

# Driven by the Beast of Desire

*Papaji*

Who feels that we are bound? Let us examine this important subject. When objectivity arises in consciousness it becomes conditioned, limited. This is bondage. When it is abandoned, when you become without objectivity, when there is no object in the mind, you can call this no-mind. No-mind is liberation, freedom, emancipation. There is no difference between No-mind and consciousness.

How is it possible to avoid this object? What is this object? This object arises in our consciousness. Just as a beast, an ox or bull is driven by a herdsman from behind; so craving is driving everybody. When you say, "I enjoy this, I enjoy that." it is not that you are enjoying, but you are driven like a beast by craving. You are driven by this craving from behind and you go to meet the object like a beast. You become a beast of this craving. You say, "I am enjoying, this is my desire." but this is not so. You have been driven and compelled by the object, by your craving. This craving is your herdsman from behind. You are driven by any kind of desire. Almost all beings belong to this category: men, dogs, all are driven by cravings of this world and also of the next world. They are driven by this craving and therefore they suffer endlessly.

How is it possible to avoid this craving? You have been driven by this object, by this craving, by this desire since time immemorial; you do not remember. You have spent millions of years with this craving but each time you forget. You have spent millions of lifetimes. Where are the cravings, where are the objects, where are those relations of your incarnations prior to this one? You have been behaving in this way many times before. Now this will also disappear and you will begin another manifestation like this one. It is a never ending process.

This world cycle is a never ending. How is it possible to end it? Just by no longer giving rise to this craving. It is the easiest thing and the most difficult also. I say it is the most difficult because we see very few who have been able to do it, therefore there must be some difficulty. I say it is also the most easy, because if a man of reason chooses to be free he has to just get rid of this craving and it will end. So some say it is easy and some say it is difficult. It is difficult for those who are beasts of craving, for those who have

attachments, for them it is difficult. But in their final incarnation or in the company of some good person, in contact with a sage, they will understand how to get rid of this craving. Staying near a sage they will come to know. This can be difficult; this can be very easy.

I remember a story. There was a king who learned from his guru how to be free, and he became free. As a king he was free. His wife, the queen, also used to go to the sage and she was also free. They had two sons. The elder also became free but the younger was too young. He had been hearing about the same subject but he could not do it. He was not very much attached. He had lost about fifty percent of his ego but yet he was somewhat attached. One brother was in difficulty, the other had done his work, and both parents had done it.

The king, the father of these two boys, died. The queen was very fond of her husband. She said, "Why should I live here now? We have lived together, why don't I go to this king? I'll give him company." She knew how to dispose of the elements. Our bodies are composed of five elements: earth, water, fire, air, and *akash*, or space. That is what our body is made of, and that is what is outside of us. Earth, water, fire, air and akash are all outside of us. Just as we borrow some money from our friends and return it, so we have borrowed these elements to fulfill our place. We borrow earth from earth, water from water, fire from fire. This Queen knew the art of disposing of her body and she turned back the loan. That which had been taken from the earth, the earth part of the body, is returned to the earth; the liquid of the body is returned to water, fire to fire, the air that we breath in and out is returned to air, and space to space. So she also disappeared.

This is an art. It belongs to yoga but everybody can practice it; it is not very difficult. Kabir did it recently in his lifetime, and many other people who prefer to disappear in this way have done it. At Kabir's death the Hindus claimed he was a Hindu and wanted to cremate him, and the Muslims said he was a Muslim and wanted to bury him. So they were having a dispute. His body was covered and they went near the body to drag it away and there were only two flowers! His *samadhi* is near here in UP near Gorakpur; he lived nearby in Magar. So one flower was cremated, the other flower was buried!

Like this the queen departed. The eldest son performed the ceremony which has to be performed for departed parents with great honor and respect. He did not feel any kind of sorrow. "My parents were enlightened. I am also enlightened by my enlightened

parents. They are happy. They have gone to the region beyond this concept and I can see where they are." The younger brother was crying and sobbing. His brother was asking, "My dear brother, why are you sobbing? Why? What's the matter with you?" But he didn't listen. He said, "Your parents were enlightened people. They are not to be born again. You should be happy." The younger brother didn't listen. He said, "You are crying for those who are very happy at this time. And you have had many parents like these your recent parents. You must cry for them also. You have been a tiger, what about your tiger parents? You have been a fish, what about your fish parents? You have been a mosquito, what about your mosquito parents? You have been a tree, what about your tree parents? You must cry for them also. Why don't you cry? I can show you all your millions of parents now, you can see them. I can also show you your recent parents now. I can see them and you don't because you are not an enlightened person. Therefore, you are crying, you are suffering. You will have to suffer."

This boy understood his brother. We can also end bondage if we give up craving for objects. How is it possible to stop this craving? How did this boy do it? How did his parents do it? When the craving arises in consciousness it has to arise from somewhere. "I want this. I want that." is all in-between. When you become an experiencer you want to enjoy objects of experience. To have enjoyment of any object you must first become the experiencer and create an object of experience. These two things must be there: The seer and the seen.

Between the experiencer and the experienced there is *experiencing*. You are that experiencing alone. You are neither the experiencer nor the object of experience. This is missed. "I am experiencing both the seer and the seen. I am seeing." This you forget. You think, "I am the seer and this is the object of sight." We miss what is in between. If you stay between them in experiencing - this is consciousness. Everyone is having this experience of consciousness always. You will have to question this experience, between experiencer and experienced. What is this which is experiencing which is neither subject nor object? You will have to inquire into this. Or directly ask yourself, "Who am I? Who am I? Who am I?"

Many people have difficulty in understanding this. Every day I receive letters from people who find it difficult to follow this. Not everyone is capable of arriving at this understanding or making this inquiry. It needs some discipline, some ground that has not been fulfilled. It is not possible to be engaged and busy with enjoyment of the senses and fulfilling your cravings on the one hand; and also wanting to be free, wanting to attend

satsang, wanting to make this quest for self-knowledge on the other hand. This difficulty exists for those who are not free of running after desires and cravings. It is not possible to have both things at the same time. If you want to enjoy the world nobody is stopping you. The world is there to enjoy, so enjoy it! And if you are already satisfied then return now to your own Self for enjoyment, having enjoyed your own beauty, your own consciousness, your own bliss, you have enjoyed everything. Either this is the time of satisfaction or you run after things. Nobody has ever been satisfied running after these objects. As one object is fulfilled in the mind there are thousands waiting in queue. You have spent millions of years picking up one object after another.

Those people who have found that these cravings cannot be fulfilled are fit for the instruction of the teacher. They come, saying, "Now let me have knowledge." They have come for instruction and it will work. A dull mind which is engaged somewhere else is not listening to the instruction of the teacher and will not get the teaching although the teaching is the same. It is said that those who listen to the teaching, those who come to the teacher, those who have satsang are in their last incarnation. They have tried everything else without finding satisfaction. They could not find it last time so they have returned with only this desire for freedom. When there is only the desire for freedom they will attain freedom. Whatever age they may be they will set off one day to find the teacher, and sitting with the teacher this instruction will drive deep into their heart. They will see that here is wisdom and here is light.

Trouble comes for those who are engaged elsewhere and still say, "We want to be free". This is not going to pay them at all. If you have *amritam* and cyanide in the same cup it will not work. If you have to take cyanide, take it cleanly and see the result. That is the result that you have always been seeing. Now is the time to taste a drop of amritam, of nectar, of bliss. What is this nectar? It is bliss, it is consciousness, it is existence. Nectar is that which, having tasted it, you get complete satisfaction with no more searching, with no more coming and going. The only trouble is this: You cannot at the same time have enjoyment of the senses and freedom. You will have to decide. Or use up your life and have another life; there is no problem. Each one of us has already lived 8.4 million incarnations to be here today. If this is enough then let us now aspire for freedom and for freedom alone, and let us see what happens.

We are not speaking of any method anymore - you have had enough methods. Certainly no method is going to give you freedom because every method will need body, mind and senses. Whatever you do - whether you travel to holy shrines, to holy rivers, to

temples, practice rituals or yoga - you need a body, you need a mind, you need senses. This mind is the root of the problem itself; this mind is *samsara*. It is a demon 35 million years old . You are walking hand in hand with this friend since time immemorial and you do not know who this fellow is. Still you do not know. Why don't you part company with him just for five minutes and see - see how free you are without mind! We have seen that when all objects are abandoned from consciousness you have no mind. When there is no objectification in consciousness you are immediately free.

For some this is very easy; listening to the instruction of the teacher alone is enough. For some dispassion and effort is advised, dispassion and sadhana is advised. This sadhana is: If you forget yourself, again and again return to This. Again return to This. You will get rid of this mind.

What is the mind? Just one thought is mind. This one thought is manifestation, is 35 million years. Abandonment of this one thought is freedom. So this is very easy or very difficult. When you utter the word 'I' it takes you back 35 million years: just the thought of 'I'. As far back as you go you will find an endless past in this one 'I'. You will find the future and the present also contained in this 'I' thought. This one 'I' thought has created millions of people. It has created heaven and hell.

This one thought is also the key to ending past, present and future. It can also liberate you. To abandon this one 'I' thought is liberation; to cling to it is bondage. One is easy, other one is difficult. This is your choice and you have to make your choice this instant. You are free from the beginning. Who told you that you are bound? You have chosen to be bound because of craving to enjoy, and you are not satisfied so far. Now let us sit together and help each other to get rid of just this one 'I' thought. How can this be called difficult, just to get rid of this 'I' thought? Where does it exist? When you search for it or try to see it or touch it or feel it or even conceptualize it, it does not appear. We never look for this 'I' thought; we like to be chased by it like a beast.