Then with the glory of that denudation, the majesty of that Sanyasa, aloneness, solitude, one moves into the world of relationships. One moves into the physical and psychological dimensions of one's being and the *beings of other people*. One moves and acts and responds with the dignity of that solitude, the dignity of that aliveness and alertness. The energy of seeing and understanding then expresses itself through all the sense organs, through all your verbalisations. It radiates through your presence. So meditation is an absolutely, radically different dimension of consciousness where understanding and communion with that which you understand reign supreme.

Mount Abu
26 November 1993.

MERGING OF 'I' CONSCIOUSNESS

The subject, the theme, suggested by all of you, "The emergence of I-consciousness and its merging back into the ocean of Cosmic Consciousness" was and is very vast, and cannot be covered in a few talks, in a few days.

SPIRITUALITY - THE SCIENCE OF LIFE AND LIVING

The subject pertains to the physics of consciousness, the science of consciousness which is called "Adhyatma" or spirituality. It is as precise a science as mathematics or physics. Therefore one has to touch the subject very cautiously, with a great sense of responsibility.

Spirituality-the science of life and living, deals with the unity of Life, the undifferentiated, unindividuated complexity of Life, the homogeneous wholeness of Life, whose substance is a spontaneous organic inter-relatedness of all that exists. The science of Life and living also deals with the differentiated, individuated expressions of that cosmic unity at the biological level, the physical level. It also deals with personalized, particular expressions of collective consciousness at the *psychological level*. *Simultaneously it deals with the non-differentiated, non-individuated, non personalised cosmic energy of Intelligence*. So it is a vast subject and we have been trying to look at it in as simple a way as possible as we are lay persons, common human beings. We live in society. We have our responsibilities, so we are trying to learn, all of us together.

'I AM THE BODY'-INSTINCTIVE IDENTIFICATION

At the biological level, we have differentiated, individuated bodies and the I-consciousness is attached to the body. 'I am the body', 'Dehosmi'-I am the body'. The expression of the involuntary process of identification manifests itself in this way, - 'I am the body'. This instinctive identification at the animal level is shared by the human race with other non-human species. We are all human animals. We share the animality with other animals at the biological level. We have all the impulses incorporated in our bodies, the biological structures, as other animals have the maleness, the femaleness, the hunger, the thirst, the urge for survival. So we are human animals sharing animality and the instinctive involuntary identification with the body. I have to feed the body, clothe it and keep it secure. Here the identification is instinctive, it is non-psychological. Here the 'Ahamkara', the ego-consciousness, the I-consciousness is a harmless movement. It is a harmless identification and it is instinctive. It is not voluntary. It is not intentional. It is not a motivated identification.

It is very fascinating to observe the phenomenon of life and the movement of life on different dimensions. Life is multi-dimensional. We are not one-dimensional human creatures. We are multi-dimensional expressions of that cosmic unity, that cosmic complexity, the richness of that complexity. At the biological level this instinctive I-consciousness or ego consciousness has been helped in this ancient land to get educated, refined and sophisticated by the sciences of yoga and Ayurveda and also the science of dietetics. These are ancient sciences. The human beings inhabiting this part of the globe, have been fascinated by the phenomenon of life. Their primary concern was the quality of life and the quality of consciousness, the inter-relation between the individual and the universal, the particular and the collective. So when a

person studies the science of yoga or Ayurveda, then this instinctive I-consciousness helps him or her to harmonise the energies in the body and handle them in a harmonious way. For the word harmony we have a Sanskrit word - Samvad. Harmonizing the energies is the primary concern of the science of yoga and the science of Ayurveda. Perhaps that is what our modern science of ecology and environmentalism is feeling concerned about. It is a modern way of looking at the ancient issue.

So here we have the individuated, differentiated body. Your physical body is not my physical body. The requirements are different. It can be called my body and your body-the differentiation is relatively complete. I am saying relatively because your science of physics has exploded the myth of separateness even at the physical level. It is very interesting to read what the physicists are talking about at the end of this century-how they declare that the emptiness of space in which we live cannot separate us, how we are inter-related, how the emptiness is not a void but it contains and conceals energies that the human beings have not yet explored. The myth of complete or total separation or differentiation has been exploded and perhaps we in India will get acquainted with this in the decade to come.

'I - CONSCIOUSNESS AT THE PSYCHOLOGICAL LEVEL

At the psychological level, the individuated and the differentiated I - Consciousness, attached to the body, limited by the body, becomes more complex, because it is enriched by the content of personalised and particularized expressions of collective human consciousness.

I am groping for words to communicate what one would like to share, and it is quite a task to use the English language for the communication about Adhyatma or spirituality. It is quite an adventure. The English language is not born of a spiritualist culture. Languages are born in the culture of the people. The English language is born in a materialistic culture. Sanskrit is born in a spiritual culture of the people, of the race and yet one tries to make the best out of whatever is available in the language.

Conditionings, that is thought, knowledge, verbalization-they are a collective product. That which I call my thought is a particular expression of the collective human thought. It is a particular expression, not an individual expression. It is a particular expression of the totality, an individuated expression of the unity of Life. Unity and collectivity - they are two different phenomena which have to be discriminated by us. We are products of collective conditioning that has gone on through untold centuries-thinking, knowing, feeling, willing, reacting at the level of verbalization, defense mechanisms, cultivated in the nervous and the chemical systems. So we have been fed with that. We are products of collectivity at the psychological level as we are products of the unity of Life at the biological level. It is great fun to watch the difference between the two.

So the 'I' consciousness, the ego consciousness has become now more complex. Along with the individuated and the differentiated body to which it was attached, now it is also getting attached simultaneously to the collective conditionings. The particular expressions of the particular conditionings are expressed through your nerves, your chemical system, through your biological and psychological inheritance. Look at the complexity. We have to educate ourselves with the help of the science of psychology, sociology. We have to learn to

handle the conditionings which we have inherited from the whole human race, the country in which we are born, the caste and the community, the institutionalized religious community in which we are born. Look at the fascinating complexity. We have to get acquainted with those conditionings and their nature.

GETTING ACQUAINTED WITH CONDITIONINGS

The trends, the inclinations, the tendencies with which we are born, are indications of our psychological inheritance. The prejudices, the preferences, the likes and the dislikes with which we are born are indications of the collective conditionings inherited by us. So we have to get acquainted with those conditionings. We have to get acquainted with the stream of thought, the knowledge, the experience flowing through us and learn to handle it harmoniously. Complexity becomes a complication only when we are not acquainted with its nature, and when we do not learn to handle it in a harmonious way. A scientific way results in a harmonious way, because you have to be very precise and accurate. You have to use the words precisely and accurately, not mean one thing and say another thing. If you use that energy of verbalization in a maladjusted way, unscientific way, you are prone to be misunderstood by others. Accuracy and precision at the verbal level, accuracy and precision in the use of thought energy-to think when thinking is warranted and to relax into non-thinking when it is not warranted. Otherwise the nervous system is loaded with pressures and tensions. It is always exhausted. It becomes anaemic. It does not have the strength, the vitality, the passion that is required.

LEARNING THE ART OF HARMONIOUS RELATIONSHIPS

At the psychological level, the 'I'-consciousness has become complex. There the sting of the ego, the pride, the vanity, the jealousy, the lust-they begin to emerge as expressions in the movement of relationships. One has to watch them very carefully. The complexity arises because, just as we are human animals, just as we are rational animals, we are also social animals. One does not like to remain in isolation. One likes to live with others, share life with others. The complexity is that you do not like to remain isolated. 'Dvitiyad vai Bhayam Bhavati'. As soon as the other is there, it stimulates a kind of fear and you are put on the defensive. Look at the nature of the complexity. You have to live in society and not to be afraid of the other, not to be jealous of the other, not to want to own and possess the other. To possess at the physical level-acquiring a house, building a house, owning it, possessing it or for satisfying your appetite, you have to acquire provisions, store them-ownership, possession-all that is necessary at the physical level. But supposing the I-consciousness extends that sense of owning, possessing and acquiring to human beings, then the complexity will degenerate into a complication. When you get married you do not acquire a husband or a wife. You do not own them. Children are born of you but you do not possess them. The relationships of owning, possessing and acquiring have a relevance at the physical level but when they intrude upon psychological relationships, then there is a complication and that complication leads to suffering and misery.

So one has to learn to be in relationship, to have a sense of companionship without trying to own, to dominate, to possess. So one has to see that the 'I'-consciousness does not degenerate into a dominating dictator. That has to be taken care of. Thus there is a simple 'I'-consciousness at the

physical level and a complex 'I'-consciousness at the psychological level. From ownership and possession to companionship. You have to learn to be companions, to share life and yet not to become dependent upon each other, not to get attached to each other. Otherwise you will lose freedom and you will cause the loss of freedom to the other person. Companionship, relationship, sharing life and yet not getting stuck in attachment, in dependency, in domination. Dependency and domination are obverse and converse of the same coin. They are the same qualities and attitudes of mind. You try to bind the other person, to enslave the other person either through dependency or through domination.

THE UNITARY ENERGY OF AWARENESS

The emergence of the involuntary process of 'I'-consciousness that has become very complex at the psychological level, in which we are living today, is to be transcended. Living in the differentiated, individuated body, operating through the complexity of collective conditionings-these are the channels through which we can express ourselves as we express through the body. Spirituality says, do not equate the Wholeness of Life to the physical and the psychological. There is another dimension, where one will go through the emergence of an energy of Awareness, an energy of Intelligence, 'Pragnya', not 'Buddhi', not 'Medha', not 'Dhriti', not 'Smriti', the psychological levels for which you may use the words 'Manas', 'Chittam', 'Smriti'. But there is the dimension of 'Pragnya', the non-personal, the non-differentiated energy of Awareness, the energy of Intelligence. If I may use the term.

Thus there are instincts at the physical level, intellect at the psychological level and Intelligence at the trans-psychological level, at the trans-psychological dimension. It

has the breath of the unity of Life in it. It is the Awareness of the Wholeness of Life. The unity of Life. The 'I'-consciousness, the ego-consciousness attached to the body and the collective conditionings disappear on the emergence of a subtler energy of Awareness, a subtler energy of Intelligence which is subtler than instinct, subtler than the intellect, much more subtle than rationality or reason. It could be called the energy of love and compassion, because love and compassion are the perfume of Intelligence. They cannot be separated from 'Pragnya', the expression of Chaitanya, Atma, Paramatma, whichever word you would use.

This emergence of the unitary energy of Intelligence or Awareness requires the relaxation and effortlessness at the psychological level and suppleness, sharpness of a healthy body. At the physical level the body has to be kept healthy so that the nerves, the muscles, the organs can stand the impact of the emergence of a very subtle energy which will have a different momentum. The body is adjusted to the momentum of instincts and impulses. The body has been trained to get adjusted to the momentum of the thought-energy. Thought has a momentum. Feelings and sentiments have a velocity. The body, and all its systems, the autonomous organs etc., of the human beings have been adjusted to the velocity, the momentum of the thought-energy along with the energy of biological instincts and impulses.

EQUIPPING THE PSYCHO-PHYSICAL STRUCTURE

Now this psycho-physical structure has to be equipped to stand the impact of the exposure to the non-differentiated, non-personalised, non-individuated energy of Wholeness, the velocity, the momentum of which cannot be measured. How are you going to measure the velocity of Silence? How are you going to measure the momentum of love, the state of

pure egolessness? How are you going to measure the velocity of compassion which is the consummation of innocence? They cannot be measured. Measuring is possible only after differentiation, particularization, individuation. But the Wholeness cannot be measured. It cannot be defined, described because all words are born of duality.

You allow the physical structure to relax completely. People do it by learning Yama, Niyama, Asana, Pranayama, Pratyahara etc. You take the help of the Pranas-Pranas are the conveyers of the energy of Intelligence and Awareness. You take the help of the Pranas. There are not only the five Pranas that you talk about but there are ten different Pranas operating in the body. Ten different sounds flow through the body, with their light, their warmth, their capacity of motion and so on. The more I look at the human body, the more I feel enchanted by the complexity. 'Yatha Pinde Tatha Brahmande'; 'Yatha Brahmande Tatha Pinde'. We are a condensed cosmos. We are condensed expressions of cosmic Life. You know, the holiness of Life, the wholeness of Life, the sanctity of Life can be enjoyed in the human body. The human species is privileged. So when we allow the mental movement to discontinue, understanding its own limitations, being a self-aware energy, then in a state of tension-free and pressure-free existence, it grows into a strength, a vitality like that of steel, to stand the impact of Silence and Emptiness.

Motionlessness has a tremendous vitality. Non-action is not inertia, passivity. It is neither activity nor passivity. It is neither inertia nor friction of movement. Non-action, Silence is an indescribable dimension.

So it seems to me that when a person allows the body to relax and the mind to get empty, to get emptied of all its conditionings, then in the discontinuity of the mental movement

is the Emptiness. They are not two different things. You do not have to make an effort to empty the consciousness. You allow it to discontinue its movement and that discontinuity results in an emptiness or denudation.

Intelligence is the energy born of the emptiness of Silence and born of the relaxation. It is an energy which expresses itself in the form of Awareness. Awareness is neither personal nor individual. Though it expresses through you, it cannot be personalised. It cannot be differentiated. It is a cosmic Awareness. It is the property or attribute of the Wholeness, the unity, the homogeneity. That is why we say that the differentiated, personalised Ego or Ahamkara, the 'I'-consciousness, is merged in the ocean of Silence and emerges in the form of Intelligence and Awareness. It is the second birth of the 'I'-consciousness. 'So Ham', ' So Ham,' 'Saha Aham'. (Chhandogya Upanishad: Chapter IV - Sections 11,12,13).

SANTULAN, SAMVADA, SAMATVAM - SAMANVAYA

So from the limited body and collectivity there is a quantum leap into the homogeneity and unity of cosmic Life. May be there have been few and rare individuals but they have, in this land, manifested the play of that Intelligence and Awareness through the conveyance of their brains and bodies.

I have been wondering whether I should use the term "Dialectical spirituality". Dialectical spirituality, like dialectical materialism, has been torturing the human race for untold centuries. There is thesis, anti-thesis and synthesis when the Sadhana is compartmental. Some do Sadhana only at the physical level. Some cultivate only knowledge at the psychological level. The compartmental Sadhana recoils upon your being and your living. Unless it is a Wholistic Sadhana,

there is no synthesis of diverse forces operating in us. It will be a dialectical spirituality, as long as the Sadhana is compartmental. Then there will be controversies and endless discussions whether Gnana Yoga is superior or Karma Yoga is superior or Bhakti Yoga is superior. There will be comparisons, evaluations, sects, dogmas, rigidities, distortions, perversions.

In the emergence of that unitary energy of Intelligence and Awareness, there is a synthesis or Samanvaya. There is harmony or Samvad. There is equanimity or Samatvam. 'Samatvam Yoga Uchyate'. 'Santulan Shuddhi Karanam'. Santulan or equilibrium on the physical level, Samvad or harmony at the psychological level and Samatvam or equanimity at the trans-psychological level. The three together transcend dialectical spirituality. A wholistic way of living, a wholistic culture can emerge.

We have the potential for it. I think the world is now in the throws of a psychic mutation. The quest for a different dimension of consciousness is not the luxury and privilege of a few people. It has become the question of life and death for the human race, because the mechanical repetitive movement of thought has not helped to solve the human problems of relationships. It has not helped to bring about happiness, peace, harmony and health in the individual life or equality, fraternity, liberty in the social and collective life. So when this compartmental handling of life at the individual level or at the collective level, at the social level or at the level of the individual in isolation, has failed the human race, now the human race, the East and West together, is in the quest of a new synthesis, a new wholistic way of living. It is only spirituality-the science of Life and Living-that may provide the answer. We will have

to work upon ourselves, individually and collectively to equip the marvelous psycho-physical organism at our disposal-the energy is at our disposal.

SAMADHI

Samadhi or the complete merging back of the Aham, the 'I'-consciousness into It or Tat or Sat, the Aham completely merging back into Idam, is not the privilege and attainment of only a privileged few but it is the birth right of all human beings. It is the consummation of human growth. The ego centered consciousness is the prison house. We are not doomed to live in that prison house. We are the field of the dance of the limited and the Unlimited. The Unlimited making its abode in the limitations and radiating through those limitations. Samadhi is the consummation of the human growth of consciousness, into which it is possible for you and me to grow. It is only that dimension which will give a new dynamics of human relationship, which will enable us to have a humane society-not based on assertion, aggression, comparison, not leading to violence, not leading to a confrontationist psychology, but leading to a co-operative psychology.

So along with this inner quest, one has to study psychology for peace, psychology for health, economics for peace and health, politics for peace and health-the dimensions of peace collectively and dimension of Silence individually.

It is possible to evolve a new order out of the chaotic circumstances in which we are living. Difficulties can be converted into opportunities. My life and your life are opportunities. They provide occasions to go through the mutation, to transform the chaotic and anarchic conditions into a wholistic orderly dimension. If the emergence of 'I' consciousness and liquidation or merging back of the 'I' or the

ego or the Aham had been an issue centered around a person and if it had only an individual dimension to it and not a cosmic dimension, not a global dimension, I would not really have taken your time discussing it.

From animality to humanness to Divinisation-that is the pilgrimage we had undertaken and with your help and cooperation I have shared my perception and understanding with you.

Mount Abu

27 November, 1993.

VII

QUESTIONS AND ANSWERS SESSION - I

Awakening a sense of communication among all of us, it was said this morning that Life is an ancient phenomenon. It is a timeless phenomenon. The beginning of Life is untraceable in the framework of time and space. It seems that Life is its own cause and its own creation. It is self-generated, self-propelled, self-regulated.

IGNORANCE ABOUT THE DIVINITY OF LIFE

Here in this country, people call it 'Swayambhu,' 'Swayam Siddha'. The Sanskrit word, the root 'Bhu' implies, being, 'Bhu Bhawati', to be. And that which has a beingness is called 'Bhuta', 'Bhu Bhawati, Bhuta'. So Life is a self-generated, timeless phenomenon, a beginningless and endless phenomenon and this beginninglessness, endlessness, causelessness has been poetically termed as Divinity. Life is divine. Rather, Life is Divinity itself. It is not a product of man's thought. It is not an idea. It is not a product of man's hand, construction. *This divine nature of Life, is not something that has been introduced in the curriculum of schools and colleges. Previously, centuries back, children used to be made conscious of this divinity of Life, at least in the daily living in families, but that educational aspect of family life has eroded devastatingly in a couple of centuries perhaps.*

So this ignorance about the divinity of Life is the source of our psychological misery and confusion. 'Avidya, Asmita, Ragah, Dveshah, Abhiniveshah, Panch Kleshah'. The five fold suffering, psychological suffering mentioned by Muni

Patanjali in the Yoga Sutras begins with Avidya, ignorance. Socrates used to say self-knowing is virtue and self-ignorance is sin.

It seems to me that this absence of awakening a sense of divinity about Life, the sanctity, sacredness about everything that exists, rather every being that exists, in all the variety of *species by which we are surrounded, that ignorance has created untold suffering in human life. So our knowledge of Life is circumscribed by details about the physical and the psychological. The mind and the brain are looked upon as exclusive instruments to be used to solve the problems of life, as media for getting related to life. And that which is beyond mind and brain, the trans-psychological dimension of Life, the divine aspect of Life, which makes its abode in our bodies is neglected completely. We are busy training the physical structure and training the psychological structure, feeding new thoughts, new behavioural patterns, new ideological patterns, into the body and the brain. We are busy with that and we use the beautiful physical structure, decorated, ornamented by the sense organs, for material acquisitions and we use the cerebral structure, the whole thought structure, for acquiring knowledge, experiences, cultivating defence mechanisms, sophisticated patterns of reactions and indulging in romantic ideas, concepts about the Wholeness of Life.*

This introduction was felt necessary by me because among the questions handed over to me, there is a question which perhaps torments practically 99 out of 100 of us.

QUESTION : The mind realises the limitations, the brain theoretically accepts the fact of limitations and yet there seems to be deep down a resistance to the fact of the limitations. Can anything be done to overcome that resistance ?"

ANSWER : The human race has been busy refining, sophisticating sharpening the sense organs, supplementing their energies and capacities by scientific tools and implements. The human race has been busy sharpening the brain, enriching the brain and training the neurological and the chemical systems through various religious and psychological disciplines or so called spiritual disciplines. We have been busy with that. Perhaps we have neglected the source of Life in us and around us. All the energies emanate from the emptiness of space. The emptiness of space, 'Akasham,' 'Shunyam.' The emptiness of space is not a void. It is full to the brim with innumerable energies. In the womb of the emptiness, that ever - virgin emptiness, are contained and concealed innumerable energies.

So that emptiness as a dimension, that space as a dimension, that silence as a dimension of Life, has perhaps been neglected. Emptiness does not move, emptiness is motionlessness. It contains energies and their movement but it remains motionless itself, just as the emptiness of space contains all the shapes and sizes of your buildings, houses, constructions, but the space itself remains formless. It has no shape. It has no size. It contains the forms and yet remains formless. In the same way, the emptiness of Silence, the inner space, is motionlessness itself. The dimension of motionlessness, the dimension of stillness, the dimension of Silence has been neglected. We have equated the movement of Life with the movement of the sense organs, the impulses incorporated in the biological structure, the thought, the knowledge, the reaction patterns, the experience, the memory contained in the neurological system. We have equated the wholeness of Life with these two - the physical and the psychological.

SELF - AWARE ENERGY

The thought structure, call it the mind, call it the conditioned consciousness, call it the whole cerebral organism, call it by any name you are acquainted with, that structure has a faculty of self-awareness. The human consciousness, the energy is a self-aware energy. You acquire information, you can be conscious of the movement of acquisition and you can simultaneously be conscious that you have arrived at knowledge. So the movement of knowing and knowledge, is something that you are conscious of. It is a multi-dimensional energy, which moves, backward, forward, upward, downward simultaneously.

The child will grow into a different way of living, if that self-conscious energy, if 'the mind', as that word has been used by the questioner, if the mind, the brain is introduced to the dimension of the divinity of Life, the self-generatedness of Life, the timelessness of Life, the causelessness of Life, from the very childhood of a person. If the child is introduced to the body, the mind, the movements that the mind and the body are capable of; if the child is made aware that the totality of Life, the wholeness of Life is not exhausted by these two, that there is a radically different dimension, that there is the dimension of movement and also there is a radically different dimension of non-motion, that there is the dimension of speech and also the dimension of silence; if the child is made conscious of the movement of relationship and also the movement of solitude; if the child is introduced to the dimension of solitude, silence, stillness from its very childhood, may be the child will grow with a different way of living.

THE MIND RESISTS

Spirituality is a science of life and living. It is an alternative way of living. It is an alternative culture. It is not wishful thinking. It is not indulging in romantic ideas, theories and talking about them, discussing them. It is related to the movement of living, the motionlessness in living. So the mind resists the fact of its being limited. It is very reluctant to accept that it cannot discover the secret of Divinity, that no mental movement can have that perfume of sacredness.

No thought is pure. No idea is pure. Every idea, every thought has its roots in the past. It is something seen before by people, uttered before by people, tasted before by people. 'Dnyanam Utchishtam Jagat Trayam'. Adi Shankaracharya who talks about knowledge and says that there can be no 'Mukti', emancipation without knowledge, also says that all knowledge is 'Utchishtha', that which has been tasted by others, masticulated by others.

Because the mind, the brain have never been introduced to the alternative dimensions of silence, stillness and solitude, they feel uncomfortable when they are made aware of their built-in limitations. You say, 'Come on, now be quiet, your movement is Irrelevant'. The irrelevance of the mental movement is accepted by the mind theoretically. But when it comes to actual living, it rebels, because it has been pampered from childhood. Its authority has been accepted and it is victimised by habits. It is in the cage of habit patterns - beautiful habits, religious, ethical, and so called spiritual habits but habit patterns all the same. The authority of thought, as a cage decorated by habits, has been accepted from childhood.

So the mind is not only reluctant, it resists, it says, 'Come on, if I cannot solve the problem this way, I will solve it

the other way', may be, if not with Hinduism, then with Christianity, may be with Buddhism, with atheism, with scepticism, with nihilism. etc. If not with a sword then with nuclear weapons, with remote controlled bombs, time bombs, chemical bombs. It wants to play around. It is the immaturity of the thought structure.

So when somebody formulates a question, 'is it possible to overcome this resistance of the mind, to accept its own limitations actually, factually and go into abeyance willingly', it seems to me that it is not only quite possible, but it is the only way out of the present impasse or blind alley in which the human race the world over finds itself.

Quite a few of you must be acquainted with the electronic brain and some of you must have worked with it-the thinking machine as it is called. We are living in the age of robotism, the age of the cybernetic revolution, the age of the computer. Life has become commercialised on the one hand and computerised on the other. Those who have worked with these electronic brains must have seen that thinking is a mechanical process. This morning I was talking about processes with which we are born and through which we operate. So it is a mechanical process. Acquisition of a piece of knowledge, of information, retaining it, co-relating it with other pieces of information, deducing conclusions from it-all this is done very easily by the thinking machine. The only thing it lacks today is common sense, which is something exclusive to the human beings. Not that we use it, but we have it. The robust common sense, is a very peculiar sensitivity. It is a wholistic sensitivity, not a partial, compartmentalised cerebral movement but sensitivity of the whole being. It is a perceptive sensitivity. Its very movement is perception, comprehension. That is what one has seen in life and lived with it.

VOLUNTARY ABEYANCE OF THE MENTAL MOVEMENT

So as a part of education, right from the primary education, if the children are introduced to the mechanism of the mind, if they are educated in the anatomy of the mind, the chemistry of thought, the biology of cognition, then the fear of mind will disappear and the limitations of mind will not remain a concept or idea with them. They will be introduced to all that and will also be enabled to play, to get introduced to silence, to spend some time in silence and get a first hand personal contact with it- the contact with the emptiness of silence, the motionlessness of being, the beauty of serenity and peace. Then the mind will not resist.

The child must be introduced to it and we must also introduce ourselves to the divinity of Life. We are organic parts of the Divinity, the divine nature of Life. Organically we are born of that Wholeness, that Divinity, that Creativity, that beautiful inter-relatedness. Is there not a relatedness in our body operating the organs? They are not inter-connected, they are inter-related. Not only do they function harmoniously, but they operate as one whole, one wholeness. They retain their autonomous nature. They are inter-related. They co-relate their functions and they make a beautiful one whole being. Do we not see the miracle of inter-relatedness? It is not an inter-connectedness of a machine. It is an organic inter-relatedness. So, having a human body and a particular expression of human conditionings, we are still organically related to the cosmic wholeness of Life. Our lives become meaningless, if they are severed from the awareness of that relationship. That perhaps is the meaning of the Mahavakyas in the Upanishads, 'Sarvam Khalu Idam Brahman', 'Aham Brahmasmi', 'Tat Twam Asi'.

They are not slogans. Slogan mongering has no place in the science of spirituality. They are simple statements of

facts. So we are organically related to the wholeness, the complex homogeneity. If we make ourselves aware of that, if we introduce that into the education, the upbringing of children, then it is possible to help the children and also help ourselves to learn how to use the mind, the brain, within the periphery of the limitations, how to use them properly. Then perhaps the resistance, the reluctance will disappear.

A mind that does not know how to discontinue its movement and relax into non-motion gets perplexed if it is told, your movement is irrelevant. Then it says what shall I do? See the futility of the question. You say your movement is irrelevant, then the mind says what can I do? What is the way out? Is there any technique, is there any method? It wants to exercise itself, because it does not know that its non-motion may be the way out. Discontinuity of its movement may release the space and activate the energies contained in the space. That is why it gets perplexed. It feels frustrated and it wanders from one Guru to another, one teaching to another, one religion to another, one corner of the world to another and so on. The unwarranted sense of frustration tortures. So my friends, we have to unlearn many things and learn many things. Living is learning. Living is a movement of learning.

As in our daily schedule of 24 hours we allot time for meals and bathing and sleeping and earning a livelihood, it seems necessary that there should be some time allotted to re-educating ourselves in an alternative way of living, educating ourselves in relaxation. Silence is unconditional relaxation of the psycho-physical structure. You relax completely, not to bargain with life. If I relax what will I get? Relaxation cannot be bargaining. Silence cannot be converted into an instrument of acquiring something. It is not for romancing with the occult and the transcendental powers.

So it seems necessary that we educate ourselves in this beautiful relaxation, not getting disturbed or distracted. The mind is preoccupied. Rather, as we live in our daily life, we are preoccupied either with doing something, knowing something, experiencing something. We are preoccupied with trying to change something in the lives of others and ourselves, acquiring more, storing more, comparing, evaluating. We are pre-occupied all the time.

So, education sets the sensitivity free of the cage of this preoccupation, the doing, the knowing, the experiencing, the acquiring.

Every movement in which some energy is exercised, generates a tension. Every experience generates its own tension and intoxication. Every movement generates a feeling of intoxication. That is why we like to keep ourselves preoccupied. It creates a sensation and we are pleased with the sensation, pleasure, pain, success, failure, meeting, departing. We try to fill the emptiness within by heaping sensations.

So, we educate ourselves in unconditional relaxation - no movement of knowing, no doing, no experiencing, not seeing but staying put at the center of our being, staying put at the source of our being. It can be experimented, explored. Then the physical, psycho-physical structure is free of all tensions and pressures. Silence is a tension-free and pressure-free state of your psycho-physical being. It is something really marvellous.

There is no out-going movement. Nor is there the in-going movement - no watching, no observing, just being. This requires education. Call it education, call it Sadhana. The word Sadhana is a beautiful word in Indian languages. When there

is a stringed instrument, you ask the artist, 'Are all the strings in their fit condition?' Sadhana or self education is to equip your psycho-physical structure in a state of fitness.

So when the tension-free and pressure-free state is allowed to be there, to settle down, then the discontinuity of the psycho-physical movement, the discontinuity of the movement of the past, the known, the conditionings in us, generates the activation of the Other-the unconditioned energies.

THE REALM OF SILENCE

We are entering the non cerebral exploration aspect. Investigation has to be through the sense organs and through the mind and the brain. With the help of word, thought, to get acquainted with the body, with the structure of the mind-all that can be done with the help of the past, the knowledge, the languages. But Silence or Emptiness is not anything to be measured, to be experienced, to be defined, to be described. You describe a tree-the trunk of the tree, the branches, the twigs, the leaves, the buds, the flowers, the fruits, the colours etc. How do you define and describe a seed? A seed is a seed. It contains all that what is described and defined or pictured. It contains all that. In the same way the emptiness of Silence contains all creativity. So, the limited, the conditioned, that which was trapped, biologically programmed and psychologically trapped in the law of causation, time, space, sequence, continuity, goes into abeyance and creativity has the scope to take over.

We have been trained in various patterns of behaviour. So we have various patterns of habits. We are told what to do, when to do, how to do, what will be the result of it. So all our motivations are result oriented. Motivations are necessary.

One is not talking about all this in any derogatory sense, but in Silence no result - oriented motivation has any utility, has any scope - sono motivations, no strategies, not waiting for something to happen, not expecting something to happen.

You cannot manipulate Silence and use it for acquiring extra - sensory perceptions and occult experiences. That you can do through Hatha Yoga, through Tantra Yoga, through Mantra Yoga. You can employ sound energy through Mantra Yoga. You can employ sex energy through Tantra Yoga. You can employ all your glandular, muscular, neurological energy through Hatha Yoga and acquire those experiences. But in the emptiness of Silence the ego centered process, or what is called the 'I', the me, the ego-all that goes into abeyance. There is no experiencing. There is no centre left for something to happen to the centre. That is what we, who have been using mind all the time, really do not like from the very depth of our being. We want to retain the centre. We want to know what is happening and what will be happening. We want to know in advance how to use what will happen. We want a blueprint, a plan. We would like to see a model. That is not possible in the realm of Silence, in the realm of total relaxation. Therefore there is a basic resistance to the unconditional relinquishing the whole or the grip of the thought structure, the mind, the self, the me. If we are honest with ourselves, mercilessly, ruthlessly honest with ourselves, we will confess to ourselves that we are afraid of Silence. We are afraid of emptiness.

When the manipulated manager, the ego, the self, disappears from the centre and when the Divinity, the Wholeness, the supreme cosmic Intelligence takes over, then what will happen to me, to my family, to my business, to my job? We are afraid of that. We are afraid of Silence. We are afraid of Freedom. We are infatuated intellectually with the idea of emancipation, Moksha, but we are afraid to leave the

protective security of the known, the knowledge, the knowing, the past, the experiencing, experiences, memory. It is a protective enclosure in which we would create an order, a harmony. We will use it properly, not mishandle it - all that is agreeable to us. So there seems to be a basic schizophrenic division somewhere within us. On the one hand an intellectual fascination, even infatuation, for the idea of unconditional freedom and on the other hand, a reluctance to leave the nest of protective security. We get caught up between the two. If we are properly educated, then there would be no Avidya, no ignorance about the nature of Life of which you are an expression, of which you are an emanation, as the ray of sunlight emanates from the sun and merges back into it in the evening. We are emanations of that Wholeness and are bound to merge back into it. If there is ignorance about this, if this basic Avidya is there, then there will be a wrong identification which is called Asmita, Deha Asmita. Then we identify ourselves with the physical and psychological structure. We want to live in it, sophisticate its movement. That identification with the physical and the psychological structure and all the conditionings fed into it, generate Raga, Dwesha, attachment, contempt, hatred etc.

'Klesh Nivritti Kaivalyam.' There are five Kleshas. When in the movement of relationships, when in the daily movement of dealing with your body, with your mind or with objects outside of you or with other beings outside you, when in that movement of relationship and inter-action, when there is no Klesha, no psychological suffering, then there is the bliss of Kaivalyam.

But we are afraid of that. It is not the mind that resists the fact of being limited. Basically there is a division, a concealed division or a division that we have never taken cognition of, never looked at, some subtle division in us

Emergence and Ending of 'I' Process

between aspiration, attraction, fascination for freedom and inclination towards the security of limitations, enclosures, identifications, exclusive identifications-I and mine, me and the not me.

Instead of developing a sense of belonging to the wholeness of Life, the divinity of Life, we like the sense of belonging to the exclusive, to the body, to the family, to the caste, to the ethnic linguistic group, perhaps to the country and so on. Spirituality leads you to all-inclusiveness and mind is inclined towards exclusive loyalty, exclusive belonging. Do you see the tug of war going on ?

So let us re-educate ourselves. Life is divinity. Life is self-generated. Mankind is not the creator of Life, not the master of the multi-cosmic Life, as it is. We don't know how many universes exist, how many solar systems are existing in the world. We are acquainted with only a few - a few planets, 24 or 48 solar systems. Life is an immensity and there is an inter-relatedness among the planets, the rivers, the mountains, the trees, the birds, you, me, the human species, the non-human species-that is the 'Vishwa Rupa Darshanam'.

So Swarupa Darshanam, Vishwarupa Darshanam, the nature of the divinity of Life and the nature of your Wholeness, the physical, psychological and the trans-psychological dimensions of your being, the visible, invisible and infinite dimensions of the cosmic Life, if all that becomes a part of education, then all the resistance and the reluctance of the so called mind will disappear effortlessly. It is due to ignorance that there is resistance.

Mount Abu

23 November. 1993.

VIII

QUESTIONS AND ANSWERS : SESSION - II

QUESTION : How does one live in the society in which we are born, in which we are destined to live ? How does one live in this consumerist society where the cult of indulgence predominates in every field? How does one live without accepting the authority of value structures, without accepting the order of priorities indicated by those value structures ? Is not that a very important point for our daily living ? We are not going to run away from the society. We are not to withdraw into physical isolation. We have to meet the challenges as they come. So how does one live, how does one earn a livelihood, how does one do a job, what does one do ?

ANSWER : Is it possible for the inquirer ? We are talking about the religious, spiritual inquirers. We are talking as members of Self -Education Forum, which exists practically in each country now, formed spontaneously by friends in those countries.

A NON-COMPARATIVE APPROACH

So, I ask myself, what does it mean not to accept the authority of the value structure of the society ? I will not look to the society. I, with the members of the family, will work out our requirements at a reasonable level-not according to the language of renunciation or indulgence, but looking at the surroundings, we shall work out the requirements in terms of finance, the economical requirements. I will not compare myself with the neighbours, the rich affluent people. They may not be religious or spiritual inquirers at all. They may not be aware of the divinity of Life. They may be enchanted with the material

world, the money, the worth, the possession, possessiveness, social respectability, competition, ambition. They may be very much interested in the whole game of the confrontationist psychology that we were talking about. So I will not compare myself. I will not compare their needs and my needs. We will work out our requirements, which will provide a 'Lakshman rekha' to the economic life. Much more may be available. I can grab money instead of earning it. There are many opportunities for me to do so. All the people in my profession are doing so but that is none of my business. If that affects me-how much do my friends earn, how much do my professional colleagues earn, quick money, easy money etc.-if I also start doing that, then my relationship with money, earning, owning will be poisoned, will be polluted. I would like to keep my relationship with society simple, sane, and healthy.

So no unwarranted and unnecessary stress and strain is imposed upon my nervous system. I would like to use the neurological and the chemical systems and their energies for probing other dimensions, for discovering the nature of Reality, for the exploration of the ultimate Reality, for the exploration of the Divinity contained within me and around me.

Should not education help us to manifest the Divinity within us in our physical, psychological and verbal behaviour? If the Cosmic Being is the Isness of Life, if the Divinity is all the time manifesting its contents, and that manifestation is called Cosmos, should not we be manifesting the contents within us, the Divinity within us, so that a humane society comes about? Is not society constituted of the interactions between you and me? Is not the fibre of social life woven together by our interactions?

So I am not concerned with what others do. So the authority of money, the authority of the bank balance, the authority of the terms rich, affluent, etc. has no relevance to my life. There is a marvellous simplification in the relationship when I stop comparing myself with others. Comparison leads to assessment, evaluation, competition. Why should I compare? The physical needs are limited. So I can look at the next 10 years, the economic trends in the society, in the country. Leave some concession for those changes and yet work out how much time and energy I am going to spend for earning a livelihood for my family. It would not be my concern to leave property and wealth for one generation, two generations, three generations.

Do you see the division, the contradiction that we have within us? We talk about the timeless Reality, about the Eternity, Immortality and we are also concerned about how much I can leave for my grandson, grandson's grandson, not satisfied with working out the needs in this generation but also provide for generations to come. If there is one set of values for economic life and another set of values for religious life and if those sets are incompatible, what happens to me? Is there not an inner division, an inner split?

So it seems to me that scientifically, mathematically one has to work out how to provide the needs for the next ten years, reasonably, aesthetically. If that is done then there will definitely be a different temperament that comes about. Spirituality, as a science of life, will require a scientific temperament to deal with our self-education, a scientific temperament for Sadhana. Sadhana cannot remain at an emotional level only, a dry intellectual level only. It will have to be converted into a precise accurate scientific way. So the authority of social value structures disappears if we have the courage, if we are not afraid of what the family, the relatives,

the friends, the neighbours and so on will say. If we are not afraid of what they say and how they measure my respectability, if we are concerned only with earning a livelihood and maintaining the family, then I think many complications will wither away.

So a non-comparative approach to one's life is needed. We compare in every little matter- what kind of house my neighbour has, what kind of wife or husband he or she has, what his or her children do, what do my children do. We go on comparing, physically, verbally, psychologically, materially, socially.

So a religiosity implies a non-comparative approach to one's life, one's needs and requirements and one's way of providing for them. This is Sadhana. This is an exploration into the nature of Reality. So a spiritual culture will have radically different approaches and attitudes towards money, acquisition, ownership, possession. It is a commitment for the whole life. It is not only an intellectual acceptance of some theories. It is not a dedication to a personality or commitment to a particular pattern of behavior.

So we have to discover the essence of religiosity - self-restraint in the out going movement at the sensual level, as much exposure to the dimension of Silence and non-motion, aloneness, as it is humanly possible and freedom from the authority of the value structures of a consumerist, confrontationist society.

These three seem to be necessary parts of our self education. If these points are sufficiently clearly communicated by me, let us proceed further.

EXPOSURE TO THE DIMENSION OF SILENCE

I sit down. I have allotted time. My physical condition also enables me to sit down and relax but the movement of the mind, the movement of the thought stream continues. First of all when I sit down in silence, I notice that movement. Before I had not noticed the movement at all. I was acting upon the demands of the mind, the reactions of the mind. A thought came. Thought created an impulse which got converted into an electrical impulse. It went to the brain. The brain interpreted it according to its education, upbringing, conditioning. It came down to the sensual level and I reacted.

So previously, before I embarked upon the exploration of the dimension of Silence, thoughts created impulses, inner compulsions-a desire, a wish, a thought, a memory, a memory of the sensation of pleasure, of sexual pleasure-all that created impulses as appetite creates an impulse, as thirst creates an impulse, thought also immediately acted upon it. Now what happens when I sit down ? When the pictorial images or the verbal images, are brought forth by memory and are exposed to my consciousness, there is only the seeing of that movement. I am not interested in looking at it, judging it, calling it bad or good, sin or virtue. I do not want to act upon it or act according to it. In the very first step, the relationship between the past and the present changes.

You sit down quietly in a relaxed way. The mind moves. The movement may be pictorial, may be in the form of sound, may be in the form of words. According to the individual biological idiosyncrasies the exposure takes place and there

is only a very quiet seeing of it-not looking at it. I am not even observing it. I am not trying to be attentive to it because I am in a state of relaxation, but the alertness, the vitality, the perceptive sensitivity, which is the essence of the substance of my being, sees it.

When there is a space, when there is a time lag, when there is no reaction, no action upon it, then the relationship has changed. That is the freedom at the first step, the first step of inquiry, the first step of exploration. The freedom comes about. Otherwise we are slaves of our reactions. We are slaves of the demands of our mind. The physical body has restricted, limited needs. But the demands of the mind are unlimited. Their permutation and combination go on, making it a life long occupation. So at the very first step there is a breath of freedom. You see but you do not relate to it. You do not assess it. You do not evaluate it. You do not act upon it. It is beautiful-this state of seeing.

Unfortunately that does not happen with us because we are judging ourselves all the time-this is bad, this is good. I thought that I was a non-violent person, but there is so much violence in me. We relate it to the centre, to the monitor. Either we are elated when according to us something good is seen, or we get depressed, dejected, when something bad or 'sinful' is exposed. So the first step, the learning, begins with seeing and not looking. Let it be seen. This is called in our Indian languages, 'Drashtutvam'. It is not 'Sakshibhav'. It is not being a witness unto it. It is a different matter. One is talking about 'Drashtutvam' which is called the 'Swabhav' of Chaitanya. It is the essence of its being. The seeing is not an activity of the 'Chaitanya', of the Intelligence, of the Creativity, of the Divinity. It is the content of its being. I hope you can appreciate the breath of freedom that takes place when you allow the seeing to go on unobstructed. So the flame of that alertness, the flame

of that perceptive sensitivity does not flicker. It does not hop from one thought or one idea to another. That perceptive sensitivity, the flame of seeing, gets set when there is no reaction, when there is no movement at all towards that which is exposed. Then in the terminology that you are acquainted with, there is neither the observer nor the observed, just the flame of seeing. It requires patience. Modern society and our way of living make us impatient. The stress and strain of living in this society and satisfying its demands on us, make us short tempered, always tense and therefore impatient. When you are tense, you become impatient. When there is relaxation there is no impatience, there is no imbalance. Imbalance is the only impurity. 'Santulane Shuddhihi'.

When we sit down and the mind moves one need not worry about it. That has been happening all the time and we are preoccupied with it. Now we are not preoccupied with it. That is the difference that takes place.

The consciousness that the seeing is taking place, also subsides when the flame becomes steady. Silence envelops you. In the consciousness, there is neither the centre nor the periphery nor the circumference. One is putting it rather briefly about this education in Silence-how one begins, what happens. I think the first step becomes the last. Nothing is to be done by us. Then there is the realm of happening-that which happens to us, not controlled by us. It is the operation of the unconditioned energies, untouched by human thought, - unmanipulated, unchannelled energies.

If one begins with self-education, the relaxation, the phase of seeing, the consciousness of seeing, subside and there is the emergence of all - enveloping Silence. These are a few facts that have been narrated in a friendly way for those who would like to embark upon self-education.

QUESTION : One question that was handed over to me yesterday remained unanswered. I was hesitating to take it up because the questioner had referred to J. Krishnamurti and what he had communicated about 'the question itself containing the answer'. I feel very hesitant to touch the sayings of other people, their teachings, their communications, lest I do some injustice to them. Who am I to interpret what Krishnamurti must have meant by those words? Who am I? But the questioner said, that according to Krishnamurti, 'Every question contains its answer'. Then the questioner proceeds to ask me, how I look at this.

ANSWER : Apart from what Krishnaji must have meant, let us look at it-how you and I, ordinary human beings, how we look at it. Supposing there is a question or a problem in my life. I feel restless, I have no peace of mind. How do I get that peace of mind? Suppose that is the question. I get depressed. What do I do with the depression? Let us take some such hypothetical question.

If I am visited by restlessness, I would rather ask myself not the way out of it, but when did the restlessness begin? Has it been long with me? Now I start a dialogue with the question itself, so that it opens up its petals-not concerned about the immediate solution to the problem according to any teacher, enlightened persons, traditions scriptures. I am visited by the question. Let me look within and find out. How did the restlessness begin? What caused it? How long has it persisted? What has it done to my appetite, to my sleep, to my behaviour? May be when I look back retrospectively, I find that it began in my youth. I was at school, I was at college and I wanted to be acknowledged by others as a brilliant student. I wanted to be the best student and my ambition was frustrated. There was a sense of frustration, depression and restlessness. I covered it up. I wanted to get a job. I did get a job, but not

worth my merit. Again there was disappointment, I covered it up. We go on covering up disappointments, trying to conceal them or theorise, rationalise about them and they form the undercurrent. I wanted an extremely good partner in life. I could not get one.

So restlessness does not require a solution. Why do I always want to be the best in the eyes of the people, acknowledged by them, appreciated by them? Why do I need recognition? Why am I not fulfilled in being what I am? Let me help all the potential in me to blossom and flower non-comparatively. Whether somebody looks at it, appreciates it, recognises it, praises me, respects me for that or does not do it - what has it got to do with the inner quality of my consciousness?

You see, we are talking here as investigators of Truth and explorers of Reality. We are not talking as worldly-wise people. We are explorers of a new science of Life, a physics of consciousness. That is spirituality. So we have to be very careful.

Why do I need recognition by other people? And why should that recognition be also verbalised, communicated to me? Why am I not fulfilled in being what I am and uncovering the content of my being spontaneously in the simplicity of life?

You see, life is fulfilled in the act of living itself. If the act of living does not give me joy and if I am waiting for the joy to be given to me, conferred upon me by external circumstances or society, I have lost my freedom. A rose flower is fulfilled in blossoming on the stem, on the twig. It allows its own perfume to permeate the environment around it. Whether somebody comes to appreciate it and says how beautiful it is or whether nobody looks at it-it does not make any difference

to the blossoming of the flower. It is also an organic expression of cosmic life as you and I are. A tree is fulfilled in growing, showering flowers and fruits upon you. It is fulfilled.

Have you looked at the trees in the mountains, in the forests ? Once I spent six weeks in a summer of Gangotri, retiring into solitude in the forest rest house, quite by myself. I would wander around in the forests. I also went upto Gomukh. I am talking about things, 20 or 22 years back-long back. You could feel the satisfaction of the trees. You could embrace the trunks of those trees-glorious on the banks of the Ganges. They look in their majesty like the Rishis, the Seers of ancient India.

So why am I not fulfilled in being what I am and expressing it ? If it brings in the acknowledgment, the respectability, the appreciation-well that is welcome. If it does not, it is not my concern.

So restlessness does not require a solution. What requires the solution is finding out why there is such an inner emptiness which I have to fill with the words of other people, with their recognition, their reaction, their praise, their flattery.

So we started with the question of restlessness and absence of peace. We went back and the question opened up its petals and we found ambition, the inner emptiness which is the content of ambition. We have arrived there. Has not the question provided us with a possible solution, a probable solution ?

Why am I angry ? Why do I get angry ten times a day ? Why do I burst out ? Why is there such impatience ? Is that the question ? Then let me find out if I am overworking the body. After all, the physical organism, has its own limited

energy. If you are stressing it too much, if you are exhausting it completely, then the over-worked body, the over-worked mind has no space. Patience is the inner space. Patience is the inner relaxation. How can an over-tired, exhausted, fatigued, over-strained body have inner relaxation ? Am I doing too many things ? Am I working on too many fronts ? So what will happen if I do not work on those fronts, but only on the necessary, warranted fronts ?

So I spend my energy mathematically working it out-the input and the output. Please do see whether you are over-working the thought structure or you are overworking the biological structure. So first of all, by trial and error, I will do just what needs to be done and not over-work myself. Does that make any difference ? Am I providing proper nutrition to my body or am I stuffing in it what is not agreeable to it ? Because every body, the physical structure, has its own requirements, according to its age, according to the season. What kind of food am I giving to it-the quantity, the quality, the frequency of intakes ?

So perhaps the question contains the answer or the solution in this way. You do not run away from the question in search of a solution. You do not run away from the problem hither and thither in search of a solution but you try to analyse the question, tear it down, thrash it down.

Students of J.Krishnamurti might perhaps recollect that Krishnaji often used say that the life in which the question has grown will have the source of its own solution and reply. Not that one person has a question and another person gives the solution. So the questions, the challenges, are like the flowers

on a creeper. They are born of your own life. They are born of your own being, the way of living. Somewhere something is maladjusted. There is some maladjustment, some malnutrition, some unscientific working.

After all, to live is to harmonise all the energies at different levels of our being. Is it not so? The energies of the impulses in the biological structure, the energies of thought, knowledge, experience contained in the psychological structure, and the energy of love, peace, compassion, silence, beauty in the non-cerebral dimension—all these energies are to be harmonised or rather, are allowed to express the concealed harmony in them. Is that not the content of living?

We had seen this morning that life is harmony and harmony is the perfume of order, orderliness—not disciplines that are artificially manoeuvred, manipulated, not the patternised ways of behaviour. But it is the orderliness which is awakened in your being when you see the truth as the truth and the false as the false. Then an order comes about.

Mount Abu

24 November, 1993.

IX

QUESTIONS AND ANSWERS : SESSION III

QUESTION : WHAT IS DRASHTUTVAM?

ANSWER : Drashtutvam, the energy of seeing is a perceptive energy, the supreme Intelligence. It is called in India as Chaitanyam, Atma Tatvam.

Regarding the nature of the supreme Intelligence, call it Universal, Supramental, Cosmic Consciousness, Paramatmatva, there is a vast forest of spiritual disciplines and various terminologies in India.

So in the principle of seeing, there is no seer. There is no entity that sees, but it is the energy of seeing, permeating life which operates. It is a causeless energy, indestructible energy which you call, 'Sat' in Indian languages. It is unique. It is that energy which sees and understanding is its very substance. 'Drashtutvam, Gnyatrutvam, Swabhavit.' It is not an activity. It is ingrained in the energy itself, whereas Sakshitvam is an attitude that people are advised to cultivate.

Conventional and traditional education in spirituality used to begin in this country, by taking the person step by step. First helping the person to discriminate between Kriya and Karma, activity and action and then educating the person in becoming a Karta, the doer, not victimised by the involuntary forces or processes but getting acquainted with them and handling them with a sense of responsibility and discrimination. There is a difference between activity and action, Kriya and Karma. So the person was educated in becoming a Karta, then the Bhokta, the enjoyer, not the experiencer. If one retains

experiences, then one gets caught in the corridor of pleasure and pain. But while doing Karma, the very doing of it becomes the source of joy, which is the source of creation, Ananda.

One deals with the involuntary processes and their movement with which one is born and one also deals with the movement of relationships and interactions, without getting psychologically involved in the pleasure and pain. Karta, Bhokta, Sakshi. So sakshi is a Bhava, an attitude. Drashtuvam is the nature of the Supreme Intelligence. This is how I understand it.

QUESTION : WHAT IS THE EGO ? IS IT AN ENTITY OR A PROCESS ?

ANSWER : This morning I was trying to trace the origin of the process which is called 'I' consciousness-the movement which is called the movement of the ego with which we are born. The formation of the ego as a concept, the building up of the process which is called 'I' consciousness, took place millions of years ago. We were tracing this morning the origin of how it might have taken place, and how it was built up, through image making and patternising the reactions etc.

But we are born with it. As we are born biologically with certain involuntary processes, there is also a psychological inheritance. There is the biological inheritance of parents, of the family upto a few generations, then of the caste, the community, the race, the whole human race. In the same way, we are also psychological products of a very long process which might have gone on for millions of years. So to me 'ego' is a concept. What you call the 'I', the 'self', the 'me', is a concept. It is a monitoring agency at the psychological level, which has no factual content. As it has no factual content, it has no factual reality. It has a conceptual reality. It does not

mean that the conceptual reality has no role to play in our life, that it is futile or that it is meaningless. That is not the implication suggested by me. We are going through the limitations towards the limitless.

So the process of 'I' consciousness, the stream of thought into which and with which we are born, is the cumulative result of systematic organized efforts of the human race at developing, expanding ideas, concepts, symbols, standardising them through ethics, through organized institutionalized religions, through socio-economic pressures .

EGO - A PSYCHOLOGICAL MYTH

So it is a concept, as the father, the mother, are concepts. The maleness, the femaleness have a biological reality, a factual reality. The husband, the wife, have a conceptual reality. The motherhood, the brotherhood, they all have a conceptual reality. We are living in a civilization which has a vast conceptual empire. We live in the midst of it and use the concepts and the ideas, use those symbols. But we should know that a symbol is not the reality. The concept, the idea, is useful for collective life but it has no absolute reality. It has a workable reality. It is a psychological currency like the money you use. They have got no absolute value or reality. In the same way, in psychological parlance, you can talk about the 'me,' the 'I', the 'ego'. When the term 'I' is referred to me, the body, there is an entityness because you have a form, a shape, size, a solid figure, solidarity. The solidarity is also scientifically speaking a myth because matter is nothing but solidified energy, a cluster of energies interacting among themselves. Matter does not have materialness apart from the energies it contains. We are in an era of science, nuclear

science, electronics. We are living in a very thrilling era where the context of life is changing very fast and it is extremely difficult to keep pace with it.

So the ego is a concept, an idea. To be very frank and honest with you, it is a psychological myth.

The thoughts, the experiences, the patterns of reactors fed into our nervous system, have to be handled and used by the energy of Intelligence, by the perceptive sensitivity. All this has to be used harmoniously. Disorder has to be eliminated and order and harmony have to be created.

When we refer to the body physically, then you are you and I am I-separate entities. But psychologically speaking, there seems to be a global human mind. The consciousness has been conditioned to react to certain words in certain ways, respond to certain challenges in certain other ways and so on. It is a racial conditioning, then regional conditioning, ethnic conditioning, linguistic conditioning, -layers after layers. Jung used to call it the racial unconscious. Then there is the hereditary content in the subconscious and the absorbed, limited, cultivated substance at the conscious level. There are different layers of conditionings but they are all collective. It is a global human mind. There does not seem to be an individual mind as there is an individual body.

So if you can learn to allow the stream of knowledge to flow through you without imagining a knower, if the stream of thoughts operates through you harmoniously in an orderly way without creating a thinker or imagining an entity as a thinker, then as we said in the morning, the 'ego', the 'I', the terms used in collective living in social life, do not pose any problem.

As there are physical idiosyncrasies, there will be temperamental idiosyncrasies. The expressions of the conditionings will differ from race to race, from country to country, from region to region, from family to family and also in one family from one individual to another. That is not very difficult to see. We have Panch Mahabhutas and Satva, Rajas and Tamas working in Kapha, Vata, Pitta, constituting the bodies, but in every individual they function in different ways. You have to provide their needs also independent of one another. If you refer to holistic medicine and holistic approach to health, you will find out how the individual biological, psychological, temperamental characteristics differ.

So if you ask me why do people react differently, if they have no individual minds or ego, one would say the difference is constituted by so many factors. You may live under the same roof, share the same meal and yet the constitution responds differently and behaves, reacts differently to the various dishes of your daily meal. Are not our reactions and responses different from one another? Temperamentally there may be impatience in some. In another person temperamental patience will be expressed. That does not entitle us to presume that there is a separate entity inside the flesh and bones. Well, you may call different perfumes in different roses depending on the quality of the soil, atmosphere, water. All these go on creating the differences. In the same way, the differences in temperament and behavior noticed amongst us are caused by very many factors.

So you asked me, 'What is an ego?' I said, 'It is a psychological myth, it is a psychological superstition'. Just as in the middleages, during the cultural renaissance that took place in Europe, religious superstitions were exploded, similarly, at the end of this century, the psychological myth is getting exploded.

So we are born with the process of thinking, memorising, reacting to words, sounds, challenges. We are born with the conditioned process. It is an involuntary process having a momentum of millions of years behind it, and the term 'I' or the 'me', the 'self', the 'ego', is used in relation to that process as it is used in relation to the body.

THE ISNESS OF LIFE

The term 'I' can be liberated from the clutches of these conditioned processes on the physical and psychological levels and it can be associated with or related to the existential essence of Life. Then perhaps this spontaneous feeling, I am, would be justified.

Please have patience with me. Let us go together, take a step together. We have seen what happens to the term I, the self, when it is used at the physical level to indicate the body, the biological organism. We have seen what happens to it when it is used in relation to the psychological process, the conditionings, with which we were born. Now is it possible to relate that term, the sense of 'I am-ness' with the Isness of Life? Is it possible to extend or transport the use of that term to something quite different?

There is a glow of Isness in every expression of Life. You see a mountain stream coming out of the rocks, dancing down the hills, and flowing through the dales. In the dancing of those waters, if one can really listen to those flowing waters, one feels as if the stream says, 'I am'. The Sun shines in the morning and you feel that the light says 'I am' here-the Isness of Life. If you walk through the woods and you listen to the wind moving through the thick branches of the trees, you will hear the sound, the sound of the wind proclaiming its own existence. If you listen to the ocean at midnight, it whispers

unto you, sometimes it even screams and shouts, that I am here. The existence is humming with a spontaneous sound proclaiming its own existence - I am here. Here in this country, they call it 'Pranava', 'Omkar', the spontaneous homogeneous sound which is not born of any friction-'Anahat'. It is not 'Naad'. It is not born of any friction. It is not the result of any duality striking against each other. It is a humming of existence and perhaps as we are born with these limited biological and psychological processes, we are also born with a sense of 'I am'.

I am the child, I am the youth, I am the adult, I am the old person. Even in the silence of meditation, in the sound of that silence, you feel the humming of existence, the essence of existence, proclaiming itself, proclaiming its presence. So may be, the term 'I', the term 'me' the 'self', is pertinently used relating to that limitlessness, the beginninglessness, or the endlessness of that proclamation of existence, proclamation of Life in our body. You do not have to be trained to feel that you exist. The body becomes old but inside the old body you do not feel old. You feel as if you are immortal. You feel the sense of having been there and the sense of possibility of being there, even when the body drops away. It is a non-rational phenomenon. We have seen the biological, the psychological processes. I am not talking about any process now. I am talking about the proclamation of the timeless existence humming in our bodies. It sounds so poetic. I can't help it. Life is poetry. Therefore they had to say, 'Naadam Vishnuhu, Naadatmika Parashakti, Naadatmikam Jagat Trayam'. The cosmos is born of 'Naad', sound-not of the word but the sound. The world was created out of a word-that is one way of looking at it and the ancient wise sages went a step further and they said, 'not out of the word but the sound'. The sound metaphysics has been a theme of study in this ancient country since thousands of years.

So the primal energy of creation seems to be sound containing light in it or say primal energy is light containing sound in it. They are intra-convertible energies. So perhaps the term 'self' could be properly used in relation to that sound vibrating in our bodies. Those of you who are acquainted with Ayurveda or Patanjali Yoga or Yagnyavalkya 'Smarta' yoga or Hatha Yoga Pradipika, you must be knowing that there are various sounds occurring in our body due to various movements. So the term 'self', the 'me', the 'I', is perhaps justifiably used in relation to that beginningless and endless sound of silence operating within us-the sound of emptiness, the humming of which goes on. If you sit down in silence and let the silence get established in your nervous system, in your whole being, let it percolate right to the sensual level-that expanse of emptiness-then this ancient beginningless sound becomes noticeable. The 'I' is not an entity, it is an energy.

Now I am not talking about the biological and the psychological levels. We have left them behind. We are talking about a different dimension. We said this morning that when we give a name to the child and the child grows older, the child must be helped to see that the name is given to the body. The characteristics are of the body and the brain but there is something unnamable and immeasurable, birthless and deathless is operating in the ideal.

THE TRANS-PSYCHOPHYSICAL DIMENSION

So we are now talking about the trans-psychological dimension, trans-psycho-physical dimension. I am using the term trans-psycho-physical, rather with great hesitation, because it should not create an illusion that it is something beyond. Beyond, beneath, within, these terms can be misleading but I am sorry I have to use certain words. I am trying to find words which would not be loaded very heavily

with any technical interpretations, simple words as far as possible. I can not say I have not studied Indian Philosophy, Western philosophy. I have studied but we are trying to find our way and take the pilgrimage jointly in as simple a way as possible.

So the trans-psycho-physical dimension is within us. Meditation is home coming. Meditation is a journey from the limited self to the unlimited Self. Freedom from the clutches of the involuntary mechanical processes, programmed processes, in the midst of which we are born to the limitless essence contained in them. Look. When you take a mango, you peel the mango and you take the juice. The peel of the mango is not useless. It has covered it and it has protected the juice for you. You may throw away the peel and the pit of the mango. But had they not been there then you would not have had the mango. Take any other fruit. In the same way we are born in the midst of limitations. They are the outer crust of our being but the existential essence does not lie in the limitations. It is the core of our life, the core of our being. Perhaps it was to this 'I' that Ramana Maharshi referred, when he was asking people to find out who that 'I' is. We are meeting nearly 50 years after his departure from this planet. We may say what that 'I' is. Find out what the 'I' is-not the 'who', because the word 'who' might create an idea that it is an entity.

FEELING THE PRESENCE OF THE ISNESS

So may be the 'I', the 'Me', the 'Self', is the perceptive sensitivity, the energy of Intelligence, the 'Chaitanyam'.

If this is not a theory, if it is not an ideology or a categorical assertion of a view or opinion, then what is the way of feeling its presence? We go back to where we had started. Allotting time for total relaxation without any motivation,

whatsoever-not using that relaxation as an instrument for anything. As all the mental efforts keep us going in the vicious circle of limitations, new limitations, new conditionings, relinquishing the old ones and building up the new ones, as every mental effort leads us towards that, could we explore what happens in the discontinuity of mental effort? The mind does not move in any direction whatsoever. It is used to moving. Therefore one says let us educate ourselves in relaxation. Spend some time with ourselves, with the body, with the mind, with the brain, everything, in a relaxed way.

We notice the movements, not because we want to notice them, but because the energy pulsating, vibrating within us is a seeing energy, is a knowing energy. It has Gnyatrutvam, Drashtutvam, as its nature. It is life and therefore it is noticed. If that is noticed, even in that relaxation, let it be noticed. Let it be seen. It will be a seeing without a seer. It will be a perception without an entity perceiving it.

So with the cessation of the movement of the conditionings, cessation of the movement of the past in us with which we are born, the discontinuation and cessation of that movement, relaxation reigns supreme. There is only the feeling of being alive. It requires a kind of austerity to live with that sense of being alive and not wanting to verify that aliveness by doing something. Aliveness, independent of any movement, any motion. A stillness which is not static. An emptiness which is not a void. So the aliveness, the alertness and the aloneness-these are the only words I can use to communicate the feel of that dimension. I think the feel of that dimension has to be communicated in negative terms unless you presume something positive. A scientific attitude, a tentative approach of a scientific temperament does not look for any positive terms. We are not here to make any categorical statement. So it seems that there is an aloneness-which does not mean a

sense of existing because of relationship with something else, because of a role to play, because of a responsibility to be discharged, because of a commitment. There is only the Beingness, the throbbing of the Beingness.

Why is it so difficult for most of us? Because when it is communicated it sounds simple. But when you sit down and spend time with yourself dropping all the roles and responsibilities, just in your pure and sheer humanness, as an expression of cosmic life, when you sit down there, why do you feel baffled, puzzled? Why do you get restless within a few minutes, when there is no movement in any direction whatsoever? We feel restless because we have been all our life moving, doing, reacting. That is the only way we have known of living. This is something very new to us. We feel strange, a fish out of water. And fear begins to creep into our body. What will happen without the enclosure of the limitations around us, enclosure of a sense of belonging, enclosure of an idea, of a word, of a theory around us? We feel completely naked. That denudation of the consciousness begins to frighten us.

It is worth trying. You may sit in your house in a room for hours together but the conscious is sure that it is your house and there are members of your family if something happens to you-God knows what that something is. There are people around you. You have invested in security through the sense of belonging to the house, to the family, to the people. You are acquainted with them and they are acquainted with you. So sitting in a room in your house quietly is one thing. But go to a place where nobody knows you, nobody knows you even by name and live there just by yourself and sit down and relax. You feel uncomfortable. The furniture is not there, the room is not there. You miss the sense of belonging. You miss the sense of security and because you miss the sense of

security, you call it insecurity, just the opposite. There may not be insecurity. It may be quite a safe place. But inwardly you feel insecure without the clothing of a sense of belonging on your side. So having always moved with the known, in the known, having always dealt with the knowable, the experiences and the experienciable, when in the midst of that relaxation and silence you find out for yourself that there is no known, no knowable, not even the unknown but just the unknowable, the unexperienciable-that creates the feeling of discomfort.

You have been measuring yourself all your life. Am I adequate in giving the answer ? Will I succeed ? Will I fail ? Here you cannot measure your adequacy or inadequacy. You cannot calculate the possible or probable consequences of that diving into the emptiness of silence. So one begins to feel fear. The fear is the reaction of the whole psycho-physical structure to this new dimension of being in the unknowable, the unnamable, the immeasurable silence. You can not measure its depth. It has no direction in which to move. Nothing knowable. Please do see this. That gives a shock. So people use mantras to quieten the mind, to pacify the mind. They chant. They sing. They read. They make the mind quiet, steady, peaceful and are satisfied with that. This is a revolutionary step, stepping from one dimension into the other. So my friends, when an inquirer stands at the frontiers of the known and the frontiers of the knowable, at the frontiers of all the man-made enclosures, the first urge to relax takes him to the state of relaxation. But as soon as it is touched a shock is felt, a fear is felt and there is an inner shrinking without our knowing.

Meditation by itself is not difficult to come by, but having lived all our life within the enclosures, with symbols, with ideas, with concepts, this denudation of the psyche is not something relished by us. If we can stick it out, if the first shock does not make us run away from that, then the silence begins to

permeate the whole being, percolate through every layer. It makes us feel the wholeness of our being. The wholeness is the home I was referring to. I said it is home coming. Throughout the day we have to function in parts-the economic man, the political man, the role of a husband, the wife, the citizen, the lawyer, always one part talking to another part, a fragment referring to another fragment. So the divisions are irrelevant. Roles and responsibilities have rolled away. So one is carried by the silence, carried by the relaxation, to the wholeness of one's being. You know, it is the wholeness that is holy and fragmentation, division, that is something unpleasant. Religiosity is to dwell in the wholeness of being and move from the wholeness into relationships-that is the travail of the human life. But the abode is the wholeness, the silence, the relaxation.

My friends, you must have noticed the healing energies operating in nature. In the same way, this body also contains healing energies. When you are in that wholeness, the healing energies begin to operate. For those who live in silence, the scars of stress and strain are healed. The damages done by the stress and strain of life are repaired. They get repaired. That is the first impact noticeable for the utilitarian mind which asks, what is the advantage of meditation, what is the result of meditation? It seems to me that nothing heals like silence, if it is not converted into an experience of mind and if we do not try to suck pleasure out of it, but let it remain as the state of being without converting it and appropriating it as my experience. Truth, Peace, Silence, Beauty, Love, Compassion-they are neither yours nor mine. They are the characteristics of Life. They may manifest themselves here or there or anywhere. They are not personal achievements and accomplishments. So in the benediction of silence, in the

benediction of that wholeness into which relaxation transports you psycho-physically, the healing begins to take place as if one is getting reborn. We are talking about a psychic mutation.

We were mentioning this morning about the challenge awaiting us, the challenge to be met is the new quality of consciousness which will enjoy the globalisation of life that is taking place, which will have to have the courage of sharing on the global level, which will have an expanded planetary consciousness and an awareness of the magnificent complexity of cosmic life, the organic inter-relatedness in that cosmic life. So the silence, the emptiness, transports us into

the wholeness, taking us beyond all the divisions through which we have to function. Previously we became divided while operating through the external divisions. Now we remain whole and can handle the divisions without mutilating our beings.

The energies contained in the emptiness of silence cannot be measured, enumerated or defined. The limited psycho-physical processes could be described. They could be even defined to some extent. How can you define Peace or Love or Silence? But the energies contained in that dimension and the dimensional transformation are subjects that will be taken up tomorrow morning.

Mount Abu

25 November, 1993.

X

QUESTIONS AND ANSWERS : SESSION IV

QUESTION : Are you aware of what it is to be in the state of prayer ?

ANSWER : Is it not invoking, the energy, the Divinity because one feels that the limited energy of thought, knowledge, affection, care, concern is not sufficient to cause or bring about the welfare of others or bring about peace ? There is an awareness of the existence of the limitations individually, one's own limitations, and the limitations of the whole human race-built-in limitations for which we are not responsible but they are there. We are born in the limitations. We have to live in the midst of those limitations. As soon as something manifests itself in the frame work of time and space, it is bound to get limited. So does that awareness stimulate and awaken a genuine humility in us ? Is prayer an invocation of the Divine to supplement and complement whatever one has been doing or one is doing ?

Prayer is not bargaining. It is not asking the Divine to do things according to what we think proper or correct. We are not dictating terms. We are not bargaining that I pray and you give me this. We are neither begging nor bargaining nor dictating terms. What does that imply ? Does it not imply that we have faith, not belief, because belief has no dynamic energy? Beliefs are sterile, whereas faith is the alchemy of life. Has one got the faith that the supreme energy of Intelligence permeates the whole cosmos and therefore it is surrounding me. It may also be dormant within me. So whatever I say in the words of prayer will be listened to and responded to. The prayer is not an exercise in the vacuum of voidness. You are addressing yourself, your whole being. It is

not a partial, compartmental, mental or physical activity. It is not a ritual. It is not a repetitive mechanical activity. Only then we can call it real prayer. I don't know how many moments we come across in our own life when we find ourselves in that beautiful state of uninhibited humility-not helplessness. You know, the awareness of limitations and conditionings creates a sense of frustration, desperation, impatience in the minds of people. It is not that. You require a certain state of your psychophysical being for the prayer to take place.

You are asking me when a person sincerely prays, that 'when' is very important. If at all it happens, because faith is so rare, 'Ye of little faith', Jesus had to say to those who accompanied him on the last day for the last supper. They could not even keep awake with him and he was left alone in those moments of trial, and he said "Let Thy will be done". 'Forgive them my Lord for they know not what they do'.

So the attitude of prayer is very rare. The state of being in prayer is very rare. If it does take place then what is the quality of consciousness, asks the questioner. The consciousness is converted into a receptacle and an empty cup to be filled up by the grace of Life. If the cup is full then the grace cannot descend. If prayer is a dictation of terms, if it bargaining with the Divine, then when the prayer is not yielded to or the results that one wanted do not take place, one begins to blame the Lord. One criticizes, condemns, blames. So the consciousness in the state of prayer and prayerfulness is converted into an empty receptacle and the faith is that the supreme Intelligence will get things done according to its Intelligence not according to my wants and my needs. Please do see this.

A sincere prayer is a moment of unconditional surrender to the Divine Intelligence. Do what it may, that is received as a benediction. If that prayerful state lasts for a few moments then the 'I' consciousness in those moments has gone into abeyance-momentarily, transitorily for a few seconds or a few minutes-if the prayer is not a mechanical repetition, if it is a movement of your whole being. It is a vertical movement, not a horizontal movement. Such invocations are not child's play. They are something very serious and sacred.

Now, after the prayer that state of prayer subsides. It may have been aroused by certain causes, certain factors, may be some shocks in life. When that state subsides, it does not get destroyed, but it subsides, then the 'I', the 'self', the 'me' the 'ego', comes back to play, to take the center, take the charge again.

Do you see what happens ? I wonder if you have come across the literature of Saint Gyaneshwar, that child saint of Maharashtra, who wrote Gyaneshwari before he was 13 and Amrutnubhav by the time he was 15 and who voluntarily departed from the planet at the age of 22. He was a poet, a classical poet at that. He makes a pun on the word namanam, amanam. I went to do namana and when I got up from that namana, I found myself in the state of amana, where the mind was absent. I got up after prostrating myself and when I got up, and stood there I found that the mind was absent. You understand what prayer is ? That happens very rarely in the lives of some human beings for whom the mind never comes back to take the center place, to take the charge of the whole being. But generally, during those moments if it is sincere, if the prayer is sincere, the quality of the consciousness is of egolessness. Then again the ego comes back, and maybe you sit down in prayer the next day and for a few moments you again find yourself in the state of egolessness.

QUESTION : How does the 'I' process maintain its apparent actuality and continuity even when one may intellectually know that ego is a psychological myth ?

ANSWER : We cling to the untruth, to that which is false, even when we have understood that truth is the substance of life. We pray and say, 'Lead me from untruth to truth, from darkness to light'. And still not only do we keep clinging to it but also hold very tightly the untruth and the false in our hands, in our lives. It is our attachment to the untruth that gives it energy. In the same way, we know verbally, theoretically, academically that ego is a psychological myth, it is a contrivance, it has a conceptual reality. At the psychological level it has been functioning as the center of consciousness for millions and million of years.

We are born with that monitor and that stream of thought, the stream of consciousness. We are taught to identify with that. When the thought flows, we are trained to say 'I think'. When memory throws up the response to the contact of our sense organs with outer objects, stimulating some sensation, we are trained to identify with the response of memory and say 'I feel', 'I like it', 'I do not like it', 'I hate it', 'this is worth accepting', 'this is worth rejecting'. So we know that the 'ego', the 'self', the 'me' is not an entity like the physical body. Identification with the physical body is excusable at the beginning because you have to use the term 'I'. 'I feel hungry', 'I drink', 'I sit down', 'I sleep'. You have to use the term 'I'. 'These are my clothes', 'this is my house'. You have to use the term. And by usage it acquires an appearance of being factually real. So identification with the name, with the body,

and then identification with the stream of thought, knowledge, experience, is ingrained in our nervous system, in our chemical system. So it is the habit of identification, our attachment to the pleasure and sense of security which the identification provides us, that keeps it going.

Supposing we realize that we are human beings primarily and that we are Hindus or Muslims, Jains or Budhists secondarily, that we are Indians secondarily, that there is a global human religion, a humaneness, humanitarian values, not to be damaged, not to be violated under any circumstances, supposing even theoretically we become aware of all that, what will we do, when the question of our daughter's or our son's marriage comes up? I want my daughter to marry a boy from my caste, with the same language, from the same ethnic group and so on. The identification with the caste feeling is something man made. It is built up by society. Even a deserving boy or a girl is not acceptable to us really from the core of our being.

We would like to find out some justification. We realize that pleasure and pain are reactions. When there is an agreeable sensation, we call it pleasure. When there is a disagreeable sensation we call it pain. Scientifically, logically, flawlessly, we understand all this. Yet do we not want to secure pleasure, to cling to individuals who praise us, who recognize us, acknowledge everything, cater to our wishes ? What happens to that understanding ?

So my friends you have asked me that even after having understood theoretically the 'I' process, how is it that it still maintains its apparent actuality and continuity ? We confer continuity upon it by identifying with it, by our attachment to it, by wanting to use it to secure whatever our ambitions require. Thought or knowledge by itself cannot keep its grip upon us, if

we do not hold it tightly in our fist. It is we who give continuity to the 'I' consciousness. We want to use it in psychological relationships. We have to use it on the physical level but there it has no sting. It is not very difficult to understand the play of the ego on the physical, on the biological level and educate it in self restraint, - not to have the sting of pride and vanity at the physical level. But when it comes to the psychological level, then likes and dislikes, preferences and prejudices, foregone conclusions and obstinacies about them, all these come about. So there is a continuity, even when one intellectually knows that the ego is a psychological myth.

THE DIVISION OF LIFE

We divide life. We have divided life. This is the religious life-going to the temple or the church or the synagogue or the gurudwara, saying prayers, going to ashrams, maths, meeting saints, mahants, giving money, serving them in every possible way, reading religious books in the morning, chanting mantras-this is one thing. There we may talk about the omnipresence, the omnipotence of God. We may talk about the Divine permeating the universe etc. And as soon as I step out of my house, the economic man, going out to his office, job, his factory, the omnipotence, the omnipresence is forgotten. Here I must be ambitious, I must be ruthless, I must push ahead at the cost of others. It does not matter if it is necessary to use flattery, clandestine violation of laws etc. I will do anything, everything because I am the economic man, I am not the religious man. We have divided life-so many hours for religiosity, spirituality etc. and the rest of them for my daily living. In politics everything is fair and in economics that is the way the economy works. So the profit motive is the incentive for production etc. Competition, comparison, everything becomes justified.

So this division of life, the inner division and the fragmentation that it has caused, has been extended to the 'I' consciousness and the ego also. I understand it and when I sit down and discuss, I will agree and I will accept. I will even talk about it-that the ego has a conceptual reality and no factual content. But when I come back to my relationship, when the slightest thing does not please me, then I am upset, disturbed, angry, short tempered, irritated. So when what we understand or what we know, is not correlated with the actual act of living, then the knowledge becomes sterile. When knowledge is translated into action, applied to everything that we do from morning till night, then the interaction of knowledge with the actual movement of life, the onslaughts on it, the opposition to it, the non-cooperation with it by other people, then that interaction is converts knowledge into understanding. Mere knowledge about the ego remains sterile. It does not become effective because it is not correlated to what we do throughout the day. It is only in correlation that the sterility of knowledge will disappear and the meaning concealed behind the words will become a part of your being. You know you have to peel the words and drink the nectar of meaning concealed by the outer structure or the crust you have to assimilate that. Let the meaning become the substance of your consciousness. So our knowledge remains sterile, ineffective, does not bring about any change, as it is not correlated to the actual act of living. Life is to be lived. What is known has to be lived. Till it is lived, it is information given to you by other people. But when you live it, you implement it, you apply it, then it becomes your own understanding. Let truthfulness be applied to your behaviour from morning till night-with your servant, your wife, your children, your neighbour, your client-truthfulness, without any strings attached to it, without bargaining. And then the truthfulness can become a force, can become a power in your being.

THE SUSTENANCE OF THE 'I' PROCESS

What is the energy which sustains the 'I' process ? Your identification, your attachment, and your addiction to it. It is an involuntary process that is going on. If you remain quiet, let it move and if you do not allow that process to create a thinker, a knower, an experimenter out of you, then the Intelligence, the seeing energy, the knowing energy will operate. The energy of the involuntary process will move in the body and subside on its own, like the biological energies. It can go into abeyance naturally and willingly if we do not pay attention, if we do not give importance to it, if we do not want to channelise it for our wishes, ambitions and desires.

As there are involuntary biological processes, there are certain involuntary psychological processes fed into our being and non-identification is the path of self-education. What will happen if I do not claim them to be mine ? If I do not identify and stimulate a sense of belonging to them. If you do not say my anger and watch the movement of anger and what it does to you, then that movement has a chance of subsiding. But if I say it is my anger and I have inherited the anger from my parents, the teachers treated me badly etc. then this self defense, this self-justification provides the energy, that gives sustenance to the 'I'-process. For thousands of years people have talked about the ego, the 'I,' the 'me', the Jivatma. It was not wrong. They could not have been incorrect. One part of the consciousness goes on trying to defend, to justify. We are not very eager to justify and defend the ancestors but we are eager to defend and justify the movement of the ego in us. We take shelter there, in the past.

So the sustenance of the ego is provided by us by our way of living. Theoretically, intellectually we deny and in the movement of actual living we accept it and we propagate and

allow it to continue. Is it possible to observe within oneself the activities of the 'I' process ? Is the 'I' process affected or weakened by observation ? We are acquainted with the nature of consciousness operating in human beings. Consciousness is operating in all the non-human species also. The 'modus operandi' in the non-human species is different from the one among the Homo-Sapiens, the human species.

SELF - AWARE ENERGY

In the human species that energy of consciousness is self-aware, (Sva Samvedyata). Self -awareness is the character of the consciousness in the human species.

The human species is a part of evolution of life which seems to be an infinite process. You cannot put a full stop on the growth of and evolution of life by saying that the human species, with all its characteristics, excellences or deformities and deficiencies is the last word. We cannot say that the last word in spirituality is said. As the last word in science, in physics, is not said, the last word in the physics of consciousness, which is spirituality, is also not yet said. Who are we to block, to arrest, the movement of growth and evolution ? If life is infinite, it will evolve and emerge in infinite ways, timelessly.

So human consciousness is characteristically a self-aware energy. You walk and simultaneously you are aware that you are walking. You are aware of the purpose for which you are walking. You are aware of the point of destination which you want to reach. Sitting here in this room, you are conscious of the room and the people sitting here and you are aware of your name. You are aware of your physical presence. Sitting here in the room, if you want to reach your house in Bombay or Delhi, in a fraction of a second you can be there through awareness.

So when one embarks upon Sadhana or re-learning, unlearning many incorrect things, learning scientific ways of living as a part of self-education, this self-conscious energy, self-aware energy, can sort of divide itself into the learner and the teacher. It can divide itself. It can take two roles simultaneously, of that which is observed and that which is observing. It is possible for the human beings to do so just as you stand before a mirror physically and you look at yourself. What you see in the mirror is neither an optical illusion nor is it real. It is your reflection. If you move away from the mirror, there is no reflection. The moment you come back the reflection is there. You are the looker and you are that which is looked at. You are both simultaneously. In the same way, for the sake of self-education you sit quietly and the mind moves. You are the mind and you are the observer, you are the looker.

REACTION - FREE PERCEPTION

So you ask me, is it possible to observe in oneself the activities of the 'I'? Yes. I am the 'I', and with the help of the mirror of silence and the sight of observation, I look at myself. The movement of the mind is my movement. I am that. So I am looking at myself, if it is a reaction-free perception, if it is a bare cognition as the Buddhists call it. The moment you engage in assessing, evaluating, comparing, forming a value judgment, then observation is arrested. It is blocked. But you can perceive it in a reaction-free way, a non-evaluatory way. You do not look at it with the desire to form any value judgment about it at all. The moment you form a value judgment, you will either be elated, excited about it if you think it is good or you will get depressed if you think it is evil. The value judgment is bound to affect you chemically and disturb the state of that pure sheer perception. Supposing you are standing at the bank of a river looking at your reflection and a stone is thrown, then there are ripples and the reflection gets scattered and

shattered. Is it possible to observe the movement of oneself, the psychological reality of oneself, in the mirror of silence, using the sight, the seeing which is possible in that sensitivity of pure perception? Is the 'I'-process affected or weakened by it?

It depends upon what we do after the observation. The observation has taken place. I am sitting there for a week, morning, afternoon, and evening and observation has taken place. It has shattered my image about myself. I had ideas about myself. My 'I'-ness is composed of innumerable images that my parents had built up about me. My teachers, my friends, my relatives and I myself had constructed images about myself with the help of imagination, wishful thinking, experiences etc. The 'I' is an integrated totality of the images. In those moments of observation when I have seen myself actually as I am, I have seen the actuality of my psychological being, then may be the images that I had cherished, I had loved and I had nourished carefully, get shattered. So after the observation, it depends on what I do with myself. Then if the shattering of the images has happened, I may become frustrated and I may become desperate, so the 'I'-process will get strengthened, intensified and deepened with frustration, depression, desperation. It will aggressively protect itself. So whether the 'I'-consciousness remains unaffected or gets affected, depends upon the attitude of the learner. What one does with that which has been observed. The factuality has been exposed. Suppose another person, who has observed the anger, the lust, says, 'By Jove! I have to be careful when I meet with people, with members of my family. I have to see that this anger in me does not make me a dominating dictator, short-tempered. The lust in me does not make me deprive the other person of his or her freedom, dignity, decency. Another person, who has observed, taking advantage of the exposure, will be careful and the behavior, the relationships might change.

So the sting of the 'I' consciousness, the poisonous sting of the ego, the polluting member, that sting will get weakened. It is bound to get weakened if that which is seen, observed is correlated to the movement of living and relationships. So as soon as you see that jealousy or anger or pettiness or impatience coming up, because you have seen it in yourself, as soon as you notice it coming up, you become aware of it. And for a minute, a fraction, or a couple of minutes, you do not act. You let that impulse subside, quieten, and then you respond to the situation. There is a space between you and the weakness that has been observed. So the quality of behaviour changes and the changing quality there, affects the quality of consciousness inwardly also. We may not notice it ourselves but others around us begin to notice. This person is not as rash, as impatient, as irritable as he or she was six months ago. People can notice the change in the quality.

THE URGE FOR UNCONDITIONAL FREEDOM

One more point I must mention here. The transcendence of that 'I' consciousness may not happen just with the observation or even with the peripheral changes that come about, unless there is an urge for an unconditional freedom-not only from the pain and the agony from the chains of the 'I' consciousness but also from the pleasure, the excitement and the security that the 'I' consciousness provides. Unless there is an urge for complete freedom, utter freedom, the transcendence does not occur. It is a happening taking place in a timeless moment. It has no procedure. It can happen in an instant. After all, instants, moments are words that one has to use. But it can happen timelessly, provided the urge is there. And there is a dedication to that urge for freedom. Not a wish, not an idea, how nice it would be, not the aggressive assertive ambition that I must become free, I must become

transformed, not that way. But just the urge for freedom, consuming your whole being. So you are merely that flame of the urge for freedom, the flame of inquiry.

Over 100 years ago, one young lad in Bengal had gone to Dakshineswar to ask Shri Ramakrishnadeva, "Have you seen God ? Can I see Him ?". One day the Thakur had taken the lad to the river Ganges and while standing in the water, he pushed the head of the boy under the water. Naturally the boy struggled and came out of the water. And Thakur was smiling there. "What happened ? What were you doing to me ? I was feeling choked. I would have died." "Do you feel choked with that urge for freedom ? Do you feel choked with that urge to see the Divine as you felt choked beneath the water ?" was the question asked by that grand old prophet of scientific spirituality, who had lived on the banks of the Ganges over 100 years ago.

So the 'I' process will get affected, weakened, but it cannot be transcended. It cannot remain in abeyance, suspended or in non-action permanently, unless the momentum of the urge, the unconditional, uninhibited urge is there-not for becoming but for being in that freedom. Let the freedom do what it wants to do with me, ruin me or make me, mar me or make me, destroy me or raise me to the highest pedestal-not concerned with what will happen after that transformation or freedom, not-concerned about it at all.

QUESTION : What is meant by merging back of the 'I' process ? In what manner does this merging back take place ? Into what does it merge back ?

ANSWER : When water merges into the lake or the river or the ocean, what happens ? The drop is nothing but water. If you try to touch it, is water.

So it has gone back to its source. When the identification with the limitations of the psychological, physical frame, with all its excellences, beauties or incapacities and deformities-when the identification with these two subsides completely, disappears completely, is wiped out completely, figuratively it is said that the 'I' consciousness has merged back into the 'It' consciousness. The IT, the Divine, the Divinity, has taken over. It has taken charge of the being. So It perceives through the eyes, and It perceives through the ears, It perceives through the skin. There is no motivation left, centered in or attached to the physical frame or the psychological frame. There is no center. So there are no ego-centered or self-centered or 'I'-centered motivations or actions. Everything is 'IT'-centered. The Cosmos is the center and the cosmos is the circumference. Call it cosmos, Divinity, Nature, Parmatma. Ancient Indians were very poetically minded people. Their aesthetic sense must have been extremely acute, so they were not satisfied with the word Divinity alone. They have used so many words, and so many expressions to fondle the Divinity. Call it Vibhu, Prabhu, Parmatma, Chaitanya, Brahman.

So the 'I' consciousness merging back into the emptiness or nothingness of Reality means your identification with that process is over. You may use it. You have to use the physical frame and the psychological structure. You have to use the stream of thought, knowledge, experience but there is no attachment, no identification. It is a very proper use of the instruments at our disposal, at the disposal of the Intelligence - the seeing energy, the Drashtuvam, Gnratuvam of the Chaitanya. You see, verbal communication is quite an ordeal. When you say the 'I' consciousness merges back, it creates a picture and we feel now where is it going to merge back, into what is it going to merge back? It is going to merge back into nothingness, emptiness out of which it was born. You know, sound is an extension of silence and words are engineered

sound energy. So this idea of the 'I', the 'me', the 'self', the 'ego', monitoring the whole thought stream is a contrivance built up by human ingenuity millions of years ago. We have been using it as we use words, we use time, we use the notes of music, we use arithmetical numbers, figures, or the point in geometry-they have no reality. They are all man-made contrivances, useful for collective living.

So one realises that silence is the source of sound. Sound is the source of words and languages. Languages are the source of the process of naming and identifying-naming and identifying being the requirements of collective life. The terms like the 'me' and the 'not-me' have to be used. The bodies are to be named. The expression of the thought stream in particular individuals has to be described. The comparison, the evaluation, the value judgments-that is a whole drama of human life.

So if one is aware that the nothingness, the emptiness, the space of silence, is the source of creation, then the term merging back of the 'I' consciousness or ego-consciousness will not pose any problem for us. It does not have any initiative left. It does not intervene in your perception. It does not interfere with your responses.

Then there is the cleanliness of non-identification, drenched in the nectar of silence, soaked in the emptiness of space. This is not figurative language. Climb a hill. Stand there and see, how you get soaked by the emptiness of the space, at the top of the hill or a mountain. (Akash, space emerged from Atman, Vayu (wind) from space, fire from wind, water from fire, earth from water, plants from earth, food from plants, man from food, world from man.) So soaked by space is not figurative language. It is just a simple statement of fact. As

light bathes you, as darkness envelopes you, emptiness embraces you in its own fold. They are dimensions of Life. Life is not only three or four dimensional. If an Einstein comes and points out that Time is a dimension, we get thrilled. The physics of consciousness proclaims the infinity and multi-dimensional nature of Life. I am nobody. The majesty of that nothingness and nobodyness is beyond words. So the 'I' consciousness merges into nobodyness. It gets liquidated in nothingness, that becomes the abode of the consciousness. The substance of consciousness as the emptiness, is the substance of space. With that feel of nobodyness and nothingness, you enter into the psychological and physical dimensions and do the needful. You do not require any motivations then. The momentum of spontaneity and the momentum of that majestic innocency become the operative forces in human life.

So this is the dimension of meditation. (Divyate-that which enlightens itself, the word Divya is significant.) We are paying our homage to the self-generated, the self-enlightened Reality which was perceived by the Yogis in the dimension of meditation and this is our heritage. By 'our' I do not only mean the Indians. I mean the heritage of the whole human race. Truth may be understood by anyone in any country. Reality may be perceived by anyone in any corner of the globe. It will proclaim Itself. So this Truth, this sense and feel of Reality has entered the orbit of human consciousness and do what we may, it will not leave the human consciousness.

Mount Abu

26-11-93,

XI

MEDITATION

The word meditation in the English language has one meaning, and the word meditation in Oriental languages has quite a different meaning. The English word meditation, derived from the root to meditate, implies a person who is the meditator, and a subject or a theme upon which the person meditates. To meditate is to reflect and to analyse. It is an activity of the mind to contemplate. So there is a meditator, There is the activity of meditating, and there is the state of reflection or contemplation, which is called meditation. So it is an activity, a verbal activity. In Tibet and China, it became Chan. The word 'DHYANAM' travelled and became Chan. It travelled to Japan, and the word became Zen.

Whether you call it 'Dhyanam', or by any other Oriental word, in any Oriental language, here it is a way of living-an alternative way of living-not merely an activity of the brain, of the mind. The way of living includes the state of consciousness, and the state of The sensual movement when consciousness and its quality get expressed through the sense organs.

The sensual movement and the movement of the consciousness together express themselves in behaviour or in the movement of relationship. The state of consciousness, the state of the sense organs or the physical body, and the actual quality of behaviour, the texture of behaviour, the quality of the movement all together become the way of living.

So this word has a different meaning in different languages.

WHAT IS MEDITATION ?

You are asking me what is meditation. As I understand it, is a state of consciousness, in which there is no centre as the 'I' or the 'me'. The consciousness through which we function usually, has a centre, the 'I', the 'me', the 'self', the subject, which divides life into the 'me' and the 'not me', the 'I' and the 'thou', the subject and the object. The very perception of the consciousness divides life into two, the subject and the object. Such a dividing centre is not there in the state of meditation. There is only a holistic awareness, which does not divide life. No division into subject and object. The awareness of the whole permeates the being, percolates to the sense organs, to the sensual level, and the sense organs in their behaviour, manifest that non-dual consciousness, that awareness of the unity of life, that holistic awareness.

So the present dimension of the 'I' consciousness, which acquires knowledge, which stores it in memory, which uses it if and when necessary-it acquires experiences and stores them. The experiences, the knowledge, become the criteria by which you judge the behaviour of other people. The accumulation of knowledge and experience develops patterns of behaviour. Different groups have different patterns of behaviour, different patterns of reactions and different value structures.

Our present way of living is this-the 'I', the acquisition of knowledge, experiences, storing them in memory, converting them into norms, criteria, judging others, reacting to the behaviour of others according to our norms and criteria. Some are provided by economics, some by politics, some by religion, some by tradition, but that is how we live.

Meditation is a dimensional transformation-not the destruction of the 'I' consciousness-by the silence of the centre of the 'me' and through that silence, there is the emergence of a new energy of awareness, which can be in the world, see the world, act in the world in a non-dual way, without dividing life. So meditation is a dimensional transformation, from the dimension of the 'I' to the dimension of the 'It', the Life. It is there. There is an awareness of Life, not only the body. The Whole includes the body. The Whole includes what you call the 'me' and the 'not-me'. But it is an awareness without division, without fragmentation. So this is what I understand by meditation.

OBSERVATION - THE FIRST STEP

How does that dimensional transformation take place? You are asking, what is its relevance to living? I say, it is a new way of living. It is an alternative way of living. No question of its being relevant or irrelevant. It is a revolution in the way of living. It is a revolution in the content of consciousness. It is a revolution in the texture of our perception and our response.

Now, how does that happen? First of all, a person who is interested in an alternative way of living or meditative way of living, will have to get acquainted with himself- the body and the mind-how do they behave? Not only from the books. One may read the books, but one will have to observe the behaviour of the body, the behaviour of the brain. How do they move into relationship? Is there freedom when they move? Is there fear when they move? Are they approximating their behaviour to some patterns? Is there a spontaneity? So, observation becomes the first step of education for that holistic revolution. It becomes the first step to equip ourselves for the inner

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mutation. We can borrow that word from the science of physics. Meditation is a mutation in the whole human being-the behaviour, the speech, the consciousness, etc.

So, the first step is I observe. And I see that the physical body moves when the mind shows an inclination, when the mind says I want to see, I want to look, I want to know, I want to obtain. The mind, the motivation, and then the movement-this is our way of living.

We do not know anything. We have been trained from childhood. We have been given sets of motivations. We have inherited patterns of reactions. We have inherited norms, criteria. All this is a part of our inheritance. So what I call living is the movement of those patterns. It is the movement of those value structures, those conditionings, the movement of inheritance-inheritance from parents, inheritance from the community, inheritance from the race, inheritance from the country, and so on. But it is the inheritance that moves. That is one factor behind my movement.

Then there is what I have been taught. So the upbringing and the conditionings resulting from the upbringing, is another factor which is behind the movement.

Then, I have acquired and cultivated certain ideas. I become a capitalist, I become a socialist, I become a religious person, I become a Hindu, I become a Buddhist. You know, I acquire, cultivate, assimilate intentionally, reading books, attending talks, going to camps, travelling around, the videos, the electronic media, - all that together. So, acquired and assimilated motivations and patterns, inherited motivations and patterns of behaviour, inherited knowledge, acquired knowledge-all this is behind the movement.

IDENTIFICATION

I observe this much, and I proceed and say, "But what is this 'I' ? What is this 'me' ?" There are eyes, there is a nose, there are ears, there are inner organs like liver, kidneys, pancreas, glands. Yes, they are there. But what is this 'I' ? Where does this 'I' live in my body ? Is it in the chest ? Is it in the head ? Is it in the stomach ? Where is the 'I' ? Is it an organ ? If you so observe, you might notice that it is not a physical organ. Where did the word 'I' come from ? Where did the idea of 'me', 'mine'-ness, 'I'-ness-where did it come from ? If we observe that, if we want to learn about it, then we will see that when a child is born, the parents give it a name. They see whether the body is male, female, and they give it a name. The name is given to the body, to distinguish it from other persons. Then you call, address the child a hundred times by that name. So the first consciousness is, I am Harry or Robert or Nixon-or whatever name I have been given. I am that. It is an identification with the name.

Then the parents say, "Well, the child is very beautiful." I am beautiful-another identification. Or I am ugly. People go on describing such qualities of the brain. It is beautiful, it is brilliant, it is dull-and the child goes on absorbing that identification, and feels, "Really, I am that."

Then, you are Hindu, or you are Christian, you are an Indian, you are a woman, you are a man, you are a boy, you are a girl. The descriptions of the biological organism, description of the cerebral organism and the qualities of the cerebral organism. Identification takes place. And so the child begins to respond to that.

So, identification goes deeper and becomes stronger with every response, and we feel that, yes, there is a 'me' inside, the 'self', the ego, and it must be preserved. How do you preserve that ego ? You preserve the body by feeding it, by clothing it, by allowing it to sleep, giving it exercise. How do you preserve the ego, the 'I' ? You begin to give yourself everything that the 'I' demands. I want this. So, by providing the demands, gratifying the demands of the 'me', we feel that we are keeping the ego alive. The 'I' says, "I don't like that person," we turn away. "I like that person," then we try to possess that person, be with that person, or have that person with us. So, likes and dislikes of the 'I', providing them with what they like, and turning away from what the 'I' does not like. So the preservation of the 'I' consciousness is really gratifying its demands, its wishes, trying to fulfil its ambitions. So you feel that the 'I' is moving.

The movement of the 'I' takes place through these gratifications and provisions and acquisitions. I want money, I want a house, I want this, I want that, always acquisition. I want to experience. It is an acquisition of knowledge, acquisition of material goods, acquisition of experiences, and so on. That gives inner satisfaction, and I feel, "Ah! Yes, now I am alive." The 'I' feels alive only in a movement-movement of acquiring or movement of reacting. Leave a person alone somewhere in a cave, where a person does not see another human being, does not have any object around. Just the food to eat. No one to speak to, nothing to look at, nothing to read, nothing to experience, and the person will feel starved. The sense organs feel starved. The speech feels starved because it has no occasion to speak. The mind feels suffocated because it cannot experience anything. So, for us, living is a movement of acquisition, storing it in memory, possession, acquisition, ownership, using it. Acquisition of what ? Anything and everything-goods, knowledge, money, fame, power. That gives

us the sense of feeling, and we feel that living is taking care of the body and taking care of the inner ego. That is what we have been doing. At the first the individual ego, then the ego of a group-the Hindu ego, the Muslim ego, the Christian ego, the collective ego also.

The human race has lived by this centre, building a circumference around it for its protection. And has this given the human race peace, love ? Has it enabled the human race to live in friendship and peace with one another ? Different groups occupying the planet in different parts have compared themselves with one another competed with one another, wanted to dominate over one another. That is how there have been wars and violence due to comparison, competition, jealousy, the desire to dominate, the necessity to depend upon, aggressions, violence. Comparison becomes the preoccupation of consciousness, and competition becomes an industry. This is our way of living. We have lived in wars. We do not know how to live as human beings in love and peace and friendship. We do not know how to co-operate with one another.

So there is something missing. Perhaps we grew out of simple consciousness, which exists in non-human species, into self-consciousness, and we equated it with the wholeness of Life. We stopped half way. Perhaps this contrivance of the 'I', using the ego as a psychological contrivance, was a necessity, but it is not the wholeness of Life. Perhaps it is necessary to go beyond the centre.

SELF - EDUCATION IN SILENCE

This was felt in Oriental countries-Tibet, China, India, Lanka, what they call now Pakistan, Bangladesh - the Oriental hemisphere. The ancient wise people felt the necessity. They

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said to themselves, "What will happen if this 'I', the centre, which moves constantly does not move? "It is thinking, it is reacting, it is imagining, it is wishing, it is anxious, it is worrying, it is remembering, it is doing something, it is constantly moving. This movement is a very living movement, because when a thought travels in the body, it consumes nervous energy. When an emotion travels in the body, it affects the chemical system. It affects the health. So what will happen if we educate the 'I' consciousness not to move? So education in silence, education in the art and science of remaining inwardly empty, completely empty, completely silent - that education began.

In the East, people first educated the body with yogasanas, with Pranayama, those breathing exercises, providing proper kind of food to keep the body light, supple, healthy. They allotted time to sit down comfortably. In order to help the breathing system to function smoothly, you sit in such a way that the spinal chord is quite erect, straight. The neck is straight. So, the breathing is not hampered. If you sit in a tilted way, then the incoming breath and the outgoing breath cannot move freely. So this study came about, keeping the body healthy with proper diet, proper exercises, proper oxidation. People in the ancient days, in the days of the Rishis, in the days of the Vedas, of the Upanishads were quite a healthy community. That one can see from their literature in the Sanskrit language. They were very much concerned about what they used as food, about how they used speech, how they sat down, how they walked the body, made the body to sit, made the body to stand. Their concern was a holistic concern. So they prepared the body.

Then they would allot time, morning and night, to sit down quietly and relax completely. No action. The whole day we are moving, physically acting, mentally acting, and there is exhaustion in the body. To wash out the toxins of exhaustion

they invented this technique of sitting quietly, educating the physical body to be still completely. Still but not stiff. Relaxed but not passive. Relaxed but alert. Still, steady, not rigid, not stiff. It is quite an education.

Then they closed their eyes. So the eyes did not see any objects. The perception stimulates memory, so they used to close the eyes. In order that memory does not become active, they also would not speak. So there was abstinence from verbal speech, abstinence from seeing, abstinence from hearing. They would sit in a quiet place, where the impressions of sound, impressions of light, impressions or vibrations of the presence of other people, would not be there. A quiet place for educating oneself in a meditative way of living.

The outward quietness, stillness was there. But then they noticed that the mind moves. Without the spoken word, the mind moves. So they would observe the movement of the mind, not trying to stop it, not arresting it, not trying to suppress it. Just observe the movement of the mind. What would that do? The mind is moving all the 24 hours, but now I sit and there is the observation. Throughout the day the mind demands and I act upon it. Now the mind moves and I do not act. It is a new relationship between the mental movement and my awareness. The perception is there, the observation is there but there is no reaction. I do not touch the movement of the mind, do not act upon it, do not condemn it, do not praise it. There is a new relationship. When you do not move, though the past in you is moving, it is a replay of the conditioning. But your awareness, your attention, your perception does not get affected by that - so a steady flame, a very steady flame of attentiveness, irrespective of the objective situation, is kindled in the consciousness. Generally we look at things we want to look at, we listen to things we want to listen to. It is a selective

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perception, a selective audition, and selective responses. But now, there is no response, just the watching. That watching becomes a flame of attention.

So there is physical relaxation and at the same time there is a flame of attention, which is not choosy, which is not selective. Non-subjective, non-objective attention is there. So, steadying, watching, observation, and then with the withering away even of the observation, there just remains a flame of alertness, of sensitivity. That is what we call silence. Complete relaxation of the known, the past. The 'I'-consciousness is not moving. It moves when you want to acquire something from someone, When You want to acquire pleasure. When you do not want to acquire anything, when you do not want to react, then naturally this 'I', the 'me', the contrived, conditioned structure which we have inherited, goes into non-action. Silence is the non-action of the ego. Silence is the total relaxation of the ego, the 'self', the 'me'.

In the beginning when you sit down, you feel, "I am observing. I am watching. This happened to me. I saw the light. I heard the sound," One goes through all this. So in the beginning there is consciousness. Then I am not even conscious that I am perceiving. There is silence. Non-action of the ego, going into abeyance of the 'self', the 'me', the 'I' consciousness, is really non-action of the total past contained in me, non-continuation of acquired knowledge and experience, which is also the past that I have created in my life. It is a movement of the past. Now that movement comes to an end. This is what we call silence. Not meditation yet. But it is silence. Discontinuity of the movement of knowledge, experience and inheritance, is silence.

When thought does not move, when emotions do not move, when there is no pressure on the nervous system or the chemical system, when there is that holistic relaxation, complete relaxation, then the curative and the healing energies in the body begin to move. Does not that happen when you sleep? When you sleep profoundly even for two hours without dreams, when the mind does not move, then rejuvenation, refreshment, recreation of cells in the body takes place. It is the relaxation that has healing energies. It is relaxation that activates the creative energies, the healing energies. Rejuvenation takes place in the person. You sleep for 7-8 hours and in the morning you say; "Ah! I feel so fresh." "I did not sleep for two days, I am feeling tired," This is because the nervous system did not get any chance to relax. And when there are no thoughts and no emotions, my friends, the breathing-the inhaling and the exhaling of the breath-becomes rhythmical on its own, by itself. Even without studying Pranayama, it becomes rhythmical. So that rhythmical breathing in relaxation, that activation of healing energies, that activation of creativity takes place in the dimension of silence.

From the dimension of speech we have moved into the dimension of silence. From the dimension of constant motion we have moved into the dimension of stillness. We were always with some people-father, mother child, brother, husband, wife, boy friend, girl friend or the members of society. We were always there in some relationship. From the dimension of relationship and its movement, we have moved into solitude. Solitude, silence, stillness. It is a dimension for which we are not educated in the modern world, and therefore, there are imbalances. Somebody says something and immediately I get angry. Something happens against my wishes and I get disturbed, I get annoyed, I get impatient. We lose balance every second minute. Meditation is a way of life in

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which you never lose your balance. It is an inner equipoise, an inner steadiness, an inner balance which is spontaneously there. That is the state of meditation that can be the normal dimension of the human race, if it educates itself for dimensional mutation or dimensional transformation.

So I was saying that the dimension of silence is a dimension neglected by the human race. Education has taught the techniques of motion, movement, speech, and so on. But the parents or the schools never educate the child into this science of solitude, stillness and silence. They do not teach this essential science.

Silence is a part of life. Stillness is a part of life. Solitude is a part of life. Life would be incomplete without them. People in modern societies feel lonely if they are alone. They feel afraid of being alone with life. They need some company. If a human being is not there, they will switch on the radio, the TV, the video, because they do not want to be alone. They are afraid of being with themselves. They are afraid of being with life. In the name of civilization, we have created fears. If they do not move, they do not think, they feel lost. They must think about something. Worrying, anxiety, memory, thinking, reading a book - they must expose themselves to the thoughts of other people or their own thoughts. So, the modern human being, whether in Norway or in India, coming out of the colleges and universities, is an imbalanced person intrinsically. Inwardly there is an imbalance. If I am afraid of silence, if I am afraid of solitude, if I am afraid of motionlessness, if I am afraid of thought-free consciousness, obviously I am living incompletely, I am living partially. What we have to learn, is to live, not partially and fragmentarily, but holistically, in the wholeness of our being.

THE ENERGY OF INTELLIGENCE

So action, observation, silence. If one allows oneself to be in the dimension of silence, then the energy of Intelligence or Awareness, the energy that is born of the non-duality of silence, begins to vibrate in the body. Meditation is a state where you get a new energy - not the energy of thought, not the energy of a word, not the energy of a sound. Sound is an energy, thought is an energy. Thought is matter that emanates from your body, and every matter contains energy. So we are acquainted and we have lived by the energy of impulses, the energy of sentiments, the energy of thoughts, the energy of sound, and so on. Beyond all these energies is the energy of emptiness, from which the universe has come into existence. The energy of emptiness, the energy contained in space, in silence.

So what happens in the dimension of silence? When you get moments of leisure, when you sit down, relax and plunge yourself into that dimension of silence, that dimension of healing energies, then Intelligence or a perceptive sensitivity gets activated in the body. Meditation is a state of consciousness which has a perceptive Intelligence. The content is not thought, knowledge, memory, experience. The content is the emptiness of silence which is full of Intelligence. Here they call it 'Atman', 'Paramatman'. These are words you might have heard. Some call it the sound energy. But we are communicating in the era of science. Let us not take those words. We do not know any other name, except that it is an energy subtler than that. Let us call it Intelligence. Thought is intellect which is a cerebral energy. Impulse is a biological energy. Thought is an energy created by the past inheritance. Intelligence is an energy born of the emptiness of silence, the space of silence.

So the person has a sense of being alive. The person has a sense of belonging to the planet, belonging to every being that is living. You open your eyes in the state of meditation, and you see the whole earth as a being. You feel that the cosmos has a beingness. A tree is a being. The earth is a being. The mountain is a being. The consciousness may be mute there. It may not participate. It may not express itself in our language. But it has its own language.

My friends who are sitting behind there, Mukund and Shraddha have a daughter, 5 or 6 years old, and we are great chums. One day we were talking, and suddenly she says, "The trees have life," I said, "Oh!" "The trees also talk." I said, "Do the trees talk?" "Yes. Flowers are the language of the trees." That small, tiny child. I was just discussing what is life, what do you mean by a person is living. Then she said, "The person moves, talks, laughs, cries, dies." "Oh!", I said, "What about trees?" She said, "They are also alive." I said, "Do they talk?" "Flowers are the language of the tree." That is the genius of that child, the intelligence of the child.

So in the study of meditation, you feel Life around you. They are not things to be used, misused and abused. They are not only for our pleasure. They are our fellow beings. We share the planet with them. Every thing becomes living.

So in the study of meditation there is the awareness of Life. We are organically related to that Life, as a hand or arm is related to the body. The hand or arm is not a part of the body, like the brakes and the gears or the wheels in a motorcar - they are parts of a totality. And here it is an indivisible organic being. The fingertips are as much life as the light in the eyes is life. It is a holistic whole, it is an organic whole. Life is

wholeness, Life is beingness, everything interrelated, not inter-dependent like the parts of a machine. They are interlocked. So Life is shared.

Only in meditation there is a consciousness when the psychology of peace and friendship is possible. On the level of thought, on the level of ideologies, on the level of philosophies, there can be conviction, there can be adjustments through law and order, there can be a sense of justice on the level of thought. But it is only in the state of meditation that love can flower, compassion can flower. You become an expression of cosmic life, as a drop of water is an expression of the ocean. They have the same quality.

CONCENTRATION

I have covered two points that Morgan had brought up. Let us turn to the third point-techniques. If you use the word technique, method, formula, then when is a technique necessary? When you want to move, then a technique, or a method, a procedure is necessary. When you want to return from the state of motion into non-motion, is a technique or a method necessary? Techniques and methods have been considered necessary because the word meditation is misinterpreted and misunderstood to mean concentration. Here, in the Orient, there is a science and art of concentration. It is a very important, significant part of the science of yoga. So, if you want to learn Asanas, Yogasanas, if you want to learn Taichi, there is a method, there is a technique. It is related to motion, and one has to learn how to move. If you want to have physical training, gymnastics, there must be techniques and methods. If you want to sing, there is a method, there is a technique.

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Now the word concentration. As there is a word Dhyanam, which means meditation, there is a word Dharana, the art of concentration. And in India they used to teach children how to concentrate. They would put a light before the children and say, "Look at that." A small light in which you would put clarified butter and a streak of cotton. In my childhood also it was taught in practically each household. By the time the child becomes five, parents used to initiate the child into concentration. You look at it. Then you stare at it. You hold your gaze there. That would steady the sight, strengthen the sight.

Then they would teach some Mantra. Mantra is an organisation of letters or it can be an organisation of words. Indians had studied the metaphysics of sound. Metaphysics of sound is a part of Vedas and Upanishads. The sound energy-how to manipulate it, how to use it, how it is related to colours, how it affects the breath, what it does to your whole physical organism-they had studied these aspects in detail. Sound is called Naad. The whole Indian classical music is based on the study of sound metaphysics. It is no use telling you about the books. They are in Indian languages and Sanskrit mostly - which books your friend, Vimala, has studied in childhood.

So as the children were initiated into concentration, through the eyes, they had also to listen to a certain Mantra, chant it. Recite it yourself and listen to it. That was Mantrayoga, Naadyoga. So in Dharana, concentration, you focus your energies. Gather all your energies together, focus it on a light, a candle flame. Focus it on a word which they would give. Those who were following the path of dedication, devotion, they would put a statue, the idol of Rama, Krishna, some Goddess, or a teacher, and say, "Look into the eyes of that and concentrate there."

This science of concentration helps the development of the mind, because the flame of perception becomes steady. The audition becomes steady through the Mantra. And when you expose yourself to certain sounds for the duration of half an hour, that sound energy affects your whole being, your nervous system. It can soothe, it can pacify, it can relax the chemistry of the body. So concentration has many techniques-ancient ones, modern ones, through perception, through audition. They would teach concentration through manipulation of sex energy which is Tantra yoga, through sound energy which is Mantra yoga, through manipulation of the body postures which is Hathayoga, and so on.

I studied concentration as a child. It sharpens your memory. It sharpens your receptivity. You read something once, and you can remember it. For the development of mental faculties, concentration is a very useful science and art. I have been speaking about it in India and other countries of the world, that this state of concentration, the state of Dharana should be introduced in every school at the primary education level, so that the young minds are developed properly. It is the development of mental faculties. Many hidden powers and faculties of the mind get developed, and can express themselves through the state of concentration.

After completing my study of M.A., after giving the examination, I went to the Himalayas and spent about ten weeks in a cave, just by myself, deep in the forests, because I wanted to find out what concentration does. Since childhood I was practising it, but I had not studied it scientifically, and I wanted to experiment, I wanted to explore. And I found out that this concentration develops an energy. After those ten weeks, the energy of clairvoyance and clairaudience-they call them Siddhis or occult powers-and so many other occult powers began moving in the body because of the study of

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concentration. It develops many powers. I was not interested in powers, and I had only wanted to see how concentration affects the neurological, the nervous system, the chemical system, the digestive system, the breathing system. Explore it. How could I speak to people if I had not explored, experimented, verified? It is no use telling people things only from books. I wanted to share life. So I had gone through those experiments.

Concentration requires methods, techniques, whether you turn to Buddhism, to Vipassana or Anapan process methods or you turn to the Zen Buddhist system. There are many systems among the Hindus and also among the Muslims. In Georgia, in the Caucasion Mountains, people study meditation. They call it meditation but they practise concentration. Concentration can be practised, meditation cannot be practised.

MEDITATION IS THE ESSENCE OF SPIRITUALITY

Meditation is the by-product of being in the dimension of silence. It is a mutation that occurs. But concentration, which is a psycho-physical activity, can be practised. So, as regards meditation, techniques, practices, formulae are not possible. It is an education and transformation takes place as the culmination of education. You can concentrate and say, "I concentrate for two hours a day. This power is developed. This occult power has developed due to concentration." You cannot say, "I will meditate for two days or I will meditate for two hours." You can say, "I will sit in silence." But really, a person who grows into the dimension of meditation, lives in inner emptiness all the 12 hours of the day. As you live at the thought level, at the level of your ideas, ideologies, or likes and dislikes, a person living in the dimension of meditation lives in inner emptiness. And when looking is necessary, the

eyes look, the sight looks out of the emptiness, the inner relaxation. There is no tension. There is no exhaustion. Such a person is ever fresh-cerebrally speaking, psychologically speaking. The body may get tired. The body may get old, wrinkled, but inwardly it is always green. The greenness of life, the innocence, the humility, the tenderness of life-they are there till the last breath if the person lives in the dimension of meditation.

So the looking takes place out of the emptiness, out of silence. Listening takes place out of inner silence and emptiness. Do we ever listen out of silence? We hear the words of other people. Our reactions come up. Before the person has even completed what he wants to share with us, our reaction, our value judgement, our decision, conclusion has taken place. We are always impatient. We have no space within, even to listen, to assimilate. So, in the study of meditation, there is inner relaxation, inner peace, inner equipoise. The quality of perception goes through a change. And therefore, the quality of relationship also goes through a change.

So meditation is an inner mutation. The human race has travelled from simple to complex consciousness, from non-subjective to subjective consciousness. The development of the ego is not a curse. The development of the 'I', the contrivance of that mechanism, that concept of the 'I', and the 'me', has helped us to develop literature, philosophy, music. It is like your currency in money. How could we live together if the words 'you' and 'me' were not used? How would we interact if there were no languages? So this development of the 'I' consciousness, its sophistication, its refinement, was necessary and is necessary, to keep civilization and culture

alive. But we must know that it is a conditioned structure. We must know that it is a structure which is necessary to be used, and that we must grow into another dimension.

So the Intelligence controls the intellect, and the intellectual understanding controls the behaviour of the sense organs. It is in harmony. Everything that the intellect does, is done in the light of that Intelligence, that Awareness. Then the thoughts cannot create any obstinacy, cannot become aggressive. The impulses of the body do not make you behave under the pressure of impulses, illogically, irrationally. So the biological organism is under the supervision and observation of the thought structure, and the thought structure is always functioning in the light and in the awareness of Intelligence. So, the human being changes. I think it is only after such a mutation that a new human race will emerge. No fear, no acquisitiveness, no desire for ownership and possession, no desire to dominate over others just to gratify the ego-all that will be gone. A new human race, with a new human culture and a new dynamics, a new foundation for human relationship, will be there. The last few years of the 20th century are very crucial for the human race.

So meditation is the essence of spirituality. You do not have to do anything but to educate your physical organism and psychological structure to move into non-action - gracefully, voluntarily to move into non-action, and see what happens in that state of non-action. To non-action we move, and once there is that state of non-action or silence or stillness, then things happen by themselves. It is cosmic Intelligence that takes over the charge of our being.

So, effort to some extent, relaxation after that. Action to some extent, happening after that. It becomes a dance of effort and effortlessness, action and relaxation, relationship

and solitude, speech and silence-they get blended into one whole. A new, balanced human being, who has no imbalances, and therefore, no impurities, but who has a grandeur of inner equipoise and a majesty of outer sensual balance, comes into our life.

Mount Abu

24 March, 1992