

Message 187

Sofia, Bulgaria, February 23, 2010

On Innocence

During a Satsang with other kriyabans a disciple was asked a question which he conveyed to Shibendu as follows:

“On Saturday I held a Satsang here and it was a very wonderful meeting with intense energy and love all around. During that meeting, there was discussion among the participants regarding how to tell if they were doing the tapas correctly.

So, the question was posed: “Are there any older, more experienced Kriyabans available who could share their experiences so we know what to look for, what to expect during Kriya practice?”

I think, rephrased, the question is better said, “Are there ways to know that I am doing the technique correctly?”

Normally, I would expect the answer from the Guru-phenomenon to reiterate, “Experience is a craving of the “I”, and should be avoided.”

Yet, I saw for a moment their plight: some feel energy at the chakras during Pranayam and Navi Kriya, some do not; some find breathing effortless, others do not. Among the few Kriyabans there who were initiated in Amantrak, they shared different experiences when they performed their 12x12x12 (the prerequisite for being granted initiation into 2nd Kriya). Having heard their stories, I sensed that there indeed was a difference in their experience, which consequently has affected their focus and performance (overall) of their daily Tapas.

I lack the wisdom to answer this question and promised them that I would pass the question along, while simultaneously warning them that the answer may be not according to their expectations. But there was certainly consensus that they wished they had a better idea or measure of whether they are performing Tapas correctly, for example, subtle feelings in the spine, buzzing or tickling of energy at the chakras, sounds and other phenomenon.

Thus, I pose this question and will pass along the answer (if any), when available.”

The following response came from the Guru-phenomenon:

This is in reply to your e-mail which I had received in France, on the above subject. I am now in Bulgaria wherein the devotees are in the division-less-ness of the existential energy of Intelligence hovering in and around this body.

Please do not interpret or rephrase a question. See it as it is. One can ask a more experienced carpenter for guidance if one expects to promote himself as a good carpenter, because this is the technical area of duality wherein there is the scope for promotion. The piece of wood is the object on which the body - the subject - would perform. And this performance would be productive as there is the dichotomy or duality between the subject and the object. But when one is in the agony or tension of the psyche “I” and he is expecting to be in the state of non-agony through some imitated performance then who is this entity “I” that is expecting? Is it not the same “I”, the same agony? It is not that “I” have agony or “I” do not have agony – “I” is agony! There is no dichotomy here and hence any performance is totally redundant! Here, only the performance of the perception is needed which would reveal that any movement of “I” in any direction is the continuity of the agony! (see footnote). But the brain has become so dull because of intellectual over-activity that intelligent awareness is now an anathema! That is why, we recommend Kriya Practice to reduce the atrophy in the brain and to cure the neurological

defect which props up this illusion “I”. That is the only purpose of Kriya –not to experience anything! But then expectations or ego trips take over while doing the Kriya practice, which start begetting experiences and thereafter experiences start promoting expectations –and thus one is back again in the vicious circle of the separative consciousness! All the so-called “spiritual “experiences are just conditioned reflexes from the belief –systems, knowledge, ideas, imaginations borrowed from the dream-merchants of the spiritual market. All knowledge is division and thus a state of “not-knowing” or a dimension of innocence (not ignorance) is the Divinity. The vitality of the veracity of the existential holy awareness is not to be vulgarized by the vanity and hypocrisy of the affirmations of “experiences”. Techniques are easy and effortless, but hopes generated from them are indeed the hopeless situations emanating from mental mania and mischiefs. Any old kriyaban who knows the Kriyas and has practiced them carefully, can easily correct the mistakes which may be committed by a new kriyaban.

How can “you” avoid cravings? Because “you” is craving. When one perceives this, both “you” and “craving” are dropped –and that is the beginning of the beginning –the bliss and benediction of Divinity. New-age spirituality try to treacherously trespass into the dimension of divinity by dropping acids and drugging, thereby destroying themselves.

Technical experiences are useful if these do not enhance the ego and “I” functions merely as the coordinator of the technical knowledge, but psychological experiences are disastrous –these are the root causes of “I”-ness running into clandestine activities of complications and confusions. Even in the state of duality, it is the state of not-knowing that invites Intelligence. Thus for example, an engineer who has studied text books and worked for several years in an industry may respond to a new situation in one of two ways; he could say “this is a situation of new learning” or he could dogmatically defend his past knowledge and routine experience stored up in the memory as knowledge and be precluded from a new situation of learning simply because of the psychological investment of his I-ness in the borrowed accumulated knowledge. Indeed if no one had been available to this state of not-knowing there would have been no invention or innovation in technical world. This state of ‘not knowing’ is not a state of ignorance but of innocence.

In a recent Satsangh in Bulgaria, Shibendu said “See, you have this beautiful handkerchief. It is good to look at and useful too, to wipe your face or hands. But if you were to tie knots in this handkerchief it would not be usable. Chaitanya (Intelligence), similarly knotted with the experiences of chittavritti (‘I’-ness) remains ineffective and incapable. All subtle feelings in the spine, buzzing or tickling of energy at the chakras, sounds and other phenomena must be choicelessly ignored for the blissful revelation of the Innocence, Intelligence, Chaitanya-Nath!

Jai Innocence

Note:

"Performance of perception" means "action of perception" - not activities emanating from intellectual projections and postulates or from borrowed concepts and conclusions. Performance is usually possible when there is dichotomy between the subject and object as obtains in the technical world. Here we are indicating a "performance" which is actually a "no-performance"! It is only the intensity of perception.