

Message 72

Seattle (USA) August 31, 2004

[Continued from Message 71]

In this message, the phenomena V to VII (enlisted in Message 71) comprising of 24 verses have been presented. Chapter and verse have been indicated in the same manner as before.

V. Holistic Action

4.18 When one sees the futility (inaction) of the activity of 'I-ness' as also the right action (of Insight) in the inactivity of ego-self (with its prejudices, projections, pretensions), he is then wise and is yoked to holistic consciousness. Total action is then possible (without any fragmentation or fight).

4.21 Performing action by body alone, without wanting and worrying and abandoning all motives of acquisition, one does not incur any evil.

4.22 Content with whatever comes to him, transcending duality at every level, free from envy, equanimous in success or in failure, one does not get into any bondage through his performance.

4.23 Work performed in a spirit of sacrifice, liberated from attachment, with consciousness established in Intelligence, gets wholly dissolved without any psychological residue or sediment, i.e., without generating the chain of cause and effect.

4.41 Work does not bind him who has renounced activity of ego through yoga, whose doubt has been cut away by direct perception, and who is in the dimension of existential being.

5.27 Discarding external contacts and fixing the gaze between the eye-brows, equalizing inhalation and exhalation, move within the nostrils, neutralizing inhalation by exhalation. (kriya pranayam)

6.13 Hold the body, head and neck erect, motionless and steady. Gaze at the extremities of your nose without looking in any other direction. (Nirabalamba Dhyan and Ajapajap, i.e., short kriyas one and two).

5.11 With the body, attention and intellect and with the primary perceptions (tanmatra) only, yogins perform actions toward purification of the contents of consciousness after having abandoned activities of sensuality.

VI. Being connected or 'Yoked'

6.8 One who is content and in harmony with knowledge and knowing (concepts and perception), who is established in Essence (emptiness), without sensuality in spite of sensory perceptions, to whom a clod, a stone and gold are same, is considered to be in connection with the Supreme Intelligence.

5.6 Renunciation is indeed difficult to attain without the essence of yoga (no split in inner consciousness). To the sage in harmony with Wholeness, Ultimate is the immediate.

5.3 Real sannyas signifies non-availability to animosity and acquisition; and to duality, division and pairs of opposites. Only then an easy and effortless freedom from various entanglements is possible.

5.8 One connected with awareness perceives that deeds are just done while seeing, hearing, touching, smelling, eating, walking, sleeping, breathing; 'I', the self-pity, is not the doer.

5.9 One then realizes that whether talking, excreting, grasping, opening and shutting the eyes; sense organs are just functioning for the purpose for which they are meant. In this state of realization, transition to sensuality through mental choices gets avoided automatically.

5.7 One in connection with holistic awareness, his psyche is free from pollution of prejudices and pretensions, he is subdued and humble, his sensuality is overcome, his being is in tune with the totality of all beings and thus he is not tainted by his actions.

6.29 One in harmony with Existence sees Universal Intelligence in all beings and that every being is held in this Intelligence. He sees oneness at all times.

9.22 One whose consciousness has not created the 'other,' is close to divinity. Such one is constantly connected and is taken care of by Intelligence and its Energy (chiti-shakti), which ensures to provide what he lacks and preserves what he already possesses. [JAI CHITISHAKTI].

VII. Essence of Yoga

5.5 The place that is attained by Sankhya (Swadhyay of Kriya Yoga) is also attained through yoga (Tapas of Kriya Yoga). Sankhya and yoga are one. He who perceives this, truly perceives.

3.34 Let sensory organs function intrinsically holding the opposites such as attachment and aversion in abeyance (that is, not getting into sensuality). One must remain careful not to be trapped into the corridor of opposites, and psychological duality, as this is indeed one's enemy.

3.35 It is good to be in one's natural being, flowering, independent, creative though may be considered deficient and unworthy; rather than becoming, following, imitating, conforming to someone else even though well-performed. It is good to die in the natural state, as a fake and contrived personality (ego-centre) is horror.

2.48 Act in the state of harmony (yoga) giving up psychological investments. Be indifferent to success or failure, for evenness in consciousness is yoga.

2.52 When discrimination (intellect) crosses the thicket of delusion (mind), then one gets disgusted with all the pep talks (borrowed knowledge), already heard or yet to be heard (in the spiritual market), and goes beyond, toward the dimension of 'no-mind' and 'no-knowledge,' i.e., to intelligence and knowing, i.e., to compassion and comprehension, i.e., to virtue and veracity.

2.53 When thought is in equanimity and in non-movement, one stands firm in supreme understanding ignoring all the Vedic doctrines including their decorations and distortions.

2.50 Get established in wisdom, cast off all classifications in action and perception and thus be available to Yoga – because Yoga is the supreme skill in action.

6.4 When one does not get entangled either to experiences or activities (i.e., when one is available to pure motiveless action and choiceless perception) and is totally free from all demands and delusions, he is then said to have attained the Throne of Yoga.