

**On Swadhyay phenomenon.**

This is *Adhyaatma*. Usually the word '*Adhyaatma*' is translated as 'spiritual' and the reader runs into his own perverted esoteric understanding of the word in accordance with his past inputs and ideas. *Adhyaatma* is *adhya* + *atma*. It is a clarion call to meditate (*dhyan*) on '*atma*' (self-consciousness or 'I'-ness) in a very special way as indicated by 'a' before '*dhya*'. This is the most sacred suggestion: '*dhyata bina dhyan*', that is, meditation without 'meditator'; because meditator is the past pressures & pretensions whereas meditation is movement of perceptions (not concepts and conclusions) in the profound presence. '*Atma*' is usually interpreted as 'soul'. No body knows anything about 'soul', it is all borrowed knowledge based on various belief-systems supplied by organised mafias (religions). If one attempts to meditate on 'soul', one would simply make oneself available to mental formations & formulations, fancies & fantasies, speculations & surmises supplied by beliefs. So '*adhyaatma*' is not the so-called 'spirituality'. It is to have the energy of understanding which enables one to ponder on the contents of consciousness without the "I", that is, without any illusion of becoming something. *Adhyaatma* or *Swadhyay* is not thinking within the corridor of 'thinker' (provocation from the past) and 'thought' (projection into the future). It is the movement of calm & quiet awareness in the immensity of non-duality of the presence. Thought has no place in the revelation of truth about the fragmentation called "I" and about the conflicts and sorrows that it generates in human beings. *Swa+adhyay* (= *Swadhyay*) is the profound meditative awareness (*adhyay*) on the illusion "I" (*Swa*).

*Swadhyay* has nothing to do with the desperate tendency to seek consolation and comfort within the network of precepts and ideas about spirituality. *Swadhyay* indeed requires a very good brain --- acutely alert and aware of the movement of various thoughts arising out of the contents of the separative consciousness. *Swadhyay* is not to remain amused in analysis and arguments, reactions and rationalization. It is not refurbishing, reconstructing, re-adjusting, renovating the "I" and its activities within the field of psychological time. *Swadhyay* is for getting rid of "I" instantly, reducing it to ashes immediately in the fire of watching by which the watcher is burnt out. The wisdom and diligence of watching without the duality between the watcher and the watched is the phenomenon of *Swadhyay*. This has to happen within oneself, by and for oneself. It is not conforming and becoming of the "I", the "me", after listening to a phoney sermon from a "spiritual person" with a special costume and make-up wearing titles as Bishop or Swami, who says such second-hand phrases as, "self-study", "self-enquiry", self-knowledge", "know thyself" and so on. Then one conjures up a 'higher self' who looks down at the 'lower self', trying to control or connive! And this is considered as a great 'spiritual' process! But the 'higher self' is the 'lower self', 'saint' is the 'sinner'. There are no two! Higher "I" is projected up by the lower "I" in yet another fanciful fragmentation. Lower "I" itself is a fictitious fragmentation from the basic field of the contents of consciousness which, in turn, is full of all kinds of fragmentation. The whole circus can be seen and understood in one flash and finished at once. To allow time is to get into the trap of "I" and its protective mechanism which is always indulging in its cunning games of giving itself continuity in so many unpredictable ways.

The brain, however, has become dull and atrophied and it inadvertently introduces time due to past conditioning and thus undertakings of mind are promoted with "I" hiding behind. That is why it has been mentioned before that *Swadhyay* demands a very sharp brain not corrupted by imitation & conformity nor by following an imbecile "Guru" of the spiritual market. Such a sharp brain immediately negates the illusion masquerading as "I" without a negator! It sees that even the negator can be yet another wall of "I" which can never know the wisdom of non-"I". The idea of non-"I" is not non-"I", but yet another "I" ! Effort to negate "I", is building up of a new "I". Effort and time which are so useful in technical area wherein subject and object are different, are totally useless in the field of psyche as subject here is also the object.

*Swadhyay* takes us from mind to life, from undertaking to understanding, from separation to sacred, from self to spirit, from ego to essence, from intellect to Intelligence, from duality to divinity, from beliefs to benediction, from concept to comprehension, from reaction to resurrection, from fear to freedom, from vanity to veracity, from *Chitta* to *Chaitanya*.