



Message given by

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European Seminar

17 - 19 May, 2024

“Neither Here Nor There”

Dear friends,

In worldly life, we often refer to space and time when we define ourselves, while in spirituality we often describe existence in reference to the eternal absolute. So, what is the relevance of time? And what role does it play in our lives? When you think over it, you realize that time is elusive; there can never be a permanent “now.” In fact, if you talk of the here and now, it looks like a joke on humanity.

On one hand, time is a very constructed concept. In science, it is defined as the interval between two events. When we look at it in relation to our daily circadian rhythms, and in relation to the movement of the planets around their mother star, we realize that time and events define our daily routines, our habits, and our seasonal patterns; in other words, our lifestyle, including when we meditate, when we eat, when we sleep, etc. But imagine an existence where there were no stars and no planets. How would time rule then?

On the other hand, the wheels of time are inescapable. The eternal law of karma is immutable and no one is exempt. As we sow, so we become. If our karmas are heavy and gross, our consciousness will be limited, whereas if our karmas are light, our consciousness will easily expand and transcend the limitations of this world.



So how can we optimize our potential for expansion of consciousness? After a lot of thought and introspection, I propose that such transcendence is possible only through two things: transcending desires, and making the best use of the ego.

Complete contentment is possible only when we transcend desires. By their very nature, desires can never be fulfilled; the moment we fulfill one, the next is waiting. To verify this statement, take the time to evaluate your life so far and see if it is true. You will discover that we all follow the eternal law of karma.

When we break this law, we are certain to bring complexities into our lives, creating what we call hell, whereas when we are in tune with the eternal law, we experience the state of heaven. And we all go through these psychological states of heaven, hell, and this world every day. Some moments are heavenly, some are hellish, and some are in between.

From seeker to practitioner to resonating with the Being

When I was a student and still a curious seeker embarking upon the spiritual journey, there were situations where I studied myself. It was like guru-shopping. I met certain teachers, but I was not mesmerized by them; I read their philosophies, read their personalities, and read their ways of life. Some attracted me so much, but most of them end up repelling me. Then, when I started Heartfulness, I experienced a profound feeling in my meditation and I found that I had arrived home at the residence of my beloved Guru who could guide me to the eternal permanent home. I was no longer a seeker.

Since that time, while observing others, I have noticed that whenever a seeker or newcomer is initially in the vicinity of the Guide, they have difficulty making eye contact. Slowly, gradually, while listening and interacting, the inhibition drops.

They try to understand the thoughts, feelings, and philosophy related to the practice that is being offered by the Guide.

Later on, they become abhyasis, diligently practicing what is being offered. This stage—practice with the support of the Guide—is better than the initial approach of a seeker. Yet even practice does not seem to fulfill the inner thirst. Neither a seeker nor a knowledge hunter can be fulfilled.

Fulfillment happens when we resonate with the being of the Master. It's not enough to observe his lifestyle or understand the philosophy. Only by resonating with the being of the Master do we begin to be transformed meaningfully from inside because of the association. Then, we are no longer students or practitioners or even disciples. We resonate with his being, so we are part of his being. We are no longer external seekers, we are internal. The Master is our integral part, despite any cultural differences between him and us.

We start the journey with a seeker's mind, meaning that we are in our heads. Then, as we develop more of an internal mind, we begin to resonate with our hearts. And a stage comes when we begin to resonate with our being—our spirit, our soul. That jump, from head to heart and ultimately to being, is a dance in resonance with the eternal cosmic spirit, with total acceptance. Mirabai dancing away while playing her Ektara is a beautiful example.

We cannot remain in the first state or the middle one. As seekers, we grow to become practitioners. And as practitioners, we grow to take a jump into the being and dissolve like a dewdrop disappearing into thin air.

For a disciplined student who has already made the transition into the heart, the next step is to jump and dissolve like the dewdrop. Courage and true commitment are required at this juncture. Those who are cowardly will fall back and start seeking again and again and again. That is why Babuji says, “For picking up the pearls one must oneself dive deep into the ocean.” Remaining in-between, neither here nor there, neither as a seeker nor as resonating being is unable to find momentum that can create escape velocity.

What stops us from diving deep? Ashtavakra gives us a clue in the Ashtavakra Gita, when he tells Raja Janaka to treat wishes as visham, meaning poison. Again, the solution is to transcend desires. Not wishing for anything grants us detachment and eventually extraordinary freedom. Whatever the nature of our desires, whether they are for heaven or for worldly treasures, spirituality says, “A desire is after all a desire, whether it is for the other world or for happiness in this world.” You have to transcend them all. Only then can you have some level of freedom. Does that mean I ought not have any desire? NO, not at all. If it is to be fulfilled, the Existence will conspire for its fulfilment, simply make no DEMANDS.



The nature of freedom

And what is the nature of that freedom? I can only describe it with a simple example: A flower-bud is waiting to open, so that it can fully open up and spread its fragrance and beauty. But what if the weight of desire doesn't allow it to open? What if our desires don't allow our real potential to be fully expressed? Alternatively, what if the sunshine of our devotion ensures that it will open fully so that the being can bloom?

I think this is why the open lotus flower is used to represent the sat-chit-anand state. This is where we find true freedom, although the journey is still not over. And at the same time that our being is blooming in higher dimensions, we are also excelling in worldly actions, as Sri Krishna describes this dynamism in action as "Kaushalam."

That blooming requires the full-spirited courage to surrender the ego's sense of individuality and dissolve like the dewdrop into thin air. It is not a lukewarm commitment. It is here that we appreciate the importance of the best use of the ego on our journey. A refined ego is surrendered to the Lord, without desire, and yet it has all the courage, confidence, and commitment of true love.

By neither desiring this world nor that world, we can realize our potential for transcendence. Our life's purpose is then fulfilled, but still much remains if we wish to go beyond. At the same time, still much remains to be done in the worldly plane, where we can help others and contribute to the egregore. We are no longer compartmentalized, having transcended all those limitations.

Transcending time

And when we talk of transcending time, what does it mean? We understand that the concept of time is created for our convenience, in order to conduct our day-to-day life. If time is defined by science as the interval between two events, what becomes of time when there are no events? The mind of a meditator, of a yogi, is in that indeterminate state, which appears to be static although it is moving faster than anyone can imagine. It is like the hypothetical tachyon particles in physics, which move faster than the speed of light. If you could imagine them moving in your room, they would be going so fast that they would be with you all the time as if they were not moving at all.

So if the concept of time is a practical idea, does it really exist? Sri Krishna said, “Kalo’smi,” meaning “I am Time.” When we talk of transcending time, are we talking of transcending Sri Krishna consciousness? Is it possible? I dare not say more. You please think over it.

With love and respect,
Kamlesh
London, May 18, 2024

