

A Dialogue :

From a Kriyaban process.

Stillness of a lake

There are no stones thrown in. The surface is still. There are no waves, no ripples. Is the lake still? We look closer. There is a slight stirring of the water because of a light breeze.

The breeze is also stopped. Is it now still? There are minute water insects moving on the surface and causing very small disturbances in some portions. After the insects are gone, there is the random movement of dust particles in the water. Those also get settled. Then there are the 'Brownian molecular movement' as also the atomic. Within the atoms also, electrons are moving. There is no stillness in the material world.

Thought is material too. There is no such thing as stillness of thought by 'Yoga practice' or 'meditation practice' as are sold by the "New Age" charlatans of the spiritual market or by "Babaji's disciples" or by "Avatars", "Swamis", "Anandas", "Giris", "Pagals", "babajis-matajis-papajis-tatyajis-kriyajis-kakajis" and so on.

Stillness is Unknowable as it is in 'No-thought', 'No-mind', 'No-I'. It is outside the cognitive apparatus. This is 'Swadhyay'!

The process of studying the movements in a lake is one in which the observer and the observed are different; but in seeing the movement of thought, the observer and the observed are same! 'I', the observer, is projected by the same thought. 'I', in the inner being, is the false fragmentation, the spurious split, the delusory duality. 'I' is the lie. Its borrowed concepts, second-hand harangues about 'soul', 'God', 'heaven', 'hell', etc.etc. are all lies of the 'I'. 'I' (observer) is not separate from thought (observed). Swadhyay is pure and holistic Awareness in which the false duality in the inner being, gets totally dissolved.

One can teach how to observe the movement of water in a lake, but there is no 'how to' in Swadhyay.

In some bodies, it just happens. In others, where the conditioning blocks the energy of understanding, the process of kriya can help. One lets the kriyas work through the body to transform the conditioning and prepare the body for the penetration of understanding – for Swadhyay to happen.

From a Guru Process

- 1) Psychological choice (Chittavritti) is one of the major causes of the decline in the awakening of Understanding (Chaitanya). Sorrow that exists in the shadow of the desire to fulfill, is also a factor of deterioration of Understanding.
- 2) One 'simple' man came; He was so 'simple', he even had holes in his shirt!. But one could see his vanity through the holes in his shirt!

- 3) What are the consequences of activities based on borrowed belief-systems?
- 4) What is this pride, these pretensions and pleasures of second-hand knowledge that give rise to fears, fanaticism, fundamentalism and so on?
- 5) Why are there only reactions from mind in a human being --- not adequate responses from life?
- 6) Why does my effort not produce the results I expect? Can there be effort and expectation without 'I-ness' or ego-trip?
- 7) Why are our activities driven by the lack of love? It is out of love, that one indeed does something real. Tagore referred to it as "work of 'no-work' ".
- 8) Action follows from clarity; from an awareness that is very clear, unconfused, not contradictory within itself. Action follows from undisturbed perceptions which are undistorted by one's likes and dislikes.
- 9) Cultivation of virtue is the cultivation of reaction and resistance. Virtue is the volcano of veracity in which all vices are burnt and reduced to ashes (awareness) of Shiva ('No-mind').
- 10) Will is the product of desire, wanting and not wanting. Wisdom is the 'Prasad' of Divinity, wellness and 'no-wickedness' of the mind.
- 11) Out of tension, the ambitious man works ruthlessly --- in the name of God --- religion --- spirituality --- work --- professional achievements --- management expertise --- peace --- politics --- country and so on.
- 12) The man who is in an agony of self-contradiction may produce a poem, a book, a film, a painting: the greater the inward tension, the greater is the activity, the productivity, the tai-chi dance and so on.
- 13) All your saints, gurus and gods are the products of resistance --- not of re-incarnation in life as a natural consequence of the death of the myth called mind through the process of Swadhyay - Tapas - Ishwar Pranidhan.
- 14) You (mind) do activities which are recognizable / rewarding within the field of mind. You are not aware of the endless movement of the action of life and love which knows no recognition.
- 15) It is only when one is in a state of passivity (humility), patience (wholeness) and perseverance (not pursuits, but only the holiness of 'Is-ness', that is, without any 'I-ness' whatsoever), that he / she is available to peace, protection and prosperity. When one is totally, completely and wholly not-seeking, he / she can know the infinite beginning and the infinite ending of Existence.
- 16) Incarnate into the living quality of Life by dying to the 'spiritual' ideas of the mind! This is meditation. Religion is the re-generation of the energy of Understanding 'what is' --- not degeneration in the entanglement with 'what should be'. Religious books may block resurrection of holistic, choiceless awareness. Non-divisive wakefulness is the Divine wisdom --- not the bondage of borrowed belief-systems about Divinity. Your (mind's) God actually means ***Get Out, Divinity***. A religious teacher is a student among students --- a disciple among disciples.
- 17) It is only when the mechanism of thought and its projection --- the thinker --- is understood that there is action which is not an approximation! Meditate on this to unravel the mystery of it all!
- 18) That dimension of Divinity is something which no word, no thought, no experience can ever discover! Belief-systems are impediments.

Jai Dialogue between Processes.