

Don't Delay
Enlightenment

Shri Bagawath

Shri Bagawath publications
Tiruchendur.

First Edition : March, 2007

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Price Rs. 100/-

Typeset by:

The Publishers.

Printed by:

Praveen Offset Printers,

54, Shield Road, Periyakulam colony, Sivakasi.

Published by:

Shri Bagawath Publications,

102, Court Street, Tiruchendur – 628 215.

Phone : (04639) 245377.

About the Author

Spiritual enlightenment cannot be verbalized so easily. It is not pertaining to physical body or material world, but of mind - purely of mind and the inner world of oneself which is not a thing or one can be attained by way of any practice. This is in a way, finding of truth – realizing the truth - understanding the truth and experiencing, enjoying the truth.

One must be very clear that the “Truth gives no advantage. It gives no higher status, no power over others; all you get is truth and the freedom from the false” as expressed by shree Nisaga Datta Maharaj from his own experience. We can have the exact expression of the experience of truth only from the enlightened masters and not from any other kind of teachers those who acquire knowledge from scriptures etc. The expression of the experience of truth by every enlightened masters need not be one and the same. It may differ depending upon their own way of enlightenment which is also needed since the mental plane of each aspirant is different from that of others.

The Author Sri Bagawath is an ardent seeker of truth from his age of eighteen and he got his enlightenment at his age of fifty eight. Even though he started his life in the profession of Law, as a lawyer, he had spend his time mostly in the spiritual field.

He has gone through many spiritual experiences and by his own understanding he has also found out the limitations of spiritual experiences. By this book, he is trying to share his understanding with the sincere seekers, about the psychological structure of enlightenment and the obstacles on the way to enlightenment.

His work – this book, on the spiritual path is a milestone and this will definitely help for the spiritual evolution of the real seekers if read - understood - in their heart's language.

Sri A.Arunachalam

We need not wait for an introduction or a preface to this book.

The first chapter itself serves the purpose.

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1. Don't Delay Enlightenment

Enlightenment is regarded as the highest state in the spiritual field. Every spiritual aspirant longs for the attainment of enlightenment. But.....

How long should one practice for the attainment of enlightenment?

10 years?

12 years?

20 years?

- or lifelong?

There is a story of King Janaka in the spiritual field. It is said that once King Janaka was listening to the lessons of Vethanthic scriptures. It was said in a scripture that one can get enlightenment within the time when one puts his first leg on the saddle of a horse and puts the other leg on the another saddle for mounting on the horse. In short it is said that one can get enlightenment within seconds.

Is it true? Janaka also raised the same doubt to the teacher who taught the Vethanthic scriptures. But unfortunately the teacher was not an enlightened one. So he was unable to clear the doubt of the King.

The King was very much eager to verify the truth of the sayings of the scripture. He asked every such teachers to explain the truth of the sayings. But nobody came forward except one, by name Astavakrar. He was a saint. He taught

Janaka and made him realize the truth. Thereby Janaka knew that one could attain enlightenment within seconds. He understood the truth by attaining enlightenment within seconds for himself.

So King Janaka proved that one can attain enlightenment within seconds.

Is it possible for ourselves to attain it as in the case of the King? – as it is described in the Vethanthic scriptures?

J. Krishnamurthi used to say the something during his earlier talks.

“You are planting a seedling of a grape. You water it ; nurture it and maintain it. The grape plant grows and after a certain period of time it produces grape fruits. It takes time. You have to wait for the fruit. But I am telling you something different. I ask you to come with the grape seeds and after the end of my talk for an hour, you may return home with grape fruits. It needs no time to produce fruits. You may get enlightenment instantaneously.”

J.K used to talk like that during that period.

But later during his last talks he used to say differently.

“I am talking you for more than 60 years. You are also listening to my talks for years. But you have not changed. Where is the mistake? Who is responsible?”

J.K. is sure that no time is required for the change for the enlightenment and so he asks where does the mistake lie?

We are practicing so many spiritual practices for years. Nevertheless the enlightenment is evading. Why ?

We are sincere in our practice; we are very earnest but still, the state of enlightenment is evading us. Why?

If it is true that one can attain enlightenment within seconds why we are not getting it so far? Infact the Vethanthic statement is true and it is not false. We are belating our enlightenment only because of our wrong approach to it.

Why is our approach so wrong? Are we not practicing it on the instructions of noble persons? Are they not reliable persons? Are their instructions wrong?

The noble persons are correct to a certain extent. Their instructions are powerful. The result of their instructions are beneficiary. Those are very much useful to the spiritual aspirants. It is no doubt that they provide great progress to an aspirant in the spiritual field. But they help an aspirant only to a certain extent. They prepare one fit for enlightenment.

All practices give us some state of experiences. The experiences may be heavenly and marvellous.

But at the sametime the enlightenment does not occur as an experience, because enlightenment is not an experience.

All experiences last for a certain period. It is the nature of all experiences. They come to a spiritual aspirant and last for a certain period. Then they fade away as they come.

But it is not the case of enlightenment. Enlightenment, when it comes once, does not disappear. It lasts forever.

If anyone gets enlightenment he needs no practice to retain it.

It is the nature of enlightenment.

Is there any special practice for enlightenment then?

No practice will take one to enlightenment. All practices result only in various gorgeous experiences. There is no casual connection between enlightenment and spiritual practices.

Then what is the way for enlightenment, if practice is not the way?

It comes only by the way of understanding. We have to understand what is enlightenment and what are the blocks for enlightenment.

Mere understanding of what is enlightenment itself brings enlightenment. Understanding the truth of enlightenment itself acts and brings enlightenment instantaneously.

If one understands what is enlightenment, the matter is over. He does not need any practice on the idea obtained through the understanding. The understanding itself is action. We cannot separate action from understanding.

What is the nature of such understanding?

Is it possible only for a matured mind, and only for wise people?

Does it need great intelligence ?

No.

Everyone can have the understanding. It is very simple. The intelligence needed for understanding an ordinary story book is enough for this understanding. Such kind of ordinary intelligence is enough for this understanding.

Now what is understanding? What is the nature of this understanding which brings enlightenment ?

Is it intellectual, or practical?

For example I am asking about your house and the way for your house. You explain the way to your house, the street, the location and the appearance of your house. Thereby I have an idea about your house and the way for it. It is only an intellectual idea about your house. Then I physically go to your house and I practically know your house, the structure, the location and the way to it. In the first instance, I have got intellectual idea about your house. But later, after my personal visit to it, I have got practical and actual knowledge about your house.

Intellectual knowledge is different from practical and actual knowledge. Intellectual knowledge is imaginary but practical knowledge is not imaginary.

Is it so in the case of understanding, the understanding which brings enlightenment? But it is not so.

There is no such distinction between intellectual understanding and practical understanding, in the matter of understanding which brings enlightenment. In the case of reaching the house, there is intellectual understanding of the house. Thereafter we get practical and actual understanding. Intellectual understanding comes first and afterwards comes actual understanding. It is so in the case of worldly activities.

But it is not so in the case of enlightenment. There is no difference between intellectual and actual understanding.

It is only intellectual-- out and out intellectual. The intellectual clarity is enough for enlightenment. We need not try to make the intellectual clarity into actual clarity. There is no such actual clarity apart from intellectual clarity. We need not expect anything more than intellectual clarity.

We have a lot of false ideas about enlightenment. That is why we are belating enlightenment. It is enough if we have correct idea of what is enlightenment. The very intellectual idea of what is enlightenment itself blossoms as enlightenment.

Please take the example of a school boy who works out his mathematical sum. The working out of his sum is totally intellectual. He solves the sum only through intellectual process. In the same way the understanding of the nature of enlightenment is itself purely intellectual.

The enlightenment happened to Budha, is regarded as a rare and great one.

But it happened in seconds, under the Bhothi tree. It is not an ordinary enlightenment. Even today it is considered to be extraordinary. Really it is extraordinary.

Because after that one does not have any doubt about anything. He gets all his doubts cleared. One becomes light for oneself.

But this extraordinary enlightenment is an ordinary one. Because you and I can attain the same very easily within seconds.

We need not confuse ourselves whether it is possible for us to attain the state of Budha, in our life span or not.

It is possible and possible in seconds. If we know what is meant by enlightenment and at the very knowledge of what is enlightenment itself we can attain enlightenment.

We have read many things about enlightenment.

“We take ourselves to be this body and mind. But we are not this body and mind. We are something more. We are really the ‘Atman’ beyond body and mind. Atman is the base of our body and mind. Since we are having our mind functioning outwardly, we are thinking that we are mere body and mind. Therefore we do not have any idea or knowledge about Atman, that is ourselves.

If we are able to divert our attention inwardly towards ourselves into the root of ourselves, we may be able to know our real being – the Atman that is ourselves. It is enlightenment, if one could know oneself as Atman. This is ‘Gnana’. So understanding our real nature is enlightenment.”

-- the spiritual texts are saying like this.

*“ We are dreaming in our sleep. In the dream, for example, we are caught in a danger along with our friends. We have to escape from the danger. At this instance somebody is knocking the door. At once we wake up from sleep and the dream also ends there. We come to realize that we are not in danger and we do not find any necessity to do any thing to bring our friends to our state. We know that we are safely lying in the bed of a protected room. In the same way the **Atman** is always safe and pure. It is only in a dreamlike state we feel that we are in danger”* – This is how the spiritual books describe the role and place of **Atman**.

It is obvious from these books that the Atman is pure, and self illuminating, without ignorance. By these descriptions we may know something about Atman and its purity. But it does not give us enlightenment. Because enlightenment is different. One can get enlightenment if one knows what is enlightenment. The very knowledge of what is enlightenment itself brings enlightenment. So please for the time being, do not rely upon the descriptions of the scriptures about what is enlightenment.

We feel that we are ordinary human beings with all our bad and good qualities of mind. So naturally we feel that cannot attain enlightenment until we are free from such

bad quality of mind. So we are trying to struggle for the purification of our mind. Thereby we think we can get enlightenment after purification of our heart and mind.

It is said Budha himself had done so many meditational practices, undertook so many penances and followed so many austerities. Only after that and after the purification of heart and mind, it is said, he attained enlightenment.

But in truth, neither the quality of the mind nor the quality of the heart blocks our enlightenment. It is our conclusions that are blocking our enlightenment.

Conclusions?

Our conclusions are the only obstacles for our enlightenment.

How?

We already have some idea about what is enlightenment. Not only that, we are having so many ideas about various things – for example, we are having idea about what is good and what is bad. We are having idea about various meditations and its effect and idea about life, death, life after death, sin, karma, and so on. In the same way we have various ideas, told by many spiritual heads and enlightened persons.

Our ideas about all of them jointly formulated our conclusions, and we feel that our conclusions are correct.

Unless we are free from our conclusions, we cannot take any new step.

But all our conclusions are only intellectual. So it is not difficult for us to free ourselves from such conclusions. If we clutch our conclusions adamantly we can never extricate ourselves from them.

If we are not so much adamant with our conclusions, there are possibilities for the liquidation and the rearrangement of conclusions.

We must be somewhat liberal, lenient and open in our conclusions, so that we can entertain and understand new ideas.

Enlightenment itself is an intellectual process. This fact itself also cannot be accepted by many people, because they have some other idea about enlightenment. So it will be difficult for them to accept the fact that enlightenment itself comes within the intellectual field. At present we need not confuse ourselves with this statement. We are going to deal with this fact in detail later.

Now let us ask about our basic needs.

Is there any prerequisites for the understanding which brings enlightenment?

Yes, there are some prerequisites for the understanding of enlightenment.

Those are:

1. *The spiritual aspirant must have some interest and earnestness in the spiritual life. (It is not necessary that he must have done so many hard meditational practices.)*
2. *He must have some familiarity with the ordinary books available in the spiritual field. (It is not necessary he must have mastered all the spiritual literatures. It means that he must have some basic knowledge in this field)*
3. *He must have an open mind to accept reasonable ideas. He should not be adamant with his conclusions and ideas that he already has in his mind.*
4. *He should not entertain the pessimistic idea that he cannot attain enlightenment in this span of his life.*

If one has the above said ordinary, simple and reasonable requisites, he can easily get the enlightenment and liberation even in seconds.

Since such enlightenment involves no practice, the question of time does not arise. Time is necessary only for practice and effort. Practice and effort will give us some experiences alone. The experiences may be noble and marvellous. But they will not give us enlightenment.

Here we do not require to do or have anything for enlightenment. What is required is to have an intellectual understanding of what is enlightenment.

So we need not delay ourselves for our enlightenment. We can have the enlightenment within seconds, if we are open.



2. The Consciousness

Before we know what is enlightenment, let us know what is mind and what is consciousness. The mind may be classified, for our convenience,

as:

- 1) The Conscious Mind (C.M)
- 2) The Subconscious Mind (S.C.M)
- 3) The Deeper conscious Mind (D.C.M)

First of all let us know what is a conscious mind. By the word conscious mind we mean our daytoday feelings and experiences.

From the time we wake up from bed and till we retire to bed we are experiencing so many experiences by our body and our mind. For example, we meet joy,sandness, anger, fear, hatred, love or boredom. We feel those experiences in our day to day life. We are conscious of our experiences. The mind which is conscious of our experiences is called conscious mind.

But subconscious mind is somewhat different. Subconscious mind is the store house of our mental attitude. We cannot know the structure of our sub conscious mind directly.

We may come across and go through many experiences in our life. All those experiences that we have one through, are recorded in our mind as our knowledge.

We might have read many books on various subjects and have reached so many conclusions about various aspects of our life. All those things are stored in our subconscious mind. We might have inherited many things from our parents, through genetic factors. All those things are recorded in our sub conscious mind. Our character, our belief, our expectations, our interest, our likes and dislikes, our fears, our longings all are recorded in our sub conscious mind. We cannot know the nature and structure of our sub conscious mind directly.

But all our conscious experiences that we are experiencing are coming from our subconscious mind. Subconscious mind is our store house. It produces conscious experience according to the circumstances where it is placed. We cannot directly look into the mental store house. We can experience only the consciousness that comes from the store house, the subconscious mind.

For example, if we meet our friends on our way to our office, we feel happy. The happiness comes away from our subconscious mind. In the same way, if we meet some person whom we do not like, we experience hatred in our mind. It emerges from our sub conscious mind.

So consciousness is the product of our sub conscious mind.

Thus we know what do we mean by the terms conscious mind and subconscious mind.

Now let us see what is deeper conscious mind .

What is such deeper mind?

The deeper conscious mind is the secret place of our mind. It may also be considered as a secret chamber within the field of subconscious mind itself. Whatever it may be; it is enough if we take it as a secret place in our mind, in the deeper part of our mind.

There are various schools of yogic practices in the spiritual field. By way of such yogic practices one can enter into this secret chamber of the mind. In other words one can vibrate or activate some aspects within the deeper conscious mind.

Thereby one may get some occult powers and some others may get some spiritual experiences like trance or a feeling of spiritual excitement. There are many systems of meditations by which one can derive all those things. If one works hard on various levels it is sure that one can attain one thing or the other. It is his hard, sincere and systematic work that will produce positive and desirable results from the deeper conscious mind.

Our deeper conscious mind is the secret chamber in our mind wherein lies the secret treasure.

Now let us know what is consciousness?

We have already known what is conscious mind, what is subconscious mind and what is deeper conscious mind.

Now what do we mean by the word consciousness?

Consciousness may very well be considered as conscious mind.

What we actually and consciously aware of is consciousness.

We aware that we have sorrow; we aware that we have happiness. This conscious feeling is known as consciousness.

Now let us analyse what do we mean by physical consciousness and mental consciousness.

What do we mean by this classification?

For example I touch the flame of fire by my hand and immediately I get the burning sensation in my hand. I feel it through my body. This is physical feeling.

I meet a financial loss in my business. It causes me great mental agony. I feel the pain of my sorrow. This is the feeling felt by me by the mind. This mental feeling cannot be touched by my hand or any their limbs. This is mental feeling or mental consciousness. So the consciousness can be classified as physical consciousness

and mental consciousness. Thereby the contact of a physical thing through our physical organs creates the physical consciousness. At the same time the mental attitudes create mental consciousness.

Now let us proceed to a new dimension.

Let us ask if we can be aware of our subconscious mind. We are aware of our conscious mind. But, can we be aware of our subconscious mind ?

We have already known that we cannot directly be aware of our subconscious mind and that we can be aware of only the consciousness, produced by the subconscious mind. So we can be aware of the subconscious mind only when it comes into the field of consciousness.

Now is it possible for us to be aware of the deeper conscious mind ? It is the same as in the case of subconscious mind. We cannot be aware of our deeper conscious mind directly. We can know it only when it produces anything into the field of consciousness.

So we know only our consciousness. We are aware of our consciousness. It may be produced either by our subconsciousness mind or by our deeper conscious mind. It does not matter. What we know is only our consciousness, only our conscious mind.

Now once again we are returning to our earlier discussion where we have classified our consciousness into physical consciousness and mental consciousness .

What is mental consciousness?

We have seen sorrow is a mental feeling, a feeling of pain. In the same way we feel happiness mentally. We feel calmness mentally. We feel hatred mentally. We feel love and affection mentally.

What is the nature of this feeling? Which is the sense by which we are feeling these mental feelings?

Is there any special sense by which we feel those feelings?

Physical feelings are felt by physical senses. How do we feel our mental feelings? Is there any special sense for feeling our mental feelings ?

What is happening when we feel the mental feelings ? Each one of our mental feelings causes a chemical change in the nervous system of our body. Our fears cause a chemical change in the nervous system of our body. Our sorrow causes a chemical change in the same way. In the same way our happiness causes a chemical change in the nervous system of our body.

Thus all our mental feelings cause a chemical change in our body. They cause chemical change in the nervous system of our body.

Thus all our mental feelings cause a chemical change in our body. The chemical change varies according to the quality of feelings we experience.

In other words all our mental feelings are expressed as our physical feelings. We do not feel the mental feelings directly. We feel only the bodily expression of our mental feelings. We feel only the chemical change in the nervous system of our body caused by the mental feelings.

So the feelings known as mental are actually physical feelings. So all our feelings are basically physical feelings. Even though we have named them as mental feelings, really they are physical feelings.

If any mental feeling which does not cause any chemical change in ones body, it is not a feeling at all. Even an ordinary thought causes a feeling of vibration in the nervous system of our body.

If we want to designate anything as a feeling, it must have a bodily expression. Otherwise it cannot be called as feeling.

So there is no basic difference between physical consciousness and mental consciousness. The conscious mind can very well be considered as body consciousness, because we feel the conscious mind only as body consciousness.

In the same way we cannot directly experience our sub conscious mind and the deeper conscious mind. We experience them as our physical consciousness. If we want to experience anything, it must express itself as physical consciousness. We know our deeper conscious mind only through its physical expression in our body. Our body includes our physical brain and the connecting nervous system.

If we want to feel anything it can only be done through our body. In the same way if we want to recognize or know anything it must be done only through our mind.

Now, what is the relationship between enlightenment and consciousness ?

There are so many yogic practices and meditation techniques in the spiritual field. If one sincerely follows and does the practices he can get marvellous experiences. Such experiences cannot be experienced by any ordinary mind. Only out of sincere practice alone one can get such kind of marvellous experiences. There are a lot of experiences in the spiritual field. But such experience does not last for a long period. It happens and lasts for days and in certain cases lasts for months. But anyhow it fades away as it comes.

During the period of such experiences we may feel ourselves to be divine and we may feel ourselves to be free from mental worries. After the experiences are over one may think that if the experiences were with us permanently they may take us to enlightenment. We know the quality of those experiences. Because we ourselves have experienced. We feel that they are very exciting and satisfactory. During the course of such experiences we cannot hate anybody. There is only love and love and nothing but love. It is such a lovely experience and if it lasts for ever, everything is over. We want nothing more. All our actions would be vibrating with life and spirit with least scope for any monotony.

But unfortunately it does not last very long. So we are doing many meditation and yogic practices to retain it. It is very natural for every body to presume that if such kind of experience can be retained permanently then it would be the state of enlightenment.

It is not wrong to think so because every reasonable person can come to this conclusion.

But unfortunately, enlightenment is not so. The enlightenment is not a state of experience.

We have already known that all our feelings are in our body level and that all our conscious experiences are happening within the area of our body.

The spiritual experiences, however marvellous it may be, are only physical experiences. The secret chamber of our deeper conscious mind opens through our spiritual practices and there comes so many spiritual experiences in our body. It activates the nervous system of our body and thereby we are experiencing such kind of marvellous experiences. Even though it may come from the secret recess of our mind, we are experiencing it only in our body.

Thereafter it fades away as it comes. It leaves a placement memory of our experiences and we want to have it again through our practice. So we are engaging ourselves in the spiritual practices, neglecting all other worldly duties.

Do we know the science of our body in our various physical experiences? The body itself has great intelligence of its own. It functions according to its intelligence. There is also a science for the function of our body in the field of spiritual experiences, Those experiences, even though it may be called spiritual, are basically experiences. They are the experiences in the nervous system of our body.

Marvellous spiritual experience can be attained so easily during the earlier period of our spiritual practices. But it will take time if we want to have it again. So we are trying hard and hand in our meditational practices to regain the spiritual experiences. Have you ever noticed the above fact?

Let us take an example. I got your house address and I myself reached your house with the help of the given

address. When the first time I came to your house it would be somewhat difficult. Because I had to enquire others about the way for the house. But it would be easy for the second time to reach your house. Because I have better knowledge about your house. I need not ask anybody else about the way of to your house. I myself know about the way to your house.

But it is not so in the case of spiritual experiences. During the first instance of our spiritual practice, we do not have any clear idea about spiritual experiences. But at the sametime we can very easily get some marvellous spiritual experiences. But it is not so easy to get it again for the second time. Even though we get it again, the quality of such experience will not be so rich as in the first instance.

Why?

Would it not be easy for the second and successive times ? As we have been successful in the first instance why is it not so easy to have the same success for the next time ?

The regaining of those experiences itself is so difficult. The repetition of such experience itself is difficult for us.

But we believe that we can get those exciting experiences for ever. We do not know the science of our

physical experiences. Our body is designed to have a limited physical experiences. It has some capacity. It can experience anything to a limit. We cannot force it to experience anything beyond its capacity. If we force it beyond the limit, it will break down to pieces. If we enjoy more and more of the spiritual experiences, it will affect our body. To have the exciting spiritual experience for ever is to invite bodily disorder. But our body is having intelligence of its own. So it always rejects the repeated experiences. So we have to be careful about various kinds of spiritual experiences.

It is no doubt there are certain special practices by which one can maintain his physical health. But it is an exception to the general rule.

It is good to have spiritual experiences. But at the same time the demand for ever is the way for destruction. Everything must have a limit.

The enlightenment is not an experience. Most of the spiritual aspirants wait for enlightenment as an “*everlasting divine experience.*” They expect their enlightenment in the field of experience and that is why they have not attained enlightenment so far.

So this is our first step for enlightenment.
“Enlightenment does not come through the way of our experiences”.

We have to understand this fact for ourselves.



3. The Inner war

Another thing we have to understand is the function of our mind, especially in the game of pleasure and pain.

The game of pleasure and pain takes the major role in our daily life.

I met with a heavy financial loss in my business. It gave me great mental agony in my mind.

Someone or I of my family got an incurable disease. It caused me great mental agony.

The cause for my mental agony may be different. But the mental agony is the same. The cause may be different but the mental experience is the same.

I regained my lost property. It gives me great mental pleasure.

Somebody appreciates my work. It gives me great mental pleasure.

In the same way of my family member or I got cured of the incurable disease. It causes great mental pleasure.

The causes for my mental pleasure may be different. But the mental pleasure is the same.

The unpleasant situation causes us agony. The pleasant situation causes us pleasure in our mind. It is natural. Our mind is so arranged to produce such kind of feelings.

If anybody gets pleasure on the loss of his properties, it is abnormal. It is normal if he becomes sad. So an average person will have the same feeling of pleasure and pain in a given situation.

That is the normal function of the mind. Some one has lost all his properties, for example and there is no chance to regain it. He cannot rectify the situation. The situation causes him great mental agony. He suffers a lot with his mental agony. He cannot get any relief from his mental agony? The mental agony is also painful. What can he do with his mental agony ? It is the nature of his mind that produces mental agony. Everybody will have the same agony if such one is put in the same position.

It is the nature of the situation and it is the nature of the mind.

There is no doubt about it. But are we prepared to accept the nature of our mind ?

Even though it is the nature of our mind we cannot accept the pain of our mind. We want relief from our

pain. We want mental peace, otherwise we would become mad. Our subconscious mind as we have already seen, is the cause for our experiences.

When we are put in a situation, our subconscious mind responds according to the given situation. All such responses, produced by our subconscious mind are expressed as conscious experience. So what we are experiencing as our mental agony, is the expression, made by our subconscious mind.

Our subconscious mind is our mental structure. So we cannot but produce the experiences according to the nature of our sub conscious mind.

We cannot directly control our subconscious mind. So the expression from our sub conscious mind is automatic. We cannot order what kind of feeling and experiences it must produce. It will act according to the circumstances it faces.

Our conscious desires and longings will not be heard by the subconscious mind. Subconscious mind is not within the reach of our conscious mind.

We may have unpleasant feeling upon our agony, produced by our subconscious mind. Our conscious unpleasant feeling will not reach the subconscious mind.

We may try to control the function of the subconscious mind. But we cannot control it. The conscious mind has only a very limited power over the subconscious mind.

For example, we are put in an unpleasant situation. We get angry with somebody else. Our anger is the expression of our subconscious mind. So we become angry with somebody. Even though we feel angry with that person we are unable to express our anger upon him. Because he is our superior officer. So we cannot show our anger outwardly. Though we are angry with him, we control our anger within ourselves.

We can minimize our conscious expression to a certain extent. But the conscious mind cannot have any control over the subconscious mind. It cannot order the subconscious mind not to produce anger. It will not hear the voice of the conscious mind. It will produce anger in the given situation.

But our conscious mind will not accept this truth. It always tries to control the subconscious mind. Our conscious mind is willing to lead a perfect life. We want to be a perfect human being. We want perfection on every aspects. So we want to shape ourselves in accordance with our theory about perfection.

We want perfection in our words and deeds. We want perfect mind and perfect thought. We know what is perfection. We have our own theory for our perfection. We

have formulated it according to the vision of noble men and spiritual scriptures.

Thereby we feel that love is good; forgiveness is good; patience is good; hatred is bad; revenge is bad; envy is bad. In the same way we have a long list of what is good and what is bad.

Our conscious mind always strives for the maintenance of good and the removal of bad.

But however we may try, our effort will not reach the subconscious mind directly. Our subconscious mind functions as it has been made in its depth. Our subconscious mind may have the mixture of good and bad qualities. It will express the quality of such feeling according to the circumstances in which it is placed.

Our subconscious mind has no theory of perfection of its own. It is only a store house. Everything is there. It functions as a machine - as a robot. It will not follow the theory of perfection which the conscious mind is maintaining.

Everybody wants to be free from anger and hatred. But without his willingness, anger and hatred come out. Everybody wants peace of mind. But against his will, there come anxiety and worry.

Our subconscious mind is designed like that. The content of the sub conscious mind flows into the conscious mind, according to the situation it faces. Our subconscious mind responds to the situation and produces the experiences what of feels necessary. It will not consult the conscious mind before producing the feelings. It expresses all its feelings according to the nature of its own. Its nature may be to produce sorrow. Its nature may be to produce fear. It functions according to its nature. But when we have the theory of perfection in our conscious mind,we We feel the situation unpleasant. Because I become sorrow against my will. So I do not like the sorrow. So I am against my own feelings.

So the conscious mind is always in war with the subconscious mind. The subconscious mind produces something and the conscious mind wants to alter it. The struggle becomes a routine affair. What is one to do in this situation ? I am angry upon the negligent act of my neighbour. I think according to my theory that anger is bad . I do not want to have anger, even at the wrong doings of others.

It the neighbour for example, asks forgiveness for his negligent act, we are once free from our anger. When the situation changes, the feeling produced by our subconscious mind also changes. But is it possible for us to change the situation every time, so that we can be free of our bad feelings ?

Is it right if one says: "I am a goodnatured man if the situation is favourable?"

"Don't think I am behaving bad. I would behave like a gentleman if the situation is acceptable"-- is it correct if one says like this?

But this is the normal way of our life in the world.

Our question is different:

"Can we become perfect all the time even if the situation does not change?"

The situations will be of various kinds. We cannot arrange them in accordance with our will. Each and every situation will arise on the happenings of a chain of events. We cannot shape it according to our will.

We can take control over certain things. But most of the things are beyond our reach and control. So can we get our conscious mind and our subconscious mind in perfect order without changing the situation?

We have to bring order between the conscious mind and the subconscious mind. How can we pacify the conflict between the conscious and the subconscious minds?

Can we change the structure and nature of the subconscious mind?

You and I cannot change the nature of the subconscious mind, because we do not know the content of our subconscious mind. We can identify the nature of its content only when it comes as conscious experience.

It is a one way traffic. The subconscious mind alone can use the way to the consciousness. But the consciousness cannot enter in that way to the subconscious mind.

So we cannot change the nature of our subconscious mind. The only thing left with us, is our conscious mind. The conscious mind is our day today mind. We can consciously think out the problem and our situation. We ourselves are consciousness. We are nothing but consciousness. Consciousness is ourselves and we ourselves are consciousness. So we can think for ourselves and act for ourselves.

We are doing our daily activities with the help of our conscious mind. In other words the conscious mind is doing the daily activities. Even from the school boy to the greatest scientist all are doing their work with the conscious mind.

The functional mind is the conscious mind. It is doing everything in the world. It plans everything and does everything. Day by day the capacity of the conscious mind increases. It goes to an enormous extent in the field of science.

In the same way it tries to have control over the subconscious mind. Even though it fails in its attempts it always tries. It wants to have control over the subconscious mind and control over the feelings of the subconscious mind.

In this situation many noble persons render their help.

They offer us various religious and spiritual practices. There are numerous practices in the spiritual field. No doubt they are powerful. The spiritual practices provide us with great help to maintain the relationship between the conscious mind and the subconscious mind.

Even though we cannot obtain complete compromise between the conscious mind and the subconscious mind, those practices give us all the basic needs for success. Even though the spiritual practices are helping us to a greater extent, they have some limitations.

When we are doing our spiritual practices, the relationship between the conscious mind and the subconscious mind are brought under control. But the situation will not last long. Moreover we cannot have spiritual practice all the time without any break. For example when a person is worshipping god or doing bajans he would not get angry easily even though the situation warrants so.

Our conscious practice may bring the subconscious mind under control in that period.

Everybody is doing daily spiritual practices for years. But they are not successful in their venture of bringing the subconscious mind under permanent control. Even though it is useful, it is useful only to a certain extent.

All our spiritual practices are very good. There is no doubt about it. But there is also a wrong aspect in the spiritual practices that we hardly notice.

It gives us a false hope that we can control the subconscious mind permanently through spiritual practice. It gives us a false hope that we can get enlightenment through the spiritual practices. If we do not have the hope we will try other ways for the permanent remedy.

Spiritual practices are very much helpful. But they are helpful only to a certain extent. After that, the same practices which give us progress, will detain us in a certain place for ever. Then, after a long period only, one would come to know one was detained in a wrong and monotonous state.

Spiritual practices are good. We have to make use of them and afterwards we have to step away from the practice.

If we are unable to bring an end to the conflict between the conscious mind and the sub conscious mind through our spiritual practices, then what else can we do ?

Next comes the way of understanding. When understanding operates, the entire problem solves immediately.

The war between the conscious mind and the subconscious mind comes to an end permanently.

Only by this understanding, the lifelong war comes to an end.

Such is the nature of this understanding. Budha tried so many spiritual practices, he underwent so many penances. At last he found out and realized the limitations of the spiritual practices.

In a fraction of second he got this understanding under the Bothi tree.

This understanding is very rare, because he himself attained it without any help of anybody else.

But it is very simple if one is also simple, open and honest in his approach to what is enlightenment.



4. The understanding of enlightenment

Now we are entering into the core of our discussion.

We need not be afraid of it. It is as simple as one can see the sunlight.

The only thing which we have to be careful is that we must be ready even to accept an ordinary thing to be a great one, if it really deserves.

Because the thing we are going to find out may look like an ordinary thing. We may not know the potentiality of it.

In the previous chapter we have been discussing the conflict between the conscious mind and the subconscious mind and about the various ways for the control of the conflict.

We have seen that the religious and spiritual practices are of much help for bringing order between the conscious mind and the subconscious mind. We have also seen that such practices give us a false hope that we can get total perfection through the practices.

Now we are proceeding to the next aspect which is the way of understanding.

What is this understanding ?

What is the nature of its function?

Let us once again consider the nature of conflict between the conscious mind and the subconscious mind.

The conscious mind is having a theory of perfection. It wants to behave like a gentleman without having any bad qualities. But since the subconscious mind do not have any

theory of perfection, it functions in accordance with its own nature. Its nature may be crude, violent, adamant along with some other good qualities.

The subconscious mind will not act directly. It acts through the conscious mind. It makes the conscious mind violent or crude against the willingness of the conscious mind itself. Since the conscious mind happens to be the product of the subconscious mind, it does not have any control over the subconscious mind. The conscious mind may try to modify it; suppress it or control it. But it cannot succeed and the conflict is going on endlessly. We have already seen that the spiritual practice also will not provide us total remedy. So we are looking for the other alternative, where we can get the complete success.

Let us have a different question. What would happen if the conscious mind throws away the theory of perfection ? What would happen if the conscious mind does not have any such theory ?

Let us think it for a moment. For example, the subconscious mind produces hatred. Then what will happen? The conscious mind becomes hatred itself, without any effort to become love.

When the subconscious mind produces anger, the conscious mind becomes anger itself without any effort to pacify it.

What does it mean ?

The conscious mind does not have any separate and willful action apart from the action of the subconscious mind.

If we accept our bad qualities as our own behaviour would it not lead us to an uncivilized life ?

Certainly we will discuss this aspect later and let us ignore the question for the time being.

When the subconscious mind produces a bad quality of consciousness, the conscious mind also receives the bad quality of consciousness without any protest. Because the conscious mind does not have any theory against it.

Now what is our position?

When there is anger, the conscious mind is in anger willfully.

When there is hatred we are willfully in hatred. We do not have any theory against it.

When there is sorrow we become sorrow itself, without any theory of resistance.

So there is the flow of our feelings from the subconscious mind to the conscious mind without any resistance. There is no conflict between the conscious mind and the subconscious mind. The conscious mind functions as the servant of the subconscious mind. It functions as the

obedient servant of the subconscious mind. Previously it has agitated against its master. Now there is no such agitation. It functions as the obedient servant of the master.

One may think that one cannot be free from hatred unless one agitates against it. We may think that we cannot be free from our anger unless we resist it. We may assume that we give undue opportunity for the development of anger and hatred when we do not resist their growth.

We think it is the duty of every civilized person to become a perfect human being and that one must live for noble principles.

We are not disputing it.

We take certain example for understanding the nature of our mind. We have seen that our conscious mind has a theory of what is good and what is bad and that it maintains a list for it.

We have taken the spiritual aspirant as a common example. Really everybody is having a theory and a list according to his taste.

A spiritual aspirant may not like to have hatred in his mind. He may resist hatred and he may want to eliminate hatred from his mind.

But in the case of sorrow, everybody, whether he is a spiritual aspirant or not, wants to eliminate sorrow from his mind. Nobody is willing to accept sorrow. Nobody wants to be in a state of sorrow. Everybody wants to get rid of sorrow. In that aspect there is no difference between a spiritual aspirant and an average human being.

When the subconscious mind produces sorrow the conscious mind wants to be free from it. It struggles for the removal of sorrow.

What is the basic structure of this struggle?

When the subconscious mind meets with an unwanted incident, it reacts to that situation. It produces sorrow or mental agony as a reaction to the situation. The reaction is the sorrow. The reaction is with the conscious mind. But the reaction comes from the recess of our subconscious mind. We do not make sorrow by our conscious effort. Sorrow comes inevitably from our subconscious mind.

The unconscious and spontaneous reaction with the situation is unconscious and unintentional. But our feeling of sorrow is conscious. We are consciously aware of our sorrow, our agony.

So, our unconscious reaction is our sorrow, and our conscious feeling of it is our sorrow.

What we are doing next is that we are resisting our sorrow. The resistance to sorrow is a reaction to reaction. It is a conscious reaction against an unconscious reaction.

The unconscious reaction is our sorrow and our conscious reaction is our resistance.

The spiritual aspirant reacts with a theory and so he fights against anger. He has a theory that he must be free from anger.

In the same way an ordinary lay man also fights against his feeling of sorrow. He has a thought instead of theory, in mind that he must be free from sorrow. “One must be free from one’s sorrow” is also a theory in the layman point of view.

In the same way everybody wants to be free from fear. Because it is very painful.

So our subconscious mind reacts according to the situation. The conscious mind willfully reacts to the reaction of the subconscious mind. Actually the conscious mind itself is the reaction of the subconscious mind. When the conscious mind creates further reaction, it confirms the

original reaction. We confirm sorrow if we react against sorrow. We confirm fear, if we react against fear. When the subconscious mind creates sorrow, the conscious mind wants to negate it. Such negation is a negative reaction.

In the same way if the subconscious mind reacts and produces pleasure, the conscious mind wants to retain it and tries to enjoy it to the full extent. The willingness to retain it is a positive reaction.

It is the nature of the conscious mind to have either positive or negative reactions in respect of the reactions produced by the subconscious mind.

By our positive and negative reactions we confirm the existence of the original reaction which is the conscious mind itself.

So the conscious mind confirms itself by its positive and negative reactions. Thereby we are giving strength to sorrow by our negative reaction to sorrow.

The consciousness is a flow of feeling which originates from the subconscious mind. It flows as consciousness. Then it fades away. Only because of our positive or negative assertion we are giving life to the fading away consciousness. Otherwise the consciousness comes from the subconscious mind spontaneously, will also fade away spontaneously. We need not eliminate it.

We have to understand that this is a fact. So we have to understand that we need not take any effort for the change of anything.

It means that we have to accept our consciousness wholeheartedly. It means that there is no future state for our attainment. So we must have this simple understanding that we should not expect anything other than the available consciousness.

Now --

What will happen to the conscious mind which does not raise any further reaction against the reaction produced by the subconscious mind ?

Then, does there any work or effort remain on the part of the conscious mind ?

Whatever comes from the subconscious mind becomes the conscious mind itself. The subconscious mind flows as consciousness.

There occurs the natural way of purification and transformation of the nature and structure of the subconscious mind itself.

So if the conscious mind functions without any longing for negation or retention of the consciousness, we are entering into a new dimension of our mind.

In that state we will accept whatever comes as our natural consciousness. Because we cannot do anything. It is the nature and structure of our subconscious mind. Whatever comes would be according to the nature of our subconscious mind.

Since we do not have any control over the subconscious mind we have to accept whatever it produces.

The control over it may be successful for the time being. But it is impossible in total.

When we are wholeheartedly prepared to accept our consciousness, the consciousness itself flows and fades away spontaneously.

Now let us ask a related question.

Is there any state in the spiritual field that one should attain ?

Our meditational and yogic practices may produce many things to our conscious mind. It may last for a certain period. Whatever comes to the conscious mind will fade away spontaneously. Such experience may be marvellously beautiful. But they are limited to a certain extent. Whatever comes must go. The attachment to such state of experiences is a bondage to our liberation.

So when our conscious mind accepts everything and allows everything to flow, it steps into liberation.

Liberation means liberation from effort; liberation from future and liberation from struggle.

In the state of liberation we will not reject or struggle against our fear or sorrow. In the same way we will not run after pleasure which may come either from sensual one or from spiritual practice. We will feel that we are not attached to anything.

This liberation does not have any feeling of escape. It comes as the ability to face our feelings since we understand

that all our actions against our feeling are nothing but escapes. Because all our struggle against our feelings are nothing but a waste of energy.

The liberation means the opening of our mind towards all of our feelings.

This is the understanding of enlightenment. This understanding is a simple thing. The other thing required here is that we must understand that we have understood what is enlightenment. It means that we must understand that we have understood.

In ancient times the masters known as “Guru” were regarded with great importance. The duty of a Guru did not end with the teaching of truth to the students. He had another duty of giving confirmation to the students who understood the truth.

In the same way it is not enough if one understands the truth of what is enlightenment.

He must confirm himself that he has understood what is enlightenment.

There is a story in the ancient spiritual literature. In the story one was going to a mountain in search of a precious diamond. He was told that getting such diamond was very difficult and that it might take many years. Keeping all the instructions in mind the person was going to the mountain and started his search. He was very fortunate to get the diamond within an hour. But unfortunately he came to a conclusion that the diamond he had got with in an hour would not be the precious diamond. Thinking so he threw away the precious diamond and searched something else for years.

What we have found out is the understanding of enlightenment.

We have to test it and confirm it by ourselves.

Let us have a simple example.

I have a small piece of paper in my hand. When it falls down from my hand I will not feel any loss of weight; because the paper is weightless. But at the same time if I carry an object of heavy weight, the falling away of it from my hand can easily be noticed. Because I can easily identify the loss of weight.

That is the reason it is said in the spiritual literatures that sorrow and suffering will bring you easily to truth.

We are always conscious of something or the other. Our consciousness is moving from one consciousness to another.

As we have seen in the analogy, our ordinary consciousness is like weightless paper. So it does not attract our attention as a serious one. We are not giving weight to such consciousness.

But if the consciousness which we experience is a sorrow, we can feel the weight of it. We will take it seriously. Because it is painful. We cannot but take it seriously.

The nature of every consciousness is to flow. Everything moves. Our thoughts are moving. Our feelings are moving. Our consciousness is also moving. If we approach it positively to retain it or negatively to remove it, we make it to take a vicious circle around itself. Otherwise, whatever be the consciousness, it will flow away and disappear. It comes; it flows and it fades away as it comes.

But when we approach it through our likes and dislikes the regular flow of the consciousness is disturbed. When we want to remove our sorrow, the sorrow gets life and gets itself separated from the regular flow. In the same way if we want to retain our pleasure. We get it separated from the regular flow.

As we have seen, our ordinary consciousness is like a weightless paper. Our consciousness is moving from moment to moment. The moving and the changing of the ordinary consciousness will not be noticed by us, as in the case of falling down of a weightless paper.

But it is not so in the case of sorrow. When we are having the pain of sorrow, we feel the weight of it. Because it takes a vicious circle instead of flowing. So we feel the weight of our consciousness if it is in the form of sorrow or any other pain.

When the understanding operates, we allow every thing to flow. We will not stop anything through our likes and dislikes. In our ignorance we stop anything from the regular flow of consciousness. Allowing everything to flow is the real intelligence. It is understanding.

When we allow our sorrow or pain to flow, we will feel a relieved. We will feel a loss of weight. The flow of ordinary consciousness will not cause a feeling of release. Because there is no suffering and its release. But in the case of sorrow and suffering, the flow of consciousness will cause a feeling of release. We will feel the loss of weight. Thereby we can easily identify that the understanding is in operation within ourselves.

The understanding which causes our consciousness to flow, is the understanding for enlightenment. Enlightenment is nothing but allowing everything to flow. Allowing our consciousness to flow is enlightenment. If we think that

enlightenment would be a peculiar state of consciousness, it is nothing but a deception of ourselves. Retaining a state of consciousness is ignorance and allowing all our consciousness to flow is enlightenment.

If anyone has the pressing sorrow and mental agony, the relaxation comes through the total acceptance of the conscious mind. It will make him know that he has understood.

In the same way one who is earnest in his spiritual approach, can also get the same confirmation that he has understood.

The personal discussion with the enlightened person also gives one the reliable clarity of such understanding. Thereby one can easily get the confirmation. If it is confirmed, it is for ever.



5. The Flowering of consciousness

When our subconscious mind sends the impulses to do a wrong thing, what shall we do ? Is it good for the conscious mind to accept the impulses to do wrong ? Is it correct for the conscious mind to execute the impulse and do a wrong ?

Here we have to think and consider various other factors. We are living in a society where so many people are leading their life. Everybody has his own interest. There are various kinds of people and different type of works.

So a society can be maintained without any friction only by way of some social norms. Otherwise there would be utter chaos and confusion.

If we think of traveling, we have to follow the traffic rules.

In the same way we have to accept the social order. Then only a society will function normally.

Our consciousness, as we have seen, is only our physical expression. It comes and goes within the body. The conscious expressions are felt within the body and mind. It is only an inward action.

We may have the feeling of hatred, agony or fear within our mind. We have to do nothing about it. If we do anything against our agony or fear it is not but inviting trouble within ourselves. So we have to accept everything as it comes within our mind.

But should we apply the same rule to external situation?

For example a child falls down on the ground. We have to render our help. We should not keep ourselves mum, accepting and taking everything as it comes.

Our outward action is determined by the outward situation where we are placed.

We have to act externally as a diligent person. If the situation requires our effort to work and modify the situation, we have to work for the change of the situation. We should not allow the situation as it is. We need not accept the situation as it is.

But our inward mental activities are different where we have to accept every thing as our nature. We should not take any responsibility to change our inward feelings.

What shall we do if our inner feelings are closely related to outward things ?

For example, I feel angry at the wrong doings of my neighbour. What shall I do?

The anger is natural. I have to accept it. I should not wage war against my anger. Since it is an inward feeling, I have to accept it inwardly. Does it mean that I may have a quarrel with my neighbour ? No, it is not so.

We have to adjust with our neighbours. We have to maintain good relationship with everybody. We have to follow all the social conducts as the situation so required from every body.

But inwardly we should not have any conduct to follow and confirm.

For example, we are standing in the open terrace of a multistorey building. Suppose we think - what will happen if we jump down from this terrace? – Nothing will happen, for we will never execute this thought into action and we will simply dismiss the thought as a passing cloud.

In the same way all our conscious feelings are nothing but passing clouds. We need not fight with anyone of such passing consciousness.

Every thing comes spontaneously. If we do not disturb it positively or negatively, it disappears spontaneously as it comes.

But outward action is different. One must act according to the situation one is placed. He must act as a pendent man in that situation. He must do what is right and good.

External actions are concerned, there is good and bad; right and wrong.

Everybody has the duty to do the right thing. Otherwise chaos would be the inevitable outcome in the world.

But inwardly we have no duty to correct our consciousness. There is no 'right consciousness' or 'wrong consciousness'. There is no 'good consciousness' or 'bad consciousness'. There is only a passing consciousness. It will come spontaneously and will end spontaneously. If we enter with a theory or ideal to change it or retain it there comes all the trouble.

We may fight with our feelings throughout our life and there would be no end for that.

So all our conscious feelings are equal. There is no higher or lower consciousness. There is no ordinary or divine consciousness.

If we begin to select our conscious feelings to be right or wrong, trouble is inevitable; ignorance is inevitable.

Spiritual consciousness, no doubt is regarded as a divine one. Let it be. Let it come and go. If anything comes let it come spontaneously. What we have to do is that we

should not have any attachment to our feelings, whether it is divine or ordinary.

When we are not attached to any one of our conscious feelings what will happen to our mind ?

Under these circumstances our mind itself undergoes a basic change. But we do not have any role in that change of mind. It happens by itself. It is the nature of our mind to undergo a change.

As the conscious mind and the subconscious mind are in war with each other, the entire life of an ordinary person is caught in troubles.

Actually the subconscious mind does not come to the scene. It produces the conscious mind and afterwards it keeps itself out of reach. Only the conscious mind itself fights against its own feelings. The duty of the subconscious mind is over when it produces the conscious mind. Afterwards, the conscious mind is fighting against its own movements.

The conscious mind is fighting against itself. It is a self - contradiction within itself. Self - contradiction is the basic structure of all our troubles. Self - contradiction is the real problem.

It may sound abnormal if one is asked to accept one's consciousness of hatred, anger and so on. It looks wrong to say that one should not resist one's bad qualities like hatred, anger, envy and so on.

But such qualities are our actual consciousness. We are ourselves nothing but this consciousness. By resisting such consciousness, we are covering the actual consciousness with our thought that "I should not have such feeling any more". The consciousness is actual and the thought to control it is only an imagination. Because all thoughts are imaginary. When we have our thought to control the consciousness of bad qualities, we have a satisfaction that we are a noble person and that we are resisting ignoble consciousness. But ignoble consciousness is our actual nature, when we are experiencing it.

By our good thinking of resisting such bad qualities, we have wasted our life so far without any direct insight into the real problem.

We resist our consciousness of bad qualities not only for satisfaction, but also for some other reasons.

We imagine that if we do not resist it, the consciousness of bad qualities will flow as outward action.

For example I have a consciousness of anger. The anger is expressed as my consciousness in a given situation. If I don't have the thought to control it, I think, I would show my anger to the people around me and I would create an awkward situation around me.

Here, physical action is involved. So it is just and necessary to have a thought to control our feelings. So that I cannot do any harm to the people around me and to get myself protected from the people around me. The outward

action is governed by social norms and regulations. We are not against such kind of thought of regulating our behaviour with other people or in a given situation. There must be a regulating thought otherwise one could be considered as mad.

When we are in anger, the thinking that the anger is wrong and we must be free from anger -

is wrong.

This is the very important to be considered deeply. So whatever be our consciousness, whether it may be noble or ignoble it must be accepted wholeheartedly. It must be accepted as passing clouds.

It does not mean that we are approving our bad qualities. We ask to accept it only for the purification of the basical structure of our entire field of consciousness.

In this regard, there is a good story in the religious scriptures.

One sanyasi, by name Uthangar, was doing his regular meditations. At the end of one of his meditations, the God Krishna appeared before him. The Sanyasi was very much pleased with the appearance of God Krishna. He adored Him with great love. God Krishna Himself was also pleased with the love of the Sanyasi. So he asked whether he wanted any blessing from Him. The Sanyasi had no family and there was no difficulty for him to get some food by begging. So the Sanyasi wanted nothing in particular. But some times he faced nonavailability of water where he was staying. So the Sanyasi prayed God Krishna to bless him with the availability of water where he stayed. God Krishna granted such blessings.

One day the Sanyasi was travelling in the forest where he could not find water for his thirst. Suddenly he thought about the blessing that God Krishna granted him. So the Sanyasi prayed Krishna for water. God Krishna was also very happy to have a chance to help the devoted sanyasi. But He felt that providing water alone was not sufficient. He wanted to provide him with Amirtha (nectar) itself. So He

ordered the head of angels to provide the Sanyasi with Amirtha. Amirtha could be used only by Gods and angels. It should not be given to human beings according to the regulation of the heaven. So the head of the angels, by name Indran, hesitated to give Amirtha to the Sanyasi. But Krishna insisted. So Indran asked Krishna to give him permission to test the Sanyasi whether he was a deserving person to get Amirtha. God Krishna gave the permission.

So Indran appeared on the way of the Sanyasi, in the form of an uncivilized savage. He had a dirty mud pot in his head. He carried amirtha in the dirty mud pot. Indran on reaching the sanyasi, asked him whether he wanted any water from him. The sanyasi was an orthodox and a disciplined man. He felt very awkward at the appearance of the savage and his dirty mud pot. He felt very sad at the blessings of God. 'Is it good for the God to provide me water in an awkward way ? Thinking so the sanyasi rejected the offer of water. In fact, he rejected the Amirtha itself. So Indran disappeared with the Amirtha.

After the disappearance of Indran, God Krishna appeared before the sanyasi and asked why he refused to accept the water. The Sanyasi was very much displeased at the question of God. The Sanyasi asked God why He had sent water in a dirty pot through an uncivilized savage. God explained how He had sent the Amirtha through Indiran and how the Sanyasi neglected the Amirtha by looking at the outward appearance of the pot. Anyhow God Krishna once again blessed him with the blessings of water. By this blessing the Sanyasi could get pure water directly from the cloud of the sky itself. Thereby a cloud used to follow the sanyasi wherever he went. Such cloud was known as Uthanga cloud. This is the story of Uthangar. Our consciousness of sorrow and suffering are potentially having Amirtha with them.

Our consciousness may look awkward and bad. But its potentially is different. If we allow it to flower, it will produce wonders. The agitation against our consciousness in the expectation of making it good, makes one life troublesome.

To accept our consciousness as it is without any effort to modify it,

- **is the correct understanding.**

Such understanding is the correct understanding.

This is what is enlightenment.

This understanding is very simple.

But one must confirm with oneself that this is enlightenment.

Anybody can get this confirmation with himself if he is simple and earnest.

It can also be had from the other enlightened person.

Anyhow it must be confirmed.

Once it is confirmed everything is over.
Then he becomes the nameless flow of life itself.
It has neither a beginning nor an end.



6. The Liberation

When we think about religious and spiritual field it is inevitable to think about supernatural powers.

We have many life accounts of many saints who had done so many miracles in their life.

What is that?

Our Deeper conscious mind has many mysteries. We may enter into our deeper conscious mind through our meditational and yogic practices. Then we can handle such kind of mysterious powers. But handling with such powers does not prove that one is enlightened.

Enlightenment is different. The enlightened person may or may not have such mysterious powers.

But basically he is free from everything.

There is no necessity for him to have such marvellous powers.

He is simply flowing with his life without searching for an end. So everything flows itself according to him.

Have you ever heard about the story of the hunter of treasure ?

It is a lovely story available in the spiritual field.

Once a hunter was wandering in a forest with some vague idea that there were many treasures in the forest.

While searching for the treasures in the forest, he met a saint under a tree. He asked the saint whether he had any knowledge about any treasure in the forest. The saint at once told him about the location of the treasure. The hunter followed the way and found out a treasure of silver. When he returned to the saint for expressing his gratitude, the saint

told him the way for golden treasure. The hunter found out golden treasure. Afterwards the saint showed him the place of diamond treasure. The hunter found out all the treasures on the instruction of the saint. After finding out all the treasure, the hunter was struck with a question about the saint who showed him all the treasures. He asked the saint that eventhough he had the knowledge about all those treasures, why he did not take the treasures for himself.

The saint laughed at once and told him that he had some other treasure with him and that such treasure was more valuable than the other treasures shown to the hunter.

The saint told him that Liberation was the greatest treasure when compared with the objects, either of the earth or of the heaven.

Liberation is the highest one in the spiritual field.

The occult powers and other spiritual experiences are nothing, before this liberation.

The occult powers and such other spiritual experiences may be considered as great attainment and achievement in the spiritual field. It is really true and that they are really attainments.

But liberation is not an attainment. It is rather a freedom from every thing. Such freedom is not an attainment. It is a freedom from all attainments, whether it may be of earth or of heaven.

In liberation everything flows.

The 'I' consciousness itself is a flow from his subconscious mind to the conscious mind. The 'I' consciousness itself is a flow. It subsides during our sleep. It flows only in our waking state. The 'I' consciousness is not a static one. It is also flowing like other feelings. The 'I' consciousness is nothing but our thought. Our thought is

present only in our waking state and in our dream state. Since thought is absent in our dreamless sleep, the 'I' consciousness is also absent in our deep sleep. There is no 'I' consciousness apart from our thought.

When we feel ourselves liberated, the flow of our 'I' consciousness will also become unimportant. We will allow it to come and go as other feelings.

We will not be attached to anything including to our 'I' consciousness. It is not our imagination. It is our actuality.

Once you feel yourself to be liberated, easily you may have the feeling that you are not anything in particular. Everything comes and goes according to the circumstances where one happens to be existing.

Do you know the word "possessor" ? Possessor means one who possesses anything. The person who is possessing is called possessor.

If we want to possess any thing, we become the possessor. The possessor is always controlled by the thing which he possesses. It is natural.

If I am attached to my pleasure and happiness they create the possessor in a positive way. If I struggle against my sorrow, I am attached to my sorrow negatively. The negative attachment also creates the possessor. The possessor is powerful to the extent of our attachment. If our attachment is powerless and weak, the possessor would be also powerless and flimsy.

The possessor is our 'I' consciousness. As every consciousness is flowing the 'I' consciousness is also flowing. When the 'I' consciousness possesses anything it becomes the possessor. The 'I' consciousness can flow easily but the possessor cannot. When it becomes the possessor, it is unable to flow. It gets a vicious circle of consciousness around itself. Until there is the possessor, there will not be any regular flow of our consciousness.

We have to be clear with ourselves that the 'I' consciousness is not an obstacle for the flow of consciousness. But it is an obstacle if it becomes the possessor. So we have to dissolve the possessor alone and we need not dissolve the 'I' consciousness. Moreover, it is impossible to dissolve the 'I' consciousness. Whenever there is consciousness there would be 'I' consciousness. We cannot separate the 'I' consciousness from the consciousness. Whatever we can do is to dissolve the possessor into mere 'I' consciousness.

Then, how can we dissolve the possessor into mere 'I' consciousness?

Now we have to look into the nature and the formation of the possessor. When I want to remove my sorrow, by my demand, I possess the sorrow negatively. In the same way if I want to retain my pleasure, by my demand, I possess the pleasure positively. So the possessor presupposes a demand for something.

The something means that sorrow should not proceed to in the future. It means that I must have the consciousness which is free from sorrow. It also means that I must have the consciousness of pleasure, extended to the future. So the demand for a future consciousness is the way of all possessors. The possessor itself is the demand for future. As we have seen, the future may be a 'sorrow free state' or a 'pleasure continuing state'. But future demand is a must for the existence of the possessor. If we demand a possessorless state, it is also a demand for a future state. It will again give more strength to the possessor. So we cannot demand for the possessorless state.

We have seen that the origin of the possessor is the demand for certain type of consciousness in the future. It may either be in the positive way or in the negative way. Everyone wants to be free from sorrow and suffering. It is the nature of everybody. It is the nature of suffering. The feeling of pain itself activates the desire for the freedom from pain. In the same way feeling of pleasure itself activates the desire for more. So the desire is natural and

spontaneous. So the formation of the possessor itself is a natural one; a spontaneous one. So anything comes spontaneously, that will also fade away spontaneously. We need not worry for the appearance or the disappearance of the possessor. Because such worry itself will give life and strength to the possessor.

So the reaction – i.e. sorrow, is natural. The reaction to reaction – i.e. fighting against sorrow, is also natural, spontaneous and automatic. It is our nature to fight against sorrow. We are unconsciously fighting against sorrow. We cannot control it and we need not control it. If we are able to take it as our natural state, we are absolutely free from future demand. When there is no willful demand for future, everything flows along like a sacred river. It purifies itself while it is flowing on its own way.

Have you ever read the story of a Sanyasi who danced upon the clothes of a washerman? In the story, the sanyasi was a devotee of God. One day he sang a bajan of God and began to dance along his way. But unfortunately, he stepped

upon the clothes of a washerman who spread the clothes along the way for drying. The washerman became angry upon the sanyasi who walked upon the clothes. He scolded him and ran after him to beat.

But God Himself noticed all the things even while He was in heaven. So He rushed for the help of His devotee, but He returned to heaven within no seconds. The Goddess asked Him for His haste and quick return. God told Her about the situation of His devotee. Then the Goddess asked why He had returned at once without saving the devotee. God told Her that the devotee himself took a stone to attack the washerman and that He returned finding no duty to rescue the devotee.

If we want to eliminate the possessor, it is nothing but inviting trouble. But if we allow everything to flow, everything, including the possessor, gets itself purified. We need not struggle as the foolish devotee. The divine law of purification governs everything. When the conscious mind becomes silent and no longer agitating against

consciousness, the subconscious mind and the deeper conscious mind render their help for the purification of consciousness. So the purification happens without our conscious effort. As God is always willing to help His devotee, our deeper conscious mind is always willing to help our consciousness.

We have not brought forth the possessor by our intention. The formation of the possessor is unintentional. So we need not take any responsibility to remove it. If we take it an unintentional natural flow, it also flows like other things. The possessor becomes a **flowyer**. The **flowyer** cannot be considered as the possessor. The possessor dissolves into a **flowyer**. **Flowyer** means a person who is flowing or means a personality which is flowing. So we feel no responsibility upon anything. We allow everything to flow. The legitimate irresponsibility is the liberation. It is enlightenment.

If we do not possess any thing psychologically, we are free from everything. Whatever comes in the natural

course and flows in the natural course that will also end in the natural course. Since we are free from everything, we do not in any way interfere with the course of action by our personal like or dislike.

So a liberated person has no attachment to possess any miraculous power.

We may attain such power by our will and effort. If any body sincerely feels it is a necessary thing for one's life he may direct his attention towards it.

But liberation has nothing to do with miracles and miraculous powers.

What is the relationship between liberation and the purification of mind ?

Everybody thinks that liberation comes after the purification of our mind. We think that we must purify our mind and heart. We think that we must eliminate all our bad

qualities from our mind and heart. Then only, we think, we can get liberation. Since we were taught like that, we are also thinking like that. But the fact is quite opposite. Purification dawns only on our liberation.

The liberated mind purifies itself during the course of its daily life. We cannot get such purification before our liberation. Because the effort to purify ourselves is not the way for purification. Purification comes only after our liberation.

Liberation can come and must come before the purification of our mind and it does come before such purification.

Please take the following example. We know the system of changing a train from one track to another track. There is a bye pass from one railway line to the other. When the bye pass is opened from one line to the other, the engine of a train moves from one track to the next track through the bye pass. Even when the engine enters the next track the

remaining carriages of the train may still be on the old track. But it will be so, for the time being. When the engine moves along, the carriages will also get into the new track in the course of time.

This has happened so in the case of liberation also. We can get liberation at anytime. After our liberation, our conscious and subconscious mind will also enter into a different dimensions, in the course of time. It is our natural and normal course. Everything will happen for itself. We need not endeavour to purify our mind and our character. Liberation is enough for everything. At the instance of our liberation, our mind and our character will blossom by themselves.

When all the petals of a bud blossom, the fragrance may be sensed by all people.

But once one is liberated and once the engine enters the next track everything is over to the spiritual aspirant.

The rest will follow automatically without one's will and effort. The quality of our liberation may not be visible to others in the beginning. But it will not be a matter to ourselves.

Once we feel the liberation for ourselves, we will also feel that we do not want anything more, not even the recognition by others. We may or may not acquire some miraculous powers during the course of our remaining life. But we will not have such powers for our satisfaction.

When we have the liberation, it is not only beginning but also the end.

Liberation is not an experience. It is rather the freedom from all our experiences.

All our experiences come and go in a mechanical process. Such mechanical process gets life when we are attached to it. We give life to a dead thing only by our attachment to it. If we allow them to come and go without

choice of our likes and dislikes, they function as a necessary process of the mind, by taking it to be a mechanical process, we feel ourselves liberated.

Even though the liberation is very simple in our life, it must be confirmed either by ourselves or by an enlightened person.

Then only can it be called liberation.



Note:

You have to read all the chapters repeatedly and must understand what they really mean or you must have the necessary clarification through personal discussion with the liberated persons,

- **to get yourself enlightened.**



This is not a book.

This is rather an invitation to a spiritual aspirant who longs for enlightenment, to take his final step on the way for enlightenment.

This is not only an invitation but also a notice of warning about his unnecessary detention is his wrong approach towards enlightenment.

