

Message 242

Varanasi (India) 3 July 2012, Guru Purnima

A sequel to message 241

Reflections on six impediments (Chitta-Vritti) preventing awakening of Intelligence (Chaitanya) and on five commitments to comprehension (Pancha Vratam) to dissolve these impediments. A natural state of peace and clarity, of insight and innocence then reveals itself as existence beyond the shoddy little structure of experiences and ego-strategies!

1) **Kaama** (impediment): greed, wanting & craving for more and more --- good name of greed is 'ambition', 'progress' and all the rest of it.

Vratam (comprehension): I) **Aukaama**, nirvaasana, not wanton wanting, wisdom of 'no-want' and also of awareness of 'I-ness' sneaking, even as 'not-wanting'! True 'not-wanting' is 'no-agitation' --- not vegetation. On the contrary, One is then in full vitality of life.

2) **Krodha** (impediment): violence, aggression, chain of conflicts, exploitations, killings & so on.

Vratam (comprehension): II) **Auhimsaa**, Non-violence --- not 'ideal of non-violence'. Ideals are most brutal things. 'I-deal' becomes the most conspiratorial and clandestine 'deals' of the hideous 'I-ness' creating havoc all around! In Krishna's 'violence', there is the most intense vitality of 'no-I', the holiest dimension of non-violence, the non-divisive energy of understanding of 'what is' without any trace of selfish motives or undertakings. Whereas in Mahatma Gandhi's ideal of non-violence, there was the hidden violence of the subtle 'I', which became notoriously exposed when 'Gandhians' took charge of the country after the exit of the British. Gandhi was not Gandhian, his followers were!

3) **Lobha** (impediment): Acquisition & accumulation beyond measure, unnecessary hoarding.

Vratam (comprehension) :III) **Auparigraha**, that is to be need-based, quality of living in simplicity; austerity without indulging in glamour and glitter.

4) **Mauda** (impediment): 'Me-ness' in the network of masks, pretensions, images, fancies driving oneself into messy, precarious, wrong and even dangerous situations.

Vratam (comprehension): IV) **Aupramaad**, Choicelessness, total attention on the situation in passivity --- not in impatient pursuits. When 'no-me' is in charge, nothing can go wrong. '**Pramaad**' means 'going wrong', 'doing wrong'.

5 & 6) **Moha** and **Maatsarya** (impediments): Infatuation (attachments or aversion) & jealousy (animosity or antagonism).

Vratam (comprehension): V) **Auchori** --- dictionary meaning is non-stealing. And the routine teaching is that do not steal others' belongings. But the real implication is: do not steal others' thoughts and manners, opinions and second-hand ideas. **Auchori** really implies: not to remain in the constant agony of animosity & antagonism through conforming and becoming. No jealousy and comparison, no fanciful ideas and conclusions.

Thus ancient sages pointed out six impediments and five remedies in human affairs.

Let us now enjoy one of Tagore's songs in this connection:

*E Monihaar Aamaai Naahi Saajey ---
Erey Portey Gele Laagey, Erey Chhnrtey Gele Baajey.
Kauntho Je Rodh Kaurey, Sur Toe Naahi Saurey ---
Oi Dike Je Mon Porey Roi, Mon Laage Na Kaaje.
Taai Toe Bosey Aachhi,
A Haar Tomaai Pauraai Jodi Taabei Aaami Baanchi.
Phulomaalaar Dorey Boria Lauo Morey ---
Tomaar Kaachhey Dyakhai Ne Mukh Monimaalaar Laajey.*

One is embarrassed, uncomfortable and shy in the glamour and glitter of this diamond necklace, yet it is painful to tear it apart! It makes one suffocate, one is not able to sing Thy melody --- one remains obsessed with the obscurity and vanity of it all!

Let one be rescued to freedom from the vanity of mind to veracity of life by replacing these diamonds by the flowers of the garlands on Thy statue so that one may be able to see Thee face to face!

Let us share the following Swadhyay phenomenon with a Kriyaban devotee:

The lines from Message 236 “Be the flow of river of life --- not the net of the mind holding the things of the river, discarding and demanding. Let there be no net --- only river!” hit the body like blazing fire.

The river flows, carrying with it all kinds of things; fish, dead animals, garbage, sand, algae ... all these are carried by it as it flows. This is life. The river is life.

When one is in a state of life then all the garbage, the fish, the sand that flows, leave one untouched. Thus one is in the state of being in the world but not of it - like the river and its collection of junk.

However, when one is in mind, then one is like the net; though resting in the river (life) it is still separated from it, getting entangled in all the garbage while life flows by.

The river is in the state of being; always free while still carrying so much garbage. The net is all becoming --- heavy with the collection of trash.

When one is in equanimity, tranquil and aware, the events that touch the body leave the mind untouched.

On the other hand when one is in mind the same events are trapped as psychological registrations in the net that is the mind-ego complex, blocking life and extinguishing awareness, leaving only anxiety and agitation.

Jai Pancha Vratam