

Meditation by Swami Dayananda *AtmASantah*

The meaning of the word “silence” is non-separate from the conscious being. The conscious being has no motion, it is never displaced in spite of changes in perception. When you hear, you are conscious. When you see, when you smell, when you taste, you are conscious. When you think, you are conscious.

The conscious being is never displaced by changes in experiences. Changes in experience take place because the objects of experience change or the states of experience change; from waking you go to sleep, from sleep you go to dream, or from sleep you come to waking.

The meaning of the word “I” is this conscious being, the conscious being which is motionless, identical with silence. The conscious being is always silent. This silence is used as a word to define the self, *AtmAsantah*. *AtmA*, the self, the I, *santah*, is all silence.

This silence is not something opposed to agitation. The conscious being is not opposed to agitation, in fact agitation is because you are conscious of agitation. The silence is identical with the conscious being and therefore it is never displaced by agitation. You are silence and the silence is the conscious being.

It is not a mere emptying of the mind that is attempted here. What is attempted here is to appreciate the silent conscious being, in spite of thinking or perception.

If you have to keep your mind empty, tension is inevitable, a build-up of anxiety,

a tension will become natural. The mind, being what it is, will throw up thoughts. If the goal, the end, is having an empty mind, free from thoughts then you have to avoid thoughts. When thoughts come, your silence is gone and so there is a tension.

Look at the whole thing the other way. In spite of perception and thoughts you are silence. Your silence is never displaced, by thought or by any perception. You will find you are not only free from the fear of thought, but also that the thought doesn't come. If it comes, you are not disturbed. If it doesn't come, you are what you are.

This shift in emphasis accounts for the difference between various disciplines and this teaching tradition. Here we are concerned with fact, we are not concerned with a state of experience. In all disciplines there is a concern for a state of experience.

I will chant, you just observe. You observe the silence between chants, relaxed, being conscious of yourself, being there, as a silent conscious being. Just watch, listen to the silence between chants.

Om namassivaya, Om namassivaya.

When you observe silence ‘you are silence’. You can't observe silence without your being silence. *Om namassivaya.*

When you observe silence you are conscious. Not only are you conscious, you are silence too.

Om namassivaya.

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Compiled by SwaminiVilasananda