

A deep message from a Devoted Discipleship

(The following is a Swadhyay from a disciple process)

During last satsang one kriyaban had requested to explain Sakshi bhava. At that time Guru had beautifully explained the three dimensions of the religiousness of "no-mind".

Many kriyabans asked to explain Sakshi Bhava and Samapti Bhava again and again. Yesterday I was contemplating on them and some insights struck.

In our kriyayoga initiation booklet Atithi bhava, Sakshi Bhava and Samapti Bhava are mentioned in terse and concise form, as reproduced below:

Sat - pure living - Atithi Bhava. That is to live with an attitude of a guest. We are all guests. Nobody is a permanent resident of this world. A guest lives without attachment, but with all sense of proportion. He does not cause any disorder in the living quality of life.

Chit - pure consciousness - Sakshi Bhava. That is to exist as a witness, without choice, without converting the consciousness into a battle ground of competing thoughts. An awareness in which equanimity is never compromised.

Anand - pure joy (not pleasure) - Samapti Bhava. That is to have the emphasis on ending and not get caught into the trap of the cultivation of opposites. The cultivated opposite of evil is not goodness. It is cunning calculation of the mind. Goodness flowers when the evil is utterly ceased. When sorrow due to selfish cravings and wantings comes to an end as a consequence of the "no-mind" phenomenon, the bliss of Anand is.

Like Sat-Chit-Anand, Godliness is also defined as. Satyam Jnyanam Anantam Brahma. That is, Existence or "Is-ness" (Satyam or Sat), Awareness or Intelligence (Jnyanam or Chit) and Limitlessness (Anantam or Anand) are three dimensions of Brahma. --Taittiriya Upanishad
Limited psyche "I"-ness generates sorrow (Dukha) through desires. It is possible to have freedom from this vicious circle through meditation or "me"-deletion process. -- Buddha Upanishad

Taking this into consideration, to make the above Sat-Chit-Anand more clear to the new initiates, we can say following while explaining the above three dimensions of religion of "no-mind" during the initiation program.

In Sat - Omnipresent, eternal and non-dual existence is Sat and it is an organic whole like a human body. Earth, Sun, Air and Water are giving life to the whole flora and fauna under the sky. Everything in existence is interconnected and interdependent. "I-ness" (or Aham) is the only Asat (असत्) which separates one from "Is-ness" or existence (सत्). To live in harmony and oneness with the Existence, life should be need-based and not greed based. Atithi Bhava is the wisdom par excellence to be in harmony with the existence.

In Chit - In sanskrit, ईक्ष् (Iksh) means to see and अक्षि (Akshi) means eye. So sakshi means to be with an eye i.e. to be available to seeing. One who can see being free from the emotional contents of "I-ness" such as, Raag-Dweshha, pleasant-unpleasant, likes-dislikes, preference-aversion etc is Sakshi. And this seeing without any emotional entanglement is the choiceless awareness or Sakshi Bhava.

In this Sakshi Bhava, "I-ness" melts and in that state one sees with wonder and innocence that the whole existence is being run by the Intelligence (chit) of Existence. That Intelligence in the body is making blood and bones from food and water, causing our heart pumping, causing inhalation and exhalation, making the body able to see, listen, talk, walk and what not.

And the same Intelligence of existence is causing the Sun, the Moon, the Earth etc to always move in their fixed routes, causing different seasons, causing day and night and creating flora & fauna.

In Anand - **Fleeing** from 'what is' (Life) comes to an end to **flower in freedom** from 'what should be' (mind). That is, escape from 'what is' (Truth) stops ; thus entanglement with 'what should be' (the myth-mind), generating fancies and fantasies, is avoided.

Jai Devotion, Jai Discipleship.