

Message 1

Wijchen, Netherlands, 22 Mar. 1999

GITA ESSENCE (Ch. II : 55-72)

as perceived by Shibendu Lahiri during deep meditative process while watching the gradual passing away of his wife Bithika in her final stage of cancer.

The most significant and revealing sentence in these 18 verses is: *indriyāṇi indriya-arthebhyas tasya prajñā pratiṣṭhitā.*

Due to its extraordinary importance, this sentence has appeared twice in this essence-set of 18 verses — as the second line in verse nr. 58 and again as the second line in the verse nr. 68.

This is a devastating message; because if it hits your 'you-ness', then the separative consciousness will get blasted.

Thought will then be in its natural state i.e. in discontinuity and there will be a re-orientation, a mutation, an insight and your life will be free from ache, anguish, agitation, arrogance, antagonism, stress and strain, tension and turmoil, surmises and suppositions, inhibitions and idiosyncracies, paradoxes and perplexities, perversions and paranoia. Thought will then loosen its stranglehold on you giving rise to an activated state of awareness which is not separative but unitive in nature i.e. wherein stimulus and response become one unitary movement.

A person initiated in 'Kriya' is called 'Kriyanwita' or 'Kriyaban' which means — activated.

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He is actively aware of the ways of self, ego, I-ness and self-protective mechanism of the mind.

This most important line, appearing twice in the Gita-essence, states that the sensory perceptions should function naturally for the purpose for which these are meant. Thought (conditioning and culture) superimposes something on the senses which converts direct sensations into sensuality.

Thought classifies sensations into pleasant and un-pleasant and that is the beginning of the sensuality. Thought, thereafter, generates cravings for the repetition of the pleasant and for the riddance from the un-pleasant and that is the real sensuality and the commencement of horror and havoc in the living quality of life.

This significant sentence implies that sensory perceptions are alright, but sensuality is the root cause of our sorrow and suffering. So, when sensations are not contaminated by sensuality, one remains established in the state of wisdom.

Thus when the five senses function in their natural state without interference from thought, then there is no problem of any kind whatsoever.

- 55.** When sensuality is totally wiped out as thought has utterly stopped interceding in sensory functions, dichotomy between subject and object in the consciousness vanishes i.e. a fusion between 'me' and the performer on 'me' takes place allowing emergence of 'no-me', 'no-self' or 'no-mind'. This is absolute equanimity, evenminded-ness.
- 56.** In such a state of equanimity, you come out of the corridor of opposites. Then pleasure is not yours, pain is not yours; attachment is not yours, aversion is not yours; fear is not yours, fearlessness is not yours; cowardice is not yours, courage is not yours; anger is not yours, amicability is not yours; victory is not yours, defeat is not yours.
- 57.** In evenminded state the good is not yours, the evil is not yours; the flattery is not yours, the hurt is not yours; the honour is not yours, the insult is not yours.
- 58.** In non-elective awareness, senses function exactly in the way for which they are meant. Otherwise all these five senses remain winded up (yet alert) like the limbs of a tortoise and thus sensuality is avoided.

59. When sensuality is thus starved, the core perceptions of the senses reveal the Param (the Otherness) by neutralising the observer, the 'me'.
60. Even a person of steady discernment is overwhelmed by the mind's sensuality (madness of the senses) inspite of his commitment to equanimity.
61. When all conditionings stand regulated and all disorders are utterly ceased one gets integrated and established in 'no-mind' (Krishna). When senses are in order i.e. functioning holistically without any sensual contamination, then the wisdom/awareness is steady.
62. From contact arises fascination/imagery/desire for an object and then the craving is generated. And then inevitably one gets into frustration and resentment.
63. From resentment comes the cover of illusion and therefrom arises disturbance in perception. And then one gets de-linked from intelligence and thereafter happens the inevitable fall from Grace.
64. Self in energy i.e. subtle individual uniqueness in total order (not divisive gross ego-centre which is in disorder) implies self in natural state — the state of freedom and not of conditioning. In such a situation one slips into a state of benediction. And this is possible only when senses function in absolute equanimity during their contact with objects. In evenmindedness only, senses function in natural state and their conversion into sensuality and the consequent craving (which is the root cause of sorrow) can be avoided.
65. In the benedictory state of pure sensory perceptions, all dukkha (sorrow) gets wiped out. And one surely gets established in wholeness; in tune with the happy and merry state of intelligence.
66. Peace cannot be with one who is de-linked from intelligence and awareness. And lack of peace implies lack of happiness i.e. disharmony with wholeness of life.
67. The mind that is in the grip of sensuality gets lost to intelligence/'no-mind'/wisdom and thus goes into turmoil like a boat in gale wind.
68. A person in whom senses are functioning naturally for the purpose for which they are meant, he finds himself in an allround detachment (freedom) and thus his wisdom gets settled.
69. One in whom all conditionings are in a regulated state, he remains wakeful in activated awareness; whereas others are found in the darkness of conditioned reflexes. And when others seem to enjoy their sensual pursuits, the wise perceives this state as darkness.
70. One who wants sensual pleasures can not know peace. But one, in whom wishes and desires naturally arise and vanish (in a state of let-go), knows peace and remains undisturbed — just as the ocean is not affected by the rivers flowing and vanishing into it.
71. One who lives in a state of detachment and I-less-ness, he inevitably enters into the kingdom of peace and tranquility.
72. Mankind remains bewildered because this Brahmi-Stithi (state of unitive awakenedness) remains unachieved. But even at the end of one's life, if one emerges into this state; one does pass on to irreversible supreme liberation.

**HARI AUM TAT SAT
HARA HARA SHAMBHO**