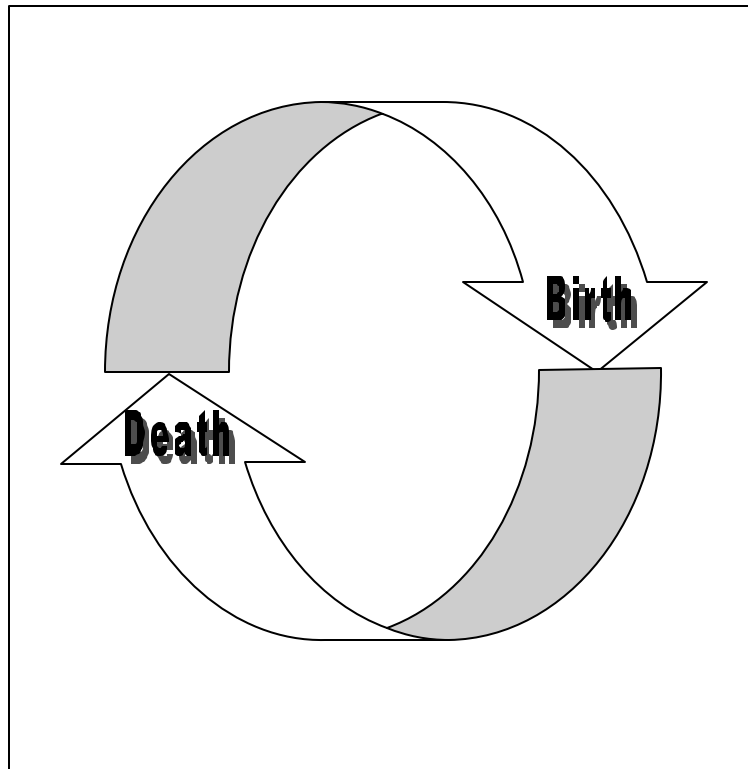


1: DEATH



Death is the sunset of life. Not well understood, but it is one of the most evident and macro event. All of us know that it leaves nobody. There is an end to everybody. Even the name 'human' is derived from 'humus', which means 'something that decays'. We all exist to die, to decay. Nobody lives permanently. It is because of this reality, we are forced to think of eternal issues; otherwise, we do not get time from our mundane aspects. Talking of this subject shrinks ourselves and detaches us from our normal clinging with the objects of our lust and desire. This is a reason, why this last and final chapter of the life, has got

the first place in this book. The intention is to situate the reader in a proper mood. Another reason of this abnormal beginning of the book with death is a fact that the death is not an end to life. The death and birth are like hen and egg. They are prerequisite to each other. Also, the death is not a reality; it is a fallacy. Understanding of this fallacy prepares for fearlessness, enabling the itinerary (towards self-realization) to become much more yielding.

In reality, death is a part of life; it is not the end of the life. Life, as we normally take, is just not a span in between of the birth and death. It is the span between bondage and liberation. The liberation might require one to take several births and so the deaths. Various births and deaths are the integrated parts of one's greater life. The birth and death are not two ends, but they are two points on a circle, which has no ends. It is only at the breach of this circle, the ends are created. Until the circle is broken, it remains endless. The breach of the life and death cycle is liberation. This liberation, also known as the salvation, proceeds through self-realization. It is only when we meet with our self, the bondage is broken.

The death is a fallacy. There exist only bondage and liberation. The death occurs because we do not take up the straight path for the liberation. Instead, we take a tortuous and long route, consequently our one body does not suffice and we are required to take several bodies. The death is like changing of clothes. One clothe does not suffice for lifetime; hence, we change the clothes as and when required, similarly, one body does not suffice to for the entire

process of liberation; consequently, we are required to change our bodies several times. In other words, we are required to die several times. We can have only one body at a time; therefore, whenever a new body is needed, we are required to leave the old. Hence, death is not an end. It is only the process of changing body.

Perhaps, we never feel that we have lived earlier. If the death was merely changing of clothes (body), then why do we not carry any remembrance of the past births? We should have carried something, at least a bit that who were we. The absence of the past birth's remembrance suggests that there is nothing like births or rebirth. There is only one birth and one death; and the death is the end. But, this is not true. Our conscious mind is primarily tuned and receptive to the present only, the remembrance of the earlier life remains in the unconscious mind. For the earlier life's remembrance to become usable by the present conscious mind, a common language between the two lives is required. It is because of this language gap, we do not see the memories of the earlier life consciously. For the conscious mind, the present life is the only entity. Communication needs an active language. It is easier to think, talk and relate in context with the present life. Hence, the present life looks conspicuous. We completely fail to trace anything of the previous lives. This makes us think that the current life is everything, forcing us to contemplate that the loss of this life or the death, is 'the end'. Had we been carrying the remembrances of our earlier lives in our conscious mind, there would have not been so much significance of the death.

The first event of the life is birth. But, what is prior to the birth? Does our birth take place out of the blue? Is it merely an outcome of the coupling of parents? No, it is not so. We do not evolve from the nothingness. Similarly, the parents only help us get our physical bodies. We carry an existence prior to our births too. It is, in a metaphysical form, which does not have physical body. It is without a physical body, because of the loss of physical body due to death in the previous life. The birth is a process of acquiring a physical body by the already existing psyche. Since, the new search of the body is for the metaphysical being of the previous life, the search is heavily influenced by that life. In other word, our present life is an outcome of the previous one. Death is the cause of birth. It precedes birth. It is also one of the reason, why the death is being discussed prior to the birth; the birth, which otherwise appears as the first chapter of the life. Talking of the death is like looking into the background of the birth, and hence, the life.

Death is an issue, most of us do not think of. We do not wish to think of it. We do not think of it even while attending a funeral. Those, who are more concerned with the died, rather utilize the time, in assessing that how much loss they have incurred by not being of the one who has died. Very rarely somebody takes the opportunity to realize that even he has to die one day. Death is the only definite event in the life. Whatever and whoever come in this world, is bound to go. Visit to this world is a round trip. Since the return travel is compulsory, it should be imperative to plan the outward journey. But, we do not

plan it, because most of us never think that that we have also to go, except the ones, that are fed-up of their lives and do not wish to stay in this world anymore. We carry a feeling in our mind that the death is meant for others only. But, it even on being a fallacy is a reality. It is a real fallacy and a false reality. Those who are asleep are unconscious about the death, those who are awakening contemplate that the death is a reality, but the ones who are fully awake know that the death is a fallacy.

Death happens in several ways, and the way it happens determines the next life. Therefore, it is important that we die in awareness. Which can help us shape the post-mortal life. The various types of death that are apparent in this world, could be grouped in suicide, accident, old age or what we call natural, awaited and planned or accepted types. The implications of various death types are discussed below:

SUICIDE: Suicidal death is not a natural death; it is killing of the body with sense of failure, hopelessness, utter frustration, hatred and dislike with the world and with the life. Those who attempt suicide contemplate the world as a very significant entity and find that they have failed in it. They take this failure so seriously that they do not feel like living any more and attempt suicide in order to finish themselves. The death of such persons is merely killing of their body. Their psyche (mind) does not dissipate, because it departs with very heavy load on it. Their body dies but their psyche with that heavy load, remains alive.

Soon after the death, the psyche starts searching for a new body, so that it could release its anguish and frustration. The mind cannot function without a body in the worldly matters. For the mind to be lightened from the loads of worldly matters, the presence of a body is compulsory. It is only through the body, the mind communicates and reacts with the world. Since at the time of suicide, the mind had forcefully and untimely killed the body, the getting of new body becomes difficult. At the same time, the suicidal psyche does not have any capability to withstand with the pressures, henceforth, the frustration mounts and the life after death becomes worse than that of before. When it had killed the body, the frustrated mind had something to do, but now, when even the body is not there, there is nothing to do. There remains no way to neutralize the anguish; consequently, such psyche becomes merely a bundle of anguish and frustration, which is a very painful situation to live with.

The suicidal death is the greatest nuisance and the worst kind of death. Merely by killing our body, we cannot get rid of the world. We are bound to remain in this world, until salvation occurs. The suicide is merely inviting an added trouble of going and coming back once again. We somehow manage the going, but coming back becomes difficult, because the suicidal psyche becomes labeled as the killer of body, and hence the new bodies do not accept him readily. The reputation is lost. But, without a body, the life becomes very painful and the psyche is required to get birth as early as possible.

Body is a resource, and it is not sensible to destroy the resource. One should make use of one's body rather than destroy it. *Buddha* realized that there is only sorrow in this world, but there is a way out; finding that way out is not possible without body. We are burning in the sorrow, but we can utilize the body in finding the way out of the sorrow. Every soul has the right to get out of the sorrows and every human body has the capability of finding the way out. Perhaps, the other bodies (forms of life) do not have this capability. Hence, re-obtaining a human body also becomes a task in itself. We are very fortunate that we have a human body, which has the capability of bringing salvation.

Nobody is deprived. Everybody is rightful and capable. Our human body is our capability. It should not be destroyed. With this body we can get the best of the life: the fearlessness, completeness and the ecstasy.

UNTIMELY OR SUDDEN DEATH: When somebody dies all of sudden, we call it untimely, unnatural or accidental death, particularly, if the person had not lived the normal life expectancy period or was not suffering from any known fatal illness. If the died was a dominant member, then the death causes serious apathy to the dependents, hence, people consider it as an injustice by the nature, or of the cause of the death. Perhaps, there is no death that should be called as untimely. One of the most prominent features of the death is this that it can happen anytime. There is no time in the life or in calendar, which is outside the purview of the death. There is no moment, when the life is assured. Hence,

we all should have awareness and preparation for the death, and be ever ready.

There is one scripture in the *Hindu* religion called "*Srimadbhagwat*". The origin of this scripture is associated with a king (*Pariksit*), who was told that he would die after seven days. The king took that forecast positively and asked his scholars to suggest him that what could be the best use of the remaining seven days. His scholars suggested that the best and the only use of life is to bring self-realization, escaping out of the cycle of the life and death. Subsequently, "*Srimadbhagwat*" was narrated to him, which has the capability of motivating the listener to discover himself. This script is still considered as one of the greatest source of the light and is listened to bring an escape from the cycle of the life and death.

The moral of the above quote is this that the king *Pariksit* knew that he would die in seven days. We do not know. For him it was a state of emergency, because, only seven days were left. He took the situation in a righteous manner and utilized the same. We never think of our state of emergency. In a way, *Pariksit* was given a death sentence, but in turn he had an assured life of seven days. What about our assured span of life? There is nothing. Not even a single moment, any breath might turn out to be the last and final. Hence, our state of emergency is no less stringent than that of the king *Pariksit*. We see these sorts of deaths happening every now and then. There is an average life span, humans can expect, but there is no assured span. Therefore, we should deal the current

situation as an emergency and make the necessary arrangements. We should divert our efforts in identifying the purpose and significance of the life. And we should try to achieve them so that we can be in ever-ready position.

OLD AGE, NORMAL OR TIMELY DEATH: When somebody dies after having lived an average life span and exhausted of the vigor, we call it timely death or the normal death. Unlike the suicidal death, such died are devoid of negation for life. It is the most prevalent way of dying. But, it is a happening that is mostly retaliated. In most of the cases, the death is neither welcomed nor accepted positively. It is treated as unwanted, because, regardless of whatever and however we are, we do not want to die. As far as the others' concern is concerned, it depends on the position of the died. If the died was a liability on his offspring, then they feel relieved on his death. Conversely, if he was an asset, then the beneficiaries feel socked. It is one's gain or loss everybody is concerned about, nobody weeps for anybody.

Even after having lived sufficiently, we do not want to die. Why is it so? Is death an unnatural event? Does it not happen with everybody? Why there is so much clinging to the life? There appear three reasons to it. 1) We feel that our work is still incomplete or we have worry for our beloved. 2) We have a fear of unknown and, 3) Death is unnatural for us. Let us analyze these issues:

Work is still incomplete/ Worry for the beloved: One reason for avoiding the death is this that we find that our work is still incomplete. The things are not settled. There is something very important that still needs to be performed.

Looking selfishly, but honestly, any worldly project that is still incomplete, is not at our loss. After we are gone, these projects will be of no use and value to us. A beautiful picture carries no meaning for the one who has lost his sight; a melodious sound does not mean anything to the one who has lost his hearing. Similarly, after we are dead the world would carry no meaning for us. Hence, it is baseless to think that we do not want to go because our work is still incomplete.

Perhaps, we are much smarter. We put it in this way that we are not selfish, we are great personalities; we do not think of merely our own interests, our projects are aimed at the benefit of others. The worry is for those who will live after I am gone. But, this is not the greatness; it is only shrewdness. Do we really ever do anything for the others? We never do anything for others. Whatever is done, it is, either for 'Me' or for 'My'. Perhaps, the domain of "MY" could vary from individual to individual, for some it could be very broad and for other very narrow. The center of concern is always oneself, including the cases of the beloved. We do because they are 'Our' beloved ones. We do not do just for anybody's beloved. Things are either centered to 'Me' or to 'My'. The worry is for 'Me' and 'My' only. But, when we ourselves would cease to exist, where will remain the existence of 'ours'? 'My' can exist only with 'Me'. Well, 'they' will exist but not as 'ours'. So, why should one worry for somebody?

There is one more way of looking at this. We think that the world (or somebody) will suffer a lot, after I am gone. Is it not, that we rate ourselves too high, and the others, too low? Why should we rate anybody less capable than us? When they managed to come in this world, they would also manage to take care of themselves. Let us not down-rate anybody, instead we should have love & respect for everybody. The pity is not good. It is unethical. When we are able to take care of ourselves, the others will also be able to do the same for themselves. Let us examine how well we could take care of ourselves? We never wanted to get ill; we got. We never wanted to become old; we became. We do not want to die; we will. Indeed, we have been able to manage only a few very minor things in life. Even then, we think that we are very capable. Let us become honest, when we could not do the things that we wanted to do for ourselves, how would we do for others? Those petty things, which we think we did, the others will certainly be able to do without us.

Fear of unknown: This is another reason, why we do not welcome death. We do not know that what will happen after death, it is unknown. Though, there are few that like to explore the unknown, most of us carry a fear of unknown. It is true that we do not know what will happen after death, but when we do not know what will happen, why should we always think that only something bad would happen? We could be optimistic too, for good things that might happen. Carrying the fear of unknown is not sensible. Whatever we know now, was unknown to us before we learnt that. Everything is one time or other done for the

first time. We came out of our mother's uterus without knowing about the outside world, but we do not carry any guilt for coming out. Perhaps, for this corollary some may say, "the coming out of the uterus did not carry any option, we were expelled out". In the matter of the death too, we have no option. We are bound to go. When we are bound to go, why should we worry? If it is not our authority, then it cannot be our responsibility either. Why should we worry for something we are not responsible for?

Alternatively, are we really happy with the life? Is everything happening the way we desire it to happen? Are we really enjoying? Life is not that good. At the most, there is only a ray of hope that one day the pleasure will come. Where is the peace and pleasure in this world? As *Buddha* said, "The world is contained of only sorrow; though there is a way out," there is nothing like pleasure. What we consider as the pleasure is only a pause between two sorrows. It is only the changeover time from one sorrow to another sorrow. There had been so much of suffering in the life that that if the time to go has come, we should not retaliate. Let us honor the call of the nature and take-up the onward journey without any fear of the unknown.

Death is unreal: There is an element in us, which never changes. At that level, we do not hear the even sound of death. Actually, that element of ours is outside the purview of the death. That does not die. Perhaps, that is our very being. The one, who realizes that element, escapes the death. He would see the death as his psyche changing the clothes, nothing more than that. The

realization of that element enables us realize that the death is a fallacy. In fact, this is the reason, why in very deep of ourselves, we do not see the death. We do not feel that we have to die. Those, who know this, for them death is a very minor event. They are above the life and death. They do not bother for either of them.

AWAITED OR PLANNED DEATH: Much different from the suicide, some religions and cults in India have the concept of planned or awaited death. Unlike the suicide, in which death is planned because of the negation to life, this type of death is like welcoming death. The death, that one feels, is coming due to its own course.

In Jainism, saints plan for death. The event is known as '*Santhara*'. When the saints see that their end has come or the death is likely to come at any moment, then they perform '*Santhara*' by fasting unto death. These saints are great visionary; they are able to see the arrival of their death. The possible reason why people perform this is that they wish to die in awareness. Dying in awareness carries a lot of significance. It is usually the last moment's mood that determines the after-death fate. We proceed according to what we carry in our mind at the last moment. Controlling our last moment's mood is only possible if we die in awareness. Hence, the death is planned, so that the mind remains in proper mood while dying. This is very matured and wise way of dying.

Varanasi is one of the most sacred cities in India. It is also considered the oldest living city of the world. Spiritualism and religion reached to their pinnacle

here. It is believed that the one who dies in *Varanasi* gets *Nirvana* and escapes from the cycle of the birth and death. Hence, it is considered better to die in *Varanasi* than at any other place. People come here for dying, especially those who are fulfilled with the life and have the desire for *Nirvana*. There also come a few that have very rare chances of the survival, and now, when the death is reaching close, they try to utilize the dying with optimism that something good will happen to them. In this beautiful way of dying, people wait for the death to come, at the banks of the holy river Ganges.

Perhaps the above kinds of deaths look quite close to the suicide, but indeed they are very different. They are not only different, but quite contrary too. In the suicide, the body is destroyed forcefully. While the planned case death comes by itself and is welcomed. Those who feel defeated by the life attempt the suicide, while those who are fulfilled with the life, take this route. The later are the ones who have won their world.

IMMORTALITY: There is lot of difference in the eastern and western concepts of death. In India it is believed that the death is not an end, but it is a part of the continuous cycle of birth and death. Death is just like the change of clothes, hence, every death results in rebirth unless, the liberation occurs.

It is believed that what dies is not the 'self'. In fact, 'self' can never die. It is only the link of the mind and body that breaks. The body, after getting de-linked with the mind, stops functioning and starts decomposing into the basic elements

to become one with the soil. The mind gets a new body, by rebirth. This keeps on going, till the mind is ceased. Ceasing of the mind might take several births, lives and the bodies. But, when the mind has ceased, rebirth does not occur. There remains only the soul, which becomes one with the universe, at which the cycle of the birth and death stop. Otherwise, death is not an end. It leads to rebirth. After having gone through several cycles, the mind realizes the fallacies of the world and uselessness of the cycle, and then it looks for a route to escape the cycle. The route is called spiritualism. Therefore, the spirituality is the subject for very mature minds, the minds that have already lived several lives and seen many worlds and for whom the liberation is the last and final desire. The fulfillment of the final desire is the loss of all desires. When no desire exists, no mind exists. The only thing that remains is the existence, the 'self'.

Death is a concept that lives in the mind and happens to the body. Mind sees that the body is dying. The enlightened people know that they are neither the mind nor the body. For them, the death is an event that happens at an unconcerned level, at the body and mind only. Hence, they are beyond death. In other words, they are immortal. There remains no fear of death, no desire for death, no planning for death and no waiting for death. The recognition of death itself does not exist.

2. WORK: WHY SO MUCH?



These days life has become very work-intensive. Everybody is doing to the fullest of his capacity. Very few have free time. Everybody is very busy. Sometimes I think that as if man has become donkey. A donkey, whose fate is just to work, work and work. We are working blindly and unconsciously just like machines. We have forgotten the other aspects of life. We have forgotten that the life is to be enjoyed. The life is neither a compulsion nor a punishment. It is for enjoying the present situation and if needed, evolving from the present situation to reach higher levels.

Almost everything in this world is turning out to become trade, commerce or industry. In old days, each house used to be a complete and self-sufficient system. So much of a complete system, that it was capable of fulfilling almost every need of the life of its inhabitants independently. Now, it is the era of specialization. The functions are becoming more and more specific and

intensive. Even the acts like growing kids, caring for olds and doing funeral of dead are becoming industry. Rituals, knowledge, hospitality, love and affection everything has become commercialized and industrialized. And the man has become a big doer.

This problem, of men's receding to donkey-hood, is two fold. At one hand, we have turned all our acts into work, and at the other we are trying to maintain unnecessarily high physical standards of living. Besides, we have become too greedy and possessive. Whereas, the real concept of life is that we are born free. We are not slaves. Let nothing, not even our desires should turn us to slavery. Life is for rejoicing. It is not for churning ourselves. We are not the oil seeds, whose fate is to get crushed in the expeller and turn into oil. It is the life, which is meant for us; we are not meant for the life. We have the privilege to use the life, not the life, to use-up us.

Once a Chinese author commented on the poverty of the Americans, he said, "the Americans cannot afford a lazy afternoon". This remark is appreciable. Anybody, who cannot find time for himself, is really poor. Having time for oneself is the greatest luxury. Actually, life is for living; it is not for work alone. Work is required to keep-up the living. The importance of the work is in this that it gives us the things that are required to live. Hence, one should work to live his life. He should not make the work his life. If the life itself becomes the work, the work ceases its value; it loses its very purpose. The objective of the work is to arrange

whatever is required for the life. If one pays the life itself, for whatever is required to keep it, then he is a loser. He is in a business wrong done.

Look at the birds, we do not find them working. We see them either eating, relaxing, singing or just flying. It is true with the other animals also, except of course the ants. We see platoons of them carrying head loads, in most sincere, organized and hard working manner. And then, there are certain animals like donkeys, horses etc., to whom, man has put on the job and they keep on doing the job like slaves. Otherwise, every creature looks involved in any moment only, in eating, defecating or just relaxing and marry-making. But, the modern-man is mostly busy in working. Not only working, but also carrying the work pressure, because of his deep involvement and attachment with the work. Earlier there used to be a bad custom of slavery. Now that era is gone, but slavery is still there. Though transformed, it is prevalent at a much higher scale. Now, rather than becoming of somebody's slave or putting somebody under slavery, the man has become slave of himself. He has become slave of the artificially high living standards and of the work, which is required to meet them.

But, surprisingly there are only a few who are enjoying the work; most people feel pressure and frustration. If we ask ourselves why we are working? The answer is usually that, we are working so that we can relax in the future. Hence, work is not our goal; it is a means, means of relaxation. It is a means of bringing a situation, which would relieve us from work. We work so that we can relax. Unfortunately, awaited relaxation never comes in our life. We want to secure

future and we want to relax in the future; we do not want to relax in the present. At present, we want only to work, so that we can relax in the future. In other words, the present is for work and the future for relaxation. But, future always comes in the form of present and we are not tuned to relax in the present; that is how, our future is veined in the work and becomes the past. The end of the life reaches and we die without having relaxed that future for which we work throughout our life.

We should not make too lengthy plans of the future; we should keep on relaxing and enjoying along with the work and have pleasure in the life. If we plan to work intensively, then we must set a deadline of achieving. And after that, we should change the intensity of the work and look for relaxation and pleasure. We should set our goals that are reachable. If we set them too high, then we might finish our life in achieving those and the life would end without eating the fruits of that hard work. Unrestricted working is unconscious working. It is not the wise working. We should be wise and make our life a pleasure, a celebration. Too much working also causes the early burnout. There is a story about the work and relaxation, and the present and future. Going into that story will make this point further clear. It is like this:

One hale and hardy man was relaxing at a riverbank. Just enjoying the cool breeze and the warmth of the sun. Listening to the music of the river, he was completely one with the nature, resting in himself.

At the same time, one industrialist happened to pass by. He was like any other industrialist, always in the search of good hands, and thinking of better utilization of the resources. He always used to evaluate things in the monetary terms only. The industrialist saw the person taking rest, appearing as a great work-potential lying-in-vein. In the mind, industrialist felt pity for the person laying thinking that the person is unaware of the fact how valuable and useful he could be. Becoming generous to the person, the industrialist attracted his attention and said, "Why are you wasting your time. You are quite hale and hardy; you can do a lot. Come with me, I will put you on a job." The man resting asked, "Why should I do the job?" The industrialist replied, "so that you can get the training." The man asked, "Why should I get the training." The industrialist replied, "so that I might put you on a much higher paying job." "Then," asked the man. "You will earn lot of money," the industrialist replied. "Then what," asked the man? "If you work hard, I will make you my business partner," replied the industrialist. "Then what," again asked the man? The industrialist said, "you will have even more money; our business will grow and we will have many more factories." "Then what" asked the man? Then what! You will not be required to work anymore and will enjoy and relax. The resting man politely replied that if the outcome of all the cumbersome hard work is relaxation only, then I do not need your advice. I am already resting. I am happy in myself. Working just a few hours every day to support my simple life. Please give this advice to somebody else. Do not mislead me by asking me to spoil my present in the hope of the future. I do not want to shift my present relaxation into the future.

The man asked the industrialist. If you do not mind please answer my one question, I just want to compare your way with that of mine. You seem quite elder to me and would have seen the world and the life much more than I have, please let me make use of that exposure and experience. The industrialist too was a nice man. He said no problem; ask whatever you wish to know about. The man said I am 40 and have been caring cattle's since my childhood. I have never attended school and do not have any great skills. To me, you look 20 years elder to me, your baldhead & white mustaches indicate that you are quite a matured person; please let me know in brief about yourself.

The industrialist first clarified that he is only 45 and not 60. He said that he belongs to a rich family. His father wanted him to become a big man so he put many years in intensive education till age 30 and then actively started pursuing the business. He said, though he was provided a robust business platform, in the last 15 years he faced many ups and downs. Overall, the business is performing well, but currently there is some competition in the market. He said that he needs support of some dependable working hands. Though his father is still alive and does to fullest of his capacity, but how much one can expect from somebody who is already in the seventies.

The man asked, "Have you ever seen your father relaxing and enjoying?" No, "replied the industrialist." "How could he? Throughout his entire life, he was establishing the business." "Have you ever relaxed or enjoyed," asked the man? The industrialist replied, "when my father could not get time, how would I." After

I took over, the market changed, and I was faced with the need of modernizing my business. So, till now I have never relaxed and enjoyed in my life. Today I was feeling tired, so I have come here for a walk. I am suffering from cardiac problems and do not get proper sleep. My doctor has advised me that I should walk for at least an hour everyday at the riverbank, otherwise my condition will worsen. However, I am unable to find time to come here daily. Whenever I feel that I cannot work anymore, I come here for a walk.

“When do you expect the joy and relaxation to arrive in your life,” asked the man? The industrialist replied, “I see that the business will be all right after some time, as my son will also begin helping me shortly, so financially we will be very sound.” But, the way my health is deteriorating, I do not think that the joy will come in my life. Even if I continue to maintain my present situation for next 10 years, it will be the most. My doctor is not optimistic about my health.

The man became sympathetic to the industrialist. He said that I am sorry that even after doing so much of labor, you could not live even for a moment in your entire life. The intensive work, and the education obtained earlier, did not only deprived you from living life, but also caused the early burnt-out. You look 60 at 45. Moreover, you do not see any scope of improving the situation. Even maintaining current status seems difficult. He further added that he is a very ordinary man, but there had not been even a single moment in his life, which he did not live. He said that he thanks God for taking care of him so nicely. Perhaps,

I have no desire for a very long life; I have no problem from my body, either. I shall accept all His notices, most humbly.

The industrialist apprehended that though he is maintaining a much higher standards of living than the person, with his assets being a million times more, but the person is living a better life. His business mind surprised that the person is able to live a better life with so little and I am living so measurably with so much (of affluence). I am making no profits (rejoice) with so much of investment (affluence) and, the person is earning so much without any investment. He bowed to the man and confessed that the man has a better business sense. He requested the man, "please show me the path." The industrialist cried that he too wants to have happiness, relaxation and enjoyment in the life. "But" said the industrialist; "I am so deeply involved in the business that the work is not leaving me." He added that whenever he tries to take rest, the work follows him, if he does not perform the work, then the worries follow him and make him restless and poor.

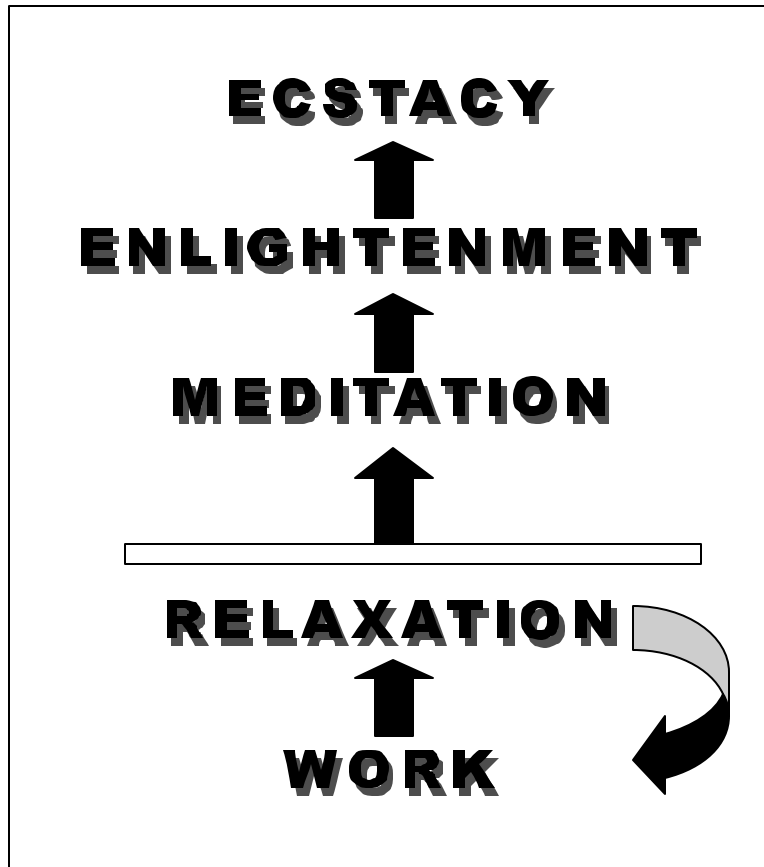
The man asked the industrialist, "the business is for you or you are for the business?" He further added, whichever is the case, you need not to cling. You can leave, if you wish and, still have a fresh start in the life. If you think that the business is for you, then you need not worry for your non-performance. You already have more than needed. Also, one can live with a little. In fact, it is easier to live with little than to live with more. *Jesus* has said, life is stronger than the food. Life does not depend on the food. Food comes for the life. If life is there

then the food will come. Life does not exist because of, or for the, food. So do not worry that if you do not work, you will lose your affluence or food. The real affluence is in living the life. He further added, "If you think that with your not working so hard the business would suffer, even then, you need not worry." If business is to suffer and not you, then why should you worry? The business will find somebody else, as it had found you, or if the business has to retain you, then it will fulfill your conditions. He clarified that it is not the work that is holding you; it is you who is clinging to the work. You can leave it anytime, if you wish. Do enough to support you and your family, keep your requirements limited, find time, and live life. Do not limit the life unto work only. Limit your desires and wants.

Well, that was a story, but our situation is no different than the industrialist quoted above. In the desire of securing the relaxation for the unseen future, we are spoiling our present. We are working so intensively that the early burnout is certain to happen. That burnout will not only make us useless for working, but also incapable of relaxing. Hence, even if relaxation comes in the future, we might not remain in position to enjoy that. We might require painkillers to keep our bodily pains suppressed. Similarly, if we will have time for sleeping, the slumber may not come; we might require having sleeping pills to suppress our mental pains.

We should live life completely, with all its facets. The life should not be limited to only one aspect. Devoting the entire life merely for collection of the things is not right. Man is an intelligent animal, why should he work so much.

Biologically, we are the most complete, why should we need so many things to support our life? In fact, we are born to stand ourselves, without any support. Why should our life need so many clutches? Life is important. It is precious. It is a gift to us. It is not given to trouble or trick us, but to rejoice and live intelligently so that we can know ourselves, and explore the finer aspects. Human life is not only for eating and defecating like animals'. We have higher capabilities, but unfortunately we do not pursue them. Most of us spend our entire life in merely eating and defecating and, working and worrying for accumulating the eatables, for the hunger of stomach and mind. Animals do the same thing, but they do not worry as much, as we do. We should put a fair amount of our efforts and time in acquiring or earning the eatables and other necessities. Then, we should relax and enjoy. Here relaxing does not mean the weekends and holidays. Relaxing so much so that our inner ocean of the joy becomes visible to us. We become alive for meditation. Our consciousness becomes sharp enough to instruct our intellect for discovering the self and experiencing the ecstasy. The eternal experience of the joy and peace does not come by doing; it comes by discovering the self and its realization. Hence, to achieve the real peace and joy we should first make ourselves available for the self-realization. If we always keep ourselves engage in the work, then how the realization would occur. The self-realization requires the availability of us for ourselves.



The sequence of the self-realization with respect to work is shown in the above figure. We work to earn support for our life. The work makes us tired. We relax to remove the tiredness. The relaxation re-energizes us and we become ready for more work again. If we choose to restart the work, then the cycle of the work and rest continues. If we do not restart the work at this point of time, our relaxation deepens. Our relaxation diffuses into meditation, which is a further deeper form of the rest. When we stay long enough in the Meditation, Self-realization occurs that brings us the Enlightenment. Our all problems are

dissolved and then only peace and joy remain in the life. However, it does not mean that every rest translates into meditation. A proper orientation is required to achieve this, but the Meditation does not transpire without rest, rest is a prerequisite for meditation to occur.

The weekends and small vacations are not enough. They are not meant for us to dive into our own ocean of peace and joy, but are merely for giving us enough rest so that we can work again. The objective of these breaks is only to refresh us, so that we can work better. This is a compulsion for continuing the work. In this time, we go either for rest or entertainment. Entertainment is a sort of mental relaxation and that is why we do not wish to see any serious or sensible thing in the entertainment. We like to see something that can let us forget about our work and worries. It could be any absurd thing: - a foolish fiction, fanatic violence, or a vulgar movie. Forgetting our worries and pressures makes us light. Therefore, before the meditation could settle in our mind, it is necessary for us to become refreshed; it is not possible to go into meditation directly from the work.

The human life should include work, rest, relaxation, prayer, meditation and enlightenment. But, most of us finish our life in the work and rest only. We do not live a complete life, which is not only desirable but also necessary. Unless we live a complete life and realize our self, the liberation does not occur. We are forced to come again and again in this world, unless we reach to the pinnacle of being, and discover our self. In *Hindu* religion, life is divided in four parts, called *Ashrams*. Each part comprises of the one quarter of life span, with total span

assumed as 100 years. The first quarter of the life is called *Brahmchrya*, in which, one should study and learn various arts and sciences. Also, he should find a *Guru* to whom he could surrender and improve his spiritual understandings. The second part of the life is called *Grahasth*, in which one should marry, give birth to children, raise them, earn money and fulfill the social obligations. The third part is known as *Vanprastha*, in which one should bind up all his worldly affairs, including the family and social spreading. He should switch over himself from the mundane aspects to the finer aspects of life i.e. spirituality, prayer and salvation. The final quarter of the life is called *Sanyas*, in which one should completely withdraw him-self from the mundane affairs and turn completely towards the self-realization and nirvana.

Living of all these four *Ashrams* makes the journey of the life complete. Unfortunately most people do not live life completely, they live only two quarters *Brahamcharya* and *Grasthya*, and die half-lived. *Vanprastha* and *Sanyas* remain, which are needed to make the life complete. Most people know how to start doing and how to continue, but do not know when to stop and to bind up. The four *Ashrams* carry hierarchical importance. From the *Brhamcharya* one can directly jump to *Vanprastha* or *Sanyas*, or one can stay in the lower *Ashram* for a shorter duration, it is not necessary to stay a complete quarter in any lower *Ashrams*. In fact, one quarter is the upper limit. Duration of stay in lower *Ashrams*, besides on other factors, depends on one's previous life also. We are not just as many years old as our body is; in fact we are much older. We have already gone through many births and lived several lives. But, in none of our earlier life, we

reached to *Vanprastha* and *Sanyas*. We wasted time in less important things. Now, let us not waste our time in this life. We should evolve from doing, we should bind-up our spreading and divert ourselves towards the discovery of the self. It is not only desirable but also essential and important. Let us make ourselves available to our self.

Actually, for living our life it is not required to work too much or too hard. It is not that if we do not work, the world will cease to exist or the earth will stop to rotate. The world existed even before we came and it will exist even after we are gone. It is only because of our lust and ego we keep on doing so much. It is not the tummy that requires doing too much; it is the trunk that requires too much.

Doing and having is a vicious cycle, more we do more we get, and less we do less we get. But, once we have acquired more, we need to work more to maintain. Whether it is money, prestige, popularity or any other thing. The acquiring is done till the capacity to maintain is reached. When our capacity to maintain is reached, that is the equilibrium. The assets become stationary at that level. Later, if the capacity to earn is reduced, the assets get consumed in the maintenance causing a decrease in the standings and consequently in the need for maintenance. In other words, we acquire till such time so as the effort required in maintaining of what is acquired is not able to keep us fully busy. Hence, having does not relieve one from doing. If one thinks that accumulating now may not require working later, it is false. Having never relieves one from doing.

Till recent past, in India, there used to be a system of joint families where a few family members used to earn for the entire family, usually consisting of 5 to 50 members. It was not mandatory for everybody to work. Even now, though joint families are disappearing, everybody is not required to work. The families are small, but even then, male members earn enough to take-care of themselves, wife, kids and sometimes old-parents or other dependents. But, in developed economies everybody works: - wife works, husband works, and kids below 16 work part time and above work full time. In addition, the working hours are also long. The holidays are few. People go for outing on the weekends to relax so that they can work next week. The rest is taken to continue the working. Life is lived for working; as if life is work and not that the work is required to support the life. It looks as if the life is a rental property and one is required to work throughout his life to pay the rent. It is like living in a self-acquired and accepted slavery. Although the developed economies are affluent, even then, the affluence does not relieve them from working, because having never relieves one from working.

In my childhood, I saw so many festivals going on at home throughout the year. Their count used to surprise me. If we look at the *Hindu* calendar, we will find that almost every second day is a festival. There is a saying that there are more holidays (festivals) than the days itself. The calendars were virtually for keeping track of the festivals. Now, I appreciate that system. For the reason, life is to be celebrated. It is beautiful, only if it is a festival. Therefore, the calendar of

genius should be full of festivals and his life, full of celebrations. Here and there should exist some workdays for paying the rent of the life.

At one hand, where one part of the world says 'work is worship', "Shrimadbhagvadgita" in the other part puts it in a different way: It says:

1. *Yada hi nenindriyartheshu na karma svanushjjate; sarvasankalpa sanyasi yogarudh stdochyate.* (A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages fruitive activities). 6.4
2. *Karmajam buddhiyukta hi falam tyaktva maneeshin; janmabandha vinimukta padam gachchhantyanamyam.* (Great sages free themselves from the result of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries.) 2.51
3. *Yastvatmratitev syadatmatraptasrcha manvah; atmaneva cha santushtastasya karyam na vidyate.* (But the one who takes pleasure in itself, whose human life is one of self-realization and who is satisfied in the self only, for him there is no duty.) 3.17
4. *Na hi kasrchitxanamapi jatu tishthatyakarmakrat; Karyet hyavashah karma sarvah praratijaigunaiah.* (Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment) 3.5

Meaning that the work is the cause of bondage, it is not to be collected. To keep on working is a compulsion of the human mind, which cannot stay without work, and hence the work should be done with that spirit only and should not be given undue admiration or gratification. To become liberated, one needs to become free from the bondage of *karma*. Any act that is coupled with pressure cannot be a worship, cannot be a service, can only be the work. The work, that in itself is bondage and adds on to the bondage, rather than helping us free. Therefore, We should not work in madness; rather, we should work in awareness. We should put more time for resting, relaxing, playing, celebrating, worshipping and meditating. The rent of life should be so less that we could manage with very few hours of work. If somebody is working more than what is required for his life, he should start supporting the life of somebody else. He should set somebody free from the need of working. In old days, this was actually a practice; the *Brahmins* were not required to work. They used to get support from the other segments of the society. They were kept free from the need of doing work, so that they could devote their entire time for knowing about much higher aspects of the life; for the self realization and teaching others.

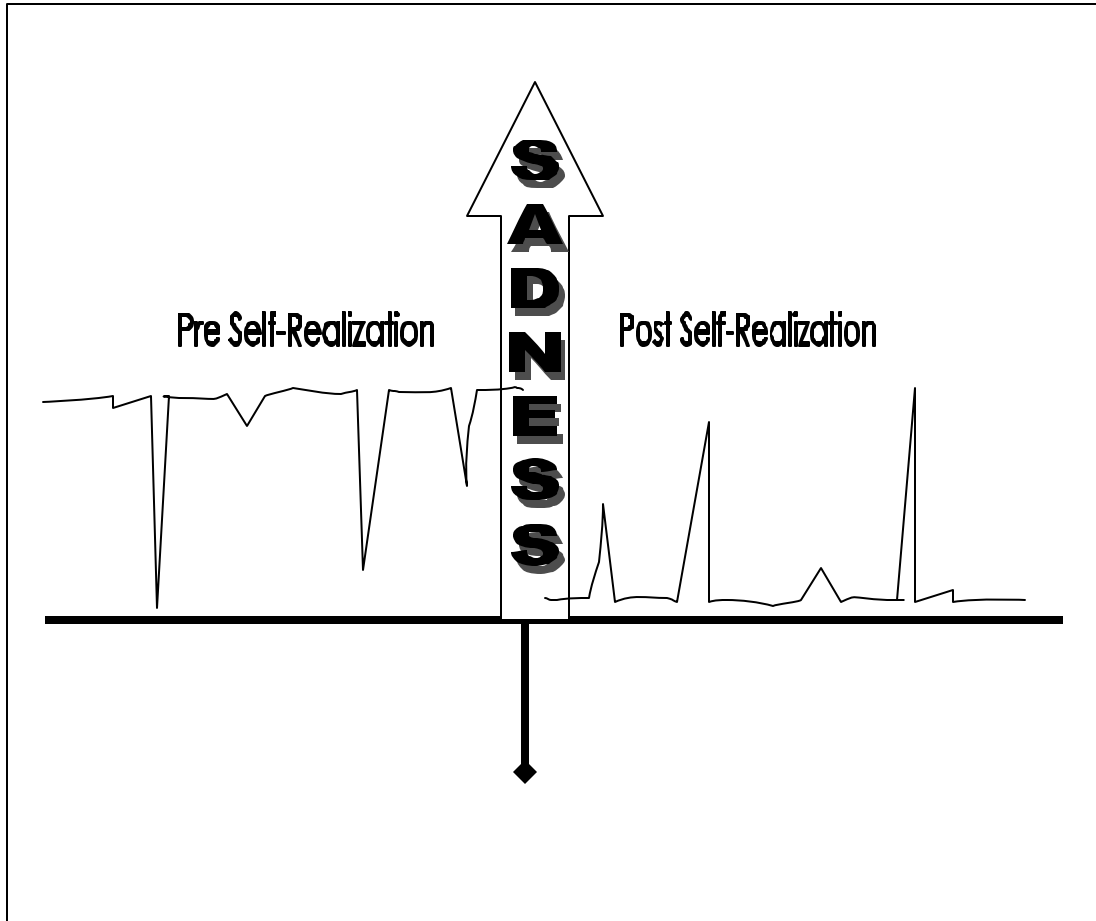
According to the ordinary concepts, it is good to work and it is bad 'not to work'. It is difficult to work and it is easier, not to work. In reality, 'not to work' is much more difficult than to work. Mishandling of the work or doing something insincerely is not not-doing. Not-doing is not even the avoidance of work; not-doing is a state where one stays without doing, or without attaching him with the work. Not-doing is the state where one does not do, even then, he stays in

perfect peace and pleasure. It is a state where things happen by themselves, the doer does not carry any ego of doing. Usually, it is a difficult state to attain. As a matter of fact, we cannot live without work. The work is so deeply inculcated in us that we would become very restless if we do not do. And it is because of this reason we should do, not because that the doing is being great. Actually, we should cut down our work according to our capability of 'not-doing'.

Let us not give away our life in acquiring things that appear to improve the quality of the life but merely improve the standards of living only. Anything achieved at the cost of life is useless for the life. Things claiming to improve the quality of life might actually reduce our capability to live. Let us have time, have life. It is precious reward to have time and to be with the self, is the greatest reward in itself. Let us not take away this reward from ourselves.

The completeness of the life is in having all the facets of it i.e. studies, earning, prayer, meditation, self-realization and the liberation. Let the work alone not become our life, there are other facets too. We should live a complete life, so that we could break the cycle of coming and going in this world, and we could be liberated and become one with the existence. It will help us reach the ultimate state and experience the ecstasy.

3. I AM SAD



“Heavy in the head and broken at the heart, I am sad.” Becoming sad is another apathy of the human mind. We all experience sadness which come anytime, anyplace and may persist regardless of the surroundings e.g. at home, at work and at other places. Sadness follows like shadow.

Mostly we contemplate that there are certain things that make us sad. There is somebody, because of whom I am sad. There has something happened, that has made me sad. There is something, which is not happening; that is why I am sad. We feel that there is a reason for the sadness. But it comes so often, I doubt that the sadness is rooted in those reasons. It appears that the sadness does not come because of a reason, but after having settled in the mind, it looks for something, to piggyback upon.

If we carefully observe the occurrence of sadness, we will draw some very funny and awakening inferences. For this, you will need to keep a written record of your mood. You can do this on a calendar; record observation at a particular interval, especially when you think that you are able to read your mood. You can choose writing plus (+) sign whenever you are happy. A negative (-) mark when you are sad. And, a zero (0) mark, when you are unable to assign plus or minus rating for your mood. Alongwith these ratings, you should also record the factor that you think is responsible for your mood. Record it for a month and then analyze the data. Most likely, you will note that there were too many occurrences of the sadness. Happiness came in only a few glimpses (as shown in the figure; Pre Self-realization phase). You will find a particular pattern in the occurrence of the sadness. You will also see that there is no clear-cut relationship between your mood and the cause you wrote. You may conclude that there is hardly any relationship in the state of your mood and the things that you think make you sad. And you might also observe that very adjacent to the happenings that you consider extremely bad, such as huge losses or death of a

beloved, your mood was not so bad and soon after it became good. Similarly, adjacent to the happenings that you think extremely well such as huge gains, victory or high recognition your mood was not that good and became worse after some time. It can also be observed that the change of mood was not due to something happened immediately, but simply due to earlier mood. The mood behaves in a sine wave manner. A detailed discussion on this is given in chapter eleven.

If you can gather a large amount of data and analyze well you will conclude that that the things do not make you sad. Sadness just settles on you, like the snow settles-on in the cold mountains. Instead of becoming sad by something, you actually, assign that thing as a reason of sadness. In reality, the sadness settles or evaporates independent of anything.

Perhaps, there are some event-linked sadnesses for example there may be certain happenings that may make the whole country sad. But, such sadness does not persist for a long. In such cases, we usually find some quick consolation and get relieved of the sadness. Actually such sadness arises due to some strong and clear predetermined notions. Here the reason is fixed in advance.

Rather than assigning a reason for the sadness, we should try to understand the properties of the sadness. And then, try to combat the sadness at the root, rather than fighting with the unconsciously assigned reasons. We should try to find the source, from where the sadness oozes out. Only then, we

can get relieved of it, otherwise, it merely becomes throwing the ball back and forth and the sadness is never alleviated.

Another problem about the sadness is this that we become too articulate about it. Though, we keep on burning in the heat of sadness, suffocating in the air of sadness; we do not open-up truly. We do not inform even to our self, about the sadness. We keep ourselves in the dark. We do not want to accept that, "I am sad". This is the reason, why it harms us even more. If we find ourselves unable to solve, we should open-up with somebody else. Because, if we open-up with somebody, the sadness gets evaporated. The nature of the sadness is such that it cannot stay for long. It is volatile. But, we do not open-up. We do not let it evaporate. We hold it tightly. There is a saying, "sharing the joy with somebody, doubles it; and sharing the sorrow, makes it half". If shared, the sadness actually not only reduces to half, but it dissipates in total. But, we are so much worried for our image that we do not open-up. We do not let our natural expressions come out. Before anything is expressed, we process it to articulate, to make it presentable. We have developed a processor in ourselves, which processes our all communications, before they are expressed. It changes the expression from 'what it is', to 'how it should be'.

The nature has provided us tears. We should tear-out (weep-out) our sadness. The tears help us throw the sadness out. While throwing the sadness out, the tears clean our eyes and vision also. Disposition of sadness is good for the

health. We should let it out; even push it out. But, we do not do that. Even if we are full of sadness, what we usually sent out is a smile.

We have a factory for making smiles on a large scale. They are not made of the emotions, but the motions of cheek muscles. Since they are made artificially, they can be also termed as plastic smiles. To make these smiles look better, cosmetic touch is given, which varies from society to society. The cosmetic touch usually composed of some emollient on cheeks, a color on lips and whitener in teeth. For a closure smile, a mouth freshener is also added sometimes. Actually, when we pass-on a smile to somebody, he feels happy and the environment becomes pleasing; that is why, the smiles are passed. The genuine smile is an indication of some good-thing happening. But, the plastic smiles are not. They do not emerge out of the good-things happening in us, rather they are sent out to fool the others that something good is happening.

Since most of us manufacture smiles, it is known to all, that the plastic smiles are not to be taken for the genuine gesture. That is why, we very rarely pass these smiles to our near and dear, we cannot keep them in dark, and neither they like to be misinformed. In the developed world, the smiles are passed to just anybody, preferably to those, who are least familiar to us. Because, such smiles are produced in bulk, they are given to whosoever can take them. The one who passes the smile, knows that, for him it is not any jewel, it is garbage, if somebody is ready to take, why not to off-load. These smiles are passed, either for disposition, or for cheating the others. Because of this ingenuity

of smiles, not only the effect, but also the acceptance of the smiles has reduced now. There is so much of adulteration and imitation that nobody wants to believe on it. This reduced acceptance has caused disposal problem. To combat this disposal problem, the smart human minds have developed the laughter clubs, where the members enter into an understanding of not minding the laughter of the others. Every body is given freedom to laugh and off-load their smiles or to vomit out this plastic toxicant.

We should remember that it is the 'cause', which gives birth to the 'effect'. If we try to artificially produce the 'effect', it will not back-generate the 'cause'. If we feel good, the smile comes out. Here 'feeling good' is the cause and 'smile' is the effect. So, when we feel good, smile comes out. It does not mean that if we open a factory of spitting out the smiles, the "feeling-good" will come. Unfortunately we being of scientific temperament, try to reverse engineer everything and assign the 'logic of reversibility', which does not work in every situation. It is like this that wood can become fire, but fire can never back-form the wood. A good feeling brings out a real nice smile; but a plastic smile can never make us feel good. It is said about *Swami Mahavir* (the God in *Jain* religion) that at times he used to go so deep in the meditation, experiencing the ecstasy, that he used not to take meal for weeks or months together. Now, some followers of *Jainism* are trying to reverse engineer it, thinking that if one fasts or remains hungry for a longer period, he will go deep in the meditation and experience the ecstasy.

We should avoid becoming artificial. Honesty is still a good policy and will remain forever. Rather than throwing out the plastic smiles and laughter, we should try to eliminate the sadness. If one is sad from inside and is smiling from outside, the smiles will make happy nobody. When we ourselves are not happy from the within, how could we make the others happy? One beggar cannot make the other beggar rich; hence, before being generous to others, we need to eliminate our own poverty first.

Let us examine why the members of the laughter club feel good by laughing? It is because they have over-produced the plastic smiles, and there is no taker of those artificial smiles. If these smiles are not thrown out in timely manner, it can intoxicate the producer itself. The laughter-club-smiling is actually detoxification or the waste disposal. By laughing, the pressure that gets mounted by over production of plastic smiles is released, and afterward the laugher feels relaxed and nice. Perhaps, It is good in a way to detoxify by vomiting out the hazardous substances. But, why should we produce such substances that later on impose a disposal problem. Rather than producing the plastic smiles, we should better utilize our energy in understanding, "why am I sad?" We can never overshadow our inner sadness by spreading artificial smiles. Because, the suffering is inner, external solution would not work.

From the artificial smiles, now we turn to real sadness. We all experience sadness, but it is proclaimed that the sadness is not true; our nature is ecstasy.

Then, from where and for what, comes this sadness? Even being unreal, how it disturbs us so much?

When we are sad, two possibilities emerge. Number one, we get carried away by the sadness and number two, we try to understand the sadness. By getting carried away by the sadness, we lose our conscience, in turn we give way to the secondary effects of the sadness i.e. pessimism, fear, hatred and loss of self-respect. Sometime these effects can even cascade to the suicidal tendencies. The first approach never results in alleviation of the sadness. It is the improper handling the sadness, it never lead to a solution, rather it multiplies the sadness and makes the life worse.

The second approach is an intelligent way. In this, sadness is handled with awareness and proper judgment. The sadness is given a close look and its place of occurrence is identified. After the identification, the importance of the place is estimated. In next step, that place is seen in disconnection with the sufferer. Finally, it is estimated that how damaging is this sadness to the well being of the place of its occurrence.

This process of analysis results in an ultimate solution of the sadness. Perhaps, those who went on this way of analysis, they seldom require a solution. They observed that in the course of the analysis, the problem is dissolved. Hence, to do away with the sadness, a solution is not required, but understanding of the

sadness is required. The moment sadness is fully understood; it gets dissolved, before needing a solution.

As *Buddha* said, "there is only sorrow in this world, but there is way out." The sadness does not require coming from anywhere out; it is already here, it is the nature of the world. Perhaps, the intermediate glimpses of the happy moments, which we experience sometime, are unnatural for the world. On the other hand, joy is our nature; the sadness is foreign to us.

As the joy is our nature, so the sorrow is the nature of the world. But, the world is not sensitive-enough to experience it; hence, it is not affected by its sadness. As observer of the world, we experience both, the world, as well as our self. Because, the nature of the world is opposite to us, we experience the conflict, the conflict of the nature of the joy of us and that of the sadness of the world. Since, the world is unable to sense us; it does not get into any conflict. The problem lies neither in the sadness nor in happiness, it lies in the conflict.

The conflict can be combated by a clear understanding of the fact that the sorrow occurs in world and not in our self and that we are different from the world, we need not be concerned with the sorrows of the world. Moreover, these sorrows do not harm to the world. The battleground for this conflict is human mind, because, the mind acts as the interface between the 'world' and the 'self'. One possible way of avoiding the conflict is to block the interfacing of the world and self. This could be addressed in any of the following three ways.

The first, and the most effective way of avoiding the conflict is staying in our self. It can be achieved by inducing a detachment from the world. If we stay only in our self and do not meet the world, then there will be only rejoicing, since that is the nature of our self. If we do not see the world, the sorrow will not be observed and the conflict will not occur .

The second approach is this that we completely forget to our self and integrate the world by becoming fully worldly. The life forms, other than human, are fully unaware of their self; hence, they do not enter into conflict. This is a sub-human way of avoiding the conflict. Unfortunately, the mankind is attempting by this method only. We are trying to become fully worldly forgetting the self. We consider the world much more existential than our self. Fortunately, every human being is at-least a little higher than the animals. He is at-least a little awake, and therefore, this approach does not work. We cannot hide from our self for too long, we keep on meeting to our self. We can avoid meeting others, but cannot to our self. That is why, despite we being fully involved in the world and being almost unaware of the self, the conflict does not vanish. However, the conflict is good in a sense that it has a promise that the joy is somewhere here only. The most serious drawback of this approach is wastage of the time, as it can never alleviate sadness in humans.

The third possible approach is that we break the interface by not giving importance to it. The interface exists for the conflict only. Hence, we do away with the battleground by bringing a detachment from the mind.

The second approach does not work. Only the first and the third are effective, and they are quite similar to each other. There exists a comprehensive technique for alleviating the sadness that utilizes both of the approaches (the first and the third). This comprehensive technique has two steps: self-realization and consolidation. The first step, Self-realization, occurs at once. The second step, consolidation, needs some time. Though achieving self-realization requires preparation, whenever it happens, it happens at once. Once it has happened, it does not reverse back, and whenever it happens, it happens spontaneously and in totality. The consolidation is a continuous and a bit long-term process. Unlike the self-realization, it happens gradually. After the consolidation has happened, one achieves the ecstasy forever. There comes no sadness for him. The self-realization and consolidation processes are discussed in the fourth and final part of this book.

The *in-time* sadness, i.e. the sadness that happens after self-realization and prior to complete consolidation, is intense. It is worse than that prior to self-realization. It is not that the sadness or worldliness is increased but the conflict is increased. After the self-realization, one becomes much more familiar with the taste of self, which is ecstasy. Hence, the sadness becomes much unacceptable to him and consequently, a much intense conflict is experienced. Our ability to

sense is increased and we carry a much higher reference, the reference of our self for the comparison.

This *in-time* conflict is experienced by most of the seekers. Though this pain is intense, it is never long. The moment pain is experienced, rebounding or recoiling begins and the seeker returns-back to his self. After self-realization, it does not take much time to return back to the self, because, we become more aware with that. We know the residing place of the self. Hence, whenever we do not feel good, we return back to our self to relax therein. That is why, though the pain that a seeker experiences is more intense than that a worldly person experiences, it is for much shorter time.

To combat the seeker's pain, devotion is an effective approach. Surrendering is the best, it makes the life good and the time passes well. Everything becomes sweet including the pain. One starts enjoying the pain itself. Even then, now and then sadness comes and settles, but it does not persist for long and later results in permanent removal.

The comparative plot of the sadness that a seeker feels and that an un-transformed person feels is given in the figure. The quantum of sadness is highly reduced after the transformation; it is only because of the increased sensibility and raised reference that a higher intensity of conflict is experienced.

Sadness is the biggest apathy of the mankind. We all suffer from this. Its removal from the life is necessary. The temporary, worldly methods do not work. Only eternal method is the real solution. Discovering the 'Self' dissolves the sadness. Let us discover to our 'Self'.