

Ten indications towards “No-I” in the Melody from Divinity (Bhagawat Gita):

1. *Gnyanagni Dagdha Karmaanam, Tamaahuh Panditam Budhaah.*

One is known to have awakened in the dimension of wisdom — free from the wicked activities of the mind — when the network of his/her conditionings & entanglements with borrowed mental undertakings, are totally burnt out in the fire of Division-free Awareness.

2. *Karmanyabhi Prabrittopi, Naiba Kinchit Karoti Sha.*

Doer-ship is totally gone, ego is eliminated, for the purity of doing to persist. And thus no clash or conflict is generated around.

3. *Dhyanat Karmaphala Tyagas, Tyagat Shantir Anantaram.*

Supreme meditation is ‘me-deletion’, elimination of expectations (which are merely ego-trips) — leading to Life in Peace, Eternity, ‘That’-ness !

4. *Gunebhyascha Param Betti, Madbhaabam Sodhi Gatchhati.*

One wakes up in a dimension beyond the network of inherent limitations imposed upon by birth and upbringing, to be available to a Glimpse of the Otherness, the Un-nameable.

5. *Shaariram Kebalam Karma, Kurbannapnoti Kilwisham.*

One functions in the sanctity of ‘No-I’, ‘No-mind’, in affectionate indifference, choiceless awareness, in the living quality of life & love.

6. *Ikshate Yoga Yuktatma, Sarvatra Samadarshana.*

Mutation of the observer and the observed for the advent of Pure Observation revealing universal harmony.

7. *Ekam Saamkhyam Cha Yogam Cha, Yah Pashyati Sau Pashyati.*

To be awake and see by one’s own-self the false duality inside, which protects mental pollutions, is the essence of Saamkhya. And this reveals the importance of non-action on the part of ‘I’ — the Chittawritti — which is the advent of Yoga. Thus, Saamkhya & Yoga are one. Understanding this, is indeed very profound.

8. *Sarva Sankalpa Sanuyasi, Yogarudha Sa Uchyatey.*

Renunciation of all fanciful resolutions is indeed the re-incarnation in the profound dimension of Yoga — which is not merely the physical fitness program of the yoga market.

9. *Sama Dukkha Sukham Dhiram, Somritatwaya Kalpatey.*

Calm equanimity transcending the corridor of opposites such as pain & pleasure, leads one to come upon an Insight which is indeed Immortality.

10. *Gnyanagnih Sarva Karmani, Bhasmasat Kurutey Tathaa.*

Fire of direct knowing, not borrowed knowledge, burns out all conditionings, influences, beliefs, mental images ; and reduces them to ashes — the *Bibhuti* of Shiva — the *Moksha* or Freedom, absolute & unconditional.

Commentaries:

1 - Trinity of Shiva-Sutra: *Vismay, Vitarka and Vivek.*

Vismay is the art of wonder, innocence, not jumping into conclusions through the pressures of pre-concepts, pre-determined conclusions & prejudices. This is to remain in a state of openness, omnipresence — which is indeed spiritual or deeply religious, without a single belief or disbelief, a single image about oneself or another, without any hidden motive of mind to give itself scope to continue its myth somehow or the other.

Vitarka (no tarka) is the holistic dimension of rationality, of reason. Not just blind faith in the name of religion which is very superficial. This *Vitarka* process is deeply religious.

Vivek is to be available to conscience, discrimination so that one remains in the awareness of ‘what is’ and does not get lost in speculating about ‘what should be’. That is, one remains in ‘now-ness’ or ‘Is-ness’ and does not get lost in the non-sense of the desperate activities of ‘I-ness’. One flowers in Life, releasing himself from the stranglehold of mind. The Life is Divinity, mind is myth (except for performing daily tasks).

2 - Love is where the self is not. Come upon love, then do what you will. We are not talking about romance or attachment or sentiment as love! The way we use this holy word is horrible. For example, ‘I love ice-cream’! ‘He made love to her’ (meaning they had sex)!

3 - We, as individuals, have fragmented the human awareness and that is the root cause of our living in disorder.

4 - There is no ego anywhere in Nature, except in the human consciousness. Ego process within our consciousness is the main source of disorder in our being. Ego arises from the domination of self-interest as the main motive and drive in our living! Is it possible to cultivate co-operation, not competition!

Jai Divine Melody