

Message 60

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DOCTRINE OR THEORY OF KARMA

Is freedom from the slavery of mind-ego, its cravings and conflicts, its fear and frustrations, its animosity and antagonism, its dependency and defense, its belief and bondage; –a consequence of good Karma in past lives? What makes one see more? What makes one sensitive and awake to surroundings? What makes one understand without words, without a gesture? What enables one to comprehend something beyond the measure of conventional cultural inputs? Why is it that one gets conditioned, shaped, bullied into some kind of activities and reactions, while another does not? No, it is not Karma!

Doctrine of Karma perpetuates ambition, becoming, and psychological time. Karma theory is yet another cunning device of the mind with its usual dose of promises and threats, rewards and punishments which are nothing but mind's basic contents such as greed and fear, anticipation and apprehension, hope and hallucination. This theory is fancy and imagination of the mind, even if it is relevant superficially. Deeper phenomenon is the chain of causes and effects which generate further causes. But this chain can be broken, here and now, instantaneously, through the energy of understanding without the intervention of mind-ego which is psychological time. Theory and theology, doctrines and dogmas, concepts and conclusions ; are meant for the development of mind-ego, whereas direct comprehension and insight of compassion lead to dissolution of the mind-ego frame. And this is the freedom from the wheels of Karma. Thereafter, the separative consciousness (chitta) exists for performing daily tasks without this wheel of conditioning and bondage. Seeing [truth] is gathering of energy. Seeking [refuge in theories] is wastage of energy.

See the following phenomena:

Chitta	Chetana	Chiti
1. mind (subjective)	no-mind (objective)	Intelligence (universal)
2. vanity	virtue	veracity
3. vested interest	vital insight	void
4. fragmentation	fullness	freedom
5. beliefs	benevolence	bliss
6. entanglement	enlightenment	eternity
7. duality	non-duality	divinity
8. conflict	comprehension	creation
9. sin	sanity	sanctity
10. myth	actuality	reality

Chiti (reality) which, coming upon chitta (myth), transforms it into chetana (actuality). You (mind) don't have to do a thing. Chiti operates. Chiti functions. This is Anugraha . This is Shiva–phenomenon. This is the ending of all doctrines and theories formulated by mind and burning of all Karma. This is Creation. You can not come to It through any means, any path, any book, any guru, any “spiritual” mafia, any sect, any cult, any clairvoyance, any speculation, any organisation, any technique, any sanction, any pattern of behaviour, any authority, any image, any belief, any motive.

Intelligence operating through intellect will bring about a totally different world —not the planned world of the politicians and the priests nor of the religio-social-economic reformers.

Freedom is Creation, Freedom is Reality, Freedom is Eternity, Freedom is enlightenment, Freedom is drinking at the Fountain of Life.

All conquering, all knowing am I –the void –the Shiva –detached, untainted, un-titled, untrammelled, wholly freed by the destruction of duality and desire at every level. Whom shall I call Guru? Swadhyay found the way! Surrender found the way!

Devotion is not surrender. Devotion is the conspicuous dimension of duality, desire and mind. And surrender is the secret of non-duality, destruction of desire and no-mind.

The vulgar power of organised devotion has dramatic effects on the collective psyche, as can be easily watched in the so-called religious and spiritual movements the world over. Speaking in tongues, ecstatic trances, glimpses of local saints and gods, mass out-pourings of holy spirit (after brain-washing), spread like wild fire through a crowd of like-minded devotees. Such events occur regularly in Christian Evangelical movements, Moslem Id-gatherings, Buddhist mass meditations, Hindu mass programs of Devi Jagarans and Hari Kathas and Ramayans, or in the gatherings of ‘Baba’s, ‘Mata’s, ‘Mama’s, ‘Lama’s, sects, cults, Fellowships, Sant-samagams, Kumbha-melas and so on. Much of the fever and excitement is induced by the soaring aspirations, hopes and expectations of the participants rather than the intercession of a ‘divine’ agent. All this can be easily seen due to the similarity of such incidents despite the differences in the multitude and multiplicity of personalities, objects or belief-systems venerated. Experiences emanating from ‘religious’ or ‘spiritual’ hysteria are similar and consistent throughout humanity. But spiritual perceptions from Chiti do not belong to the structure of experience —thus indefinable yet immanent. Experience is ego. Verbalisation is vanity. Publicity is profane. Propaganda is paranoia.

Transcend all theories and doctrines to be transformed into truth and divinity.

*Apichedasi papebhyo Sarvebhyo papkrittamah
Sarvan Jnanplabenaiba Brijinan santarisyasi*
[Bhagawat Gita 4:36]

Even if you were the sinner-most among all the sinners, you would cross over all the wicked karmas by the boat of wisdom from Chiti (Intelligence).

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