

Message 226

Hyderabad (India) 12 Oct. 2011

Epilogue to Message 225

When one is aware - just awareness without any ascription - of simple things such as the shape of a tree, the delicacy of a flower, the outline of a mountain, the pain on the face of a passer-by, the jealousy of others, the vulgarity of luxurious dressing or of almost nudity; then, seeing all these outward things without condemnation or appreciation, you can ride on the tide of inner awareness in whole-ness generating intense inward silence without the 'perceiver' of this enormity of silence! Thereby commences the compassion of the movement of meditation which is the process of " 'me'-deletion" -- - not the "'me'-dictation" of the spiritual shopping malls. Thereby begins the dissolution of the delusory duality of the human brain. Thereby one's own pettiness comprising of the stupid psychological investments, starts perishing as a natural process.

Shibendu is perhaps a wayside flower! Flower gives out its fragrance. This flower perhaps has the capacity to describe the fragrance! But the description cannot match the described! The description of a chair is not the chair! The flower is not concerned whether you smell or do not smell. This human flower too does not bother whether you listen to him or don't listen! You won't listen that man is in an unnatural state. He is turning everything on this planet into an unnatural state. His living quality of life has been crippled by the mind and the 'I-ness', which is the enemy of Life Divine. Life is freedom. Mind is bondage, burden, bigotry and battle. He, who is free, will never seek freedom! Mind's concept of freedom is not freedom!

In the near future, the idea that man should work for a living will be rendered foolish by technology. Unless there is a radical change in man, the riddance from 'I-ness', he will manufacture ideas and 'isms' under different banners including God, religions, spiritual experiences, nationalism, socialism, etc. etc, and start organizing movements to fight and kill. Weapon (murder) industries have already superceded all other industries! We are afraid of liquidating the super delusory structure of the false duality consisting of 'thinker' and 'thought', 'ideas' and 'I'. But only the Life and its energy will rule this earth -- not the corruptions of mind.

The real function of culture is to transform man totally.

Tears of mankind have not transformed man's pre-occupation with killing and being killed. Religions have not stopped wars; on the contrary, they have encouraged it, have blessed the weapons! They have divided people. The preacher is perverse in his words and images! You are nothing! You may have name and title, your property and bank account, you may have power and be famous, but in spite of all these safeguards, you are still nothing! 'You', as mind, are so many things. But 'you', as life-divine, are nothing.

The man who wants to be a saint, or a successful politician, or a big merchant, or a super executive; is concerned with ambition and aggression with all its 'achievements' which can never be satisfied. All this strengthens the ego; the 'me', whose very structure is brittle and superficial. There can be no benediction and sanctity in such a state of ache and agony. When man becomes a second-hand human being, the expression of sensuality is his freedom! Organized entertainment, religious or mundane, makes for social morality, which is immoral!

Anger has the temporary strength of the isolated. There is despair and isolation in anger. The anger of disappointment, of jealousy, gives a release whose pleasure is self-justification. We condemn others and that condemnation becomes a justification of ourselves. Is it possible to live without any self-righteousness or self-abasement? We use every means to bolster ourselves up. Anger and hate are the easiest ways. A simple anger, a sudden flare up which is very quickly forgotten is harmless. But the anger that is deliberately built up and brewed which seeks to hurt and destroy, is disastrous. Simple anger may have some physiological cause, which can be understood and remedied. But the anger that is the outcome of psychological causes is much more difficult to deal with. These are the ways to be righteously angry! Anger takes many forms -- disappointment, resentment, bitterness, jealousy and so on.

In the evening, the darkness was approaching. A big solitary tree, in the garden outside, was motionless like Buddha. It will go on beyond time. Let the mind, the time, die for the life -- the timeless -- to be.

JAI EPILOGUE