

Mind-less-ness, Mind and No-mind

Recently a beautiful dialogue happened between two kriyavans which is produced here for contemplation **by** all.

Question :

Baba has said that the Bhagwat Gita depicts the journey from mindlessness to mind to no-mind.

While meditating on this today the question arose:

No-mind is perhaps the same as *gunateet* or *nirguna* state where automatically, because *gunas* are not active, motives also end.

But what is the difference between mindlessness and mind?

Response:

Confusion and conflict is mind. Duryodhana represents mind-less-ness because he has no conflict of good and bad, Dharma and Adharma. So, he says –

जानामि धर्मं न च मे प्रवृत्तिः।
जानामि अधर्मं न च मे निवृत्तिः।

Janami dharmam na cha me pravrtih
Janami adharmam na cha me nivrtih

I know what is right but will not do it.
I know what is wrong but will not abstain from it.

He knows that he is in the wrong path, Adharma. But he is getting pleasure out of that. So, he is not ready to correct himself by the wisdom of Life, the teachings of Krishna. There is complete inertness (*Jadataa*) in his mind. Perhaps this is mind-less-ness.

Actually, Duryodhana is an embodiment of *Tamoguna* that is, *Pramaada* (negligence and arrogance) and *Moha* (attachment and delusion). *Sattva* and *Rajas* are dormant in his body. Here reactions from the Ego-mind matrix are dominant and Intelligence, Life is languishing in the lurch.

On the other hand, Arjuna represents mind-process of being in conflict of opposites. He has conflict and doubt about what to do and what not to do. Even as he tells Krishna that he won't fight, somewhere in his mind is the thought that fighting evil is his duty. Had he been totally convinced by *Samnyaas* Dharma, he would have left the battlefield without saying anything to Krishna. So, he wants to know the righteous path because his mind is not totally inert (*Jada*). In the battlefield, *Tamoguna* overcomes him temporarily in the form of inertness, confusion and delusion and he is sad. In this state of confusion, he wants to know what is his Dharma and he has the Energy of Understanding to surrender before a Guru, Krishna to let him know the righteous path.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥ 2:7

My mind is confused as to what is right and what is wrong. Please tell me in no uncertain terms what is the best thing to do. I am your disciple at your feet.

Here reactions from mind are in command. Arjuna's intellect along with direct sensory perceptions are made dull through the movements of sensuality (mind) occurring as a result of classifications of the present situation into unpleasant and unworthy as against pleasant and profitable.

However, *Sattva* is Arjuna's basic *Guna*. He had already been protecting good people and punishing the wicked in his area. During the exile, he taught dance to Uttara as Brihannala. These are *Sattvik* Gunas. So, there is a possibility of getting rid of *Tamoguna* in Arjuna.

A word from the Guru-process through the body of Shri Ujjwal Lahiri:-

Baba says that journey of Gita is from Duryodhana to Arjuna to Krishna i.e. from Mind-less-ness to Mind to No- mind state. This analogy is shared to share the wisdom of Life within the limitations of 'words' and human language.

Unfortunately, we have to use words to try and capture the limitless and infinite for practical reasons. But Baba also says that words have the danger of getting converted into ideas without real understanding in many people - "the word 'tree' is not the tree ".

The Message above uses words to convey the understanding of mind-less-ness, mind and no-mind. But, if one remains with the words, then one only develops another idea, another concept.

Then the idea becomes more important than real understanding and internalization is lost .

This is true for ALL sharing of Understanding in matters spiritual.

Jai No-mind! Jai Krishna!