

Message 193

Somerton (England), 31 May 2010

Events are happening, deeds are done!

1. If a man is starved, exhausted, lies in utter fatigue and if he is given a strong alcohol; he may quickly get up and start running. One may then think what a wonderful remedy the alcohol is, what a fast recovery! But what is going on? Whatever little energy the body still had, is getting further exhausted during this excitement generated by the alcohol and when he falls next; his condition may be much worse than what was before. Subtle message and simple practices of Kriya Yoga are steady elimination of psychological contaminations that take place during our up bringing which totally destroy the living quality of our life and keep us confined in our mental prison separated from life. One has to remain choicelessly aloof from the symptoms arising in the body and in the mind as a result of a deep understanding of the messages as also by the practices of Kriyas. If one gets upset or enamoured by the symptoms, one would be further entrenched in the psychological residues and sediments in the body cells which are the root cause of our pain & suffering. People running for short-term relief through glib "spiritual" talks or through some garbage of second-hand harangues about matters "religious" or through some spectacular physical exercises & treatments or through some patented and popularised healing franchises, ultimately destroy energy & balance of their understanding and thus miss the benediction of silence and serenity. They then remain in their agitation and disturbance.

2. Words (Shabda) lead to superficial meaning (Artha), deeper meaning (Bhavartha), and understanding (Marmartha or Paramartha). Words emanating from the emptiness of a Guru-process can be listened in the above three dimensions.

In the first, there is the re-modification or re-assertion in the "I-ness", in the second, there is a re-embellishment or refinement of the "I-ness"; but in the third, there is the riddance from "I-ness" without any residue whatsoever. The first two belong to the experience structure and its verbalisation, whereas the third belong to the existential energy and its vitality.

Belief-system wise, the first two are the conspicuous Ganga & Jamuna rivers and the third is the hidden Saraswati river at the Triveni Sangam (confluence) of Allahabad (India). And a dip at this confluence, can take one to "Krishna" in "Vaikuntha". But at the confluence of total listening in Artha, Bhavartha and Paramartha, one is made available to Awakening of Intelligence (Chaitanya-Krishna) and to veracity (Vaikuntha).

3. Sensory organs are available to objects and to information & ideas about the objects as imposed by cultural inputs. This constitutes the field of the known (called Gneya). This field props up a knower (called Gnyataa). And the knowledge (called Gnyat) thus accumulated is the bondage and burden of the separative consciousness which is tangible and with which we are familiar. Now, if all objects are somehow withdrawn, there would be no knower, no knowledge, no conspicuous consciousness, no experience-structure at all! But still there would be an existential awareness in the live-body which can not be touched by the frame-work of knowledge. This Chaitanya (not Chitta-vritti) is referred to as Unknowable (Agneya), Un-manifest (Aroopa), Unthinkable (Achintya), Un-nameable (Anaam), Immeasurable (Aparimeya)! It is the Holy Existence; it is not to be "experienced" by the bastard and beastly little mind! This Awareness is indicated in Bhagwat Gita as knowing (no-knowledge), that is, as Gnyan (not the aforesaid Gnyat) --- the last letter "n" means 'no'. That is why Krishna (Universal Existential Intelligence - Awareness or Purna - Chaitanya) utters:

*Na Hi Gnyanena Sadrisham
Pabitraniha Bidyate,
Tat Swayam Yogasamsiddha
Kalenatmani Bindati.
(Bhagawat Gita IV: 38)*

There is nothing Holier than Gnyan (Holistic Awareness). One whose Intelligence (Chaitanya) has been awakened, perceives this Gnyan (Ishwara Pranidhan) by and for himself in his own being in due course of (chronological) time, through Swadhyay & Tapas. He is in freedom from Viyoga (separation) already, by listening to Satguru Process which is timeless. There can be no help from outside. It has to happen within (Swayam). No body can teach. One must learn to learn in one's own being through whole-hearted listening.

As the knower and the knowledge in the separative consciousness is projected and conditioned by the known, ancient sages of humanity considered this experience-structure as Maya (myth) even though valid as it gives functional value to enable the body to survive by making arrangements for food, clothing and shelter. Adi Shankaracharya had made a brilliant presentation of this wisdom. But a great Indian intellectual scholar of yester-years, who had drafted Indian Constitution, ridiculed and insulted Adi Shankaracharya for his doctrine of maya. Even Saint Gnyaneshwar of Maharashtra (India) made sarcastic remark by saying that Jagat (world) is not maya but kaya (body) of "God". All this is infantile and displays want of wisdom.

4. A Zen monk after a profound puja to the Buddha Statue in his Ashram came to his students who were waiting for his teaching and said: "Buddha never existed". The students suspected that the monk is perhaps getting mad. Then the monk said: "I do not exist". Then the students felt that the monk has gone mad. Thereafter, the monk declared: "You too do not exist". Now this was too much for the students. They became convinced that the monk has totally gone mad and they therefore left the place. The Monk was actually in trance by the deep dedication to Buddha phenomenon triggered off by the puja (ritual) and was blasted into "no-I" which indeed does not "exist" from the point of view of the "I". This "no-I", this all pervading Awareness, is the Reality. "I" is myth. "You" is myth. "Buddha" as idea is also a myth. This was being communicated by the monk. But the students concluded that the monk has gone mad!

5. The word "personality" comes from the Greek word "persona" which means "mask". Are we human lives or simply masks fronting differently on different occasions? Is it possible to live without a single image about oneself or about another? This is to be without a mask, without a personality which is just a good name for the ego. Then there is the bliss of innocence (not ignorance). All wars are final exaggerations of all kinds of images & ideas. No war, no conflict, non-violence is Intelligence, is Love. 6. Do not ask the borrowed question "Who am I?" Do not repeat the borrowed answer "I am that". If possible, discover what "I" is. Discover that there is only "that" --- neither "I", nor "am"! Discover what meditation is, not how to meditate.

7. Agnya means Arthaheen Gnyan --- useless psychological recordings accumulating as "I". Yagnya means Yatharthha Gnyan --- Knowing the Reality which is the fire ceremony for the "I" --- Om Swaha. When there is the "I", merely as coordinator of technical knowledge for performing the daily tasks, that is, when there is no interference from the psyche "I" ; one is said to be available to *lingadeha* only, to innocence. That is why Shiva exists as Linga and is known as Byom Bhole which means empty as Byom (sky) and innocent as Bhole (child). Whenever "I" would surface in the body of an Indian Shiva-like saint called Eknath, he would say that "a scorpion has bitten my body"! This means that he has unwittingly run into the pains and pursuits of "I".

8. Once a Hare Krishna sect devotee met Nisarga Dutt Maharaj in Mumbai about thirty five years ago and he was bluntly told by the Maharaj that Krishna was a donkey! The man was shocked and left the place immediately. But something drew him to the Maharaj again and he was blasted out of the false dichotomy in his inner being which he was promoting through his mania of "devotion". He then understood deeply that the Awareness (Divinity) which is symbolised by Krishna, is also available in the live-body of a donkey in spite of all the so-called stupidities of the animal.

9. A devotee has communicated his Swadhyay in two installments which are shared below:

a) The blast that is the energy of understanding sometimes results in complete silence and sometimes in a flow of words. The body is helpless and unable to do anything about the way the penetration affects it.

Neither the silence nor the words are, however, the real thing. The real thing is beyond any expression – whether by silence or words. After all, expression is a consequence of experience and what cannot be experienced cannot be expressed either. Listening with swadhyay may perhaps blast the body of the listener too. Can it be seen that godliness is not in the body of the sat guru, but in the emptiness in that body which can perhaps touch if there is swadhyay and listening in the listener. However, there are very, very few who have listened with swadhyay.

**Listening is the Guru
Emptiness is Intelligence
The vehicle is the Sat Guru
Understanding is the Grace.**

b) Life appears complex because 'we' see it as a kind of multiple internal reflection. When there are two mirrors kept opposite each other the object in between gets reflected so many times that it goes on to infinity.

Trying to understand this is self defeating because it only creates one more reflection; one more image. This only further complicates and confuses the images that constitute the separateness. The penetration of this Intelligence in a body happens. It happens in spite of all kriyas or any other yoga practices, not because of them. It happens when it happens.

This happening is a benediction because then the body in which it happens is suddenly aware of the mischiefs of the 'I'. This awareness is enough for the mischiefs to cease. The body then becomes free of fear and greed (in society we use more 'acceptable' words for these, such as anxieties and ambitions). If the grace remains, then there is constant awareness of the machinations of the 'I' as they occur and hence there is a constant protection.

When the body is ready, Life brings a Satguru. The satsanghs that happen may act as a trigger for the blast of understanding. But, alas, right listening does not happen !

JAI HAPPENING, JAI NON-DOERSHIP.