

Purpose Of Life

The purpose of life is to watch life happening. I can watch life happening only if I am anchored in peace and harmony from moment to moment. I can be anchored in peace only when I am not uncomfortable either with myself or with others. I am not uncomfortable only when I do not hate anyone, either myself or the 'other'. I do not hate anyone only when I am able to accept totally that "events happen, deeds are done, but there never has been an individual doer of any deed."

Transformation

Any deep understanding, any transformation, can happen only in a still mind, only in that alert and yet passive mind in which there is no blaming, no condemning, no conflict, no resistance. In such a state of mind, one is simply confronted with 'what-is', which is precisely what is supposed to be according to the Cosmic Law.

Harmony

In the end, all happiness can be reduced to three words: 'me', the 'other', and the 'relationship' between the two. If the relationship is harmonious, there is happiness. If the relationship is unharmonious, happiness is absent.

The One Source

The Source can only be One – the Unmanifest Unicity transforming into the multiple manifestation. It is this impersonal energy, functioning through the human psychosomatic apparatus, which generates the original thought leading to individual action. This is considered by the separate entity as ‘his’ action. Thus, the whole process of the individual entity with volition, considering himself the doer, is in fact the activity of this impersonal primal energy.

As the *Rubaiyat* of Omar Khayyam puts it:

*“With the Earth’s first Clay They did the
Last Man’s knead,
And then of the Last Harvest sow’d the Seed:
Yea, the first morning of Creation wrote
What the Last Dawn of reckoning shall read.”*

This Impersonal Energy is the one source of all the opposites in the manifestation, beginning with male and female. From the human perspective, the cosmic drama appears as a play between the inter-dependent polaric opposites of every conceivable kind.

As the *Tao Te Ching* says:

*“Under heaven,
all can see beauty as beauty
only because there is ugliness.
All can know good as good
only because there is evil.”*

'I Am'

The Source does not need to be aware of Itself. Awareness happens – *I Am* – as the Impersonal Awareness in manifestation. When the 'I Am' identifies itself with an object, the personal awareness arises as an individual object.

Conflict No More

Living one's life involves a series of happenings in which an awareness of the 'me' as a separate entity really does not exist. The 'me' becomes conscious of itself only when there is conflict. Until then, so long as everything is moving smoothly without any frustration, without any contradiction, there is no consciousness of oneself in action. I am aware of myself and my 'problem' only when I am blocked by something that the 'other' has done which has affected me adversely.

It is necessary to understand the relationship between 'me' and the 'other'. Normally, if I am hurt or opposed, my immediate reaction is that the 'other' has done it and so I hate him. If, however, I am able to accept that in life, as the Buddha has so clearly stated, everything is a happening and nothing is a deed done by anyone, the 'conflict' simply cannot arise. If I am hurt, it is obvious that the event – according to the Cosmic Law – was supposed to hurt me, and, most importantly, through which body-mind organism it happened is totally irrelevant.

Freedom For The Ego

The basic problem of the ego is whether what is sought is freedom *for* the ego or freedom *from* the ego.

It is quite clear that a sage has to live the rest of his life, after he has had the full Self-realization, as the same separate entity that he was before. How then can he say that he truly sees no separation between himself and the 'other'? There is the problem! How can the ego – which is identification with a particular name and form as a separate entity – be destroyed and yet live as a separate entity?

In other words, it is obvious that a sage continues to live his life as a separate entity, and, therefore, he must have an ego. How can there be an ego without the sense of separation? Such a contradiction it seems cannot have a solution, and yet there is a simple answer. The sage *does* see a separation between 'himself' and the 'other', but only as the separation between two separate instruments, through both of which the same energy functions and brings about whatever is supposed to happen according to a Cosmic Law.

When the sense of personal doership is thus removed from the ego, what remains is only the identification with a name and form, a totally harmless ego, a mere instrument through which life happens. It is the sense of doership that causes the meaningful separation and, when that is destroyed, no real separation exists.

The freedom that is sought is really not freedom *from* the ego, but freedom *for* the ego from the sense of personal doership.