

Life is indifferent. This indifference is not dullness.

Life is intelligent, but being completely choice-less, it just remains a witness - unmoved, impartial, deaf to prayers and pleas for gratification of desires or relief from sorrows.

This is true and the sooner one is able to see it, the faster will be the freedom from the burdens of greed and fear.

And seeing this truth is neither easy nor difficult. 'Easy' and 'difficult' are words that are meaningful only when there is some effort involved. Effort is useful when there is a subject and an object, distinct from each other.

Here the question is who is seeing and what is being seen. The human mind (psychological mind), is nothing but a bundle of inherited traits and conditioned tendencies. Thus, the greed and fear, the happiness and sorrows, the likes and dislikes, pride and humiliation, hate and love, the gratification of doing a 'good' deed and the guilt of doing something 'bad', are all, ALL, nothing but these traits and tendencies. They control every thought, word and action and we claim "That is how I am"! That is why the Guru says "It is not that I *have* fear, I *IS* fear"

The entity I (psychological "I") is therefore nothing. It does not exist. What exists are the traits and tendencies and one functions under their control. .

This cannot be SEEN by the process of thought because the entity (I) 'thinking' and the matter being 'thought' are one and the same. This has to be seen through an action of the Intelligence of Life through the shroud of the constant chatter of thought. Life, being completely impartial and choice-less, will do nothing to interfere! But if, for the briefest of instance, there is a stilling of the chatter, Life touches One and there is then the instant realisation of the myth "I". There is thus an instant Intelligence and Understanding.

The process of Swadhyay may happens naturally in some bodies. But it is not available to all. What is available, is the Yoga practice - the kriyas that have been taught during initiation. Kriya Pranayam and Talabya Kriya are enablers for the stilling of mind. Nabhi Kriya and Maha Mudra block the impediments that come in the way of stillness of mind - fear and sexual sensuality, respectively. The practice of kriya with sincerity, understanding and dedication will thus help swadhyay happen. Then, by the Divine grace, ending of knowledge (Vedanta) for knowing may happen.

The Guru has said all these many times. Each time it was a fresh flowering. The Bhagwat Gita has said this 5000 years ago and the flowering still happen. It is still fresh! Because whenever there is the flash of Life penetrating the constant chatter of thought, there is the discovery and re-discovery of the Freedom in one's own body. There is no dependence on any book or borrowed knowledge as there is the dying of this psychological mind, whenever the flash happens and each time **Life Awakens**. It is ever fresh. **It is a grace**.