

# **The Elusive Obvious (The Sanatana)**

- Pujya Sri K. C. Narayana

When some thing which we say is proved as wrong and we find ourselves exposed we often meet it with denial, blame, and when inevitable excuses. When we do not know, by consciously being aware of that we can avoid passing on something that is fraud as certainty. This internal decision is the criteria for Truth and is essential to be maintained strictly in sadhana.

Some thoughts can construct certainty where it does not exist. There are few absolutes but many more are merely presumed: though they are held in common in a group or society. For instance, we will all die. Another absolute is that freedom is not more or less based on one's awareness of it. When one insists that something imaginary is real, one can be standing in a pure river feeling thirsty and even leave the river to go to quench the painful thirst in a desert. This is how I feel about persons who are in this path and have the taste of the Real Ultimate for some moments at least, feeling that they are not having the real experience they should have. They have imaginary

notions of the Reality or the Ultimate or Transcendental reality and find the real experience they have now as not tallying with their imaginary and illusory notions and start searching for new means and/or unjustly dissatisfied.

The process of imagination and memory combined with the naturally limited perceptions helps us form a point of view of the world and the world then appears as such. The point of view that arises from this process may have fragments of relative truth. Real objects and events become the elements (information) that support our position and are emphasized and we tend to deemphasize or exclude those that do not. Misleading statements and even lies may be used to create the desired effect in others even as in a fictitious movie. This makes the fiction appear more real. These relative truths appear to give credence where it is not due.

One can take anything real and use it in propaganda for a fiction. It is common for the journalists to present the fact which can give a very undesired impression. If a news paper were to report that 'that groups of young protestors were defecating in the corner of a public building in which they were protesting', it can induce highly charged emotional reactions of righteous indignation from the herd that feels certain of the malevolence of the youths.

But the truth might be just that the young people were defecating in the corner of the building because that was the location of the toilet. That is the way the truth is distorted often by the learned!

We should be aware of the stark reality that in our mind we maintain some egoistic notions held close to the bosom about objects, ideas and events: and whatever experience we may have there always is the possibility that nothing will be allowed to ever expose the fraud constructed and existing only in our mind. This obscures the obviousness of true freedom. There are a lot of things and events which are unknown to us but we should realize that the unknown does not limit our freedom because the freedom we are seeking is not relative to our knowledge. This freedom is really free of all knowledge: both authentic and erroneous knowledge comes and goes within like a breeze.

During meditations what we feel is, is awareness itself and not the objects or the perception within awareness. It is being. We should not mistake being for perception or thought because both perception and thought arise within being. One moment of 'no thought' reveals to us that being does not cease with the absence of thought and perception. Therefore we should encourage ourselves and

others to enter into Silence without anticipating any illusory notion of what we consider as realized state and I consider that is the very essence of meditation.

We all know that all forms of energy follow the path of least resistance. These paths chosen by the energy can change naturally or manipulated artificially. The path of least resistance for life energy is thought itself, and that is why it is also called pranasya prana. This thought (prana) constructs concepts of self and the universe in imagination. In imagination, one can direct energy in a myriad of ways, inducing feelings that have little or nothing to do with what is real. When this system of thought creates an experience, particularly one that is inducing strong emotion and using fragments of truth, one gets lost. That is how that which is obvious seems to be elusive.

True awareness during meditation will reveal a sincere longing to be free of any and every pretence all together. One can come to understand that as long as one is creating illusion, one cannot avoid the suffering of the delusion and of the consequent disillusionment. No illusion can withstand the force of being. If you have suffered disillusionment, then be grateful. When one is disillusioned, one loses what is, by definition, unreal. In reality, one has not lost anything. This can inspire a person to give up this endless chasing of rainbows and become sincerely interested in freedom.

The very peace and joy of being that people truly want is in fact being overlooked in all this chasing of form and the myriad strategies during meditation. Peace and freedom is not found in thoughts or forms that come and go. Peace and freedom is ones own nature, it is what all form, and all perception of form arises from, the source. It is that we are faced with in Silence: it is for us to look and enjoy our freedom in such a state and even go beyond experience.

Only freedom can reveal freedom. A pretentious self (Observer or what goes by the word Sakshi) cannot be free for such an entity does not truly exist. It is only thought. In the absence of this pretentious self, all that one "is not" will simply dissolve like salt in the ocean. The ocean is the Masters consciousness which can perhaps be called as freedom itself. It is the Sanatana: the ancient and ever present.