

## SESSION II

Questioner: I do get into particular states of deep absorption into myself, but unpredictably and momentarily. I do not feel myself to be in control of such states.

Maharaj: The body is a material thing and needs time to change. The mind is but a set of mental habits, of ways of thinking and feeling, and to change they must be brought to the surface and examined. This also takes time. Just resolve and persevere, the rest will take care of itself.

Q: I seem to have a clear idea of what needs to be done, but I find myself getting tired and depressed and seeking human company and thus wasting time that should be given to solitude and meditation.

M: Do what you feel like doing. Don't bully yourself. Violence will make you hard and rigid. Do not fight with what you take to be obstacles on your way. Just be interested in them, watch them, observe, enquire. Let anything happen- good or bad. But don't let yourself be submerged by what happens.

Q: What is the purpose in reminding oneself all the time that one is the watcher?

M: The mind must learn that beyond the moving mind there is the background of awareness, which does not change. The mind must come to know the true self and respect it and cease covering it up, like the moon that obscures the sun during solar eclipse. Just realize that nothing observable, or experienceable is you, or binds you. Take no notice of what is not yourself.

Q: To do what you tell me I must be ceaselessly aware.

M: To be aware is to be awake. Unaware means asleep. You are aware anyhow, you need not try to be. What you need is to be aware of being aware. Be aware deliberately and consciously, broaden and deepen the field of awareness. You are always conscious of the mind, but you are not aware of yourself as being conscious.

Q: As I can make out, you give distinct meanings to the words "mind", "consciousness", and "awareness".

M: Look at it this way. The mind produces thoughts ceaselessly, even when you do not look at them. When you know what is going on in your mind, you call it consciousness. This is your waking state- your consciousness shifts from sensation to sensation, from perception to perception, from idea to idea in endless succession. Then comes awareness, the *direct* insight into the whole of consciousness, the totality of the mind. The mind is like a river, flowing ceaselessly in the bed of the body; you identify yourself for a moment with some particular ripple and call it: "my thought". All you are conscious of is your mind; awareness is the cognizance of consciousness as a whole.

Q: Everybody is conscious, but not everybody is aware.

M: Don't say: "everybody is conscious". Say: "there is consciousness", in which everything appears and disappears. Our minds are just waves on the ocean of consciousness. As waves they come and go. As ocean they are infinite and eternal. Know yourself as the ocean of being, the womb of all existence. These are all metaphors of course; the reality is beyond description. You can know it only by being it.