

## Message 40

Jabalpur, India, August 12, 2001

**Vibhakta** means divided, broken up. **Bhakta** therefore actually means one who is whole, not fragmented. Not the one who masquerades as “Bhakta” with special marks on the forehead and nose and is available to all kinds of fanciful ideas, gestures, sentiments and emotions.

**Bhakti** means holistic consciousness wherein ego as the fragmented fiction vanishes, only to function as and when necessary for doing the daily tasks. **Bhakti** is therefore the virtue of Samarpan (surrender) and Samajh (understanding) and Saha-anubhuti (sharing the divine perception).

**Viyogi** means disintegration, disharmony. **Yogi** therefore means one in integration, harmony. Not the one who masquerades as this swami or that ananda, this hamsa or that maharaj, this Giri or that Siddha, this costume or that hair-do. **Yoga** is therefore the virtue of Samanway (total integration) and Samadhi (even-minded mindfulness) i.e. the state of Samadhan (perpetual contentment) without any Samasya (problem of ambition and striving). **Bhakta** and **Yogi** are one. Narada and Patanjali are one. Narsi Mehta and Lahiri Mahashay are one. Gouranga and Gourapada are one. Ramkrishna and Raman Maharshi are one. Anandamoyee and Aurobindo are one. Racketeers and interpreters of the spiritual market, however, distinguish and glorify one against another!

Being is not becoming. Perfection is not belonging to the past. Excellence is not having ego-consciousness. Firmness is not bothering about the future. To stand under is to understand. That which shrinks, must first expand. That which is cast down, must first be raised. Kriya does not expand, does not raise. Kriya fulfills its purpose silently and makes no claim. It nourishes many and yet is not their lord. It does not show greatness and therefore is truly great. In Kriya-Yoga lie rest, peace and happiness.

Kriya perceptions are in the deep recesses of the heart. Music and good food get exhausted. But Kriya seems without substance, but it is inexhaustible energy. Water is soft and yielding. Yet for attacking the solid and strong, nothing is better than water. Weak can overcome the strong.

Supple can overcome the stiff. Kriya-Yogi puts this into practice.

The stiff and unbending is the disciple of mind and death. The gentle and yielding is the disciple of no-mind and life. Kriya-Yogi's words are not beautiful, but perhaps truthful. Beautiful words are unfortunately not truthful. Good men do not argue; Those who argue are not good. Truth is not learned; it is realized. The wise remain in the state of not knowing. Work without effort! Give to others and be in abundance!

A Kriya-Yogi is a good soldier and thus not violent, a good fighter and thus not angry, a good winner and thus not vengeful. He is virtuous and thus not strives! He is in unity with heaven. Knowing ignorance is strength. Ignoring knowledge is sickness. Kriya Yogi is not sick, because he is sick of sickness! Kriya is drinking water, not wine. Water is light and life. Wine is darkness and death.

Those who know me are few.  
Those who abuse me are many.  
I wear ordinary clothing, but I hold a jewel in my heart.

**OM Heart OM.**