

SMASH YOUR SORROWS

Sribagavath

Pravaagam Publications

Salem

Published by

Pravaagam Publications,
31, Ramalingasamy Street, Amma pet.
Selam - 636 003. Tamilnadu India
Cell : 99942 05880, 97891 65555

Page : 248 ■ Price : ₹ 150/-

■ Smash Your Sorrows - in English

By Sribagavath © ■ First Edition : April 2016

■ Published by Pravaagam Publications,

Salem - 636 003. Tamil Nadu, India.

■ Printed at A.P. Graphics, Sivakasi.

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Sribagavath

He is the founder of a new vision to religion and religious philosophies. He teaches primarily in the southern part of India.

He views everything in a psychological way. He has written many books on the spiritual aspects of religion. Many have shifted their outlook by reading his spiritual books.

Even though he himself is an Enlightened Master, he does not restrict himself to the spiritual and philosophical world.

This book is evidence of his concern for the general public, who may not be interested in religion or spiritual philosophies.

Many have experienced total relief from their sorrow and suffering only because of this book in its original Indian language.

This book should not be considered as simply one among many other books. This is a rare one indeed. This book is really the saving grace of this century.

Be benefited by its teachings and help others benefit from them as well.

Publisher.

Before We Enter....

When I was a boy, I was often sick with coughs, colds, and fevers. But there was no regular medical facility where I was living. It was a small village away from the town, and there was only one local indigenous medical practitioner. He would examine me and tell me my body was very hot and feverish, but if we reduce the heat of the body by applying some special oil to my head just before taking a bath, the body would return to its normal condition.

He also said that the oil was used for the problem of hair loss. He personally praised the power of the oil and, in support of it, read a poetry in a book of medicine about the oil. The poetry said one must apply the oil to the head without spreading it in on the palms, otherwise hair would also grow on the palms.

I used the oil. The oil was useful, no doubt, but the warning of hair growing on the palms was only an exaggeration. It was exaggerated to make people believe in the power of the oil.

In this book we are saying that we can be totally free from all our sorrows.

Is this an exaggeration, as is the case of hair growing on the palms?

No, it is not like that claim. It is not an exaggeration to say we can be completely free from all our sorrows. Really, there is a state of clarity -- a clarity of mind, when we can be free from all our sorrows.

Really, it is available and accessible.

You and I can get clarity of mind so easily.

Do you know about the nature of the blood in our body? Scientists are often shocked to see various germs of different diseases in our blood. Why?

The reason for their shock is not because of the presence of such germs in our blood.

It is because the germs in our blood have not created any disease in our body — that is their surprise.

The disease causing germs are living in our blood. But we have not been affected by the diseases. Why?

It is because of the health of our body. It is because of the capacity of the immune system in our body.

Likewise,

if we have clarity of mind,

we can very easily be free from the clutches of our sorrow and suffering.

If our sorrow and suffering does not cause us any pain:

- It is not sorrow at all.
- It is not suffering at all.
- It is not a problem at all.

Really, there can be a different kind of clarity in our mind. We can obtain it very easily.

Thereby, we can make all our sorrow and suffering powerless. We can make them powerless totally. We can make them harmless, innocuous. We can make them sterile.

By these series of enquiries, we are going to shed light on the nature, structure, quality and the functioning of the clarity of such a mind.

Moreover, we are going to discuss the various ways of attaining such clarity.

Normally, this clarity of mind,
this wisdom,

is described as Enlightenment or Liberation in religious and spiritual literature. Thus, it has been put on a pedestal. But by placing it at such an elevated height, we often consider it something beyond our reach.

So we are going to put aside all the religious and spiritual scriptures that are standing in our way.

And instead, we are going to find such clarity of mind and wisdom in our everyday walk of life.

So that you and I, as ordinary human beings, can find such clarity of mind in the daily operation of our mind.

We admit, this clarity is a rare phenomenon. There is no doubt about it.

But we have no right to put it way beyond our reach.

When the religious people describe it as a thing beyond our mind, naturally we begin to get afraid of it.

It is beyond our mind — yes it is true that it is beyond our mind. But such *beyond* is readily available at the beginning and end of each and every movement of our mind.

The *beyond* is not in any way a denial of our mind. So we can approach it through our ordinary, day-to-day mind.

So anybody with average intelligence can understand this clarity of mind.

There is another thing we need to note about this rare kind of clarity of mind:

If you obtain this clarity once, it will always be with you. It will never leave you.

So, if we understand this clarity of mind, all the turmoil of our life will permanently come to an end. Then...

- The sorrow-free state will become the natural state.
- The fearless state will become the natural state.
- The painless state will become the natural state.

We can attain this state very easily.

We can obtain the understanding, the clarity of mind, very easily.

What is required here is: We must be sincerely devoted to the enquiry with a good faith effort to find out the truth for ourselves.

If you get this clarity for yourself, then what else do you need from the world?

Before the beginning of our journey, there is another thing that we have to keep in mind :

In the daily routine of our complicated life, our sorrow and suffering have a strong influence over our behaviour.

They function as a motivating agent and a catalyst for our actions.

If we completely remove all sorrow and suffering, they will fail in their role of fuelling or motivating our actions.

This is where the role of our care and love for society comes into play. Our care and love for society serves as our source of action.

So our freedom from sorrow and suffering will provide a boon — not only to our personal life, but also to society in general.

Now,

let us enter into the secret and sacred way to achieving total freedom from all our sorrow and suffering.

1

Can We Become Free from Sorrow and Suffering?

Can we become free from all our sorrow and suffering?

We need not tell anybody what sorrow and suffering are. Everybody knows what sorrow is and what suffering is. Everybody experiences it in their own life. Sorrow and suffering are the day-to-day experiences of everybody.

The causes of our sorrow and suffering may be many and varied, but the experience of sorrow and suffering is the same.

We may experience sorrow and suffering when we lose a valuable possession. Or if we contract some incurable disease, it creates such sorrow and suffering.

When anybody insults us, it produces the same sorrow and suffering.

So what do we understand here?

The causes for sorrow and suffering may be many, but the experience of sorrow and suffering is one and the same.

Now, what we are wondering is: Can we become completely free from all our sorrow and suffering?

We are not suggesting that we should take ourselves away from the causes which produce sorrow and suffering.

For most of us, we regard our life as a great burden. We are burdened by a life full of problems and the stress of solving these problems. Asking for a life without problems is the same as asking for a sea without waves.

We cannot imagine the sea without waves. In the same way, we cannot imagine a life without problems.

The external problems we face are the cause of our inner sorrow and suffering. When the problems are solved externally, we are also relieved from the inner sorrow and suffering.

But once again, as soon as we encounter another external problem, it again causes the same kind of sorrow and suffering in our mind.

Then we solve that external problem and again the suffering inside also disappears.

Is our inner sorrow and suffering controlled by external problems?

Can we not separate our inner feelings from the external situations?

Are we bound to the external situations?

Life is full of problems. We cannot separate life from its problems.

But is it the same case with problems and sorrow?

If they are inseparable – if the external problem and the inner sorrow are inseparable, then our sorrow and suffering can never be resolved.

Because we cannot imagine a life without external problems. A problem means *a challenging situation*

Life is full of challenging situations.

Is it a must that every such challenging situation bring inner sorrow and suffering?

So we have to find out whether the inner feelings can be separated from the external challenging situations.

Before we examine what is an external challenging situation and what is the inner sorrow and suffering, and what is the relationship between the inner suffering and the outer situation,

- we have to know, first of all, what is an *object*.

The external world is made up of objects. Everything happens in relation to various objects.

So,

What is an object?

For the purposes of understanding, we need to distinguish a *real object* from a *reflected object*.

What is a *real object*?

- and

What is a *reflected object*?

A real object is an object with a real nature.

A reflected object is an object with a quality or an attribute, like a shadow.

What does that mean?

Let us take an example.

You are standing before a mirror. Your image is reflected in the mirror. The image reflected in the mirror is also you. The person who is standing before the mirror and the image reflected in the mirror are you. Both are you; the two are one.

But even though these two are one, there is a basic difference between the two.

The person actually standing, is real, and the image of the person is a reflection.

The first one is a real object and the second one is a reflected object.

Similarly, we are looking at each and every object through a different kind of mirror.

What does that mean?

What kind of mirror is it?

What is it that shows the reflection of every object?

It is not anything. It is only our mind. Our mind alone functions as a mirror.

Even though we perceive the objects around us, we recognize and understand the objects only through our mind.

Our mind creates an image of each and every object according to its understanding, according to its recognition.

We understand a flower as a flower; we understand a tree as a tree.

The flower becomes a flower when our mind labels the image, through our knowledge, as a flower.

The image and knowledge belong to our mind. They do not belong to the object.

The real objects are free from images.

Not only that, real objects do not have any name at all.

Our mind alone gives them a name and an image.

Then only can we name it a “flower” or a “tree”.

Then only can an object *become* a flower; then only can an object *become* a tree.

But,

The real object is not confined to the name and image given by our mind.

The real nature of each and every object is beyond the purview of our mind.

Thus,

every object has two qualities:

- the quality of reality and the quality of reflection.

The real objects exist in reality. But the reflected objects are only their appearance according to our idea.

In this way,

objects are appearing as real objects and reflected objects.

Just as we comb our hair by looking in a mirror, we all approach the real object with the help of its reflection alone. We give importance to the reflection in order to relate to the real object.



2

The Role of Mind

He was an Indian peasant. He was ploughing his land with the help of his two bullocks. The bullocks became old. He wanted to purchase new, young bullocks by selling the old ones. But the offers by prospective buyers for the old bullocks were too low.

One passerby was going to the market along the path near his field. The passerby wanted to confirm that the path would lead him to the market. He asked the peasant, “Can I go this way to the market?”

The peasant became angry and he told him, “I will not agree to this amount.”

The passerby felt that the peasant had given him an irrelevant answer. He thought that the peasant might have some hearing problem. He left thinking he should ask someone else for directions.

Actually, the peasant had no hearing problem. As he was always thinking about selling his bullocks, when the

passerby asked for directions, he thought the passerby was offering a low price for the bullocks. So he told him that he would not agree to the amount.

Soon his wife brought him lunch. She also had a complaint in her mind. Whatever care she took in preparing the meals, the peasant would never appreciate her cooking.

After finishing his lunch, he said to her, “Some new person came just now, but he offered a very low price for the bullocks. So I angrily refused his offer.”

The wife reacted to his remark as if he did not like the taste of the food. Angrily she said to him, “Have you ever appreciated my cooking?” Saying so, she took the food carrier and returned to her house.

Meanwhile, her daughter, sitting on the outside steps of the house, had a complaint about her parents. She had been waiting to get married for several years. All her friends had gotten married and had children. A suitable groom had not been selected for her.

The mother, while entering the house, told her daughter, “Your father, as usual, told me he didn’t like the food that I made for him. So I angrily asked him if he had ever appreciated my cooking.”

Now, the daughter became angry. She told her mother, “If you both reject all the grooms, then naturally I will become an old spinster.” She thought that her mother was speaking about a groom,. so she responded that way.

Actually, there was no problem with the hearing of any of these three: the peasant, his wife or his daughter. But they all interpreted the happenings according to their own mindset.

It is easy to deal with the shadow instead of dealing with the real thing. We can alter the shadow to suit our will.

You are real. Your body is real. I cannot take you wherever I want to take you without your will.

But your consent is not necessary if I bring you into my imagination. I can take you wherever I want to take you. I can simply imagine it.

You may not have a problem with liquor. But I can imagine that you are an alcoholic. In reality, you are not an alcoholic. But you are an alcoholic in my thinking.

On the other hand, I may actually be an alcoholic in reality. But you may think I do not have a drinking problem.

We can imagine anything, even though it is not factual. Imagination can be bent in any way. But you can't do that with facts.

What exists will be in existence as the real; its existence is a fact. But imagination is not so. It is illogical. In our imagination thought may be related to the actual fact or it may not.

We understand a flower as a *flower*;

We understand a tree as a *tree*.

It is possible only through the function of our mind .

— only through the function of our thinking process.

All our understanding is related to the mind. We understand

by converting everything into mental pictures.

The existing world may be real. But we deal with it only through our mind.

So, the existing real world cannot be easily separated from the psychological world, created by the mind.

In this, there is both an advantage and a disadvantage.

We go to our office where we work; we return home after our work is finished. We can neither go to the office nor return from office without the help of our mind.

The physical body alone has left the house and reached the office. The physical body alone has to leave the office and reach home once gain.

If the physical body had to function on its own,
it could neither go to the office
nor return home from the office.

But the mind alone — the intellect alone — has to show the way to return home.

By following the way shown by our mind, we return home.

We use our memories, recorded and stored in our mind, to recognize the way to our house.

The mind that is used for our day-to-day activities is known as the **Functional Mind**.

The functional mind deals with the facts of day-to-day life. It shows the way to navigate our day-to-day life.

We can attend and execute our activities perfectly only if our body and mind function jointly.

This is the advantage of our mind.

This is the positive aspect of our mind.

Now, let us examine the other aspect of our mind.

Let's use an example.

We leave our home to go shopping. While shopping we receive a call that our father or mother has been taken to the hospital with a serious condition. So we immediately rush to the hospital.

Our functional mind shows us the way to the hospital.

But our mind will not stop with that.

Our mind also creates some tension. Even before we reach the hospital, our mind unnecessarily creates images of the sick person.

What is the meaning of this?

Even before we reach the hospital physically, we have reached the hospital psychologically
by way of our imagination.

This is the key point..

We reach the hospital in our thinking,
through our imagination.

We might imagine that the physician has told the relatives that he cannot save the sick person.

In the same way, we may also imagine that the

physician has told the relatives that it is only an ordinary fever and that there is nothing to worry about.

As we have not gone there physically, we cannot confirm our imagination either way.

Even though we have not reached the hospital, we have reached it many times through our imagination.

Our imaginary vision or story cannot give us any certainty. Not until we physically go there and witness the real situation, will our imagination be confirmed.

The sick person may become better, even before we get there.

This is the problem.

As we are able to go there in our imagination,
even before we go there physically,
we create unnecessary scenes and images,
unnecessary worry and anxiety.

This is the shortcoming of our mind.

This is the negative aspect of our mind.



3

Objects-in Reality and in Dream

Let us start with an example.

Let's say we are hungry and are waiting to eat. But since we are sitting in a slouched position, we unknowingly fall asleep. While asleep we have a dream, and in the dream delicious food is being served to us. We are very happy, and we enjoy the food in the dream.

Even though we consume more and more food in our dream, we cannot be relieved of our hunger.

Why?

Because the hunger is in our physical body. Eating in the dream will not satisfy the physical hunger.

Similarly, as much as we imagine that our sick parent has recovered, it will not give us relief from our worries.

We will be satisfied only if we physically witness the real condition. Until then, our imagination will only cause

us mental anxiety.

Our intellect has to show us the way back to our home. This is the positive aspect of our mind.

At the same time, the intellect is also the cause of our unnecessary imagination, worry, and anxiety. This is the negative aspect of our mind.

The mind, while necessary for maintaining our body and dealing with external situations, also creates tension by fabricating unreal images and imaginary aspects of those real situations.

The imaginary thought might prove to be real, in due course of time. But our imagination about it gives us unnecessary anxiety even before we face the real situation.

The mind shows us both the real and the unreal.

What we actually and physically face is real and true. The situation is true; the happenings are true. They are the real and physical facts. We have to accept them. If it is necessary, we may keep things just as they are; if it is not necessary, we may try to change the situation.

Let's say somebody has an illness. This is a fact. This is a natural happening. The mind alone understands the fact

that the person has an illness. Only with the help of our mind can we take steps for the appropriate treatment. We can consult a physician and receive the necessary medical attention. All these things are real facts. We need the help of our mind to deal with the factual happenings. We do everything with the help of our mind.

But our mind does not stop there. It indulges in unnecessary imagination. And so we think, even before we consult with the physician, that we may have an incurable disease, or that we may be very close to death.

— The mind alone generates all these illusions and creates unnecessary anxiety.

This is only because of our imagination.

But at the same time, this is not simply imagination.

It creates anxiety; it creates psychological suffering.

So we cannot dismiss it as mere imagination.

Even though it is in the form of imagination, it has some special power. Otherwise, how could it create such psychological stress?

Before we analyze the nature and structure of this imagination, let us summarize what we have seen already.

Objects are twofold in nature: there is the real object and there is the imaginary object. The imaginary object is again divided into two aspects:

One aspect, even though it is imaginary, helps us function in real life, helping us deal with the available physical facts. The other aspect deals with unnecessary imagination and creates unnecessary psychological stress. This is, in brief, what we have seen already.

Just as we have divided the objects into two, as real objects and Imaginary objects,

So too, can we divide the Imaginary objects into two.

So that we can easily understand these two types of objects. We may rename the imaginary objects, which deal with the physical facts, as the *wakeful objects*.

In the same way, we may rename the imaginary objects, which create unnecessary psychological tension, as the *dream objects*.

We can understand and deal with the physical and natural occurrences that we face in our day-to-day life only by turning them into wakeful objects.

We deal with the actual happenings in a practical way, through our intellect. We conduct our life in a practical way only by turning everything into wakeful objects. This is

natural, normal and practical. There is nothing wrong or confusing when we act in this way.

The dream object alone is the cause for all our problems.

The Dream object shows us something that is not there. It projects an imaginary happening, when actually, there is no such happening. This is the role of the dream object.

If we have a disease, it is a fact. We know this fact as a wakeful object.

But we think the disease may be an incurable one. We may even think the disease may bring us death at any time. We are seeing the disease as a dream object. The dream object creates anxiety.

We can look at our disease as a wakeful object. Likewise, we can also look at our disease as a dream object.

If we regard it as a wakeful object, we take the appropriate actions to treat the disease in a practical way.

If we regard it as a dream object, it becomes a cause for stress and anxiety.

The disease may bring undesirable consequences. This may even be the natural course of the disease. But even before this may happen, the dream object creates unnecessary tension and anxiety well in advance.

If we can examine and understand the whole structure and nature of dream objects, we can understand the nature and structure of all our problems — totally!.

If we understand how to deal with the dream object, then we can be very easily relieved from all our sorrow, suffering, stress and anxiety.

Both the wakeful object and the dream object are the two main classifications of the imaginary object. Both are imaginary objects. The difference between the two is very little and very limited.

But even though the variation is very small, the mind takes them both to the opposite poles of the world.

On a hot summer day, for example, we are travelling in our vehicle along a long and straight road. While travelling, we see some stagnant water on the road. But when we get closer to the water, it disappears. Only then do we understand that what we had seen or thought of as water, was not water at all; it was a mirage. But it looked as if the water was really there.

Now we understand that it was not water at all, that it was only a mirage. But does this understanding stop us from seeing the mirage?

No! The mirage will continue, even though we

understand that it is not water. But we will no longer consider it to be water. There will be no change in our perception. But there will no longer be confusion psychologically.

That is the difference between the wakeful object and the dream object.

Perception with bewilderment is the dream object; perception without bewilderment is the wakeful object.

How shall we get away from this bewilderment?

Once, somebody wanted to destroy his shadow. In the sand he dug a deep pit. When his shadow fell into the pit, he threw sand on top of the shadow and then covered the pit. But he could not bury the shadow. It fell on top of the sand that covered the pit.

Then he took a big vessel and covered his shadow with it. But the shadow fell over the covered vessel.

After that he brought over a bright lamp, thinking that the light would dispel the shadow. As he expected, the light removed the shadow, but the same light created a new shadow of him in a different direction. It is a waste of energy to try to destroy a shadow.

But at the same time, the shadow itself is a nullity, a non-entity.

It is wise to avoid the struggle of destroying a shadow, knowing it to be a waste of energy.

This wisdom or knowledge is itself the relief from the shadow.

Even if we wage war with the shadow for years, we can never win.

If we understand that it is unnecessary to fight with it, that itself is the success.

So....

shall we try to say that there is no need to control or manipulate dream objects?

Yes; it is so.

If we simply understand that it is not necessary to control or manipulate dream objects, can it be considered a success in dealing with these dream objects?

If we leave the dream object just as it is, can it not be considered by some as a failure?

Can it not be considered as if we ourselves have granted some power or authority to the life or existence of the dream object?

Let us examine this more closely.



4

What is the Root of the Problem?

We have seen the general nature of our mind. We have to see also the functional aspect of our mind in its day-to-day activities.

We have already seen that the problems and happenings in our life alone are the cause of our psychological pain.

When the problems are solved, our pain is also solved.

When the problems occur again, we experience the pain again.

A solution is possible if we can separate the problem from the psychological sorrow.

What does it mean when we say we have to separate the physical occurrence from the psychological pain?

Is it possible to separate them?

Let us take an example.

Let's say we both are working as employees in an institution. We are at the same pay grade, making the same salary. We both are family men. The economics of our family households are also similar. My monthly salary is Rs.30,000/ and my monthly expense is Rs.25,000/. It is exactly the same for you also.

We both travel together on a vacation trip. We each have taken Rs.10,000/ for our expenses. During our trip somebody steals the money from both of us. We each suffer a loss of Rs.10,000/.

If you were a multimillionaire and I were a poor person, the loss that happened to you may be of very little significance, but the loss that happened to me may be of great significance.

But we both have the same status, the same pay grade..

So we both value the loss of money at the same level.

The loss of money brings us sorrow.

But can we say the sorrow that we both are suffering is also the same?

You may take the loss very lightly, so your sorrow would not be very great.

But I may take the loss very seriously, and my sorrow would be much greater.

Our psychological temperament plays a major role in creating our feelings and psychological experiences.

Whatever may be the problem, if our psychological personality is of the nature that it accepts things easily, then the suffering may be less.

But if our psychological nature is to take everything seriously, then even an ordinary problem may create much suffering.

So,

the primary cause for our psychological suffering is not only the physical problem,

but also our psychological nature, our psychological personality.

The problems we are facing are external; they are physical.

The physical problems are clear and in the open.

We can understand the physical problems so easily. So we can also deal with them easily.

Let's say our vehicle breaks down in the middle of our journey. This is a physical problem. It is purely external. We have to do something to get it repaired. So we make the necessary arrangements accordingly. Thereby, we handle the problem fairly easily.

But at the same time our psychological nature, our personality, is very subtle. It is too complicated to understand, unlike the external occurrence.

So it is not easy for us to handle our psychological problems.

This is the negative and unfavourable aspect of our psychological problem.

As in the case of our psychological problem, there is also a negative aspect to our physical problem.

The physical problems are varied in nature. Some can be solved only with the help of other people. So there may be some delay in solving these. Some may be of the nature which no one can solve or rectify.

We can get back stolen property with the help of other people. But we can't give life to a dead person.

This is the nature of the physical problem. This is the negative aspect of the physical problem.

Even though our psychological problem is subtle and hidden, there is a positive and favourable aspect to it.

What is the positive aspect of our psychological problem?

That it is purely psychological.

It is purely personal.

This is the positive aspect of our psychological problem.

Since it is purely personal, we can solve it for ourselves without the help of anybody else.

There is also another important positive aspect to the psychological problem.

There is no psychological problem which can't be solved. A solution is possible for all our psychological problems.

There may be a physical problem that can never be solved. But there is no such psychological problem that can never be solved.

Physical problems may be many, but the subtle psychological reaction is the same. As we have already seen, there may be many reasons for our sorrow. But the sorrow is the same.

One may experience sorrow from the loss of his property. Another may experience the same sorrow due to his bodily illness. Another may experience sorrow because somebody insulted him.

In this way, there may be innumerable physical problems. But the psychological reaction is the same. His sorrow is the same.

Since the external and physical problems are numerous, their solutions are also numerous.

But whatever may be the nature and structure of the external problems, the psychological problem is the same. There is only one single problem.

So, a single remedy is enough to solve all our psychological problems.

The knot of all psychological problems is the same. There is only one knot. If we are able to untie that knot,

then we can be totally relieved of all our problems psychologically.

When we are free psychologically, all our physical problems will also become lifeless.

All our physical problems will be like fruit, the juice of which has been squeezed out.

In this state our problems can't be regarded as problems.

For example, let's say we are travelling on a rough road with many pits and potholes. If our vehicle and seat has been designed such that our comfort is not disturbed by the bumps and jerks, then we may travel comfortably, as if we were travelling on a smooth road.

Our psychological nature or personality is the basic structure of our problem.

If we set it right, then we can be free from all our problems.

Even though we *have* to solve the external and physical problem outwardly, the real solution is always with the subtle and psychological aspect.

Then only can we be free from the clutches of all our problems. If we solve them inwardly, then solving the external problem also becomes very easy.

Consider this example: There is a famous surgeon, noted for his skilful surgery. He has to do heart surgery for his own son. All his surgeries are usually stressful.

But when he is in psychological distress about his son's condition, then he is unfit to perform the surgery, even on other patients.

If he is free from his psychological stress, however, he can successfully perform surgery, even on his own son.

When we restore ourselves psychologically, it helps us to solve the external and physical problems as well.



5

Can We Be Free Psychologically?

Can we separate our mind from the physical problem?

If we can do so, then only can we benefit by changing the nature of our mind.

Let us see two illustrative stories to explain this possibility.

The first story happened during the time period when there was no electronic communication.

There were two friends living in neighbouring houses. Their names were John and Johnson. They both worked in a foreign country. But Johnson died in that country due to a strange epidemic. As there was no means of communicating with the parents, Johnson's body was buried in the foreign country. Two years later, some known person was returning to the native country. John asked him to inform Johnson's parents of the death of their son. He also asked the messenger to deliver a parcel as well as some articles that

were in John's house.

The person bringing the message and the parcel was rather confused by the names of John and Johnson. Instead of giving the articles to the house of John, he gave them to the house of Johnson, as if they were sent by Johnson. In the same way, he mistakenly informed the parents of John that their son died and was buried in the foreign country. The parents had no means of verifying the truth of the message. So they took it to be true. The parents of John wept with sorrow about the death of their son. The parents of Johnson tried to console them. They were happy about the survival of their son and they thought that their son had sent the articles to them.

Actually, John did not die. But his parents mistakenly felt sorrow for the death of Johnson.

Really, it was Johnson who died. But his parents were happy.

There is no direct relationship between our psychological experience and the physical happening.

We experience our psychological feelings only in the way we perceive and comprehend the situation psychologically.

As they did not know the real facts, they behaved this way. If they came to know the real facts, the parents of Johnson would experience sorrow and the parents of John would console them.

In this way let us look at another example.

A father and his two children were travelling in a train. The two children were very mischievous. They both ran here and there in the train's compartment. Since their father was not strict enough to control them, they did not hesitate to climb here and there, bothering the other passengers on the train.

The father tried to control them; but he was not strict enough. And the children were too young to listen to him.

The passengers were very unhappy about the behaviour of the children and also about the father who did not control them properly. .

When the mischief of the children went too far, one passenger complained to the father.

The father admitted that the passenger's complaint was understandable. Then he began to explain his situation.

“I know you all feel disturbed by the mischievous acts

of my children. I express my apologies for their behaviour. Please forgive me and my children. The children are at the age where they can't understand certain things properly. And I do not know how to communicate in a way that they can understand.. They themselves do not know where they are going, and I don't know how to tell them the truth...

“You see, my wife, the mother of the children, was a college professor. She had been to North India on an educational tour along with her students. She met with an accident and died on the spot. Her body is being kept in a hospital. We are going there to take delivery of the body. As I am unable to leave the children alone in the house, I am taking them with me. I did not tell them about the death of their mother because of the level of their understanding. I don't know how they would understand. I am aware that they are being a nuisance to all of you, but I don't know how to control their behaviour. Please forgive them for the nuisance they are causing.”

Thus the father explained his situation.

The other passengers began to sympathize and took pity on the situation of the children and the father.

They became merciful about the children's behaviour.

Previously they were agitated and angry. They were even tempted to kick and hit the children in order to get them under control.

But after the explanation by the father, the total situation was reversed. Even though the children were still kicking and hitting, the passengers did not mind it.

The children were doing the same behaviour, and they continued their mischief. But it did not create any disturbance for the passengers. They were no longer agitated.

What has happened here?

The physical circumstances are clear and out in the open.

And the problem continued.

Only the psychological structure of the passengers has undergone a change.

Previously, the same problem caused them psychological agitation.

If the physical problem alone is the reason for the psychological agitation,

why is it not creating agitation, since the same physical problem continues?

This is possible
only because
our mind is capable of functioning separately from
the physical problem.

Even though the problem is not solved physically, the
subtle part, the psychological aspect of the problem, is
solved.

That is why they are psychologically relieved of the
problem.

Thus, we can understand that
we can solve the psychological aspect of a problem
even before we solve the problem physically.

In this way we can also understand the existence of
two aspects of a problem: the physical and the psychological.

What is happening externally and physically is the
physical aspect of a problem.

How we perceive the problem psychologically is the
psychological and subtle aspect of a problem.

Even though the psychological and subtle aspect is
closely related to the physical aspect of a problem, the

psychological aspect is not under the control of the physical aspect.

So the capacity to change our psychological attitude about a problem is within our power.

It is not easy to change the physical situation. For example, if somebody stole our valuable possession, we can't recover the stolen item by ourselves. We want the assistance of other people for the recovery. Some items can never be recovered, even though many people try their level best.

But at the same time, changing the psychological aspect can be done by ourselves. The capacity is always in our power.

—The capacity to solve the psychological and subtle aspect of a physical problem and to get away from the clutches of the physical problem is always in our power.

Only because of this reason are there many belief systems and theories.

All such concepts and systems of faith aim at salvation through the psychological structure, the psychological mindset that deals with problems.



6

Our Intellect and Our Beliefs

“**A**ll the experiences of misery and loss that happen to us are given by God himself to test us. He gives us these problems to benefit us, so we can restore our lives in a proper way so we can realize that all our sorrow and suffering are not real. They are only a light showing us the way. We need not become agitated about our miseries. We have to take them as blessings from God.”

—The scriptures teach us in this manner.

Those who think logically also tells us:

“Laugh at the misery. Because nothing is permanent, misery also can’t be permanent. After it is over, what follows will no longer be misery.”

They console us in this way.

“What happened to you has happened only because of your past deeds of vice and virtue. Just as you experience misery because of your deeds of vice, so will you also have

good fortune because of your deeds of virtue. So you need not worry about your misery.”

This is the consolation given by those who believe in Karmic theory, that cause and effect are based on actions of virtue and vice.

The basic message of all these assertions is that we can be relieved of the psychological aspect of a problem even before we have solved or resolved the physical problem.

They advise us to be free from the subtle, psychological aspect of the problem.

There are many such spiritual philosophies.

Out of these philosophies, only those that can be applied to our day-to-day life can be considered theories of psychology.

Here we are investigating how we can free ourselves psychologically from all our problems. We can identify the primary root of all our problems if we enquire and investigate properly.

Some spiritual philosophies function on the basis of good faith.

But psychological concepts function only on the basis of logic.

We need not have sharp intelligence and intellectual clarity to execute and follow the principles given us by the spiritual philosophies. It is enough if we have simplicity, good faith and a good heart.

But sharp intelligence, intellectual clarity and a logical approach are necessary if we are to proceed in the direction of psychology.

The approach varies from person to person. It is easier for some to proceed via the way of faith. Others may find it easier to proceed via the way of their intellect.

But truth is beyond both. We can't control it through our faith. In the same way we can't regulate it through our intellect.

But, unfortunately, we only have these two ways.

We may choose either the way of the intellect or the way of belief.

Both ways look contradictory; but the destination of both is the same.

So they can contribute to each other.

An example:

Let's say we are by a swimming pool. It is huge and the water is very deep. On one side of the pool, steps are constructed to step down into the water. The remaining three sides of the pool are bordered by walls. Our valuable jewel is lost in the middle of the deep water. We step inside the water of the pool to retrieve the jewel. We walk down the steps of the pool. When we step down, the water comes to the level of our chest. When we step down more, the water comes to our neck. Then it comes to the level of our nose and higher. So we need to close our nostrils with our fingers to get down further. But to our surprise we can't get down any more, even though we try.

Why?

Because our body begins to float.

Then what can we do to go further down into the pool?

We have to find some other way.

We have used our legs to go down the steps to a limited extent. But if we want to go further down, we have to turn ourselves upside down and use our hands to swim underwater. By swimming with our hands, we can go further down into the water.

We can go into the water in a standing position with the help of our legs, to a certain extent. But afterwards, walking in the vertical position is no longer helpful. Then we have to turn ourselves upside down.

Let us consider someone who is also entering into the pool. But instead of walking down the steps, he enters on the other side where there are no steps, only a wall. He dives into the water from the wall and swims underwater with his hands while in an upside-down position to reach the deep bottom of the pool.

The way of the intellect is like entering through the steps. The way of belief is like jumping directly into the water, not using the steps.

Even though we select the process of intellectual investigation, the vision of truth happens beyond our intellect.

The person who jumped into the pool without using the steps, also has to use the steps to leave the pool.

Those who obtained the vision of truth by the way of faith also have to use their intellects to understand their own state.

Then only will it be useful for him in terms of integration; he will also be able to share the vision with others.

Here, we will only be employing the process of intellectual investigation. In this age of science, where intellect alone is considered the basic requirement, we cannot rely only upon faith and belief.

If you speak about the importance of faith and belief, others would say: “We should not have blind faith. Even though faith is necessary, such faith must be reasonable and intellectual.”

In this scientific age, the intellectual approach alone is recognized. That is the reality of this current time period.

So let us begin walking the steps and even try to enter into the depths.



7

How Do We Investigate the Mind?

We all experience both pleasure and pain in our day-to-day life. We know what pleasure is. In the same way we all know what pain is.

We will not be referring to the pleasure and pain of bodily experiences. If we have a wound in our leg, it creates pain. If we eat delicious food, the taste gives us pleasure. These are physical, bodily experiences. We are not discussing this kind of pleasure and pain.

What we are referring to is the sense of psychological pleasure and pain, happiness and sorrow.

If something happens the way we want it to, we become happy. If we are seeking a good job, for example, and we get an appropriate job, this gives us happiness.

We may be suffering because of insufficient income. But if we unexpectedly win a multi-million dollar prize, our suffering vanishes immediately and we become very happy.

In our job we may need the help of other people. If our friends come to our aid and we finish our work very easily, we are very happy.

In this way, what has happened physically in the external world brings psychological happiness to our mind.

If those things did not happen, there would be no chance for our happiness. Those things are the reason for our happiness.

Those physical happenings are the cause for our subtle feeling of happiness.

But physical happenings will not always happen as we expect. Sometimes something may happen against our expectation. The business we engaged in with the expectation of profit may end in a loss.

We may engage in an activity, thinking that others will appreciate it. But if we cannot successfully complete the activity, others may harshly criticize us.

In this way, some happenings become the cause for our sorrow or unhappiness. If those things did not happen, there would not be any cause for our unhappiness.

Physical happenings, in this way, become the cause for our happiness or unhappiness.

So, physical occurrences alone are the cause for the subtle experiences of our mind.

Now, let us investigate the nature of the subtle form of the experiences of our mind somewhat more deeply.

Both happiness and unhappiness are the experiences of our mind. We may take any one of the two for our investigation into the nature of psychological experience.

Even though happiness and unhappiness seem opposite from each other, they both happen on the same basis.

If we understand either one, it is as if we have also understood the other.

Our happiness is a psychological experience. But there is a barrier to investigating our happiness.

When we are happy, we also experience psychological satisfaction. We forget ourselves when we are happy. So here, we cannot get the proper incentive for our investigation.

Our experience of unhappiness, however, is quite different. Whenever we are unhappy, there will be a natural incentive to be free from that unhappiness.

If we investigate and examine our unhappiness — sorrow, then we can enter into the deeper aspect of our mind.

The intention to be free from sorrow and suffering will help us.

So let us understand the nature and structure of the functioning of our mind by taking our sorrow, our unhappiness, as the subject of our investigation.

What do we mean by sorrow or unhappiness?

How does sorrow arise?

We may have learned about various causes or reasons for our sorrow from many books, lectures, etc. They are not wrong.

But at the same time, we need not take this information as the guidance for our enquiry. We may investigate anew, without relying on the findings of other people.

This is because we need not understand sorrow by reading various books. It is a living thing and we are facing it right now in our day-to-day life.

What is the practical truth of sorrow?

When do we have sorrow?

How does it happen?



8

The Primary Root of Sorrow

If we know what the primary root of our sorrow is, then we can eliminate it for ourselves.

Do you know how to spin a sweater?

Some special kinds of needles are used for spinning sweaters. Some ladies specialize in this type of spinning. They spin the sweater in various shapes, various designs. They would spin for days, patiently.

But if we pull a single thread out of the sweater, the whole sweater becomes dismantled and is reduced back to the thread itself.

In the same way, if we recognize the primary root of our sorrow and remove it, all our sorrows, anxieties, fears and all psychological problems will totally collapse and fade away. Therefore...

What is the primary root of sorrow?

What is the basic structure of sorrow?

Let us examine it deeply with the help of an example.

Suppose we own a precious object. Unfortunately, the object is destroyed one day. It is a rare object. We can't get it back. That is a fact. But our mind likes to think and expects that it should not be destroyed.

The destruction and loss of the object is a fact. It has already happened. The destruction is over. Nobody can change the fact that it happened.

But our mind demands it should not have happened.

How can we make something that happened into something that has not happened?

But our mind likes what is not possible.

The destruction of the object is a happened fact.

The demand of our mind, that it should not be destroyed, is also a fact.

The first one is a happened fact. The second one is a psychological demand.

Even though both are facts, they contradict each other.

When we demand that what has happened must not have happened, it creates stress and pressure within our mind.

This psychological pressure is known as
sorrow.

When our desire or demand contradicts what has
happened or what is happening,
this creates psychological pressure.

This pressure creates psychological friction within
our mind.

The friction created by this pressure is known as
sorrow.

If we touch the flame of a fire, it will burn our hand.
Only if we do not touch the flame, will it not affect our hand.

The contact alone creates the trouble.

How do we have contact with the object? How do we
know the object?

We know things only after we convert them into
products of our mind. If we do not convert them into
products of our mind, we cannot recognize and understand
them.

We understand a flower as a *flower*; a tree as a *tree*; a
man as a *man*.

We understand everything only after we convert it into part and parcel of our mind. If we understand flower as *flower*, it means that it has become a part of our mind.

In this way, we understand each and everything only after it is made a part of our mind.

The object which we liked so very much is also a part of our mind. We contact it, we know it as a part of our mind. The object is a part of our mind.

When we like the object, it means we like the object in the form of our mind.

It means

we like a part of our own mind.

The object which we liked very much has been destroyed. The destruction of the thing has happened physically. The destruction is a fact. It is a happening.

Even though the object is destroyed physically and factually, it always remains as an object in our mind. We understand and recognize the destruction of the object only after making it part of our mind.

“The object should not be destroyed.”; “I don’t like this destruction.” – the mind protests in this way. This is

also a function of our mind.

Thus, our mind functions against itself.

The fact of the destruction of the object is formed as part of our mind.

In this way, our desire that “the object should not be destroyed” is also formed as part of our mind.

The fact of the destruction of the object and the desire that the object should not be destroyed are the parts of a single mind.

Both of them are quite opposite to each other.

So we find it uncomfortable that they are held in the same place.

Since they are contradictory in nature, friction occurs between the two when they are held in the same place.

We name this psychological friction *sorrow*.

What do we do next?

We don't like what has happened. We don't like that the object has been destroyed. Our psychological desire is that it should not have happened like this. And, as we have seen, this creates a psychological crisis within our mind.

Then, what happens next?

We have a psychological crisis. We feel sorrow about the loss. It is not our imagination. This is an actual fact. Our sorrow is our actual experience. We ourselves feel the pain of our sorrow. It is a living experience.

Are we ready to accept this actual happening?

Are we ready to accept the happening of our sorrow?

No.

We are not ready to accept our sorrow.

We don't like the sorrow. We wish it would go away.

In the beginning we demanded that

what has been destroyed should not be destroyed.

The destruction of the object is a happened fact. We insist that the actual fact should not have happened. We deny the actual fact through our psychological demand.

Thereby, we experience sorrow in our mind.

But we don't like our sorrow. We can't live with the pain of our sorrow.

We hate our sorrow. We want to be free from our sorrow.

But

sorrow is the real and actual fact.

We deny this fact also.

In the beginning we deny the original fact, the destruction of the object. It caused sorrow within ourselves.

Furthermore, we are denying the actual fact of the sorrow itself.

The attitude of denial, that what is actually is, must disappear,

alone is the cause of our sorrow.

That is the basic cause of our sorrow.

The denial of the actual fact alone is the cause of our sorrow.

We think we can be free from sorrow by denying the sorrow.

But the attitude of denial alone is the cause for the sorrow.

That is the real cause. We, instead of changing our attitude, seek the help of the attitude itself to solve our problem — the sorrow itself.

Because of our wrong and foolish approach,
we confirm our sorrow instead of letting our sorrow
go.

Now, we have properly come to the understanding
that the attitude of denial alone is the cause of our sorrow.

Then?

Aren't we now motivated to act without the attitude
of denial?

Because we have found out by our investigation that
the attitude of denial alone is the cause of all our problems.

Is it not good to act without the attitude of denial?

Now what do we do?

Are we not denying the attitude of denial itself? We
are denying the denial itself.

In this way we deny everything in the name of
attaining something.

Thus, the attitude of denial establishes its reign by
making us ignorant.

How are we going to solve this?



9

The Attitude of Denial

We come to the conclusion that our attitude of denial alone is the cause for all our problems.

If we understand the psychological structure of this attitude of denial, we can be liberated from the clutches of this attitude.

Actually, we are not fools. We will not do anything blindly without proper reasoning.

We act with the attitude of denial because we think it is correct.

Why do we think like that? What is the reason for our behaviour?

Let us understand the formation of this attitude.

Suppose some incident happens. We don't like the incident.

In denial we think that this should not have happened like that.

In this way, some undesirable incident is about to happen. We don't like that fact. So here also, in denial, we think that it should not happen.

Let's say we are drawing a regular income from our business. But there is a change in the circumstances. We think about the possibility that our regular income may be adversely affected. When we think about it, it creates fear and sorrow in our mind. So we deny this possibility.

Why do we deny in this way?

What is the basic reason for our denial?

We will not deny anything that we like. We will deny only what we don't like.

For some happenings we are prone to denial. We don't like such happenings. So we deny them.

Now we are in a position to investigate more deeply.

If we like the happenings, we don't deny them. If we don't like the happenings, we deny them.

Here the process of Like versus Dislike and Desire versus Hatred is in operation.

We have to understand also what we like and what we don't like.

We accept the happenings that we like.

We hate what we don't like.

What is desirable for us?

What is undesirable for us?

That which is giving us pleasure we like.

We like pleasure and we hate pain.

We want to retain pleasure; we struggle to eliminate pain.

And in that regard, we are very serious about eliminating the pain.

We are ready to even sacrifice our pleasure.

In fact, the demand for a painless state itself is the demand for pleasure.

When we seek some thing, it means we reject some other thing.

In this way,

when we reject one thing, it means we seek some other thing.

There is no difference between the two when we reject pain and demand a painless state.

When we reject pain, it means that we demand pleasure.

Demanding the painless state is a demand for pleasure.

One is a negative approach: negating our pain. The other is a positive approach: seeking pleasure.

The intention of both is to have a pleasurable state. The demand for pleasure is the basic reason for the attitude of denial.

We may also investigate this from a different angle.

What are the things and happenings of our day-to-day life that find a place in our mind?

Our life is made up of various happenings. We face different kinds of happenings each and every day. But all the happenings do not find a place in our mind. Only the happenings which give us either pleasure or pain attract our mind. They alone find a place in our mind. The other happenings, which are very ordinary and peaceful in nature, which can neither be classified as pain nor pleasure, do not find a place in our mind.

But the pleasurable happenings and the painful happenings alone attract our mind. They find a place in our mind.

Even though the two aspects find a place in our mind, there is a great difference between the two.

When the happening is pleasurable in nature, there is no struggle. We don't deny it. It is very easy for us to accept it. So there is no necessity for us to change it.

Our position is different when the happening is painful in nature. Our misery gives us pain. We have to struggle against it to remove the pain.

Pain alone attracts our attention very much. We have anxiety since we want to be free from the pain. There is a pressure to go from a field of sensitivity to a field of insensitivity.

So what do we know?

We know we don't like these painful happenings. We don't like these happening facts. These happenings should not go on. The situation must change.

We think like this.

We don't like the present moment where actual events are happening.

As we do not like the present, we invite the future. We invite a different, a changed future.

We decide that the happening is not good and proper. Our intellect says that we must make it proper. We also like perfection in the happening.

We feel it is just and logical to deny what is bad and accept what is good.

The attitude of denial exists only because of our justification.

At the same time our desires become completely illogical.

We desire that what has happened should not have happened.

Can we undo what has already happened?

We may do something about a future event. But how can we prevent something which has happened already?

Nevertheless, our mind demands such impossible things.

This is not wisdom.

We may have a reasonable justification for our attitude of denial. But it is not wisdom.

In this way we even deny the attitude of denial itself.

We have found out our attitude of denial alone is the cause for all our miseries. So we have come to a conclusion that the attitude of denial is wrong. Thereby, we even begin to deny the attitude of denial itself.

But unfortunately, it itself becomes the continuation of our attitude of denial.

Our intellect has found out that our attitude of denial alone is the cause for our problems. Yet afterwards, the same intellect claims it is not in a state of denial.

The demand for the denial-less attitude itself is a demand made by the attitude of denial.

Here, our intellect gets itself rather confused, finding no way to set itself aright .

How should we solve this problem?



10

The Life of an Experience

Our attitude of denial alone is why we retain our misery, being the cause of our struggle against what is happening.

-This we have seen.

We begin to think that if we give up the attitude of denial, all our problems will be solved. But then we find out that such thinking itself is the continuation of our attitude of denial.

Then what shall we do?

How shall we conquer our problems?

Now,

let us take some other approach to our problem.

Have you ever heard this saying:

“No one can take a bath twice in a sacred river!”?

Why can't we take a bath twice in a sacred river?

“When we take a bath in the sacred river, all our sins will be washed away. Then we have to take a bath in the river as a new person.”

Is that the reason?

There is no hidden meaning in the saying. The expression is simply interpreted in the ordinary sense.

Water in a pond is in a stagnant condition. But the water of a river is not so. It is always flowing.

Each and every moment, new water flows in the river. Moment by moment, the water will be new. So it is impossible for anyone to take a bath in the same water of the river. The water is always in motion.

So from this point of view it is said: “We can’t take a bath twice in the river.”

And that’s the same in the case of our psychological feelings, our psychological experiences.

They may be in the form of pleasure, or they may be in the form of pain, but they are always moving, always flowing.

We can’t retain any feelings.

There is no fixed abode; there is no resting place for

any of our psychological feelings or experiences — unless we keep rekindling them.

We revive these feelings only because of our struggle in relating to the feelings themselves. Thereby, we give life to feelings which would otherwise disappear.

Just as the water in a river is new moment by moment, our psychological feelings are new moment by moment.

The life duration of each feeling is only a micro second.

It lives for only a fraction of second.

Each feeling, just as it appears naturally, also disappears naturally.

A metal vessel, for example, drops down on a hard surface and creates a sound: “DINNK”.

How long will this sound last?

It appears and disappears. It exists only for a fraction of second.

If we move the vessel on the hard surface to stop the sound, what will happen?

The sound will be renewed again and again.

If we do not renew the sound, it will not exist.

In the same way,

if we do not renew our feeling, it will not exist for more than a fraction of second.

All our psychological experiences acquire more life, only because of our effort to control them.

We each have our own individuality. The psychological nature of one person is not similar to that of another person.

We each have our psychological feelings, emotions and experiences according to the nature of our mind.

It is impossible for us to have a psychological experience that goes against the nature of our mind.

Our psychological structure and the nature of our mind has been designed and programmed already; it is natural. So we can't fight against it.

When we do fight against it, the experience-feeling-emotion

is confirmed again and again.

If we don't fight with it, the psychological feeling loses its weight and disappears naturally.

As we have seen, the life duration of each one of our feelings is only a fraction of second.

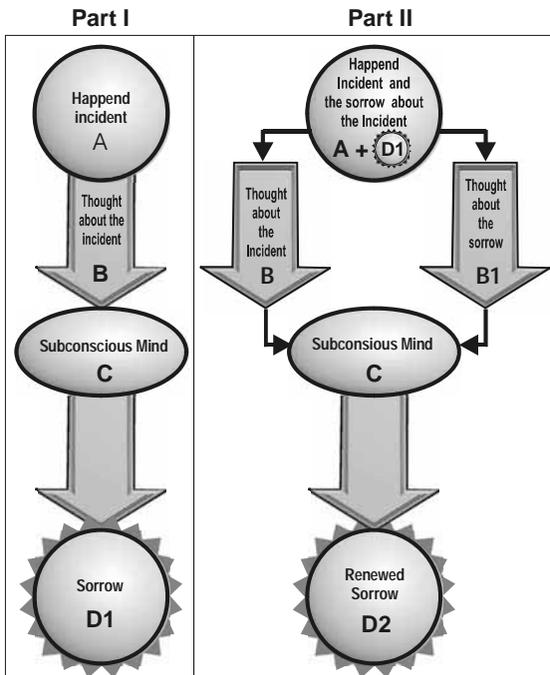
If we do not renew them, they disappear naturally in a fraction of a second.

Only because of our fighting against our feelings and emotions do we create a vicious cycle of experience.

— which appears to be a continuous experience.

It creates an illusion that it is a permanent condition.

We can understand the nature and function of our mind by following pictures.



We may discuss our problem with the help of the above pictures.

Let us take the example, seen already.

Our valuable object was destroyed and we could not get it back. This is what happened. It is the happened incident.

Let's denote the happened incident as **(A)** in our first example, example 1

“This incident should not have happened like this.”; “I don't like what happened.”; “I can't accept what happened.”; “I can't bear to deal with this incident” – we think in this way. Our thoughts go on in this manner.

This thinking is denoted as **(B)** in the illustration of example 1.

The happened incident and our thought about it reach our subconscious mind and activate it. The psychological nature of our mind is known as the subconscious mind. This subconscious mind is denoted as **(C)** in example 1.

Our subconscious mind alone creates feelings according to its nature. The subconscious mind alone reacts to the happened incident. On the destruction of our valuable object, our subconscious mind reacts and creates the feeling

of sorrow. The expression of sorrow could be denoted as **D** in example 1, or **D1**. When the happened incident and our thoughts about it jointly activate our subconscious mind,

we experience the feelings of happiness or sorrow.

This fact is described in example-1.

Now let us look at example 2.

An incident has happened. It is over. But we think it should not have happened that way. Because we don't like the way it happened. So our subconscious mind creates a negative, an adverse reaction according to its nature. The adverse reaction is our feeling of sorrow.

The feeling of sorrow is not an illusion. It is an actual fact. Because it is actually happening, the pain of our sorrow is a fact. Just as the happened incident is a fact, so the experience of pain and sorrow is also a fact.

The experience of sorrow itself is a happening .

In the first example the happened incident and the thought about it were the happening.

But in the second example, one additional layer has been added.

The happened event and the happened sorrow are now the two events.

These two events are taking place in **example 2**.

The thought process is not under our control. It thinks again and again that the incident should not have happened.

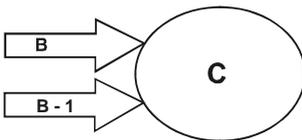
But our thoughts activate our subconscious mind.

As our thought activates our subconscious mind, our sorrow also activates our subconscious mind.

“I can’t bear this sorrow; I can’t sleep at night; I can’t eat my food.”— we think like this. This thinking also activates our subconscious mind. The thought about and against our sorrow is described in **example 2**.

Whatever reaches our subconscious mind creates a reaction. The reaction happens according to the conditioning of our subconscious mind. We experience our reaction as our *reactivated sorrow*.

The agitating thoughts against the happened event and our feelings of sorrow are both part of **example 2**.



We can label the reactivated sorrow  in **example 2.**

Thus, whatever we feed into our subconscious mind generates a response in the form of our psychological feelings or experiences according to the nature and conditioning of our subconscious mind.

When we experience danger, for example, the feeling: “we are in danger” is recorded in our subconscious mind.

Immediately, our subconscious mind produces a reaction according to its nature and conditioning.

A feeling of fear and urgency is conveyed to our nervous system. We become nervous. Thereby, we get motivated to escape from the danger.

If we were actually in danger, this declaration of emergency would be necessary.

But our mind declares a state of emergency unnecessarily, and our subconscious mind registers the same. When it is registered in this way, it has to express the reaction of fear and anxiety.

Whatever we feed the subconscious mind generates the corresponding reaction.

This reaction is inevitable.

But now the reaction is also registered in our subconscious mind and it, in turn, creates a further reaction.

When a feeling or experience is registered again and again, our reaction is renewed, reactivated, and made continuous.

If our feeling is not reactivated, its life duration is only a fraction of second. It continues only because of its renewal.

Our feeling appears to be continuous only because of its continuous reactivation. Actually, it is not a single feeling or a single experience at all. Each and every moment, it is a new experience — renewed again and again.



11

Conscious Mind and Subconscious Mind

Ppsychologists and spiritual saints divide up the mind in various ways to explain how it functions.

Actually, our mind is not in fragments, capable of being divided up.

But to simplify our understanding, we are in the habit of dividing up our mind for purposes of explanation.

We may also, for the time being, adopt this habit of dividing up the mind to help us understand how it functions.

For our convenience, we may divide our mind into two: the Conscious Mind and the Subconscious Mind.

The visible part of our mind may be labelled the conscious mind.

The invisible part of our mind may be labelled the subconscious mind.

The conscious part of our mind refers to all our experiences, all our feelings, all the emotions that we actually feel.

The subconscious part of our mind refers to our character and our conditioning, the psychological nature of our mind.

The psychological nature of our mind is not visible on the surface of our mind. It is the hidden part of our mind.

The conscious mind is not a permanent one, but the subconscious mind is a permanent one.

The conscious mind is only a temporary expression of our mind.

The subconscious mind alone is the real mind.

The subconscious mind is just like a musical instrument. The conscious mind is the music from that instrument.

So the type of music we hear depends on the nature of that musical instrument.

In the same way, we have our psychological feelings and experiences according to the conditioning of our subconscious mind.

But while we can handle and control a musical instrument, we cannot handle or control our subconscious mind.

We can only handle our conscious mind.

It alone is available and within our reach. The subconscious mind is not available nor within our reach.

We may think we have control and come to such a conclusion through our conscious mind. But our subconscious mind can't be controlled by our conclusions.

We may think and decide that we should not have anger and that we must always show love to everybody.

But in spite of our decision, anger and hatred will arise from us in a given situation.

Our subconscious mind alone is the cause for our behaviour.

We will act according to the conditioning of our subconscious mind. We will act in that way unconsciously. We will be aware of and recognize our spontaneous actions and feelings only after they have occurred, only after they have happened.

We will recognize our anger only after the appearance of anger.

Through the expression of our anger, we can understand that the nature of anger is present to our mind.

O.K., let us admit anger is the nature of our mind.

Are we present to our anger, are we feeling our anger twenty-four hours a day?

No.

We will not express anger twenty-four hours a day.

It is a fact that we have the potential to get angry. But at the same time, we are not always expressing anger.

The anger in our subconscious mind expresses itself in a given situation according to the nature of the circumstances.

What do we mean?

If we touch the flame of a fire, it will burn our hand. We can understand the relationship between our hand and the fire.

In this way, if we get angry about an incident, it means that our subconscious mind has a relationship to that incident.

Then only can it become angry about the situation. But at the same time, our subconscious mind can't have any direct contact with the incident.

If you are standing by my side, we can easily talk with each other. You can hear my voice and I can hear your voice. But if there is a large gap between you and me, we can't hear each other. However loud we may speak, our sounds will carry more than a maximum of fifty metres.

If the distance between you and me is more than 1000 metres, can we speak with each other? If you spoke, could I hear you?

But if you speak over a telephone, I can hear your voice clearly.

What is happening then?

Your voice has been converted into electronic signals and transmitted to a distant place.

Such an arrangement occurs between our subconscious mind and the happening incident.

Whatever may be the incident, our subconscious mind can't contact it directly.

Our intellect, functioning in our conscious mind alone, functions as a bridge between the two: the incident and the subconscious mind.

The manner in which the incident is understood by the intellect is alone transferred to the subconscious mind.

Our subconscious mind also responds accordingly.

The story of a sailor may help clarify this idea.

Once, during its voyage, a ship was anchored in the port of an unknown island. One of its sailors left the ship and entered the city on the island.

Near the main bazaar of the city, there was a beautiful palace. When the sailor went near the palace, two doorkeepers invited the sailor into the palace with greetings and salutations. Even though the sailor did not know the language, he understood the invitation and entered into the palace.

When he entered, one officer of the palace welcomed him and called up two maiden servants.

The two beautiful young maiden servants took him to a guest house. They served him various kinds of delicious food.

They asked him what else he needed in their own language as well as nonverbally with gestures. The sailor replied in his own language and with gestures that he did not need anything more.

The servant girls then presented him with a beautiful large glass plate along with salutations.

The sailor liked the glass plate very much. But he felt that he couldn't store and protect the glassware safely. So he declined the gift politely, even though the girls insisted repeatedly.

The servant girls once again took him to the reception officer. The officer also asked him what else he needed in his language. The sailor politely said he needed nothing. The officer asked some other servants to take him to another palace. In the new palace they made him meet another officer.

The new officer looked generous and majestic. He enquired about many things in the same unknown language. The sailor couldn't understand him. Finally, the new officer asked the guards to take the sailor along with them to show him various sites of the city.

The sailor expressed his consent.

The guards of the new palace made him mount a decorated zebra. They took him to each street of the city. The sailor happily rode upon the zebra. Wherever he went, people in the streets raised their hands and greeted him. The sailor was very happy to see such festivities.

In the end, however, he was taken to the prison of the island. In the prison somebody explained what had happened in his own language.

Is there anything strange about this story?

Actually, what really happened was very different. It was described only according to the understanding and interpretation of the sailor.

Really, the sailor originally entered a restaurant, but he mistook it to be a palace. After the completion of his meal, a decorated glass plate and bill was given to him to pay for the cost of the food.

Since he refused to pay the charge, he was taken to the court of the city. But he mistakenly took it to be another palace.

In the court he was interrogated by the judge and then punished. On the way to the prison, he was placed upon a zebra as a form of humiliation. On that island that is the way they humiliate criminals.

But he thought he was being honoured by the people of the island.

Here, how did the conscious mind and the subconscious mind function?

Our subconscious mind functions in the way our conscious mind has interpreted the events and situations.

Since the sailor interpreted all the incidents as desirable, his subconscious mind only gave him feelings of happiness.

The same sailor landed on some other island sometime later.

On that island he was also invited into a palace. As before, on this island he was unable to understand the language.

Even though he was invited into a palace, he suspected that it might actually be a restaurant. In this palace the servants also served him delicious food. After the service of the food, the sailor felt that the servants demanded to be paid for the food. So he paid the amount. But they refused to accept the money.

The sailor began to be afraid that they might punish him without receiving payment.

Actually, this time the sailor entered a real palace, not a restaurant. The reception was given to him out of true generosity; it was not an occasion for business.

Since the sailor doubted the genuineness of the service, he feared being accused of cheating and being punished.

Our intellect feeds the subconscious mind in the way it understands the situation and the event.

Our subconscious mind expresses its reaction in accordance with what it is fed.

It may be either in the form of pleasure or pain.



12

What Shall We Do?

Have you ever heard of the word **Dhaaranaa**?

It is often used by spiritual aspirants and yoga practitioners.

We need not be confused by the word *Dhaaranaa*. The meaning is very simple and ordinary.

If we stabilize our concentration of mind, it is known as *Dhaaranaa*.

If we develop a devotional attitude towards God, we get a devotional feeling. If we like the feeling, we engage ourselves again and again in devotional thinking about the devotional feeling. Thereby, we extend the pleasant devotional feeling within ourselves. Thus, the devotional feeling is retained for a longer time. This is *Dhaaranaa*.

Let us take an instance where a pleasant incident has happened in our house. Pleasant thoughts happen again and again, even without our effort. Thereby, the pleasant feeling

about the incident is also retained without our conscious effort. This is Dhaaranaa.

Here, our attention is focused on our feelings.

This focus of our attention happens not only because of pleasant happenings.

This process of focusing our attention happens also in cases where we are miserable.

Just as in the case of pleasant occurrences, we likewise have unpleasant thoughts again and again about unpleasant occurrences. The unpleasant thoughts happen repeatedly without our intention. Thus, they also sustain our painful feelings.

Whatever we feed our mind, we will have the *feeling* that corresponds to that *feeding*.

Therefore, our feeding plays an important role.

“All our activities are done by God himself. God is omnipresent and He bestows an abundance of grace. He will only do good things for us.” One thinks like this with trust in God. This is imprinted in his own mind. Thereby, only peaceful feelings arise in his mind.

In this way, the function of our mind becomes

peaceful. As a result, our actions are also regulated. Thereby, good things alone happen in our life.

“Think good and good alone will happen.”

This is the saying of someone who insists on positive thinking.

If we feed our mind with positive thoughts with full confidence,

it will give us a good result.

Thereby the course of our life will be made perfect and success in our activities will be assured.

But?

The understanding which will bring us liberation from all our sorrows

can't be derived from this process.

Why is this so?

All our conscious feeding has a conscious motive behind it. We feed our mind good thoughts because we expect a good result.

There is an intention to experience good psychological feelings.

All our motives and expectations are towards the seeking of psychological pleasure. There can't be any motive without the seeking of pleasure.

Whatever effort we may make,
whatever good feelings we may desire,
if there is a seeking of pleasure,
all our good feelings so created will diminish and
leave us.

Creating a pleasurable feeling and focusing on that feeling in order to face our feeling of misery is not the proper way.

We are investigating with the question: How can we get total freedom from all our miseries?

What else can we do if the development of positive thinking and good faith will not be helpful?

It would be helpful and appropriate if we examine another way.

We have seen that our mind will express only feelings in accordance with its conditioning in a given situation.

Such feelings need not happen according to our will and demand.

If we could have whatever feelings we want to have, then we all would only desire to produce pleasurable feelings.

But the happened feelings are not bound by our desire.

We all wish to always be happy without fear or misery.

But our lives can't be like that. Our nature is not under the control of our desires.

Our mind creates feelings according to its nature.

The feelings, according to our nature alone, happen to us. They happen unconsciously.

They happen to us without showing any concern for our likes and dislikes.

We claim the feelings to be ours, though they happen spontaneously and unconsciously.

And so we struggle either to retain them or to release them.

Our subconscious mind is not under our control. The nature of our mind is not under our control.

This is the main quality of our mind.

It functions spontaneously.

It functions unconsciously.

We do not operate it. It functions on its own.

If it is functioning within our control, we could change it.

How can we control anything which is not at all within our control?

Can we change it?

If we try to change that which we can't change, there will only be strain and struggle without any positive result.

Then, is there nothing in our power? Is there anything we can do?

No. Nothing is in our power.

Certainly we can't do anything.

The basic nature, the primary part of our mind, functions on its own.

And we can't do anything in this regard:

If we understand this clearly,
this alone is the right understanding.

Then?

Shall we simply let these emotions have their way with us?

Anger, violence, competition, envy, lust, fear, desire and many other emotions are available within ourselves as part of our nature.

Shall we leave them just as they are?

Shall we just go along with them and let them be with us forever?

Once, Goutham Buddha visited the palace of a country.

The officers of the court made a request of the Buddha: “O great Buddha! You are a great ascetic. You have renounced the mundane world. You have many disciples. They have no duty except to follow you. You are giving them many kinds of practices that are easy for them to follow...

“But we ourselves are very ordinary people, vested with various kinds of duties. We have to work for ourselves and our families. We can’t engage in the serious kinds of practices that your disciples can...

“So please give us some principles which ordinary people, such as ourselves, can follow.”

This is how they made their request.

Buddha advised them:

“We are using both our body and our mind. One can’t achieve perfection if both the body and mind are not in perfect condition...

“When we use and work with our body for our activities, our body becomes energetic, healthy and perfect. When we keep our mind motionless, our mind becomes perfect and healthy.”

These were his words.

We may have some negative qualities in our mind. We have to set them aright.

But

it only becomes alright when we do nothing to set them aright.

If we struggle to set them aright, the negative qualities of our mind become more powerful.

We have many duties and obligations to ourselves, to our family, and to our society.

We can complete them only by our incessant effort.

But it is quite opposite in the case of our mind.

We can't do anything to correct our mind.

But if we abandon our mind and let it be as it is, it will be alright on its own.

This is the practical nature of our mind.

The bad qualities of our mind become more and more powerful

because of our struggle against them.

We have nothing to do; we have no need to go against our mind.



13

The Experiencer and the Experienced

Each and every one of our experiences has two aspects: One is the *Experience* and the other is the *Experiencer*.

By *Experience* we mean only our psychological feelings and not the memory of the experiences we accumulate

in the course of our activities.

The two aspects, Experiencer and Experience, are always present in each one of our feelings.

We have already looked into the process of our psychological experience.

We behave according to the nature of our mind in a given situation. We express the feelings related to our nature.

Our nature expresses happiness about the happening of an incident which we like.

In the same way, our nature creates unhappiness about the happening of an undesirable incident.

This we call *Experience*.

Here, where is the Experiencer?

We take all our experiences as *our* experience.

We take all our experiences as things experienced by *us*.

How do we understand

the Experiencer and the Experience?

We understand them only through our intellect.

We understand the pleasure as *pleasure*, the pain as *pain*,

and ourselves as the Experiencer through our intellect; it's all understood intellectually.

How does our intellect function?

Our intellect functions in the form of thought. We understand everything only through our thoughts.

We don't have thoughts when we are in deep sleep. So we can't understand anything in the deep sleep state.

But our dreams are not so. There is thought even in

our dreams. Thoughts that occur during our sleep are called dreams.

In our dream, thought functions; our intellect functions.

In dreamless sleep there is neither Experience nor Experiencer.

We may have thoughts, both in the waking state and in the dream state.

Whenever there is thought, there is both the Experiencer and the Experience.

Both Experiencer and Experience are the characters of our thought.

Let us take the dream example. In our dream, let's say we dream that we travel to a faraway place. We meet many people there. We participate in various activities and situations.

It is totally a dream. All the happenings in our dream are part of the dream.

Nothing is real. No people are real; no events are real. Everything in our dream is an imagination.

But we ourselves are also there in our dream. We

feel we are having an experience. Present in the dream are both the Experience and the Experiencer.

But all are the creations of our dream, created by thought in our sleep, created by our intellect in our sleep.

What about the waking state?

In our waking state, let's say we meet a person.

We have an understanding of both

the person we are meeting

and ourselves, who is meeting the person —

- through our intellect.

The understanding in our waking state is possible only by our intellect,

only by our thought.

We understand everything in the waking state only with our intellect.

Some incident may happen right before our eyes. But if we are immersed in the thought of some other thing, we can't recognize the incident. We can't understand it. We can't take part in it.

Even though the incident is real, we can't understand it unless our intellect joins with it.

Several things may happen around us in our waking state. We can't attend to them all at the same time. We can attend to only one thing at a time.

Our intellect focuses on only one single thing at a time. The other things will not come into our perception clearly.

So in the case of the waking state, we only know that which our mind attends to.

All other happenings are not available to us.

And what about our dream?

In our dream the total content is composed only of thought.

Our thought alone functions in the name of the dream.

There are no real happenings. All happenings are only made up of our thoughts.

Whether it is a dream or the waking state, thought alone creates both the Experiencer and the Experience.

Both the Experiencer and the Experience are the products of thought.

There is no difference between the waking state and the dream state.

What we feel and experience in both the states is nothing but our thought.

We experience our thought in the form of the Experiencer and the Experience.

No psychological experience is possible without thought.

Do we know the nature of our thoughts?

Is the nature a permanent one?

No, the nature of thought is only temporary.

It does not have a permanent nature.

It appears and disappears. It is always new. Moment by moment new thoughts arise.

Just as smoke emerges and drifts away from an incense stick, thought also arises newly moment by moment.

Not only that, there is a gap between each and every thought.

As our thought is always new, the Experiencer and the Experience, created by thought, are also new moment by moment.

We may think

the Experencer is continuous.

We may also think the Experience is continuous.

But it is not so.

The Experencer — the I am — is always new.

In the same way, our Experience is also always new.

Just as our thoughts arise newly moment by moment, the “I am” also arises newly moment by moment in the form of the Experencer.

But this “I am”, in the form of the Experencer, is somewhat strange.

We have to give an example to better understand this “I am”.

We know how grades are given in school when students take examinations.

There may be a grade of 90 in mathematics, a grade of 80 in science, a grade of 75 in history, etc. In this way grades are given for a student’s answers in an examination.

The grade of 90 denotes what?

90 does not denote 90 alone. It denotes 90 out of 100.

Even though we denote 90 outwardly, it also implies “out of 100”.

The I consciousness also functions in this way.

When I take my mother as *mother*,

I consider myself at the same time to be her son or daughter.

When I look at my son as *my son*,

I consider myself unconsciously to be his father or mother.

In the way that I consider a person or an object,

that is how I take myself to be the Experiencer of the Experience of that person or object.

The observer is designed in accordance with the observed.

The Experiencer is formed in accordance with the Experienced.

But that’s not what we believe.

We think that the “I am”, as Experiencer, is a permanent entity to whom experiences are happening one by one.

In reality,
there is no difference between the Experiencer and
the Experienced.

In the same way our experiences arise and disappear,
the Experiencer also arises and disappears.

The Experience is not a part of the Experiencer.

But rather, the Experiencer alone is part of the
Experience.

If the Experiencer struggles to change the Experience,
there can't be any end to our struggle. We are committing
the same mistake unconsciously over and over.

We struggle to change our experience of sorrow. We
struggle to retain our experience of happiness.

This is just like a war against our shadow. It will never
come to an end.

This war is not at all a war between a real object and a
shadow. This is only a war between a shadow and a shadow.

This war is not only endless, it is also meaningless.

Even though it is a meaningless war, it creates an
unnecessary feeding within our subconscious mind.

Thereby it activates our subconscious mind accordingly.

Then our subconscious mind creates unnecessary experiences again and again.

So what can we do?

Is there anything we can do?



14

The Knot of Understanding

Whatever we do creates only conflict and struggle; we have seen this.

Then what shall we do?

How can we proceed?

We always demand pleasure and reject pain.

We are doing this even without our knowledge.

We all unconsciously do something in search of pleasure.

Sometimes we seek pleasure directly and sometimes we seek pleasure indirectly.

What is direct and what is indirect?

If we expect and seek pleasure, it can be considered direct seeking.

If we reject pain, it also means indirectly that we want pleasure.

It means we expect a painless state.

We would like to retain pleasure forever. We do things to maintain pleasure. We try to extend it into the future.

In this way we think that we should be free from all our sorrow.

We think that the pain we are having now should not continue. We demand that we should not have this pain in the future. We desire a painless future.

In this way our entire mind is oriented towards the future .

— towards future experiences,

— towards future moments.

It gives excessive importance to the need to deal with future experience.

What do we want to attain in the future?

Is there anything that we have to attain in the future?

We have already seen the process of the conscious mind and the subconscious mind.

In each and every situation, our nature reacts and

creates various kinds of feelings. This we have seen already.

Experiences according to the nature of our subconscious mind

alone are expressed as the experience of the conscious mind.

The subconscious mind expresses the feelings; conscious mind experiences the feelings.

Conscious mind doesn't know anything about the subconscious mind.

What it knows is only the expressions of the subconscious mind.

The expressed feeling may not be a desirable one to the conscious mind.

But the conscious mind does not have any right to object to it.

Because the conscious mind knows only the conscious mind. It doesn't know the subconscious mind which is the cause for it.

So,

if it raises any objection,

it is nothing but an objection

which it raises against itself.

The conscious mind alone considers itself to be both the Experiencer and the Experienced and struggles against itself.

This is a meaningless struggle. Our conscious mind must understand that fact without any doubt.

How does this understanding happen?

When does it happen?

We have to understand that there is nothing for ourselves to attain.

We have nothing to attain psychologically.

The **UNDERSTANDING** happens when we understand that we need not attain anything.

What does this mean?

When we are interested in changing our experiences, there arises the need for something **to be attained**.

When we consider our experience to be a pleasurable one, we expect that it should continue.

When we consider our experience to be bitter, we expect freedom from that experience.

There is a need for something **to be attained**.

Whenever there is something to be attained,

our mind will go always

— towards tomorrow;

— towards the future,

— towards the next moment.

This is the function of an ordinary human mind.
Everybody functions this way.

What does happen to a mind

which understands that it has nothing to attain?

Consider that you are driving a motor vehicle at its
dangerous maximum speed.

If you suddenly slam on the brakes, what will happen?

Since it cannot go any further, the vehicle will reverse
and turn around, like in those chase scenes in the movies.

It will change direction.

The vehicle, running north, after the brakes are
suddenly applied, will change direction automatically and
point south.

Here, we have not used our steering.

The vehicle changes its direction automatically.

Similarly, when we understand that we have nothing to attain, our mind, which is running towards tomorrow... or the future... or the next moment, will return towards its source.

The struggling mind will return to a frictionless state.

The acting mind will find an action-less state.

The mind, running towards the future, will remain in the present.

If we consider the mind, which is running towards the future, as one pole of the earth,

the mind, which is not struggling, is at the other pole of the earth.

Surely, a radical change would occur in the functioning of our mind.

The functional aspect itself undergoes a change.

Now,

what is the nature of our new mind, our present mind?

How does it function in this condition?

How does it face its experiences?

If the happening experience is a painful one, it accepts it as it is, without any intention to change it.

If the happening experience is a pleasurable one, it accepts it as it is, without any intention to retain and extend it into the future.

What kind of state is this?

Here, experience doesn't get any importance.

The experience may either be in the form of pleasure or in the form of pain.

The experience doesn't get any importance.

Because

we do not add or project any future onto that experience.

Thereby all our experiences lose their importance.

But

what gets importance is only our capacity to face the experience.

We have the strength of mind to accept both experiences of pain and pleasure, giving them equal importance.

How does this state of mind happen to us?

Does it happen because we want it to happen?

When we understand there is nothing to attain,
this **Rare State of Mind** comes into action.

Whenever we feel there is something for us to attain,
we can't get freedom from our illusion.

This strength-of-mind state comes into being when
we understand without any hesitation and doubt

that we have nothing to attain.

Is it enough if we understand this?

**We also have to understand
that we, in fact, have understood correctly.**

We have to understand that we have understood what
we need to understand.

We have to understand that this alone needs to be
understood.

When we understand

what we have to understand,

the knot of understanding happens within ourselves.

The knot of understanding,

if it happens, is forever. No one can untie it.

Then what?

Nothing.

Everything is over.



15

In the Way of Understanding ...

Understanding happened. The knot of understanding also happened. What will happen next?

We will not contradict the functioning of our mind. We will not contradict or have conflict with the feelings and emotions of our mind.

When we don't contradict, all the friction in the functioning of our mind becomes powerless.

There occurs a simplicity, a peace, a natural participation, and a softness in the functioning of our mind without our invitation.

The roughness of our mind changes, and our mind takes on the quality of a liquid.

When we do not contradict our experience,

all our experiences disappear without reappearing,
without being renewed.

All these experiences that have not been renewed
simply disappear on their own.

The life of each and every experience is merely a
fraction of a second.

As we don't struggle against our experiences, they
do not become renewed.

They happen on their own and disappear on their own.
We do not disturb them.

They spring forth as a fountain and flow as a river.

Whenever we try to retain a feeling,

whenever we try to remove a feeling,

we create a block against the flow of the water.

The block creates a whirl in the flowing water.

When we do not struggle for or against our feelings,
the flowing gets a soft, peaceful, unopposed and divine
flow.

Have you ever seen a divine river?

The water, at the origin of the river, would be very
pure.

Whenever it flows along and crosses many places, however,

some dirty water may also mix with the pure water.

If the river does not flow, all the water will soon become dirty.

But when it keeps flowing, further and further, all the dirty qualities are purified naturally.

When our feelings and experiences flow like a river, they acquire a different dimension;

they have a different kind of momentum.

The quality of our flowing experiences will be different.

These transformed experiences are also recorded and registered in our subconscious mind.

We have already seen what the subconscious mind is. Our character is known as our subconscious mind.

How does our character form?

How does our subconscious mind form?

Each and every person has a different kind of character. Your character is somewhat different from mine.

Everybody has a unique character.

Why is this so?

Our character is made up of our experiences.

Even though we may inherit some qualities from our parents,

our experiences in the course of our life, the way we are brought up, and our approach to the situations we face, are recorded and registered in our subconscious mind.

They become the quality of our subconscious mind.

They become the nature of our character.

The experiences we experience moment by moment are fed into our subconscious mind.

The flowing and transformed experiences are also fed into our subconscious mind.

Thereby, a new kind of feeding reaches our subconscious mind.

In the course of time, the content of our subconscious mind undergoes a change.

And so the quality of our subconscious mind also changes.

Just like a divine river
our mind acquires a divine nature.

Because the violent nature of the perverted and distorted feelings of our mind become soft.

The flowing of our experiences also will become soft.
Our experiences flow freely.

What does this mean?

All our experiences flow freely without any block, stagnation or whirl.

Ok. Our experiences flow freely.

But what happens to the Experiencer?

We have already seen that the Experiencer is also part of our experience.

So the Experiencer also flows along with our experiences.

There is no difference between the Experiencer and the experiences.

They become a total flowing.

When the Experiencer develops an attachment to the experience

by trying to retain some pleasurable experience
or by trying to remove some painful experience,
a block occurs in the flowing.

If he does not hold anything positively by claiming,
or if he does not hold anything negatively by
rejecting,

the flowing becomes natural and soft, without any
blocks.

Then?

Is there nothing to achieve through our efforts?

Not just some things, but many things.

There are many things to accomplish by our effort.

Even though we have nothing to do psychologically,
we have many things to do externally in this world.

We all are part of society.

Each and every one of us is entrusted with our duties
towards our family and towards society.

If we neglect our duties, our families and our
society will deteriorate.

Good efforts and actions are necessary for our families and our society.

All these are external efforts. All these efforts are necessary. What we only have to give up is our psychological effort.

We have to give up our psychological effort totally to set right the thoughts and feelings of our mind.

We need not change anything psychologically.

So we need not struggle against our psychological feelings and experiences

by classifying them as good and bad.

But the external world is different where there is both good and bad.

There, we have to do what is good. We have to follow the virtues.

But psychologically,

if we don't struggle within ourselves,

and instead, flow along with the flowing,

it will also help us execute our external duties.



16

Lust and Anger

We have seen the general structure and function of our mind.

Now we are going to understand some separate aspects of the functioning of our mind.

Lust and Anger play a major role in the day-to-day activities of our life. Therefore, let us better understand them through our investigation.

What is lust?

What is anger?

How are they related to our understanding?

Both lust and anger function in the same way, in the same pattern. So we may investigate both lust and anger jointly.

Many people experience anger as an everyday problem.

Similarly, the feeling of unnecessary lust is also considered to be a problem in our day-to-day life.

We think and decide that anger is not good for good people. So we try to avoid anger.

In spite of our decision that we should not have anger, anger arises. It arises without our knowledge. Only after it arises do we notice that we are feeling angry. Then we regret that we have those feelings.

Similarly, however careful we try to lead a righteous life, we witness the spontaneous arising of unrighteous lust. Even though we consciously avoid it, it comes to us unconsciously.

What is happening?

What shall we do?

Shall we allow the anger to arise without any objection?

Shall we allow the lust to arise without any objection?

We have studied that we have to leave all our psychological feelings as they are

and that we should not struggle against them.

So,

do we have to leave them on their own?

If we leave them as they are,

would they not bring us unnecessary problems?

Would the unnecessary anger and lust not create needless conflict and reckless behaviour?

Would they not take us down the wrong path?

Anger and Lust —

even though both are the same in their basic nature, let us examine any one of them for the convenience of our investigation.

Anger?

What is anger? How does it arise? How does it function? What impact does it have?

What is the truth of its functioning?

We get angry in a given situation without our knowledge.

All wise people condemn anger. We ourselves know and experience the bad effects of our anger.

So we have already decided not to get angry and to accept everything patiently. We follow our decision as best

as we can. But anger comes to us unknowingly in a given situation.

Somebody who is a co-worker in our office does something against us, for example.

We get angry immediately.

We are angry with him in spite our decision that we should not be angry with anyone.

We experience the anger unknowingly.

We never expected we would be angry. But it has happened. We do not realize it when it is happening.

We recognize our anger only after it arises.

What do we do next?

We scold the person who caused the anger,
or we suppress our anger with great effort.

If the person who caused the anger is our co-worker or our subordinate, we will show our anger very readily.

But if the person is a higher officer,
we can't express the anger openly.

We have to suppress our anger with all our effort.

Here,

what is the practical truth about anger?

How does it function?

How do we deal with anger?

Anger arises in us, in a given situation, unknowingly.

Even though it happens within ourselves,

it happens without our knowledge.

This is

Unconscious Anger.

Even though it happens unconsciously,

we recognize our anger as *anger* immediately afterwards.

When we recognize it as *anger*,

it becomes **Conscious Anger**.

Our anger can be divided into two categories.

The first one is Unconscious Anger (U.A.) and the second one is Conscious Anger (C.A.).

In the former aspect, anger happens unconsciously. This is unconscious anger.

Within a fraction of second afterwards, however, we recognize and understand that we have anger.

The recognized part is the latter aspect.

This is conscious anger.

Unconscious Anger (U.A): This is the first aspect. This unconscious anger has happened without our knowledge. It happens beyond our intention.

Conscious Anger (C.A.): This is the second aspect. Even though our anger happens unconsciously in the first moment, we notice it immediately in the next moment and we recognize our anger as *anger*. This recognized anger is conscious anger. This is the second aspect of our anger.

The first aspect is naturally followed by the second aspect. The unconscious anger becomes conscious anger.

We can handle it only when it becomes conscious anger. It is inaccessible when it is in the state of unconscious anger.

The unconscious anger happens without our knowledge. We can't do anything about it. It is not under our control.

When it happens unconsciously, it is total. It is 100% powerful.

We can't do anything against it, because it happens

beyond ourselves. It is 100% powerful at the instant of its happening. It is just like an explosion. Nobody can do anything.

Since it is the explosion of total 100% energy, no energy is left for us to control it.

So, we can't do anything to stop it.

It is impossible for us to do anything.

Then

what shall we do?

If we do not do anything opposing it,

is it not itself a potential danger?

Will it not create chaos in our home and country?

Will it not spread violence like a spreading forest fire?

We need not be afraid.

Just as the explosion of an explosive substance, it too disappears the very moment after its appearance.

This is the first aspect of our anger.

Even though it is totally powerful,

it will not create any danger;

it will not create any violence.

At the formation of the second aspect, the life of the first aspect also ends.

If violence were to occur upon the first part of our anger, no one could save this world.

Because the first part is totally powerful.

It is beyond all our control.

But no violence is possible from this first part of our anger.

All violence and other unwanted happenings are happening only from the formation of this second part of anger.

The intensity of the first part of our anger is 100%.

When the second part emerges,

the intensity of the anger is reduced to a level of 40%.

If we describe it in terms of percent:



The first part of our anger is the unconscious part where the density of our anger is total; its power is 100%. We are totally unconscious; the unconscious aspect is also 100%. Thus, there is no conscious part in the first stage. You could say the conscious aspect is 0%.

In the first part there is no work for our intellect. Here, all the happenings happen unknowingly.

In the second part, however, we recognize our anger as *anger*. When we recognize the anger, the intensity of the anger is reduced to the level of 40% from 100%.

When the intensity of the anger is only 40%, the remaining 60% of the power goes to our intellect.

These are the first and second parts or stages of the anger.

Now, let us consider the third stage of our anger.

The third stage is totally under our control. Only in this third stage can we enter into action.

In this third stage we have two options.

Out of these two options, we can utilize one of them.

What is the first option?

Let's say the person who angered us in the office

is our subordinate.

His behaviour made us angry.

This is the first part of our anger, the unconscious part.

In the next moment, we recognize our anger as *anger*. This is the second part of our anger, the conscious part.

What do we do next?

This is the third part.

We think, “His behaviour was not proper. We must teach him a lesson. If we don’t express our anger, he will commit the same mistake again and again.”

Thus, we give consent to the expression of our anger; we justify the anger he evoked.

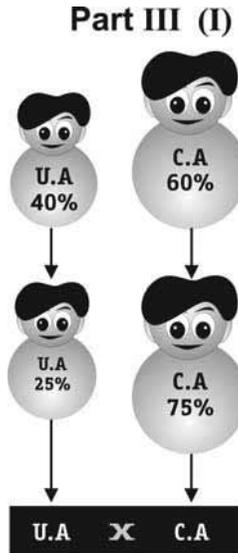
Our anger at once acquires more density.

We then express our anger according to this density.

If the other person also responds in an angry manner, the conscious anger joins hands with unconscious anger.

Thereby, we are driven into a temporary state of rage or fury.

In this state of temporary madness, we may indulge ourselves in all kinds of lunatic behaviour. We may even end up committing a crime.



All these things happen in the first option of the third part or stage of the anger.

In the first part, the anger is unconscious. Its power is 100%.

In the second part, our anger divides into two: the conscious part and unconscious part. Here, the power of unconscious anger is only 40% and the power of conscious anger is 60%.

In the beginning stage of the third part, the unconscious anger is only 40% (U.A 40%). Here the strength of conscious anger is 60% (C.A.60%).

When we choose the first option by justifying our anger, the unconscious anger is reduced in strength to 25% (U.A 25%). As we justify our anger, the strength of conscious anger rises to 75%. (C.A.75%).

The heightened feeling of anger creates a chemical change in the nervous system of our body, whereby our conscious anger and unconscious anger join together; the total strength exceeds 100%. You could say $U.A. + C.A. = 200\%$.

This temporary madness feeds into our subconscious mind.

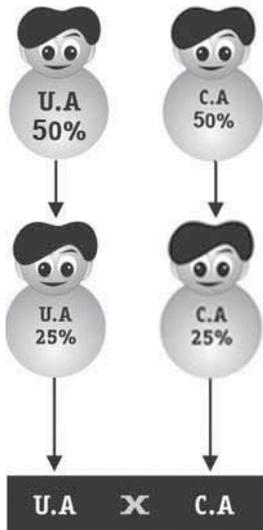
Whereby, our subconscious mind creates various seeds of violence.

The first option in the third part of our anger alone is the cause of the chaos and problems of our world.

In the second option of the third part, Now, what is the second option of the third part?

In the second option of the third part who caused our anger is in a superior position, we may not be able to express our anger towards him.

Part III (II)



We may justify our anger upon him with in ourselves, but we cannot express it externally.

If we express our anger, we could suffer serious consequences.

Therefore, we try our level best to suppress our anger.

In the second option of the third part of anger, the strength of unconscious anger is 50% and the strength of conscious anger is 50% (U.A 50% / C.A.50%).

In the First option we justified our anger. and expressed externally.

But here in our Second option, even though we are justifying our anger, we can not express. So we try to suppress our anger.

When we suppress our anger, the strength of both unconscious and conscious anger goes down to 25% each
(U.A.25% / C.A.25%).

We try to suppress our anger more and more. When we don't do it successfully,

our conscious anger and unconscious anger join together and create a vicious cycle U.A. X C.A.

Where we can't suppress our anger beyond a certain level, it builds up pressure inside our mind.

It is registered in our subconscious mind as a grudge or spite, waiting for a chance to seek revenge.

In this way our anger functions in these three dimensions.

The process of lust is similar.

It happens unconsciously without our knowledge if it is **unconscious lust**.

But it is recognized by ourselves in the next moment as **conscious lust**.

The unconscious lust is the first part.

The conscious lust is the second part.

Then comes the third part of the lust. Here too, we have two options.

If we take the first option, we give consent to our feelings and - emotions.

If we take the second option, we try our level best to confront our feelings and emotions.

When we use the first option, we feel happy about our feeling of lust

which creates a chemical change in the nervous system of our body.

It supplies more strength and density to the feeling. Its density may even exceed 100%.

When it becomes more powerful, it creates problems, both in our body and mind.

If we choose the second option, we try our level best to bring the feeling under our control.

When we suppress it forcibly, it is in a state of repression.

The suppressed feeling may create some other problem in our body and mind.

This is the working structure of anger and lust.

Is there any other approach?

Let us find out.



17

The Third way

We give approval to our anger or lust. Thereby, we proceed in expressing that anger or lust.

-This is the first way.

When we don't give consent to those feelings, and when we try to suppress our feelings of anger or lust, we are taking the second way.

We go along one of these two ways.

Have we solved our problem of anger and lust through these two ways?

When we go along with our feelings of anger and lust, we have to face many problems in our life.

We create many problems in our home, family and society.

It is like giving consent to violence and chaos in our society.

In the next option, we fight against our feelings of anger and lust. We suppress them, using our will power.

But even though we suppress them by force, they live in the back of our mind, waiting for a chance to explode.

They spoil our psyche, and in due course of time, our body as well.

We have anger or lust. Likewise, we have other feelings, such as fear, envy, hatred or violence.

Even though these feelings look different, basically, they all are one.

Their basic function is the same.

Just as the trunk is the same for the various branches of a tree, the basic quality of all our feelings is the same.

As we have seen, we all deal with our feelings in these two ways:

Either we go along with our feelings or we go against our feelings.

But we know both of these ways are wrong.

We also know that our approach to these feelings in these two ways makes our problems more complicated.

But we have no other way.

So we go along with these two ways according to the situation and our convenience.

But,

apart from these two ways of acceptance or denial, there is one other way.

That is the *third way*.

That is the way of **understanding**.

This way of understanding solves all our problems — totally!

When **understanding** functions, the rigidity of all our problems becomes looser.

The problems become liquid.

A free flow starts to happen.

It is our liberation from all our problems.

We have already seen what understanding is and what the knot of understanding is.

Now,

we are going to see here how our understanding deals

with our problems in our actual life.

We may have some problem

or a problematic feeling.

How does our understanding deal with the feeling?

Let's say it is the feeling of anger.

The first part of our anger is unconscious anger. In the second part it becomes conscious anger.

Only in the third part do we begin to deal with our anger.

Either we express our anger to others or we suppress the anger within ourselves with great effort.

Both anger and lust are closely related to external action.

Since it is related to external action, we also have a righteous duty, an ethical responsibility to the public.

We have the duty to adhere to the noble and ethical principles of society while we engage in our actions.

But we can't do anything when we are angry.

We have to behave how an intelligent, righteous person would behave.

We have to manage our anger in a proper way, to our external action.

If we express our anger inappropriately, we have to face the unnecessary consequences of our actions.

We may be unable to complete our work. Our anger will become the cause for some unnecessary problems.

Sometimes we have to express our anger gently so it doesn't interfere with or obstruct our work.

If we are too strict, it may prevent someone from doing their job.

All these considerations apply when our feelings are related to our external activities.

But

what should be our approach when we are relating to our feelings alone?

How shall we deal with anger in and of itself?

What shall we do with it psychologically?

How does our understanding function here?

Anger?

How does it happen?

Do we bring forth the anger consciously? Or does it

happen unconsciously on its own?

We have not brought it up. It has happened on its own.

Why should we hold ourselves responsible for something we didn't do consciously?

When we hold ourselves responsible, the anger gains in importance.

Whenever we give importance to our feelings, we think we need to correct them.

It becomes a matter of control.

When we don't give importance to them, the anger, which has come of its own, will also disappear on its own.

Sometimes we may take responsibility for our anger unconsciously,

even though we have understood that

we need not take responsibility for what has happened unconsciously.

What do we mean?

We may fight against our anger unconsciously as if it should not have arisen.

Here, how shall we behave?

The responsibility which we take in the form of self-criticism or self-condemnation also happens unconsciously.

We have taken this responsibility unknowingly.

It is not a wilful action.

Our struggle with our anger has not happened through our conscious effort.

Whatever happens to us unconsciously,
we are not responsible for.

Because we are performing an action unconsciously,
we are not responsible for it.

If we have fought with our anger or lust,
they are unconscious happenings only.

If we do it wilfully, then only is it a conscious action;
then only is it an action by our own efforts.

When we consciously decide to uphold our anger,
when we consciously decide to suppress our anger,
then only is it a conscious action.

Then only is it an action by our own efforts.

It is an intentional action.

It is a knowing action.

If our action happens unconsciously, however,
in the form of expressing our anger,
or in the form of suppressing our anger,
it is not our action.

It is an unconscious action only.

Even when we understand
that our approval or disapproval of our feelings are
not proper,
and we act against our understanding unconsciously,
if we understand that whatever action happens
to us is spontaneous action,
it is this **Third Way**.

If we understand that we have nothing to do
and confirm that we have understood correctly that
we have nothing to do,
it is the **Third Way**.

This is the way of understanding.

This is the way of clarity.

In this state both our internal and external functioning are made perfect.

This is a **conscious unconscious** state.

This is the third way.

Everything happens spontaneously on its own, unconsciously.

We are conscious of this unconscious happening.

This is the conscious acceptance of the unconscious function of ourselves.

Here

all our feelings,

all our problems,

all our struggles happen on their own

and disappear on their own.

When we do not take any responsibility for the actions

which we don't perform through our conscious effort,

what else is there for us to do?

Is there anything else that remains to be settled or resolved

including our actions?

All happens on its own.

So, we have nothing to do or attain.

We also enter into the natural flow of happening. All happens spontaneously.

We also flow like a divine river.

All our movement is the natural and spontaneous flowing movement of life.



18

Can We Become Free from Bad Habits?

There are many people whose bad habits include addictive behaviour, like drinking alcoholic beverages, taking drugs, gambling and sexual indulgence.

There is a humorous story:

Once, a person consulted a physician. He asked for tips to enable him to live for 100 years.

The physician, before giving him the tips, wanted to know about the lifestyle of the patient.

“Are you in the habit of drinking alcohol?”, he asked.

“No. No one in my entire family history has had the habit of drinking alcohol.”

“What kind of spicy foods do you prefer?”

“I don’t eat any spicy foods.”

“What about your sexual relationships?”

“I am not at all interested in sex.”

“Do you smoke?”

“Never.”

“Have you ever used drugs or intoxicants?”

“Never! There has never been drug use in my entire family history.”

Then the physician sits up straight and asks:

“Then what are you going to do for 100 years?”

It is most common for people to be addicted to a habit. Mostly, they don't mind their habits.

Often, many try to be free from such bad habits. But only when they try to be free, do they realize they have become a slave to their addiction.

Only because of the realization of their slavery do they become interested in getting free from the addiction.

When they try, however, they find it difficult to become free of their habits. It is just like escaping quicksand. The more they try to get free, the more the quicksand pulls them down.

So, how can we help those who want to be free from their bad habits?

How does our understanding help these people?

Actually, our understanding alone can render the real help needed for them to become free from these bad habits.

All other ways are uncertain.

Before we learn about freedom from these bad habits, we have to know, first of all, about the nature and function of bad habits.

The nature of one habit may look different from another.

But the basic structure of all our habits is the same.

So it is enough for us to examine a single habit. If we understand any one habit, it is as if we have understood them all.

We all know about the habit of smoking. We have tried many times to stop smoking, but we can't succeed.

Once, during a flood, two friends were standing on the bank of a raging river.

In the flood water they saw a large box floating by. It looked like it was covered by a new blanket. The friends were curious to know what was inside the box.

One was a good swimmer, so he jumped into the river to secure the parcel. When he reached the parcel, however,

he knew it was not a parcel, but in fact, a live wild bear carried away by the flood waters. The bear, on seeing him, grabbed him so as to escape from the force of the flood, since it couldn't swim properly.

Seeing his struggle, the friend on the bank shouted, "If it is hard to bring back the parcel, leave the parcel and return to the shore."

The friend in the water replied, "I am not holding the parcel. The parcel is holding me."

We hold our habits in the beginning. Afterwards our habits hold us.

Once, a person tried to break his habit of smoking. He began to mix the tobacco with paan (a chew made from betel leaves).

But the habit of mixing tobacco with paan became more dangerous than smoking.

He simply shifted from one habit to another.

Why do we fall into the spell of these bad habits?

What is the working structure of our bad habits?

Even though we call them bad habits,

actually, there are no bad habits.

Our habits are very much related to the seeking of pleasure.

All pleasures are natural.

Our interest in pleasure is also natural.

There is nothing wrong with it. But when it gets beyond our control, only then does it become a bad habit.

Then only do we see the need to be free from our habits.

If one is interested in eating delicious food, what is wrong with it?

There is nothing wrong.

The basic structure of all bad habits is the enjoyment of pleasure.

The basis of all our habits is the enjoyment of pleasure.

Pleasure gives us happiness, a feeling of self forgetfulness and relaxation.

Thereby, we get away from monotony and tightness and we add some amusement to our life.

But when we begin to clutch it violently,
we become a slave to the enjoyment of pleasure.

This is the source of our bad habits.

Intoxicants and liquors are always injurious to our health. Even though they give us pleasure, they are wrong, basically.

Some intoxicants will not affect our health in the beginning. In the course of time, however, we will realize their dangers. But before that, we become their slave.

Then it is impossible for us to be free from them.

There is a humorous story about a gambler.

A greedy gambler lost all his property in gambling and became a debtor.

He had no hope or faith to rely on. In this desperate condition he went to the top of a hill to commit suicide.

When he was about to jump down from the hill, an angel took pity upon him and appeared before him. The angel assured him that she can save him from all his debts.

They both went to the same gambling house which previously made him a debtor.

He played the cards per the direction of the angel. The angel directed him, telling him which cards to hold and which cards to discard.

He succeeded in his gambling. He redeemed all his

debts. He regained all his properties. He was very happy and enthusiastic.

So he continued gambling. The angel murmured in his ears: “Stop with this. You have gotten back what you have lost. Don’t continue to gamble.”

But he did not heed her words.

“Now I am fine. I can look after myself.” So saying, he continued gambling and continued to win.

Even though the angel repeatedly asked him not to continue, he did not take her advice.

As he continued to gamble, he started losing his games one by one. Soon he lost all his properties and he became a debtor once again.

Nobody would let him gamble since he had become a debtor.

Then only did he ask the angel,

“What shall I do now?”

The angel said, “Now, by all means, you can go to the top of the hill.”

In this way, our bad habits drown us like quicksand.

We are in the process of investigating the structure and function of our bad habits. For the convenience of our analysis, we have taken the habit of smoking.

When we smoke, the intoxicating content of the tobacco stimulates the nervous system. This stimulation gives a pleasing sensation. We like this sensation; it gives us pleasure.

But the power of tobacco will not last very long. It fades away very soon.

Then only will it occur to us, “How foolish am I for neglecting the physician’s advice for that momentary pleasure of smoking.”

Then we make a decision that we will never smoke again.

By our determination, will power, and self-control, we shield ourselves from smoking for two days.

On the third day, if we see somebody smoking, we have the thought, “I should not smoke.”

The same thought also says, “Why not have just one cigarette?”

When we have the thought that is in favour of smoking,

we begin to imagine and visualize the feelings brought on by smoking.

Our imaginary visualization activates our nervous system. It induces us to smoke.

So we begin to think, “Smoking only once will not affect our health.”

“I’ll smoke only once and afterwards I will give up smoking permanently.”

Thinking like this, we change our decision.

With the approval of our thoughts, we smoke a cigarette.

Immediately, after the end of our smoke, we once again think, “Why did I change my mind? Why did I smoke in haste?”

A few hours later, we see some other person smoking.

Our thoughts say, “Anyhow, so I smoked a cigarette. Smoking is smoking. There is no difference between smoking one cigarette or more cigarettes. So I’ll smoke a few more cigarettes. From tomorrow onwards, I’ll never touch a cigarette.”

So thinking, we allow ourselves to smoke some more.

Normally, we used to have only four or five cigarettes a day. But on the day we take control, we actually have seven cigarettes.

Because we have the idea, “Today is the last day I will be smoking. I will not be smoking from tomorrow onwards. So today I’ll be somewhat lenient with myself.”

When we get out of bed the next day, we feel somewhat tired.

“Since I’m feeling tired today, I’ll only smoke my usual amount. But from tomorrow onwards I’ll be strict and control my smoking.”

Thinking like this we continue to smoke.

Why do we not conquer our habits and ourselves?

Why do we fail in our attempts?

Seeking pleasurable sensations alone is the cause for all our bad habits.

Seeking pleasure alone is the cause for habits.

If we use an intoxicant, it means we like the pleasurable sensation it gives us.

We go after it only because of the pleasurable sensation.

When we feel we are enslaved by our habits,
we try to escape from our habits.

But we can't get away from them.

Why?

Why is it not possible for us to get them under our control?

As we have seen already, seeking pleasure is the basic motive for all our activities.

As seeking pleasure is the cause of our bad habits,
the cause for our struggle against our bad habits is also the same: the seeking of pleasure.

How?

Because we think we will be happy if we conquer our habits.

We try to correct our bad habits only because of our happiness. We feel conquering our bad habits will bring us happiness.

Happiness is pleasurable.

Yet, the seeking of pleasure is the cause for the occurrence of bad habits.

And the seeking of pleasure alone is the cause for our struggle *against* our bad habits.

It is pleasurable when we indulge in the bad habits.

Yet, we feel happy when we can control the bad habits.

If we can't control them, it gives us sorrow.

Seeking pleasure alone is the cause for both accepting and rejecting bad habits.

Our psychological attitude of giving importance to pleasure is the basic operative force for all our bad habits.

As long as this attitude of giving importance to pleasure is present,

our bad habits will also acquire importance unconsciously.

In the Indian Epic, the *Ramayana*, the character of an animal king, **Vali**, is described.

It is said nobody can defeat him by fighting him directly. He has been given such a blessing from God.

Whoever fights with Vali, half of his strength will go to Vali.

Now Vali will acquire $1 + \frac{1}{2} = 1 \frac{1}{2}$ times his strength (150%).

The opponent will have only $\frac{1}{2}$ of his strength (50%).

Therefore, the opponent will have only one third of Vali's strength.

Since Vali becomes three times more powerful than the opponent, Vali can very easily defeat his opponent.

Fighting against bad habits is just like fighting against Vali.

The intention behind our fighting, of course, is success. But the intention for our success is nothing but the seeking of pleasure.

On the other hand, the clutches of our bad habits are strengthened when we strengthen the seeking of pleasure.

What can we do

when we understand that we cannot succeed over our bad habits?

We cannot do anything.

All we know is only effort and fighting.

But both are nothing but the seeking of pleasure.

Thereby, our bad habits are strengthened.

The expectation of success alone is the cause for our

effort and fighting.

The expectation of pleasure alone is the cause for our effort and fighting.

This self deceptive game will continue as long as we have expectations.

We always demand success at the front or main entrance of our house by facing our problem directly and openly.

But our success will never happen via the main entrance.

When we give up our effort and fighting,
we also bypass the main entrance.

Then

success over our bad habits

happens and enters through the back door of our house.

Our success will not happen openly and directly.

Failure alone happens openly and directly.

Failure alone enters through the front entrance.

Success happens always unknowingly.

It happens only through the backyard.
When we disregard our efforts,
when we give up all our expectations,
when we do not take responsibility by trying to
control our success,
the grip of our bad habits becomes loose
spontaneously.

It happens unknowingly.

How does it happen?

How is this success possible
even when we give up all our efforts?

When we give up all our efforts,
there is nothing for us to achieve.

When we give up all our expectations,
there is nothing for us to achieve.

When we give up all our efforts,
knowing our incapability, we are in a position or state
to accept whatever happens
without any struggle or protest.

“I don’t mind the continuation of my bad habits. In the same way, I don’t mind the disappearance of my bad habits.”

We arrive at this kind of attitude.

When we consider both equally, we disregard the pleasure-seeking attitude. We bypass the pleasure-seeking attitude.

When our concern over the seeking of pleasure loses its power,

all the bad habits formed as a result also lose their power.

Psychological renunciation,

not giving importance to the seeking of pleasure,

alone solves our problem of enslavement to bad habits.

When we do something consciously, it makes the problem more complicated.

When we do not do anything, all our problems are solved spontaneously.

Seeking the enjoyment of pleasure

alone is the primary root of all our problems.

When that primary root becomes powerless,
all our problems fall down — just as a rootless tree
falls down.

There is spiritual literature with the name, *Yoga Vashistam*. It is a compilation of the teachings of saint **Vashishtar** to King Rama.

In it there is a good definition as to what renunciation is:

“One who renounces the world by seeing everything in the world equally, he alone is the real teacher.”

Thus says saint Vashishtar.

Escaping from the world by giving up everything is not at all renunciation.

Seeing everything equally — this alone is renunciation!

Psychological renunciation happens when we look at pleasure and pain, success and failure, equally.

Psychological renunciation alone is the medicine to rectify the problem of seeking pleasure.

The capacity to see everything equally happens when we understand the powerlessness of our efforts, the futility

of our efforts.

Otherwise,

if we *try* to look at everything equally,

it is again an effort towards pleasure.

Accepting the happening

because of our understanding of our powerless
condition,

this alone is available to us.

When we understand ourselves,

when give up even ourselves,

salvation happens by itself;

it blossoms by itself.



19

Conscious and Unconscious States

Of all our actions, most of them happen without our knowledge. 90% of our actions happen in this way. A mere 10% alone-remain. Only within this 10% portion do we act wilfully, with effort, expressing our likes and dislikes.

If we look at our body, most of the organs also function unconsciously. Our heart, lungs, and other organs of our body are functioning. They function without showing that they are functioning. They function silently and unconsciously.

We can understand that they are in a healthy condition when they function unconsciously. We feel them whenever we feel any disturbance in their function. Whenever we feel them, we can understand that they have lost their health.

In this way, all our feelings also happen unconsciously. We have not created them by our conscious effort.

If the feeling of sorrow arises in a certain situation,
it is only an unconscious happening.

When we demand that the sorrow must go away, we
claim the sorrow as ours, because of our conscious demand.

The feeling of sorrow, however, has happened on its
own without any conscious effort.

Whenever we expect that it must go away, a conscious
demand is present.

We are not responsible for the sorrow which comes
unconsciously on its own. But when we demand that it must
go away, we hold ourselves responsible for the sorrow which
has arisen on its own.

We become the owner of the feeling.

Whenever we take responsibility for it,

it becomes *our* sorrow,

even though we have not created it.

When it becomes our sorrow,

we feel we have a responsibility to rectify it.

Whatever arises on its own has the status of
unconsciousness.

Because they all happen unconsciously.

But

whenever we demand that they must go away, they now acquire the status of consciousness.

They switch from the status of unconsciousness to the status of consciousness.

Whenever a feeling is in the status of unconsciousness, there is neither a problem nor a struggle.

But whenever it comes to the status of consciousness, then only is there a problem and a struggle.

There is no problem in unconsciousness;

there is no struggle in unconsciousness.

There is a problem in consciousness;

there is a struggle in consciousness.

The experience that happened in the state of unconsciousness turns afterwards into the state of consciousness.

It is not at all a problem

whenever it is in the state of unconsciousness.

But it has come to the conscious state.

Now,

can we send back that which is conscious and make it unconscious?

Struggling and problems are inevitable when the state of consciousness is in operation.

But there is no problem or struggle in the state of unconsciousness.

Now we have come to the conscious state.

If we can return to the state of unconsciousness, all our problems will be solved.

Can we return to the state of unconsciousness?

How is it possible?

If it is possible, only then can we solve our struggling and our problems.

There is a proverb:

“Either Mohammed has to go to the mountain, or the mountain has to come to Mohammed.”

Here also, the case is the same.

Either the consciousness has to revert to unconsciousness or the unconsciousness has to contain the consciousness within it.

Then the total responsibility will be put in the hands of unconsciousness.

Who is there to take the responsibility?

There is a world-renowned story:

Two fishes are in a pond.

One fish is very big. The other one is very small.

Who has to swallow the other?

This is the problem between the two.

The big fish gives consent to the small fish that it may swallow him.

The big fish allows itself to be swallowed by the small fish.

The small fish tries to swallow the big fish, but it cannot. Because the other one is many times bigger than the small one.

The small fish accepts its incapability. It declares its failure. So it gives consent to the big fish to swallow it.

The big fish at once swallows the small fish. This is the story.

Similarly, the state of unconsciousness is 90% powerful. This is the big fish.

Our conscious part has only 10% of the power. Our conscious part is tiny. This is the little fish.

How can the unconscious state contain the conscious state?

There is another story to help understand this situation.

A king was in search of a special medicine which would always keep him young and energetic. At last, a mystic doctor gave him a special medicine. But he gave it to him on one condition: When he takes the medicine, he should think about a monkey.

The king accepted the condition.

“I have many problems to deal with. I have no time to think about monkeys. I never think about monkeys.”, he said to the mystic.

He was very confident until he took the medicine.

But when he took the medicine, the thought of a monkey came to him spontaneously.

He tried to take the medicine the next day, but he failed whenever he tried. The thought of a monkey came to him unconsciously.

This story is narrated only to explain the basic structure of our problem.

We have seen that there is no problem or struggle in the domain of unconsciousness. The problem and struggle is only in the domain of consciousness. The basic solution will happen only when consciousness turns into unconsciousness.

What is the difference?

The state of unconsciousness happens unconsciously, spontaneously. There is no demand by our will. All feelings that have happened unconsciously are part of the state of unconsciousness.

If sorrow happens unconsciously, it is part of the state of unconsciousness.

Whatever happens in the state of unconsciousness, all are unconscious happenings.

Whatever happens unconsciously is nothing but the state of unconsciousness.

The conscious state means conscious action by our conscious effort. Our will is present. Our intention is present.

The will that
we must be like this or that,
or
we must not be like this or that.

And our activities, according to our will, are also present in the state of consciousness.

We don't like pain, so it must go away.

We like pleasure, so it must always be with us.

This kind of expectation is the state of consciousness.

Our unconscious state refers to our character and our subconscious mind.

Even though it expresses itself in the form of the conscious mind, the conscious expression itself is in the state of unconsciousness.

What do we mean?

In a given situation, we have the expression of feeling according to the quality of our subconscious mind.

There is no time factor in the feelings which happen unconsciously.

They are always in the present.

Since they are always in the present, there is no notion of “future.” There is no time factor, no expectation.

But the conscious feelings, which we bring forth through our effort, have expectations; they have a sense of the future.

They have the will to either retain something or to remove something.

“The state of my feelings must change into some other state in the future.”

Our consciousness has this kind of expectation.

We have seen that if we want to solve the problem of consciousness, it must turn into the state of unconsciousness.

We have also asked whether the bigger fish has to swallow the little fish, or the little fish has to swallow the bigger one.

Unconsciousness happens spontaneously. It happens unknowingly. So it cannot be under our control.

If it were under our control, it cannot be unconsciousness.

So we cannot activate anything through our will.

We cannot give instructions to the state of unconsciousness to accept the consciousness and to contain it within itself.

We cannot command the bigger fish (unconsciousness) to swallow the little fish (consciousness).

Can we command the little fish?

The little fish means our state of consciousness.

It is obvious; it is within our reasoning. It is intellectual; it can understand and accept our suggestions or commands.

So we can command the little fish.

We can give directions to the little fish.

The little fish, even though it can accept our commands, cannot swallow the bigger fish.

The consciousness can never become unconsciousness, however much it tries.

Our consciousness must function without problems and struggles.

This alone is the wish of all of us.

There are many psychologists who have investigated the nature and function of this consciousness. They have developed various ways to conquer our consciousness.

But we have also heard some strange reports about these psychologists.

Some scientists in the field of psychology failed to conquer their own consciousness and committed suicide .

— even though they had evolved various theories in the psychology of consciousness.

Why this is so?

Why does it happen in such a manner?

We have seen the capabilities of both consciousness and unconsciousness.

Now, let us see the incapability of both of them.

They can do some things and they cannot do other things.

Unconsciousness happens unconsciously. So we cannot regulate it intellectually and consciously.

Hence, we cannot do anything wilfully through our unconsciousness. Our unconsciousness cannot change even its own condition. It can change neither external things nor its own condition.

This is the incapability of unconsciousness.

Is it aware at least of its own incapability?

Does it know that it cannot do anything?

No; it cannot understand anything.

Since it is an action of unconsciousness,

it cannot accept or understand anything intellectually.

The unconsciousness cannot even understand its own incapability, its own powerlessness.

Now,

can our consciousness understand its incapability, its powerlessness?

Our consciousness is logical and intellectual. So it can understand anything rational and intellectual.

So,

our consciousness can understand both its capability to act as well as its incapability and powerlessness.

Our conscious mind tries to set everything right, but it cannot succeed. The very effort itself turns into a problem and a struggle.

Then our conscious mind investigates its position and comes to the conclusion that it can be relieved of all of its problems only if it turns into unconsciousness.

But how is this possible?

Can the consciousness turn into unconsciousness?

How can the little fish become a part of the big fish?

How can we take the medicine without thinking about a monkey?

Unconsciousness is just like the state of sleep. But consciousness is the waking state.

Both are different.

Even though a waking person imitates the state of sleep through his acting,

it cannot be the deep sleep state.

Sleep happens unconsciously.

Conscious acting cannot be the sleep.

We cannot bring sleep into the waking state. The

waking state is one thing and the sleep state is another thing.

We cannot sleep through our waking state.

We cannot enter into unconsciousness through consciousness.

Can our consciousness understand its powerlessness?

It understands it only after trying its level best and meeting with failure.

In our conscious state

there are two aspects:

In one aspect, it does not know its incapability.

In the other aspect, it is aware of its incapability.

What is the difference between the consciousness which knows its incapability

and the consciousness which does not know its incapability?

The consciousness which does not know its incapability

always has expectation:

“No, this must not continue like this.”; “Yes, this must continue like this.”; “I must have a painless future.”; “My

pleasure must continue, even into the future.”

This type of consciousness functions with these expectations.

But consciousness which knows its incapability will not contain any demands.

It is there as a non-demanding consciousness.

It is there as a consciousness without the heavy load of demands.

It is there as the unloaded or unburdened consciousness.

What do we mean?

Consciousness does not carry consciousness.

In other words,

It does not take the responsibility for correcting itself.

When there is no motivation to correct itself, the action of consciousness becomes motiveless action.

Motiveless action means an action which we do not engage in consciously.

It is without the motive of changing the movements.

It is without the effort of changing the movements.

It means the natural formation of movements.

It means the natural happening of movements.

Natural formation and natural happening refer only to the unconscious part of our mind.

It is nothing but the unconscious state itself.

This happens spontaneously, without considering our likes and dislikes.

There is responsibility

only when our consciousness is interested in our likes and dislikes.

If it is not interested, our consciousness does not take any responsibility.

Consciousness without responsibility is nothing but unconsciousness itself.

Thus, our conscious functioning becomes one with our unconscious functioning.

Then we cannot call it a state of consciousness.

It is only an unconscious-conscious state.

When our consciousness does not take the

responsibility to change the consciousness itself, the consciousness functions on its own.

When our consciousness functions on its own, without any effort, the consciousness itself is unconsciousness.

It is not consciousness even though it is conscious.

You could say it is conscious unconsciousness or unconscious consciousness.

Whenever we have something to attain, our consciousness becomes motivated.

When we understand that all the objects to be attained are myths and mirages, then only will we have the clarity that there is nothing for us to attain.

When there is nothing to attain, our motives disappear.

Then motiveless consciousness can come into play.

When our consciousness functions without any motive, spontaneous consciousness arises without any action or effort on our part. It is a motiveless consciousness.

This consciousness has not been created by the consciousness.

We have not created this consciousness.

This consciousness is spontaneous.

It is a consciousness that takes place in the unconsciousness.

There is no motivated action when the consciousness is functioning in unconsciousness.

Therefore, our consciousness is not divided into two as the OBSERVER and the OBSERVED.

It will not try to control the *observed*, the experiences,

by positioning itself as an observer.

Our consciousness happens on its own,

flows on its own,

then disappears on its own.

How can we take the medicine without thinking about a monkey?

When we take the medicine, the thought of “monkey” also happens on its own.

How can we solve this problem?

By understanding the answer, we may also understand the knot of all our problems.

This story of the monkey totally represents our basic problem.

What is the answer to the problem of the story?

The answer may look like the statements found in Zen stories.

But it is the actual truth.

When we take the medicine, the thought of the monkey arises on its own.

It happens on its own. We do not think about the monkey by ourselves.

The thought about the monkey happens unconsciously.

Thought is never in our hands, never in our control. It is always unconscious.

Thinking alone is in our control. Thinking alone is conscious.

We are not responsible for our thoughts; we are responsible only for our thinking.

Whenever we take the unconscious thought of a monkey to be our conscious thinking, we cannot take the medicine.

But if we take it as an unconscious happening, we have every right to take the medicine.

It can be considered that we are taking the medicine without thinking about a monkey.

When we take consciousness as a spontaneous happening,

it is only the action of the unconsciousness;

it is only the unconscious part.

Thus, there is no personal movement apart from the spontaneous universal movement.

The consciousness, fighting to maintain its 10%,
now joins with the remaining 90% and enjoys peace and salvation.



20

The Beauty of Natural Flow

Let's say that in our office one of our co-workers is very difficult to work with. He is often stubborn and antagonistic. The person living next door to us is also the same way. We cannot correct them.

But we are often put in unpleasant situations by them.

However much we struggle to set right the situation, we cannot succeed. Again and again, they are doing the same thing: creating unpleasant situations.

Since we cannot correct them, we also cannot rectify the situation.

Here, how can we act?

We cannot change them;

we cannot change the situation.

But our mind wants to change them.

Our mind demands a change in the situation. It demands a physical change. It expects a physical solution.

Our expectation creates a conflict within ourselves.

The physical problem turns into a psychological problem within ourselves.

The physical problem happening externally becomes a subtle problem within us.

Now, the problem is not only on the outside,
it is within us as well.

The external happenings become
psychological happenings.

We have brought the external happenings inside our
mind.

It means

we have brought the external world within ourselves.

We have to use our mind

if we want to do anything in the external world.

Without the help of our mind, we cannot attend to any of our work in the world. We can do all our activities of the world only with the help of our mind, our intellect.

We have to bring our mind to the outer world to deal with our external activities.

There is nothing wrong with that. This is the normal and natural way of our action.

But

we should not take the world within us. We should not convert the external problem into a psychological problem.

We can take our mind to the world.

But we should not take the world into our mind.

As we take the mind to the world, we attend to all our worldly duties with our intellect.

The mind, functioning like this,
is known as the *functional mind*.

When we bring the worldly happenings into our mind,
our mind becomes a struggling mind.

Thus, this kind of mind is known as the *struggling mind*.

When the functional mind acts,
it accepts the happenings of life easily and takes the appropriate actions.

Such happenings may occur in the form of a problem.

The functional mind faces the problem easily and perfectly.

But when the worldly happenings find a place in our mind,

and when our thinking is based on our likes and dislikes, that:

“This must happen like this.” or “This must not happen like this.”,

then the worldly happenings become our psychological problem.

Here, the struggling mind alone is dealing with these happenings.

Thereby, our total psychological world becomes a world of problems.

Now, we have two kinds of problems:

The first one is that

we have to solve the external problem in the external way.

The next one is that

we have to solve the psychological aspect of the problem also.

For example, we have a disease in our body. Because of the disease, we have sorrow in our mind.

We have to cure the bodily disease externally. Inwardly, we have to be free from our sorrow.

We have to solve our psychological problem.

Likewise, we have to set right the external situation in an appropriate manner.

Very simply, if we do not attend to our external problem, we cannot solve the external problem.

We have already discussed this basic truth several times.

When it concerns external problems,
we have to take the necessary action
in a timely manner,
in the appropriate way.

Then only can we set right the external happenings.

But we should not do anything to set right the psychological happenings or psychological problems.

If we do anything inwardly,

it will give life and energy to our psychological problems.

It will create more problems inwardly.

Our co-worker or neighbour gets pleasure in giving us pain.

We are examining this problem.

It is a problem that is both external and internal.

How shall we face the problem externally?

How shall we face the psychological problem inwardly?

It is a fact that we have been affected inwardly, psychologically.

Our psychological pain is a real fact.

Is there anything for us to do to change this psychological pain?

We have seen several times that we need not do anything psychologically.

The very effort to free our mind from these psychological problems, gives life to our problems.

So we need not do anything to set right our psychological happenings.

All our psychological problems will be solved on their own.

Psychologically, we have no duty; there is no work to do.

Assuming we have understood properly,
will our understanding solve the external problem?

External problems will not be solved on their own.
We have to do something on our part.

But here, in this particular situation,
our efforts are useless.

Whatsoever we do,
our co-worker and neighbour are not ready to change
their attitudes.

We cannot change their behaviour through our
efforts. Their disturbing actions and activities are beyond
our control.

Now,
how can we face them?

While on our way, in a public place, we may see two
men quarrelling with each other.

If we interview them separately,
each one will have a separate and justifiable reason
for his argument.

In this way, everybody has their own justification for their actions. They feel their actions are just and reasonable.

In this way, they even enter into unwanted activities unconsciously.

We have already seen:

90% of our actions happen unconsciously.

Only a mere 10% of our actions are conscious actions.

When the 10% of these actions lose their importance, the total 100% becomes unconscious and spontaneous.

We often witness this phenomenon.

We all enjoy the free-flowing movements of a small child,

running here and there

and speaking baby talk.

We enjoy the beauty of the innocent actions of a child.

Why?

Why does the action of a child give us happiness?

It is very beautiful to see a deer jumping and running freely.

Look how fishes move swiftly; look how the birds glide gracefully, creating various sounds of music.

Everything is full of beauty.

If you look at these things for some time, your mind will become soft and weightless.

Why is this so?

Here,

the 10% of motive-driven self conscious action loses its weight.

It goes to the level of 1%,
losing its self consciousness.

Most of the actions are spontaneous.

So everything looks beautiful. They give us happiness.

See the ferocious wild animals.

They also act without any self consciousness.

Then the action of wild animals also becomes beautiful.

Have you ever seen the poisonous cobra swinging its hood?

Even though it creates fear in us,
it is inevitable that we also enjoy its beauty.

They all act spontaneously without any self consciousness. They have no action of self.

In the same way,
the co-worker and our neighbour also act unconsciously according to their own nature.

Just like the snake,
we have to be afraid of them.

But we have to enjoy their actions also, just like enjoying the movements of the cobra.

Because
we cannot do anything about them.

They are what they are. Their nature will be like that.
We have to accept them totally along with their nature.

Just as we have to keep a safe physical distance from the reach of ferocious animals and poisonous snakes
and enjoy their beauty,

we also need to keep a safe distance from them.

And then we have to understand

how we can enjoy them along with their viciousness.

This is the only possible way to face them.

As, we have we accepted our psychological feelings without any conflict, we have to accept them physically also.

Because

we cannot correct them physically through our effort.

Accepting them as they are

alone is the only way to deal with them, to face them.



21

Functional Mind and Struggling Mind

Most of our actions, 90% of them, are unconscious. Only 10% of them are conscious.

We have seen this already.

Even though most of the actions are unconscious, the 10% of them that are conscious are very important.

They alone occupy the primary role in our day-to-day life.

By using this 10% alone, we attend to our activities in the state of our consciousness.

In our state of consciousness alone,

there is good and bad;

there is envy and competition;

there is violence and vengeance;

there is vice and virtue;

there is pleasure and pain.

Dealing with this 10% alone is considered supreme understanding. It is the greatest wisdom. It is the greatest skill.

We have already seen how this 10% functions.

Since it is the most important aspect of our mind, we have to understand it in a proper way.

Here, we are going to examine it from a different angle.

We have seen that

the mind, which we bring to the external world to deal with our day-to-day activities,

is the functional mind.

There are many things happening within our mind. The feelings of pleasure and pain are our inner happenings.

If we decide to go to a distant location, we go to the railway station and buy a ticket.

This is an external action. This is an external happening.

Going to the railway station, purchasing the ticket – all these are external actions.

Do these things happen on their own,
or have we executed them after deliberate thinking?

They do not happen on their own. We ourselves made the decision to travel. We have to decide for ourselves to go to the railway station and pick up the tickets.

We have to use our mind to execute our actions.

It means that

we direct our mind to the external action.

We send our mind to the external things.

By this,

we attend to and execute the external actions properly.

What has happened here?

We have directed our mind externally
to the external activities.

We have applied our intellectual capacity to the external happenings.

Thereby, we can execute our actions perfectly. By doing the external activities in a proper way, we get the benefit from them.

By our good activities:
both ourselves and the world are benefitted.

But, as we have seen previously,
some other things happen when, instead of taking the mind outside,

we bring the external things within our mind.

When the external things enter into our mind,
we also bring the external problems within us.

When the external happenings enter inside,
we develop our relationship with those things
through the sensations of pleasure and pain.

That means

we expect that the happenings must happen according to our expectation.

Thereby,

we have pleasure when the happenings happen according to our expectation.

We have pain when the happenings happen contrary to our expectation.

Thus, we can understand

that we have brought the world within us.

That is why

the happenings that happened externally, affect us inwardly.

Our external actions affect our mind inwardly.

When the external action enters our mind,

it creates the sensations of pain and pleasure.

But if our mind goes externally to the external action,

it takes the role of intelligence

and regulates our external actions perfectly.

Thereby it helps the world.

We cannot remain in a sleep state without doing anything in the world.

Everyone has their own external actions.

We all are vested with the duty to do something for our home and society.

We ourselves have to attend to our external actions.
We have to bring our mind to our external activities.

The wisdom here is to bring our mind to our external actions. It is also our duty. This alone is the perfect and practical approach.

At the same time,
bringing the external problem
into our mind is against wisdom.
It will also bring practical difficulties.
Thus we have no duty
to bring the external world into our mind.
If we do so, it itself is a disorder.
Let us take a common example.

We have reserved our seat on a train. We have to reach the railway station on time.

We travel in a vehicle to the station. But on the way, we encounter a traffic jam. We cannot travel at the normal speed. The possibility arises that we will not reach the station on time.

Now we are filled with doubts

as to whether we will arrive at the station on time.

Because of this doubt, our mind experiences tension and anxiety.

Here,

how do we behave?

Travelling is an external action. Buying the ticket, trying to get to the railway station by car, bus, etc., are all external actions.

We have to attend to all these activities and execute all these actions with the help of our mind.

It means

we have taken our mind outside.

We have brought it to our external actions.

Here, using our functional mind is absolutely necessary. Through the functional mind we perform all our actions intellectually.

Thereby, all the necessary actions are executed properly.

Thus, we get total co-operation from our mind in dealing with the external activities.

The difficulty in getting to the station causes us anxiety.

Why is that so?

The travelling, an external action,
has now turned into an internal action.

The action that happens externally has also taken place inside our mind.

When it is placed inside,
anxiety arises.

The thought, that we may not reach the station on time,
arises.

We don't like this kind of situation. So the thought creates fear, anxiety and sorrow.

It will be like that
if the external actions enter into our mind.

All the external problems will be turned into internal problems.

And so we attach pain and pleasure to the external things.

It is pleasurable

when the external things happen according to our expectation.

It is painful

when the external things happen contrary to our expectation.

We turn the mind into a battlefield.

The proper way for our mind to act is to act as functional mind,

where our external actions are executed properly and intelligently.

It is necessary for us to attend to our external actions by the functional mind.

But without realizing it,

external actions enter into our mind.

Thereby, we experience anxiety.

Now, our functional mind does not work. Our struggling mind alone is operating.

What shall we do now?

How can we activate the functional mind?

How can we stop or change the operation of the

struggling mind?

Whenever our actions are external,
our functional mind alone will function.

It guides our external actions such that we can deal
with them properly.

But when the external actions, instead of functioning
externally,

enter into our mind,
our functional mind becomes powerless.

Now our struggling mind starts operating. Then we
incur anxiety, fear and sorrow.

When the functional mind is in action, we are
presented with an intelligent approach and a solution.

When the struggling mind is in action, we have
unnecessary conflict.

The basic reason for all our conflict is
nothing but the changeover of external action into
internal action.

If the action, distorted as internal action, reverts back
to external action,

the functional mind once again comes to life.

Then there is no need for the struggling mind.

How can we change the internal action into external action?

Can we change it?

We have seen our approach in this respect already.

In our mind, in our psychological structure,

there is no permanency,

there is no permanent experience.

According to how we feed our mind,

we have the corresponding psychological experience
— the corresponding feeling.

The feeling is in accordance with our feeding.

The same experience or feeling cannot survive

unless we supply the same feeding repeatedly.

If our external action turns into internal action,

it means

we have been supplying the feeding accordingly.

Only if we keep supplying the feeding again and again

can the internal action last.

So there is no necessity for us to change the internal action into external action.

It is enough if we do not indulge the same feeding again and again.

If we feed the thought that we may miss the train,
the external action turns into internal action.

Then the struggling mind arises.

Then anxiety arises.

We have seen that

the mind works in two ways: as functional mind and
struggling mind.

Even though it functions in these two ways,

it does not mean

that there are two minds.

There is only one mind. The functioning of the mind
alone differs in these two ways.

When the struggling mind is operating, there is
struggle in terms of pleasure and pain.

When the functional mind is operating,
the intellect is simply participating in our actions.

We need not change the struggling mind into
functional mind.

Because
the changeover to struggling mind
is itself a temporary one.

It is neither natural nor permanent.

It is a momentary one.

Functional mind alone is the natural state of our mind.

If we do not reactivate the struggling mind through
our repeated feeding,

the struggling mind will turn into functional mind on
its own.

When the struggling mind is working,
it converts all the happenings
into problems involving pleasure and pain.

When the functional mind is working,
it faces the happenings intellectually

instead of facing them emotionally.

When we turn external happenings into internal happenings,

naturally there arises the experiences of pleasure and pain

— along with the presence of anxiety.

— along with the presence of struggle.

How do we proceed here? What do we have to do next?

Whenever we face anything through our functional mind,

it is facing things only through our intellect.

it cannot be considered that we are facing things through our emotions.

So,

we may face our anxiety

either through our intellect or by our functional mind.

If we face our anxiety through our struggling mind – through our emotions,

the anxiety itself

becomes the current happening.

And so the anxiety re-enters our mind.

Then our struggling mind

struggles against this anxiety.

The struggling mind creates a conflict within the mind,
demanding psychological experience according to its
expectation.

At the same time, our functional mind meets the
situation differently.

It faces the psychological anxiety intellectually,

considering it

as if it were an external happening.

We have not created anxiety consciously or wilfully.

It has happened unconsciously because of our wrong
approach to our external happening or problem.

We need not take any responsibility for what has
arisen on its own.

So,

it keeps silent about the anxiety,

knowing it has nothing to do.

Let us give an example.

With great effort, we have reached the railway station and also the correct platform. But when we get on the platform, the train begins to move.

Here, our functional mind suggests that we may board the train if we run a few feet. We take the suggestion and catch the train by running a few steps.

But at the same time,

if our reservation is for a flight,

and if we have to try to board a moving plane on the runway,

it is impossible for us to make the flight.

In this way,

our functional mind understands that it has nothing to do,

and gives up all its efforts to catch the flight.

In the same way, our functional mind understands that

it has nothing to do with regards to our psychological feelings of anxiety,

and gives up all its efforts.

The functional mind, at the same time,
does what is necessary in the external world.

When we leave all our psychological conflicts,
without making any effort to set them right,
the renewal of the conflicts is also not possible.

The conflict happens on its own, disappears on its
own.

This functional mind is called *Enlightenment* in the
spiritual scriptures.

We need not attain it. It is as simple as the daylight. It
is always with us in the form of functional mind.

The struggling mind alone comes and goes. It is not a
natural mind. It arises only because of our incorrect feeding.

We should not be confused by taking ourselves to be
the struggling mind

which comes and goes moment by moment.

We need not even try to remove this temporary,
struggling mind.

The very effort to remove it is also the action of the
struggling mind.

When we do not do anything about it,
it disappears on its own
without reappearing.

O.K. But do we have anything to do
to perpetuate the functional mind?

If we do anything in the name of “achieving a
permanent functional mind” or “attaining a peaceful mind”,

It would only be the effort of the struggling mind.

As we have understood, we need not do anything to
get rid of the struggling mind.

We have to understand we need not do anything to
strengthen or activate the functional mind.

When we allow

all the psychological feelings, experiences, to appear
and disappear on their own, our functional mind also
functions on its own.

When the functional mind is working,

we come to an equilibrium

where our inner world accepts the external world

and the external world accepts our inner world.



22

Thought and Thinking

One aspirant once discussed his problem with me.

He was working as a clerk in a government office. His superior officer once held a special meeting. While the meeting was in progress, unfortunately, his cell phone began to ring. He at once disconnected the call and switched off the phone. Nevertheless, the officer was very angry with him. How could he attend the meeting without putting the cell phone in silent mode? The officer scolded him and transferred him to a far-away office as punishment. He experienced tremendous mental agony. He felt that the mistake he committed was very small, but the punishment he received was too great. He struggled within himself thinking: How could the officer give him such a punishment, as if he had committed a serious offence? Since his agony persisted, he asked me whether there was any relief. We discussed the matter.

The event, which is the source of the agony, is already over. What we really have is only the painful memory of the event. We do not like what happened. Since the event produced a shock, it also causes repeated thoughts about it. We have the thoughts about it unconsciously. We do not think about it consciously. We do not think about it wilfully. The thoughts occur on their own. The thoughts reactivate our pain. The thoughts are real. The renewed pain is also real. But we are not intentionally generating the thoughts. The occurrence of the thoughts is not wilful; it is automatic; it is natural. This is simply THOUGHT. It happens on its own. We are not responsible for it. There is no wilful participation on our part.

After the occurrence of Thought, however, we begin to take part in our thought. We consciously evaluate the action taken by the officer. We think that the officer was not correct. “We should not forget about him. We must teach him a lesson.” – we consciously think like that. But this is not THOUGHT. This is THINKING.

If we think consciously, we create a war within ourselves. Our thinking raises our blood pressure. It disturbs our sleep. Then, in turn, we become more upset because our sleep has been disturbed. This again complicates our thinking.

We do not consciously contribute anything to our Thought. But at the same time, we consciously contribute something to our Thinking. All thoughts happen on their own. The Thoughts that happened on their own and the feelings or consciousness that resulted, exist only for a fraction of a second. As they appear on their own, they also disappear on their own.

But the case of Thinking is different. We create Thinking on our own. By our Thinking, we ourselves recreate the Thought. We ourselves give life to the Thought before its disappearance.

The punishment given to the aspirant may be unreasonable. We may deal with it legally. We may prefer to contact a superior officer or agency to appeal the transfer. They are external actions. We must do all the necessary remedial things externally. We have to *think* about what we need to do externally. Otherwise, we cannot do anything externally.

There is nothing wrong if our thinking is concerned with our external actions. But it is wrong if it is concerned with the events which are already over and whether those events should have happened the way they did. If we think like that, it is the basic cause for all psychological problems.

The thought about the event is natural. There is nothing wrong with it. They happen on their own. They happen unconsciously. Whatever happens on its own, will also disappear on its own. As the event is a kind of problem, it is natural for us to have repeated thoughts about it.

In the beginning, we may have a recurring thought every five minutes. If we do not convert the Thought into Thinking, the force and the recurrence of thought will diminish slowly. Then the thought may come up every ten minutes. And afterwards the thought may come up every thirty minutes. Then the thought about the event may happen or may not happen repeatedly. In the course of time, we may even forget about the event. On the other hand, if we convert the thought into thinking, it will not disappear on its own. It may express itself as anger or it may reside within us as a feud or vengeance. If it were the thought alone, it would never become vengeance. Vengeance is more dangerous than feelings. Feelings express themselves and then disappear. But vengeance will not disappear so easily. It will wait for a time to take revenge.

If we think, “I will not forget about him.”, repeatedly, it is recorded and imprinted within ourselves as vengeance. The person who misbehaved may be prominent, commanding

a high status. Then it is impossible for us to take revenge. This impossibility creates distrust, impotence and the attitude of failure within ourselves. The person who feels his impotence repeatedly may even become a mental patient. In the same way, he may become a misfit, a criminal, or a terrorist. All these happen only because of our Thinking.

But we have to think to perform our external activities. Thinking can be within our control. It must be used for our external actions. We have to use our thinking properly and legitimately. We should not do anything hastily, without proper thinking. Concerning our external activities, there are good and bad. There are higher and lower. There are useful and useless. We have to think correctly. It is our moral, social duty. Then only will our actions be correct. Then only will our life be successful. We have to take the utmost care in regards to our thinking.

But the case of THOUGHT is quite different. There is no good and bad. There is no good thought and there is no bad thought. Thought is thought. There is no classification as good and bad.

Once, a physician came with his wife to discuss their problem. The cause for their sorrow is really heartbreaking. They lost their only son a few months prior. The physician

said, “It is the greatest sorrow in our life that we lost our only child. Somehow or other, I have managed to cope. But my wife cannot recover from her sorrow. Her sorrow has begun to affect her physically and psychologically. We even consulted a psychiatrist, but it did not help her. How shall we deal with our problem?”

The problem really is not the death of their child. Externally it appears to be. But the problem really is in THOUGHT and THINKING. We discussed this with them.

“The loss of your child is really a great sorrow in your life. So it is inevitable that you have repeated thoughts about it while experiencing great agony. There would be no problem if it were mere thought and the accompanying feelings. But the real problem is experienced when we convert Thought into Thinking...

“The sorrowful thoughts happen naturally and unconsciously. But we at once begin to justify our thoughts and sorrow. We think: ‘The loss of a child is the greatest loss. As a parent it is our duty to feel grief, to feel sorrow. It is our expression of homage to the deceased child. It is not right if we do not express our sorrow.’ Thus, we justify our thought and our sorrow. In so doing, we convert the thought into thinking...

“Thereby we consciously participate in our unconscious thoughts. We wilfully try to accept our sorrow, and yet the sorrow is still very painful. We may feel that the pain of our sorrow is unbearable. Our blood pressure may become dangerously high. Then we begin to think that our body or mind could collapse at any moment. Here again, we allow the thought to play the role of thinking. And so we consciously give life to our unconscious thoughts and feelings...

“Thoughts happen on their own. Whatever happens on its own will disappear on its own. Thus, thoughts and their accompanying feelings will disappear on their own. We need not do anything to set them right. They become powerful when we convert them into Thinking. When we struggle with our thoughts and emotions, we give life and strength to our problems instead of conquering them. The repeated failure to control our problems gives rise to psychological depression. This in turn may create various psychological disorders. If we understand what Thought is and what Thinking is, and if we do not interfere with the free movement of thoughts and emotions, all our problems will become powerless.”

In the example of the physician and his wife, we discussed the problem of Thought and Thinking. In this case,

the problem is purely psychological. They can't do anything about the disappearance of their child. They have no external duty or responsibility. But in the case of the government clerk, he has to do something externally to cancel his transfer order. There is some obligation on his part to think, and so he has to think.

But we are not sure that we can control all our external problems. Still, we have to do what is necessary and what is possible to solve the external problem. To that extent, we have to use our thinking. Afterwards, we should not indulge ourselves in thinking to solve the external problem. If we indulge in thinking to solve something which nobody can solve, it is again a psychological problem. All our psychological problems are solved when we leave them unattended.



23

The Love Deep Down...

We have made great advancements in science and technology. We have shown interest in spirituality and in the philosophies of various religions.

We are also interested in social justice.

But unfortunately, violence prevails in our society. Most commonly, poverty, social injustice, insecurity, and immorality are everywhere.

We have a duty to set right the situation.

The understanding that we need not do anything is related only to our internal aspect.

Externally,
action is a must.

We have to attend to and execute all our external actions perfectly.

We have to protect virtues and justice. We have to

give due respect to a righteous life.

Psychologically, we must be totally

100% free from motives

to change anything psychologically.

But externally, we must be totally

100 % efficient in executing our duties.

Then only can we come to equilibrium, both externally and internally.

They help each other.

The mind that is in a healthy condition without self conflict can better deal with the external situation.

Today,

violence and terrorism are spreading like wildfire.

Why this is so?

What is the basic reason for all these things?

The absence of love alone is the reason.

Violence is possible only when there is no love.

This is an open secret which everybody knows.

Then,

don't we have any love within us?

Are we all loveless people?

It is necessary that we all know what love is.

“I love you.”

“You love me.”

When we communicate like this, is it love?

Doesn't it appear that we have formed very limited attitudes around love?

We may think so

when we classify and describe certain things as anger, desire, love and so on.

We may think it is love when we exchange our love with one another.

But what we are trying to explain in the name of love is something different.

Love means

oneness,

a *unitary* state.

Love is

the real state within the depths of ourselves.

— an inner state of depth.

In the inner depth of us all,

there is only one real state.

The state of ONENESS is the same for all.

In our inner depths,

there is no difference between you and me;

there is no contradiction.

But,

at the level of the mind, there is a pattern of conditioning;

there is an individuality.

There is *my* world, *my* reality.

It has no connection with the deep-down reality which is common to all.

Just as I have my separate and private psychological conditioning,

everybody has their own individuality, their own individual psychological nature, through their own individual conditioning.

When my individual nature acts,
my action becomes the action of an individual.
Just like that,
your action also becomes an individual action.
Sometimes your nature may be congenial towards me,
and my nature may be the same towards you.
So we both are amicable towards each other;
we love each other.
But this is only a temporary state of affairs.
This is not the ONENESS which we try to understand.
The state of ONENESS is always present;
it cannot be disturbed by our conditioning or
individuality.

Our conditioned nature is not so. It does not adjust to others' conditioning so easily. Our psychological nature will cause us a great deal of turmoil.

Even if we have a likable nature, we may not get along with other people all of the time.

Our qualities are very superficial.

But

they function plainly and openly.

Whatever may be the quality of our mind,

whatever may be the quality of our feelings —

whether they are good feelings,

whether they are bad feelings —

when our feelings express themselves as an explosion,

we all become a lunatic, to a certain extent, temporarily.

It is in this condition of temporary madness that all our wrongdoings take place.

We also see that many good things can happen

because of this explosion of feeling.

So we all begin to appreciate the explosion of good feelings.

Whether good may happen

or bad deeds may happen,

whatever may be the deeds,

all are only the happenings of temporary madness.

That is why mental deterioration occurs

even when good deeds are

performed by an explosion of good feelings.

Because

an explosion of feeling is temporary in nature.

When the explosion disappears,

the actions caused by our feelings also begin to lose importance.

When we give recognition to the vivacity of our feelings,

though they are the cause for good deeds,

the vivacity of feelings get importance.

But unfortunately,

the explosion of feelings, which is the cause of our good deeds,

also becomes the cause of our evil deeds.

Sometimes

the vivacity of feeling itself brings about violence.

The violence we initiate may even return back on us more violently.

Violence creates an even greater explosion of feeling. So it, in turn, creates more violence.

All these explosions of feeling are nothing but temporary madness.

So we cannot directly blame or criticize anyone.

When our intellect accepts this explosion of feeling and acts along with it,

we all enter into this temporary madness wilfully.

Thereby,

our psychological conditioning

begins to tighten, to contract.

Only when the tightness of our conditioning begins to lose its grip,

will the basic *oneness*

beyond our conditioning come into action.

We've all seen an electric fan that hangs by a rod from the ceiling of our office.

If the fan is not running, one of the fan blades may

block the rod from our view, depending on our angle.

We have to see the rod in between two of the blades.

Now, consider that the fan is running
and the blades are rotating.

When the blades are in motion, they will not hide the
central pole of the fan.

Just like that,

when the conditioning of our mind becomes liquid
and loses its rigidity

because of *understanding*,

our conditioning will not hide the *oneness* within the
depths of ourselves.

Then

- the state of *love*,

- the state of *oneness*,

comes into action.

It dissolves our feelings and also sets right the
conditioning of our mind.



Note:

Please do not stop reading this book until you acquire
the **knot of understanding**.

Books of Sribagavath

1. Don't Delay Enlightenment
2. Smash Your Sorrows
3. Give up Meditation ! Get Enlightenment !
4. Divine You
5. Renounce God ! Be God !
6. Absolute Reality
7. Karma ? (Fate ?)
8. Secrets of Enlightenment

1. Don't Delay Enlightenment

Enlightenment is encapsulated in this small book.

Nature has created this great book for the solution of this century. Many got Enlightenment by this book.

This book has been translated also in the languages - German, Italy, Russian, Hebrew, Tamil and Hindi. Many more People are trying to translate this book in their own language.

This book is available as audio book also.

2. Smash Your Sorrows

Sorrow is the devil which is destroying our life. It kills even a healthy person. If we are free from sorrow, our total life would become a blessing.

This book dissects our mind psychologically and finds out the way to remove the primary root of Sorrow.

Many got total relief from their psychological problems by this book.

This book answers total solution and one can face the remaining life in a different dimension permanently.

3. Give up Meditation ! Get Enlightenment !

Are we not thinking that mediation will bring us Enlightenment ?

Unfortunately it can't give us Enlightenment !

It is good to do meditation, if we were only beginners.

Unless we go beyond meditation, we cannot get Enlightenment.

This book makes you Enlightened, explaining everything in a practical way.

4. Divine You

You can find out the Divine You.

How is it possible ?

The Divine You is not a static one. It is ever new and ever flowing.

Many got the flow by discussing the same with **Sri bagavath**. This book contains the collection of those discussions, happened in many places and in many vacations.

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This book clears and answers all the doubts and questions which may be there even after reading his other books.

5. Renounce God ! Be God !

Atman or God is described as an unsolved mystery.

Can we know Atman or God ? How ?

We cannot know Atman or God through our senses or our mind - thus said by our scriptures.

Then how can we know Atman or God ? How can we experience Atman or God ?

Setting right all the contradicting aspects of Atman or God the Atman or God is introduced to you in a new different and acceptable way by this book.

6. Absolute Reality

Scriptures employ many words and terms to describe Truth.

If we do not understand the terms in the true sense, we will get confusion only, instead of getting clarity.

This book reveals the basic truth of Reality without confusing you.

This book is the best option after the book, “Renounce God ! Be God !”

Both the books describe and reveal the secrets of Scriptures in a practical way.

7. Karma ? (Fate ?)

Is there Fate ? - Karma ?

Do the stars and planets have any power over us ? Do they govern our life ? - Our activities ?

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All these things are discussed in a scientific way in this book.

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Enlightenment is explained in a scientific way not using the terminology of scriptures.

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