

Message 350

Paris, 8 April to 21 April 2108

Yogic Insights in Yoga Vasishta Text.

A dedicated senior Kriyaban of Bulgaria has earnestly requested for contemplation on ‘‘Yoga Vasishta’’ in the forthcoming Retreat Program in the exquisite Pamporovo Mountains — a place of extraordinary energy and beauty in Bulgaria. The English translation from the Sanskrit original is the game and gratification of intellect, but what is emphasized in Kriya Yoga Retreats is the grace and glory of Insightful perceptions; direct from ‘No-I’, that is, the awareness or the understanding which is indeed opposites-free, division-free and choice-less.

In this message, therefore, we are writing the Yoga Vasishta text from the Perceptive state brought about in our beings, as Kriyabans.

There are ten Chapters: —

Translator’s words

1. Dispassion
2. Unreality of the world
3. The marks of a liberated person
4. Dissolution of the mind
5. The destruction of latent impressions
6. Meditation on the Self
7. Method of purification
8. Worship of the Self
9. Exposition of the Self
10. Nirvana

Terminology for Kriyabans

1. *Freedom from Psychic pursuits*
2. *Unreality of the mind*
3. *Indications towards ‘I-less-ness’ (which is not Idleness)*
4. *Mind is myth, except for doing daily tasks*
5. *Disappearance of longings and images about oneself & others*
6. *Me-deletion for manifestation of Self*
7. *Cleanliness is Godliness*
8. *Wonder and wisdom of selflessness, that is, of Self*
9. *Exploration into Insight*
10. *Sat-Chit-Anand Brahma*

Chapter 1

Freedom from Psychic pursuits

1. All pervading existential energy of pure comprehension, without any mental entanglement whatsoever, has to be perceived directly, by and for oneself. This is freedom from the divisive consciousness and its products — the separative psyche of 'I'-ness — which is just a collection of conditionings, cultural inputs and environmental influences.
2. Awareness of mind's bondage state is the step towards freedom.
3. Grace unnameable reveals Guru-Process and the Sacred Scriptures for Swadhyay (unravelling of 'Swa', the 'me').
4. Right Guru-Process awakens an appropriate Disciple-ship Process.
5. A profound ego-free enquiry about 'What is this 'Swa', this 'I'-ness', commences during the phenomenon of Swadhyay.
6. Being in the company of stupid separative psyche is wastage of time.
7. The wise communicate wisdom seriously, as also in lighter vein.
8. To be in association with good people is always joyful.
9. Sages are not separative and narrow. Find them out intuitively and seek refuge in them.
10. Impartial insight is imparted to individuals who are not dominated by mind and its mischiefs.
11. Tradition is not truth, but there is no need to be anti-traditional.
12. Vanity of ego-self vanishes, for the veracity of Eternal SELF to flower.
13. Lack of practice leads to losing the precious perceptions.
14. SELF is attained through the wisdom of Guru-Process.
15. Pleasures of the mind is poisonous. Joy of Life is Pious.
16. Ending of thinker-thought dichotomy is the dawn of eternal bliss.
17. Conditionings of the waking state are the corruptions of dreams in the sleeping state.
18. SELF (LIFE/DIVINITY) is never born, nor does it ever die. Ideas about past and future births are baloneys of the shoddy little conditioned self. SELF is not such silly-ness.
19. Ignorance of 'Is-ness' is the tragedy of 'I'-ness.
20. Neither disease nor poison nor adversity nor any other thing in the world cause more suffering to humanity than such stupidities as caused by mental activities comprising of desires, fears, envies, infatuations and belief-systems.

Chapter 2

Unreality of the mind

1. Illusions of 'I'-ness is ceased when divisive consciousness (mind) disappears in Division-free Awareness.
2. Mind gets controlled through Breath-control (Kriya Pranayam).
3. Mundane comes about through the network of images, from 'I'-ness. It ends with the advent of holy 'Is'-ness — the existential Joy which the mind-ego structure cannot experience.
4. Fear of snake does not arise when one looks at the picture of a snake. Ache and agony disappears from the mental arena, when it is understood that there is no such thing as mind — it is myth, even though valid for performing our tasks.
5. Pondering over and consequent perception of the myth, is its total disappearance.
6. Illusion of 'I'-ness is burnt out through the fire of pure observation (Rudraksha).
7. Oh, the Innocent! This myth mind is deluding all human beings, preventing the Life-Divine to be realized, even-though life is present everywhere in the body.
8. Mind is indeed the mirage which builds castles in the sky!
9. SELF is DIVINITY-ETERNAL.
10. Tree reflected in the water is not the true tree; Truth reflected in ideas or concepts, is not the perception of the truth.
11. Delusion of a Snake in a rope, is the deception that the things of the mind are 'real'!
12. 'Desire' is the commencement of 'Dukkha' (sorrow, depression).
13. Waves (wicked activities) of self, 'I', arise and fall in the wondrous ocean of Omnipresent, Omniscient, Omnipotent (Supreme Self).
14. Let us not remain amused in the magical puppet show of the mundane.
15. 'Ghost' is the cause of the fear to a boy. Greed is the cause of frustration to an 'adult'!
16. Bracelet, though beautiful, is still plain gold.
17. Let there be moments when the stimulus and response become one unitary movement.
18. For the blind, world is dark. For the mind, world is misery.
19. Bliss of division-free awareness, is boundless.
20. Like the Universe appearing from Big Bang, disappearing in Black Hole; selfishness emanating from mind, must end in Emptiness for Blissful Holiness to be.
21. Sun and rays of sun are same. Mundane & Most Sacred are two sides of the living.
22. This understanding leads to Awareness and choice-less-ness (Nirvikalpa).
23. There are not two! Waves are the Ocean. Ocean is the wave. Waves of mind occur in the ocean of Life. Waves subside! Nothing to worry! Nothing to do or not do!

24. Bubbles are not different from water. SELF allows selfs to operate, when required.
25. Seed contains the whole majestic tree. Brahma covers all — manifest as well as un-manifest.
26. All emanating from self, ultimately end in SELF.
27. Recognize the rope of reason; the snake, the separative psyche 'I', then vanishes.
28. Non-awareness of Self causes divisive consciousness (mind or 'I') to appear as real.
29. Body and mind are material. Body is the gross mind and mind is the subtle body. These are born and these die. Life exists, it is not born, it dies not.
30. There is no such thing as real or unreal! All relativity! All are impressions from conditioned reflexes and from cultural inputs!

Chapter 3

Indications towards 'I-less-ness' (which is not idleness)

1. The Process of Self-knowing kindles the fire which starts burning the subtle and gross desire as also the myth mind and its illusion 'I' which is commonly referred to as 'self'. This burning then leads to 'Samadhi', that is, to be established in the energy of equanimity. This natural equanimity occurs irrespective of whether or not one is in '*Mounavrata*' (abstention from speech).
2. Happiness is heightened when it is realized that Divinity — 'Division-free Awareness Supreme' — encompasses the whole Universe, material and non-material; as also wherein life is manifest or non-manifest. This leads to the bliss of complete calmness!
3. One, who remains cool and unperturbed in all situations, is the Yogi supreme.
4. When one, reflects upon Upanishads (Vedanta — ending of knowledge to resume knowing!) to usher in resurrection of insights from the complication of ideas, it is indeed the state of Brahman (enlightened existence).
5. Hands of the Holy are with him saving him from all evil, who is in the *Bramhi-Sthiti* (i.e., the state of Brahman)
6. Wise humans are not complacent, they are alert enough to see when wisdom gets compromised by mind and its activities.
7. Consequence of delusions may persist for some time, even after the disappearance of the delusion!
8. In the energy of understanding, the vicious chain of cause and effect vanishes.
9. One with an insight, may appear to be an introvert, as he is so calm like one asleep.
10. Yogis in the energy of understanding; in the fusion of thinker and thought, enjoy the perfect peace of 'no-mind', the life.
11. Grace of comprehension remains glittering always, like gold, in a Kriyaban's life.
12. Liberation happens to Kriyabans in 'I-less-ness', even if they do not cast off their bodies at Kashi-Varanasi.
13. Freedom from agony of desires, is the greatest fulfilment in life of a Kriyaban.
14. Perceiver of Truth (not the ideas about truth) is like an empty vessel in space — empty both within and without. And he is also full within and without, when immersed in water.
15. He is in meditation, who has abandoned even the object for concentration for the purpose and pursuit of meditation!
16. Attachment and antagonism, friend and foe are mental affairs — awareness in the dimension of life does not entertain such affairs.

17. A liberated person casts away mental phenomenon, except for purely technical matters. He is then the Divinity Supreme.
18. A person in meditation, may or may not 'do' meditation!
19. For the Liberated one, there is neither bondage nor liberation! Self (Life) is ever-free.
20. Ending of the myth mind, ensues the supreme bliss of liberation (I-less-ness).
21. Awareness and abandonment of latent tendencies, leads to liberation par excellence.
22. Liberation (I-less-ness) is here and now, not on the other side of the sky. Extinction of the mind is the Enlightenment.
23. Brahman does not imagine 'Soul'!
24. There is neither bondage nor liberation! Adwaita! Awareness Supreme!
25. Freedom is in Calmness!

Chapter 4

Mind is myth, except for doing daily tasks

1. Awareness (*Chaitanya*) is holistic. Fragmentation then sneaks in, and *Chaitanya* is reduced to the *Chitta-vritti* (Divisive consciousness, the mind); Wholeness of Life (Insight) is then lost and the separative psyche's mischiefs ('I'-ness) commences in full swing, converting the benediction of Existential Self into the tragic self, that is, the shoddy ego-structure of 'experiences' built up by the environmental influences.
2. From Omnipresent-Omnipotent Divinity, arose, like ripples in water, all the obscurities of the myth mind and its mischiefs.
3. Just as fire is fanned into wide-spread flame by wind, and wind also extinguishes a candle flame, so also 'I' (as mind) can make a hell through building complicated images about oneself and about others. 'I' (as Life, existential) can also extinguish ego-centric activities through meditative awareness to be in bliss of Insight.
4. Non-attention towards the mischiefs of mental activities prevents ending of such activities.
5. Oh, the Innocent, the Simple, Understand 'I'-ness and its activities! Inaction of this 'I' is then the highest action for a fundamental transformation in the psyche!
6. Seeing false as the false is the automatic resurrection in Truth.
7. Seeing all stupid bondages, is the natural flowering in the sacred bliss of Love.
8. The arm embracing the wife and the arm embracing the daughter is same, but awareness in energy of understanding is in the beauty and benediction of the Unnameable in the diversity of relationship.
9. Let mind-myth vanish in the virtue of 'no-mind', no-self, for revelation of Self, Life, Love. Divinity; effortlessly and gracefully. No effort of any kind is necessary. Efforts are ego-trips and thus trips in the wrong direction. Efforts are useful in matters technical, where there is dichotomy between subject and object.
10. Existential energy is dissipated through the imprints of desires (*Vasanas*). Oh, the innocent do not remain ignorant about the tricks and traps of desires (*Vasanas*).
11. Desires' mischiefs stains the Self, just as a streak of cloud stains the Full Moon!
12. Fire of knowing — not the gratification of borrowed knowledge — makes humans free from illusions of the 'I' and the mind.
13. When one abandons acceptance and rejection, likes and dislikes, justification and condemnation, his myth mind disappears, even though it still remains valid for performing essential tasks.

14. *Jagriti* (waking state), *Swapna* (dream state), *Sushupta* (dream-free deep sleep) and *Turya* (the fourth state beyond verbalization) are four different states of Human consciousness & beyond consciousness.
15. Mind is not to be conquered, as the 'conquerer' is the same mind, the myth! Non-action of the mind 'I' is the inauguration of the Intelligence Supreme.
16. To remain unperturbed is the foundation of blessedness. This is liberation, Life, Self.
17. *Satsang* with Kriyabans for self-enquiry (*Swadhyay*) and Kriya Pranayam together lead to wonderful state of Well-ness.
18. Any movement of mind, under any pretext, is a movement in the wrong direction!

Chapter 5

Disappearance of longings and images about oneself and others

1. Oh Rama, Innocent, the enquiry process in respect of the 'I-ness', that is, asking "What is this 'I'-ness" may be the fire burning the seeds of the evil ego-tree called 'mind' which blocks the understanding of 'Self', the Life, the Divinity. (This is 'Swadhyay' — the first day program in Kriya Yoga).
2. Afflictions do not affect the movement of Awareness of 'what is' in "Swadhyay" process.
3. Perceptions in this process of Self-knowing is like the sweetness natural in the milk.
4. Divinity in different beauties — Brahma-Vishnu-Shiva — dance to disappear in Division-free Awareness inside one's own Self.
5. One who knows; Illusion of water does not happen in a mirage. Self is not disturbed by the activities of self.
6. *Swadhyay* and intense Pranayam make mind evaporate in 'no-mind'.
7. Cherish the *satsangs* with serious Kriyabans and be in association with the scripture — Bhagawat Gita. Attain the State of Supreme Awareness — not in months, but just in days!
8. Conditionings cease to be active during *satsangs* in the company of Kriyabans. Be aware that the birthday (one year away from birth) is also the death day (one year nearer to death).
9. Poison of 'I'-ness can be converted into the nectar of 'Is'-ness through contemplation in *Swadhyay* process.
10. Analysis (except in technical matters) is indeed paralysis!
11. A *Sadhu* (sage) in choice-less awareness, is calm; with no sign of egotism in any form.
12. When one is cool, agitation around is not a disturbance; but if one is agitated, the environment is then the burning everywhere!

Chapter 6

Me-deletion for manifestation of Self

1. Insight (No-‘I’) is stainless, infinite Awareness; not attached to the body and the mind. Meditation (me-deletion and not me-dictation) is the Awakening of Self.
2. Memory, intellect, mind, ego are within the divisive consciousness. Beyond all this, is Energy-Intelligence — eternal, endless — all pervading Division-free Awareness. Thou art that! *Tatwamasi!*
3. Insight is freedom from the misery of ‘I-ness’.
4. Inaction of ‘I’, is highest action of Insight commencing.
5. Insight is beyond description, beyond words, beyond all wonders fascinated by the mind.
6. In the ocean of Awareness, the Self, the Me; let the waves of self, the me, rise and fall!
7. The conceptual society is an outcome of the ignorance of Supreme Bliss. Know this!
8. I prostrate to Me! Within! The inner voyage to veracity! The Divinity — Division-free Awareness — within My Self! No path is needed to go there! Truth is a pathless land!

Chapter 7

Cleanliness is Godliness

1. O Rama, Innocent, know that playing (*Lila*) one's part means inwardly inactive in spite of outward activities for practical reasons — outwardly a doer but inwardly a non-doer!
2. O Raghava (another name of Rama), when desires get abandoned inwardly everything done is a de-conditioning phenomenon and a step towards *mukti* — liberation.
3. A comprehensive view, a sight in the energy of understanding, characterized by the abandonment of the object for concentration, is the commencement of Self-Revelation in the passive movement of meditation. Meditation is not concentration on the particular, but passive attention on the whole.
4. Let the forest of false duality get burnt out by comprehension fanned by the wind of wisdom. One is then in happiness which is not of the mind.
5. One is bound firmly on all sides by the ideas of 'I'... This bond is cut by the sword of the division-free-awareness which indeed the REAL 'I' is. Thus One is now in happiness!
6. Attention inward does not mean One has to be negligent and inattentive towards outward performance of necessary duties.
7. Awareness is One's natural state! It is not available through any mischievous 'method'!
8. Remain free from mental concepts except in the field of functions in matters technical.
9. Abandon stupid concepts to remain in the purity of comprehension.
10. Pleasures and sorrows of the body are no match to the profound serenity of Life-Love.
11. Let *Vidya* (knowing, perceiving) not remain suppressed by *Avidya* (borrowed, second-hand harangues).
12. Possess that which are necessary and convenient without the silly pride of possessiveness.
13. Be a mirror! Just reflect 'what is', without any amendment.
14. Let '*Adwaita*' be the wisdom, sacred and secret. Don't allow verbalization to vulgarize it!

Chapter 8

Wonder and wisdom of selflessness, that is, of Self

1. Awareness in freedom from duality brings about a fundamental transformation in the psyche.
2. Self prevails, inspite of all the mischiefs of the shoddy little self and its mania.
3. Brahma pervades everywhere.
4. You are not what you think you are; you are 'That' which you cannot think of!
5. Knowledge is not knowing. Knowing commences when knowledge is concluded.
6. When thought (as also 'thinker') ends, thinking (perceiving) begins.
7. It is not 'I am That'. But there is only 'That' — no 'I'!
8. There is only Worship! This is Yoga! Dichotomy between the worshipper and the worshipped is *Viyoga*.

Chapter 9

Exploration into Insight

1. Ego, not stained by the divisive dirt of ignorance, is Eternal Grace of Omnipresence.
2. Living without an insight (understanding) in the activities of silly self, is like a lamp without oil.
3. Self has to perform the functions as self for practical reasons. (Just as Shibendu (a *Brahmin*) was an employee (a *sudra*) for practical purpose of maintaining his family for 25 years.)
4. Psychological investments in Identifications are responsible for sorrow and depression.
5. For a child, a clay elephant is the real elephant; For ‘grown-ups’, conceptual self (ego) is the real Self (enlightenment).
6. A Garland and a snake can be mixed up. So, also SELF (Grace of Divinity) has been inter-mingled with the snake of the separative psyche ‘I’.
7. Adjuncts are many, Awareness is One.
8. Non-dual appears as dual in the form of the moving and the non-moving.
9. One SELF, many selfs. *Purnamadam Purnamidam* and so on, that is, SELF is awakened in self by Grace immeasurable unpredictably.
10. Sky is not stained by dust or smoke or clouds. There is no sacrilege to the Self by any activity of the self.
11. Awareness Division-free may be lost in Divisive Consciousness, just as fire thrown in water loses its quality.
12. Making sugar from sugarcane, oil from sesame seeds, butter from milk needs natural effort - not any ego-trip. Realizing Self in every self may be spontaneous, effortless — bestowed by Grace Un-nameable flowing from Guru-Process/ Otherness!
13. Guru-Process is the Mirror for the Discipleship-Process.
14. Self is All in All.
15. Do not judge a Guru-Process!
16. Lord, Life, abides in everything!
17. Idea about Awareness is not Awareness! Awareness alone shines!
18. Ideas about the knower and the known are idle postulates!

Chapter 10

Sat-Chit-Anand Brahma

1. Supreme state of Bliss is that in which the mind is annihilated, even though available for daily tasks.
2. Contact with sense-objects is not a bondage when ‘Sat-Chit-Anand state of freedom’ is deeply comprehended, by and for oneself, during Laya-Yoga Teachings in kriya Initiation Program.
3. Choice-less Awareness is the door to freedom or liberation or Nirvana.
4. Truth is not to be compromised by ideas about It.
5. False dichotomy between the knower and the known is the beginning of the bondage.
6. Insight is not in the duality between seer and the seen.
7. Meditation is not ‘me’-promotion by hook or by crook.
8. Meditation happens in four dimensions: Posture, Pranayam, Pranav, Pinealisation* .
9. Thoughts made still, is an invitation to more agitation of ‘I’-ness!
10. It is not necessary to cultivate a rock-like state as ‘meditative-state’ (to hook people, to book them, and ultimately to cook them).
11. Enlightenment is the extinction of mind despite its extension for technical tasks.
12. Any affirmation or expression or conceptualization in the separative psyche ‘I’ about ‘Brahman’ is not ‘THAT-NESS’. ‘Brahman’ is not even the ‘*Sunyata*’ of the Buddhists!
13. ‘Self’ and its stupidities get discarded by SELF, just as slough is left behind naturally by a snake.
14. Samadhi is not the ‘rock-like’ state or any other contrived state popularized by conventions of ‘Hindus’ or other ‘Religious’ communities. Be aloof from all kinds of brain washings of the spiritual market about the “Supreme State”.
15. Pillar contains the Statue even if it is not carved out. Enlightenment exists even if it is not ‘experienced’. “God” IS, even if not ‘seen’.

Sri Ram Jai Ram Jai Jai Ram

* The word ‘Pinealisation’ was coined by a kriya yogi in the disciplic lineage of Lahiri Mahashaya, a monk popularly known as Ganesh Baba. It means passive attention at the location of the Pineal Gland. The Pineal Gland is located in the centre of the brain between the Kutastha and the 6th Chakra, the Agnya Chakra and the location is called the Brahma Granthi by Yogis.