

James:

When you talk of emptiness and the natural state, there's also bliss, you know, Sat-Chit-Ananda. And I can feel the love and the joy and the playfulness. Playfulness. Even playfulness in some samsara. You still can dance and play with this bliss. Often in Buddhist expressions of this emptiness. there's a seriousness and solemnity, seriousness. And there's not the same joy and lightness and playfulness. I wonder why. Because the emptiness is really, it's the same emptiness.

But why, why is, where is the... I'm trying to understand why that is not as playful as how, how you express it. Do you understand?

Papaji:

Yes, very well. When you speak of emptiness, you see, What's the opposite of appearances? Appearance. So you have an underground substratum of appearances. Samsara means "I am bound." Then you aspire for something, its opposite, to give you rest, and peace, and seriousness, and calmness—the "emptiness".

So, you go, you sit down here and look for emptiness by concentration, by meditation.

You look for something opposite to it, sitting on it)(aughter) sitting on this asana of appearances. That is mind, no? So

with the same mind you are aspiring for emptiness, the same thing with appearance. Mind is appearance.

So with the same mind you look for emptiness, So then, you suppose, “I am in emptiness,” But still the appearances, idea, is staying with you. Therefore seriousness provides this, you see.

So, when I speak of emptiness, it is another, another emptiness..

The emptiness you speak of has rejected the appearance, the samsara, the appearance. But still, the opposite of something. “Emptiness, non-emptiness”. So, all of this duality is in a very subtle form. (Yes.) In a very hidden state which is, it is there.

So what I speak of is yet another emptiness...where “emptiness” (the concept) is rejected. No mind, no thoughts, no thoughts, no thoughts, no samsara, no appearances. This is called Emptiness.

But in this (James’) emptiness, some effort is involved to reject the appearances or not. When you meditate you are rejecting something or accepting something, rejecting samsara and aspire to accept nirvana, reach into nirvana.

But when we need...this inner current of effort is still there to reject, what is there, all of it. Reject. Go on rejecting. But this effort involved in rejecting is still there. Even in the state of...

When you say empty, you have a conception of something from which you are empty. Instantly, when you cross beyond at this moment I will not call it emptiness now. I will reject (the concept of) emptiness. Then I do not call it (emptiness). Everything isn't included. Love, beauty, joy, game, playing, samsara also. In this emptiness there's no rejection at all. What can you reject? And where will it stay? Emptiness is surrounding everything, past, present, future. All the cosmos, all the solar systems, many solar systems are included in this emptiness. Therefore, there's no rejection, there's no discrimination or distinction with samsara and not with emptiness also. Therefore, therefore, you are enjoying. And this joy is empty. Only in emptiness is everything accepted. If it is not accepted, if you want to reject anything, where will you keep it? (Laughter) Where will you now keep it? There is no place in emptiness. There is no rejection and no acceptance in emptiness. You can neither accept or reject.