

Message 121

Bulgarian Retreat (Pamporovo), 3rd July, 2007

Two more Sutras of Gita

1. Aksharam Brahma Paramam Swabhavo dhyat mamuchyate
Bhutabhaavod bhava karo Visargah Karmasangnitah (8 | 3)
2. Adhibhutam Ksharo Bhavah Purushaschaadhi daivatam
Adhiyagnohamebatra Dehe Dehabhritam Bara (8 | 4)

1. Intelligence (Chaitanya) is imperishable and supreme. Natural state is the only spiritual state. Only that is to be called “action” which brings constant renewal in oneself by generating existential awareness every moment.

This is a very profound Sutra. We consider the shoddy little “I”, the illusory separation in the cognitive consciousness, as imperishable! We give it continuity and permanency by invoking the idea of “individual soul”, “God”, “Heaven”, “Hell”, “Rebirth”, “Nirvana”, “Mukti”. We project “I” as reality through our various pursuits of accumulation and renunciation, of affirmation and denial, of scientific and spiritual search. But all activities of “I”, under any banner, ultimately degenerate into notoriety and mischief, conflict and sorrow, pain and suffering, frustration and disappointment, war and destruction. Can “I” cease to be available to Intelligence which is life itself in its natural state?

In natural state, there is awareness of actuality – not assumptions and ascriptions. In natural state thoughts proceed with pauses, in discontinuity. Natural state concerns itself with the sanctity of factual registrations in the memory without the sensuality of psychological registrations.

It is not U.G.’s natural state in which he enjoys his role as `spiritual terrorist` and encourages his coterie to sing the song “J.K. is fake”!

Natural state is Gunatit, that is, beyond the compulsive conditioning and cultural input imposed by the society and environment during the upbringing. Natural state does not invite entanglement with mental undertakings as it is in the energy of understanding. This natural state is the only spiritual state – not the state in which we are required to depict a “spiritual life” through adoption of special costumes, titles, lengthy beard, hair-locks (Jataas) and many other rigorous practices.

Action of “I” brings about all kinds of bondages and burdens through its everlasting indulgence in becoming. This is not action. It is conflict, confusion and chaos. It is incarceration within the field of the old, within the field of opposites.

Action of impartial intelligence in the purity of existential awareness is the only right action. It is always fresh and new on every occasion.

2. The manifest world of matter is impermanent. Intelligence is divinity. And in a living body, there must always be a ceremonial fire (Yagna) constantly sacrificing the separative “I” to remain awakened to Intelligence. Also, another body which remains close to such a body wherein this fire ceremony goes on is indeed lucky as there may occur a Yagna in this body too by the process of induction.

JAI YAGNA