

Sixteen Months to Freedom

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"Take the mind for what it is, all the rest is automatic"
T. Padmanabhan

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Introduction

Dear reader from the West, you're entering the world of Eastern philosophy with this book, and chances are you don't know much about it. This introduction is intended to give you the necessary information you need to read the book correctly.

You probably think that different religions aren't compatible, and it's no secret that many people from the West -especially in Europe- are very suspicious regarding religion.

Each religion has at its heart a certain mysticism. We won't be talking about religion but about mysticism which is unique in the following sense.

The purpose of all mysticism is to reach a State, and this State is unique and universal, meaning it doesn't depend on any specific religion.

When someone reaches this State, religion refers to them as a saint, usually meaning that this person is enlightened by God.

The religion I was educated in, for example, forbids people to think of this State as something reachable, or something natural. This religion presents this State as something that can only be given to few people by God Himself. Essentially you're not allowed to think of this State as something that you

can reach by yourself following a simple and relatively easy set of instructions.

Buddhism is different. Because prince Siddhartha, who later became Buddha, was a man, it seems natural to think that that every man can reach the State, simply following Buddha's Path to the State.

You eventually come to think of a set of instructions, and you'll first assume that the Path to the State is exceptionally long and difficult. This is probably the picture drawn by your imagination when it comes to thinking about zen and meditation.

India has its own peculiarities. Upanishads is an ancient Way to reach the State which makes the path to the State infinitely easier. Essentially you can reach the State by a process of renunciations.

The State can't be anything assertive (at least for the mind), so if you try to define it, it will not be what you define. At the end of the process of renunciations, definition after definition, you fall into the State. Quick and easy!

The Upanishads' Way is the only Way to reach the State which won't take 20 years of meditation, or anywhere near that amount of effort. In fact, the Upanishads' Way is fairly easy, and any person determined enough and dedicated to the goal is almost certain to succeed.

In India at the beginning of the twentieth century, Ramana taught a way which was equivalent to the Upanishads.

Padmanabhan's Way has been developed in [A] and [G], it is inspired by Upanishads and the teachings of Ramana. It's extremely quick and easy.

Everyone determined and dedicated enough will reach the

State in a few days.

I insist on the fact that the reading of [A] and [G] is particularly dense and difficult. This is one of the purposes of the present book, which will help you understand these two fundamental articles.

This also means that these articles have nothing to do with what we're used to hearing in the West concerning the State of Enlightenment, and Padmanabhan isn't your common guru.

Padmanabhan is one of the best theoretical physicists in the world, I came to know of him as famous in the West among string theorists for an article written in 2002 in which he could show that Einstein's equations could be deduced from the concept of entropy, and he and his daughter in 2014 gave a solution to the most difficult problem in theoretical physics of the last 30 years, the so called cosmological constant problem.

This should be proof enough that reaching the State will not impede you to live your life, whatever it is.

Now what is the State?

First the State is *not* what your common guru may advertise as: "meditate with me and you'll stop aging, you'll always be healthy, you'll become successful and rich." Your common guru may be a genius merchant and knows perfectly well that your culture reinforces your ego so much that you essentially only buy into ego boosting.

Instead when we compare the 4 visions of the Buddha, the first three visions are an old man, a sick man, and a dead man. Essentially at this stage prince Siddhartha understands these three elements as the basis of the real world *rather than denying them*.

Sorry to start with the bad news, but your forever young

fantasy and your ego problem are the very problems you need to solve. And reaching the State *is* the solution.

This is what the State is in the first place: a way to protect yourself from the ego, from the mind, and a way to accept your aging and mortal condition. It is also a way to stop being completely insensitive to the suffering of other people, and on the contrary start becoming sensitive to other people. The problem is not to reinforce the ego by finding a way to realize your forever healthy fantasy, the problem is to destroy the ego so you essentially don't care about being sick or healthy, or even dying. At the same time you'll start caring about others.

This important element is in [G], but I warned the reader that [G] is dense, subtle and difficult, and I've met many people who had carefully read [G] but didn't understand this fundamental fact.

Very strangely, I've heard many times in the West the idea that the duality of State and ego is natural and belongs to the human nature, and that constantly being in the State is impossible, and is only a fantasy of the ego (and would reinforce the ego trying to do this). I've heard this strange idea so many times, it's very common in the West. Another false and widespread idea is that being in the State is equivalent to just stopping your thoughts.

You can't actively stop your thoughts, which is an assertive and aggressive attitude too. The State can only be reached through renunciations.

Likewise if I could give you some aggressive medicine which would "stop your thoughts", you wouldn't reach the State anyway because you wouldn't have grown in compassion as all you did was take the medicine.

This is what I came to understanding from private letters I exchanged with Padmanabhan. First, Padmanabhan corrected the false idea that the State was about stopping my thoughts. He said that this doesn't work because it's too aggressive. Instead, the State is a State where the mind vanishes by itself.

As the reader can see, stopping is an assertive action, referred to as too aggressive by Padmanabhan, the term "vanishes", especially applied to the mind, really refers to a removal process. Proclaiming values is assertive, proselytism is assertive, and in this context, this assertiveness is reinforcement of the ego.

This is why there can't be any proselytism concerning the State. This book is not about changing people, this book is just about helping people eventually, when they have decided to change themselves in the first place.

But now, if we consider the State as purely removed, the permanency of the State is the complete vanishing of the mind so first it is possible, and second it is the ultimate goal we should pursue (removed as far as the mind is concerned).

The problem in this kind of discussions, I have noticed many times, is that no one agrees with the vocabulary we use. Essentially there are almost as many definitions of the term ego than there are people reading this text.

What I call ego here, following [R], is the illusion of the mind which creates the thought of a (false) "I", attached to the correlated illusion that this "I" is separated from the world. As the mind vanishes, all thoughts vanish and the illusion of this "false I", which is a mere thought, also disappears. As a consequence, you don't see yourself as separated from the

world anymore.

This is contained in [A] and [G], but as I said, reading Padmanabhan's writings is difficult.

Hegel versus Buddha: "change the world" versus "change yourself". In his letters to me, Padmanabhan pointed out a key notion: belief systems. Whatever your mind conceives -whenever it fails to vanish- necessarily belongs to a belief system since the mind needs to believe in itself, as a "false I", since every single thought can only be conceived by the mind as "I think". This includes your highest values, your favorite scientific theories, your feeling of responsibility.

Ego is a term widely used in the West. This term has different acceptations according to who uses it and who listens to it. In an effort to better understand Eastern philosophy, we should clearly stop using this word and replace it by "false I" or simply "mind".

For example if we analyze a previous sentence: "the ego is the disease" should be understood as "the mind is the disease".

Likewise the previous sentence: "your culture reinforced your ego so much that you essentially only buy into ego boosting". This refers to addictions in general and addictions to consumption in our societies. Many people have written about addictions in our Western societies, but what this sentence means is that *you're essentially addicted to your mind*. Addiction to whatever we can think of is just addiction to the mind in the first place.

Belief systems is the notion which breaks the symmetry between Eastern and Western philosophies. Western philosophies are necessarily plagued with a Godel like argument, which essentially asserts that any construction of the mind needs

some belief implementation so can never be proved completely.

In the context of Eastern philosophies, the Godel like argument is easy: This "I think" can't be proved, because any proof requires you to think, and any thought needs an "I think" as a prerequisite. In each of your statements, no matter how carefully proved, you can't go around this "false I" given by your mind each time "it" thinks.

In this sense Eastern philosophies can be regarded as the next step beyond Godel's "mathematical philosophy". Eastern philosophy can also be regarded as the next step beyond Descartes's philosophy, as I'll attempt to show now.

Descartes's "I think, therefore I exist" is the discovery of the basic and fundamental structure of any belief system, where the "I" is a "false I" which we need to believe in, since it is necessarily given by the mind each time it is thinking. Opposite to this we have Maharaj's "I am that" where the "I" is the real "I" perceived beyond the mind, in the Direct Experience.

Indeed, the vanishing of the mind leads to the State and to the Direct Experience; every imaginary construction then vanishes and allows you to enter the real world. Because it is an experience, it doesn't need any proof to be validated. So Godel's argument doesn't apply. The Direct Experience takes place beyond the mind.

In the beginning of this book, the reader will read expressions like controlling the mind, or the mind under control. This is a Western way of speaking, since controlling is assertive, and an act of the mind as the "false I". On the contrary the State is the abandon of any kind of control.

I guess that only the teachings of Ramana can give a con-

sistent view of this. According to Ramana and as I mentioned just above -but this notion is fundamental and it's better to talk about it at length- the ego is the instance of the mind which makes the mind believe you're separated from the world. The "I thought" is just a thought, and the mind is a pile of thoughts. The "I thought" is clearly as you see the assertion that you're separated from the world, and also the false idea that you can control the world. You can't control the world simply because you *are* the world, or if you prefer because the world is you. This "I thought" refers to what Ramana calls the "false I".

When the mind vanishes, this "I thought" disappears, and the "false I" leaves room for another "I", the "real I" or the Soul. The "real I" is not separated from the world, the "real I" *is* the world, more precisely, *the real I is the One*.

When I refer to controlling the mind, who is in control? The "real I" doesn't even control, the "real I" just Lives through me, exactly whenever the "false I" disappears. When the false I disappears, the mind necessarily vanishes, so once again it's a vanishing of the mind or a vanishing of control. The unfortunate expression "controlling the mind" refers to this vanishing.

Again, there's no value, no proselytism here. As Padmanabhan explained in his letters, the State is just a fact like anything else. Facts versus belief systems, real world versus imaginary constructions of the mind. Not being in the State doesn't stop the One from Living through us. Living according to the ego is just a fact concerning one's level of consciousness, this level of consciousness is a fact, but this fact doesn't affect the One of course. Being separated from the State doesn't change anything, except our blindness to The Truth.

As I mentioned earlier, the expression "according to the ego" should be replaced by "being enslaved by the mind".

Padmanabhan gives insight into the asymmetry between Western and Eastern philosophies and Science; Science only assert some truths, Eastern philosophies speak about the Truth.

The reader at this point should read [A] and [G] again; these ideas are clearly stated in Padmanabhan's two fundamental articles.

Going back to belief systems, religions consider that the State can be given by God only, and only to a few. This is untrue, actually many people are in the State, and you have probably met some of these people in your life.

I did. I didn't know it was the State and when I met these people I hadn't had the chance to reach the State myself. They tried to convince me that it was easy and that I could do it for my own benefit, but my prejudices against spirituality and religion were too high a barrier.

These people told me that the State was simply the clear Consciousness of one's Soul and the Direct Perception of the One which was Everywhere.

This is, in my opinion, a very pedagogical way to start introducing the State.

If you want more, just imagine that the world around you is not real. What you see, what you feel, what you observe are simply different states of your mind. Your mind being a machine, at this stage you're just a machine, seeing and feeling what the mind tells you to see and feel, and also doing what the mind tells you to do.

You're the slave of a machine - your mind - which is itself connected to other minds through language. These machines

connected to each other in a network, form a system, which tells you that what you see is real, since everyone in the system sees the same as you do (for the very reason that the minds are connected).

That's how you can believe in pure and applied reason, science, Western philosophy, and not even doubt them. But what you don't see, is that the confirmation you get by checking what the other minds say, that is what other people say, doesn't check anything since all these minds are connected to each other in the first place by language.

Whatever your mind tells you, you need to believe, since your mind is the only instance able to tell you anything about the world.

What you don't see is that your mind is simply serving the ego.

And remember that the ego here is not simply the most ambitious part of yourself, as this definition is more or less the one used in the West.

As we previously said, the ego is who you think you are: that is your identity as it is presented to you by your mind. So your ego is a belief, since you need to believe in your identity according to your mind.

The ego is the illusion that you exist as an entity separated from the world. The ego is the disease, the source of all your desires and fears.

Padmanabhan's Way is intended to deliver you from the slavery of your mind, thus of the entire system, in the fastest way possible. Padmanabhan's Way is intended to heal you from the disease, that is to heal you from the ego. The ego is the source of all your suffering. Again you should understand

the mind is the source of all your suffering.

How is it possible to be so quick and why is it almost necessary to be so quick?

You need to declare war on the mind, but the mind being so powerful and the ego so strong, you need to win this war by surprise.

If you try to remove the ego little by little, the part of the ego you didn't remove is going to create so much suffering because of the little part you removed. The trick is to remove the ego all at once, so after this instant operation there's nothing left in you to create any suffering.

It looks scary at first, because you want to remove the illusion of your identity, but behind this illusion there is the real You, this real You is going to take the place of the ego once it is removed, and You'll find yourself in the State almost instantly, with nothing else to do.

Chapter 1

A manual of instructions

If I have done my job well, this should be a manual of instructions. These instructions are an introduction to the real manual [A], designed to give to a person all the material they need to reach what we call the State, or State X, by themselves over a very short period of time.

And if you're smart, you should just take inside this introduction the minimum information you need, go to [A] and start preparing yourself to reach the State.

Reading book after book is not going to put you there. Don't read, just do it!

I started to read and follow Padmanabhan's Answer six months ago, and these are the notes I took during these six months.

There are 16 of these notes, and you have to understand they *necessarily* contain some kind of falsehood. [Note to the

reader: the last reading of the book has finally taken place 16 months after the beginning of this extraordinary adventure, and the number of notes is probably now more than 50]

These notes explain how someone can try to reach the State from the reading of [A] *in a practical way*.

And the practical path to the Truth can only be made of falsehoods. Otherwise there would be no path and just one point!

The problem is to construct the practical path to the Truth using falsehoods which will help you.

Padmanabhan says that reaching the State is like learning to use a bike. The true and perfect movement is the end goal.

Padmanabhan's Answer, or equivalently Padmanabhan's Way is very direct, and this is the way to learn. Still when you start, at first you'll need to help yourself by putting one foot to the ground or putting your hand on a wall to stay steady. These falsehoods are part of the process of learning.

You might be surprised by this presentation, especially if you are used to scientific or philosophical articles where some theory is presented in order to give you "the state of the art" knowledge of a topic.

The content of this book in terms of knowledge is empty, since this is not a theory.

Suppose you want to climb the Everest. Once you're there and it's too cold, you don't need a book of thermodynamics to explain you why it's cold and what is the theory of temperature. Once you're there you need the right clothes to protect you against the cold right?

This is the material you need to climb up there. If you see things repeating themselves, it means that I put many of the

same clothes, thinking you might lose one, or that you'll need another one just in case.

If you see a chapter containing different ideas which don't logically relate to you, you will ask: "why is he putting *food* and *clothes* on the same level?"

Simply because you might be *cold* and *hungry* at the same time! And also because the last thing you need is your logical mind in this adventure.

You can see it another way.

Suppose the journey to the State is a place. These notes are 16 descriptions of the same place from 16 different points of view.

From one point of view, you see these two kids playing in the playground, from this other you see the parents waiting for them but the kids are hidden by the tree.

From this third point of view you recognize the tree but the family is hidden by a building.

My wish for you is that you'll refer to [A] and start your journey to the State before having even finished this introduction.

Repeating is key: you won't reach the State by organizing your mind and trying to control a very ordered demonstration from beginning to end.

How do you climb the Everest? By repeating each step again and again, while finding in oneself the determination to reach the goal, and the adventurousness to take the risk.

So if things are repeated, it's good for you.

If you are just motivated, forget it and go back to your life, motivation is not enough. Come back later, you'll be luckier next time!

Determination means that you've been able to find such an amount of energy in yourself that you already know that any obstacle, whatever it is, won't count in your decision to continue towards the goal.

This was to remind you the definition of determination, so you can decide if you fulfill the condition to begin trying.

In fact, if you have the determination, you're almost there already. Be confident it's going to work!

If you have the determination, you just need the instructions. As I said, everything is contained in [A]. Once you're advanced, you can complete with [G,M,R].

[R,M] each contain a chapter about how to reach the State. The rest is the description of the State. This chapter is the only thing you need.

Don't spend time looking at descriptions of the State, focus on the instructions! You'll never climb the Everest by just looking at the top and find it interesting, so look at your feet and walk!

Then you won't be that far from just witnessing yourself looking at your feet and walking, You being the Everest and the Sky all together!

Chapter 2

Why the guys who left feel sorry for the guys who stayed back

If I have a student, and if I see that this student has no particular skill that would make him better in mathematics even if he worked hard, why should I encourage him to work more? Not everyone can become really good at mathematics, and to be frank becoming good at mathematics is not necessarily an end goal in life.

Being good at mathematics is a skill that requires work but also innate qualities which are not given to everyone. As Padmanabhan puts it, being a Chess Master is a difficult task which requires hard work and doesn't really come naturally.

But if I now have a student, and I see that this student has all the innate qualities to very easily become good at mathematics, that this student is working hard and makes every

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effort to become better, and still this student is not progressing the way he should, I will look at his work closer and see what's going wrong.

Suppose that I realize after a closer look that this student just lacks some confidence or some simple encouragement which could change his situation radically in one instant, I will very naturally feel sorry for him. So I will think very closely about the problem and take some time one day to give him exactly the right encouragement he needs.

The reason we feel sorry for the second student and not for the first one is that these simple couple of minutes spent with him can change his life in great proportions. The first one is doing the best he can, and there is nothing we can really do for him to improve his condition. But it is very sad to see that someone could change his life greatly just through a short discussion. That is why we feel sorry for him and think very carefully of what we should tell him during those five minutes so the situation can be changed.

This example is just about students and the way they progress in mathematics. Once again let's repeat what we just said. Mathematics is a difficult subject and it is not possible to help everyone to become good at it. And once students have become good in mathematics, is their life changed in such a way that we can say they will live happily ever after? Certainly not. The skill is hard to get, few people have the innate abilities to achieve anyway, and once you get the skill it is a nice achievement yes, but what else?

Now imagine a skill that everyone could get, that would require from you to change just one small little thing, and that would result in the greatest improvement in your life in

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such a way that with this new skill would be able to replace any other by far.

How sorry do you think people feel for you, when they see you fighting with the difficulties of life in the dark, when they know you would only need to "light a match to brighten everything" (Padmanabhan), and find yourself in a completely different condition?

When Padmanabhan insists on the fact that everyone has the innate qualities to reach the State, the consequence is that you should ask yourself one question. If you had one special gift, for example mathematics, you would probably have worked hard to become as good as possible in maths to explore this gift and who you are, and also because developing one's innate qualities is just a natural way of being.

So the question you should ask yourself is: if you have this gift to be able to go to the State, as your most innate quality, why don't you explore this gift and who you are?

But there is more to it. If you had one innate gift and you had worked on your gift so you became very good in one domain, you would be happy to know that you can improve, but to a certain point you would still think that at the end of the day, becoming an expert in one domain is no more than what it is. It is a nice achievement, it is interesting, it's a great adventure, but it doesn't change your life radically.

Going to the State is going to change your life radically, to such a point that any other gift or activity of yours will become secondary. Some enlightenment will happen which will change the way you look at all the things in life, in such a way that your daily suffering will vanish.

Finally you won't even need years of hard work to get to

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the State. When Padmanabhan says that it is harder to become a Chess Master than for anyone to get to the State, it really means that you just need "to light a match to brighten everything".

It doesn't mean that it doesn't require any work at all, Padmanabhan is clear with the fact that you will need to meditate all the time, that is, you will need to make every activity of your life a meditation! This looks like a great investment from outside the State, but it isn't at all. This constant meditation is what I would call *vanishing work*. Meditation is not working, meditation is just staying in the State, so it is the result more than the work to get to the result. Meditating all the time is just being in the State, so it is the end goal already.

A sports champion has to lift a heavy cup in his hands when he has won a competition. No one is going to say that lifting the heavy cup in his hands is hard work or so inconvenient and tiring that it would have been better for him to lose the competition. Meditation is not the work, meditation is the fact of already having won the prize.

So is any hard and painful work required to reach the State? Yes there is, which is very contradictory in fact and most interesting. The painful moments are the moments when our meditation is not intense enough to control the mind anymore. It is perfectly possible that on your way to the State you will find moments where the currents of thoughts coming from the mind are too strong, in such a way that you don't know how to make the mind vanish, at least not all the time.

At the end of day, the difficult moments you find on your way to the State are just the moments where you don't control the mind, meaning the life you had before trying to reach the

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State!

There is such an attractiveness and naturalness in the State, that when you've been in the State, coming back to the preceding situation becomes the very definition of pain and disappointment.

The State is protecting you from all the pain, fears, frustrations and persecutions coming from the imaginary unconscious part of the mind in such a way that when you lose this protection, you really feel great pain because you're not used to it anymore.

In the normal situation, your mind has created mechanisms for you to become insensitive to the pain it creates by itself, but if you stay in the State long enough this insensitive disposition is not necessary anymore and disappears.

It is like someone who was used to walking in very cold weather and their body had become insensitive to the cold. If they travel to a warm country and rest peacefully in the sun, it can be terrible for them to get back in the cold and at once feel the freezing pain with no particular mechanism to work as an analgesic.

When you realize that, you realize at the same time that when you go to the State, the worst that can happen to you is just going back to where you came from, your preceding life with an uncontrolled (non vanishing is more correct) mind.

Chapter 3

To the Western reader

The problem of the Western reader is that when they start becoming interested in the State, they are going to carry with them the history of their own culture and they might therefore misunderstand many things since they belong to another culture. For example they will put the State under the category of spirituality, which is not necessarily a good thing.

In short, if you are the average Western non believer "who believes to be a good person" when you hear the word spirituality your first Pavlov response will be unconscious guilt and panic (I'm a sinner and God is watching me) so you'll more or less try to run away (I don't want to sacrifice myself) and negotiate (please please I'm a good person don't punish me).

Spirituality in this Eastern context has a complete opposite meaning. Most importantly, spirituality is designed to help you in your life, help you overcome the suffering you might encounter, and help you overcome your psychological difficulties which impede you from really living according to your inner

nature and personality.

Also spirituality can have other meanings depending on each individual. For me, I'm so enthusiastic about entering the State because it's the craziest thing I have done in my life. My intent has never been to be a better man, or save my soul, but instead to do something really crazy with my life, which makes my life worth living, above all I was enthusiastic about taking the risk of diving into the Unknown. Which isn't to say that someone else won't have another source of enjoyment in doing it.

The second thing which will appear to the Western person is that the State looks like a kind of impossible state to reach or at least something that can only be reached by a few.

When Maharaj says "I was never born" or "I will never die", the Western reader will have this feeling of: "what kind of strong drugs do they take over there in India". I don't think that their thought will be "ok, looks cool, let's do it". It looks far from a usual everyday life perception, but it doesn't mean it's hard to get there.

This is perfectly understandable that at first people can have doubts about their chances to succeed, and that is why it seems necessary to me to explain why the State looks impossible, and why in fact the State is easy to reach and why the usual spiritual attitude is not necessarily going to help.

The reason is that we have two modes of perceiving the world around us. The starting state of any reader will be called state S, and the state we're talking about and which is to be reached will be called State X.

These two states correspond to two different modes of perception. From state S, X might look impossible, but from

State X, it's now state S that looks strange, uselessly painful, poorly efficient.

It is even more than that: if you only experienced state S, let's say that State X looks impossible for you, but in fact it is as easy to reach State X as it is easy to learn anything else, like learning how to use a bike, or learning how to swim. It's easy and doable as long as you have the determination and courage. And also once you've learned the skills to reach State X, not only it will be easy to reach State X whenever you want, or to stay in X all the time, but state S will look so weird to you that you won't even be able to stay in S.

Pursuing the analogy, suppose you know how to use a bike, then it is simply impossible for you, when you're on a bike, *not to know how to use it*. The same goes for when someone knows how to swim, if this person finds himself in water out of their depth, it will be impossible for them *not to swim*. It's like you couldn't just wake up one day and notice that you don't know how to breathe anymore.

So in a sense, state S looks almost as impossible from state X, as State X looks from state S.

As I said just above the problem of putting State X under the label of spirituality, is that you will carry with it all kinds of conscious and unconscious falsehoods, which are useless and also highly counterproductive.

If you didn't carry these falsehoods, it would be different, since you would see spirituality as a way to help you overcome guilt, fears, frustration, predictability, boredom, suffering, being paralyzed in action.

But chances are that unconsciously for you, the word spirituality means almost the opposite, if not the exact opposite.

Indeed chances are that you unconsciously feel some guilt of being a bad person, a sinner by nature, that you need to turn your bad nature into a better one. In a choice between bad and good, if your nature is bad, it means you need to sacrifice yourself, your own nature, to become good. You have to do good actions, not bad, help others, think that others are more important than you, in one word again accept some sacrifice.

These are falsehoods because there's no way you can change yourself by assertive "good" and conscious actions as if you didn't have an unconscious mind. Only through the removed way of tackling the problem, used in Upanishads, which are the basis of Padmanabhan's Way, can you change yourself radically, that means consciously and unconsciously all together. You can only take actions according to your state, so you need to change from one state to another, not sacrifice yourself or anything like that.

As long as you don't follow this removed process, you get caught between the good and the bad, and you have to deal with guilt, sacrifice, others and yourself.

As Padmanabhan reminds you in [A], as long as you're in State S you aren't enlightened, you're insensitive to the suffering of other people, and you're afraid. In this sense spirituality is what you thought it was: it has to do with becoming sensitive to the suffering of other people.

But this is not said to make you feel bad, there is no judgment concerning you in these remarks. It's just the fact that you're in State S and it is just a fact that you behave according to the state you're in. You can't be in State S and feel true compassion, there's no issue with it but that's it. Any assertive

"good" action will force you to fake compassion, you won't feel compassion as if you were in State X. Doing conscious good actions one after the other won't get you to State X, you need something else to get there, you need Padmanabhan's Way.

Let's take another example, and analyze it.

Suppose you have an appendicitis, and you need a minor operation at the hospital to remove the appendix. Let's call this first state S. Once the appendix is removed you'll be in another state, called X, that's all. Easy right?

Now imagine that all these moral injunctions are not wrong by themselves, but they are just like asking you to run a marathon with an appendicitis. That is why it is so hard and so painful for you, to the point you just can't do it. Or even if you do it, there is no strong reason to think that what you do "improves the world" around you. In this sense only being in State X can (and does automatically) make you take the best decision and action.

If you go to hospital and proceed to have your appendix removed, then you will feel so much better that maybe you will run the marathon by yourself without any injunction at all. But also you might not like this kind of sport so you'll prefer to do something else and just watch the marathon on television eating chocolate and cheese. You'll be allowed to do what you want, except that what you do, you will do while being fit, that is in State X.

The only "spiritual thing" that Padmanabhan is asking you to do is go to hospital and get cured. Then you'll be free to do whatever you want. It's just that the chances you'll want to run the marathon will be much greater after the operation than before, as you can easily imagine.

So now how fun is the hospital, is the food good and how long do you have to stay there?

First here is a bit of bad news. You remember the movies where the tough guy removes the bullet from his arm in the jungle while 50 bad guys are looking for him with guns?

Well this is kind of tough but the problem is that you'll have to remove the thing by yourself the same way. There is no hospital for reaching State X, no exterior surgeon can do it for you.

And what do you have to remove? It's the more or less simple and harmless operation of removing the ego, I mean the "false I". Imagine it takes no more than a few minutes but you have to do it yourself, no one can do it for you.

Padmanabhan explains in [A] and [G] that there are three essential methods, Personal God, Zen, and Upanishads. These three Ways to the State are very different from each other, even if they actually lead to the same unique State.

It is as different as going from one point S to another point X, walking, by train, or by plane. Your experience of the travel can be completely different, the efforts pain and time you need to put in can be completely different too, but once you've arrived you realize that in the three cases you really arrived at the same point X.

Now comes some good news; the good news is called Upanishads. We won't dive too far into the other.

The first of Padmanabhan's two other methods tells you that there is a way by pure and complete faith in a Personal God. Pursuing the analogy, it's as if I told you that if you believe in God enough, your sole faith will stop you from feeling the pain while extracting the bullet.

I don't think you even want to be able to believe in God that much and extract the bullet by this way! I'm pushing the analogy a little bit too far here of course. Once I reached State X the first times, I had no other choice than to believe if not in God at least in the One, since I had Perceived it in the State. After that it became possible sometimes, to use the "Personal God Way" to perfect my state.

Another way is called the Zen method. It's not too painful, but very long. Again, Zen can be used too "as a complement" in some particular circumstances. As long as you're determined, you'll use everything at your disposal to help, at least as a complement.

Now we're back to our good news that is Upanishads and here is why this Way is so marvelously simple and efficient.

And also why all the guilt, pain and feeling of sacrifice was so important in the religious attitude - do "good and conscious" actions whatever you feel- in what you used to call spirituality.

The Upanishads tell you that before extracting the ego you'll be afraid of the pain like you're facing your greatest fear. But in fact if you just extract it, you'll feel nothing.

Padmanabhan's Answer just gives you the instructions you need to extract the ego -the "false I"- and if you follow these instructions, and if you're adventurous enough to just do it, there will be no pain.

Why? It is simple: the operation of extracting the ego is its own perfect analgesic because only the ego feels the pain. So once you remove it you feel even less pain than before the operation. This is why Upanishads in my opinion are the only reasonable viable way.

You're directly in State X, and that's it.

Of course for this you will have to follow the instructions given by Padmanabhan in [A]. You more or less erase from your mind any kind of expectation, which therefore also means any kind of future. You arrive in a timeless State, with no fancies but also no fears, no guilt, no pain -because in the State you have also no "false I".

You don't have to care about doing good or bad anymore. You just stay in the State and *instead of trusting the strategies of your mind in order to manage your life, you just trust the real world and you simply live.*

What is going to change? Actually nothing, only your mind was hallucinating that you were in control. But you were not, the real world was living through you and you just didn't know.

You will then be in the second mode of perception of the world. At the beginning you may find it strange and interesting to have the same kind of experiences you had in S but perceived from a different mode, from X.

As Padmanabhan puts it: "you'll be witnessing your own actions" but what you'll witness will be the exact same actions!

This "no expectation State" is like dying. "they died so as to live" [A]. Think of it another way. What is equivalent to having no expectation of any kind about the future? It means having no expectations about any kind of future experiences.

If you have no expectation about any kind of experience in the future, why not die now? Especially if you have to die one day anyway!

So why don't you want to die now? The only possibility is because you're afraid of death, that's all. By definition, if you

were not afraid of death you would think: why not die now after all?

That's why the no "expectation State" has to be complete, concerning everything in your life, and that's why in the State "you're already dead" or "you were never born" (Maharaj). But also this is why the State protects you against the fear of death.

And this is because if you aren't afraid of death then you won't be afraid of life either and why you're going "to die so as to live".

Chapter 4

Preparation

Shakespeare's Hamlet is this nice guy, whose situation should make him become a hero, but who is unfortunately completely paralyzed in action, a situation which sometimes makes him say things like: "to be or not to be, that is the question"... and other dilemmas.

This paralysis in action can be called procrastination. J.Lacan analyzed deeply Shakespeare's play and noticed that in the end, Hamlet was only able to become a hero once he had been poisoned by Laerte's sword, which means once he was irretrievably condemned to death.

It takes a serious amount of thought for someone to realize that Hamlet's paradigmatic condition is indeed one's own true condition, that is to realize that the mind is indeed projecting on the exterior world the possible changes that will bring an end to one's present frustration and unhappiness. In doing this, the mind of course is deceiving us and it has no other choice, in order to protect the illusion that you can find the

solution to your unhappiness outside and not within yourself, than to become paralyzed in action. Faced with your real present unhappiness the mind opposes the illusion of a perfect future, but since this future is a pure illusion, the mind needs the paralysis to stop this "future" from being realized, which would mean the illusion to be revealed. This is the reason for procrastination, which is only the symptom of something much deeper: the end of your unhappiness can only be found in yourself.

Still, J.Lacan's analysis is interesting when compared to Padmanabhan's words: "they died so as to live". Indeed Hamlet himself had to die so as to realize his destiny! There are many exciting elements which show such convergences between Western and Eastern cultures, but in each case I always came to the conclusion that the State goes beyond any other kind of knowledge: from the State you can grasp everything else, but from everything else you can't grasp the State.

If you are not aware of your Hamlet procrastinating condition it probably means that you are lost in time and you are still believing that you will become this superman figure in the future who will be able to become happy by themselves and you probably think you can manage your life very well by yourself.

"In this case, the best thing is for you to try, until you realize your condition" (Padmanabhan, [G]). There is no way in my opinion for you to realize that your structure is made so that you can't become happy just by trying to get what your mind presents in front of you as your way to happiness. The only way it will be fruitful is for you is that you will fail in this method and you'll use your failure to understand the structure. Once the structure is understood, you can proceed

to go to the State.

The way to the State is the way to the Truth. To have access to this truth, first you need to find the truth about your condition. So it seems we can say that when you try to become happy by other means, you are still progressing towards the truth, especially if you are sincere enough to analyze the facts the way they are, so you can deduce as quickly as possible that the State is the only way.

Another way maybe to be quicker is to ask yourself one question. What makes you think that "increasing your ego" is going to be less frustrating than "diminishing your ego"?

In my opinion the answer is that because you didn't experience the State, you don't realize how much less frustrating the second solution is. You are certainly in a repetitious trap. Once again the problem is that you unconditionally believe whatever your mind tells you.

You are caught in a repetitious trap because you're on the opposite direction but this direction confirms itself. The more you inflate your ego, the more your ego is asking and then gets frustrated. The more frustrated, the more you try to give your ego what he wants, self definition, and the more you inflate it.

You could be smart of course and think. The ego is the instance asking for more, if not asking for everything, and the ego is also for this reason the instance getting frustrated. By diminishing by ego I will necessarily diminish the frustration.

Yes this is smart and very true, but you can't do this. *Because the very process of thinking is already the ego asking for more.* Let's not forget Ramana: each thought is a thought of the "false I", an "I think". So how could you think something contrary to the very definition of thinking? This is impossible

and that is why the only way is to reduce the thoughts. More precisely: find a way so the thoughts are reduced.

If you leave your thoughts uncontrolled, you believe that the desires your mind presents in front of your eyes can be realized, and that their realization is something real you will enjoy. But this is without counting on some very deep unconscious constructions and you don't see that you're not going anywhere this way: because you don't see that the "desires" of "now" are going to be the "fears of tomorrow". In the sense that once your mind is finished creating these "desires" which need to be realized, it will immediately start creating the fears which will prevent you from realizing these desires. This is procrastination at work in the deep unconscious.

This is the problem of the preparation. As J.Lacan said, "frustration is the lack of an imaginary object". Your mind is putting in front of your eyes an imaginary world, in the sense that these imaginary things you want -and are supposed to stop your present suffering or frustration- are just projections in the world around you, of an imaginary world coming from the unconscious. The mind presents you these "objects of your desire" as if they were real. Of course this new car you want is real, the car is real, but what you unconsciously want through this car, M.Klein tells us, is "an imaginary object possessed by another".

We're not talking here about the last time you felt sad and its unconscious consequences. We're talking here about M. Klein's study on the unconsciousness of babies between birth and three months old, and eventually the imaginary creation by the mind of the "I" in front of the mirror at six months old (J.Lacan's discovery). So there's no way you'll control these

things by conscious actions or decisions!

M. Klein especially showed the deep relations there exist between greed, imaginary objects, instinct of survival and death drive. Or between construction of the "imaginary I" (called ego in psychoanalysis) paranoid behaviors and fear of death. In a sense these studies show that desires and fears are two faces of the same coin, and thus they show that procrastination is structural to any normal person.

J.Lacan said the ego as an imaginary status, Ramana said you need to destroy the "false I". As I mentioned above, there are a lot of convergences between Western and Eastern cultures, but in the end you notice that the State is beyond everything else.

The State is called the State of Enlightenment because it is enlightening in the first place! If you could experience it, maybe all of your conclusions would be different, and you would willingly "diminish your ego" because you'd just have experienced it and seen it isn't difficult, frustrating, and doesn't cause you any loss.

So if you continue your way, and you still want to find "this long sought-after key to your true happiness" around you and exterior to you, it is still interesting for you to take note of the fact that there is a solution (taking the route to the State) to which you haven't given a chance yet. And take note of the fact that people told you that it would have changed your decisions if you had.

When you fail, you will then have the opportunity to look back at your notes and remind yourself of the option of the State.

In this case, you will realize your "Hamlet condition" and

you will start to read the set of instructions you need to follow to get to the State.

Then you will see that there is good and bad news. The good news is that there is really a solution to your Hamlet condition, and the bad news is that you will need to take the hard decisions yourself.

Well it is not that they are so hard to take, the problem is that to take these decisions *you need to be advanced enough in your belief that there is no other solution.*

This is why Padmanabhan says "the State is incommunicable". This is a very unfortunate situation for sure. In the State S where you are now, you might spend all your life missing the State X and suffering by pure ignorance of the true situation, whereas if the State X could be communicated to you, you would probably take the decision to reach it right away.

At this point the easiest way is probably to be clever enough to understand the situation and be sure of your conclusion. A good experiment in having tried to be happy and having failed in this direction, and being clever and sincere enough to understand once again that *the reason for this failure is structural and due to your own constitution and not due to anything else or bad luck.* This attitude is going to be gold for you now.

"Are you ready to put your life on the table?" is the question you have to ask yourself. Maybe you feel unsatisfied with your life as it is, to the point you're ready to risk it. Not because you prefer to bet on an eternal life by saving your soul, but because you want to bet that since your life as you perceive it, is not worth it, you wouldn't be risking too much by putting it on the table.

B.Pascal invented the bet for an eternal life. You have one life here so just bet for an eternal life which is infinitely better. The bet is always in your favor since what you can win is infinite. Here it is more the opposite. You don't bet one for infinity, you bet zero for one. The ratio is always the same, because one divided by zero is infinite also.

So the bet goes like this: you admit that your life as it is now counts for zero, you don't expect to save your soul, but you can still put this zero-life on the table in the hopes of getting at least one good life after the bet, who knows?

The preparation of the diving is in my opinion very important. Your life is everything for you. How could you bet your life? Like Hamlet, you have to be in a State where your indecision to take action makes you mad and in such a state of suffering that you can't bare it anymore.

If you are in this state, you should normally start to hate yourself because of being so weak, and you should find the situation absolutely stupid and unfair. This is more or less what Hamlet expresses in Shakespeare's play.

You'll start saying things like Hamlet did: "to be or not to be..." while Maharaj tells you to focus on the "I am" until you go beyond!

Once again, if you can understand that your fears make your life unhappy by forbidding you to take the action you need, and that your situation is not caused by other people or a lack of luck or any hazardous situation that could be changed, but is the result of a structural composition of yourself, in my opinion it is going to be easy for you to take the right decisions to go to State X.

If you are at this kind of point, you can read The Answer

and try another route. As Padmanabhan notes in [G], if you're just a curious person who wants to learn more about spirituality or Hinduism or about the State of Enlightenment, don't do it. You will have to put your life at risk to go to X, and you won't put your life at risk just to learn more about Hinduism or anything else so your chances to make it are zero in this case.

In fact curious people won't even pass the test of understanding that they won't find the key to happiness outside themselves. They even think they can find happiness in the new knowledge they're going to learn by being curious. Even more annoyingly, they're using this behavior to self define themselves as clever, open minded and full of knowledge. This is clearly the opposite route: self definition is increasing your "false I", not diminishing it!

The curious should be aware that just by being curious, or cool and open minded, they are just continuing the self definition of the "false I" and just constructing their own new system of values. The "false I" is smart enough to transform any value into a self definition.

Stop trying to be something, you'll go a lot farther!

Chapter 5

Three ways to learn swimming

But how difficult is it to reach the State? And how to do it practically?

I would say that reaching the State is as difficult as learning to swim. Padmanabhan says in [A] that it is like learning how to use a bike.

There are four equivalent ways and one unique State. Don't choose one way, but use all of them alternatively according to your personality and your difficulties at each moment. You'll see little by little that all the ways are the same at the end, even if the set of instructions looked at little different from each other.

One of these ways is a *no method*, and this is Padmanabhan's Answer. This Way is the only one which will make you reach the State in reasonable time with reasonable chances of success.

Padmanabhan said in [A], "there are no techniques, there are no methods". This is his Way and it works. The other methods don't work, which means in the end: methods don't work.

The reason for this is that only your determination is going to work, like in anything else you'll be doing in this world by the way.

In the "war against the mind" Padmanabhan's Answer is going to allow you to make a first and decisive battle by attacking the mind directly with all the strength of your determination.

With almost zero strength, you won't do it, with good motivation, you won't do it. You need to be strong and completely determined, then listen to Padmanabhan.

I can give the example of learning mathematics, since I know this example better.

Some students ask me for methods, and I give them methods, and exercises, so they progress. They should use these methods alternatively and constantly, this is key.

They become fairly good and then they want more. So they come and they ask me for more methods, more exercises. They ask me: what should I do? Then they ask me: how much time should I work every day?

I don't answer the following, but it's really what I think. Someone motivated doesn't ask someone else what he should do, because he relies only on himself and he has already figured out by himself what he *will* do.

When Padmanabhan tells you to figure it out by yourself, it doesn't mean look for the solution for five minutes and come back if you don't find it. It means that the very method of

figuring it out by yourself should not be told to you but should already be the consequence of your determination.

That is in my opinion the basics of Padmanabhan's Answer. He's determined to do what he does, and that why he succeeds in the first place.

A second thing that I should add is that the exercises and methods that the students ask become completely useless if this determination is not there.

Someone determined puts all his strength in the struggle and doesn't count the hours he spends at work.

The same is true when Padmanabhan tells you that you should meditate all the time, it means "make every activity of your life a meditation", this should be a consequence of your own determination. In some sense, if you need to be told these things, something's wrong already.

The same happens in mathematics and in everything else. At some point the exercises and methods become useless if they are not inspired by determination.

I remember that Padmanabhan said concerning one book about gravitation that he was the only person who had done all the exercises of the book! No one told him to do these exercises for sure.

This is where the difference can be made between those who make it and those who don't, so this is certainly my first conclusion.

Only determination will put you there, the rest is just a pile of useless talk.

Still you have to separate Padmanabhan's set of instructions that will put you there, and the other methods, meditation, karma yoga for example, that are methods and exercises

that you'll need to do, but are not determinant in the result you'll get.

"There is one unique State", "there is no nirvana level 1, nirvana level 2" (Padmanabhan), just like there is only one definition of swimming, that is be able to survive in water and be able to move in water out of your depth from one point to another by your own means.

This is true, but I would like to add that there are still different ways and levels of swimming in the following sense. Like being able to stay above water and breathe, being able to swim 50 meters, or being able to swim one kilometer very easily and effortlessly.

Exactly the same as in the case of swimming, it makes a difference if you need an intense effort to reach the State, in which case you'll get tired so fast that you're not really mastering the technique yet, or if you reach the State with so little effort that the State becomes a natural way of being.

It seems to me that the great contribution of Padmanabhan concerning these techniques is that you can follow his Way by yourself and without the need of any exterior help, that you just need a few days off from work to make it, and that this skill has become easy to learn for most people.

So why is it so easy and so fast to reach the State, and how to do it?

The best is first to gather the information about the instructions to follow. So you need [A],[G],[M],[R] and you have to understand it is not a reading exercise or any kind of intellectual learning so it will be best to first focus particularly on [A] in order to prepare well, and to know what to do. The more you'll want to make it, and the less you'll want to learn

everything to know what all this is about, the better chance you'll have to reach the State.

Ramana is advanced stuff, especially for an Western person. Don't start with him you'll get scared. Ramana is nice when you already know how to swim 200 meters and then you want to learn how to swim faster and longer, with less and less effort.

This is essentially the point of practice, you want to reach the State as effortlessly as possible, so you don't get tired and you can "swim" faster and longer. For the Western beginner, Ramana is in my opinion too advanced at first.

I would call Ramana the *I-less* way, we should come back to it later only. Like in any other learning, starting with too advanced concepts instead of working well within the basics is going to hurt your chances greatly. If you start with Ramana and the *I-less* way without using Padmanabhan's Way before, you might be too scared and you might start to think things like "I can't do that" "I don't want to do that".

The thing about Padmanabhan's Way is that it helps you dive painlessly, as you should do as a beginner.

In this light, I would call one kind of meditation, near to Zen in my opinion, the timeless way of learning. It is a meditation, which asserts that each time you think about what you're going to do next, gently come back to what you're doing now. This I found in [M] even if the core of Maharaj's teaching is different, and amounts to focusing on the "I am". However the "I am" is inside and timeless so everything is correlated.

So why do I think that Padmanabhan's Way changed the way of learning and why it has it now become so easy and fast? I would call Padmanabhan's Answer the no expectation

way.

With Padmanabhan's Answer you'll spend most of the time in the preparation. The Way is described in [A], since [G] is more about a fourth way that I will describe later.

Essentially, you can read [A] and see if you're adventurous enough to be able to use this way. Padmanabhan will explain to you the qualities you need, and what your preparation should be. You should be really adventurous, and you should prepare yourself in a "no expectation State" that he will describe.

There are two reasons why this way is so efficient. To describe why it works I would just like to come back to the swimming analogy. *This Way uses the fact that you already know how to swim.* Your only problem is that you're too afraid to dive. And here comes the second trick : the preparation to the State of "no expectation" is not that scary since you think you're just preparing yourself, but here the way helps you because *once you've finished this preparation phase you've already dived so you're in the middle of the water swimming by yourself already.*

So in fact you never dived and you never needed to be adventurous. You never even needed to learn to swim, you already knew, because as Padmanabhan puts it : the State is your most natural state anyway, so the easiest for you.

It is the same as when people started to understand that if you put a baby directly in the water he is going to swim naturally since water is its natural element, the element he was in before birth.

There is one other reason in my opinion why Padmanabhan's Answer is so useful, and why thanks to his Way you can

do it by yourself, and in a few days, with a great probability of success.

Think of the mind as a naughty kid. You, his parents, let him do whatever he wanted since the beginning and this naughty kid thinks he can do everything he wants as this is the most natural way things have always been.

To control this naughty kid, gently coming back to what you're doing now would be the "patient" method. Each time the kid does something wrong you put things back in order gently. The *probing the I* way of Ramana which we will describe later is the "clever" way. This is a trick to catch the bad kid when he's making trouble so he has to stop. The "no expectation way" in this analogy is so efficient because it teaches you how to show to the kid "pure authority", so you show him the only reason why he should stop making trouble now: because you're stronger than him.

This is why you have to be strong and determined.

By putting yourself in a "no expectation" State, you make your mind stop presenting you desires and a beautiful imaginary future, by the pure strength of your determination. You say to the mind "stop it now, I'm changing the rules and that's the way it is".

Of course all the ways are the same in the end, because being patient to the point that the restless mind finally stops will necessitate certainly the same determination. Still, immediately showing this determination to the mind will make things so much easier for you, which explains in my opinion why it is so quick and efficient and why it doesn't require any exterior help.

A fourth way is also described in [G], via an equivalent

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State which I could call X', but which is in fact also X. This way uses the difficult path of believing in God with such faith that you find yourself in the same State, this time by the sole strength of your faith.

But you can see that each way requires strength in the first place.

I think that all the ways are complementary, once you've already reached the State through "no expectation" and have started to get used to it.

Once your naughty kid knows you're stronger than him, you won't always use the same "stop it now" formula to make it stop causing trouble. According to the circumstances you sometimes need to be patient, sometimes need to be clever and tricky and show authority, so your own behavior is well polished.

And after a while you can start "probing the I" which is Ramana's Way, and then afterwards you'll even be able to use the fourth way of faith, even if you don't believe in God!

Because Ramana's Way will give you access to the vanishing of the "false I" and you'll be in the position to Experience the One. Of course whatever faith in God you had at the beginning, once you have felt this Experience, you believe what you felt and your faith automatically becomes as strong as needed in [G].

I don't mean that you will necessarily start believing in God after you reach State X, you might as well never believe in God and just Experience the One, but what's the difference really? I mean that since the States X and X' are equivalent, X' being the State obtained by the way of the complete faith in God acting through you, it is automatic that when you reach

X you also reach X', the same way it is automatic that if you reach X' you also reach X.

The only difference between X and X' is that in X you call the One what in X' you call God, taking into account the additional fact that the State has no name by definition.

So once you've reached the State and once you've gotten used to it a little bit, you will have some natural faith growing in you, whatever you call it. After that, this natural faith can be used as a fourth way to reach X again, exactly the same way someone having such a faith in God can reach X' by the means of his faith.

Once you've reached the State enough, you can't go backwards, and the State acts as an attraction point for you, until becoming natural.

The reason for that is the following: how could you not believe in what you Experienced yourself? And since as explained in [G] the faith is enough to reach $X=X'$, *there is just no way you can escape the state anymore!*

Even if you don't believe in God you'll necessarily believe in the One, since you'll Experience that this is what You are, and you necessarily believe in Yourself of course.

The fundamental part is to use Padmanabhan's Answer at the beginning, and keep going this Way as long as possible. After a few days, so many things are going to change, but after a few weeks or two it is going to be a complete revolution. You won't be a slave anymore, and you'll start living in Freedom. After a few weeks, I think that you can consider yourself advanced and go to Ramana's Way.

After that in my opinion, you'll reach the State more and more effortlessly and after a short time, you'll see that some-

times you just fall in the State without even noticing it, since this State is so attractive and natural for you.

You'll still have to work but in my opinion after a few months, things will work by themselves without you having to even give the input of motivation or determination. Using the image of swimming, it is easy to imagine that someone who has been learning to swim for a few months will start waking up in the morning and feel the desire to go swimming, or find any opportunity when he sees water to dive and swim.

But since concerning the State, every moment of your life is an opportunity to reach X, things will move forwards by themselves quickly and surely.

I myself, had a great change and improvement after 5 months. I would say that until 4 months I was trying to meditate all the time but I was really doing a fairly good job only 2 or 3 hours a day. Then something happened which took about two weeks after which I could do a fairly good job all day except 2 or 3 hours a day. So I was able to meditate 12-13 hours a day. The State became natural like never before, and I understood the Ways I had already learned in a complete different matter.

I found myself in the "real world" naturally and controlling the thoughts became much easier, so that gently coming back to what I was doing became a simple rule to apply instead of being overwhelmed by thoughts and "forgetting constantly to meditate" (which is unfortunately the normal situation for any beginner who is trying to meditate, realizing in the end that he can't).

In my opinion there is a clear difference between before when I was fighting to remove the "false I" through probing

and other ways, while also being overwhelmed and forgetful about meditation, as opposed to now that I have experienced the "real I" assertively and simply push aside the thoughts when they disturb the experience.

It's much easier to Experience the One in an assertive way, and push aside the thoughts one by one, than to try to struggle to remove the "false I". This might be what Padmanabhan means when he says that meditation and karma yoga are based on falsehoods.

After 10 months I could Experience 10 days where I really felt the Presence flowing through me, as I was nothing but a "no-medium" through which this Presence was flowing.

After 16 months, I realized that the "false I" had never actually been destroyed and I started to meditate "from waking up in the morning to going to sleep in the evening". I took it as a marvelous adventure where I could have some real fun, facing the Unknown and yet to be Experienced.

Chapter 6

Diving into the Unknown

The most important part of learning takes place the first days, so it is important to see what happens from the moment you start preparing yourself until a few days after you've started learning. If this phase is done well, everything is most probably going to be fine. The preparation and the first few days are where all the determination and attention should be focused on.

Also after a few days, being in the State already will certainly generate a new wave of determination and motivation, so it is most important to focus on the first phase.

If you are at the point where you can't bare your situation anymore, where your indecision in action makes you hate yourself and life all together, and if by chance you fall upon the article *The Answer*, this is your lucky day.

Your prize is a brand new life that will be available for you

in less than a week if you follow the instructions.

To get your prize, just take a few days off, from one weekend to six days, stay at your home for example, and throw your former life away.

That means stop clinging to your desires and future. Try to stop clinging to most of the things you already have in your life, your spouse, your job, even your body or your mind. If this is too difficult at the beginning, just stop clinging to your future: have no expectations anymore, don't let any expectation of what you could get in the future spoil your prize, and concentrate on the objects around you, on the simple things of life that you're doing just now.

The first day for example, you will wake up and your mind is going to start thinking of all the things you're going to do today. Having no expectations just means don't think of anything you could do in the future, even two minutes later. Don't think "I'm going to have a coffee in one hour", just think of what you're doing now, and concentrate on what you're doing.

Start the first morning, when you wake up. If you can control the mind in the first minutes of the day it will be much easier for you to control the mind later, if you let the mind go uncontrolled as soon as you wake up, it is going to be more difficult to calm the mind down later on.

Also the path is clear: meditate all the time, that is make any activity of your life a meditation. So don't start your day by not meditating!

In this phase, whatever you do is not that important, because what is going to make the difference is not what you do, *what is going to make it work is your determination to throw your life away and stay in a no expectation State, a no future*

State.

The past is not that important, a memory is just a thought like any other, so if a memory comes into your head just go back to your occupation gently and the past will disappear with the memory thought.

Try as much as you can to stay in a very narrow time window. As Padmanabhan explains, when you make your coffee don't think that you make it to drink it later, just make it - that's all. But this timeless State should naturally come from the no expectation State. You should be focused on the objects around you and on your present action to the point where what happens later is none of your business. The "no expectation State" should provide for the timeless State and the timeless State should not be forced directly.

I mean that the no expectation State should be intense enough to shut down your mind (by pure authority) and your mind should normally stop creating time.

It is not like you should for example gently start putting aside all the thoughts concerning what you're going to do in 15 minutes, and then try to reduce 15 minutes into 10, then 1 minute, then 30 seconds.

The no expectation State should normally stop you from creating any kind of concept of time and you should naturally find yourself making your coffee without even thinking about drinking it.

This is why in my opinion, each time that you find yourself in a situation even much later, where reaching the State is hard or if you feel unsatisfied by the result of your meditation, just take a few days off and apply the no expectation way strictly again.

It can happen for example that some recurrent idea or ideas come back over and over again, you put these ideas aside gently, but they are recurrent and never stop coming back during weeks or months.

In this case the "be patient" way proves itself too soft for the naughty kid. Probably this idea is closely linked with the fear of death, that is the fear that you won't enjoy your life enough, that you will not realize all the experiences you could have experienced.

In other words, if this happens, it means you're still clinging to things and this is what spoils your State.

As Maharaj said "I don't need experiences I'm the substance of all experiences".

This means that he's not clinging to anything anymore.

In the case of a recurrent idea for example, you can take the idea, analyze what your mind's expectations at stake are which explain why the idea comes back again and again, and apply the "no expectation rule" specially directed to this case.

It is just like when your naughty kid is finally tamed but Christmas is coming and the kid starts being bad again because he wants this expensive gift. You're being clever and patient but the force of the kid is too strong and nothing works. You then need the radical path of using the pure strength of your determination and show the kid who is the strongest and who decides.

Still when these recurrent ideas come back again and again for weeks or months, it means you need a radical way to improve your State. *This radical way is a general renewal of the no expectation state during a few days.* Aiming at just one thought will probably not be enough.

Maybe two or three recurrent ideas are bothering you, maybe just one. Your mind has undermined your non expectation State, and you have to start Padmanabhan's Answer from the beginning.

Don't forget that "there are no techniques there is no method", which means that recurrent ideas won't be tamed by simple exercises of meditation. I would say quite the contrary; only the no expectation State Path works. If your meditation is satisfying, it means your no expectation State is good, not the contrary. The state of your meditation just reflects how much you've being able to stop clinging, no more. Meditation by itself won't make you greatly improve your State in a short period of time.

Chapter 7

You never had to risk anything

Well, it's not your fault but everything you perceive from the world comes to you through your mind. So you're naturally convinced your mind was a god. Of course you convinced yourself, and when the mind conceives "your future" you really believe this future is your real life. When the mind remembers "your past" you really consider this past was what really happened to you. In letting your mind conceive your future and your life, you mistake it for the real creator of your life.

So when Padmanabhan suggested to "live in a no expectation State" you really believed that you were going to throw your life away. You believed this because since you had never experienced beyond the mind, you thought that the mind was everything, you hadn't yet understood that the thought of "no future" wasn't a reference to the real world but just a thought.

Some people were prepared for the state because they couldn't

bear their life anymore, and they hated themselves for being weak, and they hated their mind (their god) to produce the fears that made them weak, and they were ready to throw their life away because the suffering coming from their indecision in action was unbearable anymore. We're back here to Hamlet's condition.

But of course Padmanabhan knew perfectly that the mind is not god and that it doesn't have the power to make you throw your life away. Did you really think that the mind was god, the creator of your own life? In this case how could you think that you were born and the mind was born with you at the same time? You do realize that if your mind was born with you, your mind isn't everything, and is certainly less than you. This idea opens the possibility that there is something beyond what your mind can conceive.

The goal of the "no expectation" Path was to prevent your mind from conceiving any future so you can end up in a timeless State enough for you to finally realize *that nothing changes, that the mind is not the god, that something else is acting through you whatever the mind conceives or doesn't conceive*. The goal was to make you "live facts not fancies" so you realize that something is acting through you, independently of your mind.

At this stage you don't need to believe in God or Experience the One strongly, you just need to have a strong enough experience beyond the mind, like taking an action without desire and fear, without any concept of success or failure, and just notice that what happened was exactly identical to what would have happened if you had desired or feared this action, or if you had associated to it a concept of failure or success.

Because at this moment you had no expectation; that action was not taken in hope of any result. This eliminated the fear of taking the action and might have even made it easier for you to take this action; in any case you took this action.

And what happened? As we already said, the motive and the results of this action have been disconnected from each other because only time is the connection.

And you have found yourself acting, with the funny feeling that "you were just witnessing your own actions" (Padmanabhan), not hoping for any opportunity to come but just taking each action when it presented itself to you, being for this reason extremely efficient since you were literally witnessing the situation from above.

And something really strange appeared to you then, you realized that even if it seems your own action were completely out of control, you acted exactly the same as you would have acted in the former state of desires, worries and fears. As if being out of control didn't change anything to the sequences of events which took place from your action.

At this time you realize that your mind is not in control, your mind is only hallucinating that it is in control of a real situation when in fact it doesn't control anything anyway! You just experienced *the same sequence of events in another mode*.

If this experience is strong enough, in my opinion you will never leave State X.

Why? Because the principle was to put you in a situation where you could experience your life in a complete different mode. Now you know there is a mode to experience things as "facts and not fancies", you won't even be able to go backwards after this.

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As Padmanabhan puts it, this State is the most natural one, and in this sense the one which really fits you the best.

Imagine you always walked with shoes which were horribly painful. And then you try shoes which are comfortable and feel no pain.

At first you were so afraid to change that you thought that it was only possible to walk with the painful shoes. But you've tested a path so you have been able to experience the new painless shoes, and you realize all of a sudden that you still walk the same, and even better since you don't feel any pain.

And then someone gives you the choice to choose the shoes you want. For sure you will leave the painful shoes for ever and always take the comfortable ones from now on!

This is exactly the goal here. After a few days, you will have experienced enough of State X to stay in it all the time and never choose the former painful state anymore.

It is important in my opinion that you stay in State X by the brute force of your determination as long as you can, and from there that you gently put aside every thought that has something to do with a future action, in order to come back gently to your action at hand.

Your determination is not infinite but should be strong enough to be able to stay in the timeless State long enough (by the time shown by the clock). At this stage it is in my opinion important that you experience beyond the mind as much as you can, because the longer (by the time of the clock) you stay in the State, using brute determination, the more anchored in the State you will be once your determination necessarily fades away, when you will maybe need other techniques to stay in

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the State.

In my opinion, once you've thrown your life away, and realized your life is still here as it used to be, the scariest thing is to make the "false I" vanish using Ramana's Way.

Staying in State X by pure determination is hard and needs lots of energy. It is fine for the beginning but fortunately the State is so natural that it will attract you naturally thereafter and another kind of motivation is going to replace the original energy.

Chapter 8

Advanced stage

At some point you will need to use the Path of "probing the I", whether you're scared or not this way is very powerful, and if you manage to use it, you're there for sure. This Path is going to make you go to X with almost no effort, which is key. Because the less effort you need to go to X, the more stable you'll be in X.

Think of the swimming analogy: as a beginner you make a lot of effort to swim and you get tired very fast, which explains why you can't swim very long. But after a while you get used to it, you don't lose energy in useless movements, and you even start learning more advanced techniques which make you swim faster and with less effort.

You've been enjoying State X for a long time now, maybe a few weeks, and you want to find a way that puts you back in X effortlessly once you're out.

Once you feel good and ready, "probe the I". Just take one thought and "probe the I" meaning look inside your head

and asking yourself: "who is the *I* thinking this thought?"

The first time is a little scary, not overwhelming but the feeling can be strange, like you have two *I*s, but it doesn't take long to get used to it. Once you get used to it you just realize *there is no I who thinks this thought* and naturally the thought disappears.

The technique is infinite since you can "probe the I" for any thought you have. It is very light, direct and advanced, as soon as you catch the *I*, the mind vanishes and you're in the State. But never forget that the structure is the "no expectation" Path which is so important to use at the beginning.

Of course, these distinctions are sort of erroneous too, because at the end you will realize that all these ways are the same.

At the end you see things differently and all of the first ways look untruthful to you.

Let's give an example of "probing the I". Suppose I am caught in a state where I perceive, I think, that I'm the body.

I can "probe the I" and ask: "who's this *I* who thinks he is the body". Catching this *I* will immediately put me in another state where I perceive that the *I* is not the body.

Of course the Way of the "no expectation" State will put me in X just the same, and will be directly true, and after some practice the mind being shut down will cease to create the "false I", so the real *I* will naturally without any other effort start to distinguish the *I* from the body.

But still "probing the I" on a definite and precise question is powerful.

For example, suppose that the path of "no expectation" puts me in a contemplative state, so I will perceive something

like "I contemplate this landscape".

Now if I probe and ask: "who's this *I* who thinks he's localized in space, and from one point he's contemplating this landscape?" I will automatically start perceiving that I'm not localized in space and that I am the landscape.

Because the thought "localized in space" has disappeared thanks to the probing. The mind has stolen the "real I", and thinks of itself as the "false I", and thinks of the "false I" as localized in the head like the mind is. Once this thought is suppressed by the probing, what is perceived is very different.

As Ramana explains, if from such a situation of contemplation for example, you try to add a new thought like "I am the landscape", you're just putting the thought "I'm the landscape" inside the mind, so you're activating the mind, you're not shutting the mind down. By "probing the I" on the contrary, you're shutting down the mind, and you're now experiencing "I'm the landscape" as the Truth beyond the mind, and not thinking "I'm the landscape" as a thought inside your mind. When you introduce the thought "I'm the landscape" by an assertive act, you don't suppress the thought "I'm localized in space" so essentially you end up with two -contradictory-thoughts and not zero.

This effect is well known to people who become interested in psychoanalysis. Freud very soon discovered that when an unconscious thought was to be eliminated, it was useless to tell the patient the opposite of this thought consciously, because then the first unconscious thought was not destroyed and continued to have the same effects. In one word, in this case the two opposite thoughts stayed in the mind. On the contrary, when he tried to make the unconscious thought conscious, this

thought could be destroyed. The same principle applies here: the effect of "probing the I" is to suppress the thought "I'm localized in space" which refers to the "false I".

This is why all philosophers who have tried to approach some truth by any method or deduction have approached the Truth formally but have failed to catch its essence.

For example it is perfectly possible to give complete and formal proof of the existence of the One, but if you become interested in Padmanabhan's Answer, you'll realize that even by proving its existence you have done nothing.

Because forming the idea of the One in the mind is almost the opposite way to Experiencing the One beyond the mind

We might pride ourselves in going so far as to prove its existence, but in fact this is pretty useless. We're no more in a position to Experience the One than anyone else.

Suppose you have beautiful fruits very high on tree, so you can't catch them. You are not going to get these fruits because you have been able to deduce their taste from pure reasoning, no matter what kind of elaborate ideas you have used to get to this consideration. What you need here is a ladder, not a theory.

Furthermore it is possible to communicate these theories whereas the State is incommunicable. You communicate only thoughts about the Experience, but the real Experience is not communicated.

So when you were contemplating the landscape, using the "no expectation" Path, you had almost emptied your mind, but it seems that the idea that the *I* was localized in space and then could not be the landscape was rooted too strongly in the dual mind to get erased. The probing Path helps you

to erase this kind of reticent thoughts more specifically and be quicker to reach the State.

The Way of "probing the I" is equivalent to Upanishads. In the Upanishads you're looking for a zero thought State by recognizing the fact you can't name it. Each time you name a state you name it by the thought it contains, and from state to state you try to go to the zero thought State. In the "probing the I" Path you go from thought to thought by "probing the I". Each time one thought is annihilated by the probing, the *I* is recreated elsewhere to form another thought. By "probing the I" again and again you do equivalent work to what is done in the Upanishads.

How does this work? Well the mind is an inert limb like your fingers. When you move your fingers, you can move them because the energy of life contained somewhere else goes to your fingers and moves them. Without life energy there is no moving of the fingers. This is the same for the mind. What you used to consider a god is more of an inert lifeless finger. To act and work, the mind needs to take the place of the real *I* of the life energy, because with no energy, there is no thought and the mind has no energy of itself. Your mind is just like one of your fingers!

The mind has to take the energy from your soul which is the real You. So the mind has to steal the identity of the soul what you call *I*. When you "probe the I", you catch the mind stealing the *I*, and the mind is revealed to be what it is, a finger with no proper identity. And when the mind is detected it vanishes, just like when you suddenly realize you have been moving your fingers and by realizing, you stop.

With no "false I" there is no mind, with no mind, there is

no thought, with no thought there is no fear, no desire, no time and no future so no expectations. Little by little as already said above, you realize that all the ways are the same.

Indeed and conversely, if we start with no expectations, you can ask yourself: "but whose expectations are they anyway"? They are expectations of the "false I". So by forcing yourself to a no expectation State you forced the mind to stop "stealing the I". The set of instructions just looked different at the beginning but were in fact completely equivalent.

It is just like when the swimming teacher tells you to first move your legs and then your arms, or gives you a second way to first move your arms and then your legs. But since what you have to do is to alternate the movements of the arms and legs, you just realize with a little practice that the two ways are in fact the same.

So the trick with Padmanabhan's Path was to use your preparation and your determination to throw your former life away so as to put yourself in a no expectation State which is also an I-less State, even if you didn't recognize this State as I-less at first.

Chapter 9

The State and action

The State will necessitate that you meditate all the time, that is make every activity of your life a meditation. The reason for that is almost logical. If someone has to put himself in a "no expectation State" where he expects nothing from the future, this state can't be for one hour a day. You can't logically leave all expectations for the future just for one hour. This would just mean that you're still keeping your expectations.

In my opinion this is the key principle of Padmanabhan's Answer especially at the beginning. His "diving into the Unknown" is a true dive into a true Unknown but only under the condition that you're not just "diving in for one minute to see what happens". If you do that, you just won't see anything; it is like not diving at all. The very definition of the Unknown is that there's no return ticket.

This is the adventurous part, and that's what makes it the Unknown. You have to dive with no expectation but also with no intent to come back to the starting line. For this reason

you have to be well prepared, and you have to start with the determination to keep up your no expectation State whatever happens.

This is where the motivation and determination make the difference. For someone determined, the easy thing is that the "no expectation State" will make them naturally keep on going after diving. At the moment of diving you took the decision that you would not expect anything, and then once you're in, well you are fine since you had no expectation anyway. This looks like a repetitious theoretical sentence, but this is really what happens practically.

You don't dive into the Unknown for any period of time, because you're diving into a timeless State. This timelessness has been part of your preparation since it is actually contained in the "no expectation State". As soon as you're in the no expectation State, time doesn't even stop, time vanishes. This is also how the no expectation State keeps you going. Once time has vanished, there is nothing to expect anymore, and this way the no expectation State generates itself without even the need of more determination to put into the process. The very reason for that is that there is no process anymore.

Your preparation puts you almost in the State in the sense that you'll have dived before you even know it. You don't dive all at once. Imagine someone diving from the diving board. When you see them walking on the board to the edge, they already took the decision, it is like they already dived. There is a point of no return in their head before the dive. They aren't even conscious of this point of no return, but when they pass it, they don't need to add more determination, for them it's like they already dived. Preparing yourself in the no

expectation State is part of the act of diving. In the analogy, it's like walking onto the board. First you're not sure, then you feel a little more assured, then without even knowing, you've already dived.

And like with an ideal dive, it all goes smoothly, you're not shocked by the water temperature, you dive and it's seamless. You're just the same nothing has changed. I will give two examples from two of Padmanabhan's quotes.

First, Padmanabhan compares the State with mental health. He says that if your fingers were to constantly move uncontrollably, you would go to the doctor. Imagine that your state before diving is that your mind moves all the time in a way you can't control. You would think you're sick and you would go to the doctor. The problem is that the decision to go to the doctor is taken also by your mind, so you are trapped in its own sickness.

Now let's go back to talking about of meditating at all times and remind ourselves that means to make every activity of our life a meditation. And let's come back to our example of the twitching fingers. You dive and you see that you're cured! Your fingers don't move uncontrollably anymore. What would you say? No it's too weird, I only want to dive and be cured for one hour and the rest of the time I can continue to be sick and have these twitching fingers? Of course you wouldn't think this way. In fact you wouldn't think at all; you wouldn't even notice that your fingers stopped moving, or even be happy and think "oh I'm cured" and then forget about it. Because someone who's sick thinks about their sickness but someone healthy never thinks they're healthy; they take it for granted and forget about it. In this sense diving should be seamless.

As Padmanabhan has put it so beautifully in one letter to help me at the beginning, diving is like lighting a match and it brightens everything. When you dive what happens is that a Light has been switched on so you can see the real world around you. What is going to happen ? Do you think you're going to say: oh nice I can see now, but I only want to see one hour a day and the rest of the day I would prefer to be blind like before? Of course you would not say that. You would start to explore the world with this new Light, and little by little get used to it to explore more and more.

It is like someone blind who could have an operation and so he can see again who would say: oh no, I want to see only one hour a day and the rest I prefer to be blind.

This is why meditating all the time is not a constraint and will become your own very wish.

Chapter 10

Meditation and action

From outside the State, people usually think that meditating all the time is an enormous task which takes up all your time and energy and it looks to them like complete devotion to the task which requires abandoning the rest of life.

Let's remind ourselves that this idea of meditating all the time was already contained in the "no expectation State" and the formula "throw your former life away" which was used at the beginning to make the diving possible.

Meditating one hour a day is not throwing one's former life away. Meditating every now and then from this perspective is almost like kidding yourself about quitting smoking. It's like if you were to continue smoking but say you're quitting in between two cigarettes!

Having no expectation for just one hour comes down to doing nothing to change.

I guess that the idea "it is too hard" or "why should I sacrifice myself" is a pure construction of the mind.

Only people who didn't experience beyond the mind are thinking this way. The mind thinks it's the sum total of the world. The mind thinks itself as the world because it can only compare things in its dual functioning and it compares things to itself as the unit of measure. For the mind the unit of measure is the mind, and also the totality of its (very small) world.

When the mind tries to conceive a world where it is not the totality, what it conceives is nothingness, because what is beyond the mind is nothingness of the mind, so nothingness for the mind which considers itself as the unit of measure. But this is just what the minds thinks, not the Truth.

In the State you don't waste any time by meditating, even if you meditate all day long. Why? Take the image of the Light!

Suppose someone is in the dark and has some work to do, some actions to take. He's in the dark but he also has a Light so he can see. Do you think it is a waste of time for him to continuously keep the Light switched on and be able to see while he's working, or do you think he should save some energy and leave the Light switched off, and then do the work in the dark blindly?

It costs him much more energy and pain to work in the dark than to keep the Light switched on!

Meditating all the time just allows you to have the Light switched on all the time so you can do your actions in the easiest conditions possible. But not only this, meditating doesn't take you any time at all.

The truth is that the mind is wasting all the time, with its uncontrolled sequences of thoughts which have absolutely no

use for the action to take.

What these people, who think meditating all the time is an enormous task, don't understand, is that when you're meditating at least you're not playing against yourself, like the mind constantly does.

Why? First because the Light is natural. When you meditate, if you want to consider it as "work that takes your time", you're not putting in energy to create Light. When you meditate, it means you're not in the State already (so you need meditation to reach it) and that you need to put energy against the mind so it doesn't switch off this natural Light by its uncontrolled catastrophic movements.

Now from the point of view of the mind, the mind thinks itself very efficient, this is why people who haven't experience the State think that meditating is a waste of time.

For example, suppose I want to go from my apartment here to the beautiful cafe near the sea. I go very slowly and painlessly by taking the shortest way; 15 minutes walk through the garden. This is the State point of view.

Now from the mind point of view, it would be like running everywhere left and right as fast as possible in an almost Brownian motion and get to the cafe using the most random trajectory as possible and spending all my efforts in running uselessly in all these opposite directions.

Once arrived at the cafe, after the same 15 minutes, the mind thinks: this person walked so slowly and used so little energy, they are certainly wasting their time doing nothing otherwise they would at least be as tired as I am now.

But the truth is that the only energy I really have to spend is to prevent its stupid Brownian motion in order to walk to

my point.

I observed and asked people what they would do in some situations where I was myself, and compare what I did in the State to what they would have done with the uncontrolled mind always "finding itself clever". They would have lost where I won, because of the constant creation of fears, frustrations, angry feelings of the unconscious uncontrolled mind and the characteristic pointless little dogmas they have to invent all the time in order to protect themselves from the same fears and frustrations.

From the State point of view, the State gives so much benefits, that the success of each action can be measured in how much one can practice the State while acting. Again, taking the image of the Light, the Light becomes so important in the darkness that keeping the Light switched on is a much greater benefit than succeeding in one's action. In the State the Light has such a power of attraction upon you, that you start taking your actions not to succeed, but to comfort yourself in the State by practicing your karma yoga.

To be precise, the expression "from the State point of view" is not perfect. You can refer to the introduction, to remind yourself that this is the practical way of reaching the State, so it is necessarily made of some useful falsehoods.

From the State point of view, you perceive a kind of ocean of nothingness punctuated by facts which appear with no cause and you respond to these facts by other facts with no consequences. In the State you never recreate any fear or doubt between the facts, which is why your response is the best possible and actions are taken the best way. More or less in the State, one's actions are like surfing in the real world. You

let the real world work for yourself and take the best of each opportunity, instead of losing the opportunities by creating unconscious and uncontrolled fears and doubts all the time. Instead of forming a strong ego: "will I succeed?" you try to destroy the ego and let "success grow by itself". The State is an I-less State with no ego at all.

Again some falsehoods are inserted here, but this would be a good start.

The problem of the uncontrolled mind is that between each action it spoils the preceding one. Between the two actions A and B the mind thinks. And usually it creates uncontrolled fears and doubts and also general ideas which are completely wrong because general. "This kind of situation is dangerous", "this kind of configuration usually leads to failure". The mind is generalizing sometimes just one former example. Your mind races and thinks of something it hear about something that may have happened to a couple of preople for example, and suddenly you may think it could happen to all couples or all people for that matter. Why such a generalizations? Psychoanalysis tells you that it comes from a complete unconscious structure of the imaginary part of the mind which reconstructs fears sometimes from infancy.

To think "this kind of situation is dangerous" is typical of the uncontrolled mind. Psychoanalysis again tells you that every situation is dangerous for a baby, who is in complete dependence. And nothing stops the mind from taking this fundamental insecurity from the bottom of the unconscious and mixing it now with the actual situation.

For more or less everyone, the mind is unconsciously applying constant persecution on you coming from your unconscious

imaginary fears and terrors. These deep fears are treated by the mind and it mixes them in its judgments on actual situations until you become fearful of even less dangerous situations.

The fear is spread all over the situation in such a way that you become paralyzed. You had two successive actions to take A and B, you took A reasonably well but when it was time to take B the imaginary constructions of your mind B made you even regret that you took A and you miss the opportunity.

State X is first of all a state where the mind, under control by the "real I", stops persecuting you with all this imaginary history and leaves you in peace to take your actions reasonably well. "This kind of situation is dangerous" has no meaning by itself. The danger of the situation does most of the time not depend on what kind of situation it is but on the particularity of the situation. Most of the time there is a secure way to deal with it that your fearful mind didn't see in its panic state, but that you could perceive very easily by just analyzing what is happening.

The mind makes you miss one by one all the opportunities, your action becomes paralyzed and you now begin to suffer from indecision: you're experiencing the Hamlet condition.

And this is why I advocate for meditating all the time: what are people doing between A and B while some others are meditating? They just are letting the uncontrolled mind think uselessly until these thoughts make them miss the opportunity. They are not doing anything else, because there is nothing to do between A and B!

Meditating all the time is not the constraint, getting persecuted by the mind all the time is the terrible constraint and

suffering.

From the State point of view, it is quite obvious that the mind is analyzing real situations in a completely imaginary way. Most of the time the mind is not even analyzing the real situation at stake, for three main reasons.

First, the mind's analyses are *meaningless because they are formal and axiomatic*, while the axioms are completely disconnected from the situation. Ask people what you need to do in a difficult situation. A lazy person will answer "you need rest", someone into sports will tell you that you need to go to the gym everyday, the thief will say that your problem is that you're too honest, and a fearful person will say that your situation is your punishment for having been so reckless in the past.

This is not a joke, this is the real state of affairs that you could experience everyday if you tried to, and the list is infinite. It is not even exaggerating to say that most people give Pavlov's conditioned responses to whatever question they are asked, sometimes as automatic as a coffee machine that gives you coffee with or without sugar depending on what button you just pushed.

Secondly the mind's analyses *have nothing to do with the real situation* and instead come from an imaginary unconscious part. And you see people who put themselves dozens of times in the same situation now complaining that this time, this situation is not their fault and comes from all these real particular parameters that they can describe at length and analyze.

Thirdly and as we said already most of the time the mind is just blindly applying *unconscious persecution* in each situation. Getting worried, analyzing danger where there is none,

forming pointless dogmas to miss opportunities or fail in action, and the whole array of usual persecutions of the mind which can be observed almost constantly in everyday life.

This is how the mind arrives always at the conclusion that the others are responsible for its own failures. After having created so many fears that it has to give up important opportunities, the mind now creates an imaginary story to prove mathematically and logically that it's other people's fault. At this stage the generalization is used constantly. This generalization is the consequence of the vast domain where fears apply. The more you generalize that people are responsible for your failures, the more certain the fear will apply to help the mind refuse new opportunities and paralyze any action.

If anything wrong had happened to this couple of people in the example earlier, then the mind makes its own beautiful conclusion (the mind is generally very proud of this kind of false discoveries completely constructed from very ancient and imaginary fears) and you might begin to suspect it could happen to every couple or everyone for that matter, and the spell is already cast for you to miss any opportunity to appear in the future. Action is paralyzed and persecution ensues: feeling of guilt, loss of confidence, feeling of anger and frustrations, the usual array.

What is said here is actually completely logical and normal. Again, if we take the example of the twitching fingers, we said that when your mind is produces random thoughts without control, it's just like if your fingers were uncontrollably twitching. Imagine how few actions you would be able to take if your fingers were moving uncontrollably by themselves. You would be handicapped enough to be unable to do most simple

actions. So imagine how much bigger this handicap would become if instead of your fingers it was your mind which had the disease. Because at least in the first case you can still do any action which don't require the fingers, but how many actions exist that do not require the mind? None.

Also, why does the mind construct false expectations concerning your future in an attempt to help you improve your life? We just saw that the mind is a computer-like machine that processes deductions without even being able to separate what belongs to a real situation and what belongs to the unconscious imaginary part of itself. Wouldn't its "great expectations for you" then be imaginary, or unrealizable in the real world? Why should these expectations have any meaning at all?

Chapter 11

Looking for a mirage - summary of what has been said so far

Let's remind ourselves about what we've said until now about this new image of the mind.

In my country, the donkey is considered one of the most stubborn animals of all, and we have this image of someone sitting on the donkey holding a carrot tied to a stick. So the donkey walks to try and catch the carrot and this is how you make the donkey walk for you.

What makes you think you're more clever than the donkey and that these great expectations your mind has for you are not just an imaginary carrot to make you walk uselessly? Place the walk of the donkey on the arrow of time and you'll see that it is exactly what your mind is telling you. Don't worry if you are full of fear and are missing all the opportunities in

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the present since you've been great in the past (your mind remembers it well for you) and you'll be even greater in the future (all its promises aren't binding in your mind, since they move on the arrow as you do like the carrot, so you'll never meet them anyway, as you will procrastinate again).

If you are really sincere with yourself, ask your mind to give you something in the present then. Choose something you really want, which will make you feel great, and stop your mind and tell your mind: no promises anymore, I'm going to take this now, not in the future.

You'll see what happens. You'll see your mind finding any excuse not to do it, that it would be too dangerous for you now, but that maybe one day if the situation changes it could be possible. Your mind would tell you that being great takes time so you should be more patient, that what you can't have today you can have tomorrow. The mind would be exactly like the person on the donkey if it stopped and asked for the carrot right now. The carrot is not even true, it is a hologram of a carrot, it is how your great expectations are made, they are just holograms of reality, they don't even exist and no one will ever be able to give them to you. They are just fakes to make you walk.

The waste of time organized by the mind which uses the method of procrastination is gigantic. I never believed that my soul could be saved before the diving, I think now that the soul is immortal because it belongs to a timeless world so I have changed on that point. Still, if you don't believe that your soul can be saved, if you believe that you have only one life and this life is the everything of what you have, and if you realize this gigantic waste of time organized by the mind,

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you should normally arrive at the feeling that your life as it is now, should be changed in some way. At this stage it is possible to think seriously of putting your life on the table, reading the two articles [A],[G], and consider the chances you have to prepare yourself correctly for diving and reaching the State.

Think of it another way. Your mind has not been powerful enough to put you here. Your mind is not the one who created you and your life. Even your parents have been created. Even if you don't believe in god, you have to admit that there is at least in the universe probably an infinite energy (infinite yes, but not in the sense that physics would give to this word) that you come from. Even the mind can understand this, that something has to come from something else. Something - call it the real world - has been powerful enough to make you who you are, and make you alive.

In my opinion, it is an easy step to stop trusting your mind and its great expectations for you and for your future, and start trusting this powerful world for taking care of you. For me, getting in the "no expectation State" that Padmanabhan asks you to reach in order to dive, is just to stop trusting your mind and start trusting the real world, the one which gave your life, for taking care of what is going to happen. Just because you find your mind too weak, or just because you find this real world so powerful.

The same goes for worrying. Even if we admit that there are many reasons for worrying about the future in our lives, we have to consider that when observing different people, there is no correlation almost between the real causes that could generate worries for them and their actual worrying. Some

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people in very complicated situations worry much less than some others in situations where everything looks nice.

Once again we have to analyze how worries come into the mind, and again, we find the imaginary part of the mind creating imaginary fears and worries.

If in our life we are above a certain level of protection and wealth, and if we are more or less healthy with no serious disease, the worst that can happen to us is mental sickness. Because mental sickness can affect every part of our life and create problems in every situation, our goal should be to try to stay mentally healthy as our first and most important goal. This is what the State provides, and this is why the State should be considered as our first goal above anything else.

To go to State X in my opinion can be very easy if we are clever enough to realize and admit that the mind left uncontrolled has just no ability to manage our life correctly. When this first goal is achieved, probably most of the work has been done already.

From there the only thing we need is what is provided by the two articles [A],[G].

The great advantage of these two articles is that first everything you need to reach the State is described in them. The two books [M] and [R] should be read in my opinion later on, once already in the State, to improve or to understand more deeply what is already written in [A],[G].

For example the Way of "catching the I" used by Ramana is already described in Padmanabhan's articles, but you might want to read the chapter about "probing the I" in Ramana's book to understand more fully what this Path is all about, since this Way is so central. Likewise, the book of [M] can give

you a different manner of seeing things and deepen afterwards your reading of [A],[G].

For a Western reader, Ramana might be a little scary at first, since the Path is to reach the I-less State. It is better to first get used to the most modern version of [A],[G], then [M], then [R]. [A],[G] are written for everyone, and can help everyone. Ramana is in my opinion very deep and spiritual, which is scarier for a modern Western mind, but the Path of "probing the I" is simple and very efficient.

"Probing the I" is going to show you what the mind really is, that it is just another kind of twitching finger, which needs to "steal the I" from the soul to even construct a thought.

Then you can use Padmanabhan's formula : "just take the mind for what it is and it will vanish automatically".

I mean that the Ways complete each other. When Padmanabhan told me the preceding sentence, I thought: "cool, but what is the mind, so I can take it for what it is?"

But I also understood that it was useless to ask him more. *I had to figure out by myself how to deal with the obstacles on my route.*

You'll have to understand by yourself what these sentences mean, or maybe don't even mean anything but how they can help you.

I compare elsewhere in this book [A] and [G] to a ladder which will enable you to catch a fruit on a high tree. It's ok to ask for some help, but asking for one ladder after the other in order to make a collection of ladders is not going to make you climb.

Be determined to the point you're ready to construct your own ladder if you need. *Because there is no ladder, there is*

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only your determination.

Still, as I said, by "probing the I", you will take the mind for what it is automatically, so you will have a practical way to understand the expression "taking the mind for what it is", which will not necessarily be straightforward for you at the beginning.

Whatever you do, you'll manage for sure, as long as your determination to stop your life as a slave of the uncontrolled mind is strong enough. Once you take the decision to dive, your first determination to live with "no expectations" will keep you in the State enough time so you can look at the texts, get used to them, and start applying them.

Little by little you won't need the brute force of the first determination as much, and you will start being able to use the texts and reach the State with less and less effort. You will probably alternate intense meditation and light meditation, but it seems to me that the key is to get used to the texts which enable you to reach the State with less effort as possible. This is important because if you need an intense meditation to reach the State, you will get tired soon by this intensity and it will be harder to keep the meditation for very long. So you have to find the right equilibrium, so you can stay in the State as long as possible. Some other times it's different; focusing and meditating very intensely at some moments will allow you to get to the State more easily.

The more you stay in the State one day, and the more perfectly possible, the easier it will be to reach the State the next day. And it is quite easy. The progress from one day to the other can be really important. You will soon start to see yourself falling into the State naturally.

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As Padmanabhan noticed, the State is the most natural state for our brain and our constitution. The naturalness of the State can be observed in moments when you fall naturally into it like objects naturally fall in the state of smallest energy in physics.

I think we should interpret the chess master analogy used by Padmanabhan as a model of the uncontrolled mind. What is the mind really doing? The mind is applying its own rules to the world, and then making us live according to these rules. Exactly as in the game of Chess where the rules have been invented and somehow aren't natural. You can win at the game of Chess if you play according to these artificial rules but the truth is that the rules remain artificial and getting good at the game is incredibly difficult.

Our brain's natural state is to play by its rules or it won't play. Maharaj said "Just do nothing" .

Chapter 12

Be really adventurous and use the State to protect yourself from your fears

A good way to work on the State is by putting yourself at risk a little bit and using the State itself to become a little bit more reckless.

It happens sometimes to some mountain climbers that they arrive at some point in the ascent of the mountain and they just can't go backwards. The top of the mountain can be very near, they began their effort a long time ago and don't have time to go backwards before the end of the day, or maybe it is just harder to go down than to go up, but if they climb any further it will be impossible to climb down the same way.

Even if it is hard, they just have no choice but to go to the

top.

Using the State, which annihilates the fears, to do something reckless will put you in this kind of situation. Once the deed is done, then only the State can protect you from the fears constructed by your mind. You have no other choice but to go forward and meditate so to stay in the State.

The State will protect you, you will feel the State protecting you and you will gain a great deal of gratitude for the State and a renewal of motivation and determination.

By the way this is the kind of mechanism Padmanabhan asks you to use when he tells you to start by "diving into the Unknown" or when he says: "start the first day with no expectations".

You will face a great deal of adventurousness and this is what we are talking about here.

The first "no expectation State" you're starting with, is terribly painful for someone having great expectations for their future. Someone who dreams about what he is going to do tomorrow and in his future would find very painful to take his life away as well as all his dreams.

If you decide to go to the State and if you put yourself in the no expectation State, the State protects you from any kind of pain. Jumping in a timeless State protects you from the pain of not being able to organize your future because the timelessness annihilates the concept of future in the first place. "Probing the I" and falling in an I-less State won't be painful for your ego because as soon as you fall in the State there is no ego anymore to feel the pain.

The same for fearlessness. Pushing yourself and taking a reckless action will force you to stay in the fearlessness State

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to be able to manage the consequences of your action. What Padmanabhan tells you to do is just: be reckless and jump in a "no expectation State". In a sense you'll be forced to keep this "no expectation State" going on in order to manage your first reckless jump.

This is one of the numerous mechanisms which explains why Padmanabhan's Way is so powerful.

This way can be used again and again to regain motivation and determination, by the desire of finding protection in the State. Diving into the Unknown is not jumping into freezing water, no the cold is felt before the diving, and you're diving into a safe state. The State guarantees your safety and generates more determination for you to stay in it.

Chapter 13

Do you want to go to Mars? Let's recall what needs to be remembered

Padmanabhan used the image that going to the State is like going to the moon, and people can only point the moon for you, you have to make the trip yourself.

The State is like a science fiction movies where some people have started to settle on Mars. The people already there send messages from Mars saying that life is beautiful over there. Everyone talks about the fact that what people experience there is extraordinary, it is a new life that is an option for everyone, if they decide to take a rocket and go and settle there.

Among the messages coming from the people who have set-

tled there, some say that life there is pure nothingness, others that it has no name, which is rather abstract indeed, some that it is marvelous and incomparable to Earth.

The only thing you know about Mars is that at the end of the day it is really impossible to make an opinion for yourself before you get there, since the life there is incommunicable. You know also that no one who has been there has ever made the smallest move in the direction of taking the decision to come back to Earth. This is intriguing because why wouldn't people come back to Earth to continue a normal life here if they have been to Mars and found only nothingness to the point they can't even name it?

And now is your question: "Do you want to go to Mars?"

As explained in [G], it is almost impossible for a modern mind to take the decision to go to Mars by an assertive argument. There are two kinds of assertive arguments, but none of them really works for us.

The first is that you want to save your soul. In these conditions you would accept to give your life on Earth and expect an eternal life after death in exchange. I don't think that many people today could use this argument in such a way and believe they just have to pay one life here to gain another up there, in such a way that the bargain is good for them. The modern mind is not prepared for that.

Actually I don't think that by trying to save your soul you would reach the State. By renouncing to everything here in this life you would be in a no expectation State, but you would still expect an eternal life in exchange. So instead of reaching the State you would in my opinion reach a much more painful state, viewed by the modern mind as a state of self sacrifice,

which is certainly not the State we're talking about.

Much easier for you finally is the case where you don't expect to save your soul. You have just one life here so do you want to go to Mars, or are you ready to risk the regrets if you stay on Earth?

Because you don't expect to save your soul, you are risking your life in both configurations. You want to use your life the best you can and make the best decision to manage it. Do you risk the complete Unknown Mars, or do you risk the Earth that you know already, in which case you still risk so many deep regrets?

In this case once again the assertive solution is clever and theoretically arrives at a conclusion but it is not feasible. The mathematical solution to the problem doesn't work for you unfortunately. You can evaluate the probability that Mars is the best solution for you by the ratio of people who have tried Mars and who didn't come back. So the probability for you that you should go to Mars is one. Mathematically speaking there is a one hundred percent chance that that if you go to Mars you won't regret your decision and that you will stay there.

But no one is really going to risk their life on such a mathematical game. The problem of this game is that it is just a game, the game doesn't contain any strong reason which be strong enough to trigger a decision.

This is exactly what happened to some people who approached the Truth by pure reasoning, with no doubt very deep insight. The problem here is not to have deep insight, the problem here is to risk your life.

This is what happens also with the curious one. You can be

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curious about Mars, for sure, but by being curious about Mars you'll never end up there because being curious about Mars would be an assertive decision and no assertive decision can make you end up there. The value of that person's curiosity is worth less than the travel price. The price to go to Mars is to leave your life on Earth and no one is going to risk his life to have more knowledge about one cool subject or to look interesting in front of his friends. Looking cool in front of one's friends is a small part of life so how someone could risk the whole life to get just such a small part of it?

The same happens for people in pain. No one is going to risk their life to find an analgesic for a toothache, whatever the pain, because once again the pain is part of life and you can't risk the whole thing for one part of it, whatever part.

So the decision to go to Mars can only be subtractive. In my opinion the more you love life in general, the more you ask from life, the more you'll take the decision to go to Mars.

This is the paradox of the adventurous: they risk their life because they love their life so much.

The easiest and best configuration is when a person who loves life gets bored on Earth. They are waiting for something to happen and they have realized little by little that everything is structured in a way that nothing can happen really. They are clever and they look around themselves and see people getting caught in stupid and useless bounds which tie them down in a form of slavery. Life could have been great if... but ends up boring for everyone.

For them the mind is a Pavlov machine always giving the same answers to the same questions, they are tired of it, tired of the useless grip society has on them, they are clever enough

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to understand their life is going nowhere except deeper into boredom.

One day a person walks in front of the rocket shop and looks at what they have to offer. Padmanabhan has written two articles with the instructions to follow for the trip until there. The preparation, the qualities required, what to do for the trip, what to do once there. They also give this little piece of paper in handwriting: "don't worry we guarantee that your life up there will be the same, but of course this paper has no legal value and you won't be able to use it for any refunds if something goes wrong". As Padmanabhan would say: "You do this at your own risks".

The person doesn't even hesitate, reads the instructions carefully, prepares themselves as soon as they can and takes one of the first rockets to Mars.

This is the easiest way really. As soon as you start to hesitate, to try and weigh the good and the bad, it means your mind is taking control again and your mind is not going to vote for its own vanishing!

Your boss is more likely to offer you a fully paid lifelong sabbatical than you are for your mind to conclude that it should vanish.

When they step out of the rocket, the person realizes that they are still on Earth, but they feel they are on a different planet. They live in the same house as before, walk on the same streets, have the same job and the same colleagues, but something has changed, they aren't the same anymore, and like every other person who went to Mars, they will never come back.

This is to say that it has to be a removed decision. As

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soon as you hesitate, the configuration is going to be more complicated for you. Don't think why you want to go to Mars, think of the reasons which makes you want to leave Earth.

Still try to be sincere with yourself. Your mind created time so it can make you believe that in the future you will be this fearless warrior able to save the Planet while actually you're just afraid to tell your boss you disagree with him. So don't even try to change your boss, gather all your energy and focus on meditating. The State X is a fearless State and you should take it as your end goal.

Your decision will not be to go to Mars, your decision will be to leave Earth. If you're hesitating you have to be more clever and ask yourself what is useful for you in what you're doing here, you have to be more sensitive and start feeling your own suffering instead of relying on the natural analgesics secreted by your mind to make you endure its persecutions and the boredom of your life, you have to be more adventurous and ask more from life, which will require taking more risks.

Chapter 14

Overcome your fear of death

When Padmanabhan analyzed the ancient ritual of viraja homam, his findings were important because he had asked one fundamental question about the ritual: *what is the deep reason which makes it work?*

The deep reason he found is that "they died so as to live". This is how Padmanabhan found the State's very logical equivalent.

Not being afraid of death means being ready to die at every moment. When you are already dead, you have no reason to be afraid anymore. Being in the State just means having died already or equivalently not being afraid of death anymore.

This is the logical situation and now it's up to you. You'll only have to die once whatever you do. Before dying you'll be afraid and thus won't be able to live either. After dying you won't have to die a second time whatever happens.

You certainly want to die as soon as possible, one thing you don't necessarily want to accept easily, if you think about it.

For example think of these strong words from "I am that" where Maharaj says "I'm certainly not an example... I live like a dead person", and the ensuing doubt of the questioner answering "what's the advantage for me to reach the State then?"

That's why you should stop thinking and just do it!

I think that it's part of the preparation to face the "doubt of the seeker". Leaving this question behind and unanswered might completely spoil his determination.

Once this doubt is overcome, on the contrary his determination will be enhanced. But you have to understand that if you fail, you'll fail in not answering this question.

Because you're alive now and your mind certainly doesn't want to die. So you have to find a way to change your mind!

The answer to this question in my opinion lies in two elements. First, you don't live anyway since the fear of death spoils your life, second, instead of trusting your mind trust the real world!

The first element will show you that you've nothing to lose anyway, the second is powerful because it's so true!

You're already here on Earth, and the life you love so much, you certainly should not thank your mind for it, not even your parents. The real world gave you this life, so why not continue to trust it?

If you love your life so much, trust the real world which gave it to you, stop trusting your mind that hasn't even been that helpful!

What is sure is that whatever happens there is no risk for you. If you miss it, you will find yourself in your original situation and you won't have lost anything, if you succeed, you'll find yourself in a State where nothing can ever happen to you anymore!

Trying to reach the State using techniques or methods would be as useless as tidying up your room while forgetting about the fact that there is an elephant in it!

This is why Padmanabhan says in [A] "there are no techniques there are no methods.

Instead, accept to solve the elephant problem and everything will be automatic after that!

So once again, don't focus on the techniques, focus on the elephant! Stop clinging and accept to "die so as to live", then you'll be fine.

This is probably the most important opposition between some religions and the State.

Some religions offer you some relief from your fear of death, some via pure faith in God (don't worry God knows what he is doing) some others via a life after death.

Then come three attitudes: some believe in life after death, some believe there is no life after death, some just don't answer this question, or even ask that question.

What the State offers is so much powerful: stop fearing death, which makes all the former questions and answers absolutely meaningless and non existent.

Chapter 15

Dare to look into pure Nothingness

A good way to stop clinging is to project yourself to the time you die.

We can imagine two different kinds of death. The accidental and quick death, where the mind jumps in the State, that is in the real world, and says: "that's it, that's only this, not more".

In the State, death becomes a fact, like anything else.

There is also the "long death" (being sick, being old), which might be really painful but this is not the question. The question is that in the long death case there must be one point at which one stops clinging, and starts to accept (this point exists also in the quick accidental death). This point might be two seconds before the natural death of the mind and body, there is one point for sure where one just stops clinging to life, and where falling into nothingness is as peaceful as falling into

a deep sleep.

If one can find in our determination the courage to project oneself at this very point, one will be able to look into this Nothingness from a complete different point of view.

It seems to me that what Ramana teaches us is that this deep sleep is the trace of the "real I". This means that by looking into this Nothingness, once we've stop clinging, we'll see the One and why we can't die!

It seems to me that what Ramana teaches us is that there is nothing to fear about death since we know already what it is through the example of deep sleep.

We'll become the One again whom everyone calls (real) I, or more precisely, we'll stay being the One which never ceased to be.

We have to Experience in one way or another -and of course not only take this as an intellectual hypothesis- that this Nothingness and Pure Being are just two faces of the same coin, let's call this coin the One.

And really the State offers us the possibility to live our entire life with the One, and stops the mind from separating us from the One.

Instead of living with the One only before birth and after death, leaving us in complete suffering caused by the separation from Him in between, and this by the fault of the dual mind and its ability to mistake itself for the "I", and for everything at the same time, the State enables us never to be separated from Oneself that is the One.

So the One, Who is "I", is also the "I" of everyone. Thus there are no others, since any other is also the One Who is "I".

From the psychoanalysis side, this is interesting that envy has been defined as the positive side of the death drive, on one side, and of the direct consequence of the formation of the "false I".

In this sense, fear of death has sometimes rightly been analyzed as being the instinct of survival, so the death drive is by the same token the fear of death!

This is interesting because we are now arriving at the conclusion that if you dare to look into the Nothingness of your own death, you will cure the fear of death and at the same time the death drive. According to M. Klein's theories, you'll be automatically cured from envy and greed.

This means that in the State you perceive the "real I" and your Being in not separated from the One. This is why in the State your mind appears as a little tiny pointless instance trying to create a tiny little pointless "false I". From the State the mind appears so insignificant (like a limb, nothing more) that there is no need to even tame it.

If you're caught inside the mind, trying to tame the mind is going to be almost impossible, but if you're liberated from the mind, the mind will look so tiny and ridiculous that you won't even have to tame it.

The coward isn't even going to try and show up if the "real I" is here!

This is why Padmanabhan's Answer works. If you can stop clinging to things little by little in your life to the point where you can accept that you can die now, you'll have overcome your fear of death and being in the State will become automatic.

At this time you'll realize that the things you cling to where just constrains and the suffering itself that was creating

all this pain.

Your suffering was not failing or succeeding, your suffering was clinging!

Padmanabhan's Way to Freedom is direct and straightforward. Without the clinging now, the suffering stops. It's a deep decision of the form: I stop suffering now, which becomes a fact following the decision which is also a state of yours and thus a fact.

[Note after 16 months. Recently I have tried to go further and really look "into the Nothingness beyond death". It creates an incredible capacity to focus and to meditate, in such a way that the mind can be shut down during a very long time. It seems that there is a kind of duality, meaning death and life seem to look like two sides of the same coin. The same Pure Being and Non Being are also two sides of the same coin. Still I had to focus so much on Nothingness that I had to ask the question: "who's focusing so intensely"? After that of course the focusing is relaxed and I'm left with a completely shut down mind. Nevertheless, after a while the relaxing of the focusing generates new thoughts. I hope the reader can see how much fun this "meditation" can be, and how adventurousness is "satisfied" by such seeking, where I never really know what's going to be next in the end.]

Chapter 16

Autobiographical complement

16.1 General autobiography: life and ideas

Very early in life I had been thinking about numbers, how numbers are possible, why the number 4 for example can exist, since there are different manners to count four objects, depending on the order we use when counting them.

I was the best at mathematics and physics in school, in an educational system demanding very high levels in both sciences. Very soon, maybe around 11 years old, I started to see my life as a scientist, and started dreaming about making an important scientific discovery. I was looking for the truth, and in my culture, the truth could only be scientific. So I wanted to find truth via science.

There is the possibility that I was unconsciously looking for something else, something more radical, I mean a more radical

truth. Mathematics and physics were my passion, but between the ages of 15 and 17 years old, I had an equal admiration for great scientists, poets, physicists and philosophers.

It's interesting that I was so passionate about people who had such contradictory visions of the world. Many poets, some philosophers, have views that are contrary to science.

I was looking for a truth which could be valid for Western and Eastern cultures, and that everyone would have to agree with.

So my study of science was complicated by this fact that science wasn't vaguely universal, whereas in my own culture and time science was generally accepted as the sum of everything.

In this very complicated context of my own self education, my dream was still to make a scientific discovery but when I arrived at University, I realized I was absolutely unable to manage a career as a scientist. So I just didn't.

Two things were decisive not to pursue a career as a scientist. Coming from a simple family, it was important for me to live a simple life, and not only live in a highly intellectual environment. Secondly, I knew that science was a way to become famous, but I had always been reluctant to becoming famous, since I thought that fame would be more constrictive than satisfying.

Yet, at that time I had made two discoveries in mathematics. One resulted in a thesis, then a well paid job, and I never even tried to publish the second one. The two articles all together proved a theorem. It seems that this theorem was proved by someone else five years later or so, using a different and more complicated method. My professor also published

my result, and I recently saw that the theorem has finally the two names, the other guy's and mine.

Essentially, I was more curious about making a discovery than about publishing. Also this result was mainstream, and I had figured out from the beginning that one should be able to understand the world via a comprehensive system elaborated from alpha to omega. So I was not satisfied. I now think that Einstein himself was mainstream in his time (I think now that it is perfectly possible to be at the same time mainstream and revolutionary) which makes me see the problem quite differently. This wasn't the case when I was 24, and this was one of the reasons why I was so disappointed about the work I had done. Clearly, I was looking for some radical truth, and I decided that University couldn't help me find this truth.

At this time I became interested in Freud's discovery, and for me Einstein and Freud were the two greatest and most interesting geniuses of the beginning of the XXth century. I have changed my mind also on this point, and I now realize that there are many many different people who have been exceptionally clever and have contributed to science. Anyway, I started to spend a lot of time studying psychoanalysis. It isn't for a young French man to be interested in science and philosophy. Everyone at the time in France was interested in psychoanalysis, simply I could use my capacities to learn a lot about it.

Psychoanalysis from the very beginning interested me because I wanted to know more about how fears can paralyze people in their actions, and also how fears can impede people's learning. The second subject was widely debated by people at the time, my interest in psychoanalysis I repeat was "main-

stream” in the sense that everyone around me was interested in the same questions.

I was experiencing the situation in my life. I learned physics by myself, and I just got stuck in the learning of Quantum Field Theory for no other reason than I was stuck.

But I already had a doubt at this moment about the validity of scientific knowledge. Was I simply not convinced about something deeper in the structure of science? Was it a self realization of the fear of not understanding, or was there a deeper doubt of mine about physics in general?

I was born in the mountains and the education on my father’s side of the family was about sport and meeting people. My grand father and father were famous in their own (quite big) town, and my father knew almost everyone in the town. My grand father was even more sociable than him.

My two grand fathers were rebels, and they took maximal risks in their life to fight against their condition. That’s why it was so hard for me to follow professors and teachers and follow a career. I was fighting against my own professors all the time. This information is key to understanding why I was so willing to take risks to reach the State.

My mother’s side of the family very poor and had lived in the mountains for many generations, and my mother and uncle’s generation were mountain climbers.

My personality was the kind that enjoyed my life, I liked food, meeting people, I was extremely curious about other cultures and curious about the mind and about the unknown in general.

At the age of 20, I was already a mathematician, but I was so attracted to life in general that I found it hard to study.

Since I had spent all my childhood in wild mountains, studying was especially hard since I couldn't bear staying inside.

These elements explain why I visited so many countries in the world, and got acquainted with so many cultures, and foods during my life.

At 32 years old I read the philosopher Lao Tseu, in an Western manner, since I didn't even know what the State was. I was still looking for the truth from a scientific or philosophical point of view, philosophical in the sense of Western philosophy, even in the sense of a system. Still Lao Tseu helped me to get acquainted with Eastern philosophy. I read, thought and meditated about this book at least one entire year.

I never stopped thinking about physics, and I got a few good ideas but never mainstream. Actually my knowledge was not at the forefront of research in physics, but my work deserved to be published, and has since been published.

I also found a very inventive interpretation of the wave function, and according to my habits, I didn't try to publish it, and certainly not as a scientific paper. For me the wave particle paradox said something beyond science. I became interested in this more than in physics only.

This work was important for two reasons. First I realized lots of good physics is mainstream. And the truth I was looking for could not be scientific in these conditions. I started to consider that science might have no fundamental knowledge attached. Of course science contains lots of knowledge, but I started to consider the fact that there is something beyond science, that science can't reach. And I started to identify this part of "knowledge" beyond science as more fundamental, and much like the truth I was looking for. This fact of

course opened my mind greatly and enabled a whole new sets of ideas which were forbidden before. Secondly, I became interested not in the results I had obtained in physics, but in the way the mind worked to reach these results. This activity of the mind, studied from this very experimental point of view, looked so different from what is usually considered as being Aristotelian logic, that very new ideas came along. This part of the study of the mind of course and contrarily to my doubts about science was pure science.

Indeed, my idea was a very mathematical idea: build a system, a theory of the mind, with only one operation of the mind. This operation being repeated as many times as necessary, was to explain all intellectual phenomena, language, meaning, grammar, mathematics, science. The use of psychoanalysis and the work that had been made to understand the content of the unconscious in the earliest times of life was to be one fundamental element of the theory: this unconscious should be explained by the unique formula, but psychoanalysis should also be the means to derive the formula in the research phase.

Concerning my work as a professor in mathematics, I always tried my best to help my students and "do some good" around me.

But two things changed my point of view. First of all, after careful consideration, I started to doubt that the "local good" I was trying to provide was necessarily converted in a "global good" by society in general. Which meant that all my efforts could just as well turn into "some global bad", and that the global effect of my capacities and efforts were just negative.

Secondly, I started to doubt of my own beliefs in the sense

that they might even contain a contradiction within. By comparing myself to others, the way their system of beliefs could be contradictory, I came to the conclusion my own system of beliefs could also be contradictory.

Everyone wants to do some good. But many people have different beliefs, and act against their beliefs and each other all the while thinking that they contribute to the good. Even if some are right, it means that necessarily others are wrong.

In such a belief system, I had no way to prove to myself that my own beliefs were right, so they could all the same be wrong without me being aware of it.

These two arguments were linked anyway since the same conclusion arose: I could try doing some good with all my heart, but because all I was doing was based on a belief system, my beliefs could just as well be wrong and in this case I was effectively doing some bad.

In such a world made of pure beliefs, it could have been that values themselves were beliefs, in which case good and bad became meaningless.

I understood after learning Eastern philosophy from Padmanabhan's two articles that only a world made of facts can have some meaning. Such a world is real, not a belief system. In such a world everything that happens is a fact, and only a fact can be true or false, not a belief.

This became a kind of a crisis. This crisis became really deep when I started to perceive the nothingness and uselessness behind people's strategies and deeds which was contradicting what they were doing and especially contradicting what I was thinking and doing.

I was not useful in this world, I was not important, my

actions and work had no meaning or at least not the meaning I had attached to them until then. Everything was fake and useless, and I was fake and useless in the first place.

I hope the reader can see how I first prepared for the State *intellectually*, by a kind of analysis of my own condition, being earnest in what I was trying to do.

Anyway, in the period between 2006 and 2015, I was busy trying to understand how the mind works and makes its constructions (as I mentioned above).

Things started to go faster after June 2016. I became inspired by Freud's method of analyzing thoughts by comparing them when they occur. I tried to apply the method to myself while at the same time I was solving a problem in mathematics, and at one point something clicked. I pictured how the mind makes its constructions. I started a website to explain what I call the model of the mind.

After the website, I started to become more confident about myself, and I wrote to Padmanabhan because I wanted to write an article about his work in physics. If I remember well, I had begun following him on Arxiv since he postulated his equivalence principle of entropy and gravity in 2002.

Padmanabhan was very encouraging and this work became more and more important, which gave me the idea of writing a book, not only an article.

Of course, since I was becoming more and more interested in his work in physics, I became interested in his two articles; *my favorite article from "Gita"* but especially *"The Answer"*.

I was immediately interested by the links between the State beyond the mind, and psychoanalysis, which describes what is inside the mind.

My hypothesis was the following: reaching the State beyond the mind, should "cure" all psychological problems further that any psychoanalysis, which can only act "inside the mind".

I took two facts seriously, first that psychoanalysis is a true science of the mind and especially the unconscious, providing "experiments" through effective treatments, and "theories", and second that the State is the Truth beyond the mind.

Taking these two facts seriously, it was then possible to see where where the limits of psychoanalysis are beyond which only the State can take us. In other words, where psychoanalysis stops and where the State goes beyond. Not in order to find anything new about the State of course, but to understand what is the place of psychoanalysis in the whole story. This study was exciting and I must say quite easy.

Anyway, this has nothing to do with my decision to reach the State after having read "the Answer".

Essentially I thought that I had nothing to lose. I knew that I could work extremely hard, which came from both my father and mother families and hard time in the mountains. I knew that I was adventurous, coming from the mountain life and my love of travel. I thought that I was a good candidate for reaching the State using Padmanabhan's Way.

My model of the mind helped me since it was pretty clear from it that the mind was a computer-like machine. Even arriving at this conclusion had helped me control my thoughts a little bit, much more than any meditation method I had done in the past, which essentially proved themselves to be useless, at least for me.

At this moment I wrote to Padmanabhan to inform him

that I felt I had the qualities to reach the State using his two articles.

In the months that followed, I started to know more and more about the State and Eastern philosophy, I completed my model of the mind by taking the State into account.

I realized that the State provides the Truth, and that the ego is just a machine providing animal instinct for its own survival, from purely imaginary representations. This adventure has been also intellectually very challenging and interesting.

I'm also particularly happy to have a pretty clear idea on how Western and Eastern philosophies are constructed, and what they both describe. I'm absolutely convinced and certain as I said that the State is the Perception of the Truth, and that all the rest of what we call knowledge are just constructions of the mind, which can only find their fundamental origin in the State Itself.

I therefore realized the two passions of my life, visiting the world, that is traveling, and finding universal Truth which everyone can agree to. Indeed as Padmanabhan says, *the State is more than a belief system, the State is a fact like anything else.*

I said visiting the world. I consider the State as the furthest and most adventurous travel someone can ever embark upon, since this is travelling to the end of all worlds, the furthest you can ever go, beyond life and death, where life and death are just One same thing.

16.2 Preparation 3 weeks

I prepared really well, I read [A] during two or three weeks and prepared myself.

As a first observation, I would say that what I have found the most difficult is to recognize the State. I had always doubted it.

And also that what happened to me won't happen to you, certainly not the same way. Each path to reach the State has to be different.

16.3 $t=0/5$ days

On a Thursday night, I thought: tomorrow I dive. I knew I would be alone at home for at least 5 days. After my preparation I was not at all impressed; I thought either I had already dived, or I was to look forward to finally diving.

The no expectation State was really strict. I knew that the heart of the Path was here and I had focused all my energy and determination to have no expectations, which had been of course the central point of the preparation.

At my home I cleaned the apartment and did some tidying. I concentrated on the idea: never have thoughts about what I will do next, only what I do now.

After four days I was in another world. I was in a State of real contemplation almost two hours a day, almost effortlessly, and the contemplation State was coming naturally all day long, so was very stable and I was attracted to it naturally.

On day 4, I went out and experienced a complete action in the State. I was very impressed because I had done nothing,

and when I thought back at this action I realized that the real sequence of events would have been the same if I had been in my former state.

I was impressed to realize that I had never been in control of my life, and that I was just a medium through which life was living.

16.4 10 days/12 days

After 10 days, I started the Way of "probing the I". On day 12, I perceived that "my body was the entire landscape which I was contemplating", I stayed in this State during several minutes, and it changed the way I meditated afterwards. This was only two weeks after I had started to clean the apartment.

16.5 12 days/4 months

Because I had had this perception of being the landscape, I started to have complete faith in the One, and I started to "probe the I" in different manners all linked with this perception.

I was probing: who's this *I* who thinks 1) he's the body 2) he's localized in space inside the head 3) he's walking on this street 4) he's sitting on this chair 5) he's now meditating

These meditations completely changed my perception. Sometimes I was perceiving there is no street, or there are no people, the real world is elsewhere, this street, these people are fake and don't exist; the One exists "elsewhere" but these images are fake.

I started to probe my State by putting myself in more and more reckless and difficult situations that I had always been afraid of.

This pushed me to meditate all the time. I had some special fears - like everyone does I guess - which I used to put me in situations where I had no other choice to meditate in order to escape the fear. Just choose your own fears to do this exercise.

This was very fruitful because I had to "probe the I" constantly and realize the *I* was not the body (so that nothing could happen to the body at least) and I also started to meditate completely differently, where I felt "some warm and deep energy" inside of me.

This meditation, just feeling the energy, inspired by the way that I could call the "fear of fears", has really helped me a lot.

This was about 3 months after I started cleaning the apartment.

I have to emphasize that my fears had diminished so much, that I was becoming more and more reckless, and people were telling me I looked younger, also full of serenity and confidence, much more fearless.

I didn't feel more serene and confident myself, but I noticed that situations where I was fearful before had started to leave me fearless.

People told me about my serenity and confidence after 3 weeks only. At this time also I started to feel that the *I* was not the body. The recklessness started after one month to the point where people around started to tell me that I was taking too many risks in my life. I was finding that these

risks were fun, at first I listened a little to these people, but after a while I understood they were just senselessly repeating Pavlov's words. At this time I started to listen to more and more people around me, and my world was widening every day. At the same time I was becoming detached from their discussions and ideas and I thought: what these people say doesn't make any sense. It's like in a dream. This didn't stop my interest from growing.

I began to stop listening to people around me when they were answering to me with "Pavlov's advice", which clearly proved that the alienation towards other people was increasing.

After three weeks, my determination to stay in a no expectation State failed to be as strong as in the beginning.

I started to try to accommodate the State with "desires that I had always wanted to realize", trying to find in [A] or [G] elements on how to take action, in order to take these actions properly.

The reason for this problem was very simple: I had done my best to put myself in a no expectation State, but I had not been able to reach this State perfectly. My mind still thought that these desires would be realized in the future "once in the State and according to [A]". This according to [A] just meant how I had "cheated" in reading [A] so to make it compatible with these desires. The reason is that it would have been too hard to reach the perfect no expectation State from the very beginning.

I won't say the typical "never do that", because I think the no expectation State is really hard to reach even when you prepare very well the first time, and sometimes it's better just to do it in two steps.

As soon as I started to try to accommodate the State with desires and expectations, the problems began.

I mean that the meditation I was using after that, such as "probing the I", helped me to stay in the State, but didn't help me to make any real progress. Like when you learn to swim and hold your breath and only breathe when you're tired and almost out of energy, but you can barely move in the water anymore.

On this occasion meditation only saved the day, no more.

The problem was the expectations I had kept, which now were creating problems, this is where I had to act, the rest was useless.

As soon as you keep expectations, problems will arise.

It is like a disease. The source of the disease is your clinging, or expectations. Meditation, karma yoga, putting yourself at risk to meditate more, these are the medicine to fight against the disease. They can help you temporarily if you have too many issues to face at the same time, but it's easy to understand that the medicine is useless if you don't eliminate the source of the disease, and you won't even need the medicine by then, since you will be healthy.

And the symptom of the disease was clear. Three recurrent ideas that I tried to push away by "probing the I" and that were coming back restlessly during two or three months.

16.6 4 months - 5 months

I naturally understood that I had to analyze these recurrent ideas that my restless mind was bringing up again and again and try to deal with them.

I finally had *the courage to face the truth*: my no expectation State had not been perfect at the beginning, and that was the problem.

16.7 5 months - 6 months (the last month)

16.7.1 Days 1 to 20 of the last month

I would like to take an image. Suppose you are at the top of an infinitely high mountain, and there's this steep infinite slope full of snow. And you're toying with being adventurous.

You use this sledge and pick up some speed on the steep slope, but you carefully tied a rope and play *I set the rules, game on*.

You like it and each time you use more rope so you go further down the slope.

And one day you realize that you forgot to attach the rope. You're on the sledge and there is no way of controlling this situation.

Another way to say this is that is when something inside me declared a total war to the mind.

I was having recurring voice issues for the past two years already, that picked up again around that period, and got worse and worse every day.

I spent time meditating quite intensely to try to overcome one of the three recurrent ideas. My voice kept getting worse during those 20 days, some days I stopped being able to speak at all.

I started to be more and more detached from these three ideas, the detachment progressing at the same rate for the three of them.

16.7.2 days 21 to 28 of the last month

I spent 10 days in Helsinki.

In Helsinki my voice completely disappeared.

Since I could not speak, it had become impossible for me to accomplish the remaining expectations I had. This situation therefore corrected the problem I was trying to manage anyway.

During those 10 Days in Helsinki, I started to be able to seriously overcome the three recurrent ideas. I started not to care anymore about what was happening with my voice, and didn't feel distressed about it at all, so it meant that I was able to control the rest of the expectations too.

I found Helsinki nice, quiet, the apartment was quite far from the center and I felt a good energy.

During these 10 days the meditation was really good, and I worked on [A] quite a lot again.

I started to understand that the heart of Padmanabhan's Answer was in fact to be able to face my death in order to stop fearing death.

16.7.3 The last three days of the last month

On the last day in Helsinki I did something that I had never dared to do before. I thought this way. Suppose someone is going to die, before they die there will be a moment where they stop clinging to their life and fall into State X. They will just die or "fall deeply asleep one last time".

Then what I did for the first time was to project myself at this moment before death, were I stop clinging and I know I have to "fall deeply asleep one last time".

The next morning I was a different guy. The meditation was so easy.

Before I meditated all the time, but in actual fact I was only really satisfied with how I meditated 3 hours a day.

The next day, I meditated for 13 hours with the same degree of satisfaction.

I started looking at people doing things and I didn't understand why they were doing that, I didn't understand why they were not doing nothing instead, I had no desire for their activities.

I was thinking: these people are in A and go to B. Why do they go to B since they're already in A?

Then I understood. This life is a dream, and we are constantly sliding down the steep slope naturally towards the Truth below. The reason is that the One is naturally Self Conscious.

This way the dual mind is always working against this natural and strong movement, and ties every rope it can to stay in its dual situation.

All these people go from A to B and from B to C to mark points on a trajectory because the dual mind which is just a dream tries to reconstruct a real life from scratch. These people go to A to B and then say "I had a life, I went to B".

This is what we call desires. Desires are not intended to "enjoy life", desires are just desires of doing something in order to fake that life is real.

Once we understand that, all kind of frustration or suffering disappears and this opens the path to Desirelessness.

It was then I understood the limit of psychoanalysis. When psychoanalysts started to listen and give credit to people's

complaints, they didn't realize they were equating dreams and reality. They were mistaking their security ropes for the end goal. Psychoanalysis was doing everything right but was not going far enough, that is beyond desires and fears, beyond life and death.

Psychoanalysis tried to help people to come to grips with their desires and in that process, tried to help them overcome their fears, but all fears come from the fear of death, and psychoanalysis couldn't "cure this fear", because when you cure the fear of death you automatically find yourself desireless. The less you renounce to your desires, the more you increase the fear of death, since death is the number on reason stopping you from realizing these desires. How can you have desires and at the same time be ready to die now - meaning not having any desires whatsoever?

In the end, there is no mystery concerning the State. Our perception is made of two modes; dual and non dual.

The dual mode is constantly stopping the natural non dual mode. The only thing to do is to find a way to stop the dual mode from hiding the Truth.

Everyone is naturally attracted to the Truth, this is exactly the problem. If we were not constantly attracted to the Truth like the sledge down the steep slope, we wouldn't have to put so much efforts and suffering into attach the ropes!

Stop fighting so aggressively against the Truth and you'll be Enlightened all of a sudden!

The day after was a Monday and not a good day for meditation, it was worse than what I was doing before going to Helsinki.

On Tuesday I realized I was in the State. The silence of

my speech was reflected in the silence of my mind, and I felt that my perception of things around me was direct and real.

My mind was no longer this terrible source of thoughts that overwhelmed me. Instead it was contained to a little dot on the spectrum and I felt so much bigger, so even my thoughts "couldn't disturb the internal silence", as if the thoughts in my head weren't loud enough to stop me from feeling the silence.

I understood I was in the State because something had happened. During my life I had accumulated souvenirs, objects, books, and I had put these souvenirs somewhere in the apartment. I thought I would keep these souvenirs until I was very old.

On this Tuesday I decided to put all these souvenirs in a garbage bag and throw them away.

When I took the souvenirs to put them in the bag, I understood that they had become absolutely meaningless. I didn't see my life and my past anymore, but just meaningless objects that were put in a bag as a pure fact.

I first of all analyzed that the State is devoid of its own meaning.

I understood I was in the State because my past had clearly been erased.

I understand that I can realize anything I want because I can take any decision I want, the State is not a problem for that.

I don't care if I will speak again or not. If I speak again I imagine that I will realize these things I wanted to do, if I don't speak again, I won't realize them and it seems to me that it makes no difference to speak or not to speak, to realize or not realize.

This is a strange situation though. I would prefer to be able to speak than not to speak, but I remain indifferent to getting what I want or what I don't want.

Normal life is replaced by another State of indifference and permanency.

For the same reason, the meaninglessness has erased the future, and the desires and the fears.

I can perceive that the Nothingness of the mind is also the Being-ness of the One. So I now prefer to positively mediate on this Being-ness (and not negatively push aside the thoughts one by one).

[Note 16 months later: well this could be the problem actually. It seems to me now that I didn't go far enough in the experience on that Saturday, I projected myself to the moment I would stop clinging to my life, just before dying. Since then I tried to go beyond that after the point of death, in Pure Nothingness, which is the same as the Nothingness preceding my own conception. I know now that 1) going that much further increases the ability to meditate even more intensely during an even longer time 2) the new image now is that Nothingness and Pure Being are One same thing 3) even now I have done all of this I'm still not sure at all that I fully reached the State after all when I go to experience Nothingness after my death, who is going there and who is experiencing Nothingness? 4) according to the previous question, even when I experience Nothingness this way, the *I* still doesn't disappear, so again the State is not fully reached. Actually the reader can see that even then I was not satisfied, because I continued arguing inside]

I didn't in my opinion experience this being-ness strong

enough, I didn't experience that the real I is permanent and can't die, not the way it should. I will work on this point, reading more Ramana and Maharaj.

Working on it means essentially reading one sentence and continue meditating.

Again when I feel I need to, I project myself again before death. This reinforces the silence in my head.

I don't think that the thoughts are necessarily a problem, as long as I can feel the silence inside of me when they come.

As they say, it's like the thoughts are the clouds and You are the Sky. I don't mind having thoughts, as long as these clouds don't stop me from feeling I'm also the sky. It's like I'm both, but the sky is more present and the clouds are accessory.

One thing also. I've been surprised of how well my mind is still working. I would have expected that this meaninglessness would make me lose my mind completely.

Not at all, when I started throwing away the rest of what was in my apartment, I realized that my mind was very sharp.

For example I didn't throw out the books which were apparent, thinking that they would be nice for people to look at if they came to my house.

But it's not like if I was thinking that these people have to like me, or I need to meet these people, it is like my mind had solved a problem, which has nothing to do with my life, in which I didn't feel involved like I do with mathematics. But still my mind solved the problem and I could take the decision.

I also threw away almost everything contained in one closet but I still kept two books that I might use later, and also I kept one book of experimental physics which was interesting for its title: *zero time space*.

Once I had thrown all these things away, I got worried that I had also thrown away one wooden object, which had not been that important to me until now, but I actually hadn't thrown it away and I found it near the books. It's clear that my mind perfectly knew what to throw: almost everything. It also knew what to keep: 5 books and *this little wooden statue from India representing Buddha*.

I was left magnetized with this emptiness that I could feel naturally and effortlessly but was like an intense meditation that I would never have been able to reach even if I had focused all my energy.

This nothingness was pure nothingness like a kind of deepest sleep or death, but nothing more.

I was seeking the One but couldn't find it. So I tried to meditate with the idea that nothingness is the One. I failed and I studied Maharaj. I read Desirelessness is the highest bliss, and I understood there was no way to find what I was seeking assertively.

Then I remembered Ramana and thought. I couldn't find the One inside nothingness because the dual mind was stopping the idea.

Then I probed: "who's this I who thinks that nothingness is incompatible with the One"?

All of a sudden I Perceived the Truth. [Note 16 months after I started cleaning the apartment. I have no idea what I perceived that day, I have no way of remembering, but clearly I was aware something was not complete. I have doubts now that I really perceived the Truth that day because otherwise I wouldn't use the word "I" in "I Perceived the Truth". The question is: "Is Perceiving the Truth as easy as just asking

who's this I who thinks...at the right moment?" Or "Does something more need to happen?" Each time I have reached a new point in this adventure, I have thought: "this is the State; I've reached the State". Usually these improvements have had great consequences on my meditation afterwards, which in turn has helped me reach another point. This new point makes me think: "this is the State, so the last point was not the State". There is no doubt that this enthusiasm and positiveness of mine helped me progress greatly in my meditation. Because the biggest problem here is to make the mind vanish long enough. And I can assure the reader that it's a tough one. I remember that I used to I find it marvelous to walk in the street and be able not to have any thoughts during one minute maybe less, and I thought: "Oh I'm in the State!"

Today, after 16 months, I can for example focus on Nothingness for two hours in a row, and have very few thoughts and each time I have a thought, I gently come back to Nothingness before my mind creates a chain of ideas, meaning I go back to Nothingness after no more than one or two thoughts, which in my opinion is good work. I consider that being able to let the mind vanish during such a long period of time, two hours, is already great achievement, and it is the result of an enormous amount of persistence. Still now I wouldn't even say that I reached the State, I don't think I ever experienced the complete vanishing of the "I". It doesn't matter at all, everything that happened during these 16 months contributed to change part of my personality, reduced my fears and any kind of psychological discomfort greatly, helped me through what would have otherwise been very difficult moments, and I'm ready to pursue my efforts again and again. If the reader is not con-

vinced by Padmanabhan's Way after that, I will just make a simple remark. The reader can try to let his/her mind vanish during two hours. I am pretty sure that most beginners (99.99 percent of them) who have never tried it, are certainly unable to let the mind vanish more than 10 seconds! Independently of the fact that I have or haven't effectively reached the State, the reader will be able to judge how far it is possible to go in 16 months following Padmanabhan's Way. And it's reasonable to believe that after 16 more months I might be able to let the mind vanish all day long, just waiting for the State to come to me by Itself! But of course hard work is always necessary and the less I work the less I progress, so there's the need of a constant source of new energy, determination and persistence every single new day.]

16.8 The mountains (just after 6 months)

I stopped focusing on the State so much for a while, I think 5 days, and met people in the mountain region where I was born.

I was focusing on the State only a few times each day, but it seemed that the easiness to get to the State at these times didn't decrease.

After these 5 days, I decided that I would spend 5 other days alone in a house in the mountains, where I would clearly not meet anyone. I would use these 5 days to work hard on the State and see what happened.

Arriving up there, my focus was very intense, because I was not disturbed by anything else. I spent the 5 days gardening all the time.

This gardening I think in a sense helped me, and in a sense didn't. I understood that there should be a way to focus on the State so the mind is shut down completely.

I would wake up in the morning and reach the State so that the complete inactivity of the mind would stop me from doing anything.

I would just do nothing, and only be in the State. This idea immediately generated the fear of death, or fear of nothingness, so it was better to garden.

While gardening I was not completely satisfied by the way I was managing the work. I to stay gardening the whole day and think only about gardening, but still keeping the result of this action inside the mind.

I could make this time window very small, and just think of the immediate result of the present action, but not completely shut down the idea of a result.

When I was not gardening, I was very satisfied with my State.

It was only on the 5th day that I started to make one action with no result attached to it. I just had to focus very intensely on being in the State at the time I was acting.

So I realized that it was easier to be in the State while doing nothing, and more difficult to do one simple action while still in the State. It was for me a great exercise to accomplish this simple action in the State.

After these five days I went back to town, for one week maybe, and came back to the mountains to do some walking which was really nice.

I started walking and I was rising out of my body and mind by witnessing the body, and witnessing the mind as part of the

body. For example I was thinking of my mind and body as just one body, the mind being just another kind of limb.

This way the mind vanished automatically, and I was starting to Perceive that the body-mind was completely empty of a person. After a while, I was Perceiving that the "real I" is everywhere and is the Being Itself, and the body-mind was losing more and more reality. I was the Sky Witnessing the body-mind as a shadow.

I kept using this method after that. Back in town, I used it again but with such a focus on the Being, the "real I", the One, that the body-mind was almost less than a shadow, almost didn't exist at all.

16.9 Taking Action

After a while, I started to speak again, and I started to take action.

During one week, I thought intensely on why the State can help people to take action, so I was more or less thinking all the time.

I was working hard and in one week I finally, according to my criteria, lost the State.

Of course I still could reach the State sometimes, and I could meditate from 1 to 3 hours a day in a satisfactory manner, but in between these meditative sessions, I was experiencing forgetfulness and being overwhelmed by thoughts in such a way that I could surely say that the meditation sessions were useless.

Outside the sessions, my mood became very bad almost aggressive, I was experiencing doubts and lowered self image.

Exactly the same as if I hadn't meditated at all in between.

So I understood many things. I understood that the issue is not to meditate, the issue is to stop clinging. As soon as I had started to take action, I had started to cling to the results of my actions, I had associated to the result my self image, fears, hopes, my clinging to my life, and I was off again. Back at the beginning.

Then I thought: "why do I fail when taking action?" Not the question: "why do I fail in being in the State, while taking action". I asked the question: "why am I not able to get the results I want from my actions?", "how is the State helping someone get the results of his actions?"

It didn't work because I was taking action for the wrong motives. I was taking action because I was clinging to my life in general, from there I was clinging to the results of my action.

So the whole system of fears and culpability was reactivated and even if I could meditate and still Perceive the "real I" at some moments, at the other moments, I was back to clinging to my life and I was not able to control the catastrophic consequences of this clinging, this clinging being essentially the fear of death.

So I thought when it comes to taking action, the mind creates a fear of failure, and also in this action, the mind creates culpability. I convinced myself quite easily that this culpability is the conscious part of an unconscious fear of getting killed in the action, coming from the most ancient unconscious part of the mind.

I thought that the very problem comes from the fact that the mind is trying to do something impossible here: taking ac-

tion to feel immortal! Indeed, renouncing to the action would mean renouncing to desire. However desire is a necessary projection in the future, this future is seen by the mind as the guarantee it will not die in between. So the desire itself is an attempt to avoid the fear of death, which means the denial of the idea of death. We perfectly know that the mind and false I are not going to survive the process of death. So what the mind tries out is just impossible. Then the fear of death comes back to persecute the mind when taking action. I felt it when I was failing to get to the State at the moment of the action.

I thought further: this is why the mind is interpreting any result as a failure, and can never be satisfied, no matter how successful the action has been. Because the fear of failure is nothing else than the conscious counterpart of the unconscious fear of death, which makes the mind reach an unconscious state of panic.

Also the fear of failure of course, and later the mind's interpretation that what had been done until now is a failure, is very inefficient and makes the mind fail really. This is the principle of the self realization of fears.

The self image gets destroyed too since the image is only the image of the body which is going to die anyway. Self confidence is destroyed because it is replaced by the fear of death.

What happens from the outside on a conscious level? Most of the time a normal action generates normal results. Not fantastic results but good enough to be satisfied, depending essentially on the ability of the mind (intelligence) and on the situation (exterior parameters which can't be controlled).

The results depend on exterior parameters, and on the abil-

ity of the mind to control the other parameters that can be controlled.

Is that all? No! Independently from this actual, real action, there is now a second world, completely imaginary, in which the mind is caught in the vicious circle of fears and suffering. The mind creates fears and panic generated by its first fear of death, and is essentially caught in its own vicious circle.

Once this situation analyzed, I started to think about stopping the clinging again. The crazy thing is that meant I was already in the State again, not thinking of what action I was going to take next, but just doing something in the present.

I was in the State in a very satisfactory manner, probably like never before.

16.10 December 2018 (11 months after cleaning the apartment)

I stopped taking notes of what happened to me since August 2008, when the events of the last section were taking place (first two weeks of August).

It had almost been five months. What did I do during these months, not to take one single note?

I lived.

There is no better sign that I was in the State during these months: I didn't take notes because I just wasn't worried about anything.

I'll be short and just name the elements I remember as being important.

I remember feeling that I was a child but at the same time I was God, the Father in the Christian religion, and I was the

entire Universe.

So I started to get acquainted with the idea that I am everything, the entire Universe.

In September, I didn't go back teaching as a professor of mathematics, because of the general problem with my voice. I know I probably won't teach again. So I have all my time.

From August to November, I started to study Quantum Field Theory and I tried to understand how this theory is linked to the former work of Heisenberg, what is called today Matrix Theory.

I understood with the help of Landau's concept of putting things together

Since I had been stuck with this theory during decades, by some unknown unconscious mechanism stopping me from accessing this knowledge, a strong flow of curiosity pushed me to study modern physics. It was clear for me that the fact I was stuck and failing to learn physics was of a psychological origin which has been naturally cured by my work on the State.

I started to see how fundamental physics and condensed matter physics are constructed mirroring each other, I'm learning more and more about gravitational physics, reading Hawking's derivation of radiation.

I found many Youtube courses on String Theory, ASDS/CFT duality, and started to get acquainted to the new ideas of quantum information applied to quantum gravity.

In Paris the weather started to get cold. Two days later I found a cheap flight to Guadeloupe, the French Caribbean island, and four days later I flew out.

There I completely stopped working. I was swept off by the State, there's no other word.

With no efforts, no meditation, no work of any kind, I was losing my thoughts, I was losing my mind, I was losing any kind of a shadow of a constraint.

I was starting an action and renouncing to it just after. I could walk in the street then stop and wonder why I was walking, then stay at rest - the mind having completely vanished.

Nothing in my mind was happening and my body couldn't move. Before my stop I was walking from A to B, but once I had stopped no thought was strong enough to make me move to B, nor back to A.

Presence was in me and I was One. There was no difference between me and the plants, the ocean, the sky, the air and the environment around me.

There was only One, and I had disappeared. I was not even witnessing myself, it was Pure Being, Pure Nothingness, only the One.

I didn't feel afraid in any way. The Presence was Pure Peacefulness, hence the rest.

I was going swimming, I planned to go one hour a day, but in the end it was only for some time and some days only. I put my head inside and outside the water alternatively, so I was the blue of the ocean, then the blue of the sky, and so on. Complete Peacefulness came as something like there was only Blue through me (the two blues of the sky and ocean became just like one Blue), but there was no me, so not even a thought.

I was disappearing and still I was there.

This was in my opinion my first true experience of complete non duality. What constitutes the I, and the rest of the world, which constitutes what is not the I, are not separated anymore, they are just One.

It was not about learning, but about unlearning. I was unlearning very fast actually. One day for example I unlearned tiring and fast swimming and I continued with effortless and slow swimming. The day after I was unlearning swimming, even slow, and went near the water and stayed there looking at the blue of the ocean.

At the same time, a large set of usual fears completely disappeared, which opened my world in a manner which I had never seen before.

When I came back to Paris, this kind of nothingness of my mind and thoughts and actions could be also considered as an incredible power of action.

I explained this paradox this way, which is just an image. Each thought, each act of the ego, each attempt to control the world that the ego tries to make, is not an assertive act, but simply a way to block possibilities and opportunities from happening.

In Guadeloupe, this State was pure nothingness of action, but once in Paris I could compare this State to other people's state, rehearsing their fears and limits, and I realized comparatively that my State was pure Freedom of action, more precisely pure Freedom letting the world act for or through me.

I was incredibly faster, incredibly freer, my world was infinitely larger than in a state controlled by the ego.

People around were lost in the infinite labyrinth of arguments and counterarguments of the mind, so they were incredibly slow, stuck in slavery, in a world restrained to the minimum space possible.

A new trip happened to be decided and I went to Vietnam.

I could clearly see during this trip that my strongest and deepest fears had been diminished by more than 80 percent at least. And the rest was going away with the new confidence I had acquired by the actual fact of traveling with less fears already.

In the State, there is no success nor failure since every instant is a beginning, but the beginning of something which is not affected by any intent or strategy. It's a pure beginning.

Despite that, many things happen, since the One is at rest, whereas rest and movement are one and same thing.

So it's easier to stick to the rest, and let go of worries and fears this way, since sticking to the rest will allow life to continue, and experiences to be lived.

If there is life, it should be lived, if there are experiences they should be experienced, if there is fun it should be enjoyed.

There is no point in forcing experiences which don't exist, and it's ridiculous to miss experiences which present themselves.

Without fears, but without desires either, life is lived plainly and fully.

16.11 The same story, from a new viewpoint

During the month of December 2008, I spent most of my working time thinking about the last year of my life from a new viewpoint, the same story, but analyzed with two questions that Padmanabhan asked me at the beginning of this same month of December. These two questions were the following:

How is your State stable and how do you see the fluctuations? In particular what was your experience when you went through the voice loss and its treatment which many people would have considered a bit of personal crisis?

Is it maintenance free? That is do you remain in it through everyday life even if you don't do any specific meditation or quiet time every day? I spent so much time to answer these questions to myself, that needed to organize what I had to say. I will start with a kind of general remark, and then go to a more detailed analysis.

General remark about the answer to these questions

These two questions being key, I gave a very developed answer, reproduced below, and then asked myself: ok, this is an answer, but is it realistic? Is it really the way I'm living the State every day of my life?

I did some work withdrawing myself from the world of the living, and dived into the Unknown. I trusted Padmanabhan enough so I could reach the other side, which is a region beyond life and death, I trusted him in the fact that there is another side in the first place.

I went all the way back to the world of the living, and now I needed to ask: is the State stable? What was the point of this trip? What did I gain and did this trip change me fundamentally?

Some visions have changed to such an extent that yes of course I've been changed fundamentally.

Like this simple example: I was surprised when coming

back that such a great proportion of people are good. Seeing so much bad in the world, I started-off thinking that most people were bad. I realize now that it's not true and that more than 99 percent of people are good.

This kind of changes are just pure knowledge about the living, or views about their world. These changes are stable in the sense that I have a new way of looking at things.

One might think that it is not exactly the stability of the State, but just acquired knowledge. But the fundamental knowledge I acquired is the Perception of the One, so I come back in the world of the living with this knew knowledge that there is only One.

Believing completely in the One is enough to be in the State, and how could I not believe completely in the One since I have perceived the One?

It seems to me that for this reason, someone who reaches the State only once begins a no-return process.

You can't go back to your ego no life and pretend as if nothing happened. It's impossible.

When coming back I realized that the world of the living is a very simple world essentially ruled by habits. In this world, the stability of the State should be asked in terms of habits.

And essentially that is what happened. I have been able to transform the hard work towards the State into a habit, that is a lifestyle.

What is a lifestyle? Well conversely, a lifestyle is a set of habits.

Like the simple example of doing sport and eating well can be a lifestyle. I can decide to go swimming every morning one hour, and stop drinking coffee, beer and wine. I can decide that

I shouldn't eat sugar, meat especially red meat, and should not eat bread.

For sure if I can do that my health will improve, my immune system will improve and maybe I can solve the problem of my voice. Maybe not. Still I will be healthier in a general way.

I use this opportunity to add that the loss of my voice is not transient, and at the moment I have no way to solve the problem in a complete satisfying manner. We are sure I will never get my former voice back again, but it looks like it might eventually become worse and worse, and vocal cord operations probably wont stop the issues.

Of course this is not the made up official version society, doctors and people around me say, the made up official version being that everything will be fine and stop soon. But since the State taught me to take facts as they are, essentially the situation I described further above is the most probable.

Now how can I achieve the goal of eating healthy and doing sport? By changing my habits. The more I go swimming, the more I tend to want to go swimming, the less difficult it becomes to go swimming when I'm lazy. The less I eat sugar, the less I like sugar. If I don't smoke, I don't want a cigarette when I see other people smoking.

I can change my lifestyle by changing my set of habits, until little by little my whole life is made of different activities.

It doesn't mean I'm not lazy sometimes, it doesn't mean that there aren't weeks when I never go swimming, it doesn't mean I never drink wine or beer. It just means that another set of habits has been adopted and that I can follow them fairly well.

There are fluctuations, and it's normal. But when I don't go swimming for a month, I start telling myself: "Ok, Chris, something is wrong now, so focus on going back to swim, put your energy on this activity for a little while, until it becomes natural again."

In this precise sense I could transform the State into a lifestyle.

Except that the presence of the State is more present than the presence of swimming right? I don't want to meditate one hour in the morning and think: Ok Chris you're doing good.

Because the State should be a way of living every part of the day, not just one hour.

Also the more I follow the State, the more I live outside my comfort zone, and the farther I go from this comfort zone too.

Far from this zone, there is no other way for me to stick to the State in order to follow my life. *I've now experienced enough that the State is the best way to take the right decision or simply have the right behavior. Thus sticking to the State has become the only thing to do, especially since I'm engaged in activities which would be impossible in the ego mode, because as I said they are out of my comfort zone*

With a technical sport, tennis for example, which is highly psychological since the player needs to be confident enough to put strength in the ball without losing precision, and needs to detach themselves from the result and only focus on the movement. They need to switch off the mind in order to avoid fear and avoid lack of precision. Especially since sometimes the end score of the entire game can be down to the final a few seconds, just a few points can make the difference, the

players need to be rock solid in their mind to win at a high level.

The same happens with the State, while taking action, or in my life, I need to forget about the goal, or the future more generally, and focus on the State.

I've reached a point where it has become clear to me that there is no other choice. That's how the stability of the State is always ensured.

The State is stable in the sense that the State made me put myself in a position where I need the State

Using a description taken from physics, I have been able to transform the unstable equilibrium of the State into a stable equilibrium.

The more I get out of the State, the more I realize how much I need the State back to conduct my life and manage the situation. This is the definition of a stable equilibrium.

And there is nothing more to it. A great tennis player will stick to his movement perfectly at the most important time of the game, when the psychological pressure is maximal. A poor tennis player will lose most of their capacities under pressure. This is the exact difference between an unstable and a stable equilibrium, and this is how I see how the State can be stable.

But between the great and the poor player, there is no difference of nature, it's just the way they trained which differentiates them from each other.

A great player has worked hard enough to learn to trust their focus on the movement instead of the result of his action, the poor player still trusts their fears.

I define the stability of the State by the trust I put in the State compared to the trust I used to put in the ego and its

control. With this definition, the State has become completely stable, because the more risky the situation I'm in, the more I rely on the State and grow suspicious about my mind.

There is nothing fundamental to it. If my State becomes stable, I owe it to my prior hard work, nothing else.

If I'm lazy about staying in the State while eating pasta, It won't make such a difference in the sense that I will eat the pasta in any case. But if the situation is risky or important, I think: "Ok Chris now stick to the State and see what happens."

Well it's not completely true either because there's no such thing as "just eating pasta".

If you eat pasta and you let your mind go free, who knows where your mind is going to wonder. *So the State is needed all the time, and the stability of the equilibrium should apply constantly.*

Sure but the desire for perfection is an ego thing. Something new happened really: I now trust the world to improve in the future. I now trust the State to improve by itself and extend naturally.

Longer answer to the two questions Since their answers are related to each other, it's better I answer them both at the same time.

First let me give a very quick answer, before any further development, it's sometimes interesting to give a short answer, since we need to focus on the fundamental.

My passions in life are varied and sometimes contradictory. I always want to learn new things, and every year I learn something new, cooking, swimming, playing the guitar,

singing, whatever.

My first passion is meeting people and outdoor life. My perfect day starts off with an hour of intensive sport and meeting people the rest of the day.

My second passion is science, mathematics, physics, philosophy in the sense of science of the mind. I'm deeply attracted to mathematics and physics, but I also need to admit that my curiosity is turned towards the mind and the way it works. That is why I have a propensity to believe that great physicists do physics essentially because they are curious about themselves and their own mind, and less because they are curious about the world in itself. I can of course be wrong, I don't know, I'm only describing my passions because anyone who is reaching the State is still the same before and after.

I found that reaching the State is not something I can describe in abstract words. I can only describe the changes that have occurred in me through my own personality.

People around me tend to say I'm a good person, a nice guy who is always happy and likes to enjoy life. I don't consider myself as a good person, and I tried to reach the State without trying especially to become a better person.

A woman who was advanced in Tibetan Buddhism, once told me once that I was a spiritual guy. I answered that I wasn't, I didn't perceive myself in that way. I just focused on *my favorite article from "Gita"* but especially *"The Answer"* and tried to do my best, no more.

I just focused and worked according to these two articles. I'm very simple and normal: what I did, anyone can do. There's nothing extraordinary to it.

Maybe I hurt other people being the way I am, maybe I

help them, I don't know and I simply don't ask myself too many questions.

Essentially I would say that the State just increased by a great factor the way I was before. I'm not worried about the State, I don't ask the questions of who I should be or what I should do. I'm just who I am, no more, no less.

These two passions, meeting people and scientific curiosity, are contradictory because I can't be outside meeting people and inside studying science at the same time.

My voice directly affects my first passion, since it's harder to communicate with people, so I've struggled the last two years to keep an equilibrium in my life. Right now I'm trying to improve my State in order to find a solution to this problem. *It is absolutely clear to me that the solution to this problem will be working on the State more consistently.*

The deterioration of my voice was especially violent since last May, that I was unable to even pronounce a sound for three months. At this stage, I just supposed that I would never speak again in my life. During this period I used a rigorous application of the State, which worked as an infinitely powerful analgesic.

When such rigorous conditions are applied, the ego is completely switched off. In this State of Consciousness the body-mind is almost unreal, and there is no identification to it. In other words, there's no pain, and no problems, diseases or voice loss. I'm witnessing the situation as if it was it happening to someone else, the voice loss doesn't even concern me. The pain is completely switched off, since the pain only comes from the ego.

Thanks to the doctors' extraordinary skills, they operated

on me twice and I could finally speak again, it was a miracle really, but still it happened (I will still need one operation every six months or so, maybe until the end of my life).

Contrary to psychological constrains, real constrains are not as frustrating. Events are what they are, and are ready to be lived. Psychological difficulties are an amputation of our true personality, and are necessarily much more frustrating.

I need to add that there is a problem I haven't solve yet. Since I hear my voice each time I speak, I have a propensity to perceive my voice as worse than it is, and thus also a propensity to avoid speaking, which means isolating myself from the rest of the world.

The solution is clear, really. I can speak, I'm just afraid to speak, so I need to apply the State more rigorously in order to get rid of the fear.

The doctors told me that this specific problem is particularly stressful for people, since by its own nature, I'm reminded of the problem every time I speak. So the application of the State has to be perfect, which explains my current difficulties.

But I'm pretty sure I can do it. I'm giving myself myself no more than a few weeks of hard work.

[Note 16 months after the cleaning of the apartment: This was 5 months ago, since then I completely solved this problem, it took me one month or so. My voice is still the same, but for the past few months, my "psyche" has changed and I consider that my voice doesn't change anything in my life, so I have overcome all the difficulties completely. I would even say that the problem of my voice has been an "opportunity", because I needed to stop being a teacher and I have much more time for myself now and for my life, and also for my meditation. I'm

surprised that I wrote the lines above, and especially about Guadeloupe, because I now feel that I never reached the State, and that all the work remains ahead. Very strange, but still the adventure is so much fun!]

The problem of the voice affects me more than it would affect another person for sure, since I like meeting people so much. If my passion was only science, it would be easier in the sense that I can study and write without the need of my voice.

Now is the State stable? When I write and study, I'm also in my life, but the focus needed for this study increases my meditation capacities.

In this sense the State is more than stable. The State is part of my life in an entangled way.

In this case, *my work on the State has transformed activities in my life into meditation itself.*

Concerning being outside and meeting people, on the contrary I tend to be caught up in my life, and in this case staying in the State is no as simple as when I write and study.

But in this second case, it's the opposite. *The State helps me overcome the limits fixed by my fears, and by making me so much more adventurous and reckless, greatly improves this part of my life. So all together, the State and this passion go hand in hand. Since I need to be more adventurous this passion gives me a great motivation to meditate, and meditation in return improves things. Meditation and life are once again entangled.*

For example you can see the benefits created by the voice problem: I needed to perfect the State in order to overcome my voice problem, and this problem gives me such a great motivation to improve, which will in turn greatly benefit my

whole social life.

So the State and my life are not two different, separate and contradictory things, on the contrary they go hand in hand and feed each other.

Concerning my voice, I will use this expression many times below but I think it's relevant: *Who cares?*

From the point of view of others, not many people care about me being able to speak or not. From my own point of view the State pushes me to completely stop worrying. From the State point of view, worrying about my voice has just become boring and uninteresting. The State gives me this kind of attitude kids have sometimes. They get bored easily and are always looking for new activities.

Still this is the ideal situation, as I mentioned just above, I haven't completely reached this ideal situation yet.

The State has opened my life, and developed my passion of meeting people and be outdoors, in a world one thousand times larger than it was before, and has accelerated the chain of events by the same factor, so I'm really not worried. Especially since when anyone wants to communicate, they find a way, and the loss of my voice is a small handicap but not a fundamental one.

Let's define the loss of my voice as a very little problem, not a big one. I have a home, enough money to have all the food I want, I live in a country where medicine is very good, and my doctor and surgeon are really professional. I am lucky enough to live in a country where insurance enables me to go to the hospital without having to pay anything, I have no hardships to face. I can only complain about little problems, not big ones. I fortunately have no experience on having to

face big and serious problems.

There are problems, affecting so many people, which are seriously more difficult to face than being privileged but losing one's voice, even if I would prefer to have my voice back of course.

To refer to "The Answer", when I see people getting killed on the news, well I can tell that the loss of my voice is not a problem in comparison.

This lack of unhappiness as we can call it, is a pure consequence of the State. Without the State, the unhappiness, desperation and suffering would be extremely deep, as it started to become at a time when I didn't know about the State yet.

I was deeply complaining all the time, I saw my life as destroyed, with the array of what the ego uses to make us feel so desperate sometimes.

This is a strange thing which came with the State: I became interested in other people's life and didn't become completely insensitive to their condition. I link this to how I stopped complaining, because it meant I was being very self centered.

It seems strange, almost like reversed ego. The State taught me that I can't have everything and that most people have much less than me, and when I take this into consideration to judge my own position, unhappiness obviously vanishes.

I don't want to save the world, I don't feel any guilt from having more than most people, but the State gave me this kind of spark of realism I should still consider myself very lucky even without my voice. I don't pretend that the State made me a better person, but at least the State made the blindness of the ego vanish, I start to realize that there are other people

around me.

Complaining had also sadly started to become self defining, since it also meant that I was complaining and hadn't found anything more interesting to do in my life. So it revealed a lack of curiosity about the world in general.

Once again I'm describing the thoughts which came to me thanks to the State, without this work, I would have kept thinking I had nothing, that I was the most suffering person on the planet, and that everyone should complain with me about my own condition. It's normal, it's what the ego does, its job is complaining and being unsatisfied and unhappy.

The Ego's level of thought: "My life is so terrible", "this food is too salty!!I should complain to the owner of the restaurant and show them how strong I am and how I can create a scene!!

The insensitivity of the ego to other people is usually terrible, I can perceive it more and more, and I find it quite terrifying sometimes, now that I'm more instructed by the State.

Insensitivity is of course at the heart of these two questions about the voice, as well as the question of greed and the desire for everything.

I mean that the State can break down the greed, which we define here by the desire for everything. By breaking the desire for everything, I grew conscious of other people too though the State, and it broke the source of unhappiness.

Until then, I had never felt that much compassion through my work on the State. But at least the State made me wake up to the world.

[Note 16 months after cleaning the apartment. This shows that no more in the State than I am now, because the complete

end of the "false I" implies compassion].

So I felt relieved from the pain of losing my voice. The State made me happy about what I have, instead of suffering about what I don't have. Of course it was a great relief in my life.

Considering the work I still have to do, I wondered: even if it's possible to reach the State in a few days, and even if the State is One, as Padmanabhan said there aren't different levels to nirvana. So is it possible that once we are in the State, there is still a laps of time before the ego is completely destroyed.

In this case, some of the deepest elements like compassion, complete end of frustrations, constructions of the deepest self definitions of the ego, can only fully occur at the end of the process of its destruction.

I started this work 10 months ago, and it might be that things still change drastically in the next few years. I have no idea about it, it's just a feeling.

After this first answer to the two questions, I would say what has been fundamental in my experience towards the State is that two elements helped me, first the loss of my voice helped me, and second I was writing the present book at the same time.

Concerning the voice, since during these three months I couldn't work and had no will to communicate with other people, I spent all this time only meditating, which was particularly fruitful.

At one point during this period, since I was writing the present book, I decided to read "The Answer" again, thinking the following: Padmanabhan as a physicist has analyzed

Upanishads in a scientific way and has found a profound principle. Let's go back to his article, and read it as if it was one of his articles in physics.

I analyzed what the central and most fundamental principle in "The Answer" was which sustains the whole set of instructions, in the same way that physics depends on the observer.

And what resulted from this? That the fundamental principle sustaining what we now call "Padmanabhan's Way" is Padmanabhan's analysis of the Viraja Homa ritual: *they died so as to live*. I found it even more profound than Padmanabhan's instruction: *Stop clinging to your life*. The two instructions are equivalent of course, but I found easier for me to apply *they died so as to live*.

I had already meditated so much, that I was able at this stage to *confront my ego with it's own death*. This means I could experiment that I was about to die through thought.

[Note after 16 months. I now meditate differently and I think more deeply, by really diving into the Nothingness of death. This is much easier and much deeper. There is Nothingness and and I am like a remnant, which can vanish but it has stayed with me until now. Once the "I am" disappeared completely, and I could Experience that there are no others, since others are indeed just the same Nothingness. Nothingness appeared as the One, and this whole Oneness was Love. This Experience was "unstable", this perception is transient, but I can feel I'm on the way to Perceive Love as Oneness again. Is it the State? I would tend to think so, because this Nothingness is the exact opposite to the "I am". Most of the time "I am not" and "I am" coexist, but sometimes as I just

said Nothingness alone is Perceived, and Love is Perceived.]

It was scary at first, but only the first few times. Then I repeated this experience more and more, and now I just do it as an exercise in the morning, like stretching my body or washing my teeth.

[Note after 16 months. This didn't last. After a while I lost the habit of repeating this experience, and I came back to meditating on the Pure Nothingness of Death much later.]

Why all this story? *Because this element is most probably what guarantees the stability of my State whatever happens.*

Meditation is a method, but "Padmanabhan's Way", is no method as he said himself. So by this exercise, I'm applying Padmanabhan's instructions in the most rigorous manner.

I can go on with my life, and depending on what happens, I can be more or less caught up by it, in a way that takes me out of the State..

Yes, but when this happens, I don't meditate anymore, I go back to this exercise which is equivalent to completely ceasing to cling to my life. In imagination, I put myself in a situation where I'm going to die, and of course there's nothing left of my life anymore.

Let's look at what happened. I got caught by my life again, which means I've started to cling to it in some way. The exercise of "dying" will break down this clinging almost instantly and very efficiently. After that, the process of ceasing to cling can continue unconsciously.

If there are some remains of the clinging, just go back to the exercise once a day during a few days and you'll be fine. If the clinging is really resistant, practice the exercises several times a day until the clinging stops completely.

Getting stuck outside the State and starting to cling again is like having a flue. Depending on the strength of the flue, take simple medicine or antibiotics, it will go away in a few days. I have found this exercise of "dying" to be the most powerful antibiotic against the ego, as simple as that.

Since I became interested in the State viewed from religions, I should say mysticism not religion, here is an example from Sufism. I heard one Sufi master say that one who died many times will be saved for sure. I think he was really talking about the same kind of experiences, that I call the antibiotic exercise.

Concerning stability, I think that the most important element is how deep the first dive into the Unknown is. I needed to go deep myself: die enough times until dying becomes a simple exercise. It's not long, I've noticed that the State is such a natural thing, that I was helped at every stage by my own nature. I guess that doing the exercise 20 times is plenty enough.

Still the exercise is advanced, and I needed a lot of work before daring to dive so deep the first time.

[Note after 16 months. The same with diving into the Pure Nothingness of Death. It looks scary at first, but once you've dived, it becomes easier and easier to dive again and again. Then stay as long as you can (and longer and longer, the more you can) in Feeling this Pure Being/Nothingness (Pure Being and Nothingness are the same) until you eventually Perceive the opposition "I am"/Nothingness. Then wait until the "I am" disappears and only Nothingness is left.]

I take the opportunity to add that I would warmly recommend someone who made the effort to reach the State, once

they reach it in a consistent way, if they are interested, to follow at least one course on Sufism and one course on Jewish Kabbalah. I went until the point I could read the Jewish Zohar, then I realized the State was universal indeed.

Christian mysticism is exactly the same.

So easy, so universal. The simple thing about the State is that 1) when you believe in God the State is reached and this God lives through you, this I call State X' 2) if you don't believe in God, just replace "God" by Nothingness and you're in the same State $X=X'$.

Believing in God and not believing in God are the same thing!! I mean it's the same State.

I'm going to go back to giving more details about my voice.

Last June I couldn't utter even a sound. I had one operation at the end of July, and it had been very bad since May, so essentially I spent three months without speaking a word.

After that, I could speak a little but I got some bad news.

From the State point of view, I was ready to know the truth, this is light years away from the pure ego attitude which I would have had earlier.

I could judge how far the State had brought me.

From the State point of view, losing my voice was a pure fact. And so what?? Why should I care about losing my voice or keeping my voice?

I had a very interesting job as professor in mathematics in Paris, but I was tired of teaching too. If I lost my voice and couldn't teach anymore, that would have been fine, I could do something else, and the quality of my life could might even improve?

From what I have seen around me, most people looked

terrified by the idea that I could lose my voice, and I could see they thought it was a terrible thing happening in my life. They can stop worry for me, I'm much better now than I was before.

The crisis that people imagine they would go through by losing their voice is a pure fictional creation of the ego.

I'm going to try to explain how I figured things out.

The ego is completely absolutely terrified by facts. This is this terror that people would experience if they lost the voice in the usual State which we called S above, not the real consequences of the loss, which essentially are none, in the sense that the pros easily then compensate the cons.

When I was speaking about State X above more rigorously, I was speaking about eliminating the cons, but they are already less than the pros.

As I said what difference does it make if I work or not, if I speak all the time or stay silent? As you can see, there's no difference. Some people talk too much, and get themselves into trouble.

By observing how people reacted to the loss of my voice, I can tell why State X is so efficient in taking action, and creating so many new experiences in life, how it makes the world larger.

As soon as I found out I had to have a third operation (for my voice of course), I just went to my job and gave the keys to my office back; I didn't need anymore. Giving back the key was just accepting the fact that I couldn't teach anymore. I was surprised at first by what people answered: "No Chris, keep the keys, you'll be back next year, for sure it will improve".

They were all very nice, and I thank them for so much

"compassion" (actually in state S what the compassion you feel for someone else is just equal to the fear that it could have happened to you). It was nice to see that people appreciated me.

Well I should be completely sincere, since I'm trying to describe the State, not to be nice with people. The loss of the voice is a fact, in the State I take facts as what they are and live with them. The ego is a construction of false and imaginary expectations.

So from an ego point of view, the ego would have been relieved for people to say that the situation would get better, because the ego would have believed "the fake good news" (the ego would believe something like; if people around tell you that you'll come back, it means you will, which is of course completely erroneous). From the State point of view, the fact was a fact, and the "fake good news" was just associated with their fake nature.

"Ok these guys are nice, it's cool, but what can they do to help me? Nothing. They just lie and I don't believe them, where is the relief?"

This is to explain that the State makes my perception of reality very neat. The ego can't buy fake information anymore, facts reveal themselves as they are.

One of these facts is that I lost my job. No need to worry too much about such a detail. If people came to me and told me: "Don't worry Chris you haven't lost your job", I wouldn't believe their fake statements (I explained the process just above).

And from the State point of view I was also like: "Ok, I lost my voice, let me hand in the keys and have fun". The

third operation hadn't even been decided yet but I knew it was happening, and I handed in the keys even before going to the doctor, so even before getting confirmation!

Hey guys you're so nice but stop worrying about me, I'm the one going on holiday here, you're the ones staying at work, don't reverse the situation!!

Enjoy your work, and I'll enjoy my new Freedom!! Sound good?

It was direct, I didn't lose one minute, but I realize how these false hopes, useless attempts to change a situation which can't be changed, how this whole ego attitude can lead to suffering, time wasting, indecision.

And once again, that is how I used to be (I mean I lived through this time wasting ego), and it is one of the reasons why I was so motivated by the State: I wanted to stop wasting time.

Now if something happens, the State instantly gives me the following answer: "Ok what's next? Let's have fun! I was getting bored anyway!!"

The voice loss from the State point of view was pure information, that's why I wasted no time in fake conjectures, and that's why I felt so positive. You just realized you've just missed your train, and instantly think: "Ok let's take the bus."

I'm exaggerating a little bit of course, but with the State, life became like a day at an amusement park. When you're finished with the roller coaster, it's like "Ok let's go over there and see what looks fun."

The State showed me how happiness and unhappiness are forced as automated responses from a conditioning of the environment. Society tells you that losing your voice is terrible, and also that if something terrible happens you should com-

plain, and if you complain it means you're unhappy. So essentially the mind obeys to this conditioning and you end up unhappy.

So you end up depressed in front your pastas, you don't even notice what's happening on the news anymore. "Hey, don't worry about the TV; eat before it gets cold!"

On the contrary if you have a good job and you can buy a second house it means you're rich, if you're rich you succeeded and if you succeeded you must be happy.

Essentially the State makes you realize that the smartest thing to do might be to stop wasting your time thinking about if you're happy or unhappy, start living the series of events which make up your life instead.

Since happiness and unhappiness are so largely determined by pure conventions, you can just stop the logical chain of these conventions, which your ego seems to call strategy for happiness. Instead of wasting your time in these logical circles, *you can have a life.*

Essentially you want to be Liberated from language in the first place, and the constraints of its grammatical nature, in a sense of a purely formal and logical system, where meaning is more or less conventionally attached.

You'll stop having desires and fears, but you will still be who you are, as long as any spark of an idea in your brain can still be considered as an event and a fact which you can follow.

Do you want to ride to the roller coaster? You don't need to spend one year computing if, accordingly to what you already know, riding it is going to create more happiness in your life. You can just take this idea of the roller coaster in your head as a fact like anything else, then just move on.

This is, from a theoretical point of view, the only way to be universal, and independent from the culture you're in. That's why Padmanabhan calls it the Truth, and not one truth, or the Eastern truth.

That's why from Experiencing the State you can come back to Western culture and follow what it is about, but from Western philosophy, you can't figure out what the State is.

Returning to the voice problem, I've been lucky enough to be able to negotiate my situation and I will keep half of my salary. As I said my situation has greatly improved. I have enough money to live, I have a home, and I can even spend the rest of the money in many activities. I had the life of a professor, now I have the life of a king. I don't even work to get money anymore. Who can say they got such a career promotion : becoming a king?

And I don't mean like politicians who get elected at the top of their country and have to work afterwards to keep their job, until they finally get pushed aside by the same voters who elected them. I mean a real king, the one who does not have to do anything to stay in his condition. I'm king for life, whatever happens!!

But let's come back to the ego problem. A fact can be detached from cause or consequence. The ego feels absolute terror that it doesn't control it.

For this reason, the ego enters a terrible circle of fears, denial, invention of imaginary causes and catastrophic scenarios.

Once the ego has put itself through such terrible suffering and into an unbearable state, the mind loses its capacity to think and will start giving automated responses based on conditioning. I'll just remind the reader that we mentioned

above that there are deep theoretical reasons for this conditioning, especially the fact that meaning can only be conventional at one point.

This conditioning has a simple name, it's slavery, which is what the State delivers us from.

I will mention a few observations I have made on people, and show how I arrived at these conclusions in a simple way.

First, most people denied I was losing my voice. The most abrupt response of the ego is pure terror. "No it's impossible, your voice will come back, it can't be any other way", despite the evidence.

Second the ego finds ways to escape the fact by first finding imaginary causes, then trying to fight these causes through logic. "It's a psychological problem", which means I would need to go to a psychologist and my voice would come back again. Something else was "Go and try all kinds of alternative medicines". Again it's pure denial of the voice loss. "You didn't lose your voice, someone can do something for you but you don't know it yet."

I don't mean here that alternative medicines are a bad idea, I mean that put this way they is a lack of acceptance of a situation in which the ego completely loses control.

Against the evidence, and against the reasonable logical conclusion, the ego prefers to spend money on anyone who will tell them that something can be done to restore control on the situation. The ego doesn't pay to get the body healed, he pays to get its control back.

Finally people give conditioned automated responses that show how the slavery is constructed.

Lose your voice and go to see a physical trainer; they will

tell you it's because you need exercise since your overall fitness can heal the voice. Go to someone desperately working to try and get richer, they will tell you "it's a tragedy you lost your job, how will you ever buy a bigger house?". Go to a very rich guy investing his family's fortune over three generations, he tells you that it's terrible and you need to find a solution to work again, that work is everything, but they are used to having other people work for them and are oblivious. Go to a teacher and they will tell you that if you stop working you will get depressed since it won't be intellectually challenging enough to do nothing. Go to the Church and you will be told you're a sinner, and God punished you because you enjoyed life too much, but if you have enough remorse and feel guilty enough your voice will come back again for sure, since God will help you if you repent.

I have observed that these people are serious, they really believe in what they say. As the reader can analyze, *each of these automated responses are a construct to control the situation*. Let's assume that the above automated responses are earnest, these responses are still the product of how terrified the ego is about losing control.

Most workers in our society tell you that you losing your voice is catastrophic since you can't produce and contribute to the wealth of society anymore, and thus that their work is necessary to the planet. The Church tells you that you losing your voice is catastrophic since it's the sign you're a sinner, and is proof of the existence of God (otherwise who punished you then?).

This is how belief systems are constructed: they just prove themselves in logical circles -which is also essentially what

Godel's theorem asserts- and this is why Padmanabhan says: the State is more than a belief system, the State is a fact like anything else.

We see once again that the production of these values whatever they are produce in return the conventional meaning we need to build strategies for happiness; recovering from unhappiness and reconstructing happiness.

In other words lose your voice and every cat on the planet is going to say it's terrible since you can't meow, and every dog that it's terrible since you can't bark.

I'm a little long about these observations regarding people's reactions, because it shows in my opinion what being Liberated made me feel, at least by opposition.

I was Free. I was seeing people feeling sad for me or terrified while I was Free. I was like a former slave who had escaped the prison of the mind, and was looking at the other prisoners still inside.

There was also a surprise like: "why do they feel pity for me? nothing has happened" Then I realized that they were the ones who were unhappy, unsatisfied, they were projecting on my life their own unhappiness, while I was thinking: "wow, I escaped from this prison, I am free."

This feeling was intense and crazy. You're outside the prison of the mind and by seeing others you just see the depth of what has been your own slavery until now. Then you think, "was it that easy to escape? Wow is the mind so small and closed, and the space inside is so restrained that people can't even move? Did I really live in that infinitely small space all these years?" Something looks impossible for you, you feel that you are much larger than the space you've just been living in

all these decades.

From the State point of view, losing your voice is a good exercise. It's so much easier to lose your voice than to lose your life, however it's not that easy though. I'm experiencing stress and bad humor, even sadness especially in the period where my voice is worsening again, since there's always a very small probability that it can heal by itself.

[Note after 16 months. I mentioned already in one of these "16 months notes" that these problems about my voice have been completely solved at this stage.]

Ramana was clear and said "no thought, no fear, not even the fear of death". So while my State is certainly greatly improving fast, I am still far from the ultimate goal if I get stressed by seeing operations getting closer and closer, which is still so far from overcoming the fear of death.

So losing your voice is a great motivation to work on the State. First of all because the State can be defined as an infinitely powerful analgesic, voice loss forces me to continue my work towards the State, since I need the analgesic anyway, and there's nothing I can find at the pharmacy which is called: voice and job loss analgesic, right? I mean having a constant motivation for working on the State is a great thing.

Also losing my voice and experiencing the Freedom of the State is surely a greater situation than talking and talking as a way of remaining in slavery.

As I said, losing the voice is difficult enough to be challenging, and at the same time fairly easy. It's a good warming up before the real thing. The relative easiness of mastering this problem makes it no more than a simple warm up exercise in my opinion.

Now is the State maintenance free?

It's not a good idea to stop meditation in my opinion, however maintenance free the State can be.

In this question, there are in fact two sub-questions. The maintenance can be understood as meditation, or as quiet time, which are slightly different situations right?

Being in the State is infinitely quiet anyway, whatever rush is around me. But it creates also a distortion, a distance.

To me, it's like time has stopped. I'm going slower and slower, I'm doing less and less, and I see people rushing more and more, doing more and more things to which I don't attach much meaning, except the conditioning I was mentioning earlier, the slavery.

With the example of swimming: "Why should I swim fast if I can swim slow?"

Now I have this luxury to go swimming every day at the swimming pool one hour in the morning.

When I am in Paris I stay in the water at the shallow end and swim slowly and learn new strokes little by little, like learning front crawl and butterfly stroke.

According to the State, the true occupation is not even learning swimming slowly, it's really is unlearning rushing, unlearning swimming fast, unlearning competition.

This concept of unlearning is key in my experience of the State.

So as I said I mostly stay at the shallow end, because as soon as I swim in other places of the swimming pool, there are all these people trying to swim as fast as possible.

From the State point of view, I see competition and I think, wow this is competition, I can tell. *I'm not engaging in the*

world without consent. I can say no to competition if I decide to. I can say no to everything which doesn't suit me, or to everything I decide not to follow.

These people usually bump into us without even noticing us.

Sorry guys, you didn't notice me but still I'm here, I exist.

What did I do to reclaim my existence? I went to the swimming pool and stayed in the shallow end.

Descartes teaches us: "I think, I exist." The State taught me: *I am in the water, I am, I exist.*

[Note after 16 months. I would say now: "I am in the water, I am, I am not".]

I don't even need to think, at least now I'm allowed to rest and still I am.

The State gave me an extraordinary boost of beingness, if I can use this word, which I have also called self esteem. This beingness is automatic contrarily to what was before: I am, whatever I do, or don't do. I can be in the State, not be in the State, I am.

[Note after 16 months. I was focusing a lot on the "I am", which means I hadn't reached the State for certain, see for example the preceding 16 months note just above.]

The State means: being on holiday, on holiday from the ego. Nothing is required anymore. The new concept is do what you want.

Yesterday, while in the shallow end of the pool, someone explained something about swimming to me, something no teacher had told me before.

Before the ego would have said: well, I swim better than this person, I have nothing to learn from her. I should go over

there (with the "grown ups", so serious, so fast at swimming, so boring too!) and compete, I'm better and faster, for sure.

The real world proved that it was untrue. This person knew something more fundamental about swimming than I did, even if I'm strong and I can swim faster just using my strength.

This is to answer about quiet time. The State pushes me more and more into quiet times by a natural mechanism, because the State is the most natural state from a biological point of view. The ego is the least natural state from the same biological point of view.

Here is how it usually works. The State pushes me naturally to refuse stressing situations and to adopt very natural attitudes. And it pushes me into simply meeting people.

Someone is next to me in the swimming pool. What would have the ego done before? Bump into them, push by and swim faster: "Sorry didn't notice you, sorry bye need to speed up, you're slowing me down".

What the State tells me? Oh my God, there are also other people in the swimming pool, I can see them now, they look like me, I don't feel lonely anymore.

The State opened a new vision of the world, where other people exist around me. I'm stronger than this person, but she's more knowledgeable than me when it comes to swimming. So instead of proving to myself that I'm stronger, I should spend more time listening to her and learn from her knowledge.

[Note after 16 months. It seems to be when reading these lines that I was clearly focusing on the "I am", and the effect was to "see other people", which was of course a great experience and a great improvement compared to "not even

seeing them” (bumping into them). Still there were others. When the ”I am” disappears, these ”others” stop to be ”others” and Pure Oneness through Nothingness, I am not, starts to be Perceived. Some of these 16 months notes, like this one, are inspired by Maharaj’s teachings of course, and also from experience.]

The State taught me that by being quiet I can be more efficient than by being in a rush.

Instead of focusing on learning new concepts, I had better first be quiet and unlearn what I’m doing wrong.

This person was born near a river and used to swim every day since her early childhood. That was the reason she knew things about swimming that no teacher knew.

I had taken swimming courses to learn how to swim the front crawl. The teacher taught me how to swim backstroke and showed me some notions of the butterfly stroke. I knew only breaststroke before.

I had been training for at least four months, one hour a day, closely following the techniques I had been taught, but my record was only swimming 50 meters butterfly, and 33 meters crawl, I hadn’t even begun backstroke until that day.

Water is not my natural environment, which explains the difficulties I have when learning these strokes.

After my half an hour long conversation with this person, I went home without swimming. Two days later I went to the pool, and I could swim 500 meters crawl, 250 meters butterfly and 250 meters backstroke; a full kilometer in a row.

This is the kind of goals I would have set myself in two years time, not less.

Once again, these quiet times are entangled with the rest of

my life. Instead of rushing the training and getting stronger, I see people around me, and learn from their knowledge. My problem was not strength, my problem was an information I didn't have and no training could give to me.

It's a new way of thinking about the loss of my voice.

So why should I consider rushing if I can remain quiet? Why should I talk if I learn so much more by listening? Why should I try to promote myself by talking about how great I am, when people naturally feel interested when they see I can't speak?

The reason for that is since they see a handicap, they don't fear that I will take advantage of the situation, they trust me naturally. I can clearly see they feel relaxed and since I generally use lots of funny tricks to communicate like making gestures, they feel amused and want to know me better.

As for meditation, I would say two different and opposite things. Why should I meditate if I can live my life without meditation, and let the State come to me with no effort? But also: why should I stop meditate if mediation can help me improve my State greatly?

The deeper I am in the State, the less I want to meditate, because the less I care about being in the State in the first place. There is a point where the State pushes me to stop clinging to being in the State, and this is a much deeper feeling.

In this case the need for meditation can be seen as the fact of being unsatisfied by one's actual state. We meditate because we need to, and we need to because we're not in the State in a satisfactory way.

But conversely meditation can really help go deeper in the State. I have experienced that every single part of life needs

some meditative work to be done to change habits and live in the State mode and not in the ego mode.

For example I meditated a lot in the morning, just after waking up, or I meditated a lot when I went to the mountains alone for a week, at a time when I couldn't utter a sound.

If I go back to the mountains, for sure I will naturally be in the State with no work to do anymore. Likewise, I need very little meditation to get to the State in the morning.

On the contrary, when having lunch, I never made the efforts to meditate and I would need to put a lot of effort into meditating to be in the State at lunch.

These considerations make me think that the State is also a good habit, and it's good to check where I am regarding the habit regularly.

In this sense I should never completely stop meditating, and I should always try to improve myself, reinforcing situations where I'm already doing well, and meditating in new situations, where I'm not doing so well.

This is the way the following question makes sense: why stop meditating if I can meditate?

The synthesis seems to be: *I should follow the State and meditate when I feel the need to*. Instead of being a chore, meditation can be part of the State, like I go swimming when I feel the need to, I should meditate when I feel the need to, in a more or less organized form.

[Note after 16 months. This didn't bring me much further. On the contrary, I recently decided to work really hard on my meditation and really tried to meditate from waking up in the morning until going to sleep in the evening, at least every moment I found myself alone during the day. Great

progress came from this change. I'm starting to think that I've already Experienced the State now, Perceiving at some very short moments "I am not" and (at the same time) Love as Oneness around me. But this doesn't mean that situation I'm describing where I didn't feel the need to meditate as much at a certain point was not necessary at this particular time of my adventure.]

Sometimes I feel like training hard, swimming fast and improving my strength, sometimes I stay in the water and meet a knowledgeable person whom I can listen to. *What difference does it makes if I do one or the other, since both are facts?*

If I train all the time, I will end up strong but stupid, if I listen to other people all the time, I will become weaker and weaker.

But at least there are situations where meditating is concerned, it comes in a fairly natural way. These situations are interesting in themselves, so I want to mention them.

First when I'm swept off by the State, by definition I forget about being in the State, and the question is: how can I be aware of the fluctuations, which was one part of the question.

In this case I meditate to test where I am in my progression. I can decide to meditate for example when walking from A to B, when taking the subway train, when swimming.

In this case I'm aware of every thought, and I can realize how much easier it is to meditate compared to former experiences. And it always improves.

I meditate also to improve the State, in a general way. Sometimes a series of events makes me think I'm not so advanced, and I feel the desire to improve myself and meditate.

It's always fruitful, but it starts with a series of events, which means that I'm following the State in the first place (I mean I'm following the natural series of events happening around me and inside my head without trying "to change anything").

An interesting situation which always makes me meditate is when I need to take an important decision.

This is particularly interesting since the ego uses the opposite method. When it comes to take an important decision, the ego essentially talks. Talks to itself, talks to friends, asks advice from every direction.

Once I reached the State consistently, I realized how much taking advice was useless. Essentially people just give the wrong advice since they just express their own fears.

This way I became much more independent, and also freer. What would happen to me if I take this decision? No one can know better than me anyway. And what do I know? Not much. So let's just do it and see what happens. *I don't fear the consequences anyway*

That's what Padmanabhan calls a pleasant recklessness. Personally I find it vertiginous and completely exciting. Imagine a life where new crazy events can happen all the time at every moment. Even James Bond in his movies doesn't live so intensely. It's a crazy feeling.

You spent your life riding your bike, and even saying sorry on every corner thinking you're bothering people just by being there and being who you are, and now you're driving a Formula 1 full speed avoiding obstacles and having fun.

It's a vertiginous and very intense feeling to live with no control, It's even more intense than what Formula 1 driver would feel.

People could think that in the State I'm doing nothing, and in a sense it's true, I'm doing nothing, since there's no "I" to do anything. But events come to me and make me act through the One. Whatever is meant to happen, happens. Renouncing to controlling what happens, letting the full energy of the world act instead of my controlling ego.

The ego makes us think that it is the motor of the car, the ego tells us that it controls the way to achieve goals. But in the example of driving the car, the only control it has is the breaks. Reaching the State is like driving without breaks. And it's crazy exciting, and exceedingly faster.

Actually the more I meditate and reach the State, the more I act and my life has never been so full of extraordinary events.

Go to the swimming pool and just rest in the water, you'll meet many interesting people who will open your world and make it larger, people you didn't even notice before.

The ego is blind to the possibilities of the world, that's how it gets stuck.

Don't get me wrong, in the State, experiences are not the goal, they just happen that's all. What the ego does by its control is preventing these experiences happening.

Since I reached the State, I've been trying everything possible. Before reaching the State, I closed myself to any kind of possibility. Reality is my limit now, before fears used to be my limits.

Concerning my voice loss, this is what the reader has to understand: *The loss of my voice is my limit, it's a real limit, in the real world, but this limit is far less diminishing than the limits traced by my fears before, so there is no frustration associated to the loss of the voice, because I know I'm still far*

beyond what I could do with my voice but without the State

And also, by my own experience of the State and the real world, I arrived to the conclusion that the best I can do when taking an important decision is meditate and trust the real world, that is the State.

Facing an important decision, I essentially try to stick to the State and not decide anything, but let the world act through me, and through the situation in general.

I know that as long as I follow the ego, I will close myself off from the world and will take the worst narrowest decision. I know that as long as I ask for advice, the advice will come from the ego and will be as bad.

Let's do it and see what happens is more or less the motto, and if it doesn't work yet, *let's give it one more chance we never know*. If it doesn't work at first, *Wow, it was so interesting in any case, I unlearned so much from it!*

So even if I improved my State a lot in the past already, I'm still conscious there's always so much more to do towards fully being in the State, and I'm always happy when life gives me the opportunity to meditate and improve myself.

[Note after 16 months. The text is clear that at this stage, I feel that I'm not there yet.]

I will give an opposite example when it required no effort to completely be in the State. In some situations, the ego loses control and the One plainly lives through me. There's not even a "me", there's only the One and the "I" disappears, swept off by the infinite power of the One.

The best example comes from my stay in Guadeloupe. Over 12 days on this Caribbean Island, I was swept away by the Presence. During these 12 days I did nothing and it got

to the point where I didn't intend to do anything more in the future.

This situation changed afterwards anyway, and I'm now full of occupations.

After the first day, I had a good image to describe what happened there. I had the idea of a novel. This novel was about a guy who comes to do some writing on the Island, he goes there to have some quiet time to write efficiently.

Little by little, the days passing by, the guy is more and more absorbed and hypnotized by the peacefulness of nature, and is little by little forgetting what he came to do here, and why. Literally losing his mind, memory, past and future, his mind becomes so empty that he forgets everything and stays stuck in the island doing nothing. He can't leave the Island anymore since his mind is completely switched off.

I still think it's a good idea for a novel, and I'll keep it for the time when it feels right to write it if this time even comes.

This also is a good example to see how the State works. The ego would project to write a novel and use it as a self definition, but would have no clue about what to write. In the State, a good idea about a novel can come to you, but you don't necessarily feel the desire to pursue further, at least as long as this writing is not part of the real world. I mean as long as this idea is only perceived as a self definition of the ego instead of simply being realized by itself.

Feeling the desire to write can come to me, but the intent of writing isn't a necessary prerequisite. A desire to write is a desire of the ego to self define itself, real writing is a fact happening in a timeless State.

The ego can't follow this path since it is afraid of facts,

it needs to organize and control everything at all times, the State means abandoning control.

The State is not a constraint. I don't care if I'm in the State or not, I'm just the way I am and the rest is not even of my business.

As I mentioned earlier, this feeling came with the 12 days spent in Guadeloupe. I arrived there and the ocean was so peaceful, the atmosphere humid and hot, I just immediately stopped making any efforts of any kind.

I was swept away by the State in this peaceful environment, completely naturally, with no work whatsoever. I've also been swept away by the State by having done the opposite of meditating; because I did nothing, not even meditate.

Meditation in this case would have been contrary to the State itself. Working for the State is not the State, but it's opposite.

I could begin an action and stop in the middle, almost like I forgot what I was doing, or feeling it was more natural not to do anything.

I was walking in the street and could suddenly stop the thoughts in my head. I didn't want to be in the State, I was not meditating, I simply was.

In this State, my actions were overwhelmed by Beingness which was infinitely stronger than my will to do anything.

I don't even exist anymore, I am. There is not even an "I", Beingness is infinitely overwhelming, and is the infinitely powerful Presence.

Once again, there was only the Presence of the One, and no personal will, (I) was the One, the I disappearing, hence the brackets, only the One was.

In this situation once again, which we can't even call a state since nobody is in the State in the first place, a situation where there's no will whatsoever, so no will to be in the State, a situation where no meditation is even possible since mediation requires work, hence personification to do this work.

When I came back to Paris after these 12 days, meditating was so much easier, but the lack of peacefulness of the town, I mean the strong presence of the ego, forced me to meditate.

So I would say that the State is extremely stable as long as my environment is exceptionally peaceful. But this is also the way it should be. Because peacefulness is the most natural state of nature, and we're nothing else than nature itself.

When the energy around is not peaceful, and too full of ego, meditation helps me protect myself from the exterior.

It's also perfectly normal, there is lots of ego, I need some work to protect myself, since energy is shared through the One, this lack of peacefulness has to be evacuated by work. If not the conservation of good and bad energies would just not be balanced out.

I usually don't meditate to stay in the State, I'm now almost always in peaceful travel mode. Still I meditate sometimes to check where I am in terms of progress.

Sometimes also I need to work, meditate, especially if my life is full of adventures and events which have value for me.

Why should I stay in the State all the time, if I can have fun? As I said the State is not a constraint. Sometimes I just get caught up in my life, and it's fine too.

Am I in the State or not at these times? As I said I use meditation to check that I'm still progressing. Do I need to progress the fastest possible? No, why should I?

It is absolutely clear to me that the process not only is irreversible, but progress is taking its own path without my own will.

Why should I be in a hurry? I'm already enjoying the State enough in such a way that I never feel in a hurry. Feeling in a hurry is an unsatisfactory feeling, and I have almost no unsatisfactory feelings anymore.

sometimes I want to do more for my State. Besides the unconscious current which works by itself and out of my power, but sometimes I want to progress by conscious work.

Meditation has become like anything else in my life. I do it when I feel like it.

So is the State stable or do I need meditation? My answer is that I arrived at a point where in a sense meditation can hurt the State more than just being satisfied by where I am. Not meditating is my meditation.

To put it another way, meditation can happen or not, like drinking coffee can happen or not. When meditation happens, it happens, when meditation doesn't happen, it just doesn't happen.

Who cares anyway?

For sure no one except me cares. And it seems that I don't care either.

Is there even an "I" to care?

Still an important and fair exception. Constant attention is the hardest, always needs more work. That's the reason I don't focus too much on it usually, and hope for the best and that it will come by other means. But still it is fundamental that I stay aware that constant attention is central.

As a conclusion, I would say that working towards the State

is like anything else. *Being constantly aware of the fundamentals, surfing on previous results and letting the process go by itself, still working when I feel when I feel like it since it's a lifetime process anyway.*

The State has to become a lifestyle. The desire for perfection is an ego thing, lifestyle is not about perfection, and this lifestyle can itself be invested and immersed by the State.

[Note 16 months after the first cleaning of the apartment. So this was 4 months 1/2 ago. This feels so long ago, this is incredible. I've noticed that over the past year, time feels so much longer to me. I was reminded by some friends that I met them one year ago, they said "It's incredible, time flies so fast, so they clearly imagined it was much less than one year ago. From my own perception, the events feel as if they happened four or five years ago. My life and world has been widened so much, in space but also in time! Anyway. The point is, I was "touching State X" at the time, but I hadn't fully reached it back then. Back then I had a strong perception of the "I am" (not all the time, but clearly most of the time), but I was still stuck on the "I am" and at the same time I couldn't clearly perceive Love, Oneness and Compassion. My control had completely disappeared. And this is exactly what happened next: (I) did nothing, but some exterior events made me write questions to Padmanabhan (I didn't want to write this questions, since I was afraid of bothering him, but some external elements made me write these questions by chance. Padmanabhan's answer to the first of these questions changed my attitude and compelled me to work very hard on my meditation, like never before. So this hard working phase "happened" as opposed to it being deliberate. This last hard working phase is now

pushing me towards the Perception of "I am not", Nothingness, "there are no others", Oneness and Love. So it really happened the way I describe in the text a few months ago!]

16.12 A simple conclusion about the two questions

I will simplify what the State taught me, especially concerning my voice.

Voice loss is not the disease, the ego is the disease.

First of all disease is just a word, an idea which belongs to the mind. Make the mind vanish and the disease vanishes as well.

Second of all, the world of the ego is devoid of intelligence, as Padmanabhan wrote in "The Answer": "the ego is stupid, cowardly, and insensitive to the suffering of others".

A good example of this lack of intelligence is that the ego worries and suffers about the voice loss, it demands the voice back. But what for? So life is improved? Not at all!! When the voice comes back the ego will find another reason to worry and enunciate a new demand!!

The voice loss is food for the ego; worries and suffering can grow infinitely without any other pretext. If the voice comes back again, poor ego! He will have to find a new pretext to suffer, he will have to find new food!!

These three elements are merged into one: being a coward makes the ego stupid, and being stupid he doesn't see there's no danger, so lacks courage. The same for the insensitivity to the suffering of other people, which is equivalent to the other two.

From these three elements which are in fact one, we can see that the ego is a worry and suffering machine.

What I have tried to show in my answer to Padmanabhan's questions, is that the State broke the ego down, so the stupid/coward/insensitive system is deeply damaged and can't produce the consequent worries and suffering anymore.

The best example is that insensitivity has been transformed into seeing and noticing the people around me, like in the example at the swimming pool. From this I could see how lucky I was and the suffering coming from the loss of voice could not be produced anymore. What I called: lack of unhappiness.

The ego being broken, it can't be a coward anymore, which explains the pleasant recklessness and the new events happening in my life, as a result of fear being withdrawn from the equation.

I like this image of being swept away by the State as the most natural thing that can happen in a natural and quiet environment. This image shows that no work or meditation is required for the State, not even an "I", on the contrary work and meditation can sometimes be counterproductive to the State.

I think there's some truth in seeing meditation has a necessary work to avoid bad energy coming from an "ego environment", thinking of meditation as a work against a non natural environment and not against oneself.

Of course this bad energy can only come through my own ego, so fighting my ego is the fundamental key obviously.

16.13 State X and cancer

16.13.1 Phase 1

Some blood tests seem to indicate a high probability that I have a cancer. These results need confirming though.

It doesn't feel like I care that much, I'm not saying it was the good news that day, but facts don't affect me that much. My life is not in danger in any case, but it could still be reduced by a several years in the sense that I won't be able to do what I like to do.

It's ok, everyone gets old and dies, and young people also disappear, everything has an end anyway.

I don't seem to be affected like I was before by the fact that I'm getting older, and the fact that most of my life is behind me now.

This is not the result of any mediation, it simply seems that I have changed, my personality has changed, I'm ready to abandon the idea that I won't have new experiences anymore, so most of the facts look quite indifferent to me.

To live, but what for?

All these people who look so afraid of death, what do they do in their life that I'd like to do?

I envy no one, I even feel pretty sad for most people since they are so disconnected from the Truth and their own nature.

I'm very happy that I had a good life and had this positive energy to do so many things in my life. I feel no regret whatsoever, especially because I did my best.

Before meeting Padmanabhan, I did my best to realize my desires, and after I did my best to reach the State. Now, I do my best with no specific desire, I get caught sometimes by

fears and desires, but I realized with this cancer that the State is protecting me deeply against what can happen.

I'm further into the State than I imagined.

We said life is a day at an amusement park. But what is the most interesting part of the day? Is it the part before arriving to the park when the children still imagine what will happen, the day itself with all the activities of the morning and the afternoon, or the evening when the children all come back home thinking of what happened?

They are all part of the same day, equivalent though different, and a day without evening is not complete. There's no particular problem with the evening, the children are a little sad it is finished of course, but they are tired anyway and they have nothing more to do that day.

I'm not really in a mood for meditation these days, it seems to me that meditation feels like trying too hard. I'm not in the mood for any kind of work.

Meditation shares with the ego this kind of injunctions: work, work, work, this is a competition, you need to succeed in reaching the State.

The State put me in a kind of mood where I'm tired of doing my best, I'm tired of working, I'm tired of meditation.

My sensitivity to other people suffering has grown enormously, and is now at the level it was when I was a child.

Money, power, firms, states or political institutions are not the disease, the ego is the disease, the ignorance that we're not separated creatures is the disease.

Values are just belief systems at the service of the ego, and are essentially the sum of its self definitions. We need to be smart enough to deconstruct these beliefs in ourselves

in order to have access to the State. At the same time, the State can undo these belief systems in an extremely efficient phenomenon. This world is a dream of the One.

There are intelligent creatures on other planets who have been able to live according to the State, contrarily to most of humans. I'm pretty sure of that.

The human mind has conceived extraterrestrial life as more clever and scientifically more advanced than we are. For sure there are more intelligent life forms on other planets life much than we are.

But what the mind did not conceive, is that more intelligent creatures will have more spirituality in the first place.

Maybe they have just invented enough technology to ensure they all live well, and apart from that they just enjoy their life doing whatever they like to do.

I've used a new habit now, and instead of meditating, I just read some lines of Maharaj's book: I am That. I think I can improve much more by just reading a few lines of this book every day, enough to feed my own State and make it deeper or more stable.

I usually choose a problem I have, for example I think that my compassion is very low, and I try to find some lines of the book related to it.

Another example is that I heard one Rabbi say: Every creature is necessary to Tikkoun Olam. Tikkoun Olam corresponds in the Jewish Kabbalah to the concept of Repair of the World.

I know that this is hard for me to understand, I can easily understand that small creatures are necessary to the world, but bad creatures this is where it makes me wonder. Then

I can ask myself a related question in Maharaj's book, and I find for example: "Killing hurts the killer not the killed".

So I can read this chapter specifically, and I come back to the State renewed and refreshed, very deep and strong.

The mind is a machine and Self Consciousness is the only real thing.

16.13.2 Phase 2

As long as I was dealing with the loss of my voice, I didn't feel that I was very advanced in my work towards the State and towards less worrying and more serenity. I thought that my voice loss was a small thing, and that it was already hard for me to deal with this small thing, so I was thinking that my work towards the State was not that advanced.

Still how could I know if I was progressing in reaching the State? The best barometer was that I was suffering very little from my voice loss, while I would have suffered a lot without the State.

Why was I suffering so little, or even not suffering at all? My sensitiveness to the suffering of other people had become much more important, and what happened to my little person seemed to me very relative compared to their own suffering.

So sensitivity to the suffering of other people was the barometer of my advancement towards the State. This sensitivity to other people yielded the end of my own suffering, at least concerning the little problem of my voice.

This had another consequence which started to become dominant in the first three months of 2019. *Because I had begun to stop worrying about my voice, my voice became much better, and was not even a problem anymore.*

Essentially as long as I could not stop worrying about this problem, my voice was diminishing every month, and I was feeling that my voice was an important handicap in my social life. In December, my voice was at 60 percent of what my voice was before the problem started, but my social life was only at 20 percent of my former social life. I was expecting my voice to become lower and lower, and losing 20 percent every month until losing the ability to speak at all in March 2019, according to what happened the year before.

Indeed my voice dropped to 40 percent of its use in January, starting to become lower and lower like the preceding year, but because I had now worked on the State enough, I completely stopped worrying about this 40 percent, and my social life had risen to 80 percent again.

Since my social life was getting better, I started to believe my voice was not a problem, and began to be able to use my voice again, something which had never happened before. In March I had 70 percent of my voice back and it wasn't a problem anymore in my social interactions (which were let's say were back up to 90 percent of what they used to be).

This problem solved, a new problem appeared. In the month of January, my doctors ran some tests which led them to think I had cancer, and they confirmed it was cancer in the month of February. The cancer was apparently very aggressive.

Did I worry? The thing is that I naturally didn't even care. How did it work?

There were certainly an unconscious serenity, which was out of my control and was protecting me constantly against pain worries and fears. I just thought that if I was to have

trouble soon because of a serious disease, I'd better enjoy life while there was still time.

This unconscious behavior essentially made me live my life the same as before, as if nothing had happened, or enjoy it slightly more than I would have done, I became interested in more things and use my time in a more efficient way.

There was also a deeper focus in meditating more consciously. For example, when waiting for test results, which would bear consequence for the future (how aggressive the cancer was and how much it had already spread in the body?), I could focus on my meditation in such an intense way that I was indifferent to whatever answer the test results would say.

Usually, if I needed to go to the doctor that day and do some tests and listen to the results just after, I started to meditate in the morning. I could immediately find myself in the State in an almost perfect way. To use an expression I read in Maharaj, I was in the State of Pure Being. Whatever happened around me had no importance, including the test results.

The most striking experience was the day I went to hospital to have an operation. Doctors told me that the operation was serious and would require a long period of rest afterwards. I arrived at hospital on a Monday around 3pm, and the surgeon operated me on Tuesday at 1pm. The lapse of time during these two events included waiting at the hospital all Monday afternoon, evening and night, waiting in my room until they took me to the operating room, and waiting at least one hour and a half in front of said operating room.

I can say I was able to focus enough to stay in an almost perfect timeless State until the last seconds before the opera-

tion. I never had one single worry, one single fear, I just lived every second one by one in a timeless State, feeling nothing else that the Being.

What else? Most of the suffering is imaginary, that is completely created by the mind, and none of these fears and worries are real. Worrying people are separated from the real world, that is separated from themselves. It seems to me that these people are suffering from this separation in the first place, not from the imaginary "terrible event" that they fear so much (and which they could not even define).

I have been surprised that I could react this way: I had a cancer and I didn't care. I started to understand the diving into the Unknown in [A] in a completely different and deeper way.

Indeed during these three months I started to go beyond the moment of death, or the moments before death, and meditate intensely on my Non Being, I could focus on my own sleep without dreams, where normal consciousness of the mind and ego disappears. Then I could focus on the idea of never waking up again. Who was I before my parents were born?

I realized that the Unknown of [A] was this Non Being, this Absolute Nothingness. I Perceived that *Nothingness is also the same as Pure Being. Non Being and Pure Being are one same thing.*

It seemed to me that suffering, getting old, being mortal, are precious for us because they give us the necessary motivation to reach the State, which is the ultimate State of the One, that is Self Consciousness. Also, the One being permanent, this "ultimate State" which implies a movement, or a goal, has to be understood in the sense that this movement is

also equivalent to pure rest.

After the operation, I was sick on my hospital bed, and I was thinking. Why is it a problem if I die now, since I will have to die later anyway. All these worries and fears are created by the mind, which just doesn't want to go through the experiences it has to go through. Especially being sick and dying.

Again, the mind appeared to me as a naughty kid who doesn't want to do something, or just fears this thing it has to do. Every time it can avoid doing it, it feels relieved and creates fears just afterwards because it knows another time is going to present itself. What's the difference between dying now or dying later? Is it not the same process anyway? Is the mind stupid enough to believe that dying in 10 years will be less fearful than dying now?

So how did I spend these three months leading up to the operation? Like nothing was about to happen, enjoying every day when it was time to enjoy, going to the hospital when it was time to go, never worrying really.

My meditation really progresses in these moments. I can't really name these moments as difficult moments, since there are not more difficult than anything else. I spend a long time at hospital, and I felt in a good mood at every moment, I was even joking with people 10 minutes before my operation. These moments are just what they are. It's interesting to enjoy life, it's interesting to be sick too. Both are part of the Being, and as such are one and the same thing, which is the whole Being.

Of course if I could choose I would choose not to be sick, but I'm aware that any real situation is necessary, any situation is also the whole Being. If I were in a real position where I

could choose, choosing would be necessary since it reflects the One, if I can't choose and I still enjoy, enjoying is necessary since it reflects the One, if I'm sick, sickness is necessary since it reflects the One.

16.13.3 Phase 3

It has now been 16 months since I cleaned the apartment for the first time. From phase 1, which I wrote almost three months ago, I had the confirmation I had a cancer, I went through an important operation, and I'm now waiting for some radiotherapy.

What do I have to say? Essentially nothing has changed.

I really wasn't very worried about the test results concerning the cancer, it's just interesting to note that when I entered at hospital for the operation, I was able to stay in an almost perfect State during 24 hours, until the last seconds before the surgery.

I was able during these 24 hours to completely live in the present moment, and apart from the effort required by meditation, well strictly nothing happened. At the end of this period, I just felt asleep on the table for the operation.

It means that someone who would live in his timeless State would not even die! The death of the body-mind needs time to exit, in a timeless State the existence of this death disappears.

After the operation, the cancer and the need to work against the "general worrying" of the mind gave me a new energy, determination and persistence to meditate more specifically.

I'm now meditating on my own Nothingness, for very long periods of time, I'm not yet able to meditate from morning to evening, but many hours a day for sure, in a very stable State

of meditation.

This Nothingness sometimes is perceived by the mind, like Nothingness and the "I" both are present. But this Nothingness is equivalent to Pure Being.

I've started to Experience short moments where the "false I" disappears and only Nothingness remains, in this case Oneness and Love are Perceived too.

16.14 A short story

During around 16 months, I went on meditating 24/24 and 7/7. One day I stopped. A couple of months later, I went back again to meditation. It looked so much easier. After a few weeks, for the first time, I fell into "a" State and I knew I was there. I knew it because there was no fear. I stayed there until falling asleep, and the next morning, I was not in the State anymore. I thought: I have to work harder, I need to be more persistent. I wrote to T. Padmanabhan to tell him. He answered:

"Let me say that this is a wrong approach, forget about the experience you had do NOT strive for it, or your mind will get fed on it.

In fact I suggest you NOT even meditate for a few days...

If it is not an EXPERIENCE it will happen again naturally; anything you strive and get is not real nor permanent. This is a well known trap so be careful.

Here is the end of this short story: "this is a well know trap so be careful."

Let's see what happens next.

Chapter 17

Frequently Asked Questions

17.1 One frequent comment from different people

Especially at the beginning, many people asked me some question, and the answer turned out to become an exchange of messages back and forth. In many cases, I gave the following comment which really helped them see things differently and more deeply.

Many times that I had to explain what "catching the I thought" means, and I always have this image of someone trying to catch a fish in his hands in a small area of water. It's not that catching the fish is so difficult, because there is really not that much water, but the fish slips through your hands and when you think you caught it, you realize that the fish has slipped from your hands back into the water. But the

area of water is small enough so a few tries are usually enough to catch the fish.

The same goes for the "false I", or the "I thought". Suppose you are walking in the street, you can ask: "who's walking?" In theory you can "catch the I thought" by this question, but the "I thought" slips elsewhere: the "I" of "I am walking" disappeared but still the mind reconstructed the "I thought" somewhere else, you need now to ask: "who's asking the question *who's walking*?"

The thought "I am walking" contains two thoughts, the thought of walking and the thought of the "I". When you ask "who's walking", you aim to "catch the I thought", and the "I" disappears. But in a sense, the "I who is disappearing" is just the "I who is walking", and this disappearance is immediately compensated by the mind which creates another "I", the "I who is asking the question". So the image of the fish slipping out of the hands and reappearing elsewhere in the water. So the new question is now: "who's asking the question *who's walking*?"

So now you try to "catch the I" who is asking by the question: "who is asking?" The mind then has less and less space to recreate the "I", so you can continue. Once the "I who is asking" the question has disappeared also, you're left with you meditating. You can ask: "who is this I who is meditating?" After a few questions, it's easy to "catch the I".

Most of the people who tried this related that they could see the "false I" disappearing, and they usually start perceiving the "real I", the soul. These two "I"s separate from each other for one strange second, after that we get used to it and the feeling of strangeness disappears. Still we can then perceive

the two "I"s, or something equivalent, at least the disappearing of the false I.

With practice, only the "real I" remains and we start perceiving our true nature.

[Note after 16 months. I refer the reader to the autobiographical complement to see how progresses can be seen compared to a long term work on meditation. Doing the preceding exercise 5 minutes can make you perceive some true things, but it won't replace constant meditation during days, weeks, months, years.]

17.2 One man

What are the necessary qualities to reach the State?

The State is easy to reach provided that you do the right things seriously enough and with enough motivation.

What are they? Well there's only one thing to do. You need to stop the clinging to your former life. The rest can turn into a trap, because of this fundamental principle.

What do you mean? The trap is to focus too much on meditation, *and thus forgetting* to stop the clinging. You then have the feeling that it doesn't work, but the only problem is you forgetting about the fundamental principle.

Meditation is important of course, later, when the first principle is so rooted in yourself that you can remind it constantly.

But if you start meditation too early, or if you start meditation *in order to avoid the problem of clinging*, you missed

the fundamental principle. It can't work this way, at least in my opinion.

What if I don't feel motivated enough? It seems to me that you first should be sure of your motivation. If not, just take it easy.

I've always had the goal in the back of my mind that I would try it some day, I was just waiting for something to happen. So you see I didn't force things at a time when I was not ready.

And still it happened!

But don't force anything, let the world work for you a little bit.

Stop worrying about how you could heal yourself from worrying.

The State is going to be the longest and deepest holidays you've ever dreamed of: holidays from your ego!!

Take a big breath because it's going to be vertiginous.

How long will these holidays last? Forever, you're released from duty.

In case you haven't realized, there aren't even any medals for working, producing wealth, contributing to the great progress of society.

I've invented a new concept, it's called do things for yourself, the sole difference is that from now on I just have fun in what I'm passionate about. I'm not that interested in contributing to the great progress of society, you can do that if it's what you're passionate about.

The State is about avoiding constraints.

What else should I know? It's not a joke, but you should know that the point is to stop the clinging to your former life! I'm repeating this but it's because this is the only point.

Stop clinging is the most difficult point, and therefore the point you should focus all your energy and determination on. As soon as you stray from this principle, deep problems will appear which will make you feel that it's impossible. It's perfectly possible, but keep applying all your determination on this fundamental point. There's absolutely no risk to stop clinging. You have to trust Padmanabhan for this. Trusting him is the only way.

That's all I should know? Focus and stop clinging, trust Padmanabhan, there's no risk. The more this is discussed, the more we'll dilute this fundamental point. I should stop now.

Well I used a trick, which helped me manage such a difficult point. Without this trick I wouldn't have made it. It completely works, and it's fair to think this way, it's a fair way to look at things really.

What is it? Where do you get your experiences from? Your ego thinks it's in control, and thinks your experiences come from its own clinging, which is essentially controlling.

This is completely wrong, you can stop clinging and still conceive you'll have the same life as before, given directly by the real world, without your control.

This is what Padmanabhan means when he says you'll get your life back just afterwards.

But you'll get much more out of it, much more.

Padmanabhan says, if you're a bank robber, the State in

not a renouncement to your deep nature, and even the State will help you become a much better and efficient bank robber.

You see now what was the trick?

I Vaguely understand When you stop clinging, you still can bet that the State will reinforce your own deep nature, and you can still bet that your dreams or whatever you're clinging to are ways for you to achieve and realize this nature.

So if the State helps you align with your deep nature, the State will help you realize these dreams in a much better and satisfactory way than by the ego clinging method.

You can bet that the State will make you realize your dreams in a much more complete and satisfactory manner, as soon as you stop clinging to your dreams.

Losing control still is vertiginous It's certainly the best way. And it's fun too.

17.3 One woman who sat on the same bench in the park

What is the State? There are many ways to answer this question, which also correspond to different depths. These depths are not different depths of the State itself, since the State is unique. They are different depths in the description of the State, which is very different.

At the most superficial level, the State is a wall to protect yourself against your own mind, so you're not in danger anymore.

Danger? Yes, your mind puts you in a constant danger, for yourself but also for others and your environment.

I can give here three kinds of dangers: worries and suffering, envy and greed, desires and procrastination. Let's call general suffering any one of these three kinds of danger.

Psychoanalysis could analyze these dangers and realize that they come from the deepest layers of the unconscious, so come from the imaginary activity of the mind and are not real.

Most people unconsciously know these dangers, purely created by the mind. As I just said this general suffering is not a real danger, it's purely imaginary but your mind makes it look real and that's how it becomes dangerous.

Since they know these dangers, most people as I said prefer to do nothing, and they just spend their life procrastinating the actions they should take to realize their dreams, and once too much time has been wasted, they need to forget about their dreams to overcome the suffering due to the regrets.

Among these three kinds of suffering, procrastination still is probably the least dangerous, but just let's have a look at it to realize how far this mental sufferings can lead us.

A book has been published quite recently about the five regrets old people have the most at the end of their life [Wa]. *They regret what they did not do, and never regret what they did, even if it was a mistake.* Why did they do nothing? Because they never faced the truth that they would have to die one day, so they wasted their time overprotecting themselves and they finally missed their chance. Now, close to death, they have no protection against the danger of the unconscious constructions of their mind.

This is one of the definitions of the State. If you're afraid

to die, you're afraid to live. Being in the State is plainly living your life since you're not even afraid to die. Of course it's an ideal situation, but to a large extent, this is what you can expect in a short period of time, if you follow Padmanabhan's Way.

How can someone be able to overcome the fear of death, since life is everything? Here is another definition of the State: it will give you access to the Self Consciousness of the One. You will have access to a new reality, you'll see the World as it is, not as your mind or ego conceives it through imagination.

You then have two ways of looking at things. The first is simple, since you're Being is the One Yourself, you cannot die. How can you die if You are the One? Even the Earth and the Sun will die, not You.

The second way of looking at things is that if you now look at your body and mind, this body-mind is purely imaginary, it never even existed. How can your body-mind die if he's not even born?

Do not fear death because you realize that in the real world you can't die, death doesn't exist. So simple, so efficient.

[Note after 16 months. My answer now would be different. I would say: concentrate on Nothingness and you'll see by yourself! When I started concentrating on Nothingness I realized that I was Nothingness so the "I am" and the "I am not" are indeed one same thing. Nothingness and Pure Being are one same thing too. As long as the "I" or the "I am" remains, Oneness is not yet Perceived and the fear of death is not overcome. So focus on Nothingness until the "I am"

vanishes and you'll see!]

So what is this other definition of the State? When the body-mind comes to an end, at its death, the real You still remains, what I'll call the Soul which is Pure Self Consciousness of the One. The Soul clearly stays Pure Self Consciousness until it finds another creature, I mean another body-mind in which It forgets Itself once again by merging with it.

Essentially in the usual situation, You become Self Conscious only between your lives, from one life to another. The State is just the fact that You are Self Conscious also during your life. That's all there is to it. You're Conscious, aware of Your Soul.

But be aware of something else: *It's certainly the destiny of everyone to reach the State in everyone's lives, I'm pretty sure of this assertion, so it's your destiny too and you can find a way to the State for sure.*

Our dreams are not fundamental, only our destiny really counts, since our destiny is our dreams infinitely enhanced.

[Note after 16 months. I don't like this answer anymore. My answer today would be: first there's no need of a definition of the State and it's impossible anyway. When the "I am" vanishes, something happens which you have to Experience and not define. Focus on Nothingness and forget about definitions!]

17.4 A third person

What are for you the greatest benefits of the State? Self esteem, end of dependence to other people end of deep

frustrations, end of culpability, end of fears and end of procrastination.

I would just add one thing about psychoanalysis. Since psychoanalysis is based on realizing the desires, it tends to reinforce the ego in some way, even if it cures the ego in some other way, since the ego is the disease. So psychoanalysis will help you in many ways, of course, but the deepest ego productions, like guilt for example, are addictive constructions of the ego constructed to fight against the fear of death. These addictions most of the time destroy your life, but since you don't know it, they're still used by the ego to prove to itself it's alive. These addictions are the deepest self definitions your ego could conceive and only the State can help you get rid of them, since the State directly treats the fear of death, hence the production of desires and fears. The State eradicates the source of the disease, it eradicates the ego.

[Note after 16 months. I'm not satisfied at all by my answer, once again! To the question: "what are the benefits of reaching the State?" my new answer would be this: your mind is creating fears and hopes and is trying to imagine what it is going to find in the State that it wants now, your mind is looking for some benefits! This is contrary to the State itself since, as we said repeatedly along this book, you must stop clinging, including clinging to benefits!]

17.5 An Western woman interested in Eastern culture

I'm interested in Eastern philosophy, I know many techniques of meditation, I find it hard, I can't do it.

What is your method? .

It's called Padmanabhan's Way, it's not a method, it's a no method. What you have tried doesn't work, at least it doesn't work for you, hence your question. If what you tried worked, you wouldn't ask me this question right?

Take a break, go back to your life, and when you feel ready start reading Padmanabhan's two articles and [this] book.

Focus and stop clinging, focus on not letting your mind "hope for benefits from the State", [see the former question] and focus on Nothingness. This is my advice.

Something else: you need to trust Padmanabhan. You have to trust there is something else beyond this focusing on Nothingness, something else beyond the mind.

But trust is not belief. Padmanabhan promises you nothing in the sense that there's nothing to believe in. As Padmanabhan said: you do it at your own risks. It's an Experience you're looking for, not a belief system.

17.6 A comment from Stephanie

Many times I've noticed that Western people tend to misunderstand some points concerning the State, not that they misread what's written, but so many falsehoods are spread about spirituality in the West making the reading of such things difficult. I have experienced myself the problem when first reading Padmanabhan's two articles, and then comparing Padmanabhan's answers to my letters. It took me at least a few months to really understand well.

Stephanie, who has proofread and corrected the English version, sent me a letter about her first reading of the book.

She wrote: "It seems to me that your book is the description of an Absolute State and is inviting us to the understanding of the successive states which lead to It..."

I answered: "It is not about successive states, contrarily to what we often hear in the West. As far as thoughts are stopped (for whatever reason they're stopped), the imaginary part of the mind (and especially the image of the "I", or "false I" or ego!!) is stopped and you start living in the real world. There is therefore only one State and not successive states, and the State can't be described, since the State is an Experience. It is incommunicable. It is also a philosophy of action (I speak here specially of karma yoga), so the Absolute of the State doesn't create difficulties in living a normal life (some observer outside wouldn't see any difference between someone in the State or not in the State), in fact the State helps action (even allows us to take the best action possible) instead of impeding action (by pure renouncing like in religions or in a false acceptance of spirituality unconsciously biased by a religious education, or because of fears and anguishes in non spiritual societies)".

This is essentially the message I tried to convey in this book. First the decline of spirituality doesn't enlarge the possibilities of our actions, because the guilt and prohibitions contained in religions are indeed the deeply unconscious structure of the mind, as psychoanalysis shows explicitly. So people have migrated from the church to the psychoanalyst, complaining that they can't live their life this way. Second the decline of spirituality can create more harm than good, creating more individualism and therefore more suffering too. Third, true spiritual work and investment can on the contrary protect from suffering, reduce guilt and enhance our capacity to take action,

and finally can make us more independent beings, protect us from influences, and instead stick closely to our true nature.

Indeed the investment in spirituality is the firm decision to stop being enslaved by our addictions, all of these addiction being avatars of only one addiction, the addiction to the mind.

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