

# **Give up Meditation Get Enlightenment**

**Sri Bagavath**

**D.no.108/21,**

**Chengam Road,**

**T.S.R. Nagar,**

**Behind YogiRam Surth**

**kumar Ashram**

**Thiruvannamalai - 6**

**Price - Rs.100.**

## 1. Who says ?

**Meditation is something that** cannot be separated from our life. We have adopted meditation **as part of** our life.

Most of the people are doing daily meditation. It is done, not only by the spiritual aspirants, but also by ordinary people.

“Tension ?

Do meditation!”

Now, this is the normal advice, given by most of the physicians.

The number of persons doing meditations are increasing day by day.

**Under these circumstances, it will definitely raise** confusion, if one is asked to give up meditation.

When you are doing your daily meditation with sincere involvement, and if I ask you to give up meditation,

will you leave me easily ?

You are not single person **doing meditation**. There are so many people, **practicing** meditation, like you.

Institutions, which charge money for the training of meditation, are also developing now-a-days.

At this instance, if I ask **you** to give up meditation, surely there will be opposition, that I know for myself.

Then, how dare am I to tell you like this ?

**But** I am not the first person to express **the** statement, “Give up meditation”.

Even before me, some other master also **said it**.

“Always abandon meditation ! Practicing samadhi – trance - a frozen state of meditation – **are all our bondages**”.

It is so said in his “Gita” by Astavakra Maharishi, a renowned saint.

It is he, who **bestowed** enlightenment **upon** the King Janaka.

“Meditation is not necessary; it creates problem. So give up meditation”.

He says **categorically**.

When each and everyone is praising meditation, **and enlisting its benefits**, how can it be a dangerous one ?

How can it be a problematic one ?

There are so many Rishis who have **done meditation**.

There are many sages **who** attained the state of **Samadhi through meditation**.

They all expressed the greatness of meditation.

Then, how can we say that meditation **is bad** ?

How can we **criticize meditation** ?

Then what is meditation actually ?

Really, are there **defects in** meditation ?

When anybody says that meditation is **something** to be given up, is there any valid reason behind it ?

When the entire world is having high opinion about meditation, why Astarakra Maharishi alone **condemned** meditation ?

But most of the institutions and people are in favour of meditation. Their approach towards meditation is very reasonable. Their reasons are based, not only on their intelligence and knowledge, but also upon their actual experience.

When they **ask**, '**why** should we give up meditation ?', we have to meet their question.

**Why should we give up meditation ?**

**Now,**

who is going to answer their question ?

Who is going to explain the statement that meditation is not correct and one has to give up meditation ?

Will Astavakrar come forward **to explain?**

He said it, in his own way, in the Astavakra Gita, that we have to give up meditation. He said it and gone forever. We cannot meet him and so we cannot ask him to explain his statement.

Moreover, he never appeared before you and told you not to do **meditation.**

So we cannot ask him why **he said** like that.

In the same way, he cannot come and tell you that it is so.

Then,

who is to give explanation ?

Who is responsible to explain it ?

It is he who takes the words of **Astavakrar alone** is responsible to explain the statement.

When I say "Give up meditation" and "meditation is bad",

I cannot escape saying, "No, they are not my words; not my statement; it is the statement of Astavakrar,"

I cannot hide myself **behind Astavakrar.**

If I hide myself **behind Astavakrar**, then, the statement, "Give up meditation and get enlightenment" would be simply a **gabbling act**, with neither valid reason nor substance.

So, I have to meet it ;

**I have to explain it ;**

**I have to face it ; without the help of Astavakrar.**

**Okay, is there any reasoning in the statement, ‘Give up meditation and get enlightenment!’**

**Is it true ?**

**Is it really meaningful ?**

**Is there any valid reason behind the statement ?**

**Actually,**

**what is meditation ?**

**what is enlightenment ?**

**What is the relationship between the two ? Is there any defect in the meditation which is regarded as supreme, by many ?**

**Does meditation not necessary for enlightenment ?**

**Can we attain enlightenment,**

**without doing meditation ?**

**What is the actual truth which satisfies all these questions ?**

**Now,**

**let us examine....**

## 2. Neutrality is necessary

**We** have entered into the discussion, whether meditation is necessary or not.

‘Meditation is not necessary **for enlightenment and hence** we have to give up meditation. We can get enlightenment without meditation’.

This is my stand.

I am trying to substantiate my statement that meditation is not necessary.

Now,

What is your part ?

What is your role in this discussion ?

What is your stand ?

“Meditation is a necessary one; it is a must, for one to get enlightenment.”

If you have this stand and idea,  
then,

you will have the temperament of denying what all I would explain.

You will argue against each and every one of my words.

In this situation,

you will have the mentality of neglecting my views.

You might have heard the humorous story of **Mulla Nazirudeen**.

Mulla once was sitting at the front of his house. It was raining and Mulla was watching it **with amusement**.

One of his friends, came **running and he** covered his head with a blanket, so as to protect his head from the rain.

Mulla stopped him and advised him.

“Rain shower is **a gift of God** to man. You should not avoid **rain that falls** on your head. If you **do so**, it is really a humiliation to God.”

His friend realized his mistake. He removed the blanket away from the head and went to his house drenching in the heavy fall of rain.

As a result he caught heavy fever because of his soaking in the rain. He had to be in the bed for three days.

On the fourth day he recovered from the fever and prepared to go out from **his** house. But it was raining then also.

He was rather **hesitant** whether **or not** he should walk bare-head in the rain, the God’s gift. Thinking so he hesitated to step out of the house.

But to his surprise, he saw **Mulla himself running and covering his head** with a blanket, so as to protect his head from the showers of **the** rain. He called upon Mulla and asked him.

“You have advised me not to humiliate the God’s gift, the rain, by covering my head **when raining**. But you yourself have done the same thing . Is it **right on your part** to humiliate God’s gift, by covering the head and running away from the **downpour** ?”

He asked Mulla **accusingly for which** Mulla replied very calmly :

“My dear friend, I am running, only because that I should not humiliate God by placing my legs upon the God’s gift, the rain. I have to cover through my head so as to avoid the rain come down to my legs.”

If anybody tries to justify himself, there **would** be no end **for** it, because everyone may go on justifying himself.

We may discuss; but we should not argue.

Argument will never bring **the** truth.

If you take the role of arguing in favor of meditation,

it will keep you in your own place. Then I can never convince you.

You should not be an advocate for Meditation.

But you have to upgrade yourself to be a judge. You must take the role of a judge.

So that you can weigh both sides, by keeping you in a neutral position.

So that you can **lend ears** to both sides.

When you come to the position of a judge,

You can apply your mind without any bias.

Otherwise you cannot but take the role of Mulla **Nazirudeen**

Advocate cannot be a judge.

When you were a judge, you can **come** to **the** right conclusion by hearing both sides.

So you have to approach and consider our issue, ‘**Doing meditation or giving up meditation**’.

Now, as a judge, you are asking **questions**.

It is only a clarification and not argument.

So you are asking questions, to get full details of the issue.

Is the statement, “**Give up meditation and get enlightenment,**” really meaningful ?

Does meditation give disturbance **to** the attainment of Enlightenment ?

Does meditation has **ill-effects** ?

Is meditation useless ?

What is the real stand of meditation ?

What is its real nature ?

How does it prevent enlightenment ?

### 3. The way to Enlightenment

We cannot assure **that** everybody is interested in the spiritual field.

Somebody may be interested **in prayers** and devotion to God. And somebody may be interested in doing **meditation**.

**Some people** may be **atheists** and they will say God **Himself** does not exist.

**Some may be** interested only **in** intellectual truths and psychological aspects.

But most of the people are not interested **in any of** these ways. They are the average people of the society.

Among the persons, interested in the spiritual field,

Enlightenment is regarded as the highest state that one should attain.

**They work** all **their** best to attain this highest state, the enlightenment.

It is so, if **they are** interested **in spirituality**;

but it is not **in** the case of an ordinary person. He does not know even the word 'Enlightenment' itself.

What all he knows is that one must live without any sorrow or **suffering**, and that one must live **with peace of mind**.

**'There should be no sorrow in life'**.

This is the highest state, concerning with an ordinary human being.

This is the good and desirable state for **himself**.

Spiritual people demand enlightenment.

Ordinary people demand sorrow-free state.

What is the difference between the two ?

Are we **heading towards** some other direction, instead of knowing what meditation is ?

No.

We are not going away from the question **as to** what meditation is.

Rather we are going towards it step by step.

"Enlightenment and sorrow-free state"

--- is there any relationship between the two ?

The famous Tamil poet Thiruvalluvar says in his **magnum opus** Thirukkural,

"Those who reach God's feet alone can conquer sorrow."

'Reaching God's feet' means nothing but the highest state of spirituality. It means Enlightenment itself.

In other words it is said that the enlightened person alone can be free from sorrow and suffering.

Enlightened persons alone can easily conquer sorrow and the others cannot.

Nobody can deny this statement.

So what ?

Suppose, somebody comes to you and asks you, “**Sir**, please tell me the way of conquering sorrow”.

What will be your advice to him ? You simply tell him, “**Get Enlightenment**, so that you can very easily conquer sorrow.”

What will be the reaction of the questioner ?

Either he will run away from you or he will **start abusing you**.

It is like going to a physician for your ordinary headache. The physician, instead of giving you a tablet, **advises for** the removal of your **paining** head and recommends to fix a painless head.

Would you not **jump running** away from the hospital ?

**You are under the impression that getting** enlightenment is not an ordinary job; such persons is very rare **and** may be **one in** million.

So enlightenment cannot be considered as the only remedy for our sorrow.

Everybody is thinking like that .

But fortunately, this is not the fact.

Getting enlightenment is very easy. It is not reserved for saints and great **Masters**.

**Even an ordinary** lay man can get enlightenment very easily.

You and I can get Enlightenment very easily.

Then,

why is enlightenment considered **as difficult** ?

Why is it considered extraordinary ?

It is considered so, only because of our meditation. Enlightenment is a rare one, to those who approach it through meditation.

Then, does meditation prevent the way for enlightenment ?

There are so many yogis, **doing meditation**.

Are they wrong ?

Are those **meditation** blocking the way **to** enlightenment ?

Yes ; certainly they are wrong.

They all prevent enlightenment. They delay the **occurrence** of enlightenment.

They all mislead us from the way to enlightenment;

Actually, there is no casual relationship between enlightenment and meditation.

We do not know what enlightenment is.

We do not know the nature and structure of enlightenment.

That is why we are connecting it with meditation.

But, really both are different in nature.

Enlightenment is **something totally different from meditation.**

They, - each one, are in the opposite poles.

One is on the south pole and the other is on the **north.**

So first of all, let us know, what enlightenment is.

Let us know what the nature of enlightenment is

If we want to know what enlightenment is and what the nature of enlightenments is, we have to understand the ways of sorrow and suffering.

Because we cannot separate the two.

The problem of human sorrow **gets** solved only at the time of enlightenment.

In the same way, enlightenment is recognized and understood only when the problem of sorrow is solved.

**So, understanding the nature of sorrow and solving it and getting enlightenment are one and the same.**

If we know the ways of salvation **of** sorrow, it is nothing but knowing what enlightenment is

In the same way, if we know what enlightenment is, it is nothing but knowing the ways for the salvation of sorrow.

So we can travel and explore, in any one of the two ways. **Either we can examine the nature of sorrow and its salvation or examine the way to enlightenment**

But, **considering both, the way to enlightenment** is rather difficult.

Because there are difference of opinion regarding what enlightenment is.

Each one explains enlightenment in **one's** own way.

There are so many contradictions and confusions around enlightenment.

So, instead of examining the ways **to** enlightenment, we can safely, enter into the examination of sorrow.

Because, our sorrows are very open and outward. Everybody knows and experiences sorrow and suffering.

They meet it on their day- to- day life.

No one can say 'I don't know **what sorrow is in** my life'.

Because sorrow is the experience of everybody. But enlightenment is not so. It is not our day-to-day experience.

Sorrow **is our actual experience** and it is not imaginary.

But rather we have to imagine **as to what enlightenment is.** Because most of those who describe enlightenment, **refer to it** only as an imaginary thing.

**So if we base our examination on enlightenment, it may lead us to an imaginary world.**

**But instead, let us travel in the actual world, by exploring the nature and salvation of sorrow in our day-to-day life.**

**So that we may also actually know what enlightenment is.**

## 4. Why do we have mental worry?

**“How does meditations prevent enlightenment ?”**

We have raised this question. But are we not going somewhere else now ?

It may look like that. But there is no other go. We have to approach it on this way alone.

Then only can we have the clear view, in the field of common intellectual discussion.

Now ; let us know what sorrow is.

We need not require any extraordinary intelligence for our examination.

Our ordinary intellect is sufficient.

Both you and I can participate in this ordinary way of examination and understanding.

We all know what sorrow is.

Sorrow, the mental worry is a painful experience.

It is an experience of pain.

Every one of us has felt it. It is our day-to-day experience.

One may have the feeling of sorrow, due to various reasons. But the resulting experience, the sorrow, is same.

One may has lost his property or his job. It may be the cause for his sorrow , the mental pain. Someone might be insulted by others. It may create him sorrow. The cause may be many; but the result is one.

Whatever may be the cause; but what we experience is the same. It is sorrow.

Now, what is the workout of sorrow ?

What is the process or movement that is involved in sorrow ?

How does it function within our mind ?

Let us take an example.

We have a precious thing. We like it most and we are attached to it **very** much.

One day, without our least expectation, the thing which we like most, was damaged and destroyed completely. We cannot get it back. Since it is **something very** rare , we cannot get a similar one.

The loss of **which** causes us great sorrow and great mental agony.

We cannot **get it back** . Physically it is over.

But psychologically, the sorrow **caused by its loss continues**.

Why **should** the loss of **our possession** cause the feeling of sorrow **in our mind?**

In case, if we touch the fire by our hand, it will burn our hand. We **will** get the burning sensation. It is very open and evident that one can easily understand.

But, why does the loss of property cause sorrow, the mental pain ?

Suppose,

**so** many motor cars have been parked along the roadside of a street: Only one of those motor cars, catches fire and begins to burn. We can witness the burning with an amusement, if it is the car of somebody else.

But if we were the owner of the burning car, we would feel that we ourselves are burning.

We will not see that the car alone catches fire.

We will feel that our body itself catches fire.

Why so ?

Whenever we have attachment to any object, we ourselves become the object itself.

**Outwardly and physically the car is burning.**

**But inwardly and psychologically, we ourselves are burning.**

You might have heard the following joke.

Two friends, Mr. X and Mr. Y.

**Mr. X asked Mr. Y :** “Did you see the goat dragging the man?”

In front of them, a man was dragging his goat by tying a rope around **its** neck.

**Mr. Y replied Mr. X,**

“Are you blind ? The man **only** is dragging the goat.”

**Mr. X** said, “please wait and see.”

**The man tied the goat on** a post and ordered for tea in a tea shop.

**Mr. X untied with rope** and the goat began to run.

**Taking notice of the goat running, the man started chasing behind the goat.**

**Mr.X asked Mr.Y** “ Now tell me, who is dragging whom ?”

Actually, we do not possess our possessions. Our possessions **only** possess us.

When our car catches fire, we feel our body itself catches fire.

Because, the thing to which we are attached, becomes a part of ourselves.

So whatever **happens to the thing we are attached to, we consider the same happens to ourselves.**

Right, let it be.

But, why does it create pain in ourselves ?

The damage caused against our thing, the car, is the damage caused, against our **willingness.**

**Whenever our willingness, our desires are affected,** we feel a mental crisis and an inward compression to set things right.

It is really a force, developed inwardly to set things right.

This inward compression gives us pain. We **name** it as mental pain or sorrow.

So far, what has happened ?

The thing, which we love most, was destroyed **which caused in our mind** mental agony.

What do we do next ?

We are not only unable to bear with the loss of the thing, but also we are unable to bear with the pain of sorrow, the pain of agony.

The sorrow is painful.

The agony is painful.

We want to get rid of our painful sorrow **too**.

Because, our sorrow is very painful and we are unable to sleep in the night. We cannot take our regular food. Our blood pressure increases. We are afraid whether it would affect our heart or brain.

The thing was destroyed.

It is the original happening.

But it was against our **willingness**.

Our **willingness** contradicts with what has happened. The happening is against our will.

Our contradiction with what has happened, created sorrow and agony.

Are we prepared to accept our agony ?

We again contradict **with** our agony itself.

We are not ready to accept our agony.

The agony is also happening against our willingness **to accept it** - against our desire.

On the first, the car was destroyed against our will - against our desire.

Now the sorrow is also happening against our will and desire.

Our desire, without our knowledge, brings contradiction.

Does every desire bring contraction ?

What is the nature of desire ?

What is the mechanism of desire ?

What is the workout of desire ?

If we know it, it is like understanding the taproot of each and every one of our **problems**. So, what is desire **by** itself ?

Let us know what desire is.

## 5. The root cause of sorrow

The desires are the cause for all our contradictions.

We **contradict anything** which happens against our desire - our will.

Our desires are the root cause of such contradiction.

How does it form ?

Then how does the desire function ?

What is the root cause of our desires ?

What is the nature and quality of desires ?

Let us examine.

We do not desire each and everything. We desire anything which gives us pleasure or joy.

Nobody will be interested in pain.

There is always a sensation of pleasure as the base of every desire. If there is no pleasurable sensation, we **will** not desire any such thing.

Pleasurable sensation alone creates desire. Rather it demands desire.

If there is no demand for pleasure, there would be no such thing in the name of desire.

Without the demand for pleasure, there would be no desire.

When there is no desire, there would be no contradiction.

And when there is no contradiction, there would be no sorrow or suffering; there would be no problem.

So, the demand for pleasure, is the cause of all our problem, all our sorrow.

When there is no 'demand for pleasure', there would be no desire.

When there is no desire, there would be no problem.

The state, which is free from the demand for pleasure, is the state of salvation of the problem of sorrow and suffering.

If we were in the state, which is free from the demand for pleasure, there would be no problem of sorrow and suffering.

To get ourselves free from sorrow and suffering,

we have to get ourselves free from the demand for pleasure.

So, what is important now is, to attain the state which is free from the demand for pleasure.

What shall we do, to **attain** that state ?

Now, what are we doing ?

Are we not interested in achieving the state, where there is no demand for pleasure?

What does it mean ?

“It is good if we were in the state where there is no demand for pleasure. I am really interested in **that** state...”

“There would be no problem in **that** state. I like that state. I like **that** sorrow-free state. I like this demand-free state...”

“So I would like to attain **that** real state where there would be no demand for pleasure.”

But, is not our approach itself a modified continuity of the ‘demand for pleasure’?

We want the demand-free state, since we think, it would give us a pleasurable sensation.

So,

whatever that we like to achieve, is itself a demand for pleasure.

Whatever may be the way, if we **are desirous** of attaining anything, certainly it is a demand for pleasure.

We may try to attain a **desireless** state; but the very urge to attain the **desireless** state, is **itself** a desire.

So, unconsciously, we enter into the demand for pleasure.

Now, where are we standing ?

What is happening to us ?

What is our actual stand ?

We have desired to attain enlightenment. We have desired to conquer our mental agony.

But, even though these things are regarded high, **they all are** nothing but the demand for pleasure.

But,

wherever there is the demand for pleasure, certainly there would be conflict and problem.

It is inevitable.

We cannot blame anything. Because it is natural.

Then, what is the use of effort ?

What is the use of striving for our betterment ?

Then, is there any meaning in our effort of attaining **such a** noble state ?

Our very effort itself, our striving for nobility itself, give life to agony - our problems.

We are creating misery, in the name of searching for a pleasurable state.

--- in the name of attaining enlightenment.

Our very search for joy and pleasure creates confusion and misery.

Then,

Where is the way for our salvation ?

How can our sorrow and suffering come to the end ?

But, if we do anything towards such end, it turns against itself.

It is like taking a medicine to cure our disease and the medicine, instead of curing the disease, increases the disease itself.

Then,

what shall we do ?

Is there any other way ?

Actually, this is the crux of our problem. Each and every one of us is caught and held up in this junction.

Where is our way ?

How shall we have to meet the situation ?

How shall we have to solve this problem ?

Most of the renowned enlightened persons also had met the same crisis.

They all had met the same problem.

It would be helpful to us, if we know, how they had approached the problem.

We all know **about** the great enlightened master, Gowdham Buddha.

When he was young, he saw a man with disease; a man of old age and a **human** dead body.

They appeared very crude to him. He had been brought up in a palace, with all the luxuries of life, since he happened to be the prince of a country.

He was unable to bear with the miseries of mankind. He determined to find out the total remedy for the sorrows and sufferings of mankind.

He saw **everybody living** amidst sorrow and suffering.

Is there any remedy, so that the entire mankind would be free **of** sorrow and suffering ?

This was the only question, ringing **in** his mind during day and night.

He started his journey for finding out the truth of sorrow and suffering and the remedy for the same.

He had wife and a child.

He left his family and the palace, in search of this noble truth.

He became an ascetic. He went into forest to do **meditation**.

He did various **mediation**. He observed so many austerities. He did so many penances.

He had come down from the heritage of a royal Kingdom, noted for heroism. **Buddha** also proved to be one among them. Heroism was in his blood.

What is the answer and remedy for the human sorrow ?

This was the only question, ringing **in** his ears.

As **a** result of **his meditation**, he got so many spiritual experiences.

Certain **meditational practices** gave him great ecstasy.

But, the question, for which he was doing all the meditation, penances and so on, was not answered.

He did not practice meditation and undergo penances for his amusement.

He was very serious.

He was very serious to get the real answer for his question. He did not get the answer.

So **with** more seriousness **increased the** duration of his meditational practices and penances.

It **resulted only in ill-health**; but still he had not got the expected answer.

**He lost the strength both in his body and mind.**

It is said that at this stage, he was **even** not able to walk, since **his physical health deteriorated very badly.**

He could not move further.

Due to his repeated failures, he **got** vexed very much psychologically.

He had tried all his best in each and every aspect, as a spiritual aspirant.

He felt himself failed miserably.

He could not do anything more.

In **such** a most desperate condition, he sat under a tree.

There was no more effort, left with him **to do.**

He had to sit silently giving up all his efforts. But all on a sudden it happened to him.

He himself got the thing, for which he had dedicated his total life.

He **attained** enlightenment.

He got all his doubts cleared.

He himself got the great remedy which could heal the total sorrow of the mankind.

But he **could** not believe in himself.

He had done nothing.

Yet he got it.

He was very much surprised how it had happened to him.

Because he had not done anything for its happening. Rather he **sat** idle, abandoning all his efforts **in utter desperation.**

What had happened to him ?

What sort of remedy **he got** ?

What is the nature of his attainment ?

What is the enlightenment **he got** ?

## 6. The Enlightenment of **Buddha**

**Buddha** got enlightenment under the tree.

The tree itself was later known as Bhodhi Tree, the tree of Enlightenment.

**Buddha**, on his enlightenment, found out **that** desire is the root cause of misery.

He found out this as the greatest truth.

All these things are **taught** even in **our** elementary school books.

But what we have read is very superficial.

That is not what **Buddha** had found out.

We have already seen that the ‘Demand for Pleasure’, is the root cause of all our sorrow and sufferings.

But **Buddha** denotes it **as** ‘Desire’.

He said ‘Desire is the root cause of sorrow.’

There is no difference between the two.

Let us take the words of **Buddha** as absolute truth.

He says ‘desire is the cause **of** our sorrow’. If there is no desire, there would be no sorrow;

If we take his advice,  
what shall we do ?

We analyze the truth **in** his words. “ Where there is desire, there is also sorrow and suffering”.

If anything goes wrong against our desire, we feel a mental distress.

We can very easily verify the truth of his statement.

Yes; we have found out, desire is the cause of sorrow.

If we can be free from desire, we can be free from sorrow and suffering also.

But, how **can it** be ?

How can we be free from desire ?

If we want to be free from desire, is it not itself a desire ?

We desire to be free from desire!

It is a self deception. We cannot conquer desire through desire.

All our efforts are in the form of desires.

If we want to attain the desire-free state, it is nothing **but another** layer of desire.

The outer orbit may be changed. But inwardly it is **the** same.

It is true that **Buddha** preached, “Desire is the cause of sorrow?”

But it is not what **Buddha** had found out.

It is quite different.

What is it that he had found out ?

**Buddha** had gone to the forest in search of finding the way to conquer sorrow. He had done so many **meditational practices** and penances.

Despite his serious practice of **meditation**, he could not find out what he had searched. He could not endure his failure.

He felt that he had failed miserably. As he had failed in all his efforts, he could not take any more effort.

He did not know what to do next.

At this state of utter failure, and when he was unable to do anything, it had happened to him.

The thing that he searched **for**, had happened to him. He attained the thing which he could have not attained, even though he had torn his body to pieces, in the name of effort.

He wondered how it had happened to him, without doing anything.

What had happened to him ?

He silently observed what had happened within himself. He examined the inner movements of his mind.

To his surprise, he found a different kind of movement **that** was going on in the functioning of his mind.

Different type of functioning ?

What is that ?

Let us have an example.

**When we are driving a vehicle in a breakneck speed, suppose we apply the brake suddenly, what does happen? The vehicle, in heavy force, will just turn itself to the opposite direction without our effort of turning the steering..**

**The change of direction will occur only when the vehicle is in motion. If the movement is in a greater speed, the change of direction also would be with greater force.**

**That is what happened in the case of Buddha**

Thus, **Buddha** was also going fast **with all meditational practices**

**He was** doing **the** practices, to **get a remedy; towards a solution.**

His efforts did not provide the expected result. So he did not know what to do further. He could not **proceed**.

He came running so far and he stopped running, without knowing where to go.

He searched something and he stopped **desperately**.

Then only, he found out something within himself.

His mind, which was in continuous search **grounded to a halt**.

The mind, which was striving day and night with great vigor, **was** worn out in **dejection and despondency**

When we give up searching, will our mind also become nothing ?

Even though his mind stopped searching,

**Buddha** found out, some other movement was going on within his mind.

The mind, which had stopped searching, began to function in a different dimension.

**Buddha** had **found it out** within himself.

What he had noticed more, was that, there was no desire in the mind.

There was no desire to have any pleasure and there was no aversion towards pain or sorrow.

This was how **Buddha** had found out the truth ; - the salvation for all sorrow and suffering.

Thus he had found out **another** kind of functioning of his own mind.

He had not found out **the** idea that 'desire is the cause of misery'.

He had found out the **desireless functioning** of his mind.

When the mind was functioning in that dimension, it was free from desire and fear.

Yet it was functioning, **but without desires, and without motives.**

He had not disciplined the mind to function without desires.

He had not demanded such kind of functioning.

Because he had never imagined such kind of mind,

It happened by itself; It worked by itself;

All his sorrow and suffering had rolled away and vanished, without any effort on his part.

**No sorrow could find any place in the mind, like the alphabets written on the surface of water.**

How did this happen to **Buddha** ?

What kind of effort he had taken for this happening ?

But, he had not brought forth.

He had not created it through his efforts.

This was one, that was already within himself.

This was not created anew.

It was not a special gift, granted to **Buddha** alone.

Really, it is available **for** all of us.

Both you and I can **get** it within ourselves.

This does not belong to **Buddha** alone. It is a common phenomenon available **for** all of us.

This is already available with us. This is already in function within ourselves.

**Buddha** had identified it . **Buddha** named it as *Nippana* in his own language.

*Nippana* means Nirvana, liberation.

It is not somewhere else. It is always within us. We need not take any effort to attain this state, - the *Nirvana*, the liberation.

What is this ?

What kind of state is this ?

Is there any previous reference about this, in the spiritual scriptures ?

Let us **discuss** them also.

## 7. Manolaya (Integration of mind)

The *Sanskrit* spiritual literatures deal with two aspects of our mind.

The one is *Manolaya*;

And the **other** is *Manonasa*.

*Mano* means '**something of** mind'.

*Laya* means integration – joining - union.

*Nasa* means **destruction** – closure – **mindlessness** .

The integration of mind is *manolaya*.

And the **destroyal** of mind is *Manonasa*.

These are the two aspects of our mind, dealt **with in** the scriptures. If we know what they actually mean, we may clearly understand what Buddha had found out. Thereby we may also understand ourselves in a better way.

*Manolaya*.

*Manonasa*.

Let us understand first what *Manolaya* is.

As we have already seen, *Manolaya* is the joining - fixing of mind.

What do we mean by joining of mind ?

Suppose a professor is giving a lecture to the students. The students are **listening**. The students cannot understand the lecture if they are not attentive **to it**. They must pay attention to the lecture.

What do we mean by attention ?

We integrate our mind with the lecture.

If we are thinking **of** some other thing when the lecture is going on, we cannot understand the lecture .

The joining - the **integration** of our mind with the thing, we are observing is called,

--- *Manolaya* .

**Is that all what *Manolaya* ?**

Yes.

This is all **about** *Manolaya*.

But the boundaries of *Manolaya* are so vast. It may look very simple and ordinary. But at the same time it **is** very vast and deep.

What do we mean by that ?

Suppose we **hear the** news of our success in our examination or some other thing . Our mind at once **expresses** a feeling of joy or pleasure . Our mind joins with the joy.

In the same way when there is sorrow or suffering , our mind joins with the same.

If our mind does not join with the pleasure, there would be no pleasure at all. If our mind does not join with the suffering, there would be no suffering **at all**.

We cannot experience anything without the integration of our mind. Our experiences are nothing but the **consequence** of the integration of our mind . The way and quality of our integration decide the quality of our experience . All our experiences are *Manolaya*.

**Right from waking up** in the morning, we are having so many experiences, **until** we retire to bed **at** night . There are different **kinds** of **experience** .

The nature and quality of our experiences , vary with each other .

Whatever it may be, all **sorts** of experiences are *manolaya*.

This is not all .

Our sleep is also one of such *Manolaya* . When our mind integrates itself with the sleep **it is known as** sleep .

Thus, we experience everything in the form of *Manolaya*. If we experience anything, it is only through our *Manolaya*. Our *Manolaya* is **itself** our experience.

Is this all ?

No; there is **lot more**.

Suppose we are studying a **mathematical sum**. We have to work out a complicated problem. **What do we do?** We apply our mind to the problem. In other words, we take the problem within our mind. We meditate the problem. We think over the problem. Suddenly we get the correct answer within our mind. The answer emerges **out from** within our mind.

Our thinking is *Manolaya*.

Our Meditation is *Manolaya*.

We can get, not only the answer to a mathematical problem through our thinking and meditation, **but also something more**.

We can get so many benefits through our thinking and meditation. All our scientists have invented everything through this **process of** thinking and meditation. We cannot enumerate the benefits of our thinking and meditation.

Some other persons are getting so many experiences and powers through **meditation**. The spiritual experiences are considered **to be** extraordinary. The special powers, they get by way of **meditation** are called *Sidhis* or occult powers.

**With these occult powers**, one can read the mind of another, without raising any question. One can heal the diseases of other people; one can know the past and the future of **everyone**. We can derive all these through our meditation - through our *Manolaya*. There are various types of prayers available in the spiritual field. The persons, doing **meditation** and prayers

get so many spiritual experiences. They get the vision of Gods and **goddesses**; they get the experiences of *Samadhi*-trance and so many things.

All these things happen only **through Manolaya**. There is no place in the **earth** or in the heaven, which the *Manolaya* cannot touch.

We **lead our** day-to-day life itself, **only with** the help of *Manolaya*.

We are doing everything only through *Manolaya*. If we want to get anything, if we want to remove anything, we have to do it only through *Manolaya*.

If the *Manolaya* occupies everything, then, where is the place for *Manonasa* ?

When each and everything is done by *Manolaya*, what can we do through *Manonasa* ?

*Manolaya* does not leave anything **for** *Manonasa*. It seems there is **no place** for *Manonasa* .

Then,

What else can we do **with** *Manonasa* ?

But, the spiritual scriptures and most of the saints are saying that *Manonasa* is **supreme**.

They consider *manonasa* to be **greater** than the *manolaya*.

Why **should it be** ?

Why do they consider it so high ?

Is there anything subtle in *Manonasa* above what in *Manolaya* ?

We have already seen that *manolaya* is the only thing acting everywhere.

We have already seen that ***Manonasa* means destroyal, of mind - closure - mindlessness.**

***In Manonasa* there is no function of the mind.** The complete destroyal of mind.. It means **the** shutdown of mind - no mind. This is the verbal meaning of the word *manonasa*. **In spirituality, such no-mind state is known as *Samadhi* - a state of trance.**

But unfortunately,

the *Samathi* state itself comes under the category of *Manolaya* .

The shut down state of mind, the destroyal of mind, all are of *Manolaya* **only**. We can come to the state of no-mind only through *Manolaya*. *Manolaya* alone brings forth all these states.

*Manonasa* is

--- not a state where there is no mind;

--- not a state where the mind becomes functionless. It is not an **actionless** state.

Then,

does it **have** any action on its own ?

we have already seen: we are doing everything **through *Manolaya*** .

When everything is done by *Manolaya*,

what is the scope for the action of *Manonasa* ?

Is there any peculiar action, apart from the actions of the *Manolaya* ?

Is there anything so ?

Whenever we are doing anything , apart from our action , there is also a feeling of doership.

There arises a feeling of **doership** - a feeling of I consciousness .

Let us take the old example. I am listening a lecture. When I integrate my mind with the lecture, I am able to follow the lecture.

The listening is created by the *Manolaya* . There is no listening without *manolaya* .

Here , apart from the action of listening, the I consciousness - the listener is also present silently .

Even though he has not appeared apparently, the doer is always available .

We ourselves can feel that the **doership arises** , in each and every action.

There would be a feeling of ‘*I am* listening to the lecture’ .

We may have the experience of pleasure or we may have the experience of sorrow, there would be the feeling, **that** *I am experiencing the experience*.

This is the feeling of I consciousness .This is the feeling of **doership** .

The experience is the apparent aspect .

The experiencer is the ostensible aspect .

The experiencer is hiding himself under the experience .

Even though the experiencer is **present**, he is not apparently conspicuous as experiences. There is always an *experiencer* in each and every experience. There is always the I consciousness. We have seen that our *Manolaya* is the cause of all our experiences .

Here, apart from experience, there is this I consciousness the experiencer .

What is the cause **of** this experiencer ?

What is the cause **of** this I consciousness? Is it *manoasa* that creates the experiencer?

Is it *Manonasa* that produces the I consciousness ?

Our actions are composed of two components . The action is one thing and the doer is **the other**.

In the same way our experiences also are composed of two parts. The one is experience and the **other is** the experiencer.

*Manolaya* is responsible for the one part. It is responsible for the action and the experience .

Then, what is responsible for the other part ?

Is it *manonasa* that is responsible for the other part ?

what is responsible for the I consciousness ?

Is it *manonasa* that produces the I consciousness ?

No ; not at all.

*Manonasa* is not the cause . Everything is produced by our *manolaya* **only** .

It is *Manolaya* that produces both the experience and the experiencer .

It is *Manolaya* that creates the action and the doer of the action . It is *Manolaya* that gives birth **to I consciousness** .

If everything is *Manolaya*, then, what is *Manonasa* ?

Now , let us examine what *manonasa* is .

## 8. 'Manonasa' the no-mind-state.

*Manonasa* is considered to be the supreme state, in the spiritual field .

**Buddha** denotes it as the state of *NIRVANA*. After **Buddha**, his followers consider this as *Buddhahood* - the state of **Buddha** .

But is it a mysterious state ?

*Manonasa* is not a mysterious state. Even though it is described as **mysterious**, actually it is **not** so . But, when anybody tries to describe it , inevitably it creates an impression that *manonasa* is a mysterious one .

When they describe it, they say :

*It cannot be attained through effort . One cannot be transferred to other person. It cannot be searched out . In other words, we cannot get it either through our effort or through our search .*

They are **branding** it as a puzzle .

So, naturally we also come to the conclusion that *manonasa* is a mysterious one .

But, really it is not **mysterious**.

It is very apparent.

It is very simple and evident .

At the same time, the **aforsaid** statements are also true – **not falsehood**

We have seen ,

*Manolaya* and *Manonasa* are the two aspects of our mind.

We are dividing our mind into two, only for the purpose of understanding our mind .

But, actually there is only one mind . There are no two minds as *Monolaya* and *Manonasa* .

We have **divided** it in the way, it is functioning .

It functions in the form of *Manolaya* and *Manonasa*.

We have sufficiently **dealt with** what *Manolaya* is .

Now ,

what is *Manonasa* ?

**Mano** means mind .

**Nasa** means destroyal - closure - no mind .

**When one say it as a destroyed mind , naturally one would take it as a no mind state .**

**But it is not a 'no - mind' state .**

Actually the word ought to be *Manolayanasa* . It means a mind where there is no *Manolaya* .

So if we take it as *Manolayanasa* it would be convenient for us to understand what *manonasa* is .

Actually ,

*Manonasa* refers to a mind which is free from *Manolaya* .

We all know what water is .

What is the structure, the shape and the appearance of water ?

If we pour water in a vessel, the water will take the shape of the vessel . If we put it in a bottle, it will take the shape of the bottle . If we put it in a bucket, it will take the shape of the bucket .

If we take the water away from the container, immediately it will lose the shape . It releases from the shape it has already taken .

Suppose if we freeze the water in a vessel, what will happen to it? What will happen to its shape?

The water in the vessel will take the solid form - ice.

If we take it from the vessel, it will not lose the shape of the vessel. It will take time to regain its original state of water . It will lose the shape of the vessel only when it gets melted.

In the same way, the natural state of our mind is like a liquid .

*Manolaya* means the frozen state of mind.

When our mind experiences anything, our mind takes the shape of the experience.

Our mind experiences the experience, as it takes the shape of the experience .

If it does not take the shape of such experience, it cannot experience anything .

When the experience is over, our mind becomes relieved from the experience .

Then, the shape of the mind disappears.

The *laya* - the shape, disappears .

This shapeless state of mind, this *layaless* state of mind, this liquid state of mind , is the *manonasa* state; the *Manolayanasa* state .

This is the original state of our mind . This is the natural state of mind. This state is not attained through our effort. This is something natural . This is our own and personal state .

If we attain anything, it would not be this one. It would be only *Manolaya*.

But whatever we could attain, we have to lose it afterwards .

But , we cannot lose this natural state.

It is, always with us .

Because , it is our own state .

This state of *manolaya* alone forms temporarily , to suit the situation .

It comes; and disappears afterwards .

The state of *manolaya*, is an artificial state .

It is only a created state, made **out of** necessity . Our mind takes a shape to satisfy our demand . It takes a shape, as our experience . After the **necessity**, the shape of the mind also disappears . The experience also disappears . The *manolaya* also disappears.

When we take water in a **vessel**, **water** takes the shape of the vessel. When the water is poured out of the vessel, it loses the shape of the vessel .

In certain **occasions**, we become immersed in our sorrow or suffering .

**It is like water losing the liquid state and getting frozen.**

It takes time to return to the original liquid state .

In this way,

**for** the disappearance of *manolaya* also, it takes time .

Whenever there occurs a frozen state, naturally **it** would **take** some time to return to the original state .

In this way, we **may** do certain practices of meditation, so as to create *Manolaya* .

The repeated practice produces a frozen quality to the *Manolaya*. Thereby we can stabilize certain spiritual experiences with us .

Anyhow,

all these things are based on our efforts only ;

--- all these things are based on a frozen state ;

--- all these things are based on *Manolaya*.

When we begin to lose our effort, the frozen state will also begin to **melt**; our spiritual experience will also begin to fade away .

But,

the natural and **the** healthy state is the state of *manonasa*

--- the liquid state ;

--- the fluid state ;

--- the state which is free from *Manonasa* .

*Manonasa* is always, in the liquid state .

It will take the shape of a vessel when it is put in the vessel. But it will not retain the shape .

Even though it looks like bounded by the vessel, it is always free, if it is in the liquid state. It is always in freedom to change its shape according to vessel, to which it is transferred. But such change is not possible, if it is in a frozen state .

*Manolaya* **is an** experience .

*Manolaya* may happen,

as the experience of joy ;

may happen as the experience of sorrow. The *Manolaya* may be expressed, in the form of mental powers, occult powers and so on.

If it is in the form of experience,

--- if it is in the form of such powers, it is *Manolaya*.

When the *laya* - the grip of *Manolaya* is over,

--- the liquid state would be *manonasa* ;

--- the free flow state would be *manonasa* .

All the enlightened persons are living in this state of nirvana - *manonasa*. They are dwelling in this state of *Manonasa* .

It does not mean that they will not have *manolaya* .

It does not mean that their mind will not take any shape. It will take shape; but it will not **be in a frozen-state**.

It will take shape in the liquid form.

It will not take shape in the solid form.

Liquid state does not mean actionless state. Liquid state will act according to the circumstances and according to the **necessity**.

In fact, the 'actionless state' itself happens,  
only because of *Manolaya* .

when our mind becomes **actionless**, it becomes solid and motionless. It is only because of *Manolaya*. Even though there is action in *manonasa*, it is always free from action.

Then,

it is considered as an '**action-free state**' - as the liberated state .

## 9. The Enlightenment of J. Krishnamurti and Ramana Maharishi

**Ask**, you will be given .

Knock, it will be open .

Search, you will find out .

--- All these are true .

It is true only in the case of *Manolaya*.

You can get anything through *Manolaya*. We get everything through this *Manolaya*.

But,

concerning with *Manonasa*,  
it is quite different.

If we ask, it will be denied .

If we knock, it will be **locked** up.

If we search, we will never find out.

Asking and getting,

is only through *Manolaya* .

Attaining anything through effort,

is only through *Manolaya* .

Then ,

how shall we,

stabilize ourselves, in the state of *Manonasa* ?

We have already seen the life history of Gowdhama **Buddha** .

It has not happened only in the life of **Buddha**

The alchemy of change, happened in the life of most of the saints, is similar. You might have heard **about** the great enlightened master,

J. Krishnamurti. The same alchemy had happened in his life.

**J. Krishnamurti, known** as J.K. and his brother Nithya were adopted by the Theosophical society.

It is a society **that** deals only with the pure spiritual and philosophical **aspects, without** giving any importance to religious faiths. Some persons **in** the society **prophesied** about J.K. and his brother Nithya .

**They** predicted that J.K. would become a world teacher and his brother would be his **associate guiding** the spiritual world in the future.

The society had adopted them both when they were young boys. So many special spiritual trainings were given to them. J.K. Practiced **different kinds of meditation** and a variety of **Yogic practices**. Some secret **Kriya Yoga** also was taught to him. J.K. sincerely practiced everything.

He got so many spiritual experiences; he got so many occult powers; he got E.S.P, **the** extra sensory perception; he attained *Samadhi* state - the state of trance.

Yet he **could not get** enlightenment . He tried **to attain** it **through** various **forms of meditation**. It is the natural tendency of everybody to practice meditation to get enlightenment. He tried and tried **many** ways. But enlightenment was evading .

In that circumstance, his brother Nithya became seriously ill. He had to undergo treatment. J.K. had attended him . He **took care of** all the needs of his brother .

Then, there arose a situation when J.K. had to **take up** a voyage in a ship. **But he was not interested in it as he did not want to leave his brother alone .**

**Some members of the society using divine powers foretold that J.K. could take up the voyage and nothing untoward would happen to his brother Nithya .**

Believing the prediction, J.K. went on his voyage. But when the ship was in the middle of his way, he got a telegram saying '*Nithya was in a serious condition*'. **J.K. was unable to take decision whether to proceed or to return . Within a short while, the successive telegram that arrived carried the message of the demise of Nithya. Nithya passed away .**

J.K. could not accept the fact . But the death was real . **He was totally shattered and broke down.** He could not do anything. **Mentally he turned to be a live-corpse.**

J.K. and his brother were brought up together **in the Theosophical Society being separated from** their parents . Both of them were the inseparable **companions** to each other **until the death of Nithya .**

Then J.K. felt **that he had nothing to do in** the world . He **could not** digest the loss of *Nithya* . He felt desperate . He was withering with mental agony . Neither of his spiritual experiences gave him any relief . He felt that the **whole** world had given him up . He felt even the divine powers had given him up .

He had no efforts **to make** both inwardly and outwardly . He even **stopped** his search . He put himself in a room **in all melancholy**. He made himself aloof. At this desperate condition, everything stopped within himself .

And without his least expectation, a new door opened within **himself . The enlightenment, happened to Buddha, happened to J.K. also .**

He felt the function of his mind **taking** a new dimension. Then he began to view all the problems of mankind **from** a different angle .

The same thing had happened to Ramana Maharishi also . When he was a boy around the age of 14, he was at Madurai . One day without no reason he **was engulfed by** the fear of death . He felt death was approaching him .

Normally,

if any **boy of his age were** so afraid like him,

what **would one** do ?

Such boy would try to get consolation from the elders or from his friends. **In case** interested in prayers, he would go to **the** temple . It will be the **normal course of action to get out of fear** .

But , on the contrary, he behaved differently .

He submitted himself **to death**. He was prepared to face the death itself . He laid down on the floor and dramatized what would happen if he **dies** .

He was a small boy . He had no philosophy about anything. He accepted the fear of death **with an** empty hand . He did not try to escape from the fear . He did not avoid the fear .

He simply allowed the fear within himself without any protest.

Here ,Without his least expectation, the new door opened within **himself** .

He got enlightenment **in his** boyhood .

But, as a small boy, he did not know what had happened to him.

He did not have any knowledge about scriptures . So he could not understand about the greatness of his enlightenment.

In his own language he understood that **something** peculiar had happened to him.

He felt he was liberated .

Then he went to Thiruvannamalai. Sitting and doing nothing made him to enter into the *Samathi* state, a state of trance .

People were surprised to see him in the *Samathi* state that too in boyhood . His *Samathi* state made him popular.

But, when Ramana Maharishi **while referring to** his *Samathi* experience, he said, “ *The experience of Samathi is not so great when compared with the experience which I had at Madurai. The thing I got at Madurai is still with me .* ”

But most of his disciples and his devotees are interested only in meditation and the state of *Samathi* . When Rama Maharishi preached, he used to say, “ *Ask yourself who am I ? Look within yourself and find out the source where from the I consciousness emanates.*”

**If we practice it on the instruction, it would be helpful only for meditation and for *Samathi* state. This approach cannot create liberation . It cannot give enlightenment .**

**Even if Ramana Mahauishi himself asked the question “ *Who am I ?* ” within himself while at Madurai, he himself would not have got the enlightenment .**

**Including myself, many are benefited by the teachings of Ramana Marishi .**

They will create marvelous experiences and clarity upon various doubts . But his approach did not give enlightenment to anybody else. It cannot give .

We are not trying to criticize anybody . Enlightenment can never be attained through any such practice .

There is no way towards it .

It happened, when we avoid all our ways - all our efforts of attaining something.

The spiritual scriptures are dealing with this aspect here and there without any conclusive **statement**. It was not clearly classified and codified in the scriptures .

## 10. Can devotion give Enlightenment ?

There are many who have attained enlightenment. But very few have codified the nature and the workout, of what enlightenment is .

Out of them,

**Buddha** is one.

It is said that he had thousands of disciples . Since they had direct contact with **Buddha**, most of his disciples had got enlightenment. But all of them did not take the task of teaching and explaining enlightenment .

In the course of time ,

the practices of *Manolaya* alone came to the forefront. So, the *Manonasa* , the state of *Nirvana* , began to hide itself **within them**.

**As for as** the eastern world is concerned , most of the enlightened persons got their enlightenment only through their devotion to God .

But , mere devotion cannot give enlightenment .

*Surrender* - the state of surrender , is considered to be the highest , in devotion.

The *surrender* alone can give enlightenment .

Mere devotion gives *Manolaya* alone . It will not give *manonasa* - the *nirvana*, - the enlightenment .

What is surrender ?

How does it give enlightenment ?

*Surrender* means, giving all our **responsibilities** to God .

When we do not have any responsibility **as for** anything , we take everything , as done by God **Himself** .

We accept everything , as granted by God Himself .

Here ,

there is no effort on our part .

When there is no effort , we can understand , how to function without effort .

This is the **very** core of enlightenment .

Here , we find out that our mind functions on its own , without any **pressure** , in the name of effort .

It is very easy to attain **the** enlightenment and **the** liberation through surrender .

In the olden days, most of the **enlightened** persons **attained** enlightenment only through such devotion and surrender **to God** .

But, they did not know the science behind their great attainment.

Because, their approach **was** only through faith and nothing but faith.

Since they did not know the science of enlightenment , they could not explain the way to it .

So they simply advised others to have devotion and faith . It is not wrong .

One can get enlightenment very easily through devotion . But the only thing necessary , is that , it must be ripen **as** surrender .

Devotion is very simple and easy ; but surrender is not so .

Surrender happens to one among million . So it is considered to be very rare .

But , is it a rare one ?

The surrender and enlightenment through devotion , is **really** very rare,

It is nothing but the state of *Manonasa*. It is our natural state . **It is here and now. It may be rare , if it happens through devotion .**

We need not take a **roundabout** way to attain it .

As we have already seen, it is not a state to be attained . It is always there . We need not attain it .

How can we attain it , when it is always with us ?

**You might have** heard a humorous story .

A rich man went to a saint asking remedy for his sorrows and sufferings. The saint sitting under a tree , in a street , **asked** him to bring thousand pounds as his fee, **Gurudakshina**.

The rich man met the saint with the fee on the next day . The saint after receiving the amount asked the rich man to sit under the tree with closed eyes . The rich man sat with the closed eyes and at once the saint ran away with the money .

Even though the rich man sat with closed eyes , he found out that the saint was running with money. He was shocked very much. *“How wrong am I to take him to be a saint who is really a cheat !?”* **Thinking so**, he began to chase the saint .

The rich man had a heavy body and the saint was very slim and young . So the saint had very easily escaped from the **sight** of the rich man .

The rich man searched **for** the saint , in two or three streets and afterwards , returned to the original place, the tree where he met the saint, in a desperate **mood**. But to his surprise , the saint was there , under the same tree, with a smile on his face . He returned the total amount to the rich man with **all** his blessings .

The rich man was very happy to get back the lost money .

The saint told him , *“You came here with your sorrow. Even though you are having **great wealth**, you were not relieved from your sorrow . Now also you are having the same money with you . But now you are happy ; now there is no sorrow with you. I have just returned your own money. If money could be the reason for your happiness , you must be happy when you have the money with you early . The money is not the cause for your happiness . So there is happiness within you always . You need not search it somewhere else .”*

This is the story.

**We** are going to analyze certain things related to this story .

The man **was possessing great wealth** . Even though he had the money with him , he was in sorrow . He approached the saint for his release from sorrow .

When the **saint ran** away with money , he was shocked and bewildered. He got back the money . He got relieved from the shock and the bewilderment .

The release from the shock gives him pleasure . Here money does not play the important role .

But the shock

and **his relieving out of it** - these are the two important factors .

Money or some other thing may be the cause for such kind of shock .

One may get such shock due to anyone of such reasons . Then he gets relieved from the intense feeling of shock .

Thereby he feels a **relief** .

The feeling of **relief** expresses itself as a feeling of pleasure.

When we succeed in our struggle ,

we feel a feeling of **relief** and a pleasure .

When we **are relieved** from the tension of struggle ,

our mind becomes weightless .

Our anxiety subsides .

We feel , there is no **necessity for tension and anxiety** .

Dejection disappears ; our mind functions with a satisfaction and contentment .

---- All these are related to *Manolaya* .

It brings , both sorrow and pleasure .

When our mind **is with** the quality of sorrow ,

we name it as sorrow .

When the mind rests in the quality of joy ,

we name it as joy .

But ,

concerning with *Manonasa* ,

it can be both .

At the same time ,

it is beyond both .

It is water that becomes ice **which again becomes** water .

Water is the natural state .

Just like that -

*Manonasa* is the Natural state of our mind .

The water **poured** in a vessel ,  
takes the shape of the vessel at once .  
When we take the water away from the vessel ,  
it releases itself from the shape at once .  
The liberated mind , the *Manonasa* , is always **water-like**.  
Concerning with *Manolaya* ,  
even though it comes from water - *manomasa* ,  
it becomes ice .  
So **it takes** time ,  
for its return to the original state .

## 11. How to keep **oneself** innocent ?

It is very easy for the enlightened persons to be in the *Manonasa* state .  
They always **have** the mind in the liquid state .  
They get *Manolaya* , to deal with the situation .  
But it is like **pouring** water in a vessel .  
It never loses its liquidity . It is always prepared to change its shape .  
The change is not possible , only when it comes to a frozen state . We  
have already seen that we cannot do anything without *Manolaya* .

But ,  
if we give undue importance to *Manolaya* ,  
it becomes hard and solid .  
Then it takes time to return to the original state .  
When we say, *Manonasa* ,  
we need not imagine it as a strange and peculiar state .  
We have already seen it **as** an ordinary state . We have seen it, as our  
natural state .

Natural state means...?

It is nothing but the *innocent state of a child* .

Each and every child is born only with this innocent state of  
mind .

**Until** there is no knowledge and thoughts , the child **remains** innocent.  
The gathering of knowledge and memory , creates density in the mind of  
the child .

The child begins to act according to its knowledge and memory. It  
begins to act towards an end . It begins to act with a demand .

Now , the innocent mind of the child becomes contaminated. It  
becomes cunning and calculative .

There is a beautiful story , described in a scripture, *Yogavasistam* by  
name . It is nothing but the story of our mind.

It happened in the legendary period . Once there was a war between  
*Devils* and *Angels* . In support of the *Devils* , the master of *devils* , created  
a strange *Demon* from the **sacrificial** fire. The *Devils* set the *Demon*  
against the *Angels* . The *Angels* could not fight against the *Demon* , they  
could not succeed the *Demon* .

The reason , told for their failure , is somewhat strange ; yet it is  
scientific .

Even though it may be an imaginary story , the scientific approach ,  
made in the ancient time , is really wonderful .

In the story it was said that , the *Demon* had no mind .

Since it was a mindless one , no one could conquer it .

So , nobody could destroy it .

Then **how to** destroy it ?

The *Angels* got the advice of a *God* , by name *Narayana*, responsible for the protection of the universe .

He gave advice to the *Angels* : “ *You go to the Demon for war and pretend fighting with the Demon . You need not fight really . You pretend and then escape from the war field . Do the same thing repeatedly for three or four times .* ”

--- This was the advice , given by the *God* to the *Angels*.

Thereby the *Angels* followed the advice . They waged war against the *Demon*.

But without continuing the war , they escaped from the field as per the advice . They had done the same thing three or four times .

What all happened , **got** registered and recorded with the *Demon* and the registration had created memory and mind to the *Demon* .

Thus , the mindless *Demon* , got mind . As soon as the *Demon* got the mind, it **turned vulnerable and conquerable**.

Then the *God* advised the *Angels* to attack the *Demon* with full strength . Thereby the *Angels* simply destroyed the powerful *Demon* .

The same thing happen to a child also . The innocent state of our mind is being covered by our knowledge and memory . The gatherings of our knowledge , **beliefs** , **conclusions** and ideas, are the barriers to the **function of our innocent mind** .

These barriers give **solidity** to the liquid state of our mind.

All our intellectual approaches are nothing but bondages to our mind . When our mind commands and confirms that something is correct , our innocent mind also accepts it .

Gradually our innocent mind becomes thick and solid . It cannot keep the liquid state permanently .

Now ,

how can our mind , relieve itself and **getting** back from its solidity ?

How shall we remove the solidity ?

How shall we remove the recordings of the mind ?

If it is possible , then , we can very easily return to the original state of innocence .

But , is it possible ?

Is it possible for us to be free from the bindings ?

Definitely , it is possible .

Because , the original state of our mind itself is in the form of liquid.

All the recordings of our mind are just like , **words** written **on the surface of** water.

It is not easy to remove the writings , written **on** a rock , a solid thing .

But, it is very easy to remove the writings , written upon water.

Moreover , we need not remove it at all . It disappears **by** itself. All the writings **upon** water , disappear without any effort on our part to remove **them** .

In the same way , our recordings in our mind also , dissolve without any effort on our part .

But, is it true ?

If it **were true** , **why not they have been destroyed** and dissolved so far ?

It has **not happened by itself so far** .

Not only that, it has not been destroyed , despite our effort to do so .

Why so ?

Then , how can we regain our innocence ?

Now , let us approach it differently .

We have found out that returning to the original innocent state is correct . **How to do it ?**

We have already seen that both , the innocent state and the state of calculation , are within our mind .

Which part of our mind has found out the necessity for innocence ?

Which part of our mind , demands the state of innocence ?

Is it asked by the innocent part of our mind ?

Or, is it asked by our intellect , made by our memory ?

We can very easily find out that this question is raised only by our intellect - the intellect made by the recordings of our memory .

Our innocence does not ask this question . Our intellect alone asks this question .

**The intellect portion of our mind** alone creates all such problems. Then the same intellect , demands for the remedy .

Whenever it functions with a demand , the importance of the intellect alone , is confirmed .

The importance of the memory portion alone , is confirmed. It is confirmed again and again . When it is so confirmed repeatedly , there is no chance of regaining innocence .

Then, shall we have to leave away the problem itself ?

If not, what else can we do , for the remedy ?

Then, what is the solution ?

Where is our salvation ?

## 12. Who am I ?

Can we enter **into** the realm of innocence, with the help of intellect ?

When our intellect functions , the intellect gets itself strengthened.

When the portion of intellect functions , the state of *manolaya* is strengthened . Here, who is going to go beyond intellect , and enter into the portion of innocence ?

Who is he , who enters the realm of innocence ?

Who is he, who is being in the realm of intellect ?

Who is that person ?

We can simply say it ,

I am .

Who am I ?

*Ramana Maharishi* also was asking the same question .

If we think *Ramana* , when we ask the question , then , we will think only

what *Ramana* has said in this respect .

So , for the time being , let us forget *Ramana Maharishi*, and ask the question afresh.

Who am I ?

What will an average man think , if he asks himself , “ *Who am I ?* ”

Let us examine **it like** an average person .

We consider ourselves to be a separate **entity** from the day when our memory started .

We have an individual name . **Each of us has** father and mother . We are having our own family members **and** friends. We have been educated . We are doing a business or **on** a job .

In this way we can add so many things . All our experiences **right** from our birth **until date have been continuing** with us . Our experiences **are our** possessions .

We are one, as a total bundle of everything to which we are related .

But, there is also a peculiar thing that we have to notice .

Even though we are related to many things, we feel, we are also a separate entity.

We feel ourselves to be an individual person, apart from the things we are related to.

We may have many experiences . We may have pleasurable experiences; **or have** sorrowful experiences .

We treat them as they happened to us .

We feel us as an experiencer , apart from those experiences . The persons, to whom we are related , may change . But we feel ourselves to be a changeless *I consciousness* .

The experiences , we experience , may be of various **types**.

But we feel, the experiencer - *I consciousness*, is always one and the same .

The persons , related to me , may change , but the *I consciousness* is changeless .

My experiences may change , but *I consciousness* always **the** same .

*I am* always there , as an individual entity , apart from all those things.

This is what we all are having .

Let us take our dream , as an example for the discussion of this aspect :

We are dreaming in our sleep . In the dream , we travel in an aeroplane **to go abroad** . After reaching the other country , we travel in a train . Afterwards , we travel in a car. Then we meet many persons there .

**At** the end of our travel , we **would** have met so many persons .

Who are they ?

Are they real ?

Have we met them actually ?

No , not at all .

Everything is a dream .

All the happenings, all the experiences and all the persons met by us, all are **dreamy**.

All the persons and the happenings **in** a dream are nothing but dream.

It is not a physical reality .

In our dream, there **are** not only experiences, **but** also the experiencer .

There is also the I consciousness.

In our physical world , everything happens around our I consciousness.

There is no happening without the *I consciousness*.

The same is the case , in our dream also ;

where, there is always the I consciousness .

Nothing will happen in the dream without our I consciousness .

Each and every happening **in** a dream, encircles around *I consciousness*. When we dream travelling in an aeroplane , we recognize ourselves as the traveler **on board** .

When we dream travelling in a train ,

we recognize ourselves to be **a train-traveler**.

In the same way , we recognize ourselves to be the **car-traveler** , when we **dream** travelling in a car .

When we experience anything in the dream , we recognize ourselves to be the experiencer of the experience , **as happens** in the dream .

We identify ourselves, in accordance with the experiences of the dream.

We simply become the experiencer of the experience, happened in the dream. We simply assume the role and character , in accordance with the experience of the dream.

We are there in the dream .

The ***I consciousness*** is available in the dream .

Throughout the dream ,

we will take a separate **entity** ,

in accordance with the happenings of the dream .

But ,

in nowhere ,

we recognize ourselves ,

to be the *dreamer* of the dream .

After the completion of the dream alone ,

we can recognize ourselves to be the person who has dreamt.

*During the course of the dream , we prolong and remain to be the characters of the dream .*

Even in dreams ,

**there are classification as ,**

***the seer and the seen ; the*** experiencer and the experienced .

But , both are made up of our thoughts , our thoughts of our dream .

Dream is nothing but our thought . The thought **that** comes during our sleep , is known as dream .

The experiencer and the experienced , both are made by the thought of our dream.

As the two sides of a coin , experiencer and the experienced are related to each other .

But , which is the cause for the other ?

Whether experiencer is the cause for the experience ?

or the experience is the cause for the experiencer ?

The experiencer is , changing his role ,

according to his experience , he experiences .

He is in the role of a traveler of **a train while dreaming about** travelling in train .

He changes his role to be the traveler of an aircraft when the dream changes to be travelling in the aircraft .

Thus ,

the experience decides the role of the experiencer .

---and not the experiencer , creates the experiences according to his role .

Experience is the cause for the experiencer , and experiencer is not the cause for the experience .

Is it the condition , happening in our dream alone ?

No ; the same thing happens , **in our real life too .**

Even in our waking state ,

we are creating both the experiencer and the experience ,  
only through our thoughts .

When there is no **thought** ,  
there is neither experience ,  
nor the experiencer .

**As the thought , in our dream , is the cause of every happening of the dream ,**

**the thought , is the cause of every happening in the physical world, in the waking state.**

### 13. Can we attain Innocence ?

Scriptures say that our original state is *Athma* – Soul – Spirit .

It is said , we are the *Pure Being* .

But nobody knows oneself , as *Athma* , the *Pure Being* .

As we do not recognize ourselves to be the *dreamer*, during the course of our dream, we do not recognize ourselves , to be the *Athma* , - the *Pure Being*, during the course of our waking state .

We take ourselves to be the experiencer of the experiences.

We know experiences ;

we know the experiencer .

We do not know more than that .

Nothing else would come ,

within the field of our knowing state .

It is how the dreamer cannot come into the field of dream.

In the **same** way , the *Athma* – the pure being – cannot come into the field of waking state .

The dreamer is the cause for the experiences in a dream .

The dreamer himself takes the role of the experiencer .

The same thing happens in the waking state .

Here ,

*Athma* may be the cause for the experiencer in the waking state .

But *Athma* will never enter into the waking state , as *Athmic* consciousness .

In the same way ,

The dreamer will also never enter into a dream as the dreamer.

The *Athma* may be the cause **for** everything . The dreamer may be the cause **for** everything .

But they are not of any use to our further progress .

So ,

for the time being ,

let us put aside both *Athma* and the Dreamer ,

and understand what is actually available with us .

Because ,

we cannot accuse both *Athma* or the *Dreamer* directly for any one of our problems.

So, it is safe to simplify our language .

We can discuss everything in the field of mind .

Our mind itself is responsible for both ,

the problem and **the relief** .

Our mind itself is the cause of our problem .  
Our mind itself is the cause of our **release** from our problem.  
Light is necessary ,  
where there is darkness .  
So, we have to bring light ,  
only to the mind which has created **the** problem .  
Now ,  
let us return to our original question .  
*Manolaya* is the cause for our Joy and sorrow .  
How can we go beyond *Manolaya* and enter into *Manonasa* ?  
What shall we do for that ?  
We are travelling with these questions .  
Then we have asked :  
Who is the person who **will** go beyond intellect and enter into **the state of innocence?**  
In other words ,  
Who **will** go beyond *Manolaya* and enter into *Manonasa* ?  
We have raised the question .  
Now ,  
let us continue .  
Our *I consciousness* is nothing but the entity ,  
created by our experiences .  
It is created temporarily  
by our thoughts .  
All our thoughts are temporary . They come and go regularly.  
Our thoughts **form** and **come** as the smoke comes from an incense stick.  
The smoke comes anew every time , from the stick and disappears .  
It comes repeatedly **in clusters** .  
Just like that , our thought also emerges , one by one .  
As our thought , comes and goes temporarily ,  
our *I consciousness* also comes and goes temporarily .  
There is no permanent experiencer .  
There is no permanent *I consciousness* .  
He is made up of only by our experience .  
Our experience creates this experiencer ; this *I consciousness* .  
When our experience changes , the experiencer also changes ; the *I consciousness* also changes .  
When a new experience happens , new experiencer also forms ; new *I consciousness* also forms .

All our experiences are created by *Manolaya*. Our experiences are the expression of our *Manolaya* .

There is no experience without *Manolaya* .

In the same way , the *Manolaya* creates , the experiencer .

The *I consciousness* appeared , only through *Manolaya* .

*I am* the expression of *Manolaya* .

So , the statement that ‘*I am going to enter Manonasa , getting relieved from manolaya*’, is a false statement .

It is an impossible one .

*Manolaya* cannot enter into *Manonasa* .

Self cannot enter into selfless state .

You might have heard this story. **Once** , there was a dispute between the *Sun* and the *Darkness* .

The *Darkness* , affected by the *Sun* , complained to *God*: “*I am troubled very much by the Sun . I cannot stay anywhere . He has been chasing me wherever I go . He tortures me to the worst . Please warn and control the Sun not to chase me .*”

This is the complaint , made by the *Darkness* to *God* .

*God* summoned the *Sun* . *Sun* appeared .

*God* asked the *Sun* , “ *Why do you give trouble to the Darkness by chasing it continuously ?* ”

The *Sun* was surprised very much .

“ *Who is it the darkness ? I’ve never seen such a thing throughout my life. Without knowing and seeing it , how can I give trouble to it by chasing ? Please ask the darkness to come before me so that I can see it* ”

--- But the *Darkness* did not turn up so far , in front of the *Sun*.

How can the *Darkness* face the light ?

**That way** how can *Manolaya* enter into *Manonasa* ?

It is just like that ,

the *I Consciousness* cannot enter into *Manonasa* .

It is not possible for the fusion of light and *Darkness* .

Then ,

Who is going to enter *Manonasa* ?

**What is the place where *Manonasa* occurs ?**

Is there any peculiar place , where *manonasa* occurs ?

Our question ,

seems to be **just, reasonable, intelligent and worth-asking** .

But there is no truth in this question .

We cannot ask any question as and when we have the chance of asking question .

We know what is meant by *time* .

Time is classified as present, past and future .

***Present*** means the time which actually prevails .

***Past*** means the time which had prevailed already .

***Future*** means a time which will prevail in the future .

“ How **can one** go to the past ? ”

if anybody asks like this , what would be our answer ?

**Past is something which prevailed** already. We cannot go once again to the *Past* . It is already over . What we can do is that we can think over the happenings of the *Past* .

In the same way , if anybody asks , how can one go to the *Future* , what would be our answer ?

**Future** is only an imaginary **state which is to prevail;**

So we cannot directly go to the *future* .

What else we can do is that we can **expect** it, with all our imagination about it.

In the same way, if one asks , how can one go to the *Present* , what would be our answer ?

Wherever we are , it is the *Present* state itself !

Then , how shall we have to go to the *Present* state ?

Where is to start , and where is to reach ?

Everything happening , is the *Present* .

Here , there is no going and there is no reaching .

Wherever we are , is the *Present* .

The question itself , is wrong , if we ask ,  
how shall we go to the *Present* state .

In the same way ,

*Manonasa* is not a state , to be attained .

*Manonasa* is our natural state .

We are already in the *Manonasa* state .

We need not get it afresh , as we are already **into it.**

But , is it actual ?

Do we have the *Manonasa* state always ?

Do we have the innocent state always ?

Then what is the portion which is having problem ?

Which one is the part that requires salvation ?

Who is the person to whom salvation is required ?

## 14. The life of an experience

What is the place , the ground ,  
where we are having all our problems ?

Is it *Manolaya* ,  
or is it *Monanasa*  
where we are having our problems ?  
*Manolaya* alone brings ,  
both pleasure and sorrow .

When *Manolaya* is in action , there may be either the experience of  
pleasure or the experience of sorrow .

So ,  
*Manolaya* brings all our problems .

We have already seen in detail what *Manolaya* is .

When our mind joins and rests in our experiences , we say it is  
*Manolaya* .

But ,  
When such fusion takes time , for its disappearance ,  
there happens a frozen state .

*Manonasa* is the state ,  
which functions in a *liquid state* without any attachment over the  
fusion , - the *Manolaya* state .

Pleasure and pain happen in the *Manolaya* state .

We fight against our pain ,  
when we want to be free from pain .

If we want to extend our pleasure , we fight for its extension.

As our experiences of pleasure and pain ,

come by way of *Manolaya* ,  
*Manolaya* itself is the cause  
for our struggles .

The same *Manolaya* , which creates our struggle , itself takes step to  
solve the **same**.

But ,  
all the efforts of *Manolaya* ,  
confirm the *Manolaya* itself .

Then ,  
what is the salvation for our problem ?

The very demand for salvation , gives strength to our problem.

*Ramayan* is one of two great *epics* of *India* . In the *Ramayan* , there is a character by name : *vaali* .

He had a special blessing. By virtue of **it** whoever fights against him , the half of his enemy's strength will go to *vaali* .

So the strength of *vaali* with the half portion of his enemy's strength , makes *vaali* more powerful , than his enemy .

So no one can directly wage war with *vaali* .

In the same way , all our efforts to conquer *manolaya* , give additional strength to *manolaya* itself .

Then , how shall we solve our problems , so created by *manolaya* ?

We have already met the same question **earlier** .

We have already seen that

*the demand for pleasure* is the root cause of all our problems.

*The demand for pleasure* creates , contradictions and struggles .

If we do not have the *demand for pleasure* , there would be no contradiction ; there would be no struggle .

So , it is good and correct to function in a state, where there is no *demand for pleasure* .

Now , I want the *state* , where there is no *demand for pleasure* .

But , the very demand for such a demandless state , is itself the action of the *demand for pleasure* .

Thus , our mind asks and demands something and involves itself into various problems .

Now , is there any way out of it ?

What shall we do ?

Here , some renowned saints have given a solution .

They **said** *summa Iru* .

**In Tamil**, *summa Iru* means *do nothing* .

When they say *do nothing* .

we would ask , ‘ *how is one to be in a state of doing nothing?*’

**Their answer would be** , “*we should not do anything*” ,

**We** will again ask , “ *What shall we do to go to the state where we should not do anything ?* ”

It is our habit .

We always do something , to get something . We *always* follow the practice of doing something .

*Doing nothing* , - *Summa Iru*

is not at all an action .

We need not execute it .

It cannot be executed .

If we execute it ,

it is not that .

Then ,

it would be something else .

If we understand that we need not do anything ,

the very understanding results **in**

*doing nothing* .

*We need not do anything* - is only an intellectual clarity .

It is only an intellectual understanding .

We understand our *inability* ;

and thereby we find nothing to do .

But ,

without doing anything ,

is it possible for us to solve our problems ?

We know the musical instrument , the piano . It has many **reeds that produce sound**

If we press a **reed**

a sound comes as music .

But ,

how long will the **sound** last ?

The duration of the **sound** produced , **will only be** for a fraction of second .

After that , **there will be no sound** .

If we want to hear the **sound** once again , we have to press the **reed** once again .

Suppose ,

the **sound**, comes out , is not nice or we do not want the music . What shall we do ?

**Can** we drive away the **sound** from our room ?

The **sound** comes out ,

will automatically fade away , **within the fraction of a second**

without doing anything on our part .

It will not give us the chance of driving it away .

In the same way ,

we press some other **reed** and **another sound is produced** . We feel , it is very nice . We like its continuance .

**Will we close the doors making the sound not to leave the room ?**

Can we extend the life of the music by closing the doors ?

It will also fade away , within the fraction of a second .

If we want the music again ,

we have to press the **reed** once again .

All our experiences are just like the music , **coming out of** the musical instrument.

The experiences ,  
happen to us , may be either pleasurable ,  
or painful.

But **their span of life** would be only **a fraction of second** and nothing more than that .

The experiences, come automatically **and**,  
will fade away also automatically .

But ,  
without having the insight of its disappearance ,  
**we try do** something against our experiences .

We begin to deal with it unconsciously .

It is only because of our fighting against **them** ,  
our unwanted experiences are renewed again .

**In case we do not like the sound**,.

we press the **reed** once again , thinking that ,  
such pressing will stop the music .

But **unfortunately**, the music is renewed .

Our unwanted feelings and experiences are renewed ,  
only because we have agitated against them .

By doing something we give life to them unconsciously .

If we do understand that

we need not do anything for its disappearance,  
we **have to remain** silent without doing anything .

When we do nothing ,

all our experiences , happened automatically ,  
**will also** fade away automatically .

Here ,

what is our role ?

It is nothing but the *understanding* ,  
that , “ *there is nothing to do on our part* ” .

We understand our inability , clearly .

Here ,

our understanding alone ,  
takes the major role .

Our clarity alone ,  
takes the vital role .

What sort of understanding is this ?

What sort of clarity is this ?

**Is it possible only for an intelligent person ?**

**Is it possible only for a **select group of** wise people ?**

## 15. The simplicity of Enlightenment

Is it very rare to have this

--- Intellectual clarity ?

Is it very rare to have this

--- Enlightenment ?

Very long it was said like that . Always it **was** described as a rare one .

But , is it rare ?

Can we attain it only after a long and arduous practices of *Yoga* and other things ?

Is it very high ,

which an ordinary person cannot **reach** ?

Is the Enlightenment a rare one ?

No ;

The Enlightenment is not **something** rare .

**Even** a common man can get this Enlightenment .

No doubt , the quality of this Enlightenment , is the greatest of the greatest .

Yet ,

You and I can have it very easily .

Mostly , the term **and** the aspect of Enlightenment , **are** not properly understood .

There is no proper understanding of what it really means .

If we understand it, in our ordinary language, what shall be our description about it?

We will describe it as a higher grade of intelligence ,

by which we can know everything , even the secrets of the past and the future .

No doubt ,

there is also such a state of intelligence , by which one can do all those things .

But this is not Enlightenment .

It is only a developed capacity of intelligence , created through our practices of *kriya Yoga* and other things .

It is only a special attainment .

It is not **the** Enlightenment which , we are discussing .

The Enlightenment is ,

nothing but the *clarity* ,

by which , we understand our *inability* .

If we cannot do anything , we sincerely understand , that we cannot do it .

It is wrong , if we consider the Enlightenment to be a higher quality of intelligence.

It is nothing but the sincere acceptance of our *ignorance* .

It is very difficult and hard to know each and everything.

But ,

accepting our inability

and our ignorance,

is very easy .

Because , it is the **ground reality** .

We need not take any effort to attain it . It is always there as the open sky .

So long , we have believed that , we can solve all our psychological problems , **by** ourselves .

We tried our level best to set right our psychological structure of our mind .

We take various **efforts** to create psychological perfection.

We find out , it is impossible .

We find it out ,

only after our various efforts and its repeated **failures** .

But when we accept our failure ,

when we accept our inability ,

we are left in a place

where we do not know what to do .

we find nothing to do .

When we find nothing to do , the movements of our mind also , come to a **halt**

Here , all the problems of our mind also come to an end .

Our problems are solved , without doing anything .

We have to recognize it and accept it .

This is not a hard task .

An average person can do this .

But there is only one condition , that we have to understand.

*We must be open hearted* . *We should not be adamant with our concepts and conclusions* .

If one is so adamant ,

he cannot come to this ,

**UNDERSTANDING.**

Even a school boy can have  
this understanding .

Obstinacy alone makes us blind .

If we are obstinate ,  
we will know our reasoning alone .

We will never **pay** heed to **the words of** others . We will not have the  
patience to think over and find out which one is correct .

There is a Mr. Z joke .

Mr. Z went to a show room for the household **articles**. **He was longing  
to purchase** a refrigerator .

He selected one , to his taste and asked the manager of the shop **about**  
the price of the fridge .

The manager looked at Mr. Z , up and down . Then he simply said ,  
“ *We are not selling fridges to Mr. Z* ”

“ *Are you not exhibiting it for sale ?* ”

---Mr. Z argued the manager repeatedly .

But the manager , said the same thing , again .

Mr. Z had to return , without buying it . But he was very much  
determined , to purchase the fridge , somehow or the other.

Then he changed his appearance , and **in disguise** went to the same  
show room , two days **later** .

He asked **for** the same fridge .

He was perfectly **in disguise** .

Nobody could identify him .

But the manager calmly told him .

“ *I have already told you , we will not sell this fridge to you.* ”

He asked the manager ,

“ *Sir , how did you recognize me , **even while in disguise** ?* ”

The manager told him with a smile on his face .

“ *It would be none other than you , who alone would identify a washing  
machine to be **a** fridge .* ”

Here ,

Mr. Z never doubted his own finding .

He had even appreciated the manager .

The obstinacy , in our ideas and conclusions alone ,  
is the barrier of finding the truth  
and getting the understanding .

Otherwise ,

this understanding is very easy and simple .

Normally ,

if we understood anything ,

we use the understanding to do something .

So our understanding becomes useful for our work of doing or achieving something .

We use the understanding as a technique and a tool for our work .

But ,

here , our understanding is nothing but the recognition of our inability of our efforts .

So ,

abandoning of our effort , is the only result of our understanding .

If we consider the understanding, as the one which induces our action and effort ,

it is not our understanding .

Really ,

it is hard to get such understanding which could be used as a technique for our action.

In that understanding ,

there is both intellectual understanding and actual understanding .

Suppose ,

I ask you to tell me the way **to** railway station .

You tell me the way . I understand the way intellectually .

Then I follow the way and reach the railway station . Now I have got the actual idea about the way to railway station .

The first one is intellectual understanding .

The second one is actual and practical understanding .

The intellectual understanding ,

afterwards turns , as actual and practical understanding .

Before such conversion of intellectual understanding into practical understanding,

our work and effort are required .

In the same way ,

suppose one learns a breathing technique which makes one floating in the air .

Before he actually does the practice , he learns the technique intellectually .

Then ,

he practices the technique step by step . He does it again and again . Afterwards , he understands **the technique** by practice .

**First** , he understands it intellectually . Afterwards , he understands it practically .

For the practical understanding ,

our effort and practice are the important requirements .

Such effort and practice are not necessary for intellectual understanding .

But practical understanding happens only after such effort and practice.

So ,

it is very easy to have intellectual understanding .

But practical understanding alone requires hard effort .

So practical understanding is the difficult one .

Then ,

there is no contradiction ,

if one would say , ‘ *intellectual understanding is very easy* ’ .

We all accept it .

There is no difference of opinion .

Here ,

in our understanding **about** which we are discussing ,

there is only one understanding ;

it is intellectual understanding .

There is no practical understanding

apart from intellectual understanding .

There is no practical technique to follow .

We need not know anything how to do ,

--- how to execute the intellectual understanding .

We understand that

‘ *we need not do anything* ’ .

This is the real understanding .

This is the real clarity .

This clarity itself , **is Enlightenment** .

We can have it very easily like a school boy can read and understand a novel .

If we are not obstinate , with our ideas , concepts and conclusions ,

this understanding , this Enlightenment ,

is very easy and simple .

## 16. Our feeling is a Music

**We** have seen ,  
knowing our inability is understanding .  
When we have this understanding ,  
then ,  
what will be our action ?

The I consciousness which tries to reach *manonasa* , is itself the product of *Manolaya*.

So , we have seen ,  
if we try anything through *Manolaya* ,  
we cannot reach *Manonasa* .

Thus ,  
we see ,  
our approach through effort , is completely wrong .

So ,  
we understand ,  
that there is no scope for effort .

It is sufficient ,  
if we understand to this extent .  
Since we understand the inadequacy of our effort ,  
our effort stops .

Even though our mind stops effort , the other function of our mind will not stop .

But it functions , in a different dimension .

The mind which had the habit of functioning with effort ,  
now begins to know ,  
how to act without effort .

The mind which was always in search ,  
now begins to act without any search .

This is not a rare state . This is an ordinary state . We can very easily recognize it.

This is our natural state of our mind .  
--- the normal state of our mind .

We heard the news , in the newspaper that the great leader Saddam Husain met his death sentence without any agitation of mind .

He accepted his death with a calm mind .

**If anybody put in the same position , his mind will function in the same way .**

The mind cannot but accept what is actually happening. Because it understands that nothing would happen by its protest.

But ,  
if the person ,  
who is facing death sentence ,  
has a chance of escape ,  
then ,  
mental agitation **will become** inevitable .  
Then he will lose his mental equilibrium .

But ,  
when our mind is free from effort ,  
it functions with the ability and simplicity ,  
to accept anything , which it happens to face .

We always have some experiences with us. It continues , till **we are asleep** .

By the term experience ,  
we mean only our psychological experience ,  
--- our mental experience .

Our psychological experiences are independent in nature ,  
**for** each and everybody .

Each one of us has a separate and individual quality of mind.

It is our quality ; it is our nature .

Our mind accumulates itself with experiences from the day of our birth . We have inherited so many things from our parents through genetic factor . Our brought up , our habits , our efforts, our desires , our fears , our motives , our ideas , our conclusions and all our experiences totally create the nature and quality of our mind .

This is our individual nature .

Our individual nature is responsible ,  
for all our psychological experiences .

We are having our experiences ,  
only according to our individual nature .

Our individual nature is our psychic structure .

Suppose we see a peacock dancing , when we are sitting in a park .

If I were an *artist* , I would **long to convert** it into a picture .

If I were a *poet* , I would have **an** idea of composing a poetry about it .

Some **may** have the idea of playing with it and some other may want to take a photograph with it .

The happening is one . The event is one . It is the appearance of a peacock ; and its dance . But our response to it, is different according to our temperament.

We have our experience **only according to our individual nature.**

In a musical instrument , there may be numerous **reeds** of music .

Each **reed** produces separate note of music .

In the same way , we have got so many aspects in our mind. Those aspects produce various types of feelings .

Such feelings will come out to deal with the situations , in which we are placed .

We may have some aspect in our mind and it produces the feeling of love and affection .

In the same way , we may have some other aspects also in our mind . They **create** the feelings like hatred , anger , desire, happiness , calmness , fear , sorrow and so on .

They will **come** out , according to the nature of the situation. We think that the feelings of love , calmness and joy are good .

In the same way , we consider the feelings of hatred , anger, fear and sorrow , as something , to be avoided .

In a musical instrument , there would be so many **reeds**, for various notes of music .

If we remove certain **reeds** , the music of which we do not like , then , it would not be a musical instrument at all .

In the same way , there is no such classification as good **or** bad in our feelings .

We cannot condemn one and praise the other .

There cannot be any classification, as something is divine and the other is devilish .

All our feelings are nothing but average human feelings .

**Certain feelings** happen excessively ;  
certain feelings take more time for its disappearance .

So , we struggle against our feelings , **at** times .

But ,

as we have seen whatever may be the feeling ,  
the life of the feeling would be of a fraction of second alone .

If we fight against such feelings , we give more life and strength to the feelings **themselves.**

We renew it , by our struggle against it .

Our struggle is always with an intention to attain something or the other

When there is sorrow we struggle to get sorrow-free state .

When there is fear , we struggle to get a fearless state .

When there is pleasure , we are interested to have a sustaining-pleasure-state .

If we struggle to get a definite thing ,  
it really means that we are inviting *Manolaya* unconsciously.

It may seem ,  
we have got a relief through *Manolaya* .

So we have to find out that attaining *Manolaya* , is not the real solution .

When we allow **things to happen**, all our psychological activities will come and go , on its own , the state of *manonasa* , becomes permanently undisturbed .

## 17. The Rare Experiences

“ *Is there anything to attain ?* ”

If this question is asked to ourselves , what would be our answer ?

Is there really anything to attain ?

The road in front of our house may be in a damaged condition.

If we do not mend it , it would not be **a good road** .

If we leave it as it is , it would become worse .

We all live with our family members . We **have a** responsibility to earn for our family . We have to work in a way accepted by the society . It is our duty to do our work .

If we do not work , it is nothing but the negligence of our duty .

In the some way , there may be certain *unwanted aspects and qualities* in our character also .

Somebody may be with the character that they are always afraid of something or the other. Somebody **may get angry very easily** .

Another one may be with the character of always being in a sorrowful state .

But they are their own nature . They might have inherited them from their **parents or during the course of their life** , by way of their brought up or by way of their experiences in their various situations .

As we have to set right our social atmosphere , we have to set right our psychological structure also .

As we have to set right our outer life and the outer world , we have to set right our inner life and the inner world also .

Both require change .

But , the inward change is different . We cannot change it , as we can **make** it , in the outer world. **Everything** can be made through our effort . We cannot **have** the same approach to the inner world .

If we try to set right the inner functioning of our mind , the condition would be **much** worse and complicated .

Our psychological problem will get life again and again .

But ,

if we understand that we have nothing to do with our psychological problem , it would be the real understanding .

Such understanding is the real Enlightenment .

The idea of attaining psychological perfection , is the only cause for all our **problems** .

We have gone through the life histories of many saints .

We heard that **the saints** were mostly in *samathi* , - in a state of trance and that their action would be always as the embodiment and the expression of love .

They were depicted as they were living in a state of psychological perfection .

Thereby , the readers are put in a delusion , that the saints alone are living in a noble state , and all others are in a pitiable state .

But , is their life account a false one ?

Is that state really not a noble **one**?

The states , so described , are really good states . There is no doubt about it .

But , all those states are nothing but the expression of *Manolaya* .

*Manolaya* is responsible for the noble and ignoble experiences . When we consider *Manolaya* in total , there can be no classification as higher *Manolaya* and lower *Manolaya*.

In short ,

whatever may be our experience , either it may be noble or ignoble , both must flow away . There must be the liquid state. There must be the *Manonasa* state .

**She is a lady with so many spiritual experiences . Both she and her husband are very interested in spiritualism.**

**Due to the density of her experiences , she is unable to do her household duties .**

**Even though she tries to do the daily work , on the inducement, given by the other people , she cannot fix her mind to the work. It is very difficult for her even to look after her own body . She cannot even take her bath for months . But , when some of her family members criticize her and accuse her , she cannot bear it and sometimes she weeps for that .**

**On seeing her weeping , her family members tell her , “ *How can one be a Gnani , - the enlightened one’ if she is weeping. She pretends to be an enlightened one .”***

**The lady doubts her own state . She doubts , whether it is a higher state or not , in the spiritual field .**

**Is it a correct state ?**

**Is it a respectable state ?**

**Is it a state, related to spiritualism ?**

**Then why did it happen to her to weep as an ordinary person ?**

The lady wants to know about the nature of her experience . She contacted me over phone.

The experience , happened to her , are not ordinary . They are very rare , happened to someone out of many thousands .

There is chance of happening of such kind of experiences in the spiritual world . It is said that the famous saint *Ramakrishna Paramahamsar* also was having such kind of experiences .

He got married to *Saradha Devi* . During the first night ,

*Ramakrishna Pramahamsar* grasped the hands of *Saradha Devi* .

But he did not have any carnal desire . He at once went into a *Samathi* a state of trance .

Is it possible ? We may doubt it .

I myself had the same doubt .

But on learning the experiences of this lady , we have to take the experience of *Ramakrishna* , a possible one .

*Ramakrishna* never used to touch money . He used to condemn that the desire for women and money are only the main vices .

If anybody gave money to *Ramakrishna*, he would at once trembled fretfully .

But his main disciple , *Swami Vivekananda* himself , doubted his master . ‘ If we touch electricity , it will give us a shock . But how can the money give him shock ? It is nothing but his willful trembling . ’

--- *Vivekananda* thought like that and he decided to test his master .

He put a coin of money under the bed of *Ramakrishna* without his knowledge .

*Ramakrishna* laid down upon the bed as usual . But as soon as he laid down , he jumped away as if he was stung by a scorpion .

Our *Manolaya* can have the capacity to produce various kinds of experiences .

Thereby , we may be put in a condition , not to do our day-to-day activities . If the lady can weep when others criticize her, there is also certain aspect in her psyche , to get such reaction.

What all available in our mind , - in our psyche , that alone will come out , in the form of experience .

But, there is no hierarchy in the experiences , as higher or lower.

If we consider something is noble and other one is ignoble, we will inevitably create attachment to the noble and hatred towards the ignoble .

Thereby , we invite struggle for stabilizing the noble and for removing the ignoble .

All our experiences are nothing but the quality of our *Manolaya* .

If we allow all of them to come on its own way

**and go on its own way ,  
then, it is possible for the free- flow of our *Manolaya*  
and the stabilization of the undisturbed *Manonasa* .  
Concerning with *Manonasa* ,  
everything remains in the liquid state .**

## 18. The Movement of Experience

**W**e have asked , “ *Is there anything to be attained ?* ”

**As far as the outer** world is concerned, there are many things to be attained.

So ,  
efforts are needed for the outer world .

But , **in our inner world,**  
our efforts alone create problem .

If we have anything to attain psychologically ,  
then ,  
effort is inevitable .

In the same way ,  
if we have any effort with us ,  
that means ,  
we are having something or the other to attain .

If we have any struggle with us , that means , we have something to attain .

All our efforts are there ,  
only with an expectation of attaining a  
satisfactory condition of our mind .

We all strive towards a ,  
*psychological perfection* .

Actually ,  
there is no such state .

*We are expecting a frozen state , in the name of psychological perfection .*

Though there is no such state , actually ,  
**at times** ,

we may have certain high quality of experiences , by way **of Manolaya** .

They deceive us that they are real . Then we try to make it perpetual .

We deceive us by thinking so .

Now ,

as a supposition , let us take

that such a higher state of spiritual experiences were permanently with us .

Do we know , what will happen to us ,

if we manage to retain the state permanently with us ?

*It will destroy even our body itself .*

Because , **all our** experiences are nothing but bodily experiences .

We may name it as psychological experiences or higher state of spiritual experiences.

But all of them are none other than bodily experiences .

They all , are the experiences , happening in the brain and the nervous system of our body . Without the help of this system of our body , we cannot experience any such experiences .

There are somebody who can separate their *astral body* and come out of the physical body .

At this stage we can feel that , we ourselves are nothing but the *astral body* alone . When we are in our *astral body* , we can see and hear the world through our *astral* sensitivity .

We can even see our physical body as laid down upon the bed.

But , we do not have any other experiences . We can have other kind of experiences , only after the entry of our *astral body* into the physical body .

We can experience the so called spiritual experiences also,  
only after the entry into the physical body .

The chemical changes ,  
happening in our bodily cells , brain cells and in the nervous system ,  
are the real substance , the substratum of our experiences .

Then only they have the quality of sensation . All chemical changes ,  
affect the cells of our body, in some way or the other. The excess of its  
happening , affects the normal health of our body .

The quality of our experience , may be very high .

But if it exceeds the limit , it affects the health of our body .

So , it may either be of our mind or of our body ,  
it must be in a condition

where anything can come in freely and go away freely .

When we catch hold of anything ,  
or when anything stagnates in a frozen state ,  
it affects the body ;  
it affects the mind .

*The liquid state of experience is the right experience.*

Whatever may be the experience ,  
it may come to us freely

and it must go away from us freely .

But unconsciously , we expect a permanency in our experience .

We think and wish that we must be in a good state , permanently .

But , it is an impossible one . It is against the nature . If **happens** , it becomes dangerous ; it becomes destructive .

So we have to find out for ourselves that

we have nothing to attain . We have to confirm ourselves that we have nothing either to attain or to retain .

When there is nothing for us to attain psychologically , all our efforts become meaningless .

All our struggle to remove our psychological experiences, **grounds** to a **halt** .

Even though our mind stops **the** struggle ; our mind will not stop its function .

Our mind functions continuously .

But there would be no struggle in the mind . The mind will not struggle for **retaining or removing** its experience .

Then ,

all our psychological experiences become the spontaneous experiences of our mind ;

motiveless experiences of our mind .

When we do not take serious care of its existence or its disappearance , all our experiences become spontaneous in nature .

Our experiences may be either pleasurable or painful .

Our experiences may either be *noble* or *ignoble* .

But everything happens **on** its own . We are responsible neither **for** its appearance nor for its disappearance .

The circumstances are responsible ; the nature and character of our mind **are** responsible .

We ourselves - our *self will* have not activated the experiences .

They appear on its own accord . Our mind acts spontaneously. Then they dissolve and disappear **by** themselves .

Not being removed by us , they go away on its own . The experience may be one which we like or it may be one which we hate , **it disappears by** itself .

OK .

All our experiences on its own accord come ; last ; then disappear .

Here ,

what are we doing ?

What does the **I consciousness** do ?

What is the role that **it** takes ?

When an experience happens ,

the **I consciousness** is there as the experiencer of the experience .

Whenever there is experience ,

there ought to be the experiencer .

They are not separate . They are just like the two sides of a same coin . Experiencer is the part of experience .

**Whenever the experiencer tries to retain an experience ,  
or tries to perpetuate an experience ,  
he gets himself strengthened  
to execute his effort .**

**In the same way , if he tries to remove or control his experiences ,  
he gets strengthened to the extent of his effort .**

**The experiencer , - the part of the experience itself ,  
fights against experience .**

**When one side of a coin , fights with the other side of it , when will the  
fight end ?**

**Fighting again and again , causes the I consciousness strengthened .  
The strengthening of I consciousness means ,  
the strengthening of the separate individuality .**

**When there is no fight and struggle , the experiencer accepts the  
experience .**

**Then , the experiencer becomes the part of the experience .**

**In the equanimity of the experiencer and the experience , it is neither  
the experiencer nor the experience . It becomes total .**

**When it becomes total, it begins to move .**

**It begins to roll .**

**So it must become total for its movement .**

**It must be the total expression of the total energy , for itself .**

**It becomes the total movement of life itself .**

**In this movement of life energy ,**

**all the dead things dissolve and fade away and the creativity of newness  
begins to shine .**

## 19. Chijjadakranthi

In the *vethanthic* scriptures , a word , *Chijjadakranthi* is used .

*Chith + Jadam = Chijjadam* .

*Chith* means sensitivity , feeling and wisdom .

*Jadam* means matter , **inanimate** things and other materials without any consciousness or life energy .

*Kranthi* means a knot .

When *chith* and *Jadam* join together and get a knot with the other , it is *Chith Jada Kranthi* .

It is jointly pronounced as *chijjadakranthi* .

It means a knot , made by **tying up** the intelligence of knowing and the knowledge **acquired** .

It means a knot , made by the life and matter ,  
or made by the energy and matter .

It is nothing but the formation of the EXPERIENCER .

The mere I consciousness - the substratum of consciousness, is considered as the *Athma* or soul or the life energy .

All our experiences are matter only ; made up of only by our memory and knowledge .

The life energy of I consciousness merges with the experience,  
and there appears the combination , - the experiencer .

In the combined state ,  
the *Athma* , the I consciousness ,  
is a part ;

and the matter , - the experience , is an another part .

We have already seen the example of a person who dreams .

During the course of our dream , we assume various characters in the dream . We become the traveler of a train, when we dream that we are travelling in a train .

We become the traveler of an aeroplane , when we find ourselves , travelling in the aeroplane , in our dream .

Thus , we assume the character of the experiencer , when we experience something in our dream . But nowhere during the course of our dream , we will not see us to be the DREAMER .

Actually , the dreamer himself , assumes all the characters of the dream . The dreamer considers himself to be the traveler of the train . The dreamer himself considers him to be the traveler of the aeroplane . He considers himself to be the experiencer , of the experiences , in his dream . He assumes many characters in the dream .

Here ,

the dreamer is the *Athma* , - the reality , - the pure intelligence.

All the characters , we assumed in our dream , **are** the combination or the knot , formed by the *Athma* and experience ; - the knot of *chith* and *Jadam* .

What happens in the dream , does not happen alone , in the dream . The same thing is happening in our daily life , in our waking state also . Our *Athma* – Soul – is our real and pure I consciousness .

All our experiences are in *Jada* state , - the state of matter- the lifeless thing .

They both join together and there appears the experiencer- the knot . The experiencer is the *Chijjadakranthi* .

We have a physical body ; that we know . We can understand that we are having a mind also .

No one **needs** to prove anybody that we are having a physical body . We all know openly and evidently that we have a physical body .

The availability of our mind, can be understood, by way of our mental experiences. It is the mind that understands that it is the mind.

But, what **is** the *Athma* ? What **is** the soul ? What is the nature or the form of *Athma*? How is our *Athma* expressing itself? How shall we know our *Athma*? Concerning with the dream,

**the** DREAMER is the only thing which assumes all the characters of the dream.

In our waking state, who is the base – the Subtractum of all the experiences ?.

What is the base?

What is the base, the *Athma*?

What is this life energy of all the experiences?

Where is it residing?

How is our *Athma* functioning?

The Vethanthic scripture describe *ATHMA* :

“*Athma* **cannot be destroyed by** water; not burnt **by** fire; not sensed by senses; not known by the mind. It has neither birth nor death.”

The scriptures describe like this.

But, is there anything **within** us, with such **characteristics**? Is that functioning as the base?

Where is that?

How does it function?

We need not invite imagination and fantasy in the name of *Athma*.

We have to limit ourselves with what we know openly and evidently. That itself is enough for our understanding our Enlightenment.

Our original and natural state is in the form of innocence.

It has no individual **characteristic** of its own.

It has no individual form of its own.

It is always in the liquid state.

The original liquid state of our mind is having the full energy of life.

It is in the state of manonasa.

The natural state of mind itself is life.

It is in the state of subtle form of functioning. It is in the state of simplicity.

It is in the state of creation. It accepts anything by accommodating everything.

It is in the innocent state of joining with anything.

It is the state of Athma itself.

The mind, which is in the state of Manonasa, takes the state of Manolaya and gets experiences.

When a liquid is put in a vessel, the liquid takes the shape of the vessel. Even though it assumes a shape, it continues to be the liquid. It can take any shape, while continuing in the original state.

We can be in Manolaya, while continuing in the Manonasa. We can be in manonasa while functioning in manolaya.

If we do not hold the Manolaya and convert it into a frozen state, the Manolaya itself takes the liquid state.

Then Manolaya itself functions in a liquid state.

Even if our mind functions with intellect and knowledge, it can continue in its original state of innocence.

It will not lose its innocence.

As the word, written on the surface of water, our Manolaya itself appears and disappears for our requirements.

How long will it take for the disappearance of a word, written on the surface of water? That much time alone it will take for the disappearance of Manolaya.

We need not wipe it out. By our wiping, we rewrite anew. The state of Manonasa is the state of Athma.

The Manolaya, made by our knowledge and thoughts, is alone in the state 'Jada', the lifeless matter, the material thing.

The combination of manonasa and manolaya becomes both chith and jada – the life and the matter.

The knot tying up both is the experiencer, the I consciousness.

As our thought forms and comes newly one after another the experiences come out of them also new, every time.

As our experience comes anew every time, the experiencer of the experience also comes anew every time.

As the life of every new thought is only a fraction of second.

the life of the experience, created by the thought is also **the same**.

Just like that, the life of the experiencer, created by our experience, is also mere a fraction of second.

The experiencer is not a permanent entity. He is not a permanent 'I' consciousness. He is a continuing 'I consciousness', as the outcome of our experience, -- the outcome of Manolaya.

The '**I onsciousness**' functions in Manonasa, is the **I onsciousness**' without the quality as the experiences.

**It is only a beingness, even without the consciousness as 'I am'. It is our natural state.**

It is the real state of our mind. The 'I' consciousness made by Manolaya, is only a temporary I consciousness.

It is an artificial one.

The I consciousness gets importance and gets strength, only **when** we try to remove the 'I' consciousness, or stabilize the I consciousness.

There comes a frozen state of I consciousness, because of our effort against it or in favour of it.

If we do not give importance to the appearance or the disappearance of our 'I' consciousness, then it takes the liquid state.

It submits **itself** to change. When it comes to the liquid state, it is the knotless state of 'Chijjadakranthi'.

## 20. Adoption is our Problem

**The** life of our experiences is **merely a fraction of** second.

We have seen it.

But we **know** some of our experiences exist for more **duration**. Our experience of sorrow lasts very long. Our experience of joy lasts very long. Why **are they** so? The experience, happened in our mind, lasts only for half a fraction of second.

But, when we try to retain it or remove it, we **think of it continuously**.

Thereby, our experiences get renewed. The experiences of our mind do not end themselves in the mind alone. They activate the nervous system of our body and consequently there happens a chemical change in our **system**.

So there is a change in the body also.

The nature of our mind is in the liquid state. But our body is not so. It is not purely in the liquid state. It is a semi solid state, partially liquid and partially solid.

The words written **upon** a solid thing, will not disappear as fast as the words written **on** the liquid.

The sensations, happened in our body, will fade away, definitely.

But they will not disappear, as fast as they disappear in our mind. The sensations of our body will take some time for **their** disappearance.

But, when our mental thoughts do not renew the sensation, the sensations of the body will also fade away very soon.

The liquid taken away from a vessel, will lose the shape of the vessel immediately. If the thing, taken away, were one, made up of clay and water, instead of the liquid,

**it** will also lose the shape of the vessel.

But it will not be so quick, as in the case of liquid.

The psychological aspect is like liquid.

**But the bodily aspect is like the combination of both solid and liquid. If we do not put it again and again in the vessel, soon it will lose the shape of the vessel. When it takes a fraction of second for the change, in the mind level,**

**it will take few more time for the physical change. This is the difference between the two. We have seen: All our thoughts, come on its own, will also disappear on its own.**

All our experiences come on its own **and** will disappear on its own. We have also seen that controlling of them is also unnecessary.

All right.

But,

Suppose I have a thought **or inducement** to do **something** wrong.

Suppose I have a desire to steal some others **possession**

The desire, unconsciously **arises** in our mind. Will not our desire activate us to do the wrong? Good thoughts **bring** good actions. Just like that, bad thoughts bring bad deeds.

It is good for **oneself and others too** if one thinks good and does good.

When we have bad thoughts and thereby **do** bad deeds, it is not good for ourselves or for others.

We have seen that we need not struggle against our thoughts and feelings.

If we do not fight against them, we have seen, the thoughts and feelings, come on its own, **and also** disappear on its own.

But before its disappearance, if it activates, our, bad deeds, what shall we do?

Suppose,

we are sitting in the sit-out of our house, facing the street in front of our house.

Many persons are going here and there, along the street. Most of them are not known to us. But somebody who **is** known to us, also going along there. We can see them going; but they cannot see us.

If we call that **person** saying, "Hello sir, how are you?"

At once he will stop and come inside our compound. If we have not asked him so, he would not enter inside our compound. Such is the case of our thoughts and feelings. The thoughts and feelings, according to the nature and **characteristic** of our mind, will come **and also go** spontaneously, as the case of the passers-by.

But,

When we ourselves **invite** the thoughts and feelings, and adopt them as our own, then only it becomes action.

Then only they create action. Among the passersby, some of them known to us, may enter into our compound even without our invitation.

But in the case of thoughts and feelings, they would never create action, unless **we ourselves** invite them and adopt them as our own.

The thoughts and feelings may be good or bad. But unless we adopt and approve them as our own, they will not induce action.

It is commonly said that we should not place any cotton near the fire. We all have seen in our house, where we try to lit fire in the metal or earthen lamp. The wick of the lamp would be made **of** cotton itself.

It takes time, to lit fire in the wick, even though it is made **of** cotton. It will not catch fire, on the very **touch of fire**. We have to allow the wick with the fire constantly, for some more time for the catching of fire. Such is the case of our thoughts and feelings.

They take time for the conversion into action. When we adopt them and approve them as our own then only, they **trigger action**.

If we do not approve them **and if** we do not adopt them, -- the feelings **that come** automatically, -- the thoughts **that come** automatically, will go away automatically. They will **fade away** automatically. The feelings may be bad and cruel; the thoughts may be bad and cruel; they will not bring bad or evil **actions**. They will not induce bad actions. The thoughts and actions **occur** unconsciously, without our willful participation, will not cause any harm to anybody.

When there is any willful participation on our part, then they are poisonous. They are dangerous. Whether thoughts or feelings, whatever **emerge out of the natural characteristic** of our mind, may even be bad. But they are harmless.

**They will dissolve and disappear on **their** own.**

## 21. Action and Counter-action.

**H**e is an ardent seeker , in the spiritual field . Once he raised a doubt .

*“ We have studied so many spiritual literatures . We are doing so many spiritual practices in our daily life . Yet , if anybody misbehaved with me , it , at once , raises anger within me . My mind and heart are affected very much . I immediately lose the peace of mind . What shall I do , to keep my mind always in peace ? ”*

Is it a peculiar problem for him alone ?

Most of the persons are having the same complaint ;

--- even though they are good aspirants in the spiritual field.

When such a spiritual aspirant himself , is affected by the situation very easily ,

then what else can we say about ordinary human beings ?

We are very easily affected by the situations , which we do not like .

How shall we have to face this problem ?

Suppose, somebody gets mental tension in a situation , which is adverse in nature.

Is it abnormal ?

No; it is quite normal. He can be considered living , if only, he is affected by the situation .

Otherwise he can be considered dead . If we are dead, then only we will not have any such adverse feeling .

Having such affected feeling alone , is the proof that we are existing ; - living .

If we do not have any such feeling at all , definitely it means that

we have been psychologically affected in some way or the other .

If we do not have any such feeling , really it is abnormal .

It is not normal .

So, if anybody misbehaved **with** us ,

the mental disturbance caused thereby , is quite natural .

There is no flaw in it .

When somebody misbehaved **with** us , the mental disturbance caused thereby within our mind , is our REACTION .

The reaction happens , according to the nature and **characteristic** of our mind . It is natural . It is inevitable . There is no defect in it .

We need not feel guilty for such reaction .

This reaction happens , unconsciously .

Actually , we do not like such reaction . What we really like, is **peace** of mind . But it happens even against our will . It happens , against our desire and expectation .

So , it cannot but happen unconsciously . So it cannot be a willful one .

Such unconscious response is our reaction .

Suppose , somebody **scolds** us . He accuses us that we have committed a wrong to him . But really we have not done any wrong to him .

He **scolds** us , as if we have done a wrong . Immediately we get angry with him. This is our reaction .

Actually we are maintaining a concept that we should not be angry with anybody . We must always keep our mind in peace .

But , despite our ideology , we get angry .

It happens against our expectation .

The quality of anger , hiding within the **characteristic** and nature of our mind , gets the chance of expression .

Then ,

what do we do next ?

We ourselves scold the other person in anger .

**At** the very first instance , he scolded us . It created **anger**, within ourselves .

It is reaction .

Now , in our turn , we scold him back .

This is not reaction .

This is **COUNTER-ACTION** .

**Counter-action** is not a reaction .

Reaction is natural . We are not responsible even to the least. It happens unconsciously . It happens against our will and expectation .

What we are really and consciously interested , is that we should not have anger and

we should not have any mental disturbance .

But mental disturbance or anger happens unconsciously .

But , **counter-action** is not like that .

We cannot say , it happens unconsciously .

We ourselves take part in the **counter-action**

When a person scolds us ,

the anger , appeared within us , is unconscious.

Thereafter ,

we take the anger in our hands ;

we adopt the anger as ours .

Then we ourselves scold back the other person .  
We cannot escape , saying that  
the **counter-action** also happened unconsciously .  
Here our desire and involvement take the main role .  
We may have many justifiable reasons behind **counter-action**  
But it happened , only by our will .  
So there is no basic difference between a premeditated action and this  
**counter-action**.  
The **counter-action** can very well be considered as a planned action .  
The unconscious reaction may be the cause and reason for this **counter-**  
**action**  
Any how , there is our willful participation in our **counter-action**;  
where it is absent in our reaction .  
We have a self interest in our **counter-action**. There is sufficient good  
reasons and justification on our part for the **counter-action**.  
So , we ourselves do the **counter-action** by our self will .  
Even though the reaction happens within ourselves ,  
we are not responsible for our reaction .  
If it is **counter-action**,  
we alone are responsible .  
Now ,  
what are the nature and structure of this **counter-action**?  
How does it function ?  
To what extent are we giving participation to it ?  
Even though we have not done any wrong ,  
somebody who mistakenly take ,  
that we have done a wrong ,  
accuses us , as if we ourselves have committed wrong .  
We become angry at once .  
We take that , our anger is just and reasonable . Because we have not  
committed any wrong on our part .  
So , we think , “ the other person has no right to accuse us .  
Then it is correct for us to scold him back . It is just and necessary .”  
So thinking we scold him back , in return .  
If he is an ordinary person , we scold him outwardly .  
But if he were our higher officer ,  
we cannot scold him outwardly .  
So we scold him within our mind .  
This is **counter-action**.  
Since it is within our control ,

we have the option to scold **or** not to scold somebody outwardly .

But reaction is never under our control . It happens unconsciously .

We recognize it , only after it has happened .

But , as the **counter-action** is under our control , we have to follow the social or spiritual virtues, in our actions and our **counter-action**.

Suppose we follow an ideal , that we should not be angry at anybody . We adopt the ideal , in our daily life , to the possible extent .

But without our control , we become angry at sometimes. This is reaction .

It would happen like that ; because no reaction is under our control.

So reaction happens . It happens unconsciously .

Then we **repent** for our anger .

This repentance is not a reaction .

It is a **counter-action**.

Since we have a wrong idea that “ *all my reactions must be under my control* ”, we repent like that as if we ourselves have done a wrong .

If it happens unconsciously, it may also be considered as a reaction.

Reaction is natural . It will happen according to the nature and **characteristic** of our mind. It will happen unconsciously and without our knowledge .

But, the life of such unconscious reaction, is mere half of a second .

When we give importance to the reaction , by trying to remove it or approving it for our use , then only , the reaction gets life , renewed .

The reaction gets confirmation , only by way of **counter-action**.

It is only by way of our giving , the reaction gets real life .

Otherwise ,

all our reactions will disappear , as **the words written on the surface of water,**

## 22. The dead Experiences

**W**hen we are , along with our family members , sitting before the dining table ,

one lunatic person enters inside our house , suddenly and without our expectation .

We at once get tension , fear or anger . All these feelings happen unconsciously . They appear on its own .

This is reaction . This is not **counter-action**.

Should we leave the lunatic person as it is ?

We have to do something about him .

But, should we do anything about our mental reaction ?

No ; we need not do anything in this regard .

All our reactions are felt by us ,

only when they are already over and complete .

They have already come to the end when we recognize our reaction .

We cannot regulate a dead thing .

If we wish to do anything for our reaction , it is our ignorance .

But the **counter-action** is , in our hand .

That we have to do.

--- We have to administer and manage the situation through **counter-action** and action .

The lunatic person has entered into our house . We have to deal with him and send him out, using our skill .

We may use angry words ; we may threaten . We may take any technique which is appropriate to deal with the situation .

He may become furious , if we threaten him . So we have to change our technique to deal with him .

It is in our hands .

Here , we have adopted the reaction , the anger , **that** happened unconsciously , to deal with the situation .

It is no wrong , to adopt **it**, for the management of the situation .

We have to adopt for the administration of outward action .

But , we should not adopt it ,

by suppressing our reaction ,

thinking that we should never have such mental reactions .

Here, we enter into the struggle of setting right our psychological function of our mind , as if it were on our hands .

We have to set right the outward things ; outward activities . We may adopt our mental feelings for that reason and purpose .

If we adopt mental feelings ,  
to set right the mental feelings **themselves**,  
it is completely wrong .

When we have anger ,  
if we think that ‘ *we should not have anger* ’ ,  
is negative adoption .

When we have the feeling of love and joy , if we think that ‘ *we should have the feelings for ever* ’ , it is positive adoption .

Whatever may be the quality of such adoption, if it is in the form of setting right the inner function of our mind , it is wrong .

If it is towards outward action, it is correct .

We can adopt it to regulate the **counter-action**.

We should not adopt it , to regulate our reactions .

Have you ever observed , the thunder and lightning ?

The lightning flashes first **and** a few seconds later , we can hear the huge noise of thunder , as if the sky itself broken down **into** pieces .

There is nobody who will not **be** afraid of the noise of thunder.

It is very normal and common , if one is so afraid of thunder, which has every possibility of falling down upon him .

But , we have to note a fact here .

Whenever we hear the noise of thunder , however powerful it may be , it will never **fall** down upon us .

It is impossible for it to **fall** down upon us .

Why ?

We cannot be with our life to hear the noise of the thunder bolt which would hit us .

We can hear only the noise of the thunder , which does not hit us .

When we see the flash of the lightning itself , everything is complete . There is no separation between the two , - the lightning and the thunder . Even though we hear the thunder later , its life is over and complete , at the time of its flash of lightning itself .

If we are afraid of the flash of lightning , it is somewhat reasonable , comparing with the fear of thunder .

But after the completion of lightning , if we are afraid of thunder, it is meaningless .

Just like that ,

all our feelings, all our experiences, all our reactions, come out , from the nature of our mind , are only the completed happenings .

We recognize them only after the completion of them .

**We take cognizance of them , only when they** are already over .

All our experiences are only completed experiences .

But , we think and take them , as incomplete experiences .  
 Since we take it , as an incomplete experience , we try to regulate it .  
 It is like , trying to wake up , a dead body .  
 The life of each one of our experience , is mere a fraction of second .  
 If an experience happens again , it is not the old one .  
 It is only a new experience .  
 Each one of our experiences , ends , **within** a fraction of second.  
 We all know , our thought is new every time . Our thought is coming out one by one , as the smoke appears , **from** an incense stick .  
 But , do we think ,  
 that our experiences are different from our thoughts ?  
 All our experiences are nothing but our thoughts .  
 Our thought has different dimensions .  
 Our experience is one of those dimensions of our thought. We cannot separate thought **from our** experience .  
 They may look separate ; but they are not separate .  
 Each one of our thoughts ends within **a fraction of** second .  
 Each one of our experiences also ends within **a** fraction of second.  
 But , we take the completed experience , as an incomplete experience .  
 So , we try to correct it and modify it .  
 Really , it is beyond our control and effort .  
 It is already over and complete .  
 Our **effort** itself create new problem ,  
 when there is no necessity for our effort .  
 It creates all our psychological problems .  
 Concerning with our psyche **and our** inner feelings , if we know and understand , that we have nothing to do , it is enough .  
 We have nothing to do . We need not do anything .  
**At** the outset ; this may look , as if we are agreeing with our bad thoughts , feelings and experiences .  
 It looks, as if we give encouragement to them .  
 But it is not so .  
 On the other hand , if we do anything in favour of those feelings or against them, then only , we begin to approve them .  
 So , *‘ taking all our experiences , as the completed and dead things ’* ,  
**alone is the correct way of facing our experiences.**  
**It would be correct, if we understand, that we cannot do anything in this respect.**

## 23. Meditation is Necessary !?

**Enlightenment** is greater than meditation ;

*Manonasa* is greater than *Manolaya* .

We have seen like that .

Then , is meditation , an unimportant one ?

Is *Manolaya* , an unimportant one ?

No. It is also important !

If it is important , to what extent ?

Or does it not **have** any importance at all ?

In Tamil literature , there is a great book , known as *Thirukural* , written by *Thiruvalluvar* .

In his book , he raised a question .

In the common vicinity of our world , we see most of the people are in poverty and very few people alone are prosperous .

He asked why ?

Then he himself answered his question .

**At** the very outset of his poem , we can understand that as **a result of one's** good and bad deeds, one may get prosperity and poverty, respectively .

If anybody does good , he will have prosperity .

If he does bad , he will get poverty .

But the real meaning of the poem , by which he wants to convey , is different .

What he wants to say is :

Meditation is the only thing which determines the status of our life .

There are so many **meditational** techniques , taught in the field of spiritualism .

*Rishi Panthanjali* speaks about various forms of meditation.

So many meditations are described , in some other texts , as **revealed** by *Lord Siva* to the goddess *Parvathi* .

In the heritage of **Buddha** himself , there are many practices of meditation .

Other than that , many other saints and *yogis* **also give** their **meditational** techniques . There are various types of **meditation** . Out of them , what type of meditation, **does** *Thiruvalluvar* speak about ?

We have already seen , meditation is nothing but *Manolaya* .

*Manolaya* means the joining and the participation of our mind .

When a professor gives lecture , he has to take care and arrange his lecture **in a manner, so the students** could understand it easily .

It is possible if he unites his mind and attention to the motion of the lecture .

In the same way ,

if the students want to understand the lecture , in their turn , they have to unite and concentrate their mind with the lecture .

If they have a wandering mind and they do not pay attention to the lecture ,

they cannot understand anything in the lecture .

This participation of our total mind is *Manolaya* .

Our total participation with our mind is meditation .

We cannot do anything perfectly , without the total participation of our mind .

If we want to do anything with perfection , we have to do it through meditation .

Doing anything with perfection is *Yoga* .

It is meditation .

Correct and perfect action will bring good results .

Action means , not only action – not only the execution .

It also includes , planning .

If we want to plan our action and then to execute the action, we have to do it only through *manolaya* .

We have to do it only through meditation .

Sitting with closed eyes alone , is not meditation .

Doing an action with the required planning and its execution, is also meditation . It is meditation .

It is *manolaya* .

There are many factors which are necessary to do a thing with all perfection .

In the **same** way there are so many factors for the failure to do a thing or to do it badly .

If we can avoid the adverse factors and coordinate the required factors ,

it is meditation .

If one is successful in his life , it means that he knows how to coordinate the necessary factors .

It is nothing but meditation .

If he is not successful in his life , it means that , he is indifferent of knowing the technique to coordinate the necessary factors .

This world is made up of action .

There would be no world without action .

Every successful man must be a *karma Yogi* . He must meditate his action . He must attach meditation with his action .

He will be successful , to the extent he is a mediator of action, -- to the extent of being a *karma Yogi* .

If he is not a mediator of action , his actions will end in failure .

If a student can integrate meditation with his education , then he can succeed in his educational careers .

If his attention gets **diverted** , then his success also will get **diverted** .

Since the mediator of action is **a few** , the successful persons are also very few .

This is the reason why the failures are more ; the persons of poverty are more .

We cannot separate meditation from our life .

Our life would be perfect and orderly , to the extent of our participation with meditation .

We have seen , in the beginning that we have to give up meditation , for the attainment of enlightenment .

Now , if we give importance to meditation ,  
what does it mean ?

Is it meditation important ?

Then , is it enlightenment unimportant ?

Concerning with our inner life , enlightenment is the greatest.

But , concerning with our outer life , meditation is a must .

We cannot neglect the outer world . It is also important , just like the inner world .

He must **be an enlightened one - a Gyani** in his inner life , and he must be **a Yogi**- the mediator- in his outer life .

He is the complete man .

The complete man can also be named as a *divine man* or a *godly man* .

He does not have any effort concerning with the inner world of his mind . All his inner experiences are nothing but spontaneous happenings .

He does not do anything against or in favour of his reactions .

They happen on its own ; and disappear on its own .

His psyche becomes a  
flowing one .

## 24. The Action of the Enlightened

**M**ost of the enlightened persons have attained it through the way of *devotion* to God .

They have got enlightenment ,  
by surrendering themselves to God ,  
having a theory with them  
that everything is done by God **H**imself .  
So their preaching and their life style  
reflect their individual approach **in** their enlightenment .

*“ Everything is done by God . I am nothing but a tool in the hands of God . He makes me do and I am doing . As a dead leaf taken by the wind , I am going wherever God takes me to . ”*

Most of the enlightened persons are thinking like that .

He cannot classify his actions as **external and internal** . Both are same to him . He is in the confirmation that he is not the doer of both . There is no private and individual duty for such enlightened persons .

Most of them are ascetics and wandering monks .

Someone, among thousands of them , alone is living along with his family.

Even though he is a family man , he will not show much interest in the worldly affairs .

Such enlightened persons are very rare . They are like a fruit in the tree , covered mostly by the leaves . Both type of enlightened persons , - the ascetic and domestic , - are really and equally great . There is no doubt about it .

The society itself is ready to accept them as enlightened souls.

The society , even **though can** accept and worship them , **it** is really afraid of them .

Even though they praise them outwardly , they are afraid of them inwardly .

Because , the enlightened persons are looked like effortless and slothful persons .

Despite their appreciation **for** enlightened persons , they cannot accept them totally .

Because , the world cannot be separated from action . The world itself is a field of action . It is not a place of rest .

So , it is no wonder , if everybody is giving importance to action and activities .

No parents will think and like their children to be such idle persons .

They want their children to be educated, and successful, in their **education,-profession and career** .

If we take the ordinary world into consideration , we can find there, so many educated persons and so many successful persons in the various fields of life .

They are many .

But none of them are enlightened .

They are completely ignorant of what enlightenment is .

At the same time , the enlightened persons, in their turn, neglect all the efforts, required for the success of worldly affairs .

They keep themselves calm and silent **leaving** everything in the hands of God .

They sincerely feel that they are correct in their approach towards the outer world and worldly affairs . Really , they themselves are in a good state ; there is no doubt about it .

We cannot find any fault with them .

They are endowed with best and blessed quality that one can dream for .

They **have good** virtues that every noble man must attain .

The one is successful in the outer world . The other one is **successful** in the inner world . Those who are successful in the outer world, have nothing to do with the inner world .

Those who are successful in the inner world , are considered to be failures in the outer world .

What we are going to say, is about the third one .

He is having both the qualities . Concerning with the inner world – his mind – he is a *Gnani* ; he is an enlightened person .

Concerning with the outer world , he is a *Karma Yogi* ; he is an expert in his worldly affairs .

Inwardly , he has nothing to do .

Outwardly , he has many things to do .

Inwardly , he is innocent and enlightened .

Outwardly , he is an expert in his actions and he is successful in all of his worldly activities .

Inwardly , he is with enlightenment .

Outwardly , he is one , with meditation .

He is **actionless** inwardly as he finds nothing to do .

But he does every activity which is good and correct for himself and for the society , with due care and meditation .

He does everything as a

*Karma Yogi* ; as a meditator of action .

This looks like an extraordinary state .

But ; that is not so .

This is nothing but one that even an ordinary human being can attain it.

A man of average prudent **person** can attain it .

Even though it is very simple and ordinary , this is really an extraordinary one .

Really it is a divine state .

Really it is a Godly state .

Though he does each and everything in the outer world with utmost care , inwardly he is **actionless** ; he is free from actions .

Outwardly he is a doer ; but inwardly he is a non-doer .

You might have heard this story.

Once some village women , who used to sell their milk products in the nearby town , were unable to cross a river , for their return to their native village .

When they crossed the river in the morning , the water level was very low . But it was very high , at the time of their return . It was impossible for them , to wait till the water level **to recede** .

They all **prayed for the help of a Saint** , who **was** meditating by the side of the river . The Saint promised them to help , if they could provide anything **with** for his hunger . They all gave him milk , curd and cheese , **to eat** .

The Saint , after eating all the offerings , addressed the river itself .

*“ Oh , beautiful river ! Oh , divine river ! If it **were** true , that I maintain fast without eating anything today , please give way to these innocent women ! ”*

The women were surprised very much . Because , before their very eyes he had eaten everything , offered by the women .

But, he openly lied , that he had not eaten anything and that he was maintaining a fast also . They all perplexed .

But , to their surprise , the river accepted the request of the saint and gave way to them .

**The central theme of this story is that the outer actions will not disturb the inner calmness of a Saint. The saint had eaten physically. But he had not eaten anything psychologically.**

**There are so many stories , like this , mentioned in the spiritual literatures . .**

An enlightened person is always without action , in his inner world ; but he functions in the outer world as a diligent person.

---as a prudent man , with utmost care .

## 25. A Doctor's Experience

**M**editation can be used , for the success of our external action .

This is what we have **discussed** already .

Can we not use it inwardly ?

Can we do the external activities alone , with meditation ?

Do we have all our achievements , only in our worldly activities ?

Do we not have any such achievements in our inner world ?

Here it is !

There are so many achievements , even in our psychological world also .

There are many **types** of transcendental meditation .

There are many forms **of** meditation by which one can develop **one's** inner capacity .

One can develop extra sensory **perception** .

One can develop occult powers .

One can develop pleasurable and divine experiences .

**A** young man met me. **He** was practicing as a House surgeon after the completion of his medical course .

Having inclination in the spiritual field , he was interested in attaining enlightenment. But he did not know the way to it .

He joined some of the organizations which give training for meditation . He got some pleasurable experiences through meditation .

Even though he was interested in attaining enlightenment , he thought one can get enlightenment **only** after doing meditation in numerous births.

Another physician who introduced to the former, the Tamil version of my book, ' *Don't delay enlightenment* ', told him **that he could** get enlightenment **if going** through the book.

But **that** youth did not believe it . He asked the physician **himself whether** mere reading of the book of 90 pages could give enlightenment to anybody ?

But, he, taking the words of the physician as a joke , read the book . After reading **it** he wondered how simple the enlightenment was **to attain**.. He felt **that** he himself had the understanding of enlightenment .

He attended my **discourse** at Madurai **and also to met me** in person . Afterwards he accompanied with me to some of my lecture-meetings .

**Then he** confirmed himself that he got enlightenment . **One day** he asked me whether he could do any meditation to study **its** various powers As I **agreed to** him **and he did meditation** , focusing his attention on the *I consciousness* .

He had a friend doing the profession of Astrology . Once the Astrologer got ill , during midnight and this House surgeon went to the Astrologer's room and gave **him** some medicine .

When the **House Surgeon** returned from the Astrologer's room, some load-men who were loading a lorry in the nearby lorry-shed, saw him .

**In the next morning** when the Astrologer went to the tea shop , the load-men asked the Astrologer, ' *why had the doctor come in the mid- night ? Are you ill ?* '

The Astrologer told them that he had got some illness at the midnight and that the House surgeon had given him medicine .

In the evening , when the House surgeon met the Astrologer, the Astrologer thanked him for the medicine , given by him at the midnight and that he had got cured .

But the **House Surgeon** wondered , because he did not go to the Astrologer's room **at all at mid-night** . He was at his bed in his house when it was said that he had gone to the Astrologer's room .

So he could not believe in what the Astrologer told him . In the same way the Astrologer could not believe in what the the Doctor told him . Because he himself had seen the doctor had come and the medicine , the remaining portion of the medicine given by the doctor , also was there .

In addition to that somebody else , in the lorry shed had also seen the doctor .

At last they had to note one another aspect .

During the arrival of the Doctor **at** midnight , the door of the Astrologer's room was locked inside . He never opened the door for the Doctor to get him inside . So they both came to the conclusion that if anybody could enter a locked room , it was something abnormal , and strange .

Some other thing like that also happened very shortly .

It was the midnight of October 1<sup>st</sup> of 2008 . The Astrologer had the habit of using liquor , **at** times . Since there could be no liquor shop on every 2<sup>nd</sup> day of October, as it is the day of *Gandhi Jayanthi* , the Astrologer had purchased a bottle of liquor for the next day .

In the midnight , the Doctor entered the room and broke the liquor bottle , saying why he had not followed his advice . The Astrologer was very much angry with the Doctor , since he had broken the bottle , despite the request of the Astrologer , not to break **it** .

When the Doctor met **him** **the** next day , the Astrologer behaved in **an** angry mood . He expressed his dissatisfaction with the Doctor .

The Doctor told him that he never went to the **room** **the** previous night and that he never broke the liquor bottle .

Here also , they were unable to answer the question of lock. Because the Astrologer never opened the locked door , to get the Doctor , inside . How can anybody , enter through a locked door .

The Doctor explained all the happenings to me, **and** asked me , “ Are you doing all these mysterious happenings through your occult powers ? ”

I told him , “ *Ramana Maharishi also had a similar experience , while he was **lying** on his bed , he felt he was **floating** in the air and after **sometime** landing somewhere else. He felt the place of landing was Thiruvotriyur **at** Chennai. He said he could understand how the Sithas – saints , are travelling in the sky . But concerning with Ramana Maharishi, he himself knew **about it** while he was travelling .”*

Afterwards the Doctor , slept in the next night with semi-consciousness .

On the night he found himself travelling in his *Astral body* to three places .

Out of the three , he went to only one place alone , with his own appearance . He went as a different person , to the remaining two places .

In the course of time , the Doctor got some other powers like knowing **one's** past and **the** future and so on . He got the powers not through his enlightenment , but only through his practice of **mediation**.

## 26. The Supernatural Power

**M**editation is a practice . It is a pattern of action .

If we follow the practice , in the prescribed order , definitely we can have proper results .

But , by Enlightenment , we mean , the abandonment of all our actions .

- the total negation of all our actions .
- the total giving up of all our efforts .

It means , *doing nothing* .

Here , the action does not mean the outward actions .

' *Doing nothing* ' does not mean the outward actions .

It means *doing nothing* inwardly .

It means the forgoing of all our inward ideals .

When the Young Doctor got such mystic power , he got popularity and respect amidst the persons who **knew** him .

But the Doctor himself **regarded** that Enlightenment alone is higher than such powers .

The Saint *Ramakrishna Paramahansa* himself had done some practices of *Kriya Yoga* - the *Thantric Sadhana* .

He described that such practices can create occult powers. But he warned that one should not have any attachment with such occult powers .

It happened around twenty years before , when I was practicing as a Lawyer .

One lady by name *Pappaswamy* , met me for her problem. During the lifetime of *Ramana Maharishi* she had stayed **in his asram**, and she told that *Ramana Maharishi* himself knew her very well .

She was a *Christian* by birth . When she was ten years old , the godly power of ***Aanjaneya***, entered into her , without any effort by herself . Thereby she had got supernatural powers . She herself was regarded as a *god* by the people around her .

She had also granted all the boons , to her devotees .

She had the power to turn the sand into gold . She healed incurable diseases . She could disappear from one **place** and appear **in** some other place . She had many other powers like this.

When she met me she was above the age of 80 years . But still she was healthy . I asked her what her problem was . She told me that his neighbor was always giving trouble to her . Despite her complaint with the police station , he could not be controlled.

She asked whether there was any remedy through court to take appropriate action against her neighbor .

Since I had some knowledge about her powers , I was rather surprised at her complaint and problem . I asked her , “*You yourself have many powers with you . Do you need police and court , to control your neighbor ?*”

She answered me calmly :

“ Still now I am having those powers with me. I have with me all the powers of *Aanjaneya* , - the *Hanuman* . He even now tells me , ‘ *you give me consent . I will smash him* ’ . But it is a great sin . So I refuse to give him consent ....

“ I have helped everybody whoever comes to me . I have given them whatever they asked me . I have given acquittal even to murderers who surrendered me ...

“ I have used all my powers for the sake of others. But as **a result, all** have returned to me as Karma , a bad effect of their evil deeds ....

“ So I **set** aside all the powers , as useless tool . Those powers are still with me . But what is the use of **them**? I do not consider it a power **at all** . It seems to be a bundle of **sins** ...

“ *Nowadays I never use the powers either for me or for others . In my village , one rich man has a coconut garden. Now I am watering the garden , for daily wages and I am living by the wages alone .*”

This was the position of the lady at that time . She had a **person** who accompanied her . I asked the other person who he was . Then I found out he was one of my distant relatives .

I asked about his history . He told me . When he was **young**, he had developed himself to be a local rowdy . He had eighteen criminal cases **against** him when he was at the age of 18.

He had an antagonistic view upon *Pappaswamy* who was then considered to be a *God* . Many people gave respect to her and they even taken her **out for** a procession placing her upon an elephant .

He could not bear with the respects given to her . He openly challenged her . He told her that she was a cheat and that she had no powers at all . *Pappaswamy* also was put in a position to accept his challenge .

The reason behind her name *Pappaswamy* is also a peculiar one . Even though she being a lady , she used to sit upon the hip of other ladies as a baby . *Pappa* means baby .

That was the reason behind her name to be *Pappaswamy*. **The** one who carried her would feel as if carrying a soft cotton pillow or an air pillow .

He and *Pappaswamy* had the challenge . The challenge was nothing but the challenge what *Angathan* had made in the court of *Ravana* , described in the epic , *Ramayanam* .

*Angathan* placed his leg on the ground and challenged that no one could remove his leg from the ground .

The same was the challenge between **that person** and *Pappaswamy* . She had placed her right leg on the ground and she challenged him to remove **it** from the ground .

He accepted the challenge . The bid is that if he could remove her leg from the ground she should accept her to be a fraud . If he failed , on the other hand , he offered that he would serve her as her devotee.

The story of *Angathan* had happened . The young man had tried his level best . He could not shake even a bit of the leg of the lady , *Pappaswamy* .

He instead of pulling the leg , even tried to pull her hands. He even pulled and pushed her body , but in vain . *Pappaswamy*, without holding anything for her support stood herself as a rock without any motion .

He could not but accept his failure . Yet he lived like a hero, keeping his words . He served her as her **devotee**. **When** I met him , he was also at his age around 80 .

## 27. The Divine Experiences

**They are very rare who warn about the spiritual experiences of bliss, when everybody is mad after such blissful experiences.**

*Ramana Maharishi is one among them . “ When we enter into meditation by observing the I consciousness we will have some experiences of joy . But we should not enjoy it and stay with that . We must ask , ‘ who is experiencing this joy ?’ And go beyond that .”*

He says like this .

This is not a fraction of truth . It is an absolute truth .

This is a truth that everybody , who is doing meditations, must know .

Not only that ; this is also a warning to them .

We cannot separate meditation from those blissful experiences .

Those who are doing **meditation**

with sincerity ,

will definitely get such kind of marvelous experiences .

Such kind of experiences are inevitable .

We cannot , **at** the very outset , brand them **as** bad .

They give us many benefits .

They have so many good qualities with them .

**Then , why do we warn about the blissful experiences ?**

**We do not warn blindly . Let us see the reasons later .**

**F**irst let us know , the best part of those joyful experiences .

What are the good qualities of those blissful experiences ?

In what respect they are **beneficial** to us ?

Suppose , we are starving **for food** in poverty . We have many commitments and we need money . Thereby we have to get a loan amount of ten **lakh rupees** .

At this crucial **moment** , we get a cash prize of ten **crore rupees** .

Our mind at once thrills with joy . We cannot measure the vibration of our joy .

We can have the same kind of vibrations during or after our meditation .

**The vibration of joy , happened , by the income of many crores of rupees , happens for itself , without having got any material benefits .**

**It happens only by way of our meditations .**

We have seen many who are having the habit of **consuming** liquor.

**There may be many reasons behind it .**

Somebody may take liquor to forget their problems . Some other may take it to celebrate success . **Some people may take it due to their addiction to the consumption of liquor**

But what the basic factor is that , they invariably all , get some enjoyment , through **the consumption of liquor** . **Otherwise, why should they be addicted to it ?**

**They all feel a pleasurable sensation , in the liquor .**

**The intoxicant effect of alcohol , is desirable in nature , to all of them .**

The pleasurable sensation , given by liquor , the joyful **intoxicating effect of liquor** , can be had through our meditation, **Yes. Without consuming any liquor-like intoxicant .**

But there is only one major difference , between the two .

The person who **consumes** liquor , will have staggering gait , incoherent speech and unconsciousness of mind .

But the other person who gets **the pleasurable sensation** through meditation , will not have those aspects . He **will be** as normal as any **non-alcoholic**.

In addition to that , he **will have** the quality of intoxication with a calmness **in** mind .

He can have those experiences , even after his meditation . **At times** , it continues for hours . Somebody may have the same for days even .

With the regular practice of meditation , one can get peace of mind . His wavering mind subsides .

He gets freedom from unnecessary worriers . Without taking any **tranquilizers he will have** undisturbed sleep .

He gets cured from his ill health, which he has developed through his mental worries.

He gets the aptitude for good thoughts and good habits . Many hardened criminals have changed their attitude and their way of life , only through the regular practice of meditation .

The persons , who are doing regular meditation, are living **like role models** for others.

Their life style itself creates an astonishment and attraction **for** others .

There are many other benefits and we can enumerate more and more .

That is why , even a common man himself , is interested in meditation .

Most of the physicians, recommend meditation **to their patients for regaining** normal health .

Even the physicians themselves , do regular **meditation** .

**But, as the shadow, lives under the light itself, there are certain defects in meditation also. Even our meditation itself , creates some evil effects .**

**Let us see what they are .**

## 28. The Experience of Bliss

One gets training how to shoot with a gun . He even gets prizes for his shooting . **In short , he is good at shooting with gun.**

**But when he is at his house, with his family members,  
a thief enters into the house,  
having knife in his hands.**

**Now he is in the duty, to save his family. He take the gun. He cannot hold the gun, since his total body is trembling with fear. So trembling, he even hands over his gun to the thieves themselves.**

**If he says let us assume, “ I can shoot only in the shooting ground. I can not fight with such kind of brutal thieves ”,**

**--- what shall we think about him ?**

**This is the case of our meditation also.**

**We may have beautiful meditations. Then our mind would become calm and serene. A joyful experience would follow us, as melodious music.**

**But unexpectedly,  
we meet a problem,  
either in our office or in our home .**

**Because , the happenings of the world , are not under our control .**

**Anything may happen , at anytime , in our day-to-day life .**

**So , at anytime , we may be caught , in anyone of the external problems , around us .**

**At the very instance ,**

**all our calmness and serenity of mind , which we have developed through our meditation , will immediately dissolve and our mind becomes tense and agitated .**

**When the sorrow , sufferings or mental struggle, come into operation, we may call for the help of our meditation .**

**But it will not heed to our request .**

**“ You please set right all your problems first ; then we may safely and peacefully do our *meditation* and enjoy the best benefits of *meditation*. ”**

**-- It will tell us like that .**

Everyone of us , has many outward problems in our **lives**. We can solve **some of them**. But certain problem require, long span of time , for its salvation .

At that time, we may have the capacity to sit on meditation, due to our regular practice, putting aside our problems , for the time being .

But our problems and worries will wait for us , on the **threshold**. They will wait saying , “ *Anyhow you have **to come away to meet us** .*”

When the vibrations of our meditation begin to diminish , our worldly problems and worries will catch hold of us , immediately .

All our unsolved problems will **again start giving** us worries and struggles .

But , it is one of the main instructions that are normally given,

“ *we should not do meditation when we are agitated with our intense external problems .*”

When somebody breaks the rule and does meditation forcibly for his release , from mental worry , he unconsciously enters into a situation , where he can get mental break down at anytime .

It creates the necessity for medical treatment .

So we cannot demand the pleasurable experiences of meditation , forcibly .

He is a computer engineer **from** Bangalore . After reading **my** book , ‘ *Don’t delay enlightenment* , ’ he called on me , at my residence . He told me about his experience .

It happened to him , on the first time , when he studied his seventh standard . Then he was on the bed and he had an inducement to go to the bathroom . He stepped down from the bed .

After stepping down alone , he came to know that , he had not only stepped away from the bed , but he had also stepped away from his physical body itself .

Even though he came out of the physical body, he was able to see and hear the world.

He could see his physical body , laid down upon the bed .

Then he once again , joined with his physical body. He, in his later life also , had such kind of experience several times .

Some other persons also have told me about their similar experiences . One , among them , is living **in** Chennai .

Once he had undergone a surgery . After the surgery , he was at his bed with an unbearable pain .

It was at that time , he had this experience of going away, from the physical body .

Coming out from the body , he could see his physical body, as if it were the body of some other person .

Another thing he observed was that , he could not feel the pain of the wound caused by the surgery , from the instance of his going out from the physical body .

It was half an hour later , he once again entered into his physical body .

After entering into the physical body, he was able to feel the pain once again .

Thus, somebody has the capacity , to separate their *Astral* body, from the physical body .

Thereby, all the experiences , related to physical body are terminated .

They can see , hear and recognize , but there is no experience of feelings .

The blissful experience of meditation and other spiritual practices, cannot be experienced , without the help of our physical body .

Our spiritual experiences are experienced , only in the brain and the nervous system of our body .

We can experience them , when we have both physical and *astral* body, joined together .

Whatever may be the experience , if the density of the experience is heavy ,

our physical body cannot bear it so easily .

When the joyful experience of our spiritual practice , is experienced beyond its limit, it destroys the health of our physical body.

The spiritual aspirants are not aware of *the intricacies* of the spiritual field and the experiences they *derive* from .

That is why, the joyful and blissful experience of the spiritual field, is regarded *as* high.

But, really it is not so .

We should not give much importance to such kind of experiences .

When it exceeds the limit , it destroys the health of the spiritual aspirant .

Some of them are unable to do their day-to-day duties , due to the density of those experiences .

Some others , who are very much interested in those experiences , neglect their duty to their home and to the society .

It is in this line alone , an ascetic life is praised much .

But it is not the proper way . *Renunciation must be only in the psychological level* .

*It should not be in the physical level* .

There is no difference between the enslavement to the intoxication of liquor, and the enslavement to the blissful experiences of the spiritual field .

The negligence of social and domestic duty, on the spell of spiritual experiences, is same, as that of the intoxication derived from **alcoholism** .

Renunciation is purely related , to our inner world .

Concerning with the inner world, we have to renounce, all our experiences .

There is no disparity , as higher experiences **or** lower experiences .

Whatever may be the experience, it would be correct, if they come in unintentionally and go away unintentionally .

It would be wrong, if we anxiously catch hold of anything , in the name of spiritual experience .

Renunciation is a must , to our inner world .

It is a worst , concerning with the external world .

Renunciation is not applicable to the physical, external world; where love and care , that **unite** everybody is the proper and best way of life .

## 29. Sachithaanandham

**W**hether the word *Aanandham* means the quality of joy - a feeling of happiness. Most of the Sanskrit scholars invariably say that *Aanandham* does not mean - *Aanandham* ; it means only *Anantham* .

It means infinite .

*Antham* means finite-end

*Anantham* means infinite; *A+Antham* means , no end .

*Anantham* – the infinite – is not an experience .

**Infiniteness** is a quality. If we take it as an experience , we limit it to a boundary .

But reality is one that is living infinitely forever .

It is an infinite total movement .

When we limit anything , it is being separated **from totality** .

Even though anything cannot be separated **from totality** , there **occurs an illusion**, as if it being a separate and individual entity .

There is no harm **in** getting an individuality .

All our experiences are possible , only through such individual existence .

As we have already **discussed** , experiences are possible , if we set our mind to have the **experiences** .

We have seen , it is *manolaya* .

When there is a happening , we have the experience , according to our mind-set .

But , as we have **discussed** already , the life of , each one of our experience, is mere **a fraching of second**.

The appearance of experience and its disappearance , are quite natural .

The disappearance of *Manolaya* and the existence of *Manonasa* is natural .

When *Manolaya* gets importance, it creates a struggle .

When we struggle to retain our *Manolaya* , we give importance to *Manolaya* , in a positive way .

In the **same** way if we struggle to remove our *Manolaya* , we give importance to *Manolaya* in a negative way .

These struggles are related to *Manolaya* . So these struggles give importance to *Manolaya* itself .

Thereby, a vicious circle or eddy, forms in the regular and free flow of water; -- in the free flow of *Manonasa* .

Our *Manonasa* is flowing like a river ; where our *Manolaya* forms a circular and spiral movement.

Till the circular movement dissolves into the regular flow , it establishes itself , to be a separate entity, having separate movement and action .

There is no flaw in individuality .

There is no mistake in experiences .

If , it is in the quality of forming and dissolving, then, it becomes the part of the total movement ; even though there is individuality in its existence .

It becomes a part of the total river .

We all are individuals .

Our experiences are private .

If there is no individuality, then there is no *You* and no *I*.

All our experiences are individual and private .

Pleasure – pain , desire – fear, everything is individualistic in nature .

When there is no individuality, there is no world ; there is no movement in the world .

Individuality means a stable thing .

It **means completeness** .

If we do not hold it , with self-interest , either by way of positive assertion , or by way of negative negation , our individuality loses its importance .

The completeness loses importance .

When the completeness loses **its** importance, it becomes a part of the infinite flow of *Eternity* .

When our experiences, come on its own and disappear on its own, they become **parts** of the infinite, --- the **A. NANTHAM** .

Each one of such *Manolaya* , becomes the part of *Manonasa* .

*Sath* and *chith* are always there .

Since *Anantham* has been considered as a blissful experience , the real meaning of the word is invisible and deceptive .

When we take it as the infinite one , everything becomes the part of the total movement.

Everything becomes the part of **Sath** , **Chith** and **A.NANTHAM**.

## 30. The Observer is the Observed ?

In the spiritual literatures ,  
there is one another important feature .

It is *Thiripudi* .

*Thiri* means three .

*Pudi* means state .

It means three states of experience .

The three states are :

*Observer – observation – and observed* .

*Observer* means the person who is observing .

When I see a tree ,

**I who** sees the tree , is the *observer* .

The tree , which is seen by me , is the *observed* .

The seeing of the tree , is the *observation* .

These are the *Thiripudi* ,the *observer* , *observation* and the *observed* .

Who is this *observer* ?

“ *Enquire who am I , and find out its Real Nature* ” thus says *Ramana Maharishi*.

**And** “ *The observer is the observed* ” says ***J. Krishnamurti*** .

We have already seen the example , - the dreamer and his dreams .

The dreamer himself, assumes various **characters** , in his dream .

The dreamer , when he dreams, becomes the passenger , in a train ;  
then he becomes the traveler , in a car .

In this way , he assumes many characters , throughout the dream .

But, till the end of the dream , he will never recognize him , as the dreamer .

He will not be the observer of the dream .

But, he functions only as the observer of the experiences , happening in the dream .

This is the case , in our **day-to-day** life also .

This is what happening in our waking state also .

In our waking state , we are having experiences , in each and every moment of the day .

But, we will not consider ourselves to be a separate entity , apart from the experiencer of the experiences .

We always consider ourselves , to be the experiencer , - the observer of the experiences .

We become the reflecting entity, who, reflects the observed .

When there is the experience of anger, we become the person , who has anger .

When there is the experience of pleasure, we become the experiencer, who is having pleasure .

Experience does not happen to the experiencer .

Experience itself creates the experiencer .

The experiencer is formed according to the experience .

But , we will not take it so .

What we feel is that

*‘ The experiencer is a changeless entity and experiences happen to him all the times’.*

So we try to set right our experiences .

Since we feel that they happen to us , we try to change the sorrow and suffering ; we try to retain the pleasurable experiences .

As we are thinking that “ *observer is different from the observed ; experiencer is different from the experiences* ”, there happens all our problems .

Really , observer is , being a part of the observed ; experiencer is , being a part of the experience .

If we can join both the experiencer and the experience , as one , then ,all our problems will come to an end .

There will be no problem , if the observer and the observed become one .

What shall we do for that ?

What shall we do for joining them **as** one ?

Two ways are prescribed by a Tamil scripture , known as “ *Unmai Neri vilakkam* .”

The meaning of it is : “ *Explanation to the way of Truth .*”

Two duties are explained and given to us to **achieve** the goal .

“ *We should be actionless* ” - this is the first duty , given to us .

The second one is :

“ *We should become the ‘other thing’ - the observed .*”

The first one , given , is that , we should not have any duty or action for ourselves .

We must keep ourselves **actionless** .

Suppose I experience fear or sorrow .

what should be my duty in the situation ?

Here ,

I am advised to keep **myself actionless** .

So I have no duty , either to control the fear or sorrow or to run away from them .

When I have no duty , then ,what **is that** I have to do ?

There comes the second duty .

I should become the ‘ *other thing* ’ , - the observed .

That means ,

I must become the experience of fear itself .

I must become the experience of sorrow itself .

When we do not have any duty , on our own , and when we become the experience itself ,what will happen then ?

Then there will be the union of the observer and the observed, as we have seen .

But it is said in the scripture that when we have executed the two duties, God himself does all our duties , on behalf us and He takes us to be the part of Himself .

Now , let us know and consider the implications and details of the said two duties .

‘ *We should not have any duty of our own and we must **keep ourselves actionless*** ’ , **is our first duty** .

What does it mean , to be **actionless** ?

If we have to do anything , we may ask , how can I do such thing ?.

Here , we cannot ask ,

what I can do , to be **actionless** ?

Doing nothing itself , is being actionless .

So , we need not do anything , to execute our first duty .

Now , what is the second duty ?

We have to become the experience itself .

The experiencer must become the experience itself .

The observer must become the observed itself .

Now , we have to do something .

There comes action .

Shall we have to accept the experience , as part of ourselves ?

When we accept the experience as our part , is there not a possibility of the union of the experiencer and the experienced ?

But we have seen that the experiencer **himself** is the product of the experience .

So , the experiencer is **bound** to the experience .

Therefore , the experiencer cannot contain the experience, as his part .

OK .

The experiencer cannot make the experience as his part - we admit .

But instead , can the experiencer himself, enter into the experience , and become part of the experience ?

**There is a proverb :**

***“ Either Mohamad has to go to the mountain , or the mountain has to go to Mohamad .”***

**Anyhow , both must be united one .**

## 31. The Unqualified Awareness

**We** are having two states .

The *life* and *matter* .

Life means , **the** living .

Matter means , lifeless object .

All our experiences are nothing but matter . They can never be considered , as living things .

The experience can never have the quality or state of **doership** .

It can never become a *subject* .

It always continues to be an *object* only .

So , the experience cannot act as a *doer* and cannot contain the experiencer as its part.

Even though the experiencer happens to be the product of the experience , there is also a quality of life , in the experiencer .

In the base of his being , the experiencer is a living thing .

He cannot be considered as a material object totally .

Even though, the experiencer in a dream , is made up of the experiences of the happenings **in** the dream , he has got his basic life , from the Dreamer himself .

The experiences , in a dream , may be the reason , for the outward appearance and action of the experiencer .

But he gets his basic life , -the *Sath* , from the Dreamer .

This is **the** same , in the case of our waking state also .

Where , our experience is the cause , for the outward appearance and action ,of the experiencer .

Here , what is the basic cause for the liveliness of the experiencer ?

It is the Dreamer , in the dream state .

What is that in our waking state ?

It is our UNQUALIFIED AWARENESS .

This is known as *chith* .

The experiencer is nothing but the formation of *chith*, -- the *Unqualified Awareness* with the experience .

The experience is *jada* -matter in essence .

The joining of *chith* and *Jada* creates the ‘ *chith jada kranthi* ’ - the experiencer .

The *chith* alone has life .

The experience is only a matter , without life energy .

Experiencer is the combination , of the two .

Actually , the original *chith* , - the *Unqualified Awareness* , alone is the doer .

He alone has the freedom to do anything for himself .

He is the real doer of our experiences .

He is the real possessor of all our experiences , as the Dreamer , is the real doer in the dream .

The *chith* is the real possessor and doer .

The *chith* , - the *Unqualified Awareness* , is not bound by our experiences .

Hence , it never gets itself affected or stained by our experiences .

So , the *chith* , the *Unqualified Awareness* , is always free.

It is always free from the control of our experiences .

So , it has no necessity , to get itself free from any experience or to change any experience .

Then , who is having all these problems ?

Who is the entity that is having all these problems ?

We have seen , all our experiences are lifeless matter .

So , lifeless matter also cannot have problem on its own . Our *chith* is also free from problem .

Then , who is having all the problems ?

It is the *chith Jada Kranthi* , the experiencer who is having all **the** problems .

Now, what is the nature and quality of the problems of an experiencer ?

His problems are in the same quality , as the character of a dream .

In our dream , we feel as if , we were caught in a danger .

But it is not a real one .

It happened only in the dream . It is nothing but **imagination** .

We can have the dream , as if we **got** escaped from danger .

In the same way , we may also dream that we were unable to get over the danger .

But in the real sense ,

there is no difference , between the two .

Both are imaginary .

Because , the very existence of the danger itself , is imaginary .

We can add many ciphers , to a cipher . We can deduct or multiply a cipher , with cipher .

There will be no difference . The result will be always **a** cipher.

Then , what can be the salvation of our problem ?

How can the observer become the observed ?

As we have seen , two duties are given to us .

“ *We should not have any action or duty on our own* ”, -this is the first duty .

The second one is :

“ *We must become the experience itself* . ”

But both the duties are , in contradiction with each other .

The first one is that , we must be actionless .

We can understand it very easily .

But the second duty is somewhat strange .

We have to become the experience itself .

When we become the experience itself ,

--- the becoming itself , becomes an action .

So, when we do the second duty , the first duty that , *we should not do anything* , is also affected.

One is keeping silence , without talking .

But , if he says , “ *I am keeping silence without talking anything* ”, his very act of talking , is against his silence .

So , our problem gets complicated .

We have to satisfy the first duty and also we have to do the second duty .

Then , how shall we solve the problem ?

What shall we do ?

We have tried to do the second duty .

Since it is also defective , we have to return , once again to the first duty .

What does it mean that we must be **actionless** ?

When there is nothing to do , it is the **actionless** state .

It is meaningless if one would say that I am trying to be in an **actionless** state .

Here , being in an **actionless** state , is not important ;

“ *Need not do anything* ” , is the important one .

Where are we , when there is no need to do anything ?

Then we will be in the **actionless** state , unconsciously .

Now , what is important is to know the “ **demandless** state ”.

When we are in a necessity to do something , we should not be in a state of *not doing anything* .

So , our necessity or demands brings action .

When there is no necessity , then , is there anything for us , to do ?

If we do anything , it means that we are in need of something or the other .

So , whenever there is demand and necessity , there must be action .

So , instead of asking , when can I be **actionless**, it is correct to ask ,  
“ *when can I be **demandless** ?* ”

Now, when do we become **demandless** ?

When does the **demandless** state happen ?

Suppose , we are in sorrow . we want to be free from the sorrow .

This desire creates a demand .

But we have got sorrow, when our desires are disturbed .

Now , the desire to be free from sorrow , itself is a desire .

The factor – the *desire* , which is the cause **of** our sorrow, still continues

We unconsciously adopt the desire , as a tool , to rectify our sorrow .  
In the **same** way , we deceive ourselves , as a game .

The action of I consciousness happens , only through our desires or wants .

When we understand that our desires are the cause **of** our problems ,we have nothing to do , except having some other desire, in another form .

Even though we find out , desire is the cause of our problem, we cannot but do anything without desire .

Now, we come to understand that all our ways are wrong .

## 32. The Infinite Movement

**D**esires are the only cause , **of** all our problems .

Anything happens , to the satisfaction of our desire , it gives us joy or pleasure .

If anything happens against our desire , it gives us adverse feeling , pain or sorrow .

If we want , that the pain must go, it is also a desire , - a demand .

It creates a struggle within ourselves and our problem becomes more complicated .

The *demand for pleasure* , is the basic reason for our desires.

There will be no desire , without a demand for pleasure .

Our desires and the ‘ *demand for pleasure* ’ jointly **create** a necessity to attain something or the other .

But , is there anything to be attained ?

When we have sorrow , we want a **sorrowless** state .

When we are in joy or pleasure , we want the continuation of them .

In both **cases** , there is anticipation .

There is anticipation , relating to the future .

*“The experience , happening in the present moment , must be like this in the future”*.

This anticipation is there . What we have, must change ; or what we have, must continue .

This is nothing but an anticipation towards **the** future .

When such future aspect gets importance, the anticipation towards it, the effort towards it, the action towards it, is inevitable .

Our concern with the future, is the cause of all our problems .

All our **demands** for pleasure are the desire for the future itself .

Our concern towards the future alone, gives us the energy to attain it ; gives us the struggle to attain it ; gives us the violence to capture it .

If it is related to the external - worldly life , **the** future is a must .

*Future* is the active force to conduct our worldly life .

When it comes to the inner world , the inner life , **the future** is the only problem ; **the future** is the delusion ; **the future** is the deception .

This delusion of future alone , stumbles us on the way .

The anticipation that we have to attain a state , or that we have to attain a quality , gives life to the future .

We have to understand that there is no such future state ; and that the delusion upon the future state alone is the cause of , all our problems .

When the future state **loses** importance , our efforts to attain it also will stop .

If we have anything to do , it is nothing but the understanding that “ *there is nothing to attain in the future .* ”

When there is nothing to attain ,

Then , there will be no demand for action .

At the happening of the **demandless** state alone , **actionless** state also happens .

Then only we are **actionless** .

Here is the completion of our first duty , that “ *we should not have any duty on our own and we must keep us **actionless**.* ”

Then, shall we not complete the second duty ?

**Should** we not become the other thing ?

**Should** we not become the experience ?

**No ; need not** .

Why so ?

“ Being **actionless** and becoming the experience , ” **are** not **different** things.

If it means two different states , then each one will be in contradiction with the other.

Both aspects denote **one and the same** .

When we are **actionless**, the other thing happens **by** itself, as the natural impact .

Here is one more aspect ; we have to consider .

Suppose , we **come to know** that a particular brand ice cream is very delicious . But we have not yet tasted it .

It may be true . But it is not our actual experience .

Whenever we taste it for ourselves , then only , it becomes our experience .

Whatever may be the state of experience , it does not have any reality , until it becomes related to us .

All the experiences are nothing but **abstract** things .

But when they are related to the experiencer, they become real .

The experiencer gives reality to the experiences and the experiences give quality to the experiencer .

Actually , there is no experience , without the experiencer .

If there is no experiencer , it is not at all an experience .

We may **denote anything** as experience .

It is only for the explanation sake .

For the purpose of explanation alone, we have separated the experience and the experiencer as **two different** entities .

Actually there is no such classification .

**Mere experience , is nothing but an abstraction . There is nothing as experience, in existence .**

**All experiences are only abstractions , - an abstract matter itself .**

**When there is a conversion as experiencer , then only there is real experience .**

**Sorrow is not an experience .**

**It is only an abstract matter .**

***I am in sorrow* , is the actual state .**

**Then only the experience becomes real .**

**Pleasure is not an experience ;**

**The experiencer who experiences pleasure alone , is the experience .**

**Anger is not an experience ; the experiencer who is experiencing anger , is alone the experience .**

**We cannot separate an experience from the experiencer .**

**There is no such thing in the name of experience , apart from the experiencer .**

**The experiencer is always new . He is **anew** each and every moment .**

**He comes newly again and again , every moment by moment.**

**But , he is always having a delusion with him , that he thinks, he is separate from his experience .**

**If he wants to attain anything psychologically , he cannot be free from the delusion .**

**When we have the understanding , that we have nothing to attain , then we become actionless -inwardly .**

**Then there exists the observer alone ; there exists the experiencer alone**

**.**

**The observed becomes the part of the observer ; the experience becomes the part of the experiencer .**

**Then , the observer comes to an infinite state .**

### 33. The **Ever-flowing** Reality

**H**e was an old man . He was **begging for** alms , holding an old **dirty begging-bowl** .

**He had a very** poor sight ; he could not walk steadily . He took alms in the bazaar , shaking the coins in his vessel .

He asked a shop owner , to give him alms , stretching his dirty vessel . The shop owner , looking at his dirty vessel **started abusing** him , **“You fool.. .”**

The old man murmured , *“ Why do you scold me sir ? If you do not have the mind to give me anything , please let me go away . ”*

The shop owner , at once , snatched the **begging-bowl** and **forcibly** threw it away , to the ground , The coins , in the **bowl** , **were** scattered here and there .

The **people** nearby , crowded immediately .

Everybody felt pity , upon the old man . They asked the shop owner , with anger , *“ why do you behave like this to the old man ? If you do not have mercy , why don't you tell him to go away ? ”*

The shop owner at once , **picked up the bowl**, he **threw away on the ground** , **speaking up in all calmness** .

*“ The old man is doing a foolish thing which he does not know . ...*

*Actually the **begging-bowl** is not an ordinary one . The vessel has been made up of pure gold . . .*

*“ It is not evident outwardly , because it is covered by dirt. If he sells the **bowl** , he can purchase , even half of the shops , in the bazaar . **But he uses the vessel for begging alms and coins** . ”*

**In the same way, our** real nature is also pure and gold-like .

**But we do not know the value of it . More or less it can be compared to the begging bowl in the hands of that old man**

Suppose , we are walking **in** the bazaar . **A** rich man of international fame , gets down from his royal motor vehicle, **and salutes** us , so humbly .

**We will think that he salutes somebody walking behind us .**

So thinking , we look behind. But nobody is **coming** , **Hence we come to a conclusion** , **that he has saluted us only** .

**At the same time, we may have a doubt that the rich man might have mistaken us taken us for someone, known to him .**

So we cannot easily accept that he has saluted us .

We may think and say , *God is everywhere* . We may say that *God is omnipresent*, as Ghee is everywhere , **within** the milk.

We may admit *God* , to be the life , of our lives .

Even though we say that God is present , within ourselves , we take Him , to be an outsider . We cannot accept us, as the person to be saluted.

We never admit that our natural state itself is the *Godly state* .

We cannot admit that our natural state is the *Buddha State* .

Actually , the state of *Manonasa* , is our real state .

The infinite, **ever-flowing** state is our real state .

But we take *Manolaya* , the state that comes and goes , to be our real state .

When we do not hold anything , that comes and goes temporarily , everything moves on its own .

Everything takes part in the total movement of the universal reality .

The *Buddha* state , is not **a bounded one** .

It is an **infinite flowing- state**.

It is not an idea that we are in the *Buddha-state* .

It is not an idea that we ourselves are the Reality .

It is not an idea that we are in the state of *Manonasa* .

But it is our actuality .

It is nothing but the Reality .

We cannot point it out positively as this is so and this is this .

If we can **point it out** ;

Then , it will also become the part *Manolaya* .

It will **be bound to it** .

Whatever may be our state , and whatever may be our experience , in THIS MOMENT, if we do not hold it positively or negatively , and have it , to come and go on its own , then everything becomes infinite.

Everything flows .

There are movements ; there are things ; there are people ; everything is there .

Everything comes and goes with a freedom .

There is no obstinacy to bound anything .

So , there is no end to us .

We are infinite when we do not bound anything , saying , this we want and this we do not want , then , everything is infinite .

Everything is free ; everything is flowing forever .

## 34. The Intellectual Understanding

**We** all know **about** stitching **with** a needle .

In **hand-stitching**, the needle has a hole on its back , to **insert** the thread **into it** .

When we stitch a cloth **with** the needle , the thread will follow the needle .

We are using this method of **hand-stitching** , for **a pretty long time** .

**But in the case of stitching with the sewing machine, the hole will be on the tip of the needle for inserting the thread .**

Thereby , the stitching becomes mechanized .

**Here the thread** keeps the needle , behind it .

**In other words**, the needle follows the thread .

*“ Meditation is first ; Enlightenment is next ”* --- this is followed **by us** for the ages .

But the modern trend is :

*“ Enlightenment first ; meditation is next ”* --- **with which more number of people could be benefited .**

Here , there **are** no hard and fast rules and practices , **as in the case of meditation** .

**In this process, to attain** Enlightenment ,

UNDERSTANDING alone is enough ; and more than enough .

When we speak about understanding , we need not confuse ourselves , with what understanding is.

There are so many classifications in the understanding , like deeper understanding , actual understanding, understanding with intuition and so on .

We have to brush aside all these **threatening phrases about understanding** .

The understanding of which , we are speaking , is very simple and ordinary .

This is nothing but an ordinary intellectual and superficial understanding .

Even an average school boy can have this understanding .

This understanding is , as simple as , one can read an ordinary story book and understand it .

But there are **some may ask** :

**Does the enlightenment-the supreme understanding-the supreme awareness ,**

**really mean this mere intellectual understanding ?**

--- **That too** only in the mental level ?

Is it not **something** beyond our intellect ?

Is it not beyond our ordinary mind ?

All these questions seem to be reasonable .

Because , if it is , mere an intellectual affair alone , then , whoever reads and understands this book , all must become , enlightened persons .

Because , we have said that average intelligence is enough and that there is no necessity , for special training or effort .

But there would be nobody , who cannot understand the details of this book .

Then , **whoever** read the book , must **become** enlightened persons. **Must** they not ?

Really , **we describe the understanding , as** mere intellectual .

All our understanding, happens only in the intellectual level .

All the required clarifications , happen only in the intellectual level .

The intellect is the only tool , we are having , to show our way .

If we have some other tool **apart from** our intellect , then we can try it **out**.

But unfortunately , we have no other tool, except our own intellect .

If we use our ordinary intellect , it is more than enough , for our understanding ;

--- for our enlightenment .

But doubting our intellect, is the only obstacle , **both for** our intellect **and understanding** .

**However, the** thing , which is doubting ,is also the intellect .

So , the intellect , instead of doubting itself , it must have confidence on its own .

When we read the book , **it is good** if our intellect says that , “the details and facts , described in the book , are reasonable , **and I** must accept and confirm it ” .

But instead of that ,if the intellect itself *denies* , “ *No , no ; this cannot be so. This must be in some other way ,* ” -then our intellect itself contradicts itself .

“ *In the details , given in this book , 50% alone is real. The other 50% may be false* ” , - if our intellect feels like that, and when it does not come to a definite conclusion , in that circumstances also , our intellect cannot **lead us to** understanding .

Because , our intellect itself , acts against itself .

If our intellect agrees with , at least to the extent of 60% , then there is a possibility of understanding .

In short ,

when our intellect itself does not indulge in denial of what **it** has understood, our intellect itself becomes the enlightened intelligence.

We have started the book with the statement, 'Give up meditation; get enlightenment'.

When we understand **that** getting enlightenment is very easy, we need not give up our **meditation at all**.

Both -enlightenment and meditation -are having importance.

Which one is important whether the life or the body?

Without life body will not have **value**.

There will be no use to the life, without having a body.

So, both **are important and complementary to each other**.

Enlightenment is like the life.

Meditation is like the body.

So, let us have the Enlightenment first as it is very easy and simple as one can see the sunlight.

Then,

**Let us do our meditation for the total success of our life.**

