

4. The Security of the Traveller

Speaker: Prashant Kakoday - March 2013 – Cambridge, UK

What is happening to these blissful people of light, whom we call detached observers? We can use the word 'travellers'. They are travellers passing through the physical world, travellers passing through this box. During this journey they have the option to remain detached observers. If they remain in that awareness, they can have a rich inner life and be involved in everything they would normally do, but they will do it as a guest, as a trustee, as a traveller. They are aware of the box and their life there and they know that their journey is long, but they also know they have an exit. They are aware of their life beyond the box. If they were to have this attitude all the time, they would have a rich inner life and they could influence that outer world, whatever their outer life might be.

However, what happens in this journey of the travellers is that they lose the plot. It starts in a very simple way. They forget that they are travellers. They forget they have an exit. A little confusion begins. In that confusion, it appears reasonable to create attachments in the temporary, changing box.

It is like a person who comes as a guest in someone's house, and says, 'This is my room and only I should use this; this is my corner', when in fact he may have to leave at any moment. In the same way, we start to believe that we own something, perhaps something very simple like a broken pot. We start using the word 'my' for something in the outer world. The moment we use this word 'my', together with the excitement, possessiveness and attachment that comes with using it, so also comes the excitement of losing it.

Just a little attachment creates subconscious insecurity. Once there is this sense of insecurity, human beings cannot cope with this feeling. This is an absolute principle that drives them; they want to feel secure, they cannot handle insecurity. So they struggle to make themselves secure, but in their confusion, their answer to the insecurity is to create more attachments. Then they will have more things, and the more they get attached to things in that box, the more they can lose and the more the subconscious insecurity grows.

Human beings find themselves in this trap and their slogan becomes, 'I want to be secure'. How? By creating more attachments! So the chant is 'I want more'. This presents itself in different ways. They want more material things, they want more attention, they get addicted to different things; they want more, more, more. Deep inside, behind all these cravings for more, they are looking for security. Everything, including even addiction and the many behaviours we see, is simply a means of trying to address this sense of insecurity. But, they are addressing it in the temporary box. Such behaviour is only possible in a state of confusion. When the overall

state is of confusion there will never be an answer. Confusion can only complicate lives.

When we have lots and lots of attachments in the box, other feelings will come. We can lose things and we will already have lost some things. Insecurity gets worse; disappointment may come, comparing ourselves with others may appear. Insecurity is the basis of all the social problems of this planet. If you look at any social problem, eg why there is violence in this world, the origin is insecurity at the personal level, national level and international level. The origin of addiction in this world is insecurity. The origin of depression, and all neurotic and psychological problems, is insecurity. Subconscious insecurity contributes hugely to health problems.

On the other hand, whenever a person feels secure it brings out the best in him. Only a person who is secure experiences peace. When he is secure he experiences the higher emotions of love, happiness, contentment. Security brings out the best. This applies to all human beings, and to all animals. Make a dog insecure, and it will bark and try to bite you. If you make him feel secure, he will want to play with you. Ordinarily, we think that the answers are in the box. Even big institutions and sensible people all know this need to feel secure, but they look for the basis of that security in that most insecure box. They use it as their sole support.

The spiritual model tells us that we have another option. It says we have to be the detached observer of this unpredictable box. In this spiritual model our starting position is security because instead of creating more attachments, we make ourselves free from attachments. Let us see if we need to own anything at all. On reflection, we realise that not only does the traveller not own anything, he does not need to own anything. It is as if it is all a 'side scene'; that comes and goes and is always nice. The traveller finds that his life is rich with so many scenes on all sides. He also knows these scenes are going to change, they are going to go, but he also knows he is safe and that his journey will continue.