

VIMALAJI
ON
INTENSIVE
SELF EDUCATION



EDITED BY : KAISER IRANI

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*Dedicated with
gratitude and respects
to
Dr. Asaf Durakovic*

This book is a synthesis of talks (published and unpublished) given by Vimala Thakar in India and different parts of the world in the last eight years. The talks have been edited and compiled with a view of presenting a complete picture of the process involved from self-education to self-realisation as Vimalaji sees it, so that the inquirer may get a clear understanding of what is involved before he sets out on his quest. With that in mind we offer it to our readers and all inquirers.

- Kaiser

।। ओम् ।।
असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्येर्मा मृतं गमयेति ।।

**From delusion lead me to Truth
From darkness lead me to Light
From death lead me to Immortality**

**Brihad-Aranyaka Upanishad
1.3.28**

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Part One

असतो मा सद्गमय

From Delusion Lead me to Truth

Brihad - Aranyaka Upanishad

Self - Education

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SELF - EDUCATION

SELF-EDUCATION

An Introduction

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C. SOME HINTS FOR MAKING LIFE EASIER FOR SADHANA

Self-Education

In these communications we will see what is meant by Sadhana (or self education) and what it means to become a Jeevan Sadhak (a spiritual inquirer). What are the stages involved, what kind of self-education is necessary and in what way Sadhana can be made simple.

There is a way of life and an art of living which the Rishis have spoken of for centuries in India. They have told us that there is an Atman, and man's body is but its abode and that we should realise this Truth in life.

Self-Education

The purpose of Sadhana is to live this Truth in everyday life. In Sadhana you look at life as a whole and do not isolate events. You become an observer of life. In Sadhana you do not have to give up anything or attain anything. You begin to work from where you are placed; that is your sacred soil from which to work and do penance. Sadhana is a process of purification in which you try to understand the issues of Reality, the Essence of Life.

People are under an illusion that if you listen to talks transformation will take place instantaneously without equipping the body, without educating the sensual, the verbal, the mental levels of your being. Transformation or mutation is not of time, it is a happening that will happen, but in order to give oneself the opportunity that it may happen, we have to educate ourselves, we have to unlearn many things. Sadhana is unlearning the wrong ways, discarding the false, unlearning the incorrect, the unscientific ways of living. We don't have to learn to get something, there is nothing to get but we have much to unlearn - physically, verbally, mentally. Spirituality is a science of life and Sadhana or self education is nothing else but unlearning the unscientific ways and educating oneself in the scientific ways of living.

This is the reason for Sadhana; this is what the Jeevan Sadhak has to learn by himself, for which he does not need another - a guru or a teacher, but it is something he can do on his own without any risk of danger.

Purification, Order and Discipline

One who is interested in discovering the meaning of life and death, one who is interested in finding out the meaning of life and living first hand and personally will have to educate one's body, speech and mind to behave in an orderly way. Disorder is to be eliminated from every level of being and every field of activity. Accuracy and precision are absolutely necessary for investigation and exploration of the science of life. They are the things one has to learn. And learning requires discipline.

Purification, Order and Discipline

In order to release oneself from the grip of the past, from the grip of authority of mind, one has to discipline one's life voluntarily, not with the sense of discipline or a sense of imposition but with a clear understanding that disorderly, unclean lives are not capable of any investigation and exploration in the non-verbal, invisible, intangible field of reality.

The right kind of foundation has to be laid so that the investigation and exploration can take place. On the physical level, nutrition, exercise, sleep, clothing - all these aspects of life have to be gone into. We have to learn to behave cleanly, accurately, precisely, tidily. I cannot afford to believe that in the privacy of my room, of my wardrobe, of my suitcase I can be casual, untidy, unclean. There is no privacy in life. You are exposed to cosmos wherever you move. One cannot afford to think that one can eat anything, at anytime, in anyway one likes or be a victim to the lust of food or cook one's food according to one's whims. The lust or the uncleanliness or the untidiness is going to affect every blood cell, every brain cell and every fibre of your being will be polluted by that. And in such pollution, sensitivity cannot breathe or blossom.

Discipline simplifies life and that simplicity is absolutely necessary. Simplicity gives a sharpness to the being. So one observes and finds out how one can live in simplicity. You cannot divide or fragment life and call all these the material level and imagine there is separate or different spiritual level. Life is a wholeness. Spirituality is an attitude that you bring to every act of yours.

One has to understand that total life is involved in meditation. The physical and the psychological are equally involved in it. Unless one is willing to undergo radical changes in both fields, one should not think of living the meditative way.

On Physical Level

Nutrition

One has to nourish the body on food that agrees with the body, which helps it to remain sensitive, supple, and sharp. Every sense organ then can be in a state of attentiveness and intense alertness. - Receptivity - is not only a word, it is a state of being. If the physical organ is not helped by proper food, nutrition, sleep and exercise then the senses do not have the alert sensitivity to receive what the objects have to give unto you. The foundation has to be on the physical level.

One can watch and examine and learn to keep the body supple and the senses vibrating with energy as we live.

If one underfeeds the body by malnutrition or under nutrition then we deprive the senses of vitality. If they are over fed then again they lose that vigour and vitality. One has to keep this magnificently delicate and powerful instrument at our disposal - the physical body, in health and harmony.

- Correct diet implies right quality and quantity of food and frequency of intakes.

Find out how many times a day you need to take meals - twice or thrice a day, and once it is decided, do not make any alterations.

Purification, Order and Discipline

- The best time to eat is between sunrise and sunset, because the energy to digest the food is more abundantly present then, and if possible water also should be avoided after sunset.

- Meals should be taken the same time every day as it helps the secretions of the body to maintain a rhythm.

Acquaintance with one's body is the first step. Friendship with the body is the second. You provide the needs of the body in a friendly way, but you do not pamper the body, you do not get attached to the body, nor do you allow the body to dictate terms to you.

We lay the foundation through an orderliness. Neither indulgence nor denial. We do not deny anything to the senses nor do we indulge in sensual pleasure to gratify the ego. The ego wants to escape from boredom and it turns to some sensual or sexual pleasure. It wants to run away from loneliness and the senses are used as a means, and a network of escapes is created. Unless we have some respect for body and senses it will not be possible to keep the sensual level equipped for perception.

Sleep

A Sadhak has to find out how many hours of sleep the body requires. This will of course depend on his constitution.

Once you have decided on say 7 hours then it should not be allowed to become 7 hours and 30 minutes - here the austerity, the discipline of learning comes in. Please decide voluntarily yourself but once you have ascertained and verified the number of hours necessary for sleep, then the only relation between yourself and the bed would be one for sleeping at the set time.

- The best time to sleep is between 9-30 P.M. and 2.30 A.M. because that is the time when the body gets its deepest sleep.

The body should get a minimum of 6 hours of sleep and not more than 8 hours at a set time.

On Physical Level

- When sleeping, there should be no curve in the back, so that the breathing is not disturbed.
- The pillow should not be too high otherwise a tension is created between the nerves that connect the small and large brain.

Exercise

One has to be very alert to see that the nervous and the muscular systems are kept supple and healthy.

Rigidity means disease. No part of the body should be allowed to degenerate into rigidity. By proper exercises one can keep every part of the physical organism in health.

If one can go through the physical exercises as well as the hour of silence in the morning one can begin the day in a calm, peaceful and serene way.

Daily life is the only life we know. It has to be lived sanely, healthily and richly.

Organising The Day

One learns to organise the day. What does organising the day imply? It implies not to waste time. Not to waste a single minute in idleness and laziness. Because laziness, idleness will bring about sluggishness in the whole neurological and chemical system. It does harm to the system, to the apparatus that is required to receive the universal energy, the tremendous momentum and depth of the universal energy. The apparatus has to be equipped and if it goes sluggish, lazy, if the responses are slow then the reflexes also cannot work and function competently, efficiently. So we have to keep the apparatus alert and sensitive. We have to see that the sensitivity is not damaged in any way. That is why one has to organise the day.

Purification, Order and Discipline

We can make up a schedule for the day, where we set aside specific times to meet our requirements and so live our daily life in a precise, accurate, rhythmic way. This helps to bring about order on the physical level. Lack of order on the physical level creates an inability in the sense organs to respond to challenges quickly and adequately. It is not that man does not understand the spiritual truth but man cannot live what he understands because sensitivity is benumbed due to the miserable disorderliness and chaotic behaviour in every day life. Once there is disorder and chaos on the physical level, the emotions and thoughts also lack order.

After learning the art of accuracy, one should focus one's attention to see that one does the necessary things at the necessary time. Postponement of action is the seed of anxiety, fear and worry. Right action at the right moment saves a lot of mental exertion.

The habit of postponing physical action gets crystallized and distorts perception. The same habit becomes a psychological attitude - postponement of decisions, laziness in responses to situations and other neurotic tendencies grow in the soil of postponements. Postponement in responses leaves a residue in the subconscious - The objective challenge degenerates into a subjective problem, creating tensions and conflicts.

Meditation is meeting eternity in the present moment. It is resolving every problem as it comes. It is resolving every tension as it creeps in. It is facing the challenges of life in a non fearful way.

An inquirer begins with the physical and from the physical proceeds to verbal cleanliness.

On Verbal Level

Accuracy and Precision.

Just as we look after the body we have to look after the mind. The main form and outlet of the mind is our voice, through which words and ideas are expressed and heard. How do we go about purifying the voice?

By being accurate and precise in our speech. The eyes register what was seen and it is narrated to others, but our units of audition and perception have been mutilated. Often we mix our subjective reactions with the perception. What we describe is not the event as it took place at all but coloured by our likes and dislikes. What we dislike we suppress and what we like we exaggerate. Reporting or translating accurately and precisely is a great art.

So we educate ourselves in accuracy and precision of speech. To utter what we mean and mean what we say. Not to have a contradiction between our motives and words, and our words and deeds. That's very ugly. Meaning one thing, saying another and doing a third. That leads to split personality. It does not allow us to remain a homogeneous whole. So we educate ourselves in this scientific use of speech.

A religious person has no time to indulge in lies, falsehoods and cheatings. Every kind of pollution is avoided. We cannot discover what the Truth is with unclean body, unclean mind and

Purification, Order and Discipline

unclean speech. It is only when such an order is created in life that there is strength to live our understanding.

Economy Of Speech

We have to learn to speak only when speech is necessary and only as much as necessary.

We have to learn to listen to only what is necessary. Every word we hear and that we utter has a sound and a meaning. The sound energy emanating from the body when we speak affects our nervous system and also influences the chemical system of our body.

The residue of what we had uttered, listened to, goes to the memory and becomes a burden. If we tell a lie this maladjustment with speech creates much confusion in the psychological structure.

Speech is a means of communication, if we misuse it, abuse it, by gossiping, talking meaninglessly just out of a habit then there will be a tension on the nerves, of the words spoken - toxins get created in the inner being, just as compulsive eating creates toxins in the blood.

So the speech has to be educated. This is Sadhana to be done in relationship. We learn to be careful about verbalisation. When this is done the inquirer may proceed further in self-education.

On Emotional Level

Acceptance Of Past

The process of purification is obviously the process of self-education and education requires immense patience. A spiritual inquirer who is going to bring about order on the physical and mental levels and purify the different layers of his being requires immense patience with his or her past. You are the educator and you are the person being educated, so one has to have patience with oneself, patience with the past.

When does patience come about? Is it not that patience easily and naturally gets stimulated when there is acceptance? When I accept myself as I am and have no grudge against myself for being what I am, then there is patience. If I am comparing myself with another, then the very process of comparison will contaminate or poison the source of patience. So the first thing is : I accept the past - my past contained in my body, my past contained in the habit patterns functioning through the mental movement.

I accept the total past with all the distortions, perversions, excellences, strong points, beautiful aspects. Generally we accept some parts of the past and we don't accept others. If there are some good points, habits in the upbringing then I am glad and if there are habits and tendencies not valued by society I have a grudge towards them.

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Suppose there is anger, greed, jealousy, envy, pettiness and I notice it - I don't like it, then I don't accept it, then I resent it, and then I would like to hide it from others. But past is past, there should be an objectification of the past. The totality has to be accepted without attachment or resentment. This is the approach of an inquirer, of one who is humble.

Handling Upsurge Of Emotions

As an inquirer learning or wishing to learn observation you will see the emotions like anger, fear, jealousy coming up. You will observe how anger attacks the cerebral organ, how fear hits first the pit of the stomach. In the beginning when you see such emotions, such imbalances coming up and you know what they are going to do to you, it may be difficult for observation to take place. At such times you may stop and say : "I am not going to observe now as I see some obstruction". You may walk a few steps in your room or take a long walk until it subsides.

Sentiments, feelings, emotions have no permanence. Anger has an upsurge but anger cannot last. It comes, it sways, it boils up within you, it consumes your whole being. For a second, for a moment, it plays havoc in you but it cannot sustain itself and it subsides.

That is how it is with all the emotions, whether it is anger or fear. They have no continuity of their own, unless you give them continuity through thought, if you say : "Goodness me, anger is coming up. How bad, I must fight it.". Then in order to fight it, it must stand there. There must be 'anger' and there must be 'you', for a fight to take place. You have to hold on to anger in order to fight against it. You are adding fuel to it. If you don't hold on to it what will happen? You neither observe, oppose or identify with it. It is left alone. Sentiments, feelings emotions are transitory, they are cerebral habits of behaviour. So in the beginning I don't observe when they come up, because I know that the poise is gone. I let the emotional, neurological disturbance that has taken place through anger or other emotions subside. If I don't touch it, it will

subside. The awareness that it was anger or some distortion helps me. Awareness is healing and helps the system to get over the wear and tear caused by that feeling in those few minutes. After the anger has subsided then I come back and sit in observation again. This way the inquirer educates himself to bring order in his emotional life.

Defencelessness

In this process of purification of the emotions I am the educator and I am also the one being educated. Thus the purification comes about through education. There is no other way.

While I am educating myself, I observe. The education begins with observation. Observation leads to understanding. Understanding leads to a natural, easy dropping away of the false that has been exposed as the false. That is all that happens. You don't drop the past, it gets dropped.

However, I may notice that there are certain habits, tendencies which even under observation don't drop away, at such times I stop and question myself : "Am I defending my anger in any way? Am I justifying it in any way? Whenever anger moves and expresses itself in relationship is there a desire, an inclination to defend that behaviour? To justify that behaviour? Is there an inclination to attribute it to others so that I am not responsible for it?"

If I defend myself and say others are responsible for it, that is one way of holding on to the weakness, to the habit patterns.

When I hold the other responsible for it, I do not feel the sting of the understanding that the observation has caused. Observation causes a sting. It pierces through your sensitivity and that is how the past drops away, but when you defend yourself you create an immunity against such penetration.

You have to be denuded of all defences in the moment of observation so that whatever is seen drops away if it is false.

On Mental Level

Purity Of Perception

It seems to me that one who is interested in investigating the essence of Life, the meaning of Life, the content of absolute unconditional freedom should guard oneself against three poisons - ideation, idealism and comparison.

You might have noticed that our simple perceptions get converted, get reduced to ideas, to an abstraction. The human brain has been trained to reduce perceptions, sensations and interpretation of those sensations to an abstraction. The communion with what we see or what we listen to gets arrested as soon as ideation takes place.

One has to learn to listen, to perceive, to touch without reducing the beauty of that communion to ideation. As soon as thoughts come in, they reduce the communion to an idea and a wish gets formulated. The thought cherishes the wish, and the desire becomes an ambition, then an obsession and efforts are made to obtain it.

If the communion had been fulfilled then it would not get reduced to an idea that the thought carries over to the next moment, cherishing that beautiful image. If the image was not created there would be perception, appreciation and the ending of it.

Freedom From the Process Of Becoming

One has to learn to live with oneself instead of running after ideals, away from one's center, trying to impose the ideals upon oneself.

Why should there be any aims and ideals in life? Life is for living. Life is for relating ourselves to the Divinity around us and within us. But ideals are constructed and the facts ignored. You run after ideals always away from your center, trying to impose them upon yourself. Instead of dealing with what one is and finding out what to do with oneself, one is split between what is and what one seeks after. That which is, is ignored, and that which is not there, is sought after. That is how seeking and searching begin to stimulate ambition, and efforts for the process, become the content of life.

Investigate and discover what one is, and let that being uncover and unwind slowly and gradually in every moment and in every relationship.

Secondly one has to discipline the mind not to compare itself with others. The holiness contained in you has no chance to express itself if you are busy with the struggle of running away from yourself.

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It seems to me that the temptation to compare oneself with others is the beginning of the process of becoming. Why is it that we cannot accept ourselves as we are? Why is it that we are not satisfied in allowing our potentialities to blossom and flower and feel fulfilled in being whatever we are?

The process of becoming takes you away from the center of your life. The process of becoming removes you from the attitude of learner. There can be no discovering in the process of becoming, acquiring, owning, possessing - they close you in. Though in the process of becoming you feel you are acquiring many things, owning prestige, power, fame, money, transcendental experiences - it is really an ego centered process which removes you from the mainstream of life, it's a closing in process. The more you acquire the more isolated you become by that acquisition. The more you own and possess the more isolated you get from the field of action and inter-action of innumerable energies that are contained in the cosmos. So we have to learn to be open and receptive instead of getting closed in.

Understand what you are and with that understanding might develop a discipline, an inner order and humility which relaxes you and relaxation stimulates intelligence.

Living In The Present

One has to discipline the mind not to dream about the future or think of the past.

It seems to me that one has to learn to live every moment so thoroughly, so fully with the wholeness of one's being that one goes through the pain or pleasure caused by the relationship completely. If it is pleasure you smile and if it is pain there are tears. But we get hurt, nourish that hurt and can't look at the next moment. Life expresses itself through tears and sorrow as much as it expresses itself through happiness and smiles. One lives through the tears without any inhibition, without imposing any

theories. And one lives through the pleasure so thoroughly that the intoxication of this moment is not carried over to the next, so that there is no need to look back and recall how pleasant it was. You are free of that pain or pleasure to look at the next moment and next relationship freely and innocently.

We are so burdened by the past moment that we have no time to look to the present. So the minds get heavy by the end of the day or by the evening of life. Only memories of a pleasure and pain remain. The pains that are dead, and pleasures that are dead, we carry the burden of the dead within us.

It seems to me healing comes in psychological suffering by beginning to live every moment very thoroughly, very precisely very accurately.

Minimising Areas Of Reaction

One has to educate the mind to minimise the areas of reaction and response. To react and respond only when you are directly involved, when it is your responsibility. Not reacting to whatever is seen and heard with your likes and dislikes, preferences and prejudices. One educates the mind to see but judge not, to hear but react not, to remain in a state of observation which is a reaction-free attentiveness.

Movements born of restlessness are not action. Mind should be used for action and not for reaction. An inner steadiness will keep us free of constant motion. The inner steadiness comes about when a person does not want anything from this mad society based on violence; when one is content in one's own being and does not aspire to become what one is not. The simplicity of contentment brings about an elegant state of non-motion.

Desires like ambition, urge for security, urge to dominate through assertion, and fear of the unknown keep us restless. The physical and mental movements are in reality reactions to these

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compulsive activities within. This simple truth must be understood. Restlessness weaves the bondage.

Living One's Understanding Without A Time Lag

As soon as you understand the truth of a fact live that understanding without a time lag.

It is in the time lag between the understanding and the action that there is fermenting of the disorder. There is a desire to act but the desire remains unfulfilled, fermenting in the laziness, in the sluggishness, in the chaotic habits. Even if understanding takes place in the depth of your being and the intellect catches it and verbalises it, explaining the content of the understanding, and even if the emotions accept the understanding, but the body is lazy, lethargic, sluggish and has not been educated to be alert, to be sensitive, it will not be able to keep pace with the understanding. If the body suffers from habitual laziness, if the mind suffers from the habit of postponement, then the body and mind will not have the energy, the intensity or the alert sensitivity to keep pace with the understanding which is happening at the depth of your being, its momentum being quite different from the momentum of your organs.

Even if the understanding takes place in the life of inquirers there are very few who live it and it is the living of the understanding that liberates, not the knowledge - knowledge is sterile. Understanding has to move and express itself in relationship then only can the transformation take place.

We have to have the fearlessness and humility to live our understanding come what may. It is very easy to talk about the unconditioned mind and freedom from the known but very difficult to live it, because of the consequences e.g. the society may not accept you, may not acknowledge you, may not respect you.

Therefore in actual relationship you accept the authority of every silly thing that the society has created, you are afraid of being alone with the Truth and yet you want to discover the Truth.

We have to be careful not to resist the movement of understanding within ourselves, not to put up self-defences, because understanding of the facts of life is not always pleasant not pleasurable. It may disturb the mind, it may create an inner compulsion for the mind to give up things that the mind enjoys and seeks. It may disturb the habits of the body. Understanding is an austere force, it is a dynamic force. Austerity has dynamism because austerity is purity and purity is dynamic. One is not using the word "purity" in a moral sense or an ethical sense but using it in a scientific sense.

To live one's own understanding however little that may be, without any thought given to the consequences thereof, is being loyal and faithful to one's own understanding. Then there is no time lag between understanding and action. It is the living of the understanding that liberates. Understanding has to move and express itself in relationships then only the transformation can take place.

Co-relation Of The Particular With The Whole

One educates the mind to co-relate deduced conclusions with all the other fields of knowledge and action. Out of that co-relation understanding blossoms. The action of co-relation results in an intuitive perception of the integrated truth. When a person co-relates particulars with one another and arrives at a perception of the whole then the inner growth takes place. Intuitive perception results in understanding which becomes the substance of your being. If one can't co-relate what the reason deduces with all the other aspects of life, then one only has a collection of conclusions.

On The Level Of Human Relationships

Receptivity

The purpose of life is living. Life is a relationship and living is a movement of getting related to, and allowing oneself to be related by someone else. If somebody wants to relate himself or herself to me there must be willingness, an openness and receptivity on my part. Then I have to stop moving and let myself be operated upon by the facts around me, by the human beings around me and by the non-human species. Non-action for the sake of reception and action for the sake of getting related to others, both are required.

One educates oneself to be receptive. One enters into relationships with human beings not for self-centered purposes but in order to learn and to have an encounter with the human mind.

The act of receptivity and the attitude of learning implies that when with others one looks and perceives without bringing in the screen of one's likes and dislikes. When one can look without

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one's subjectivity getting mixed up in the perception then one **will** be able to learn and respond correctly.

The content of humility is receptivity, **we are usually** receptive with a motive. Motives create a direction **and therefore** receptivity moves in that direction which is exclusive. **Receptivity** is thus **limited by our ambitions, wishes, desires, tendencies, inclinations.**

Humility is total uninhibited receptivity, **without fear or ambition.** Then the mystery of the totality of life can operate upon us without any resistance whatsoever. If there are resistances within us, life cannot operate upon us.

The acquisitive tendency and comparative approach to oneself contaminate our perception and pollute our responses, they don't allow us to learn or be in a state of receptivity.

Fearlessness

One educates oneself to relate to others without being on the defensive or being afraid. In the company of others we suffer from instinctive fear because we anticipate hurts and wounds. Anticipation of hurts and wounds stimulates impatience. A person who is afraid inwardly, instantaneously becomes aggressive. You are afraid of being hurt and to defend yourself you are in a hurry to assert or get through the relationship before you get hurt, it expresses itself in verbal indifference, harshness and abruptness of behaviour.

In some, the psychology of assertion and aggression expresses itself in verbal indifference, hardness, harshness and abruptness in behaviour, and in others who are less impatient who have less vitality it expresses itself in passivity. Being aggressive and passive are the obverse and converse of the same thing. Because when you shrink with fear, withdraw into passivity you can't look at the other persons, you can't listen. There is no

On the Level of Human Relationships

receptivity in the passivity of withdrawal. So every moment, every movement every relationship gets polluted by the attitude of fear.

Fear and love are incompatible. As the whole being is saturated by what we call fear, the energy of love has no opportunity, no scope to get activated and mobilised within us.

There is a way of living which is neither aggressive nor passive. Free from all such fears and anticipations one is totally present at every moment, in every movement, pouring one's being into every relationship. Then one lives and dies to the sensation of pleasure and pain created in the relationship. So one is free to move into another relationship and meet the other situation in a virgin state.

When one is free from such anticipations, such fears, one is relaxed. The relationships are the movements of relaxation. Your inner awareness does not get disturbed by being in the midst of people, you are with them and still you are with yourself. You are at the center of your being totally relaxed. In this relaxation there is an equipoise, in the relaxation the perfume of love is there.

Image-Free Relationships

One educates oneself not to pass judgement on the behaviour of others, and to be free of emotional reactions towards the behaviour of others.

If you arrive at a judgement about someone then you have built an image of the person. "Building an image" means nothing else but arriving at a judgement about the other person. Your own judgement will block your path and you will not be able to meet the other person. In between the other person and yourself will be the image that you have built up.

When I move in relationship I carry images with me, both about myself and about others. I also create images about other

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people, based on my previous experiences with them. I build up the images and store them very carefully. Then when I try to relate to them, I am relating to the images and naturally my expectations are based on the images that I have built up about them. When the person doesn't satisfy my expectation, I am hurt. The person was or is what he or she has been. Through expectations, through images of other people and through images of myself and the business of projecting them all the time, I sow the seeds of psychological misery and suffering.

We are so self-centered that our perceptions are self-centered perceptions. And a self-centered person can never look at anything in life. A self-centered person cannot get related with other human beings because he is so busy with his own self, his ego, his likes, his dislikes, his thoughts, his emotions. We create screens of resistances and adjustment of mutual resistances in so called relationships.

You have to keep open, receptive, flow with the change of life without building up images of yourself and others, then there will be no fear.

Initiative-Free Relationships

One educates oneself not to take initiative in psychological relationships, unless it is warranted.

We have to learn to be in the austere state of observation, aware of everything that is happening around us but not reacting, not taking initiative.

The line of demarcation between taking initiative and asserting oneself, between assertion and aggression is very thin. Without you knowing it you become assertive and aggressive. That's how we sow the seeds of our own psychological misery and suffering. Much of the suffering is man made, stimulated and provoked by the mind, by our attitude. One educates oneself to create a space around oneself. To be the smokeless flame of alert attentiveness, not eager to react, take initiative, intervene or interfere in the lives of other people.

Seek Not And Reject Not

One educates oneself in human relationships not to seek out anything nor to reject anything that comes to one.

There are areas in life where planning and organising are impossible and such an area is the area of human relationships. There, living with the present, living with the now is the only way out of this vast complexity of human relationships. There, no choice, no preparation, no manipulation, and no thought of investment is possible. Relationships are not investments for the future. "Let me have the person with me so next year he or she can help me or save me from boredom or loneliness" - such thoughts cannot enter the mind. In relationships there cannot be the idea of the future and using the present relationship for future ends.

In relationships no thought of future has any scope. In fact future does not exist, except on the physical level where we are governed by the frame of a physical body which must be fed, clothed and sheltered. On the physical level, advance planning and organising is necessary, in any other area it is not necessary.

You take life as it comes, you don't seek and you don't reject. There is no process of becoming through relationships. One is willing to meet people, face their idiosyncrasies, their temperaments and habit patterns. One does not have to put up with them one notices the good and the bad points but there is no reaction.

Flowing With The Stream Of Life.

To live is to be related. In relationships there can be either bondage or freedom while in aloneness there is only existence. Relationships are very complex, there are many kinds of relationships, it may be to myself, to my body, to the elements around me, to my family, to other people. To live life is to go through the relationships, but there are many ways in which we get stuck up in relationships, where we impede the flow of life; and thus we

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lose the opportunity that life has given us to live, to relate. And every such moment lost is an opportunity lost forever.

The inquirer will have to observe and see where the stream of life gets obstructed in relationships :

- If the relationships are approached in an inattentive, preoccupied anxious state of mind and there are reactions out of habit, it brings about inattention and the flow of Life gets obstructed. When you do things automatically you get used to them and therefore one may not be totally present. The mind gets a chance to wander away from the situation. To be totally present in whatever we are doing implies that the mind in its totality is there.

If you are totally present with the moment, the relationship pouring all your energy, and alertness into the movement you finish with it. If that movement, that relationship brings pain you live through the pain. If it brings pleasure you go through the pleasure and die to it as soon as you go through it. Then there is an end to it. No residue is collected in memory and we are free to meet the next moment, the next relationship.

So when we are interested in self education, in making one's being very sensitive, and alert, we should explore the possibility of being free from every habit, from every mechanistic activity and being totally present in whatever we do.

- If there is selectivity in relationships the field of living gets narrowed down by the personal likes and dislikes, instead of being kept open to all that Life brings.

We have so many likes and dislikes stored in the non-verbal levels of the sub-conscious that we just cannot look or

On the Level of Human Relationships

listen. Likes and dislikes are like blinds they don't allow us to see the whole. The total action of looking and listening can take place if there is a love for life and a reverence for life, for the mystery of life, for the overwhelming complexity and inter-relatedness which is the content of life. And when there is love you cannot do a wrong thing. Then perception happens, listening takes place, responses take place.

- If the mind carries hurts around, repeatedly thinking about them and forming grudges against others, they become like mental blood clots in the psyche and so obstruct the stream of Life.

- When there is insistence that others should accept and follow one's ideas, it prevents communication. Freedom from insistence is possible by understanding the nature of thought. Once we understand that thinking is a mechanical, repetitive activity, that thoughts are a reaction of memory, of the conditionings engraved in the body, that thoughts do not belong to us, then there will be no reason to be insistent and feel : "These are my thought and others should accept them."

- When there are attachments to others, there is no flowing with life but the mind cannot be free from such attachment by running away from the things that create the attachment. If one keeps in mind that this body can die any moment it may help one to be free from attachment.

Relationships are the opportunity for self-discovery. A inquirer needs to observe from morning to night where he is getting stuck in relationship, where he is reacting out of habits and where he is inattentive.

Reasons Why We Find Sadhana Difficult

The question arises : "Why is it that even after the aspiration to live a different kind of life is awakened within us, we are unable to live as Jeevan Sadhaks, as Spiritual Inquirers ?"

The awakening of aspiration to know God is very rare. It is a gift from God. Once it is awakened people are drawn to Satsang, that is either to the company of the words of realised beings or to the company of living beings who have experienced and are living that Reality. From Satsang arises the desire to experience the Reality which one has heard or read about. However some are satisfied with the knowledge they have obtained and others are satisfied with happiness got from serving or being in the company of realised beings that the desire to go further and become a Sadhak themselves does not arise.

Another reason is because man is not accustomed to living

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without habits, compulsions, pressures and tensions. Man only knows how to act and react out of compulsion. His life is spent reacting even against his wishes to the social, economic, religious and national pressures. There is no joy in such action as he has to drag himself. There is no life in such activity as it is based on fear. But such habits are the content of his relationships as he lives them today. That is why he finds a spiritual life difficult because in Sadhana there are no pressures from outside.

Grown up persons find it rather difficult to learn by themselves. They find it easy to be compelled into following certain patterns, methods or techniques. In other words they want some authority. Psychologically human-beings are not used to individual freedom. In Sadhana your life is your own responsibility, a true teacher will never enforce any discipline on the Sadhak, he is left in freedom to do his Sadhana as he chooses. Depending on how genuine is his inquiry, the further he will travel.

And lastly it is because spirituality has nothing to offer man except an awareness of his own nature, and man is used to attaining things. In spirituality you do not get anything from outside. You cannot say, "I got this or that." You cannot have ownership or possession of your Atman. All you get, is to know that there is an ISNESS of Reality.

These are some of the reasons why inspite of the urge to discover Truth being awakened in the heart, we are unable to live as Jeevan Sadhaks.

Some Hints For Making Life Easier For Sadhana

One of the main necessities for Sadhana is conservation of energy. A Jeevan Sadhak will have to educate himself to conserve this energy. How will he go about it?

- The mind's energy can be conserved by conserving our speech. We should observe silence and be alone for some part of every day, for instance from 8.00 P.M. to 8.00 A.M. Then the regeneration of vital energies takes place. In speech the air and fire elements of our being get used up. The meaning of our words has an effect on the body causing the blood to get warmer. Up to the age of thirty-five the body keeps growing and developing, after that the capability of the body to create energy takes longer. Conservation of energy is very important for freshness of the body.

- All negative attitudes of the mind like self-pity, anxiety, indifference, despondency and depression should be avoided for they sap vital energy causing a lot of destruction. By indulging in such thoughts, the light of the mind is dimmed and extinguished, it being a very tender light.

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- The mind is a machine in which lies the past and the many conditionings of society, family, religion etc. When desire is awakened these conditionings get activated and the thoughts that arise with it create tensions and pressures on the chemical and neurological systems. When a Sadhak realises this, he will use the mind with great responsibility.

- The mind wastes a lot of energy repeatedly thinking about the past and worrying about the future. If the mind is in the habit of worrying about the future you should appeal to the mind saying : "Dear friend, tomorrow has not come as yet and we have already made plans for it. Let us not think about it now". The mind must be made our friend, our co-operator. We have to take work from the mind in a very cajoling way and not by force. This is a new attitude, a new approach to mental movement. We should catch the mind at the center and not at the periphery.

- Much energy is wasted in the chattering of the mind. Every thought consumes energy. Even when you are physically alone and by yourself you could be spending lots of energy through the chattering of your mind. The chattering of mind which consumes energy will have to come to an end.

- Another way of wasting energy is to act out of tension, conflict and contradiction. When you suppress one part of your mind and react to the situation with another part of the mind, the energy is divided and spent on two fronts. Inward suppression or repression and outward reaction or response imply double expenditure of your energy.

- When one is willing to educate oneself, one should find out what the priorities in one's life are. Discovering the order of priorities and allotting one's time and energy in proportion to that order is vitally necessary. Generally we waste energy in unessential, secondary things. This criminal waste, leaves us tired

Some Hints For Making Life Easier For Sadhana

and troubled at the end of the day. An overtired and emotionally disturbed person cannot sleep profoundly. The sacred night is wasted and you begin the next day with a sluggish body and a lethargic mind.

- One has to find out moreover how one wastes energy in dreams, for when you see dreams your mind is working and much energy is being spent.

Self education begins by watching how we are using the energy and learning how not to waste it. One has to see that one does not waste the precious energy unwarrantedly. The energy that is built-in, in childhood and youth is our capital. It should be conserved and used with care and concern.

Let the inquirer after Truth first gather all the energy unto himself. Let him be alert, sharp and sensitive enough not to waste energy through any kind of conflicts and tensions. Then perhaps he will discover that there is an inexhaustible source of energy within him. Every human being is that source of energy.

If a Sadhak lives this way for 24 hours bringing rhythm into his life, into his sleeping and eating habits and economises using the mind's energy, then when he sits down for silence the mind does not trouble him. If in the 24 hours his behaviour has been harmonious and attentive, then no sooner does he sit down, his mind becomes silent. Silence becomes the by-product of his attitude to life. The effects of silence are with him the whole day and affect all he does. Then he does not need to sit at any specific time. The Sadhak thus grows into a new dimension of consciousness, a new dynamics of relationships.

Part Two

तमसो मा ज्योतिर्गमय

From Darkness Lead Me to Light.

Brihad - Aranyaka Upanishad

Self - Inquiry

SELF - INQUIRY

SELF- INQUIRY

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Self Inquiry

What is inquiry? When we use the word what do we mean? Is it questioning the meaning of life, meaning of being related to human beings, to non-human species, to nature, to one's own body, to thoughts, feelings, sentiments? Is inquiry a questioning of the validity of what society imposes, questioning the validity of the structures by which we are surrounded ? Is it a search, an activity of seeking to obtain something, to reach a destination?

What does inquiry mean for each one of us, and why do we inquire? Why? We have a body, richly conditioned with its vast inheritance of human knowledge and experience and we have the senses and sensual pleasures. We have the pleasures of the mind, of the brain. Why not accept whatever is there, be satisfied with the pleasures the world has to offer, the senses have to offer and the sophistication the brain has to offer us. Why inquire? What is the motive behind the quest, if it is a quest?

Self Inquiry

If inquiry is a reaction to some frustration, some failure some disappointment - the negative nature of the motivation instead of allowing us to question, to doubt, to listen, to understand will make us look for someone or some place to which we can cling and feel compensated. The motivation behind the inquiry will determine the quality and the nature of that inquiry. It is of fundamental importance to look at the motivation behind the inquiry.

Can the inquiry be a search? Search is always in relation to the known. What I seek may not be known to me but known to my forefathers, we may choose for example to seek God, - God according to the Hindus, the Christians, the Muslims. Then we have not only a word, but the definition, even the description. There cannot be an inquiry, a questioning, once the destination in space and time is accepted. We set a predetermined goal, a predetermined point of arrival, a destination, and we accept that. Then we try to move towards it with the help of some technique, of some formula. This process is not inquiry. Seeking to search cannot be an inquiry.

Inquiry cannot be prompted by acquisitive motivation. <169>I want to realise liberation, enlightenment. I want to have it.<170> Please do see that all of this, is desire for acquisition. The field of owning and possessing may change from the material to the non-material but the quality, the state of the mind is the same. When we are eager, impatient to acquire a certain state of mind, attain transcendental experiences our state of mind obviously is not one in which learning, or understanding can occur. When we are in a hurry to inquire we don't much bother about what is happening to ourselves.

Do you see that the first step is the most important. Freedom for inquiry is absolutely and vitally necessary. The mind must be free from acquisitive, ambitious motivations, from all obsessions about some predetermined goals. In other words it

has to be in a state of non-knowing. In that state we do not know what life is, what death is, what love is. We would like to find out. We are receptive and open to look, to listen - with our whole beings.

Inquiry is not a process of becoming. Inquirers do not set out to find the nature of truth or freedom in order to become somebody or something that they are not. A genuine inquiry has nothing whatsoever to do with the process of becoming and the process of acquiring.

Then why do we inquire? I notice that there is misery and suffering in my life. The stuff of my daily living contains tensions, inner conflicts, contradictions. When I notice this and the disorder created by all this, I ask myself, "Is this the way to live, is man doomed to suffer?" The urge for freedom from all this is the foundation of inquiry. If the facts of our daily living are not observed personally, if we have not seen the inner disorder, chaos and anarchy within ourselves manifest and reflected in relationship if we have not noticed it personally then the pain and agony to question or inquire will not arise.

Religious inquiry implies an inner revolution, a drastic revolution in the psychic structure. A religious inquiry requires a revolutionary attitude towards life. Religion is an inner revolution. It is a total change in the very structure of the mutant - that is the inquirer. One should not deal with such themes just casually or without sufficient care and concern.

Religious inquiry is questioning one's own nature, questioning the validity of one's behaviour and finding out how the 'I' has been built up. The nature of its limitations which become manifest when we talk, work, and are with other people. No one else can do this for me, I have to do it for myself.

Observing Life

Life is for living and living is relationships. For a spiritual inquirer, the question arises how to live so that relationships result in harmony and peace?

I have to learn to be related to the life around me and within me. I relate to the visible world through my senses. In this visible world there are two sections : There is a man made world and that which man has not created. The nature around me is not created by man. Do I have any relationship with this world around me which is not created by man? Or do I ignore it?

We are organically related to all that and they are organically related to everyone of us. They may contain many energies. Are we aware of all the energies contained in the earth

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and the compassion of the earth that feeds and nourishes us? Or do we look upon it as matter, not of much importance just there to work on, and to plunder? We are living with machines most of the time and not with human beings, or with ourselves, or with nature and this is benumbing the sensitivity, dulling the brain.

We have to find out how we live and what kind of relationship we have with the life around through the thought structure. Perception has to be direct. Relationship has to be first hand and the response of your whole being has got to be there, then only the communication takes place between nature and ourselves. Here thought, knowledge, memory do not have any part to play. Only a non-verbal communication and the sense of belonging to each other are relevant.

In the other part of the physical world there are the material structures that man has created. Here we have the responsibility of using the movement of thought, knowledge, experience with competence and efficiency.

Do you see how complex life is? You have to live exercising the thought structure, understanding its anatomy, using it properly and simultaneously you are living with the other part of life where you don't have to exercise thought, but have to be open, receptive and get related non-cerebrally, non-psychologically.

If and when we learn to relate to the visible, we come to the threshold of the invisible, that which cannot be reached through the senses.

Visible is the world of forms and shapes, it is material but behind the visible there are no shapes and no solidness. It is a realm of energies in nebulous form. You cannot see a thought or an emotion with your naked eyes. So one has to get related to the invisible not through the senses but through some other channel. And behind the invisible is the infinity of life where there may not

be any movement at all, not even the movement of energies.

To be related simultaneously to the visible, invisible and the infinite seems to be the content of the word "relationship". It means to be related to the visible through the senses, the invisible through the psychological structure and the infinity of life through a non-cerebral, non-psychological energy of awareness. So human life has the realm of awareness, consciousness, thought and sensual contact.

When there is harmony among these three, when there is no conflict and tension between the physical, the psychological and that which is beyond the psychological structure then perhaps an individual can live in the wholeness of his being.

But the visible, invisible, the infinite are not water tight compartments. They are not fragments, they are whole by themselves. Life is a non-fragmentable, indivisible, wholeness.

A meditative way of living is to be aware of that wholeness and to be related to the wholeness in every movement, at every moment.

The way we behave through out the day, in every relationship would be an opportunity for self discovery, an opportunity for conducting the inquiry. Inquiry should not be limited only to intellectual exercise it requires the commitment of total life, to be conducted in every activity from morning to night.

Relationship With The Whole

Through Direct Perception

Life is a wholeness and in this homogeneous wholeness everything is inter-connected and this inter-relatedness may be the content of Divinity. Meditation is a way of living in which we can relate to visible, invisible and the immeasurable simultaneously in every movement.

We have to begin with the sensual level, with the visible world and understand how we are actually related to it.

When we look at some object how do we look? Have we ever examined our way of looking? Have we ever bothered to

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watch it, observe it, understand it? Is our perception free from the process of conceptualisation? Or do concepts and value structures get mingled in the process of perception?

When we perceive the tree, do we perceive the roots of the tree that are under the earth?

Do we perceive the mysterious inter-connectedness of the tree with the earth, water, sun and space? Or does the perception get limited, get polluted by the knowledge, the name, one's personal likes and dislikes, - not leading to a communication with the tree? In a simple perception of a tree, a flower, a bird is revealed the mystery of the totality.

Is it possible to be free of this super structure of concepts and ideas at the moment of actual perception so that the act of perception leads towards the mysterious inter-connectedness and inter-dependency of everything that is and moves in the universe?

Purity of perception could be the foundation of the awareness of totality. Perception where you see the particular not separated from the whole, but you see it as an organic part of the totality. If the perception can get thus purified, then maybe in seeing the trunk of a tree or a bird on the wing you see the totality of life.

Then you will be able to look at a person without the pollution of your likes and dislikes. Purity of perception leads to choiceless communication. Our preferences and prejudices, or norms and criteria cloud the eyes and we look but we cannot meet.

To meet Life, the visible reality through the senses is something magnificent. In order that such a purity of perception can take place it is necessary to educate the senses in an entirely new way of living.

Through Personal Acquaintance

Wholeness of life is not an abstraction but a fact. The

content of wholeness is the inter-relatedness of everything that exists, lives and moves around us. Whatever is visible and tangible in the universe around us is inter-related. The earth with the water, the water with the fire, the fire with the wind and the wind with the sky. The earth with the sun, the moon, the stars, and all the planets, the human species and the non-human species. Even the mountains and the oceans are inter-related. Wholeness of life is not an abstraction, it is not an idea.

So one asks oneself, "Has one intellectually or verbally understood the nature of the inter-relatedness of everything that exists in this universe?" It is essential that there be clarity at least at the intellectual level.

Now supposing that one has understood it intellectually, then, how does one travel from verbal knowledge to a personal acquaintance with the totality, with the wholeness? By observation.

You observe the behaviour of the non-human species, you observe the behaviour of the mountains, the rivers, the skies, the sun, the moon, the planets and their inter-dependence, their action and inter-action, their responses to each other's movements. One has to observe that. Personal acquaintance is the result of personal observation. Then one lives that relationship with everything around oneself. One does not get isolated in arrogance of superiority that the human species has created about itself, believing that man is the master of the universe. The myth of human being's being a superior race to all other non-human species has created a sick and rotten civilization. We are one of them, born to share life with all the non-human species.

First one has to know about it intellectually then through observation and watching one gets personally acquainted with it, and then one lives the relationship. Then one lives responding to nature and receiving from nature only those things that are vitally necessary and not exploiting the nature to increase the needs and wants of human life.

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The understanding of the organic relationship and the inter-relatedness that we have with the rest of the universe will change the quality of daily living. It will change our relationship qualitatively with everything - articles of personal use, nutrition, clothes, houses that we build and so on.

Where understanding moves, awareness is there. It is the fragrance, the perfume, the scent of understanding. You cannot create awareness through any other effort. It is not the result of your or my effort or action, it is a dimension that opens up in your being if you have the humility to proceed from verbal knowledge to personal acquaintance through observation.

Through The Particular

For the inquirer the question arises, "How does one relate to the particulars and be simultaneously aware of the whole?"

This human body has many organs incorporated in it. We get related to the life around us with the help of the senses. Through the senses you touch the particular. You can touch ten or twelve particulars but they are always limited and finite. The eyes cannot see the whole. The insight born of understanding can see the whole but not the senses.

You begin by dealing with the particular with attention, with thoroughness, you don't neglect and ignore one single particular in your daily living. All the particulars are the emanations of the whole, expressions of the whole. So you see the wholeness concealed in the part, you have no other way to get related to the totality but through the particulars. Is not that beautiful? When you are totally attentive, alert and sensitive to the part, in that attentiveness, in that sensitivity the awareness of the whole shall be there, you don't have to make an effort.

Relationship With Space

On Physical Level

Silence is a dimension of life. We are acquainted with forms shapes, colours, objects. We are addicted to looking at forms. It's very rarely that a person is aware of space - the formless space, the colourless, shape-free, all pervading space within us and around us. Our lives are lopsided; we are related to objects and never to the space. The space that contains the forms, the formless that contains the forms is the substance of life, but we feel that the space looks empty and void, therefore it has no substance. But for all we know the so called "emptiness" of space contains the mystery of life. It contains innumerable waves and currents of energy which we may not know at all, with which we may not be acquainted. We are acquainted with very few energies and their patterns of behaviour which we have tapped and geared for our purposes, but that is not all to life. Life is the vast complexity around us.

So if somebody says, "Please do get acquainted personally to the space around you. Feel it, be in it, move in it, live with it and in it, move out of the space, in the space and discover the nature of your organic relationship with the space," one is requesting it from a person who is blessed with the urge to find out the meaning of life first hand and not borrow it second hand from books and from individuals. Religion is the discovery of the meaning of life, a personal discovery. One has to investigate, explore, experience and then one arrives at the holy understanding of the meaning of life.

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So you need to find time to be with the space, with the so called "emptiness" of space. Though "emptiness" is a misnomer - "emptiness" of space is much fuller than all the solid objects gathered together.

How does one get related to space?

We have to live simultaneously on the physical, the psychological and the non-psychological level.

Let us begin with the physical which is visible and tangible. The way we live today, the style of our living obliges us to spend our time inside the house or office with objects and gadgets, always surrounded by the four walls of a building. You are not even aware of the space surrounding you. The so called emptiness that surrounds you is a part of your organic being and you are an organic part of that emptiness, that space, but you are not aware of it. When you open your eyes you always see the objects, get related to them, use the space, but you never look at the space, the emptiness.

One says to inquirers who are interested in discovering a different dimension of life and consciousness, "Please expose yourself to the emptiness of space, uncluttered by objects."

One has to move out of the house, the apartment, sit under trees or visit a farm or a field but be in the space, uncluttered by objects purchased and owned by you, so that the sense of 'I' and 'my' has no scope to enter into your perception. One can look into the sky, where there are no objects that will stimulate any sensations and provoke any interpretations.

On the physical level spending as much time as one can with the emptiness of space is vitally necessary. Firstly the consciousness is freed from the sense of 'I' and the 'Mine' so there is relaxation. And the fresh air, the light of the sun or moon, the greenery of nature, the glowing waters of a river or the deep waters of an ocean begin to operate upon you. You are surrounded

by nature which moves in the freedom on spontaneity. It does not react, it acts and you do not have to react. So there is a relationship both ways free from reactions. That is the second thing that happens. And the healing forces unconditioned by thought and sophistication envelop you in their embrace.

On the physical level one can learn to relate to space look into the space, feel the space, be in the space and let it operate upon you.

On Psychological Level

On the psychological level what does this relationship with space imply?

If you observe your way of living through out the day you might see that the mind reacts to everything that it sees and hears. There is no space between what it sees and itself. It immediately runs out, rushes out towards the object and evaluates it, compares it, judges it, and reacts to it. It may not be necessary to react at all, but that has become a habit. Through out the day the process of reacting is going on and we do not allow any space between the happenings around us and ourselves.

This process of constantly reacting, evaluating, judging, expressing one's likes and dislikes tires a person out, so one says, "Please create a space between the events that take place, the objects, the human beings that you see around you and yourself. Minimise the areas of reaction and response."

Wherever it is not warranted, it is not necessary to react, one sees but judges not, one hears but reacts not, so there is a space - psychological space. One is in a state of observation which is a reaction-free attentiveness. You will also see that much vital energy is thus saved.

On Non-Psychological Level

On the non-psychological level it is possible to relate to space by being in a non-reactional state of observation, then the

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mind remains fresh and there is no leakages of the vital energy.

When you expose yourself psychologically to the space, the grandeur and the magnificence of the that emptiness full of life melts away all your pride of knowledge, scholarship and erudition. The grandeur of that mystery having no center, and having no periphery soaks your being and all the pride of the 'I' and its acquisition melts away without your effort.

You don't even raise your finger, you don't have to do anything about it. Only exposure to that grandeur and magnificence of the bottomless, emptiness of space fills your being with a new humility. You become aware then of the infinity of life, which is a mystery which words shall never uncover, explain or interpret like the mystery of love.

The content of humility is receptivity. Normally we are receptive with a motive, motives create a direction and the receptivity moves in that direction which is exclusive. Receptivity is limited by our ambitions, wishes, desires, tendencies, inclinations. Humility is total uninhibited receptivity without any ambition and therefore the mystery of totality of life can operate upon us without any resistance whatsoever. We carry a number of resistances within us and therefore Life cannot operate upon us.

Even if the grace of life wants to descend into out being the roads are blocked by our ambitions to acquire the grace. Every desire for acquiring something or becoming something takes you away from the center of being.

The mystery of life gets uncovered in a non-verbal way and the energy of Intelligence that is activated in that space becomes aware of the meaning of life. And with that awareness one moves through life. Then the mind has no power over the senses, it is the awareness that uses the brain and therefore the movement of such a person is harmonious.

Getting related to space is an education and results in total growth.

Relationship With Aloneness And Death

One factor detrimental to the activation and mobilization of sensitivity is that we take life for granted and indulge in the luxury of forgetting that death is a part of life. We do not look at life as a scientific phenomenon, limited by birth and death. If we kept in mind that death walks hand in hand with us, that there is a possibility of dying at the next hour then that realisation would :

- Stimulate all the energies that we have at our command.
- It would add an intensity to whatever we do.
- It would bring orderliness into our lives.
- It would change our behaviour towards others.
- There would be no postponement in living our understanding.

What ever has to be done is done today, one cannot even tolerate the idea of there being a time-lag between understanding and action as this could be the last chance one has to live the understanding.

Have you watched your own growth, and observed how every hour or perhaps every day thousands of cells die in the body and are created anew? That's how we grow from childhood into youth, into adulthood, into old age. Dying takes place every minute. Really speaking life is a dance of birth and death intertwined with growth and decay - Its a very simple fact.

Observing Life

Dying is not something tragic, it is taking place here and now. Death need not be equated with destruction. What I wish to share with you is, we are watching our own dying every minute, every hour, every day. Though we like to ignore the presence of death and imagine that we are deathless we are really confronted with the phenomenon of dying every minute.

For us death is an idea, we have not observed and watched the fact of death that is taking place in us. Observing the fact of dying that happens every minute will help an inquirer to get free of all the fear and inhibitions about death, about aloneness, about silence.

It seems to me that awareness of the presence of death is essential for laying the foundation of any education.

As we move in life, watch and observe the movement of nature we come across the phenomenon of individuals, birds, animals, trees, getting born, growing, decaying and dying. We see it happening around us and yet there is a resistance to the fact of dying as far as we ourselves are concerned.

As long as there is psychological resistance to the presence of death and the fact of dying through which everyone of us has to pass there will be fear of aloneness, there will be fear of living alone.

As long as there is this fear of being unconditionally and absolutely alone, inwardly there will be resistance to allow the mind to go into non-action, to go into abeyance.

As dying is organically related to the mystery of totality, one has to question oneself whether one has seen and observed death. Whether one has accepted it, whether one has accepted that I may drop dead some day, somewhere, in some way - Nobody is going to accompany you, when you enact the last role in this whole drama of life - the role of dying.

Relationship with aloneness and death

It's no use sitting down in silence for hours or indulging in wishful thinking or creating a world of make-belief around ourselves if inwardly there is a fear of aloneness and dying. When there is no resistance to death and dying of any manner whatsoever then one begins to educate oneself.

One educates oneself in living in aloneness at the physical level and the verbal level. Do you thus see the relevance of solitude? We begin with the education of the senses. The senses have to be educated. They have to learn to be in solitude away from the lure of the process of becoming, away from the network of those processes of becoming which tempt you every moment, attract you towards them and entrap you ultimately.

Aloneness becomes difficult to live and go through because while you are alone the total human past contained in you, - the patterns of reactions, evaluations, judgements, conclusions, theories of your own or of others, living and dead, lose their relevance. There is nothing to react to, nothing to compare, to evaluate, nothing to accept or reject. That austerity of aloneness frightens us, scares us. If this happens at the physical level, it is bound to happen at the psychological level. Then there will be the efforts without your knowing on the part of the subconscious to retain the company of the past, to retain the company of thought and the movement of words.

So going in a retreat is a way of educating oneself. We have learnt to be afraid of death we will have to unlearn that, in solitude many things are unlearnt and many things learnt.

Aloneness implies freedom from the process of verbalisation. As long as we are chattering with ourselves inwardly though we do not verbalise audibly, we are not alone, we are wandering in the past with words and the pictures the words create as our companions. We wander into the past or we indulge in day dreaming and try to create the future.

Observing Life

I have gone into all these details because many an inquirer launches upon what observation is, observes, watches and thereby comes to the frontiers of verbalisation and gets stuck there. On the frontiers of the known many an inquirer stands put, doesn't like to go back to the realm of the conditioned mind and is afraid to let go the 'I' consciousness and identification with the ego. Neither plunges into the unknown nor goes back to the known and is suspended in between. That should not be the case with any one of us, that is why one is mentioning laying the right foundation, and if one accepts the fact of death, eliminates all the inhibitions and resistances to death and dying then living in aloneness and solitude would just be fun, no problem.

Observing Mind

The most important act that one can be capable of is living. And living is a movement of the totality of being. To live is to live in the world. What is the world? Is the world outside of you or is it inside of you? Or are you the world yourself? I wonder if you have ever looked at this question? Have you ever questioned the validity of your own perceptions of the world? Or have you taken for granted that the world is out there? Learning requires questioning the validity of everything outside and inside.

Where is the world and what is the world? You see the objects, the sense organs bring in the sensations through the contact with that which is outside. The sensations are carried to the brain, brain interprets the sensations. So your perception of the world is really only your own interpretation of the sense data gathered by the senses.

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The world perhaps exists in the mind because the mind constructs a perspective out of the interpretation that takes place, according to the conditioning, relying upon the concept of time and space. Time and space themselves have no physical reality they have only conceptual reality, they are concepts and creations of the mind. So with the help of these concepts of time and space, with the interpretation according to the conditionings we build up our perception and ideas about the world.

You see that the world exists really within us, we construct our worlds. Every individual does it. One who is interested in transformation will have to turn to the mind where the investigation takes place, where the building up of concepts takes place, where the patterns of behaviour are constructed, accepted and repeated. In order to understand the world one has to understand the dynamics of the mind, the anatomy of mind.

Understanding Nature Of Mind

Vibrational Existence

The inquirer examines and investigates the nature of mind, the mechanism of mind and learns to use it with great responsibility. What is mind? Mind surely is not the brain. We know the cerebral organ located in the head, placed on our shoulders. Mind is not located in the head or in the chest or somewhere else, it's not a special organ. Mind which is consciousness, which contains thought, knowledge and experience seems to be an energy, a conscious energy which permeates the whole being. Right from the first human being that might have inhabited the globe upto now, whatever the human race has done, known and experienced, has been transmitted into us through picture images, and words. That knowledge, experience exists within us in the form of

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vibrations. It seems to me, and I am open to correction that the mind has a vibrational existence.

We are clothed in the past, clothed in thoughts and ideas and they exist in us in the form of vibrations. They are engraved in us, in the flesh, in the marrow, in the sinews, in the nerves, in the fibres of our being and as soon as there is a sensual contact with an outer object or a mental contact with a word these vibrations begin a playback as in a tape recorder. Your thoughts are the response of a memory which exists in a vibrational form in the whole of your being.

The mind is not like an organ, it is your inner being. It is a vibrational being in you. The total past is engraved in every particle of your being and with the slightest touch of an outer object or a word, memory begins its play back, and you say, "I feel this and I think this way." It's a play back of memory, right from the crown of the head to the big toe, the whole being is filled with memory.

Conditioned Energy

The mind is conditioned energy, conditioned by the total human race through untold centuries. The movement of mind is the movement of thought tethered to the past. Thought is a playback and response of the memory. Feelings, sentiments are a playback of those conditionings - cultural, racial, religious, communal. These conditionings have been organised and standardized so that you have a Hindu mind, a Catholic mind, a Communist mind, a socialist mind etc. And we have been conditioned cerebrally, neurologically, chemically to react to situations in a specific way so that a Hindu mind reacts to a situation in one way, and the Muslim mind reacts in quite another way. They are responses of memory. You can modify them here and there and feel you have reformed your thinking, but the fact remains : that the mind, that is consciousness, is a conditioned energy, conditioned through centuries.

Through thought, the total human past gets expressed through an individual, but it does not belong to that person. They are not "your" thoughts, though they get expressed through you with a tremendous momentum. This is one thing one has to recognise very, very clearly.

Mechanical, Repetitive

One has to understand that the mental movement is a product of collective organised efforts. When you think, you are only playing back. There is nothing creative about it - the reactions, preferences, prejudices, the norms, the criteria all have been acquired or absorbed or assimilated by one. One has to come face to face with this repetitive, mechanistic movement of the mind, where there is no freedom. Freedom cannot breathe on the level of the mind, mind is tethered to the past. Mind is tethered to the collective. It requires tremendous energy to set oneself free of this organised, collective entity of what you call knowledge. The mechanistic, repetitive movement is understood to be or mistaken to be an original personal movement. May I suggest that thinking never is original. It cannot be original it has to use thought, words which have been given meaning collected by human society and the pattern of reaction to the words also have been organised by different cultures, religions, races in different ways.

If one can see the fact of the whole thought structure being organised and standardized by people, will there be any more attachment to one's likes and dislikes? Will one then pamper one's reactions? Will you indulge in getting addicted to anything if one perceives the simple fact that mental movement is a mechanistic movement and thoughts, feelings, value structures are all conditionings that have been fed into us? Once we see, what we call our thinking, our feeling is just a mechanistic repetitive activity, well we than create an authority of the mind? Will we than accept the authority of our likes and dislikes and let them regulate or

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twist our lives? We will then judge other people according to the norms and criteria we have selected for ourselves? Will we then measure human beings?

An inquiry about awareness requires this personal encounter with the mechanistic repetitive slavish movement of mind.

We have to observe for ourselves and discover for ourselves the repetitive and mechanistic nature of the mental activity to get disillusioned of the power of the mind. Unless we come face to face with this prison house which we call the thought structure there will not be the urge for freedom. Understanding of bondage stimulates the urge and passion for freedom.

This repetitive, slavish, mechanistic nature of mental movement is useful while we are living in society. But when it comes to religious inquiry, when it comes to the exploration of that which is beyond thought, that which is invisible, that which is unknown or may be unknowable, that which is beyond all measures that man has created then obviously this mental movement is not at all relevant.

One has to see the irrelevance of mental movement very clearly before one can talk about the dimension of Awareness which is perceptive sensitivity, which is Intelligence having nothing to do whatsoever with the past.

Understanding Nature Of Conditionings

Biological And Psychological Conditionings

Let us look at the word "conditionings." It is well known that we carry psychological and biological inheritance with us - that is, the strong or weak points of the parents, and grandparents. According to the occidental science of genetics the inheritance goes back to three generations, and according to the science of genetics which is a part of the Vedas (the fifth of the Vedas) inheritance goes back to five generations. The biological, the chemical, the neurological, the glandular, the muscular assets or deficiencies - that is what we call the biological inheritance is a part of the conditionings. You cannot destroy it, you cannot eliminate it. It is something which you have to live with. The only thing that one can do is recognise what it is and not carry a grudge about it or there will be constant friction inside the heart.

Along with the biological inheritance there is also psychological inheritance. We also inherit the tendencies, the aptitudes, the mental distortions, perversions, greeds, lust of the parents. So according to the discoveries of science every atom of our system carries the psychological inheritance and we have to recognise that this psychological inheritance which is a part of our conditioning works along with our consciousness.

So there are conditionings which are the result of absorbing, assimilating, accepting the knowledge, the ways of behaviour of the society around us, and there are conditionings

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that are a part of our psychological, biological inheritance. And apart from the family inheritance there is a psychological and biological inheritance derived from whatever the human race does and has been doing for thousands of years. - "Collective unconscious" as Jung used to call it. So when the mind moves these three things are moving together - What we have consciously assimilated, that which we have inherited from the family, the community and also that which we have inherited from the total human race.

We function through consciousness which is self-conscious, which is conditioned by the past. The content of our consciousness which we use in daily life, is the thought, the knowledge, the experiences, the conditionings. That is what we call "patterns of behaviour". When the consciousness moves those patterns of conditionings and experiences are moving, and we have accepted them as the authority and identify ourselves with them, then the thought structure may not prove such an obstacle.

If we accept the tendencies, the desires, the weaknesses contained in us as our nature and say; "I am angry by nature" it means we have accepted the authority of the inheritance, of the conditionings that one has picked up while growing up. By accepting the authority, by identifying oneself with them and saying, "It is my nature", and believing it is incurable and that it is not possible to set oneself free of them, we weave the fabric of bondage. Instead we have to recognise them as conditionings and not identify with them.

The first step to take, is to examine the mental movement, examine the anatomy and mechanism of mind, without accepting its authority or the authority of our reactions, - "I don't like this, I hate it, I love it, I am mad after it", we accept, the authority of our reactions and so get irritated, annoyed. We should realise these irritations, anger jealousies, pettynesses of mind are cerebral ways

Understanding Nature Of Conditionings

of behaviour, common to the whole humanity, they are neither yours or mine. You have to objectify them create a space between them and yourself and look at them sanely, logically,. Look at them and understand them. Understand that the perversions in desires, distortions in our behaviour, all these are mechanical movements, that they are movements of the past expressing through us.

And so it becomes possible not to accept the authority of the mechanical movement, not to identify with the physical and psychological ways of behaviour that are fed into us, but to recognise them as conditionings. Examination, investigation and then recognition of the fact is very important.

Habits and Conditionings

When we say the conditionings have been fed into us what do we imply? Do we not imply that a demand has been made upon us to repeat a way of behaviour day in and day out, year after year? And when you repeat an activity it becomes a habit. Habits are built through repetition - repetition on the verbal, physical, mental level.

We create habits because when we repeat things we do not have to be attentive, we do not have to make an effort to be alert, sensitive. You do physical work and mentally you are wandering away chattering with yourself, playing with the past or worrying about the future. Following habit patterns is a very grave sickness because habits make you inattentive and there is a split within you. The more you live out of habits, the more you give into repetitive mental and physical activity, and the more you are in a state of inattention.

Images And Conditionings

The third aspect of conditionings is that when I observe the movement of mind I build up an image of myself. As we build

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up habit patterns on the physical, verbal, mental level we go on creating images of ourselves. I notice the repetition of certain emotions, sentiments, certain good points ten times a day and I create an image of myself. If I observe that I can write well, I create an image of myself that I am a writer. There is a capacity to write and out of that capacity an abstraction is created, I identify myself with that abstraction, and an image is built. Or we say "I am a violent person, a rough person." We have seen roughness, anger moving through us, we identify with it and create an image of ourselves, in the same way we create images about others.

It is very necessary to see at least verbally how conditionings are created right from inheritance to the tendencies of the subconscious, to the conscious mind where they are created voluntarily by ourselves.

If we have seen how habit patterns and images are built up the question arises is there any other energy which has not been conditioned? The mind, the consciousness is conditioned energy, and we have to use that energy. But how are we going to come about this unconditioned energy? The way is to let the conditioned mind go into abeyance. In silence the vibrational movement discontinues itself and the energy contained in space, uncluttered by those vibrations gets activated.

Understanding Nature Of Concepts

Time

Let us first understand why and how, concepts and symbols came into existence? Why did the human race feel the necessity of creating a super structure of concepts and symbols? Could it be because human beings did not wish to move in herds and groups, that they wanted to have a social life together? This self conscious energy with which they were born created a compulsion from within to share life with one another, to create a society and when you live together, you need words for communication. That is how they must have created languages beginning with gestures, then sounds and then words.

But for communication only words were not sufficient, so in order to facilitate collective behaviour they created concepts and symbols. They must have been confronted with the "ISNESS" of life, and must have wondered how to relate with that "ISNESS" how to relate with eternity, the infinity of "ISNESS". And so they created a beautiful concept of what you call "**time**" - psychological time. We have mornings, afternoons, evenings, days and nights and still more conceptualisation - months, weeks, hours, minutes. But is there anything like psychological time in reality?

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I would like to remind you that psychological time has only conceptual reality. The psychological time has no physical reality. The physical reality at this hour of the day is that there is the sun. When we see the sun we call it "morning" so the presence of the sun or sunshine is a physical reality and we call it "morning", but that "morning" has only a conceptual reality. The physical reality is free of all concepts. We impose concepts upon reality and since the concepts are also abstract, and we want something concrete, we create symbols. Thus we have created the watch and say we are meeting at 9.30 A.M. but there is nothing like 9.30 in life, Life is timeless.

When knowledge or the conditioned consciousness or thought is left behind, what does it result in? Does time accompany us? Is there time after the mental movement voluntarily goes into abeyance? Or is mind itself time? Have we come across any movement of mind without time? Maybe the movement of time is the movement of mind. As soon as the conditioned mind goes into non-action, time comes to a standstill. Time is not real. Time is in the human mind, when the mind moves the time moves and obviously when the mind moves not, time comes to a standstill.

You see that life is timelessness, it is neither time nor the symbol of time? If we can see that psychological time has only a conceptual reality and a symbolical reality and we do not mistake it for the timelessness or time-freeness of reality then further exploration will not be difficult. Then while relating to the symbols we will not lose communion with that which is immeasurable.

Fear is the result of the acceptance of the authority of time, we have mistaken psychological time for the reality of life. Since childhood we have been living with this concept of time and we notice fear is related to tomorrow, to the next hour. If there is no idea of the next hour of day, no idea of the future there might not be fear. Creating authorities, clinging to the theories or persons is also somehow related to this acceptance to time. We have

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been brought up with the idea of permanency and security through that permanency. We have been brought up and fed on the idea that there is continuity in time and in that we find security.

When psychological time is seen as a symbol, as concept and not as a reality obviously there cannot be any idea of continuity. The idea of continuity has relevance to psychological time. Because we felt there was something like psychological time we imagined continuity to be there, and we wanted to continue and in the continuing we thought there would be security. There is no continuity and so security but there is "ISNESS" denuded of all symbols and concepts.

The perception of a simple fact that life is timelessness transforms our relationship with it. Then where is the need for any authority ? Since there is no time through which we are going to travel towards Eternity and no God or Divinity except through the movement of relationship to be reached, we become concerned with the act of living right now.

Space

As the psychological time has no physical reality, it has only conceptual reality, so the idea of sequence and continuity is a creation of the mind. Along with the concept of time or due to the concept of time the idea of sequence crosses the mind. We imagine the cause and effect relationship. We imagine the past, the present and the future, the before and afterwards. And we imagine the here and there due to our idea of space. The idea of sequence and continuity is a creation of the mind. There is no sequence in the world, there is only simultaneity. Life is a time-free and space-free reality, and in meditation where the total mind does not move at all, time and space is no more there.

Ego

The basic thing to understand is that the ego, the 'I'

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consciousness is structured by the human race for the convenience of verbal communication, and there is in reality no 'I'. The ego like psychological time is a contrivance, it was a center created for the convenience of cerebral movement. Don't we move all the time as the 'I', the 'me'? Do we ever stop and ask ourselves what is this 'I', that I talk about at least one hundred times a day?

Is it the body - the black, the fair, the brown body and its limitations or excellences? Is it the mind which has been trained in certain channels? What is the 'me'. After all is there anything like 'I'? The 'self', the 'me', of a child, of a young man, of an adult, of an old person are they the same? Is it constant or is it changing all the time? A person goes through dozens of moods in one day, gets very angry in one moment, sad the next, repents and weeps the third - which is the real person? What I am trying to say is that maybe the very idea of the 'I' is again a symbol, an amalgamation of identifications.

Somebody says your name is this and they call you half a dozen times by the name. You respond and so you come to believe that you are so and so. You are told you are a Hindu or a Christian or an Indian. You are different, smart. Nobody says your brain seems to be dull, they say "you are dull, you are black, brown" etc. So identification from childhood goes on. The assemblage of identifications, the amalgamation of identifications becomes the center from which we perceive and out of which we respond. It is a contrivance rather than a reality.

Man has forgotten that the 'I', the 'Me' is an amalgamation of many identifications. You give a name to the child, but the Life in the child is nameless, it cannot be imprisoned in a name. The body may be of a girl or a boy but the Life inside is neither male or female, life is beyond that.

We have to understand at least on the verbal level that the ego is a contrivance, that it has only a conceptual reality, that it has not an absolute reality. Though it's a very useful thing

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compulsions, they are a product of collective human effort. Thought is a response of memory. The process of thinking is just digging responses from memory and the content of memory is a result of collective human effort through centuries. There is nothing like 'I' or 'Me' in the movement of thought. If I am calling myself a separate Ego because of the movement of thought am I justified in doing that? We feed information, knowledge into a computer and the computer thinks, it deduces conclusions, it has a memory, it can respond, do you presume that the computer has an identity or an entity, that it has an ego? You just accept it as a mechanical movement which has been copied from the cerebral movement of mankind. There you see very clearly that it can happen without the 'I' consciousness, the Ego consciousness. Why don't you realise that the cerebral movement taking place in this body having its content conditioned by humanity, by mankind has no separate point, ego or self or me - that it is something collective?

I'm questioning the validity of presuming that there is a separate 'I' consciousness. Separateness of the body is accepted to a certain extent as a relative truth. But whether it is necessary to presume a separate 'I' consciousness because there is a movement of certain conditionings through the body is really a question we should ask ourselves.

There is nothing like a particular mind; there is a stream of consciousness conditioned collectively, which gets expressed through you and me, through this 'person,' 'that' person,' the 1000's of persons. It is shocking is it not to realise that I have not a mind of my own? The urge for security and the urge for continuity and survival are the result of this myth of a particular mind, of the existence of a separate ego and the self.

The urge for security, for survival on the physical level is part of the biological instinct, but we transfer the idea of security to the psychological level and the 'I' consciousness says; "I must survive, I must continue. I need psychological security", You see

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the urge for security, survival which implies a fear of death, is just a transference of biological instincts to the psychological realm? Here the 'I' consciousness tries to survive and continue through its likes and dislikes. The urge for continuity and survival has created an attitude of expectation from others - that they should respond according to my likes - then I am happy, that they should not do anything which I dislike or I am unhappy. The 'I' thus creates psychological needs which are human creations, unlike physical and biological needs which are needs of the whole universe which we share with everyone.

If I see this as a psychological fact then what happens to me? Do I any more worship my likes and dislikes? Do I make a capital out of my reactions to situations, to the behaviour of people? Do I carry the hurt and the wound that takes place in human relationships from one moment to another? The reaction comes up, I see it as a mechanical movement. I see that it is not relevant to the situation. If the mechanical repetitive movement of thought structure is something seen objectively and we do not want to own that movement as our own, we do not want to possess it, then I think life becomes very simple. You don't feel proud of your reactions, you do not create an image of yourself or of others based on the authority of your preferences and prejudices. Once you understand that the ego has no reality, then the desire for its continuity will not be there. You cannot destroy the desire but by understanding the nature of the 'I' consciousness, the nature of the ego as fictitious, then there is no desire for the continuity of the ego, and there is no fear of death of the ego. This has to happen as a fact in your life and not as a description given by some person.

This is the foundation, I have to see what the ego is, so there is no fear that the ego remains and is sustained. By understanding its falsity my identification with that contrivance is over, and I don't worry about what happens to it. A kind of freedom then comes about.

invented, it has to be used in its own limited sphere.

On the physical level we are all convinced that we have separate entities and identities. Everyone of us has a biological structure, a physical body which has a shape, a form, substantiality and it appears to be independent of others. It appears to be separated from everything else around it. Thus the conviction that 'I' am the body may be relatively true. But the idea of separateness, the idea of a independent identity, and the concept of being an entity is transferred from the physical to the psychological world.

On the psychological level there is a movement of energy, of consciousness which we call mind. Really speaking what we call mind is a conditioned energy moving through the body, monitored by brain, operating through the senses. Mind is consciousness and consciousness is an energy. Now the movement of energy is surprisingly self-conscious and multi-dimensional. It can move on the physical level and be aware of who you are. It can move on the psychological level and be aware of the surroundings and yet can carry on the process of listening, referring back to memory, finding out whether you understand theoretically, verbally or not.

This self-conscious energy moves through the brain of each human being. It is a structured movement. It is a movement in the frame-work of patterns and structures shared by all human beings. This movement goes on and it has its own momentum. When you train something there is an automatic movement, that is what Pavlov's behavioural psychology brought to the notice of the world in the last century. This movement is shared by all the human beings. But when it operates through the body, I call it "my anger", "my violence", "my jealousy", "my misery", "my suffering".

When I use the word 'I', 'Mine', the 'Ego', the 'Self' what do I imply besides the body, the thought? The thoughts fed into me by parents, by schools, by literature, by society, by economical

Making Time For Sadhana

Once the heart of the inquirer has been touched with the desire to find God, to find Truth, once it has become the priority of his life, then what will the individual do? Besides spending time daily for his Sadhana the Sadhak will arrange his life in such a way that he can spend some time of every year completely on his own. Out of the twelve months one spends some months quite alone not for going into isolation but for the purpose of education, where no one belongs to you and you belong to none.

And If it is possible at some stage in one's Sadhana, the Sadhak in order to help transformation to take place will arrange to be alone in one place for a period of 9 to 16 months at a stretch. The senses have to be educated in not running towards the objects outwardly and the mind has to be educated in not indulging in memories of the past or dreams about the future. Such an opportunity has to be created for oneself. If one has no responsibilities for that duration, no commitments and there are no claims upon the individual either of society, or the country or the family, then one moves away temporarily for the sake of education, to examine what happens to the quality of life if one does not indulge in the process of acquisition, ownership, possession or becoming.

Making Time For Sadhana

The Sadhak who has intensity, passion, vitality can decide to stay in one place for nine months, one whose health is not too good, whose mind and body move slowly, let him decide to remain in one place for sixteen months. Once the inquirer has made such a decision then his attitude would be : "Even if my life goes, for these nine months (or sixteen months) I will not move from here". No matter what difficulties come, no matter what the circumstances, the inquirer decides he will not move from there. Without making such a decision the body does not get the energy for the break through.

So we have taken two decisions : one of place and one of time. Choose whatever place is convenient and agreeable to you. Choose a place where for twelve months the water and climate will suit you. For those months you will take "Shetra Sanyas", that is, staying steady in one place. Even Lord Buddha had decided that he wouldn't get up from under the tree, either until he attained realisation or he died.

It is necessary to make financial arrangements for that period. The arrangements should be made in such a way that you provide yourself for at least two meals a day, for the rent and sufficient clothings for all seasons. You can make the financial arrangements either through a bank, through family or friends but make the arrangements in such a way that once you start your Sadhana you do not have to think about these things again or worry about them or move out for them.

If you have made arrangements for finances and clothes then we start self-education.

Now we start the work of digging, so that all energies are directed towards one direction. The senses run after sense objects, it is their habit-pattern to run after outer things and we have to turn them within. This we can do by minimising the outward movement of the senses. Already we have made a start when we decided not to move from one place for nine months. This curbs

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all movements of the physical body which is so fond of travelling, moving from one place to another. But even living in one place one can keep moving, so one decides that even in the house I am living, unless it is absolutely necessary I will not move out. If I have to go for grocery shopping I will buy enough to last me for two days, and other provisions which I don't need to buy daily I will stock up and keep. I will also make such alterations in my diet so that I do not need to go daily to the bazaar, because when you go to the bazaar you will see people and your mind will react to them, and its motion will be set in.

Secondly the mind runs outwards in regards to food. It thinks "I'll eat this, I'll drink that". Find out what are the foods suitable for your body according to the different seasons and decide only to eat those foods. Eat twice or thrice a day depending on your constitution but once you have decided, do not eat more often than that, and if you do, it would mean you have become lax with your mind. How do you expect music to come from a loose strung sitar? So too if one leaves one's senses loose you do not hear the music of life through them. The quantity and quality of diet and time of eating will have to be determined so that the mind on the pretext of food will not run astray, will not get bogged down in movement.

Do the same with sleep. Decide the number of hours and time you will sleep. Then you go to sleep at the exact time you have decided.

So one organises the day, the diet - the quality and quantity, the hours of sleep and minimises the areas where verbalisation will be necessary, because one has to spend as much time as possible in the total relaxation of the mind. We have been using the mind and living through the movement of the mind all our life and therefore the imbalance, the imbalances have to be washed out of the system. This relaxation into non-action seems to be the only way of washing out the imbalances.

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Another aspect of control of speech during the period of solitude is, if others come and talk to you, you do not listen to them. If they come to gossip with you, you do not waste time listening, instead you use whatever time you have for your Sadhana.

So one minimises the areas of verbalisation, areas of contact with objects and people where the past is likely to come into momentum and carry itself through us. That is why one emphasizes the necessity of solitude, and one emphasizes the necessity of silence. Not abstaining verbally only. If you verbally abstain from talking and mentally go on chattering, that would be only a pretension. In order to get rid of the imbalances one spends as much time as possible in the total abeyance of the conditioned mind, so the whole being can get soaked in the universal energy and the apparatus becomes strong enough to contain the energy. Otherwise the nervous and chemical system of the body can break down under the intensity of the universal energy for the momentum of the universal energy which is neither spatial nor can be measured by time, is something fantastic.

Certain experiences may take place to the physical body because of the Sadhana but one does not talk to anyone about them. Instead one writes them down in a notebook and if one knows any realised person one will give it to them to read and ask for suggestions. Mind takes pleasure in the experiences that occur as soon as you begin your self education, so you decide not to discuss or advertise these experiences which you have as a result of the Sadhana.

Now what has happened is that the movement of going outwards has been stopped because you have closed all the avenues, all the reasons for going outwards.

When you have done all this and have stopped the excess verbalisation then the energy will want to move inwards, because energy can never be idle, it needs movement and because you

have blocked all its out going outlets it will move inward.

Even the movement inward of the energy will have to be decided by you. You will have to decide according to your background which path you want to take. Whether you take the path of awareness, or the path of devotion or any other path, it is up to you to decide. But you cannot walk on all paths together, then you will never reach your destination. Depending upon which path you choose you will spend the free time available to you, doing the Sadhana of your chosen path.

While you are spending this time alone there may be strong reactions of the mind to the solitude. The reactions of the mind can be understood, it is natural. If we get carried away by those reactions, then learning comes to an end, investigation and exploration comes to an end. For the sake of education one gives oneself a chance, one creates an opportunity, but if one finds one cannot stand and bear the austerity of solitude and silence or the departure from the orbit of thought, time and space it is better to turn back from the path of meditation and self-education and go back and live one's life comfortably the way the world is living, or follow other paths that enrich the mind and give you new experiences - so one must find out what one really wants to do.

If there is no fear, if there is no boredom and the urge to explore the new dimension of consciousness and the new dynamics of relationship and living is there, then one sticks it out. The reactions of the mind are there, one sees these reactions. The mind says, the 'I' says "I am afraid", it cries, and you let it cry. Never suppress the reactions because suppression and repression of reactions will take its own toll later on. Every suppression results in a scratch on the psyche. So one watches the reactions, let the mind cry, let the mind grumble, let the 'I' consciousness complain and say, "Why have you brought me to this situation." The complaints, the tears, the misery, the suffering that is also a part of life.

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So one observes. The observation does not imply giving in to it, or surrendering to it, but it implies non-reactional attentiveness. One does not condemn oneself "Oh, this is my weakness". It is not a personal weakness, it is the weakness of the human mind, we have been brought up that way, we have been brought up to be addicted to objects, to be dependent on individuals, to identify ourselves with ideologies. So reactions will be noticed but there will be no condemnation, no self-pity. And if the urge to examine, investigate, explore is deep, intense and vital enough then one sticks it out, one doesn't run away.

There may be a period of feeling weak physically because the resistances in the mind affect the body, one feels miserable, one feels sick, one feels depressed - all those are tricks, are reactions of the mind affecting the physical. They are psychosomatic symptoms. Perhaps if one relaxes in those moments of weakness instead of becoming stiff and fighting the weakness or suppressing it then the moments of weakness disappear.

An inquirer who is psychologically out to examine and explore the new dimensions, one who is willing to leave behind the classical, organised, standardized paths of inquiry and is willing to allow the whole 'I' consciousness to go into abeyance is bound to come across all such odds inwardly.

One has to give oneself some time to absorb the shock of the difference. If we force the system instead of giving it time to absorb and tune in to the new we will be unfair to the system or out fear if we will run away from it, then the opportunity of discovering something new, discovering the meaning of life personally, will be lost. When there is no resistance to being alone, then we can find out first hand what the meaning of life and living is.

Part Three

मृत्योर्माप्तं गमयेति ।।

From Death Lead Me To Immortality

Brihad - Aranyaka Upanishad

Self-Realisation

SELF-REALISATION

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Preparation For Sitting In Silence

Religious inquiry is questioning one's nature. Questioning the validity of one's behaviour and finding out how the 'I' has been built up and what the nature of its limitations are which become manifest when we talk, work and are with other people. No one else can do this inquiry for me, I have to do it myself.

When one does this, when one becomes aware of all the limitations that give us only a second hand contact with Reality and that also with parts of Reality not with the totality, when we become aware of this fact then there is the urge to find out how to commune with the totality.

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You cannot commune with the totality on the sensual level. The senses have their limitation. They can touch one object at a time. A hundred objects can be touched with the mind but they cannot grasp the totality. The totality that has spread itself out in space and in the timeless now, can't be grasped sensually, it can't be grasped mentally. People have tried to grasp it through thoughts, through words about it, but they have failed.

So it seems necessary living in the physical structure, moving through the psychological structure to explore if there is a trans-psychological dimension to consciousness. If there is another dimension of consciousness which does not have this 'Me' at the center and human knowledge and thought at the periphery or the circumference.

Spiritual inquiry is an inquiry about a trans-psychological dimension of consciousness. It's a non-cerebral exploration. If such an exploration has to take place it implies it has to take place without the movement of the 'Me'. If 'Me' moves then it brings the whole past with it. It brings my knowledge, my parent's knowledge, my family inheritance, my racial inheritance with it. As soon as the 'Me' moves the total past moves along with it. The past uses the senses and looks at the present in such a way that the past can't remain alive, and continue to survive.

So without the movement of the 'Me' and without the interpretation on the part of my brain, can there be perception leading to an intimate, direct contact with Reality as it is, contact with Reality without the mask the human race has put upon it? If this is to happen, the center of the 'Me' will have to go into non-action.

How does a religious inquiry begin? Verbal investigation of the physical and intellectual analysis of the psychological is something already done. But the real beginning is not on the physical or psychological level but by tackling the question of the

movement from the psychological to the trans-psychological.

So the center of the 'Me' has to go into non-action otherwise the brain will be busy interpreting. The 'Me' moves and the interpretation of the brain goes on. It cannot be stopped. It's a momentum filled in the very marrow of my bones.

Can the center of the 'Me' go into non-action? The 'I' is an evolved form of consciousness, it's different from consciousness that we see in other species. It is a self-conscious energy. Therefore the 'I' can through verbal investigation look at its own limitations and can grasp them intellectually. After having seen its limitation, the center says 'if my knowledge and the movement of the 'I' is going to be an obstacle, something that prevents further exploration, I relax into non-action as for further exploration my movement is of no use'.

Going into abeyance or non-action is not something negative. It's a very positive and creative step that the 'I' consciousness can take.

What happens when the center ceases to move? What happens when the mind moves not? Is there any time sense apart from the mind? Movement of the 'Me' is the movement of time. Mind is time. It is with the movement of mind that one becomes conscious of today's and tomorrow's and yesterday's, otherwise they are non-existent, the movement of mind brings them into existence. Otherwise? Otherwise there is only the timeless now, what you call the present - it is the timeless eternity. So when the center does not move, time does not move.

When one has been in the state of thought - freeness, one may notice that with the cessation of time there is no fear and no tension on the nerves. There is no passivity, no inertia but just an alert sensitivity. One is back home again in the wholeness of one's being. The 'I' had divided life, polluted perception and created the separation of the 'Me' and the 'not-Me'.

Preparation For Sitting In Silence

Why is it that we don't allow the 'Me' to go into abeyance? Why do we hold on to it? Could it be that we have been trained to believe that the movement of the 'I' is the content of living. You must keep on moving, is that it? Or is there the fear that if the 'I' does not move what will happen? Will it result in some kind of death? How will I come back to my ordinary life and family responsibilities, my job? Is that it?

Supposing we are not afraid and let the 'I' go into non-action. What do we do? How do we proceed?

What do we do when we are educating ourselves? Don't we allow some time for learning? If there is a willingness to dedicate time and energy for educating oneself then one allots the time and sits down quietly. You don't have to chant any mantra or read any books. Relaxing into non-action is going back into yourself, it's not a movement away from yourself.

We do not know how to live in emptiness. Every moment of our waking hours is filled with ego centred activities. I would suggest that a person interested in meditation spends some time every day in complete silence. One has to begin with abstention of physical and psychological action.

Physical Considerations

Food And Silence

It is better to sit in silence with an empty stomach. If possible you should sit 4 hours after eating, for it takes $1\frac{1}{2}$ hours for the food to be digested and another $2\frac{1}{2}$ hours for the juices to be absorbed into the body. If there is food in the stomach the brain cannot be quiet, as the tensions of the stomach reach the head, there being a straight connection between the solar plexus and the pituitary gland. The pliability, flexibility and sensitivity of the whole neurological system is present if the stomach is empty.

Clothing

A separate set of clothes should be set aside to be used only for the times of sitting in silence.

The clothes should be of one colour and preferably of pastel shades without any designs on them. They should not be too tight, affecting the flow of circulation.

Timing

The same time should be kept every day for sitting in silence. The thoughts and activities of saints are in the ether and by sitting in silence at the same time every day we facilitate their efforts to aid us. The intensity of a genuine inquirer creates a magnetic orbit around him which attracts these vibrations. It also creates a receptivity in the body which responds and cooperates at the specific time.

Preparation For Sitting In Silence

One of the things that a person seriously interested in spiritual inquiry will have to do is spend 12 hours of the 24 hours in a day in complete solitude. For example from 8.00 P.M. to 8.00 A.M. During that time he remains completely on his own and does not meet anyone, talk to anyone, read any literature, watch T.V., listen to the radio or listen to any music. He is on his own with himself.

Out of the 12 hours a maximum of 8 hours will go in sleep. A person does not require more than 8 hours for sleep. If he sleeps for more it means he is either bored with life or has no interest in living. The other 4 hours will be spent in silence.

During these 12 hours of solitude one does not eat or drink anything. If at all it is absolutely necessary to drink or eat then one can have light fruits and fresh fruit juices, but they should not be sour, or one can have milk and yoghurt. It is also better if one eats before sunset so that the stomach is empty before 8-00 P.M. and no fermentation takes place in the blood.

Posture and Breathing

What does one do when one has allotted the time? One sits down quietly to be with oneself, alone in silence.

How do we do it? We sit down in a posture that is agreeable and comfortable with the spinal cord and head erect and breathing properly, easily and deeply.

One has to devote some time for educating the senses. We don't know even how to sit steady without getting rigid in any part of the body, so one has to educate the body. One has to educate the body in different postures and discover which posture is agreeable and comfortable to oneself.

Only one hint, whether you sit in a chair, lie down, sit on the floor please do see that the spinal cord and neck are erect

Physical Consideration

That helps correct breathing and helps oxidisation of blood to take place properly also then exhalation of breath takes place properly and there is a rhythm established in breathing. The breathing and process of thinking are very closely inter-connected. If the breathing is not proper and all the carbon-dioxide not exhaled properly with exhalation of breath then it effects the blood circulation, when there is a disturbance in blood circulation there is a pressure on the nerves and the thoughts contained in the whole of your being begin to unwind themselves.

When you sit down with your spine erect and your body related to the earth then you begin to notice parts of your body that have become stiff and rigid. You realise that there are points of stiffness and rigidity in the body. - in the hip bones, the shoulder bones, the joints of the legs and you may feel pain and discomfort in the knees. You want to sit quietly and the very experimenting in sitting has taught you a lesson. Life is the master. Life is the master to the willing one. The beloved Life begins to teach gently, competently and efficiently. So it has taught you now that the body is not in good shape, that there are points of rigidity in the body.

You begin to treat the body yourself, give it proper exercise and proper food. You put that disorder away and you enable the body within a couple of months to be supple again. If the person is sincere and serious then one can put this beautiful mysterious organism that we have, into order. And in that context one has said if you take a diet that is spice-free and especially salt free then the stiffness and rigidity in the joints disappear completely. Not that you should not eat spices or that eating spices is unholy, the point is, there will be less fermentation in the body, there will be less toxins produced in the body, and therefore the flow of blood and the movement of breath and also the psychological movement is more free.

Now your inquiry has widened its horizons. Now your inquiry gets related to diet, gets related to exercise, to sleep to

Preparation For Sitting In Silence

the kind of bed you use, the kind of mattress you sleep on. The horizons become wider and wider with every step that you take.

The body now has learnt to sit down and it doesn't complain, it cooperates with you, but that takes time. Education requires time. Understanding does not require time. Transformation is a happening which is not the result of your action or my action. But equipping the instrument, the apparatus requires education and education takes time.

How long should one be able to sit in relaxed alertness? At least for 45 minutes where the body is not stiff, rigid, passive, lethargic nor sluggish, but every fibre is alert, tingling with freshness and alert sensitivity. Sitting quietly you then close your eyes.

Why is it suggested to close the eyes? Because one has not learnt to keep the eyes open and yet not to look at anything. Can you look at space? Normally your gaze travels through space and it feels comfortable only when it reaches an object, registers and records it. We have not been educated to be with space, to have the eyes open and yet be with the emptiness of space.

As we are not educated to get related to the space and be with it, as soon as we keep the eyes open, the eyes register the object, and as soon as an object is registered and recorded our mind reacts to it, as our attention is not reaction-free. Our attentiveness is polluted by a terrifically quick process of reactions. Every object is registered, identified, named, evaluated and judged. In a fraction of a second this is what happens. Throughout the day it is taking place and if you keep the eyes open this process of identifying, evaluating, reacting will go on. Later on perhaps your eyes may be open and nothing will be registered but until such time, it is suggested to keep the eyes closed as an aid to the investigation.

Psychological Preparation

Accept Civic Death

If you have decided to sit every day for 45 minutes in silence you should make arrangements in such a way that you can sit down for those 45 minutes without there being any claims on you during that period - no sounds addressed to you, no telephone calls or door bells to answer. Civically you are dead for that time or you will not be able to relax. A part of your mind would be tense with the idea that somebody may come and you will be required. The sub-conscious tension will not allow the dimension of silence to be contacted.

Realise The Mind Cannot Help

First let us understand very clearly that the mind cannot be aware. The mind can know, but it cannot be aware. It is a myth to say that one could attain or achieve mutation, that one could arrive at mutation. As soon as you concede that it is something to be acquired by the mind in time, you imply that mutation is an object and your mind is the subject which is going to acquire it or arrive at it. As long as you regard mutation as something to be achieved by the mind you are a prisoner of the defence mechanism, you are a victim of the mechanistic action of your conditionings.

It seems to me that mutation is not something which could be attained or acquired. The mind as it is today is not going to achieve mutation. This petty, shallow mind is never going to possess it. Mutation is an event which takes place in the silence

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of mind. It is an explosion which takes place in the space created by emptiness.

So in the very beginning beware of the mischief of your mind which thrusts an acquisitive urge on you in the garb of an inquiry.

The real content of meditation is the ending of thought and emptying of the conditioned mind. This is something one should carefully look at before one plunges into an inquiry.

We have to realise that mutation, transformation cannot be the result of any movement of the past, of the ego. The 'self', the 'Me' can examine with the help of words the realm of the known, being conscious energy it can look at itself, so that wherever it has to move it moves elegantly, efficiently, harmoniously, but it cannot touch that which is beyond time and space. When it comes to that which is unknown, that which has not been created by man, then the movement of thought is absolutely irrelevant.

Realise you are not the doer or the experiencer anymore

Once we have sat down what do we do? We do nothing. We are now entering into a realm of non-doing, non-experiencing, non-reacting, non-knowing. Where you are not going to attain anything or experience anything.

As long as the mind is moving there is no silence. The content of silence is the voluntary cessation of mental movement. If an when the mind has ceased to move there is silence. Experiencing or experiences are not possible. There is no center to experience anything. Awareness is not an experience, for there is no experiencer. Awareness is a dimension into which the whole person grows, lives and moves.

In the state of silence time comes to a stand still. The tensions and pressures of thoughts and feelings are no more there. One is in the empty space within. We are conscious of the space outside the skin because we see it round us. We see the nothingness which is the content of space outside the skin and we recognise it. But there is much more emptiness within. Emptiness in each cell of the body. The content of silence is being in the inner being, immersed in the inner space, uncluttered by the center as the 'me' and the 'I' which will divide life into the 'me' and 'not-me'. In that state experiences are not possible.

As long as there are experiences, as long as there is an experiencer whether you take experiences on the physical and call them sensual experiences or you take extra-sensory perceptions and call them transcendental or occult experiences - it is the same. Only the field of experience has changed, the dimension is the same. It is the mental dimension. It is a dimension of the known. The invisible is as much known as the visible.

Experience is a psycho-physical activity where the 'I', the 'Me' is at the center referring to the past, interpreting on the basis of past experiences and heritage. It has nothing to do with Silence. You may sit quietly, peacefully and stimulate experiences through a mantra, through concentration but please realise that the quietness and peacefulness and the experiences arising from that have nothing whatsoever to do with Silence.

Clearing Up Some Misconceptions About Meditation

Meditation is not a psycho-physical activity

Concentration has been mistaken for meditation. Concentration is a psycho-physical activity of gathering all your energies together, focussing them on a pre-determined point and holding them there. When one concentrates one gathers all the energies together and turns them inwards or focuses them on an object. When you gather all the energies and focus them you are giving the energies an exclusive direction to move. Thus first you have a motive, then an exclusive direction. Motive provides the impulse and direction. The impulse pushes you towards the unit of concentration. Since childhood we have been trained to have motivations. Motivations and the idea of reward or punishment goes into the very upbringing of the child's psychology. And so the person moves only when the self is going to get something back. That is what we have been taught.

Concentration is a very useful technique for developing all the faculties of the mind. One who can gather the energies of the brain together and sustain the focusing in space and time upon a predetermined object develops the mind. The moment you gather all the energies together there is much more energy than when the energies were diffused in various directions with various mutually conflicting motivations. But here there are no motivations except the one of concentration, so the conflict and

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contradiction among motivations disappears. Then the energy that was diffused and scattered in many directions, that energy comes back to the source and moves only in one direction. So it vitalises the mind. It sharpens the perception and many latent powers not only of the cerebral organ but of the whole physical structure develop, blossom, flower out and begin to express themselves, to a student of concentration.

In this land it has been called - dharana - . "Dhudharatee", to hold, to contain. It strengthens - druti -. It is an activity having various techniques and methodologies - there is concentration through the optical instrument where you focus your eyesight on an object and hold it there, or through the auditory instrument where one focuses the attention and energies on a mantra enveloping oneself in the vibration of certain sounds.

Determination to exercise concentration, an object of concentration and a duration in time - these three things are necessary in the psycho-physical activity of concentration. There is nothing religious about it. Just as you go to a gymnasium and indulge in gymnastics to make your body robust, or you practice asanaas to purify and refine the physical structure, so you practice concentration to develop the mind. If it is taught to children at school before they become 12 their minds can become very strong, for concentration sharpens the perception, it sensitises reception and it enriches memory. It has in its own field a number of utilities and relevances for human life.

Concentration is a capacity of the mind which can be developed with the cooperation of the body. You do need a very strong and sharp nervous system to practice concentration but it is all the same a capacity of the mind. Development of this capacity leads to awakening of many hidden powers of the mind - the so called occult powers. But you hardly come across a person who has entered a state of meditation as a result of concentration. You on the other hand come across many whose hidden and potential mental powers have been activated through the practice of concentration.

Clearing up some misconceptions about meditation

If one engages in long practice of concentration it can stimulate experiences contained in the subconscious and unconscious - racial experiences can be stimulated. It can also stimulate powers contained in the subconscious and unconscious. So it is a very intoxicating thing.

But I would like to warn you, one has got to be extremely cautious while dealing with this capacity of concentration. It might bring you face to face with all that is hidden in the subconscious and the unconscious. That encounter might either frighten you or lead you to depressive psychosis, it could even stimulate the guilt conscience. One may get neurotic. You cannot anticipate and calculate the contents of the unconscious. So it really is a very dangerous game.

You may enter a state of trance through the practice of concentration, but a state of trance is not a state of meditation. Concentration is like administering a drug onto yourself. You can plunge into a state of intoxication and trance with the help of chemicals and drugs. Visions are thrown up in that artificially stimulated state. A state of trance indicates that there is someone to experience it. As long as there is a possibility of an experience you are no where near meditation. Meditation begins where the realm of duality ends. It is a state in which there is no experiencer to take any experience. Moreover the process of concentration has a beginning and an end in time, whereas once the state of meditation dawns upon you, it has no end.

Meditation my friends is not a psycho-physical activity at all. It is the ending of thought, it is the cessation of the movement of the conditioned mind with all its traditions, divisions of conscious, subconscious and unconscious. It is the voluntary cessation of the total mental movement.

Moreover concentration implies distraction does it not? When we say we practice concentration as a discipline what are we doing? The mind does not want to, or does not get focused on

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the particular point - the picture, the guru, the mantra, the value - whatever it is, the mind tries to run away. I catch hold of the mind and bring it back. And by some force keep it there. That is what we mean by discipline. Discipline becomes necessary when there is conflict. Discipline becomes necessary when there is distraction, when there is contradiction.

Instead of trying to discipline the mind, bringing it back forcibly, and trying to focus it on a point, why not be more friendly with the mind? Why not find out what the mind wants, why it wants it, where the roots of its urges are?

Concentration, discipline has been the age old way, trodden by thousands and thousands. When I question the validity of discipline, concentration etc. I am not questioning the integrity of those seekers who were born through those centuries, I am not trying to criticize them, but being a religious person I would like to question the validity of everything, and discover the meaning of everything for myself. If you accept without understanding you will be imposing upon the mind. And then you are neither true to the mind nor true to the meaning.

I ask: why should discipline be necessary if we are friendly with our mind, if we try to understand the mind, the nature of its urges, the root of those urges? If we just watch the mind, letting it wander, roam about wherever it wants, letting it exhaust its momentum by wandering, without scolding, without praising or condemning, if we just watch it, it might exhaust its momentum and arrive at the simple, innocent silence. So for me discipline, concentration seem rather unscientific ways. I would prefer understanding the mind rather than disciplining the mind. That understanding might create its own discipline that is different.

Clearing up some misconceptions about meditation

Meditation Is Not Functioning Through 'I' Consciousness

One who is interested in retaining the 'I' consciousness as the center from which one wants to function will ill afford to turn to meditation which is a drastically new way of living. We are not only used to functioning from the center of the 'me' the 'ego', the 'self', but we are addicted to this center, we feel that is the only way of functioning. We have vested interests in retaining the 'Me', the 'ego', because a sense of security has been constructed around the center. The pleasures, the pains that one has to go through while functioning from the center of the 'I' are welcome. They don't matter because this moment they may give pain but next moment there is a possibility of pleasure so one is willing to go through the humiliation of pain and the agony of hurt wounds with the hope of having pleasure the next moment, the next day. The functioning through the center of the 'I' not only gives security it also has the sanction of society, it has the sanction of millions of years behind it.

We have vested interests in the retention of the 'me' as the center from which we perceive and say, "Here is the 'me' and there is the 'not-me'", and we should admit it to ourselves. Our sense of relationship requires the division of life into the 'me' and the 'not-me'.

In the state of meditation this very center to which we are used to disappears completely. There is no center, there is only an immense ocean of unconscious energy which does not belong to me particularly, but it belongs to the totality of life of which I am only a drop in the ocean, an organic part. Meditation is a different dimension of consciousness altogether. It requires the humility of a revolutionary attitude where one does not think in terms of loss and gain but only of the exploration of the Truth, of the meaning of life and death. Meditation is a drastically revolutionary way of living where the very center of functioning changes, rather that, there is no center at all.

Preparation For Sitting In Silence

Have we realised that mutation, transformation cannot be the result of any movement on the part of the ego? The 'me' is capable of looking at its own mechanism in operation, it is capable of creating an orderliness, a harmony but it cannot touch that which is beyond time and space. When it comes to that which is unknown, that which has not been created by man, then the movement of thought is absolutely irrelevant.

The voluntary non-action born of the awareness that one's movement is irrelevant brings about total relaxation. In total relaxation there is freedom from the past. Total relaxation results in stepping out of the stream. It is the biggest step that one could take. The known stops moving and there is the breath of freedom. Then that unknowable inner space where Life - not man made, but totality of Life operates upon you, upon the thought structure, upon the nerves, upon the body.

It is only the touch of the Other, the immeasurable and unknowable Life which surrounds us, from which we are isolated and separated by our pre-occupation with the center of the 'me', it's only the touch of the Other, that brings about a change in the quality of our consciousness, quality of perception and also the response.

Meditation is to be in that inner unconditional total relaxation of the 'me'. It is the freedom from the clutches of the 'me'. It is to be in the silence so that the Other operates. It uses the 'me', it uses the knowledge, the experiences, all the talents - physical and psychological harmoniously with an inner orderliness.

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The question is how can I who am torn and fragmented be in contact or have an intimate encounter with the totality? It is not possible on the mental level. Do what you will through the mind and its movement, encounter with the totality is not possible.

How does it come around then? First verbally you have to understand that mind is not the relevant instrument. It is a relevant instrument to read a book or to acquire new ideas but the movement of mind is irrelevant as far as the exploration and encounter of the totality is concerned. This truth has to be understood. If this fact is grasped then the desire, the temptation to use the mind and its movement for exploring the totality will not be there.

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So the grip of the mental movement is no longer there. The insistence that I must find out God or Reality through the mind subsides. It is quite an event the realisation of the frontiers of the mind. It is a turning point in a man's life.

The next question comes : What will happen if this constantly moving mind is allowed to stop its movements? If the movement is not relevant I let it stop. I don't control it, but I have a dialogue with myself and say "I can't reach beyond the word, beyond time and space with the mind, whatever I bring in, is fragmentary, and I may keep on doing it, but not get to wholeness" so I let it relax. For the first time there is the humility to let the mental movement go and to let it relax. The humility to be in a state of non-action easily and spontaneously.

The mind because it has seen its own limitations does not resist that state of relaxation, of non-action. If you force it, it will resist but through the dialogue when it has seen the truth, then without any resistance it relaxes into the state of non-action or motionlessness. The total relaxation, the unconditional and voluntary relaxation of this complex mind is the beginning of new life. It is there, that the soil of your physical and psychological structure is prepared for the blossoming of the other.

Observation

Observing movement within the body

When we sit in silence what do we do? We sit and observe the voluntary and involuntary activities of the body and mind. Slowly the voluntary activities of the mind of wanting things, attaining things, going outwards to get something comes to an end, but the involuntary movements of the mind which one has inherited from birth, from one's family, one's culture, one's religion, one's nationality continue.

So when one's eyes are closed one notices the movement in one's own body. One notices the movement of breath going in and coming out. You feel the breath on the nostrils, in the chest, you notice the inhaling and exhaling of breath which you had not noticed before, though it takes place all the time.

You begin to notice many sounds in the body. You do not create a problem out of that noticing. If you try to interpret those sounds you will go back to the conditioned mind. The trap of the mind is the interpretation of the new that one notices in terms of the old. If one does not fall a victim to that trap then those uninterpreted, unevaluated, uncomparated, unjudged sounds are noticed for some time and then one is no more conscious of them because the sounds have their own movement. The mind has not created those sounds, they are there. You are born with them. When one has become familiar with the movement of the sounds within the body and one is no more conscious of them or does not consciously pay any attention or importance to them one goes to a different level of one's own being, a different aspect.

Non-Reactional Perception

So education begins with observing and watching the mind. You sit before a mirror and physically watch yourself, there is none else but you, and you watch your own reflection in the mirror. You are the looker and you are that which is being looked at. So also in the mirror of solitude one begins to watch the movement of the mind that is taking place within the skin as it were. The senses are not busy looking away towards objects and one is sitting quietly.

However the difficulty begins the moment one begins to watch or observe, because one has been trained to look only through a motive. We select our perceptions and select our auditions. We are inclined to look and listen where there is a motive that will benefit the ego. Every activity springs from an ego centered motivation.

So when one sits down to observe or watch one feels helpless because the moment the thought arises and you look at it the very act of perception gets polluted by the subjective reaction. This thought is good, that thought is bad. We have been trained to look for comparing, for evaluating, for accepting, for rejecting - doing something with the object of perception, something with the object of audition. We have not been educated to look innocently, just a reaction-free attentiveness or a reaction free perception.

Before the chattering mind can voluntarily go into a state of non-action one has got to get acquainted with the nature of the mental movement. so the first hurdle is the incapacity to look innocently at anything at all, even for a fraction of a second. To look without

- rejection
- acceptance

- comparison
- evaluation
- judgement

taking place. There the learning begins - without being a doer, just to sustain that beautiful state of observation.

Observation is a non-reactional perception. The cerebral activity of the brain registers the nature of an object and gives it a name. This involuntary cerebral activity of receiving sensations and naming them takes place before you are aware of it. How does this happen? The eyes see everything in their path, the ears hear the variety of sounds that pass by - though you may not be listening, and the brain - the recording agency refers it back to memory, finds and gives it a name and unless a name is given the brain is not satisfied. This much happens in perception, but while this perception is taking place due to old habits, the subjective element of comparison and evaluation comes in and pollutes the perception and associates with the unit of perception likes and dislikes, acceptance and rejection. Observation is an attentiveness, an alert sensitivity, where the subjective evaluatory reaction does not take place. It is a non-reactional perception, a non-reactional attentiveness.

One has to learn to be in a state of observation. The whole life one has learnt to be an actor, a doer, an experiencer, an evaluator "all this is left behind when with humility one learns to observe. It is a revolutionary breaking away from being a judge, an experiencer. One brushes aside all the authority of the past experience and knowledge " individual and collective so that bare cognition takes place, so that pure perception happens. Perception is a happening. Listening is a happening.

Voluntary division into the observer and the observed.

In order to create a discipline in the process of looking we willingly divide the conditioned consciousness or the so called 'Me' into two parts. The one is looked upon as the observer and the other as that which is observed. This is for learning. The division has not an absolute reality, but in order to discipline ourselves, in order to discipline itself, the self-conscious thought mechanism divides itself into the observer and the observed. But this is not a final division. When one has to learn how to observe, how to perceive in a reaction-free way, then this willingly, artificially created division in the conditioned consciousness subsides completely. There was no division but we created it in order to learn. As you look at yourself in the mirror, the 'me' is looking at itself in order to learn observation, to grow into the state of observation. But it is still the past looking at itself. Please do see this.

Observation is a state in which there can be a pure perception entirely free of the momentum of reactions. As we do not know it, as nobody has educated us in it, we have to do it for ourselves. That is why we call it self-education.

Non-Identification

As one notices the movement of thought one may wonder why the thoughts come up and where they or the whole human past, experience, knowledge is located? The thoughts come up because they are the substance of your being. The past is engraved in you. It is engraved in the skin, in the flesh, in the plasma, in the bones, in the marrow. The whole human past - the thoughts, knowledge, experience is incorporated in you and it has its own momentum. As it moves it gets exposed to your alert sensitivity. You look at them as you looked at the sounds innocently without reacting. You look at them as you would look at the clouds of an evening sky or the birds on wing.

You won't be able to look at the thoughts innocently if you

feel this is "my thought, my emotion, my sexual urge, my anger". If one has not previously investigated verbally and understood the mechanical nature of the movement of mind then one will be faced with obstacles. Because with every perception there will be either excitement if one comes across something called 'good' or there will be a depression if one comes across something that is called 'bad'. With every emotion that comes up I will say "this is my emotion" and the ego will get hurt as it sees the lust and the anger within. We don't look at the lust, the anger, the violence as the movement of the total past in us instead we identify ourselves with it and therefore the looking, the observing comes to an end. And with the ending of the observation the investigation comes to an end.

If one has investigated previously that the mind is the product of collective, organised effort and all the cerebral behaviours has been organised, standardised and evaluated - ethically, religiously, politically, economically, norms and criteria have been created, and all this is contained in me, if one has really understood the fact of this, and does not receive this as an idea, then one does not identify with what is exposed or feel it is "my anger, my violence". The sense of 'myness' disappears completely and so the state of observation is sustained.

Observation and not imposition

When the thought moves and you note the movement of thought you might ask; "Since the thought moves what can I do?" Nothing. You can't do a thing. It's a part of the thousands of years of inheritance. With the intellect or the tiny little 'me' you are not going to stop the momentum of thousands of years.

If I sit down and say, "There is lust, there is anger in my mind, so with the help of some pious intention I am going to control it", it means I will have to divide the contents of the mind into the controller and that which is controlled. This is the classical way.

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The mind is its own content, it cannot be separated from its content, so how can I control it by means of vow or will power? It cannot be controlled, for what is in the mind has a momentum of thousands of years, while the determination has only the power of ten or twenty years. On the mental level all the efforts to control the behaviour of the mind have proved futile. You may think you have suppressed the habit but every suppression, every denial takes its own toll in the due course of time on the body and mind.

People who have tried to stop forcibly the momentum of the mind have mutilated their consciousness. Their minds have gone vacant, blank. They have lost the link with the world. We are not here to loose the link either with the physical or the psychological. We are concerned with transcendence.

So when thought moves and one notices the movement of thought, one has to be with that movement of thought, just watching it. It is not so easy because past jumps up and brings all its reactions, but at that time you say to it, "Friend, I don't need your help". So you become aware of the interference of the past and again the watching takes place.

Observing Imbalances

In the state of observation the past unfolds itself unto me and together with the past the imbalances also unfold themselves. The exposure of the imbalances to my attentiveness is a very desirable event. My being is stripped of all the "must" and "must nots", the "ought" and "ought nots". It is as if I am looking at the mirror, so in the mirror of observation the factual content of my being is revealed to me. To be able to see what is, is a great step.

When such imbalances are exposed, if there is an authority of an ideology, of a dogma, of a theory of a person, of a teacher, then out goes the state of observation of my psyche and I begin to compare those imbalances with the ideal state where

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- without questioning why they have risen and why they don't depart?

There is no reaction at all to them. We just see them for what they are without resisting or wishing to change or alter them.

If one observes this way, then the thoughts will subside. The involuntary activity of the mind will come to an end, for these conditionings are not endless, they are not unlimited. Sometime or other they have to be exhausted. When there is nothing more to see, to observe, the mind is quiet and there is a sensing of a silence beyond the frontiers of the mind.

Observation without the observer

When one has educated oneself in the reaction-free observation and that state is sustained then the whole vibrational thought structure loses its grip over you. Then the conditionings are no more the governing, the regulating factor. Before it was the mind, the thought that was ruling supreme, that was the master and it would make you dance to its own tune. It would oblige you to give orders to your senses for gratifying its own feelings, sentiments, urges, greeds. Mind was the master, a dictator, and really mind is not a benevolent dictator. It is quite a tyrant.

Observation equips you to sustain a non-subjective perception so there is a space between that which is observed and the one that is observing and through such education one grows into the steadiness of perception. Perception is no more shaky, jumpy it becomes total. It is no more fragmented or partial. It is only when the state of observation becomes steady and is sustained easily that the consciousness that one is observing disappears.

Then there is a state of observation without the observer. That is to say, the 'I' consciousness has emptied the whole content into the exposure that has taken place. The contents have been

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emptied, exposed and therefore the division of the observer and the observed comes to an end.

We had voluntarily divided ourselves into the looker and that which is looked at, the observer and that which is observed. We had divided ourselves into two parts as it were, in order to look at ourselves and as the contents were exposed, were emptied completely without any resistance or distortion, the division comes to an end and there remains only the flame of that state of observation. There remains observation without the observer, observation without a center. It's the flame of attentiveness that remains. You may be busy in the most difficult situations but the flame of that attentiveness is there.

So in the beginning we divide ourselves, I am consciously learning to observe, then I am observing and thoughts come, things are being observed. The 'me' is not there nor the conscious effort is there. You are no more observer when the state of observation becomes a normal state of consciousness all the time. When you sit down there is a relaxation, no pressure of thought or emotion. There is no center that is observing, that is attentive, the individual consciousness or the conditioned mind has gone totally into non-action, non-movement. It is a state of motionlessness of the total past. This relaxation affects your whole body. It affects the brain, the breathing, the blood pressure, the digestive organs. this is a tension-free and pressure-free state, a state in which silence can happen.

It is only in the total cessation of the movement of the past that Intelligence as an energy not inherited from the past or inherited from the parents or from the human race gets activated. One has to allow all this to happen within oneself. It just cannot happen because one is listening to the talks or reading the books. This is what I call education and this is what you might call Sadhana. This education is necessary for equipping the apparatus with this new faculty of sustained non-subjective perception.

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imbalances do not exist. If I want to compare, to evaluate, to arrive at a conclusion of that which I am observing, the whole past will come into play. The fact is compared to the ideal, and then there is conflict, there is a tension to reach out to the ideal from the fact of where we are. Or there is self-pity or self-justification or self-defence. So the state of observation is gone and we are in a state of effort to obtain, to arrive, to capture. In the midst of observation this is a kind of obstacle, an impediment that has come.

Another obstacle is the 'I' consciousness that is observing. Even if there is no comparison, no evaluation, no judgment the 'I' feels the tension of remaining in the austerity of observation. Observation is very austere. There is no fuss, no emotions, no sentimentality about it. It is a non-subjective attitude which we have not been educated in. Observation being a state where the 'I' cannot assert, the austerity of that assertion-free state becomes too much for me. I am so used to react, to assert that it becomes unbearable. The simplicity, the bareness of that state puzzles me, embarrasses me, and many an inquirer turns away from observation. But if that state is sustained and lived through then only the doors of the realm of silence get opened by themselves.

If that state is sustained then when we sit quiet, and stop moving outwards, and draw everything within we are no longer involved in the roles of experiencer and actor. We now take up the role of an observer and observe everything that is going through our mind.

We watch all the past conditionings which are being aroused and coming up to the forefront of consciousness.

We watch them:

- without passing any judgment on them
- without saying " I like this" or "I don't like it"

Effects of Observation

Images get exposed

Supposing the state of observation is there, then one can get confronted with a difficulty. The exposure of the inner facts hurts the ego. The distortion, weakness, pettiness, anger, envy - everything gets exposed as it is. The images one has had about oneself, or that others have created about oneself and which one has believed in, these images get shattered, and the pain the ego feels, as the images get shattered, is something indescribable.

One has been busy not only accepting the images but also projecting them. Now the exposure says this image is not the reality. So the image gets shattered and one loses interest in projecting it.

Every student has to face this painful phase some time or other. If there is humility and the urge to discover the truth of life then one survives this shock, the pain and continues with the self-education in observation.

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If one does not turn away then there comes a turning point in the life of the person. The inner learning that is taking place gets reflected in the outer relationships with other people. I have seen the anger or the pettiness contained in me, so when it gets expressed I become aware of what has happened. I become aware that the habitual aggressiveness - verbal or mental has found its way into the relationship. If there is humility of a student, of a person really interested in learning then the person will walk up to the other in whose relationship the mistake has been committed and apologize for the anger or violence expressed. One would thus put an end to it instead of carrying a concealed guilt conscience and an inhibition of fear about it, if you carry inhibitions they defuse your energy. People who do not have that humility, that frankness to learn and to grow will pretend after having seen their own shortcomings that they have not seen them. There begins the self-cheating which is going to pollute the consciousness and going to destroy and damage the purity of the consciousness. An inquirer will remain very alert to avoid all such self-deception and pollution of consciousness.

Subconscious, unconscious get exposed

There is another aspect to the observation. While one is busy observing the movement of mind, it is quite likely that the contents of the subconscious and the unconscious - that is the deeper layers of the mind, might get exposed. When the surface mind is quiet and peaceful, when no movement of voluntary thought is there, then the inheritance part, the hereditary urges, trends, experiences and inhibitions, all of them come to the surface. Even the contents of the racial unconscious may come to the surface and shock you.

There is nothing to feel frightened about or proud about, they have been there within, not having had an opportunity to get exposed to our consciousness. It is best not to make a fuss about these exposures or to try and interpret those experiences.

There can be a temptation to repeat the exposure of that we felt pleasant and to avoid the exposure of that we felt unpleasant. If we are going to play with that, then the state of observation is no more there. It is necessary to go through the inner exposure with utter humility and openness without being in a hurry to affect the course or speed of the exposure. One just observes in a reaction-free way.

Changes in relationships

Once the observer state is awakened it changes relationships. It is a tremendous energy that is awakened and then observation becomes a continuous state through out the day.

- There is no self-deception. We do not hide anything from ourselves.

- We become aware of all that is happening within us, we become aware of the different emotions arising within us and so the grip of the emotion loosens its hold over us, before it gets expressed in relationships.

- We are able to recognise and admit our mistakes to others, asking forgiveness immediately, thus freeing the mind from the burden of residue.

- Through observation thoughts subside and so the strain and pressure they cause on the neurological and chemical systems is also lifted. It is these tensions and pressures which normally bring about anti-social behaviour.

- The pains and pleasures are not taken farther than the present moment, thus no grudge or attachments are formed in relationships.

A Word Of Precaution

As you allow the observation to expose the contents of your consciousness, experiences, premonitions may take place. One may see light, hear sound, see the figure of Buddha or Christ or whatever is contained in the human psyche. It is turbulent period psychically and I hope that we do not attach much importance so such experiences.

A word of precaution in order to stand the exposure of the content of consciousness one requires tremendous energy. Not muscular and glandular force but neurological force. One must be strong enough to go through the exposure. If the body is under fed or over fed, under slept or over slept then one might feel giddy in moments of observation, one might start getting a headache or the body may tremble. These symptoms indicate lack of nervous energy.

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It is necessary to point out that with the growth of sanity, peace and poise, many latent psychic powers begin to unfold. Occult powers begin to manifest <197> clairaudience, clairvoyance, telepathy, healing touch, premonition of events, magnetism and such other powers begin to manifest without conscious effort on the part of the individual. To get entangled in the powers and to exploit them for any purpose whatsoever damages everything. One has to observe them and let them pass by. To get conditioned by psychic powers will be silly and futile.

The reason why I have analysed this before you is, if anyone of you really engages in watching and observing, and comes across these things at least there will not be fear anymore about the exposure.

Some Suggestions

If you find the mind moving all the time even when sitting in silence do not feel reluctant to use an aid to help it to be quiet. Make use of something that is dear to you, for example, some may like to listen to classical instrumental music, others may prefer to watch their breath or the light of a lamp or to repeat a mantra like Gayatri or Omkar. Pick whatever you like depending on your background and conditioning, you need not throw them aside, instead stand on them and begin your work from there. Only do not pick an aid that will arouse feelings, like singing bhajans for then time will be spent waiting for the aroused feelings to subside.

Those who find it difficult to watch the movement of thought may in the beginning learn to watch the breathing process. How the breath goes within and spreads out in different parts of the body and then comes out when you exhale. Simple observation of the breathing rhythm culminates into silence or total awareness within a few weeks.

The observation of the breathing rhythm is suggested as a support to those who cannot arrive at the spontaneous stillness of total mind without some support. But to depend upon the support for a long period is undesirable and unwarranted. One has to discover for oneself whether one is learning self-reliance through the support or not.

Faith Helps

When we stand at the frontiers of the known, feeling perhaps completely lost, not knowing what to do, where to go, when efforts become irrelevant to the dimension of Silence, at that time if one has faith it can come to our help.

If by 'faith' we do not mean belief, credulity, blind acceptance of what has been written and handed down to us through tradition, then what do we mean by 'faith'? Faith in what? Faith in whom?

We are not born in isolation but in the midst of Cosmic life. All that exists in the world is for us companions, participants in our life and we are participants of their life. We are participants in the life of the planets, of the earth, the mountains, the rivers, the plants, the birds, the animals. We are born in the midst of them and we are organically related to everyone of them. Not only are we related to all of them but they are inter-related with each other. If we watch the movement of the cosmic life around we can see this inter-relatedness of everything.

Faith Helps

When one watches the inter-relatedness one also notices that the inter-relatedness of the totality is an Intelligent force. The Cosmic life indicates the existence of an Intelligent force - call it Universal Intelligence, call it Cosmic Intelligence. When and if one sees this and understands this, then faith is born in this Universal Intelligence, this Cosmic Intelligence. It is no more a question of believing it, but of seeing it for oneself.

So one has faith in the inter-relatedness of the totality or the dynamic intelligent force existing in the universe operating upon everything and therefore operating also upon us. We are not outside the universe seeing the universe from a distance, but we are right in the midst of it, we belong to this totality. And when one has investigated, observed, seen and understood that one is not exposed to the whims of some blind force but one is exposed all the time and organically related to a Universal Intelligence, a sensitivity that exists outside and inside of us, then when efforts become irrelevant to the dimension of Silence, when we stand at the frontiers of the known, the depth of the intensity of the faith in the Cosmic Intelligence comes to our help.

Faith is a dynamic force. We don't know how the faith helps but it comes to our help and says, "Look, all the physical and psychological efforts are irrelevant, so why don't you relax?" You know what relaxation is? Relaxation is a state where you don't expect anything to happen. Expectations are based on the past, hopes are based on the past. We want the past to continue through the present in some qualified or modified form and manifest itself to us. That is what we would like to call as revelation or realisation. But faith says, "Why don't you relax"? If you are hoping for something you are not relaxing. If you are expecting something, if you suffer from chronic expectation about the future, about the unknown, then you are not relaxing. Total relaxation implies unconditional absence of all expectations, hopes, calculations. If unconsciously one is calculating, measuring, hoping

for something then there is no relaxation. It is only faith that confers upon you the bliss of total relaxation.

So one relaxes and says, "I can't make any effort now, whatever is to happen will happen through the movement of the Universal Intelligence." Faith stimulates genuine humility. One is relaxed and that is all what one can do at the frontiers of the known.

As long as I am expecting it, the Other can't operate upon me. My expectations become a screen between the Other and myself. My efforts to interpret the unknowable in some form of verbalisation is the screen that comes between the Other and me. But effortlessly in total relaxation if one remains immersed in the unconditioned Universal Intelligence then what you call the miracle happens. Then what you call the descent of the Supramental takes place. Then what you call the total transformation takes place. It is not the result of any effort on the part of any person. It is not the result of your or my doing, it is a happening that takes place.

One has to arrive at an intuitive perception of a dynamic Intelligent Force operating all the time upon everything that exists, and so it is bound to operate upon us. If it causes the growth in the seed, if it helps water to break the hardest rock in a mountain and flow out of it, the Intelligent Force contained in the universe can also cause the transcendence of the known in the human being. It is a trans-rational and a trans-psychological world that we enter into in silence. It seems to me that faith is an element that helps us get there or takes us further.

Dimension Of Awareness Or Silence

Perceptive Sensitivity

Once the mind ceases to move, then the silence within is sensed and felt. If one has courage to live in this silence which is emptiness where there is no movement, no doing, no attaining, no experiencing and if one can stay in that emptiness without feeling scared or running away from it, then one has entered into the state of "Maun" or Silence. In this state there is a great relaxation, and one responds to everything that comes before one from this emptiness.

Mind having the energy of self-consciousness is capable of knowing what it is doing, how it is doing it, what the consequences will be. It can go to the frontiers of its own content. When the collective consciousness relaxes totally, voluntarily, when the conditioned mind surrenders its total activity, there is a relaxation of the total human past, of the collective consciousness.

Relaxation is a psycho-physical fact. It has to take place before the other happens. Relaxation is a tremendous event in an individual's life because it affects every aspect of the being. It affects every organ of your body, your nerves, your blood cells. They become tension and pressure free. Spirituality is a science, you go step-by-step, and the fact of relaxation has to take place before the other dimension can blossom. In the relaxation of the total human past Silence blossoms.

The cessation of mental movement opens the doors of a different dimension where perceptive sensitivity gets activated in

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your being and the movement of the perceptive intelligence is Awareness.

Then there is not only an occasional glimpse, a touch and go situation where it came and left you, where there was lapsing back into the mental, the verbal level, but instead of the 'touch and go' it is possible to live in the dimension where the conscious mind remains in abeyance and the perceptive sensitivity is activated.

Intelligence is a perceptive sensitivity vibrating in the whole being, so there is no time interval between perception and understanding. On the sensual level the senses receive the impression, they convert it into electric impulses, then there is the interpretation of the impulse according to the conditioning and then reacting to it and saying "I know". you have to go through all this complexity, but when in the state of silence the perceptive sensitivity gets activated, the perception itself becomes understanding and when understanding gets expressed in relationships on the sensual level the manifestation is called awareness.

Awareness

Awareness is the nature of life as the infinity of space is the nature of life and eternity is the nature of the timelessness of life. Awareness is the nature of the "ISNESS" of life. It has no movement, no content, no past or future. It is the nature of Ultimate Reality - the "ISNESS", "Beingness", "Suchness" of life or "SATTA" as it is called in Sanskrit.

Life is a inter-relatedness of everything that exists and lives. There is an awareness of the inter-relatedness - of our being related with one another, with the sun, the stars, the oceans, the trees etc. When the mind easily and naturally discontinues its movement, its efforts to reach out to the totality there is a sense of wholeness, there is a communion between the wholeness inside and the wholeness outside.

'I' as a particular individual having a limited body, with

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trends and aptitudes of the mind, can be conscious of the objects outside of me, or conscious of the things in me, but 'I' cannot be aware. When the movement of consciousness easily comes to an end there is Awareness. Awareness is the nature of Life. One cannot say "I am aware of God, of Reality" but instead one says "In silence of mind, in the total relaxation of mind there is Awareness". Awareness of what? Life is aware of itself.

In that effortless relaxation the mute awareness which is there, which has been there all the time becomes eloquent. Consciousness has a movement. Awareness has a vibration, not from here to there, but where it exists. Up till now the mind was controlling the senses, was controlling the whole behaviour but now the Awareness, the wholeness, the "ISNESS" takes over.

Unconditioned Energy Of Intelligence

This inner space of silence has vitality and energy which for convenience we call "Intelligence". As we associate intellect with a quality of the cerebral organ, for verbal communion we are associating the word "Intelligence" with the unconditioned energy which the wholeness of Silence contains.

Intelligence is an unconditional energy, penetrating every atom in the world. Even emptiness of space is full of that energy. It is there, it has been there. It has no center from which it spreads. It is not located in the body or brain. It permeates the whole body and when it is activated it is a vibration in the whole of you. Awareness is free of the nervous system. It is so subtle that the neurological structure cannot contain it. Just as space holds the tree which lives because of space but does not in any way limit space so also awareness is not limited by the neurological structure.

Intelligence has no center and no circumferences, it's a vibration of the whole totality. It is the energy of emptiness. It cannot be called individual energy. It resides in you as it resides in the tree and makes its abode in the oceans. It is not an individual possession, so when it moves in your body, the movement within

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the body and the movement outside the body is the same. It is the Universal Energy moving through you.

Silence is opening the door to a different dimension where there is no crystallised entity of the 'Me' at the center, no periphery. It is a limitless ocean of silence where there is no sense of one being somebody. The "somebodyness" disappears, you get reduced to "nobodyness" and "nothingness". Unless there is an inner willingness to go through that "nothingness" and "nobodyness", to get soaked in that inner emptiness meditation has no value. The illusion of the 'Me' the 'I' gets burst in that silence, and out of the emptiness of silence gets released an unconditioned energy which one may call Intelligence, and when the Intelligence moves you call it Understanding. Intelligence does not move as the intellect moves. The intellect moves with the help of a word, with the help of senses and tries to know about objects through the word. It's an indirect approach to the outer reality. Intelligence is that energy born of inner silence or emptiness which vibrates through the whole being. So it has a highly sensitivised perceptiveness.

Silence is not something individualised as "your" silence. It is not an entity crystallised into "your" body or psychological structure. It is an observation by the totality of that silence. It is an observation by the unconditioned energy of Intelligence. Therefore we call it observation without the observer. The observation by the past dividing life into the 'Me' and the 'Not-Me' is pseudo observation. Now we come to the genuine observation where there is no center, no circumference but the totality of your being vibrating with that energy, perceiving through your senses. That is real communion, that is real reaction-free and past-free observation. When the brain observed, watched, looked and referred it back to memory and brought about knowing and knowledge, it was moving in the realm of self-consciousness. When Intelligence moves, perceives through the eyes it brings about a quality of understanding, a quality of awareness. Please do see this.

So observation without the observer results in immediate

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understanding. There is no time lag, no effort at responding. The response is as spontaneous as the perception is. It is a different dimension of life.

As the Intelligence does not create an image or a thought structure and does not convert any experience to an idea it does not add anything to the past conditionings. Normally, as we move through relationships we go on creating new conditionings every day. Out of our reactions, we create conditionings which condition us chemically and neurologically. But here there is no addition to the existing store of conditionings, it is freedom from the known and no new bondage is created. See the beauty of it. If you would allow me the use of an Indian terminology, no new 'karma' is created. The old is suspended and the new is not created. As you move through relationships there are no images, no judgments, no memory so without creating new conditionings you can move through relationships. Do you see my point? It is a movement of freedom.

Intelligence and Timelessness

Brain contains conditioned energy which is self-conscious energy. Now Intelligence contains an energy which is self-aware energy. There is a preface of awareness which is very nebulous, which can never crystallise in any part of the body, not even the brain. Right from you big toe to the crown of your head it vibrates. When the brain moves, the interpretation, knowledge, memory etc. moves and when Intelligence moves there is perception, understanding and awareness.

So you move from movement to vibration. From movement in time you move to vibration in timelessness of life, do you see? On the physical level one moves through space and time, on the psychological level one moves through time - you need not move through space, and on the trans-psychological level you need not move through time you just vibrate. It is a simultaneous movement - horizontal and vertical. Not from here to there, not from this moment to that, but in the timeless eternity. On the cerebral level

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there is a movement of the knowledge, the past moves in the psychological time it has created but in the realm of self-awareness there is only vibration and not a movement. It is a vibration in the timelessness of Life. A vibration in the totality of your being.

Being universal it does not divide life into the 'me' and the 'non-me'. There is no more the sense of "I perceive, I know". The language changes, one now says "It is perceived, it is understood", It is the Intelligence that uses the brain, the memory, the knowledge and experience contained in the memory, it uses it as a vehicle for expression.

Thus the dimension of Silence results in a state of egolessness. As the senses are used as instruments by the mind, by the 'I' consciousness today, the Intelligence uses the 'I' consciousness or the total human past.

Can we feel the substance of Silence now, the substance of the energy of Perceptive Sensitivity or Intelligence? Do we see how it leads to understanding and awareness instead of leading to knowledge, thought and experience? Quite different things are they not? So it seems possible to live in that dimension of Silence, of freedom from the known through out the day. To live in that wholeness, in the cave of the wholeness, in the cave of inner space and move out of it into relationships and back into it when it's not necessary to move.

If one stays in this state of Emptiness, then one grows into the state of Meditation (Dhyan.) In the state of Dhyan one's consciousness merges with the Cosmic consciousness and there is no longer any separation, there can never be any more talk of "I having attained," or "I am the one who is doing," for there is no longer the "I" to do or to attain. And if one takes that vertical jump from Self-Awareness to the state of Meditation then there is not even the vibration of the Universal Energy. Even the vibration of Intelligence and Self-Awareness subsides and there is a magnificent ISNESS, a tremendous timelessness which is called Meditation or Samadhi.

Pitfalls To Be Avoided

The state of Meditation does not emerge spontaneously from the state of Silence because the emptiness of Silence contains innumerable energies which can imprison the inquirer. When these energies get activated there are many changes that take place in the life of the person. For example the psycho-physical energy of Kundalini begins to move, clairvoyance and clairaudience come into the life of that person. In the state of Silence the unconditioned energies can enable a person to read the thoughts of other persons before they have spoken.

People get attracted by the manifestation of those powers and again the 'self', the 'me' begins to move on a different level. Instead of moving on the sensory level it moves on the non-sensory level, it moves on the transcendental or occult level. So they do not allow Silence to lead to the state of Meditation. The pleasure of occult powers is much more than any sensual pleasure. The pleasure of those powers is very subtle, very deep. If a person does not get imprisoned of those powers, then those powers subside. The energy of Universal Consciousness goes into non-action as the ego or the self goes into non-action. In the discontinuity of the movement of Universal Cosmic Mind is the emergence of Meditation.

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Cosmic Mind is the movement of Universal Intelligence. When the energy of Intelligence begins to operate there is tremendous vitality and intensity in the person. It's a different energy so there is a kind of magnetism around the person. When people come into touch with that person they see that the person lives in the vibration of that energy. Always vital, passionate, fresh so they begin to say, "You are extraordinary". They put such a person on a high pedestal, worship him, create an authority out of him, that is how it becomes difficult for such a person to resist the admiration, adoration of persons and the movement of vitality in himself.

If one has educated oneself in the purification of the physical and psychological structure then the Universal energy and its intensity does not create any imbalance. It is assimilated by the biological structure and therefore the state of Meditation becomes a possibility.

In the discontinuation of the movement of Universal Cosmic Mind is the emergence of Meditation. It is a state of utter motionlessness. Neither the individual mind nor the Cosmic Mind moves in that state. It is majestic Emptiness. Only when somebody talks to you the Emptiness of Meditation responds but otherwise it is just there. Meditation is a state of pure ISNESS. It is the absolute ground of existence. So if one does not get obsessed with the power of Silence then there can be the state of Meditation.

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Beyond Awareness is the dimension of Meditation where there is no movement at all. Silence is activated Intelligence but in Meditation even the movement of that Perceptive Sensitivity, that Perceptive Intelligence subsides by itself. As the movement of the conditioned mind subsides in the state of observation, in the state of Meditation the movement of Intelligence or Awareness also subsides totally. There is the sheer and pure motionlessness of Meditation.

It is a state beyond Awareness. There is no awareness of the particular or the whole, no awareness of the total, no awareness of the Divine as against the mundane or the material. No ecstasy in the realm of Meditation. In the realm of Silence there are eruptions of occult, astral, transcendental but in the state of Meditation there is no movement whatsoever. And yet it is not passivity. There is not quality of passivity and activity, of attention and inattention, of awareness and un-awareness. It is a realm of 'non-duality' if I may use the term. It is a realm of wholeness which I call homogeneous wholeness - non-fragmentable, indivisible wholeness.

So Meditation is not a very interesting state my dear friends. It is sheer emptiness. It is sheer emotionlessness and one lives in that unperturbed inner peace, free of sounds and free of words. Free not only of brain, intellect but even of Intelligence, free even of Awareness. One is not describing or defining any theory, one has seen that it is so.

Meditation is the grandeur of unconditional, total motionlessness. Wherever there is energy there is movement. Energy is matter in subtle form and wherever there is identification

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there will be movement and motion because energy cannot remain idle. Energy vibrates with movement which is horizontal and vertical at the same time. And the movement of the energy of Intelligence or Awareness, the movement of the unconditioned energy is terrific. It cannot be measured. The movement of thought has been measured, thoughts have been traced, recognised but Silence is immeasurable. Attachment, detachments, renunciations, indulgence have been measured. Love has remained immeasurable. The immensity of Life, the divinity of Life is like love, like innocence, ever immeasurable, unnameable.

So in the ending of all movement is the state of Meditation. In that state of meditation a person lives free of fear, free of the urge for security, because there is no entity for security. The wholeness of Life is its own security, the state of freedom is its own security and what more security can one have than what one gets in the state of love and freedom?

Upto the dimension of Intelligence or Awareness one can reach through words in a very faltering way but one can still reach the fringes of the dimension, but when it comes to the dimension of Meditation which is a pure and simple motionlessness, which is a pure and simple beingness, you are back home in your being, and words fail you, you simply cannot verbalise about the dimension of totality. As a fish born of water lives and moves and dies in water if you allow it, the same way the person living in the state of deep Meditation lives in totality, moves in totality and dies in totality.

All Inclusive Awareness envelopes such a person. All Inclusive Awareness gets expressed through each movement. That expression is called love. Love is nothing else. It is nothing romantic or emotional or sentimental. Love is simple and elegant expression of the All Inclusive Awareness, A non-fragmented, homogeneous, all-inclusive awareness. The unsullied, undefiled wholeness in the person moves in the wholeness around him or her. That is love.

Such a person does not belong to a country, a race. You

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cannot catch hold of such a person and use him nor can you belong to such a person because the person belongs to Life, belongs to the Divinity of Life.

Such a person does not want anything from either man or God. There are no missions in his life, no message apart from his own life. If there is anything such a person can share, it is the "life blood", whether it is through words, writings, painting or music. Every movement is the pouring of the wholeness, with words or deeds. The person is fulfilled in living. Life itself is a benediction and the opportunity to live is a blessing most precious, so the person responds. Empty, but alertly sensitive to respond from moment to moment in every relationship.

There is grandeur, a rare dignity and sacredness about the totality of Life, which is Divinity, which is God. There is a kind of sacredness, holiness that people feel about the presence of a person living in deep Meditation, so I say, the person shares the holiness through his presence, words and deeds.

The person is no more "part" of the total, organically related to the total, he is "immersed" in it. Call it a Utopia but since thousands of years the Orientals who worked hard on the science of Life which is Spirituality, have come by this dimension of Meditation. And being a science it is applicable to every human being, not that it is reserved only for the Orientals or for the chosen few.

Liberation is freedom from the known, it is not something mysterious for the chosen few, beyond the reach of common people like you and me. It is the birth right of every human being. It is the potential contained in every human being. So we take the journey from a chaotic person to a disciplined person from a disciplined person, conditioned by the past to a person who transcended the past - a self-aware person. And from that dimension of Self-Awareness to the dimension of deep Meditation or Samadhi.

“Transformation or mutation is not of time, it is a happening that will happen. But in order to give oneself the opportunity that it may happen in us, we have to educate ourselves, we have to unlearn many things. Sadhana or self-education is unlearning the wrong ways, discarding the false, unlearning the incorrect, the unscientific ways of living. You don’t have to learn to get something, there is nothing to get but we have much to unlearn

“Where Understanding moves, Awareness is there. It is the fragrance, the perfume, the scent of Understanding.

“Beyond Awareness is the dimension of meditation where there is no movement at all. In silence is activated Intelligence but in meditation even the movement of that perceptive intelligence, that perceptive sensitivity subsides by itself — there is the sheer and pure motionlessness of meditation.”

— From the book