

**Adwaitamrita Varsini**

[Shower of the nectar of Pure consciousness without duality, division, opposites, opinions, separateness, split]

This is the other name of Srimad Bhagawat Gita which is not popular, as it whips one up from the slumber of 'Bhakti'. 'Bhakti' is usually understood as easy sentimentality and emotional self-indulgence by making oneself available to the brainwashing by fanciful, fantastic, entertaining and exciting stories, surmises, mysteries and mythologies. Human brain is caught up in everlasting fragmentation due to craving for permanency, fear of impermanency and the conflicts-comparisons-contradictions matrix arising therefrom. Belief-systems and guilt-gullibility-self-pity-sentiment-emotion network are promoted and perpetuated by the same fragmentation to tackle the situation. This fragmentation is 'Vibhakti' which signifies duality, division, split and separation in human consciousness. Disappearance of this 'Vibhakti' (fragmentation) is the dawn of 'Bhakti' (full consciousness). Ending of duality is the emergence of divinity. Vanishing of the split is the virtue of the Sacred. Separation of a 'thinker' from the network of thought, that is, separation of an 'I' from the contents of the consciousness is the genesis of mischiefs and maladies, sorrow and suffering at every level of human affairs — individual, family, social, political, economic, national and international. All craving, fear, attachment, dependency, is the outcome of this split, this duality in human consciousness. 'God' is the ultimate duality. When 'other' is not, 'I' is not. This is the real 'Godliness.' But who cares for Reality. Myth is good enough for the mind and its mania. That is why on one hand you say, "I love God," but on the other hand you kill man in search of power and possessions and kill animal for satisfying palate!

In Brahmasutra, when a student asked the teacher, "What can be the most profound wisdom for humanity?" The teacher responded, "Adwaita, there are no two." And the teacher stopped at that. He never said, "There is one." This is the greatest wisdom! The moment you say that there is 'one' out there in heaven, immediately the other, the 'I,' the stubborn self-consciousness, springs up in the body. And the whole game of pursuits and paradoxes, ambition and anxiety (good name for greed and fear) begins with the whole rot of theological thuggery called 'religion.' And then killings begin in the name of same one 'God.' The aviator who dropped atom bomb on Japan had claimed that 'God' was sitting by his side to inspire him to drop it! Oh God!

108 verses have been opted in twelve 8-verse sets and the thirteenth is a 12-verse set totalling to 108, depicting the following phenomena:

- I. Essence of Existential Self — available in a human body.
- II. Sanctity of sacrifice of all motives.
- III. Nature of Gunas, that is, traits and tendencies
- IV. Transcendence beyond Gunas: 'Gunatit' State
- V. Holistic action
- VI. Being 'connected' or 'yoked'
- VII. Essence of yoga
- VIII. Flash of Intelligence, freedom from Opposites.
- IX. Mysterious
- X. Sacrifice of knowledge for knowing to be
- XI. Pure living, Pure being, vital virtues.
- XII. Unmanifest, Unknowable
- XIII. Energy of Equanimity

In this message 71, the phenomena I to IV comprising 32 verses have been presented. The first number before the decimal point indicates the chapter, and the number after the decimal point indicates the verse. Thus 12.13 means Chapter 12 and in it the thirteenth verse.

## I. Essence of Existential Self available in a human body.

12.13 One who hates no being, friendly and compassionate, free from attachment to possessions, free from 'I-ness,' indifferent to pain and pleasure, patient, is in wholeness.

12.14 One who is connected (yogi), is always contented and balanced in consciousness, is firm in his understanding. He is whole-heartedly fixed on Me (Universal Intelligence), he is undivided with Me and is dear to Me.

12.15 One who does not excite others, nor does he get excited by others; one who is free from pleasure movement, envy, fear and agony, is dear to Me (Existential Self).

12.16 One who has no motive, clean, capable, non-entangled, beyond stress and strain, who has freedom from undertakings and is dedicated, is available to Universal Intelligence (Me).

12.17 One who neither rejoices nor regrets, neither grieves nor greeds, has renounced both good and evil, and is of course not split in consciousness, is in Intelligence.

12.18 Alike towards enemy and friend, unaffected in honour and in disgrace, alike in cold and heat, pleasure and pain, available to aloneness (is very dear to Me).

12.19 Indifferent to blame and praise, silent and cool, content with anything whatever, having no fixed abode (travels from place to place), steady and still in consciousness, full of devotion and trust, this man is dear to Me.

12.20 Those who honor this immortal law described above faithfully, devoted and intent on Me as the Supreme, they are exceedingly dear to Me (Purna Chaitanya – Universal Intelligence).

## II. Sanctity of sacrifice of all motives.

12.11 But if you (mind) are unable even to do this, then, resorting to devotion to Me (no-mind), and abandoning all motives, be available to holistic action and to harmony and balance.

12.12 Practice is good. Knowledge is also good. Melting of the knowledge into one's own knowing by meditative process is, of course, good. But the real good thing is sacrifice of all motives. Eternal peace immediately follows thereafter.

4.19 One who has set aside craving and motive from all his undertakings, and has thus been set free from the bondage of karma by the fire of awareness of 'what is' (choicelessness is fire), him the wise men call a sage.

4.20 Having given up all ulterior motives in action, having been freed from craving and dependency, one then performs actions absolutely effortlessly with a masterful ease. Doer is 'absent' for perfect doing.

5.10 Actions based on ego-emptiness, abandoning entanglements, when performed; one does not get tainted by evil any more than a lotus leaf by water.

5.12 One not split (not divided) in consciousness, not adhered to any motive, ushers into the dimension of steady peace; split and separative consciousness with lurking ulterior motives, is restricted to activities prompted by agitation and cravings.

2.47 Resorting to activity is in your (mind's) domain, but the result (outcome) thereof is taken care of by Universal Intelligence (and thus not in your hand). Never should the fruits of action be your motive; that does not mean that one should indulge in idleness!

18.23 Action ordained by Gunas, without mental pollution, performed without any tendency to holding on or to hating, without any motive for the result, is considered to be pure indeed.

### III. Nature of Gunas, that is, traits and tendencies.

3.27 Activities are always performed by the Gunas, that is, natural tendencies and contents in the separative consciousness. And the ego-mind matrix presumes, in its confusion and stupidity, that it is the doer!

3.28 But a perception of reality, O Arjuna (mind), regarding the spurious division between the thinker and the thought, drops this apparent duality and an absolute and unconditional freedom emerges.

3.29 Those who are not wakeful to the material nature of thought (Gunas) get entangled to thought and its activities. The perfect knower should not disturb such fools caught up in fragmented consciousness.

13.29 Those who directly see that the thinker (ego-self) is always produced and activated by the functioning of the mechanical and material nature of thought, get a glimpse of the NON-DOER (Universal Intelligence, Divinity, KRISHNA). [OM NÂMO BHAGAWATE VASUDEVÂYA]

13.19 Know that Nature (Energy) and its material manifestation, as also Purusha (Universal Intelligence) – the space – the emptiness – the existential eternity – are both beginningless and know also that transformation in Gunas is gracefully permitted by Nature.

13.20 Nature is responsible for the cycle of cause and effect. Intelligence absorbs the classification by the intellect of the sensory perceptions into sensuality (pain and pleasure).

14.19 When energy of observation refuses to break up into observer and the observed, one is free from Gunas (contents of consciousness) and a mutation then takes place due to a flash of comprehension (perception) beyond the contents of the cognitive apparatus and thus one attains My Being (Holistic Awareness).

3.33 One generally functions from Gunas (natural traits and tendencies). Even Wise does so! Beings are driven by Gunas, What will restraint accomplish?

### IV. Transcendence beyond Gunas: 'Gunaatit' State

14.22 One who has transcended Gunas, he neither hates involvement in nor holds on to redemption from the Gunas!

14.23 One is then established in indifference, one is not disturbed by Gunas being in the state of passive observation of the functioning of Gunas and thus one stands firm (like a rock in the mid-stream) without any wavering.

14.24 To him pain and pleasure are equal, he dwells in the natural state of existence, to him a clod, a stone, and gold are the same, to him the loved and the unloved are alike, he is calm and steadfast, to him insult and flattery are alike.

14.25 One who is deconditioned, to him honor and dishonor are equal, treating the friend and the foe dispassionately. He renounces all the undertakings of his upbringing. Such a person can be said to have transcended the contents of his consciousness, that is, he is free from the contents although they are still available whenever needed for doing daily tasks.

14.20 When the three Gunas arising from the body are transcended, one wakes up to the 'resident non-doer' (connection to existential eternity). And that is to be released from the bondage of birth, death, decay and suffering; and to be available to immortal space.

2.45 Awareness of three Gunas releases one from the conditioned reflexes arising out of these Gunas. And thus one is everlastingly established in the existential natural state of non-duality in which there is no craving for acquisition and conservation.

2.46 As much value as there is in a well when water is being flooded all around, so much is the worth of all the Vedas for the one in the space of knowing!

4.24 Awareness is the offering and oblation poured out by awareness into the fire of awareness. Awareness is attained by one who is always aware in every performance.