

### Saboteurs of Energy of Understanding (Chiti-Shakti)

*Sixty-one years ago, on this day (30 Jan. 1948), Mahatma Gandhi was assassinated.*

Meditation is not some fanciful flight into some illusory vision, but the seeing of what is and going beyond it into the region of death! This is also Samadhi. Death is the destruction of the body, final and absolute and so is Samadhi – dissolution of the bondage of the spurious bifurcation in the psyche, total and irreversible.

Samadhi is not the tame domesticated stupid affair of man, made respectable by mind seasoned in the travesty of tradition. It is always new, dangerous and not a product of thought. It is not of memory, of self-pity.

As you cannot argue with death, you can not entice Samadhi into the dark corners of the psyche 'I'. Samadhi and death are always together, watching and welcoming your 'you-ness' to die. But 'you' (mind) are too clever. 'You' won't respond to this invitation from Intelligence. 'You' prefer to pretend, pose and pervert meditation as that is very much profitable.

Samadhi, wherein goodness and godliness flowers, is that explosive energy of Understanding which carries you (life) to that – beyond all measures of the mind.

Energy of Understanding spreading among human lives through this body of Shibendu is under constant threat of sabotage by the pollutions and paranoia of human mind.

Since father Satya Charan's demise in 1987, his two 'disciples' have been the saboteurs from Gobardhan and Kolkata (Calcutta). About ten years ago, some saboteurs emerged from Montreal (Canada), Washington DC (USA), Spain, Netherlands and Italy. But many benevolent persons, already deeply touched by the energy, took right positions and the 'assassination' could be avoided.

Of late, two saboteurs raised their heads, one in Bulgaria and the other at Satyalok – Varanasi (India). But they were 'detonated' efficiently by others who are immensely energised by the Swadhyay Understanding.

In this context, the letter from a father to his son may be relevant and interesting. Hence it is reproduced below: –

#### Letter from a Kriyaban father in response to a question from a Kriyaban son

*When the son (a disciple) read about a recent case of an Indian kriyaban who had been unfaithful to the trust reposed in him by the Guru, he called up the father and asked a question. This message is from the response given to the son. Since the understanding, which is the essence, has nothing to do with personalities, names have been replaced by symbols, X and Y.*

Dear Son,

Yesterday you asked me "This is the second case ('Y' of India) I have heard about like this, the first being the case of 'X' from Bulgaria. Are the kriyas only suppressing the Gunas of a person so that one day they fail and the Gunas reassert themselves?"

I am responding to your question more fully than I did yesterday.

Gunās are the natural traits and tendencies of the human mind. They are present at birth and later modified marginally, as various experiences are accumulated which condition the person.

On the other hand, the kriya process, which consists of Knowing the activities of the 'I' (Swadhyay), allowing the body to function naturally (Tapas) and blasting into the state of equanimity (Ishwara Pranidhan) transforms (not modifies or suppresses), the Gunas.

But the problem is that there is no listening with life (but only through the mind and its pressures and prejudices from the past) in the so-called kriyaban and these facts which are told right at the beginning of the process of initiation of a kriyaban during the pre-initiation talk, the initiation and the review – the symbols of Swadhyay, Tapas & Ishwara Pranidhan – are missed. The seeker comes with his own ideas and concepts gathered from various books and the market place of so-called 'spiritual' teachings. He or she picks up from the talks only those which fit these

concepts. The practice of kriya becomes a mechanical exercise and then there is great eagerness shown to take higher kriya initiations and 'master' all the kriyas so that there is a feeling of glorification of the self. "I have taken the second level, the third level, the fifth level..."

What utter nonsense! When the kriyaban is ready (really ready – in a state of let-go) for any additional input required, will not the Guru process take care of it? Can it not be seen that this very seeking for higher and higher kriyas without any understanding is actually strengthening the machinations of the mind more and more? For example, if one pours kheer (a sweet Indian rice-pudding) into a vessel filled with cow-dung, the kheer is also polluted and becomes inedible. Just so, if there is mental pollution with the 'I' hiding behind surreptitiously whatever kriya practice is done of whichever level; whatever love is given by the Guru, whatever blessing, all turn into the same pollution. But without the energy of understanding, how can this be seen?

It is so sad and yes – funny too – that the human mind is capable of deceiving itself and does not see that all this seeking for various kriyas is just the 'I' reformulating itself to conform and consolidate the confusion into a new image – that of a higher kriyaban! Such minds will say "I will give you Samadhi in 10 minutes", thus deceiving others too.

For God's sake please understand this. There is no higher kriyaban or lower kriyaban. One is either in the energy of understanding or not; either in the energy of equanimity and serenity or not, either in the energy of emptiness and skyness or not – whatever the levels of kriya one has been initiated in.

See that swadhyay process may lead to understanding; that tapas may re-inforce that understanding. That it cannot be achieved; it has to happen – by some chance that we may call grace. That the kriyas can only provide a condition conducive to this happening. They are just tools, holy though they may be. They are, mathematically speaking, perhaps necessary but not sufficient. And see also that the energy of understanding – even if it does happen – cannot be taken for granted. If the grace can be given, it can also be withdrawn.

The kriya practices of the first stage and real listening during the three sessions of initiation are enough to blast one into freedom (not for 'I', but from 'I'). Guruji shouts again and again "Kriya with Swadhyay leads to Understanding; Kriya without Swadhyay leads only to undertakings." Nobody listens because 'I' is such a bondage that the freedom and wisdom to surrender the 'I' is rarely available. The freedom that we conceptualise, is the freedom of the 'I' to indulge in its wicked activities of vanity, vulgarity and vested interests. Let there be patience to wait for the understanding to happen! This non-activity of the 'I' is the novelty of the awakening of Intelligence and its pure actions.

This body is seeing the Guru going around the world torturing his body physically with long air journeys, insufficient rests and breaks, shouting to all "For God's sake, listen!" And nobody listens. **Nobody listens!**

How many more Xs and Ys will come and go? How many times more, will our Guru be betrayed in his trust? Nobody knows.

And life does not care. And Guruji in whose body the Universal Energy, the process of Life is working with complete freedom, does not care too. He continues to sow the seeds like a diligent farmer who knows that some time, when the rain comes and the soil becomes fertile again, these seeds will grow into plants and bear fruit – even, may be, in Xs and Ys.

May Guru's blessings always be with you. With lots and lots of love to you, son,

**JAI DAD, JAI SON**