

Message 48

Möhlín, Switzerland, April 25, 2002

A to Z Meditation

Meditate in a state of let-go on the following phenomena.

A ttachmentless affection.	M indless mindfulness.
A ctionless accomplishment.	N otionless newness.
B ondageless beliefs.	O bserverless observation.
C onflictless carefulness.	P usuitless purposefulness.
C onclusionless clarity.	Q uestionless quest.
D istinctionless delight.	R eactionless response.
D ogmaless divinity.	S elfless sacrifice.
E lectionless endurance.	T ireless truthfulness.
F ancyless fortitude.	U topialess understanding.
F aultless freedom.	V anityless veracity.
G oal-less giving up.	W orryless watchfulness.
H oaxless holiness.	(e)X perienceless (e)xistence.
I nfluenceless impartiality.	'Y ouness'less yearning.
I mageless insight.	Z estless zeal.
J argonless justness.	Z oomless zebrawalk.
K nowledgeless knowing	
L ustless love.	

Many methods of meditation are advised by the buffoons of the spiritual bazaar to escape from conflicts and agitations of the mind. These are based on craving for achievement and accomplishment thus implying struggle to arrive and succeed. This deliberate striving is the denial of meditative energy. Spontaneous meditation is mutation – change of chemistry of the body, the ‘gunâtit’. This is a state of refusal of all upbringing and undertakings, ‘Sarvârambha Parityâgi’. In meditation, mind with all its mania and maladies ceases utterly. No effort is necessary. Effort is ego-trip and therefore binding, not a state of freedom. All efforts and attempts to meditate are within the limits of a conditioned mind and within the precincts of cultural, ancestral and traditional inputs. All pursuits of meditation only bring further complication and confusion. Freedom is the door to meditation, the freedom to consider, the freedom to contemplate, the freedom to be in eliminative endurance. Meditation is totally a different dimension of timelessness. No body, indeed no body, can teach meditation, whatever may be the length of his beard or hair, the peculiarity of his costumes or nakedness, the weight of his rudraksha and sphatika and all other beads, the strangeness of his various talismans and other marks. Find out for yourself and stand by it, and do not depend on anybody. The very investigation to find out what it means to meditate, is to be a light to oneself. Kriya practise is done, but meditation just happens. Meditation=love+death. Love to existence and death to ego. Meditation is not analysis or activities to solve problems and to acquire peace. It is awareness and alertness of all mania and maladies of mind to grow out of problems so that peace prevails at every level of existence – individual, family, society, national and international. Prayer promotes paradoxes and the culture of pursuits and propaganda, and produces religions of the mind. These religions provoke human beings to kill each other in the name of religion. When a strong and powerful government kills it is called righteous war and when a reactionary group kills, it is called terrorism. If humans were available to ‘sat-chit-anand’, the religion of ‘no-mind’, all horrors of killing and being killed would have been avoided and there could indeed be a paradise right on this planet.

Can you listen to your desire, weak or strong? When you do that, you will see what a tremendous damage you do when you suppress desire, when you distort it, when you want to fulfil it, when you want to do something about it, when you have an opinion about it. Be supremely and effortlessly active in doing nothing about desire. And this perceptive non-action brings about a holistic and transformed mind. This is 'no-mind', this is 'sat-chit-anand', this is meditation. Gita has confirmed this by saying – Karmanyakarma yah pacyed, akarmani cha karma yah; sa buddhimân manusyesu, sa yuktah krtsnakarmakrt. He who perceives non-action in action and action in non-action; he is wise among men for he is yoked by virtue of his wholesome action.

Kriyabans must understand these basic things by a journey inward (Swadhyay) and not by judging others. They should not be misled by the rascal & rogue masquerading as a recluse, nor by an audacious petty mind pretending as an 'authority'. Kriyabans must not get excited by the various versions of 'right' Kriya Yoga, or 'wrong' Kriya yoga or 'original' Kriya yoga or 'revised' Kriya Yoga or 'Babaji' Kriya Yoga and many such other bull-shits. They should not bother about whose tongue or phallus gets erection. All this is vulgarity of jealousy and competition of the spiritual market. A petty mind trying to become a Kriyaban will merely reduce everything to its own pettiness. Kriyabans who indulge in such immature and shallow activities, are missing the blessing and benediction from the supreme source of Kriya energy – the venerable and perennial Lahiri Mahashay. Krishna divine points out in Gita: - "Ekam sâmkhyaam cha Yogamcha yah pashyati sa pashyati". Please understand this which means that swadhyay is of primary importance. He further indicates: - "Tadâ gantâsi nirvedam shrotavyasya shrutasyacha" i.e. transcend all knowledge to be in freedom from the known. This is meditative life.

Govinda Jai Jai Gopala Jai Jai