

## Message 311

Beaumont, Ardèche, South of France, 27 November, 2015  
(Raas Purnima)

### On Trust in Bhagavat Gita

*"Shraddavan Labhate Gyaanam  
Tatparey Samjatendriya,  
Gyaanam Laubdhaa Paraam Shantim  
Achirenaadhigachhati."  
Bhagavat Gita, Chapter IV, Verse 39*

*Shraddhaa* is usually translated as belief or faith, but the nearest meaning is trust. Belief and faith belong to mind, but trust belongs to no-mind, to life. This trust is the truth because no-mind is the truth, life is the truth; this trust is in the dimension of the most profound, beyond verbalization. Belief and faith are not truth but are the products of the mind, the separative consciousness and therefore they are only mental prisons; but mind wants to be assured, to derive consolation and solace, to decorate the prisons, to relish the so-called security which degenerate into disastrous insecurity when humans belonging to different faiths and beliefs start killing each other as evident from the current terrorist activities prevailing in a particular faith.

*Van* means available and therefore *Shraddhavan* means a human being who is available to the dimension of trust, of life, of love, of energy of understanding.

*Labhate* means he attains, he obtains, he meets with.

*Gyaan* is knowledge, *nam* means 'no'. *Gyaanam* means no-knowledge, that is, knowing directly by trust, by perception, by the division-free awareness.

The first line *Shraddavan Labhate Gyaanam* means:

A human being who is available in the dimension of trust is also available in the dimension of knowing.

*Samjatendriya* means a human body in which the sensory perception of life (*Tanamatra*) is not degenerated into sensuality of the mind (*Indriya*).

Thus, the second line *Tatparey Samjatendriya* therefore indicates:

Fire of awareness also prevents the sensory perception of life to degrade into sensuality of the mind and thus makes us available to direct knowing (*Gyaanam*) and enables us not to remain amused in the borrowed knowledge of the mind.

*Laubdhaa* means attaining, obtaining, having attained.

*Paraam* means supreme.

*Shantim* means silence.

*Paraam shantim* means a supreme silence which is beyond all measure of the mind.

The third line *Gyaanam Laubhaa Paraam Shantim* means:

Once one is hit by the dimension of knowing, one goes into a dimension of supreme silence.

*Achirenaadhi* means instantly.

*Adhigachhati* means supremely gone.

The fourth line *Achirenaadhigachhati* means:

Suddenly the separative psyche disappears completely for the un-namable to be. Thus the supreme liberation has happened in a living body which is indicated in Sanskrit as Jivan-Mukta.

**Jai Trust**